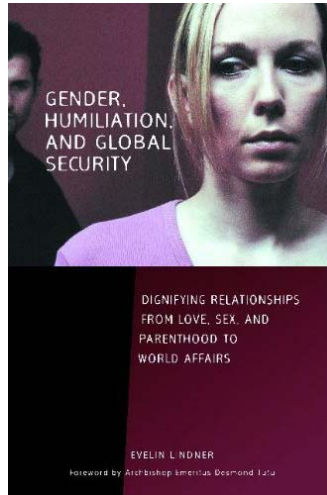


# Gender, Humiliation, and Global Security

## Dignifying Relationships from Love, Sex, and Parenthood to World Affairs



*Evelin Lindner*  
MD, PhDs (Dr psychol, Dr med)  
Social Scientist  
e.g.lindner@psykologi.uio.no

Foreword by Archbishop Desmond Mpilo Tutu  
Afterword by Linda M. Hartling in Honor of Jean Baker Miller and Donald C. Klein

CONTEMPORARY PSYCHOLOGY  
*Chris E. Stout, Series Editor*

**Praeger Security International**  
*An Imprint of ABC-CLIO, LLC*

Santa Barbara, California • Denver, Colorado • Oxford, England

ISBN: 978-0-313-35485-4

EISBN: 978-0-313-35486-1

This book is also available on the World Wide Web as an eBook.

ABC-CLIO, LLC

130 Cremona Drive, P.O. Box 1911  
Santa Barbara, California 93116-1911

www.abc-clio

This book has been made possible by the financial support from the Norwegian Non-fiction Literature Fund.

### Recent Titles in Contemporary Psychology

The Myth of Depression as Disease: Limitations and Alternatives to Drug Treatment

*Allan M. Leventhal and Christopher R. Martell*

Preventing Teen Violence: A Guide for Parents and Professionals

*Sherri N. McCarthy and Claudio Simon Hutz*

Making Enemies: Humiliation and International Conflict

*Evelin Lindner*

Collateral Damage: The Psychological Consequences of America's War on Terrorism

*Paul R. Kimmel and Chris E. Stout, editors*

Terror in the Promised Land: Inside the Anguish of the Israeli-Palestinian Conflict

*Judy Kuriansky, editor*

Trauma Psychology, Volumes 1 and 2

*Elizabeth Carll, editor*

Beyond Bullets and Bombs: Grassroots Peace Building between Israelis and Palestinians

*Judy Kuriansky, editor*

Who Benefits from Global Violence and War: Uncovering a Destructive System

*Marc Pilisuk with Jennifer Rountree*

Right Brain/Left Brain Leadership: Shifting Style for Maximum Impact

*Mary Lou Décosterd*

Creating Young Martyrs: Conditions That Make Dying in a Terrorist Attack Seem Like a Good Idea

*Alice LoCicero and Samuel J. Sinclair*

Emotion and Conflict: How Human Rights Can Dignify Emotion and Help Us Wage Good Conflict

*Evelin Lindner*

Emotional Exorcism: Expelling the Psychological Demons That Make Us Relapse

*Holly A. Hunt*

Copyright 2010 by Evelin Lindner

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, except for the inclusion of brief quotations in a review, without prior permission in writing from the publisher.

### **Library of Congress Cataloging-in-Publication Data**

Lindner, Evelin, 1954-

Gender, humiliation, and global security : dignifying relationships from love, sex, and parenthood to world affairs / Evelin Lindner; Foreword by Archbishop Emeritus Desmond Tutu, Afterword by Linda M. Hartling, in Honor of Jean Baker Miller and Donald C. Klein.

p. cm. — (Contemporary psychology)

Includes bibliographical references and index.

ISBN 978-0-313-35485-4 (print : alk. paper) —

ISBN 978-0-313-35486-1 (ebook) 1. Power (Social sciences) 2. Male domination (Social structure) 3. Humiliation. 4. Emotions. I. Title.

HN49.P6L56 2010

305.31—dc22 2009044425

ISBN: 978-0-313-35485-4

EISBN: 978-0-313-35486-1

14 13 12 11 10 1 2 3 4 5

This book is also available on the World Wide Web as an eBook.  
Visit [www.abc-clio.com](http://www.abc-clio.com) for details.

Praeger

An Imprint of ABC-CLIO, LLC

ABC-CLIO, LLC

130 Cremona Drive, P.O. Box 1911

Santa Barbara, California 93116-1911

This book is printed on acid-free paper

Manufactured in the United States of America



## Contents

<i>Foreword</i> by Archbishop Desmond Mpilo Tutu .....	vi
<i>Preface</i> .....	ix
<i>Acknowledgments</i> .....	xi
<b>Introduction</b> .....	xv
<b>Part I: Gender, Humiliation, and Lack of Security in Times of Transition</b> .....	1
Chapter 1: Love or Abuse: How Culture Frames Emotions .....	3
Chapter 2: Humility or Humiliation: How Humiliation Became a Violation.....	13
Chapter 3: Men Above Women: How Gender Became Segregated and Ranked .....	24
<b>Part II: Gender, Humiliation, and Lack of Security in the World Today</b> .....	45
Chapter 4: Gender Roles: How They Can Humiliate .....	47
Chapter 5: Humiliation Addiction: How Dangerous It Is .....	61
Chapter 6: The Humiliation Antidote: How About the Audacity of Love .....	72
<b>Part III: What We Can Do: Global Security Through Love and Humility in the Future</b> .....	93
Chapter 7: Love and Sex: How We Can Free Them.....	95
Chapter 8: Parenthood: How We Can Rescue It.....	123
Chapter 9: Globalization: How Co-Egalization Can Dignify Us All.....	148
<b>Afterword by Linda M. Hartling</b> .....	173
<i>Notes</i> .....	177
<i>Bibliography</i> .....	261
<i>Index</i> .....	299

## **FOREWORD BY ARCHBISHOP DESMOND MPILO TUTU**

Since the year 2000, I have been in contact with Evelin Lindner and have extended my support to her work. I am delighted to see it grow so formidably.

In this book she asks: What can we learn from Nelson Mandela, Desmond Tutu, and Mahatma Gandhi? And she asks why it is that love is so important?

She explains this in chapter 9. Why love? Because love has force. She refers to *Strength to Love*, a book by Martin Luther King Jr., in which he calls upon the “creatively maladjusted” to use the force of love, rather than hatred, to affect change. At his funeral, he wished that it should be mentioned that he tried to “love and serve humanity.”<sup>1</sup> I wrote the Introduction to the book from which this quote stems.

Lindner highlights the role of African *ubuntu* in her book. Ubuntu is an integral part of my theology<sup>2</sup> and also my work with the *Truth and Reconciliation Commission*.<sup>3</sup> Ubuntu is a traditional African philosophy for living together and solving conflict in an atmosphere of shared humility. In my book *No Future without Forgiveness*, I explain ubuntu as follows:

Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human... You share what you have. It is to say, “My humanity is caught up, is inextricably bound up, in yours: We belong in a bundle of life. We say, “A person is a person through other person.” It is not, “I think therefore I am.” It says rather: “I am human because I belong.” I participate, I share. A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for

he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are.<sup>4</sup>

It is my conviction that if we are neutral in situations of injustice, we have chosen the side of the oppressor. And it is also my conviction that humility is more effective than humiliation. Both points are strongly made by Evelin Lindner in this book.

Let me give a stark illustration: My dear friend Nelson Mandela could have followed the example of Rwanda's Hutu leadership. He would certainly have had the power to unleash genocide on the white elite in South Africa. He did not. He chose inclusiveness rather than humiliating domination and he chose humility rather than arrogant revenge. I once said in an interview: "I think this is what we've got to say to white people of this country: You don't know how lucky you are."<sup>5</sup>

The world must learn about respect, listening and forgiveness. In all of my work, I try to "teach" the world about respect, listening and forgiveness. With my Educational Trust, for instance, I was seeking to redress the educational imbalance experienced by Black, Coloured and Indian students in the Western Cape during the regime of apartheid with precisely the same goal.<sup>6</sup>

Lindner's book encourages us to call for a Global Educational Trust, a trust that would bring the wisdom of her work to the whole world, a trust that would tell the world that "God has a dream" and that "there is hope for our time!"<sup>7</sup>

*Archbishop Emeritus Desmond Tutu  
Recipient of the Nobel Peace Prize in 1984 for his work against apartheid  
Cape Town  
October 29, 2009*





## ***PREFACE***

One of the most savored activities I have in my work life is serving as Series Editor for Contemporary Psychology for Praeger. It affords me the enviable position of being able to be the first to read inspired works by inspiring people. Dr. Lindner and this book are wonderful evidence of my good fortune.

I first had the opportunity to read her work when she was a contributing author in another book project—*The Psychology of Resolving Global Conflicts*—a venture in which I had been blessed to be able to collaborate with and learn from Mari Fitzduff, PhD. In that work, Dr. Lindner gave what I now consider to be a prelude to what has grown to become this book.

I am captivated with this topic, the perspective, and the amount of work (both theoretical and “practical” if you will) that Dr. Lindner has covered herein. I do not think it is overstating the point to say her work is groundbreaking in its breadth and synthesis of cultures and events. Her research and her work are sober yet sympathetic, fascinating, and persuasive. One comes to fully understand that humiliation serves as a *most* common denominator in conflict and violence. I was humbled to have been a signatory in the reaffirmation of the United Nations’ Declaration on Human Rights upon its 50th anniversary. In that document, the corrosive role that humiliation plays in violations of human rights and dignity was recognized as well.

Dr. Lindner blends in the complexity of cultural relativity with the concomitant complexity of the balance involved in respecting ethnic traditions and cultural mores. Just as I have written about the cyclic consequences of quid pro quo retaliations that ratchet up to skirmishes and civil wars and the difficult to interrupt cycle of revenge that can act as a perpetuating influence in conflicts, however, initial causes and subsequent retributions may change over time. Dr. Lindner articulates the causal relationship of “humiliation entrepreneurs” and their resultant humiliation cycles that create terrorist events, wars, and genocides. Personally, this book will be of great help in the work that I do through my Center for Global Initiatives—be it humanitarian relief, medical/psychological services, or even international public health initiatives.

I have written of psychology’s “seduction-of-reduction” fetish, for it is somehow comforting (albeit misleading) to think that if we reduce the sophistication of a situation, we can then come to understand it. And if we can understand it, we like to think that we can control the phenomenon. I think that Dr. Lindner’s work instructs us in the important lesson that we need to seek first to understand, however, not via reductionism, but through the likely more difficult approach of fully appreciating the contemporary and historic context, systemic influences, cultural customs, and motivations as they all come to bare on humiliation’s role in mind-set, emotion, and behavior. Refreshingly, this book is not so much focused on then “controlling” as it is “responding” to volatile situations.

Ideally it is more intelligent to prevent, but perhaps the best we can strive for is to at least be intelligent enough to be aware. We can thank Dr. Lindner for this. Perhaps then the rest is up to us?

*Chris E. Stout, Kildeer  
Illinois*

## ***ACKNOWLEDGMENTS***

I wish to begin by thanking the Norwegian Non-fiction Literature Fund ([www.nffo.no](http://www.nffo.no)) for the gracious scholarship that made it possible for me to write this book.

Then, I would like to convey my particularly deep-felt gratitude to Donald C. Klein, Linda M. Hartling, and Richard Slaven for their untiring support and for connecting me with Jean Baker Miller and Seymour M. Miller. To our deep sadness, Jean Baker Miller passed away in 2006 and Don Klein in 2007. This book wishes to honor and memorialize them.

In this book, I draw on my global life of the past 35 years, and, more recently, my work on dignity and humiliation. I began studying those two subjects in 1996, when I was preparing a four-year doctoral research project at the University of Oslo on *The Feeling of Being Humiliated: A Central Theme in Armed Conflicts* (1997–2001). This project was funded by the Royal Norwegian Ministry of Foreign Affairs and the Norwegian Research Council. It was designed to study the role of humiliation in the recent mass slaughters in Rwanda and Somalia, using the background of Nazi Germany. I am deeply grateful for the council's commitment to this critical issue.

During this research, I received generous international support from hundreds of academics and practitioners in anthropology, history, philosophy, political science, psychology, and sociology. This support was later graciously extended to the Human Dignity and Humiliation Studies (HumanDHS) network, which I founded and with which I have worked since 2001. That network now has close to 1,000 invited members and 40,000

people from more than 180 countries read its Web site ([www.humiliationstudies.org](http://www.humiliationstudies.org)).

As to gender-related topics, I thank Beverly Crawford for her stunning weeklong course on international relations and gender in 1997 (see chapter 9). I am furthermore immensely thankful to Ingeborg Breines for inviting me to the UNESCO expert group meeting “Towards a Women’s Agenda for a Culture of Peace” in April 25–28, 1995, in Manila, Philippines, where I met Betty Reardon, Lourdes R. Quisumbing, and Marysia Zalewski, among many others,<sup>1</sup> and to the UNESCO expert group meeting on “Male Roles and Masculinities in the Perspective of a Culture of Peace” in Oslo, Norway, in September 24–28, 1997, with, among others, Jørgen Ludvig Lorentzen, Øystein Gullvåg Holter, Jan Haakonsen, and Hassan Abdi Keynan (chapter 3). Berit Ås was a member in my doctoral committee (see chapter 9), and her support was as invaluable as that from other outstanding women in Norway, such as Ingrid Eide, Ida Blom, Hilde Nafstad, Astri Heen Wold, Fanny Duckert, Siri Gullestad, Anna Louise von der Lippe, Ellen Hartmann, Hanne Haavind, Nora Sveaass, Birgit Brock-Utne, Heidi von Weltzien Høivik, Mette Newth, Gerd Inger Polden, Mari and Tuva Otterlei Blikom, and Barbro Bakken, to name but a few. At last, but not least, gratitude too deep to be adequately expressed in words goes to Ragnhild Nilsen, Anne-Katrine Stabell Hagelund, and Nora Stene Preston.

I received much-needed help and support from many other highly esteemed colleagues in Norway. I would like to thank other dedicated members of the Department of Psychology at the University of Oslo, who supported me during and since my doctoral research, Reidar Ommundsen, Jan Smedslund, Finn Tschudi, Dag Erik Eilertsen, Egil Bergh-Telle, and all the other committed faculty members of the Department of Psychology. My profound gratitude goes also to Ole Danbolt Mjøs, Dagfinn Kåre Føllesdal, Jon Elster, late Arne Næss, Asbjørn Eide, Øyvind Østerud, Nils A. Butenschøn, Stein Tønnesson, Henrik Syse, Odd-Bjørn Fure and Maria Rosvoll, Thomas Hylland Eriksen, Bernt Hagtvet, Sigmund Karterud, Kjell Skyllstad, Bjørn Aksel Flatås, Lasse Moer, Hroar Klempe, Sigurd Støren, as well as Åge Bernhard Grutle, Leif E. Christoffersen, Erik Solheim, Stein Villumstad, and Per M. Bakken.

I also owe a debt of gratitude to my friends outside of Norway. My immense appreciation goes to Norman Sartorius, Maurice Aymard, Hinnerk Bruhns, Alain d’Iribarne, Serge Moscovici, Francisco Gomes de Matos, Michael Harris Bond, Steve Kulich, Michael Prosser, Hora Tjitra, Hilary and Ralph Summy, Kevin P. Clements, Virginia Cawagas and Toh Swee-Hin, Adair Linn Nagata, who brought me together with Patricia and Paul Richards, Kiyoko Sueda and Jaqueline Wasilewski, to Emanuela Del Re, Sibyl Ann Schwarzenbach, Avishai Margalit, David Rosen, Israel Charny, Arie Nadler,

Varda Muhlbauer, Michael Dahan and Sam Bahour, Vamik D. Volkan, Michael G. Billig, Maggie O'Neill, Dennis Smith, Lester Kurtz, Aly Maher El-Sayed, Ashraf Salama, Samir Basta, Hizkias Assefa, Emmanuel Ndahimana, Jean-Damascène Gasanabo, Jan Øberg, George Kent, Norbert Ropers, Heidi Aeschlimann, Didier Sornette, and Uta Ottmüller, among many others.

In the United States, I wish to convey my profound thanks to Morton Deutsch of Columbia University for his continuing strong support. He authored the forewords for my books *Making Enemies: Humiliation and International Conflict* (2006) and *Emotion and Conflict: How Human Rights Can Dignify Emotion and Help Us Wage Good Conflict* (2009)—without his support, those works would not have been completed.

I also had the great privilege of learning from Peter T. Coleman and his dedicated team, as well as from Andrea Bartoli, Beth Fisher-Yoshida, Clifford Alden Hill, Robert Jervis, and Volker Berghahn at Columbia University. I furthermore learned an enormous amount from renowned and eminent scholars, thinkers, and practitioners based in the United States such as Riane T. Eisler, David A. Hamburg, Shibley Telhami, Noeleen Heyzer, Gay Rosenblum-Kumar and Alan B. Slifka, through whom I met William L. Ury, John Steiner, Zuzka Kurtz and Omar Amanat, as well as from Herbert Kelman, Milton Schwebel, Aaron Lazare, Ervin Staub, Howard Richards, Howard Zehr, Daniel J. Christie, Jack A. Goldstone, Monty G. Marshall, W. Barnett Pearce, Clark R. McCauley, Dov Cohen, Anne M. Wyatt-Brown and Bertram Wyatt-Brown, Michael L. Perlin, George W. Woods, Jonathan Haas, Lee D. Ross, Robert B. Zajonc, Carlos E. Sluzki, Suzanne M. Retzinger and Thomas J. Scheff, Robert Fuller, Charles R. Figley, Judy Kuriansky, Maria R. Volpe, Anie Kalayjian, Donna Hicks, Adenrele Awotona, Virginia Swain and Joseph P. Baratta, Garry Davis, Daniel L. Shapiro, and David Kimball who introduced me to Elise Boulding and Helena Halperin, to name only a few.

The complete list of people who deserve my deep and heartfelt thanks would cover many pages. I beg those who are not listed to know that I celebrate you with great gratitude!

The political insights offered in this book are the result of decades of living and working all over the world—in many countries within Africa, Asia, Europe and America. I lived for longer periods in Norway (regularly since 1977), Germany (regularly since 1954), Switzerland (intermittently since 2000), France (intermittently since 2001), Belgium (intermittently during 1984-1991), the Middle East (intermittently since 1975), Egypt (1984–1991 and since), Somalia (1998), the Great Lakes in Africa (1999), Thailand, Indonesia, Malaysia, Burma (1981), China (intermittently since 1983), Japan (2004–2007), New Zealand (1983), Australia (2007) and the United States (intermittently since 1982).

I extend especially warm thanks to all my international interlocutors, neighbors and hosts, many of whom must struggle daily to carry on the work of peace, often under the most difficult circumstances.

I owe many of my psychological insights to the many clients I have treated in my work as a clinical psychologist (1980–1984 in Hamburg, Germany, and 1984–1991 in Cairo, Egypt) before moving on to social psychology as my main focus. I am deeply indebted to those “co-searchers for health.”

Many of the hundreds of members of our HumanDHS network deserve my very special thanks, among them Michael Britton, Victoria C. Fontan, Eric Van Grasdorff, Martin Stahl, Grace Feuerverger, Philip M. Brown, Amy C. Hudnall, Patricia Rodriguez Mosquera, Judit Revesz, Brian Ward, Stephanie Heuer, Tonya Hammer, Antoinette Errante, Corinna Carmen Gayer, Sophie Schaarschmidt, Sharon Burde, Zuzana Luckay, Zhang Xuan, Jiuquan Han, Abou Bakar Johnson Bakundukize, Salman Türken, Vegar Jordanger, Øyvind Eikrem, Noor Akbar Khalil, Leland R. Beaumont, Atle Hetland, Esta Tina Ottman and Lynn King. May I also lovingly thank Nora Stene Preston, Ola Skuterud and Margret Rueffler, as well as the Bakken, Rosenau, Jøntvedt, and Frerk families, as much as the Bakhom, Khalil, Amer, Roick, Nagata, and Tada families, altogether my many adoptive parents, siblings, and children, for their endless patience and care for keeping my global life afloat.

I would like to thank Chris E. Stout, the editor of the Contemporary Psychology Series, and Debbie Carvalko for their never-faltering belief in my work, Kathleen Morrow for her invaluable help in making the manuscript its most readable and Carol Seeley for her generous editing support.

Finally, I thank my parents, whose personal courage gave my work and life its direction and motivation. And, since I have grown to be “lived by love” (the kind of fierce universal love I propose in this book), I would like to end by expressing my awe at the unexpected potency of this phenomenon.

## INTRODUCTION

Someday, after mastering the winds, the waves, the tides and gravity, we shall harness the energies of love, and then, for a second time in the history of the world, man will have discovered fire.

—Pierre Teilhard de Chardin, 1881–1955

The economic crisis that broke in 2008 has changed the path of this book. The crisis has many labels ranging from “subprime crisis” to “credit crunch,” to “financial tsunami” or “economic Armageddon,” preceded by an “Enron crisis,” possibly leading up to a “credit default swap crisis.”<sup>1</sup> But, around the world, people are coming to a single diagnosis: “Something is deeply unhealthy in our world.” Even one year earlier, most people I met were much more accepting: “The world is as it is, and if we want to be competitive, we should work harder and not complain!”

When I ask about the reasons for the crisis, people point to greed and lack of morality. However, let us ask: Is it greed? Is it immorality? The bank employees I know tell me that they are under extreme pressure to maximize profit and that this pressure has increased since the crisis began, to the point that some can no longer endure it. Managers report that they will lose their jobs if they do not place short-term shareholder value first. All seem to be victims to a mind-set that races toward crisis by default. If there is unethical behavior, it is nourished by the very design of our systems. It appears that the roots of our crises are more complex and systemic than one-dimensional and personal. Could lack of dignity be a systemic challenge?

The economic crisis is not an isolated problem. United Nations Secretary General Ban Ki-Moon made a list of the world's perils: "We face a global financial crisis. A global energy crisis. A global food crisis. Trade talks have collapsed, yet again. We have seen new outbreaks of war and violence, new rhetoric of confrontation. Climate change ever more clearly threatens our planet."<sup>2</sup>

It seems that the practices that led up to all those crises share a core conceptual flaw that can be defined and expressed more openly since the economic crisis broke. Sentiments like: "A world of homeostasis can only survive if its balance is optimized— picking out singular fragments and maximizing them unbalances it and ultimately destroys it" have become less heretical. Their credibility rises together with increasing evidence that it is inherently infeasible to give primacy to maximization over optimization, of quantity over quality, of imbalance over balance, when everything depends upon the entire system's homeostasis.

These are thoughts that transcend finger-pointing and reciprocal humiliation of "capitalism versus socialism" or "rich versus poor" or "the entrepreneurial versus the lazy." Familiar dichotomies are no longer relevant for present-day problems. These dichotomies must be left behind so they cannot continue to block innovative and novel thinking toward a dignified future. It is obscene that people waste their energy on criticizing "capitalism" (for increasing the gap between rich and poor) or on defending it (because it lifted millions of people out of poverty), while reality has long turned its back to such ideological labels.

I am writing these sentences when the documentary *Home* has just carried the Green Party in France to unprecedented strength.<sup>3</sup> The film served as a wake-up call not least because it uses breathtakingly beautiful imagery to depict the dire state of our planet. The film recommends a new culture of moderation, intelligence, and sharing.

The film underscores the message of this book that stakeholder value must come first—involving all stakeholders of the entire socio- and biosphere. Shareholders must serve that primary value as careholders<sup>4</sup> and sharegivers,<sup>5</sup> because the inverse prioritization ultimately destroys everybody's habitat. Nature does not negotiate. It acts. Nature does not care about the discussion as to whether shareholder value has lifted people out of poverty or only enriched a few for a short while.<sup>6</sup>

It appears that during the past decades of casino capitalism, grandmother's silver was sold to finance a free-spending spree. The dominant policies of the past decades were not based on realism but on delusion disguised as realism.

After World War I, the League of Nations was founded; after World War II, the United Nations emerged; now, at the end of the Cold War and



the end of the era of conspicuous consumption and profit maximization, we need yet another, more dignifying frame for our world.

This book is, therefore, not merely about gender and humiliation or love and dignity. It is also about cultural and institutional change, locally and globally. It is a book about the need to redefine love and care. At present, humankind resembles the Titanic—the wealthy play with love and sex on their luxury top decks, trying to protect their riches from the poor who attempt to climb up to them from their miserable lower decks—and all overlook or deny the fact that the entire ship is at risk of sinking. This book calls on those with the relevant resources to leave ideology-based identities behind, step up to their “duty to rescue,”<sup>7</sup> redefine love and care, go to the bridge, and contribute with daring new ideas to prevent the ship’s demise. I do not have all the solutions. Most probably there is no one final remedy. Saving the ship will always be an ongoing process.<sup>8</sup> But even if demise cannot be averted, simply through seriously working for rescue, almost as a side effect, love and care will come to dignify all levels, from international relations at the highest macro level to intergroup, interpersonal and even intrapersonal relations at micro levels.

The French Revolution’s slogan was *liberté, égalité, fraternité* (today, we would say brotherhood and sisterhood). Article 1 of the Universal Declaration of Human Rights (UDHR) reflects this motto in its first sentences: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

What happened to *fraternité*? Today, more than ever, it is not sufficient to strive for *liberté* or freedom alone. Even *égalité*—a commitment to equal rights—is not enough. Freedom and justice alone cannot hold the human family together and sustain our planet’s biosphere. Global brotherhood and sisterhood, global connectedness, global cooperation, cohesion, mutuality, solidarity and loving care for our human family and its habitat are desperately needed. In Europe, the term “social cohesion” is preferred,<sup>9</sup> while in Asia the phrase “harmonious society” is more commonly used.<sup>10</sup> Whatever the phrasing, the meaning behind the words is solidarity among all of humankind for the common good—not the cohesion among the rich to get richer, nor the old-boys network cooperation to help their friends elbow their way up the ladder of status and wealth with no regard for the rest. What is needed is cohesion that includes all stakeholders rather than a few shareholders, cohesion that puts optimization first, and values balance and moderation, not overshoot maximization.

When these concepts come to be our standard practices, we can begin to recover lost trust. Giving primacy to profit maximization not only destroys balance, it also systemically undermines trust. Who is my doctor working for? Do I really need this product or treatment and is it really safe? How can

I be sure that profit is not put before my welfare? When mistrust is part of the system, then trust must be regained at the system level.

Ban Ki-Moon identified the world's single most destructive problem: The biggest crisis, he said, is a lack of global leadership. His speech was titled "A Call to Global Leadership."<sup>11</sup> In other words, there are too few Gandhis, Mandelas, or Obamas. There are too few citizens with an entirely new vision for the world, a vision that is informed by a sense of global responsibility. Throughout the past decades, the dogma that profit maximization must be given priority over the optimization of homeostasis commoditized and trivialized human relations, including dignity and love. Apartheid was obscene; also today's world is organized in ways that humiliate the humanity of us all. There are too few who devote themselves to un-trivializing our world again.

Sadly, even our knowledge elites are afraid to think big and lead. For more than three decades, I have been asking people around the world the following question: "How do you think that we, as humankind, must change our world to make it worth living in?" Almost always I reaped a reply that flabbergasted me. "This is too big a question. I am a specialist, not a generalist. Sorry." Specialization is the shield behind which too many of our most highly knowledgeable experts retreat these days. Too few dare to violate the by now outdated holy grail of *Realpolitik*, which claims that "the world is as it is." Too few dare face the accusation of being idealistic fools for believing in changing the world for the better.<sup>12</sup>

What is being overlooked is the most scientific insight of all, and at the same time the most uplifting one, namely that the coming together of the human family in a globalizing world offers a unique historic chance for humankind to unite in understanding our joint responsibility for our home planet. Within this new context all aspects of our lives can be given more dignity and humanity. However, currently, this potential is not sufficiently recognized and acted upon. It is as if prison doors open and the prisoners do not leave, timidly staying within their prison walls instead of walking into freedom.

Humankind's unwillingness to assume global responsibility leaves a power vacuum at the highest transnational levels. This vacuum is happily filled by global entrepreneurs who think that lining their own pockets is smart, clever, and moral. Risk-happy financiers have understood this power vacuum as an invitation to engage in unfettered global gambling. They are now being unmasked by global economic meltdown. However, global organized crime continues to traffic in narcotics and people, contributing daily to destruction, including that of the world's biodiversity.<sup>13</sup> All this goes on, while social and ecological devastation caused by resource overconsumption goes on to be legitimized because it protects shareholder value.<sup>14</sup>

And it is no solution, but utterly dangerous—this is the verdict of British scientists—to try to heal the world’s crises by even bringing science into dependency on business.<sup>15</sup>

What makes this book special is not just its breadth, but its ambition. It thinks big. It dares to expand understanding beyond the confines of fragmentation and specialization. It argues that it is incumbent upon us to connect micro, meso, and macro levels much more consciously than before.<sup>16</sup> It does not wish to put science at the service of what philosopher, sociologist, and historian Michel Foucault (1926–1984) called *governmentality*.<sup>17</sup> Foucault gave this name to the kind of governing that emerged in Europe during the 16th century when feudalism (an earlier form of governmentality) was failing. So-called expert knowledges or professional knowledges were created, together with related institutions and disciplines, from which “experts” could help govern in a stealth fashion. Scientists—social scientists included—serve the governmentality of national and corporate interest when they keep their inquiry to small fragmented snapshots of this world, while leaving the big picture to power elites. This book does not wish to be complicit in such approaches to science.<sup>18</sup>

The present global financial crisis offers an illustration of how dangerous it is to leave the big picture to small power elites. If we read scholar and strategist David J. Rothkopf, a small number (circa 6,000) of largely unelected powerful people around the globe has shaped the world during the past decades so that the financial meltdown became possible. Rather than promote appropriate regulatory institutions, too many of them engaged in either wishful blindness to risk or self-centered power play that lacked consideration for long-term survival—to the degree of both self- and other-destruction.<sup>19</sup> Former U.S. Federal Reserve Chairman Alan Greenspan said that he was “in a state of shocked disbelief” and had been wrong in thinking that relying on banks to act on self-interest would be enough to protect shareholders and their equity.<sup>20</sup>

Who should do the big thinking that transcends immediate self-interest and takes the long-term survival and the common good of all humankind into account?

Philosopher of Science Thomas Samuel Kuhn, in his work on paradigm shifts describes how people embedded in established social and societal structures tend to protect old paradigms even when they become obsolete, while people above or outside those structures have more freedom.<sup>21</sup> New paradigms are usually not readily accepted. Typically, they are first ignored, then their messengers are attacked as supposedly “unscientific” or, if this is not effective, they are personally discredited. For example, when global warming first began to emerge as a topic of concern, its researchers were attacked personally.<sup>22</sup> “First they ignore you, then they ridicule you, then they fight

you, then you win,” Mahatma Gandhi is credited with saying. “A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it,” is the somewhat more pessimistic view of Max Planck.<sup>23</sup>

### **The Author’s Particular Biographical Background**

This book is written with love. With the love required to overcome humiliation and enhance dignity. One expression of this love is my effort to avoid jargon to make the work accessible to as many people as possible. I use a slightly more fluid and personal style than the formalistic coded language that is standard in academia and that creates barriers around academic disciplines, insulating their insights from mainstream readers.

To make the writing more immediate and vivid, I use vignettes and examples from my practice as a psychotherapist and researcher. The names are not real and the identities of the people are obscured to protect their privacy except where I obtained their consent. I have translated many of the examples into English and usually do not indicate what the original language was. I often paraphrase and summarize.

Another expression of love is that the book tries to avoid falling prey to *physics envy*. This is the attempt, on the part of the social sciences, to gain respect and avoid humiliation by appearing to be just as “scientific” as the natural sciences, imitating the latter’s number-crunching calculus-based style even where it is not necessary or even misleading. I posit that it is more scientific, more honest, more connective and more respectful to refrain from such façade polishing.<sup>24</sup>

Last but not least, it is an expression of love that I share my personal background now.

For many decades, I have studied how humans are faring on planet Earth. Few authors can look back on the kinds of experiences that provide me with a global and transdisciplinary bird’s eye perspective. Being born into a displaced family (from Silesia in Central Europe) that was deeply traumatized by war, the need to develop *Geschichtsbewusstsein*<sup>25</sup> (awareness of history) and to stand up for “never again,” became central for my life. My life became a project, a project with the aim of learning about the world so I might be better equipped to help make it more humane. I am an intercultural *voyager*, a label coined by psychologist David R. Matsumoto.<sup>26</sup> Unlike a *vindicator*, a voyager uses the challenges of cultural diversity and intercultural conflicts as a stage for forging new relationships and new ideas. Consequently,

I cherish meeting strangers and encounter strangeness with the entire range of my vulnerabilities.<sup>27</sup>

I have now lived as a global voyager for more than three decades, not merely traveling to or visiting one other culture, but becoming part of many cultures and acquiring knowledge of all major language families. My background in a displaced family has enabled me to empathize with the suffering of the marginalized and excluded around the world. Being born into a female body has given me access to all spheres in segregated societies, including the female. I have developed a gut feeling for how people in different cultures define life and death, conflict and peace, love and hatred, and how they look at others. My educational background is broad—I hold two PhDs and define myself as a transdisciplinary social scientist with a continuous interest in natural sciences (initially, I planned to study physics). Usually, academic careers become more specialized over time, with the first semester providing a general introduction, then narrowing down into specialized fields. My path is reverse. With my education, I could live the privileged life of a professor at a university in a wealthy part of the world, yet I choose to invest my privileges into serving the greater common good rather than consume them myself, and I do that by always widening my horizon further. I believe that peace scholar Johan Galtung is correct in his observation that peace researchers are so few because the mobility that is necessary to know the entire world (beyond traveling to conferences or field work) is prohibitive, not least because also scholars, as everybody else, depend on attaining tenure and paying their mortgages.<sup>28</sup> As a result, as I see it, not only peace research but academia as a whole is not living up to its ideal of academic freedom.

I try to maximize academic freedom by defining myself as one of the first professors of a world university, free from national and corporate interests.<sup>29</sup> Since I have no family who would suffer from me being too daring, I can take risks with my personal life that others are unable to take.

I am aware of the pitfalls that generalists face—they know little about too much—but I still think that my experience is best invested in a generalist way. There are many perfectly able specialists around, while only a few dare to walk on the ice of asking foundational questions and building larger models of understanding. Who else than a person like me, with this particular background, can dare to be daring? My resource is that I am unsettled and unacculturated into any particular culture, while at the same time being close to all of humankind. This unusual mixture of distance and closeness, combined with a deep experience of, and empathy with pain and suffering, gives my work an unusual perspective. To me, my background represents a responsibility and I wish to accept the duty entailed in it, even though it would be much easier to live a more mainstream life. My book *Making*

*Enemies: Humiliation and International Conflict* (2006) was the product of decades of work, resting on my entire life experience.<sup>30</sup> It received evaluations that encourage me to continue on this path.<sup>31</sup>

Kuhn's conceptualization manifests itself in my life and work in many ways. I receive support from those who have risen so high that they no longer depend on the establishment's acclaim, as well as those who are not (yet) established. In other words, I receive support from extraordinary elite thinkers, often cosmopolitans with multicultural transdisciplinary backgrounds like mine—and from young people. Many young people see that old expertise no longer works and they draw great hope from my daring.

It is through living and studying globally that I realized the importance of dignity and humiliation. Over time, increasingly, I understood that dignity and humiliation did not touch only my personal life, but deeply mark the course of human history. Humiliation can and must be prevented and healed through the power of dignity and love, this is my personal experience, and I believe this insight is beneficial also for the wider human community.

In my work, I use a number of approaches that would require a separate book to explain. I run through these approaches very quickly here, leaving it to the reader to deepen your understanding by looking at the web of texts that I am currently creating.<sup>32</sup> I use, for example, the *ideal-type approach* conceived by sociologist Max Weber (1864–1920), which differentiates levels of abstraction and distills and highlights core essences of phenomena, while recognizing the significance of complex details at more peripheral levels.<sup>33</sup> The metaphor of traffic may serve as an illustration for this approach: Left-hand driving versus right-hand driving is a core feature of every country's traffic system—and focusing on this core aspect in a discussion on traffic does not deny that traffic also entails myriads of other, more complex, details. At a systemic level, the ideal-type approach can be operationalized through the *subsidiarity principle*. The European Union uses this principle.<sup>34</sup> It means that local decision making and local identities are retained to the greatest extent possible. *Holarchy*<sup>35</sup> or *regulatory pyramid*<sup>36</sup> are similar concepts.

I also use *grounded theory* to help interlink abstract concepts (theories, worldviews) with what is called reality in ever more dynamic, flexible and differentiated ways. Grounded theory, as first developed and presented by sociologists Barney G. Glaser and Anselm L. Strauss,<sup>37</sup> means avoiding conventional explanations to open space for new arguments and categories to flow from raw data.

The concept of the *hermeneutic circle*<sup>38</sup> has its place here as well, as has the *reflective equilibrium*, as employed in philosopher John Rawls's *Theory of Justice*,<sup>39</sup> and as defended, for instance, by his colleague Nelson Goodman. The reflective equilibrium is an epistemological orientation that indicates going round in loops, in never-ending circles, to arrive at ever denser

understanding—philosopher Dagfinn K. Føllesdal explained this point particularly well at a presentation at the Norwegian Academy of Science in 1996.<sup>40</sup> Philosopher and Plato disciple Aristotle (384–322 B.C.E.), was not yet ready for this approach and rejected it as *circular fallacy*. Another metaphor—that of a ship, as used by philosopher Otto Neurath (1882–1945)—may illustrate the subsequent historical change of mind. In former times, scientists assumed that science was only science if it found dry docks or at least pretended that dry docks existed. Today, we understand that we must be more humble and accept and live with the fear-inducing uncertainty that flows from the fact that human understanding of the world is limited. Even though there is no dry dock, even though what we may think of as certain will always be threatened by yet undiscovered insights, we can create a platform for understanding and action by circling through the reflective equilibrium. In Neurath’s words: “We are like sailors who must rebuild their ship on the open sea, never able to dismantle it in dry-dock and to reconstruct it there out of the best materials.”<sup>41</sup>

I am such a shipbuilder. It is with pride and theoretical and practical backing that I say today that my family is all of humankind. I embrace it with the tough love of Gandhi’s *satyāgraha* (nonviolent action), a term that is assembled from *agraha* (firmness/force) and *satya* (truth-love).<sup>42</sup> Tough love, for me, entails all variations of love ever described, combining them with steely firmness. The Greek word *agape* means “gaping, as with wonder, with expectation or with eager attention.” As a noun, we can translate *agape* as spiritual love for God and humankind. Other terms are *philia*, which means “love between friends” in Greek, or *metta* (Pali) or *maitri* (Sanskrit), meaning “loving-kindness, friendliness, benevolence, amity, friendship, good will, love, sympathy, or active interest in others.”

Philosopher Martin Buber (1878–1965) developed a *philosophy of dialogue* with which I resonate deeply.<sup>43</sup> It views human participation in two fundamentally different kinds of relationships—*I-It* and *I-Thou*. An *I-It* relationship is the normal everyday relation of a human being toward the things surrounding her, including fellow human beings, who some also treat as *Its* (at a distance, as parts of the environment). An *I-Thou* relationship, in contrast, is one into which a human being enters with her innermost and whole being, yielding genuine encounters and dialogues. *I-Thou* meetings are in Buber’s eyes reflections of the human meeting with God. Physician Albert Schweitzer (1875–1965) spoke of “reverence for life.”

I also resonate with philosopher Emmanuel Lévinas (1906–1995) and his work on dialogue and caring. Lévinas’s first magnum opus, *Totality and Infinity* analyzes the *face-to-face* relationship with *the other*, the fellow human being.<sup>44</sup> I see the faces of the millions of children who die every year due to poverty and preventable diseases—about double the number of deaths per

year of people killed in the Holocaust. I also see the faces of all the missing women—in parts of Asia and Africa 100 million women should be alive, but are not, because of unequal access to medical care, food, and social services.<sup>45</sup> These faces make it impossible for me to claim the privileges I have simply because I carry a Western passport or enjoy a high level of education. I want to make use of these privileges for the children of the future to create Lévinas's "space of love."<sup>46</sup>

This value orientation gives my life the meaning that Viktor Frankl speaks about.<sup>47</sup> People say that nobody would work if not pushed or pulled—either humiliated into compliance or rewarded with incentives. This attitude, from my point of view, degrades the humanity of all involved. I feel personally humiliated when I am expected to draw my motivation for what makes my life meaningful from status or monetary remuneration. I am motivated by *stature*—my pro-social contributions—rather than *status*, social rank, or class. I work very hard, day and night, seven days a week. I receive neither traditional status nor salary for my efforts. My motivation is entirely independent from such rewards, and if it were otherwise, I would find the degradation and humiliation unbearable. Therefore, my path is not altruistic or egoistic; it is both, because I would not survive the humiliation of having to define myself as a status- or salary-making machine that endangers the common good. I am not a Pavlovian dog who needs status or monetary remuneration as incentives to work. I would not survive such emptiness of meaning and such poverty of spirit. If I accepted to merely exist as the supplier or target of the sales of products and services, be it expensive or discounted, I would get severely depressed. If I reduced my creativity to serve "personal branding" so as to become a product myself, I would feel like I were in *Pleasantville*.<sup>48</sup> Allowing myself to feel deficient lest I buy or sell something, would humiliate my humanity at its core. Cleverness is repulsive to me—nothing of what I do is done because it is smart—and I draw no satisfaction from petty power games. I only engage in activities that are profoundly meaningful to me.<sup>49</sup> I respond to the fact that I have to eat, clothe myself, and have a roof over my head in ways that do not require me to compromise what I regard as meaningful, on the contrary, they contribute. I do not wish to have a job, I want to have a life. I am profoundly selfish in this point because I could not live otherwise.

I admire Donald C. Klein (1923–2007). He is one of the fathers of community psychology, and one of the pillars of the global network of like-minded people that I founded.<sup>50</sup> He speaks about *awe and wonderment* (not shock and awe), and criticizes psychology for being a psychology of projection. Klein speaks about our human ability to live in awe and wonderment not just when we see a beautiful sunset or the majesty of the ocean, or the moment a new love touches us, but always.



Donald Klein's work relates to that of philosopher Plotinus (204–270 C.E.), who reminds us not to forget our soul's origin in the realm of the One,<sup>51</sup> which in turn connects with Rudolf Otto (1869–1937) and his notion of the *mysterium*. Otto was one of the most influential thinkers in the first half of the 20th century in Europe. In his view, an experience of a *mysterium tremendum et fascinans* (fearful and fascinating mystery) underlies all religions—"a creature [feels] abased and overwhelmed by its own nothingness in contrast to that which is supreme above all creatures."<sup>52</sup> The experience of the holy is an experience that we perceive with blank wonder, combined with a sense of our own nothingness, in contrast to divine power (*tremendum*) that we find attractive in spite of our fear (*fascinans*). Otto's numinous experience can be characterized as the breakdown of subject-object dualism and understood in *nondualistic* and nontheistic terms.<sup>53</sup>

I am a nondualist. Let me explain. Metaphysics is the branch of philosophy that reflects on "the study of being," in Greek "ontology."<sup>54</sup> Philosophy of mind is the ontology of the mind, of mental events, mental functions, mental properties, consciousness and their relationship to the physical body. The dominant Western metaphysical orientation that underpinned its expansion during the past centuries was *dualism*. Dualism holds that ultimately there are two kinds of substance. René Descartes's dualistic view of a mind-body dichotomy is perhaps the most widely known expression of dualism. Dualism is to be distinguished from *pluralism*, which claims that ultimately there are many kinds of substances, as well as from *monism*, which is the metaphysical and theological view that all is one, either the mental (*idealism*) or the physical (*materialism* and *physicalism*). Physicalism is thus a monist concept, holding that there is nothing other than physical things.

As I said, I am a nondualist. I admire Muneo Yoshikawa's *nondualistic double swing* model, whereby unity is created out of the realization of differences, and which shows how individuals, cultures, and intercultural concepts can blend in constructive ways.<sup>55</sup> This model can be graphically visualized as the infinity symbol, or Möbius strip ( $\infty$ ). For this model, Yoshikawa brought together Western and Eastern thought. He drew on Martin Buber's idea of "dialogical unity—the act of meeting between two different beings without eliminating the otherness or uniqueness of each"—and on *Soku*, the Buddhist nondualistic logic of "Not-One, Not-Two," described as the twofold movement between the self and the other that allows for both unity and uniqueness.<sup>56</sup> Yoshikawa calls the unity that is created out of such a realization of differences *identity in unity*: the dialogical unity does not eliminate the tension between basic potential unity and apparent duality.<sup>57</sup>

My consciousness is a nondualistic *postindividual consciousness*<sup>58</sup> or a *unity consciousness*.<sup>59</sup> I love 14th century Persian Sufi poet Hāfez-e Šīrāzī's saying: "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 religion is love, humility, and awe for a universe too large for us to fathom.

Margaret Mead said: “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.”

This book is part of a growing movement of thoughtful, committed citizens, you, the reader included. Plato (c.428–348 B.C.E.) recommended justice, wisdom, courage, and moderation (or *sophrosyne*, a sense of limit, moral sanity, self-control, and moderation guided by true self-knowledge). Faith, hope, and love were added later, together constituting the seven cardinal virtues. Aristotle highlighted *phronesis* (Latin *prudentia*), or “practical wisdom.”<sup>60</sup> A longer, more recent list entails eight core values: love, truthfulness, fairness, freedom, unity, tolerance, responsibility and respect for life.<sup>61</sup>

Let us join hands in redefining love, making it visible, giving it a preeminent place, not just as an inconsequential feeling, but as a principle around which we live and organize our lives and the world. This love can never be too strong in securing the *sophrosyne* and *phronesis* that are necessary to create a world of balance.<sup>62</sup> Let us make use of the extraordinary force that love can project, for creating a better world, a world without humiliation, a world of dignity. Let us employ firm, forceful, consequential, resolving, resolute, unyielding, potent, authoritative, powerful, courageous, undaunted, fearless love.

### Getting Ready for This Book

I will not confront the reader with rigid “scientific”-sounding definitions that reduce phenomena to fit into certain paradigms—be it paradigms of feminism, psychology, or political science. I will try to use my experience as a voyager between cultures and academic disciplines to stay open to those questions that traditional paradigms may exclude. Definitions, to me, are not fixed entities, but multilayered and fluid, with various degrees of abstraction guiding different levels of analysis.

Environmental groups focus on ecological sustainability. This book focuses on social sustainability. It brings the message that the commoditization and trivialization of human relationships, including notions of love, sex and parenthood, can and must be overcome.

In 2009, I discussed this theme with Per Menzony Bakken, who looks back on many decades of experience in international work.<sup>63</sup> He is a high official in the United Nations Environment Programme (UNEP), based in Geneva, Switzerland.<sup>64</sup> He has an intimate understanding of where the world stands at its current historical crossroad, where the problems lie, locally and globally,

and what combination of solutions needs to be implemented. He differentiates between four tasks: (1) policy, (2) strategy, (3) network building, and (4) organization/logistics/implementation. The development of a policy or a vision for what one wishes to achieve, comes first. Then strategies must be forged to implement this policy (based on a dialogue between both). Next, these ideas need to be promoted through network building. Once accepted, strategies can be designed and logistically put in place. One of the most significant problems, Bakken warns, arises from confounding policy with strategy. Particularly novel and groundbreaking visions for new policies will never see the light of the day if the difficulties of implementing them are allowed to stop them before they germinate. The most common mistake is to allow strategic considerations to exclude policy options too early in the process.

This book is about policy. It keeps strategy at a distance, holding the destructive “but, this is too difficult to achieve!” at bay with “if it were not difficult, it would have been done a long time ago.” The most important new policy this book proposes is to forge a new definition of love—not small love, but big love—and make it foundational for human activities on Earth, removing profit maximization from the steering wheel.

Is the solution that we all shall love each other instead of ruthlessly elbowing our way up? Is it that easy? No, trivialized rosy love has no power. Merely calling for it won’t effect the transformation we need. To tap love’s power, we must first recognize its complexity. One such complexity is that love is not only constructive; it can also be very destructive. I studied the 1994 genocide in Rwanda for my doctoral research on humiliation. Hutu *génocidaires* were forced, by their superiors, to choose between two loves—their love for their Hutu group (and their own lives) and their love for their immediate family and neighbors. Many chose the first love and killed their Tutsi spouses and neighbors: love can give life, but it can also kill.

Should we aim at creating a world where we all love each other? No. Our world will probably never be a place where everybody loves and forgives everybody else. But humankind does not have to reach maximal goals to survive. All we have to do is avoid pushing the planet over the edge, both socially and ecologically. This is the mandatory minimum requirement. In many countries, parents increasingly receive joint custody for their children after divorce. For humankind this arrangement is compulsory. Our global challenges must be tackled jointly even in the face of mutual antipathy or mutual hatred. Hatred is not a problem as long as we develop institutions that allow us to cooperate on vital tasks.

My first two books, *Making Enemies*, and *Emotion and Conflict*, brought the modest message that we must not push human survival chances over the edge.<sup>65</sup> This book is more ambitious, more daring. It aims at more than avoiding minimum damage. Its message is that the force of love should no

longer be wasted. This is the very force that can bring about the large-scale systemic paradigm shift that humankind so sorely needs. The force of love can overcome inflexible rigidity, outdated dichotomies, and false choices. The force of love can defeat the self-humiliating ways in which we design our lives, our emotional, social, and cultural responses, the environments in which we live, our societal and economic frames and institutions, and how we impact nature. The force of love can infuse flexibility, it can balance complexity, it can forge *unity in diversity* rather than uniformity or division, and it can create dignity rather than the abuse of humans as pawns in large-scale systemic humiliation.<sup>66</sup>

This book is about *big love*, because we, as humankind, particularly those with the knowledge and resources to address our crises, are failing to meet our responsibilities in that area. We fail big love. It is laudable and wonderful to love our families and friends, but that is not enough. How can we speak of love and forget that even if we succeed in giving birth to children of love, these children may not find a world worth living in?

We must avoid being duped into powerlessness and mayhem. We must refuse to play the role of useful fools but assume responsibility for our human family as a whole. During the industrial revolution, factory owners exploited their workers, while their wives engaged in charity, placing bandages on the wounds their husbands had caused. Today, the global corporate motto of “profit before common good” takes the place of the early factory owner and humanitarian organizations are the charitable wives. I do not wish to minimize the successes of charity. I simply want to avoid participating in the futile wifely charity setup. The love we need is more than the small love of charity (“small” for humankind, not for the helpers, since the personal sacrifices for helpers who go against the system are often very great).

This book underpins the message of *positive psychology* as it is already out and about in the public arena,<sup>67</sup> and it expands on it. It is not a book about hormones or genes, about evolution, utility, morals, or simply about how nice it would be if we all had more loving relationships. It is a book that takes the reader’s point of view into a bird’s eye perspective.

The book applies a wide-angle geohistorical lens that encompasses the entire history of the species of *Homo sapiens*. Large-scale models often explain details much more simply than is possible by studying the details themselves.<sup>68</sup> This lens helps illustrate that destructive cultural, social, and psychological scripts from the past still permeate all levels of human activity, from micro to macro, and that they are being detected, rejected, and transcended much too slowly. It highlights how humankind’s various subgroups experienced the human condition throughout history, how they crafted change and how their experiences are both similar and different across cultures. The book

also helps the reader understand why humankind has so far failed to tap into the systemic paradigm-shifting potential of love.

This book asks: How can we heal the systemic psychological and cultural wounds of the past and prevent new wounds from occurring? How can we heal the injuries of the bygone millennia, injuries that were inflicted by malign cultural practices, practices that still mutilate and confine people alive today?

This approach dovetails with the new tenets of peace psychology. Peace psychologist Daniel J. Christie lays out the contemporary scope of peace psychology as follows: “In particular, three themes are emerging in post-Cold War peace psychology: (1) greater sensitivity to geohistorical context, (2) a more differentiated perspective on the meanings and types of violence and peace, and (3) a systems view of the nature of violence and peace.”<sup>69</sup>

This approach also resonates with sociologist Paul H. Ray’s and psychologist Sherry Ruth Anderson’s findings, namely that we live in times in which two groups of people—those who turn their attention inward to gain new levels of consciousness, and those who turn it outward as activists—groups once separate and even hostile toward each other, are now merging into a single new large movement, that of the *cultural creatives*.<sup>70</sup> Increasingly people understand that peace within is only the beginning: now it is time for action. Part of that action will be to take those who resist the cultural creatives—Ray and Anderson call them the *traditionalists* and the *moderns*—into the future. This is also what this book tries to do.

Nelson Mandela is perhaps the one person whose life expresses systemic healing most comprehensively, at all levels, from his personal life to institution building.<sup>71</sup> Also Mahatma Gandhi and Desmond Tutu, to name just two other great people, have connected the *activist* branch with the *consciousness* branch of the cultural creatives movement. (Gandhi, Mandela, Tutu, and all other peacemakers are treated in this book in a Weberian ideal-type fashion; their names stand for the essence of their constructive strategies, which are not diminished by criticisms that some may want to level at them in other areas.) Clearly, the list of names is much longer.<sup>72</sup> Since peace provides less drama than conflict, always a special effort is needed to highlight and document peace—as is done, for instance, by civil rights activist and author Fredrik S. Heffermehl, in *Peace Is Possible*.<sup>73</sup>

Even if we cannot emulate Mandela, we can learn from him. After reading this book, we will be ready to unfold Gandhi’s tough love in ourselves and in the world. We will perhaps participate in the seminars of the Thich Nhat Hanh’s of this world or delve into the works of other iconic names of peace and conflict studies. We may read about positive psychology<sup>74</sup> or about the utility of happiness within.<sup>75</sup> Equipped with all this knowledge and skill,

we are then ready to go out and become the next Rosa Parks and Nelson Mandelas and change the world.

This book is part of a larger body of work that aims at creating a new vision for the future, a vision for a systemic paradigm shift, a vision of loving unity in diversity, not just locally but globally. Many Mandelas are needed to dismantle the old world of humiliation and recreate society, not only in South Africa, but globally. This book intends to help create those Mandelas who can carry this vision forward, into our political, cultural, social, and psychological ways of dealing with ourselves and the world, at all levels, micro, meso, and macro. The task is so great and the timescale so tight that we can no longer wait for governments or businesses to act. People power must be at the heart of the effort.<sup>76</sup>

As long as we do not live up to the potential of our humanity, we have no right to arrogate a special status for *Homo sapiens*: “If we want to go on believing we are human and justify the special status we accord ourselves—if, indeed, we want to stay human through the changes we face—we had better not discard the myth (of our special status), but start trying to live up to it.”<sup>77</sup>

Times of crisis open unprecedented space for new paradigms. Now is the time for new paradigms to own this space. Now is the time for deep change. If successfully brought about, it will help humankind survive. Envisaging deep change at all levels is the only form of true love, love for ourselves and the world. Almost as a by-product, the very process of deep change will also make everybody happier.

There is hope. Human nature is not fixed, species *Homo sapiens* has survived on planet Earth precisely because it can adapt.<sup>78</sup>

### **The People Who Journey Through This Book**

Let me introduce you to two people, Laila and Paul. They have similarities with people I know, but these are not their real names. They will journey with us through this book. Paul is 80 years old, a teacher who has lived through war and displacement and is a man of deep and wise love, a love that is strong and can overcome setbacks. Perhaps his suffering was so extreme that he had to let go of everything except unconditional love.

Paul resembles Nelson Mandela. Paul touches the beauty of the universe, beyond all religious explanations, and although he can neither grasp nor understand this beauty, he humbly and lovingly pours it into his life and relationships.

Paul lives in awe and wonderment. His wife Laila does not. She is 70 years old, a housewife. She, too, has faced much suffering in her life. However, she

has not been able to let go. She allows the pettiness of life to define her. She is caught in continuous calculations of right and wrong, of oughts and shoulds. Her love is the love of the victim for another victim. Her love is the love for the opportunity to cry together. Her love is weak. Any disappointment, even little ones, can cut the flow of her love and send her off into despair.

There are people who think that love is for old ladies with too much money who enjoy a good cry when somebody dies of love on the opera stage. For others love is nothing more than some pitiable new-age floating in the clouds, as void of real impact as a teenager's first infatuation with a film star. In many ways, this is Laila's love. Inconsequential and weak.

I advocate Paul's love or Mandela's or Gandhi's love as the kind of love humankind is in need of to successfully tackle its many crises. As contended earlier, this is no rosy wish. It is the ultimate realistic conclusion in an increasingly globally interdependent and connected world, where security can no longer be found in fragmenting the world into fortresses, but in strong connections of mutual respect for each other's equality in dignity. Only the realization of Paul's kind of love will make it possible to extend the spirit of human rights to everyone and secure survival.

Paul's love is part and parcel of the new world of equal dignity for all, which is qualitatively different from the last 10,000 years of collectivist ranked honor, as I will explain in more detail later. Painful feelings of humiliation provide the emotional fuel that drives the human rights revolution; Paul's firm love is the positive emotion that heals humiliation and promotes equality in dignity.

Paul's love is the result of a maturation process. He widened his horizon both in depth (more detail) and width (larger scope), away from the tunnel vision of fear. For fearful people (the Lailas of this world) love functions like the wrapping of mutually reinforced sentimental cowardice. For mature people, it is the opposite: love is the decision to give humankind a chance. We have to take the chance, in our minds and hearts, to translate the potential of today's crises into tough love and through this love, create the reality of a better future.

Paul and I do more than propagate love just because it feels good or because we all have a gut feeling that the world would be so much nicer with more love. In this book, hard tangible arguments explain why Paul's type of love is not only nice, but indispensable—and attainable—as a guiding concept if humankind is to survive. This concept has nothing to do with appeasement. It does not mean allowing the perpetrators and humiliators of this world to go about humiliating and maiming freely. On the contrary. The concept of love set forth in this book not only covets human rights, it also goes beyond human rights. It propagates the firm love of Gandhi's satyāgraha. It invites us all to advocate human rights not just as legal instruments. It invites us to

lovingly embrace the normative claim entailed in human rights—the claim that all human beings are equal in dignity—in ways that go beyond the letters of the law. It invites realizing the Lévinasian interpretation of human rights, an interpretation that emphasizes care and respect for the other, not just the Kantian interpretation of human rights as an abstract principle.<sup>79</sup>

Globalization is powered by technology (for instance, the Internet). As negative as many of globalization's effects have been, the forces behind it can be beneficial. Technology has the potential to disempower people, but also to empower them. In former times, the so-called little people had little to say. The mob, the masses, or the crowds had no voice, they were not regarded worth listening to, and they had no means to make themselves heard. In history books, the players are usually the rulers. Even though some rebels and revolutionaries may be mentioned, they receive little space.

This has changed dramatically in recent times. When peaceful Buddhist monks led a massive rebellion in Burma in 2007, foreign news crews were banned, the Internet was shut down, and Burma was closed to the outside world. However, in the documentary feature film *Burma VJ*, filmmaker Anders Ostergaard compiled the shaky handheld footage from pocket-sized video cameras with which Burmese reporters, risking their lives, documented the brutality of the regime's clampdown.<sup>80</sup> Or, the 2009 election protests in Iran would be unthinkable without Twitter, YouTube, Flickr, or Facebook. Gone is the old fragmented world where people could be trashed safely. In an interconnected world, trashing humans is no longer practical—not to mention immoral.

In an interconnected world, obscene absurdities can no longer be kept secret. They become apparent to everybody. The Archbishop of York, John Tucker Mugabi Sentamu, in a speech to bankers, acknowledged the need for stable financial systems if global poverty is to be eradicated, and he added: “One of the ironies about this financial crisis is that it makes action on poverty look utterly achievable. It would cost US\$5bn (£2.7bn) to save six million children's lives... World leaders could find 140 times that amount for the banking system in a week. How can they tell us that action for the poorest is too expensive?”<sup>81</sup> As to the environment, the loss from environmental degradation is higher than the loss from the banking crisis that began in 2008—a study puts the annual cost of forest loss between US\$2 trillion and US\$5 trillion.<sup>82</sup> All crises will combine to a global crisis that “is to strike by 2030,” warns John Beddington, UK government chief scientist: water shortages are predicted across large parts of Africa, Europe, and Asia, and growing world population will cause a “perfect storm” of food, energy, and water shortages by 2030.<sup>83</sup> Global warming could perhaps have been avoided altogether if a different mind-set had supported human inventiveness a century ago (see Thomas F. Valone in chapter 5). Now, we only have 10 years or



approximately 3,000 days before our ability to affect climate change becomes irreversible.<sup>84</sup> Indeed, obscene absurdities define our contemporary world.

Today, the individual is among the most influential of the new forces in the *global village*.<sup>85</sup> The voice of every person has more potential impact today than ever before. Everybody can, if determined, develop into a Hitler or a Mandela. Individuals can transform themselves into “weapons of mass destruction,” like Hitler, or contribute to peace like Mandela.

“The generation now alive is perhaps the most important generation of humans ever to walk the Earth,”<sup>86</sup> says physicist Michio Kaku.

This book calls upon every single world citizen to invest whatever she or he can into building a decent global village, leaving today’s ramshackle global village in the past. This book promotes a new way of being human, a new human culture, and a new set of institutions, globally and locally. It reaches out to as many individuals as possible to explain that there is much more room for dignity within everybody’s own psyche and in our relationships with fellow human beings and our environment than most people assume. This room needs to be proactively owned and shaped to transcend humiliation and realize dignity. A new kind of love is indispensable if we are going to accept this challenge.

Love is the new religion of the 21st century.<sup>87</sup>



**PART I: GENDER, HUMILIATION, AND LACK OF  
SECURITY IN TIMES OF TRANSITION**



## **Chapter 1: Love or Abuse: How Culture Frames Emotions**

When the power of love overcomes the love of power, the world will know peace.

—Jimi Hendrix, 1942–1970

Love and sex, harmony, peace, conflict resolution, reconciliation, and all related terms have two definitions at their core that stand in diametrical opposition to each other. One definition accepts humiliation as a legitimate tool, the other rejects it.

Let me illustrate this point with a story. Eve is a neighbor of Laila and Paul, whom I introduced earlier.<sup>1</sup> Eve came to me in my capacity as a clinical psychologist. Her problem was that she did not have orgasms. She told me:

Adam loves me dearly and I love him. We are both very religious and I try to be the wife he deserves. A few years ago, he found out that I do not have orgasms. Since then, we have had problems. I tell him that having an orgasm is not important to me, that I love him, and that I wish to be his wife, whose body he can use as he wishes to get relief. I wish to be his, with all my soul and body. But he is deeply unhappy. Recently he took too much of those drugs, because he thinks that his penis is not big enough, or that he cannot last long enough. After a couple of hours he collapsed. I feel extremely guilty. He collapsed and it is my fault. I am thirty five years old and have never had an orgasm. I do not even know what it is supposed to feel like, and I do not care really either. But seeing him collapse, I have started to read books and have tried to stimulate myself. I so much want to give Adam an orgasm!

I spoke to Eve's social worker. I had noticed bruises on her arms, and her neighbors had repeatedly reported scenes of shouting and crying. Eve was severely and regularly beaten by her husband, Adam. The social worker was afraid Eve may at some point not survive Adam's beatings and tried to convince her to protect herself by leaving her unsafe home to seek refuge in sheltered housing, at least in times of crisis. Eve, however, stubbornly undermined the social worker's efforts. She argued: "Beating me is Adam's way of loving me! I am not a victim. I bring his anger on myself!" For his part, Adam adamantly refused to be labeled a "perpetrator," accusing the social worker of viciously disturbing the peace of his home.

Adam systematically put Eve down and destroyed whatever confidence she had by telling her that nobody but him could love her. She was worthless without him and his love. Sometimes, he suspected her of having other men and demanded that she tell him every detail of her supposed affairs. For hour on hour, throughout long nights, he kept her awake, demanding confessions. At times, she told him the truth—that she did not have anybody else. At other times she made up wild stories about other men, just to get some sleep. In both cases, Adam ended up beating her. He then went off to prostitutes, telling Eve that prostitutes made him feel more like a man than she did.

The social worker told me, "I do not understand Eve's definition of love! Here she is treated, not like a human being, but like a piece of clay that has to transform itself into the perfect crutch for her husband's lacking confidence, and she goes along with this! She does not see the harm in being erased as a human being in her own right with her own dignity, but thinks that becoming a self-effaced little cogwheel in her husband's personality machinery is the essence of love! She offers wonderfully genuine and loving humility to her husband, but it is so wasted! How can she ever have an orgasm in such a situation!" Yet, as the social worker observed time and again, "both believe that their strategies, if only intensified sufficiently, will lead to a happy relationship, including sexual satisfaction—even if their experience is that all it brings is violence and tears."

The social worker introduces a new definition of love to Eve and Adam, one in total opposition to theirs. The social worker's definition of love is that love is a meeting of equal hearts and minds in mutual caring, a definition embedded in the human rights ideal of equal dignity for all. Eve and her husband are accustomed to connecting love with female subservience that reinforces male prowess. The social worker—helped by Laila and Paul, their neighbors—explains to Eve time and again that "domestic chastisement" has long been outlawed. They suggest that Adam is a humiliator, who cruelly degrades Eve's dignity, and that trying to force an orgasm in such a situation simply perfects her victimhood. Adam, in contrast, claims that the social worker and evil neighbors are the only humiliators, that they humiliate his male honor and disturb the peace of his house.

In short, the same situation is being regarded as “right for everybody” on one side, on the other side as “wrong for everybody.” Adam stands on one side of this normative fault line, the social worker on the other, Eve is caught in between. And all suffer.

This little story is meant to whet the reader’s appetite and highlight the fact that emotions are not felt in a vacuum. Metaemotions, or how people feel about feelings, steer how feelings are felt.<sup>2</sup> Metaemotions depend on our cultural scripts, which, in turn, are embedded into large-scale geopolitical framings.

### **The Dominator Model: It Defines Abuse as Love**

The case of Eve and Adam throws into stark relief how human worth and value can be ranked along a vertical scale. This scale has been used throughout much of human history, sometimes in horrific ways. In rigid apartheid-like systems, people were ranked into higher and lower beings, superiors and inferiors, leaders and followers, masters and underlings, and more- and less-deserving beings. Women, typically, were relegated to the lower ranks, while men were lifted into the higher ones.

However, the use of this scale to rank people is not compulsory or divinely ordained. The same scale can serve to unrank people and generate equal dignity and humble solidarity among all humans.

Humankind has traveled through different applications of this scale during its history. A crucial turning point occurred around 10 millennia ago. A set of circumstances emerged that pushed for the application of the vertical scale to rank people. What is called *circumscription* began to be felt by human populations around the world. Circumscription means reaching limits. Latin *circum* means “around” and *scribere* means to “write.” *Circumscription theory* has been developed by anthropologist and curator of the American Museum of Natural History in New York, Robert Leonard Carneiro.<sup>3</sup> Evidence indicates that humans populated planet Earth by starting from Africa, first colonizing that continent, then the rest of the world (except for the Americas, which came later). Logically, it follows that at some point in history the expanding population campaign of *Homo sapiens* must have hit up against the fact that resources are limited. Planet Earth is small, only giving the illusion of being unlimited as long as one has not yet approached its limits. Someday, by definition, it was bound to be no longer enough—not enough space and not enough resources. Though the problem built up slowly over many prehistoric millennia, it must have reached a critical moment at a rather brief historic moment. This occurred, very roughly, about 10,000 years ago.

In the wake of circumscription, hierarchically structured *civilizations* based on *agriculture* emerged in Mesopotamia, along the Nile, and in most

other places, except for alternative cultures of *raiding* that developed in some of the less some of the arable regions (Somalia represents a contemporary example, and the present economic system has been characterized as a descendent of European raiding culture<sup>4</sup>).

Anthropologist William Ury drew up what he calls *a simplified depiction of history* whose core elements are widely accepted by the academic community<sup>5</sup> (the conceptualization of history as historical stages has been criticized for smacking of arrogant ranking, however, I believe that suppressing the fact of long-term global change so as to avoid the allegation of arrogance would not serve the search for truth<sup>6</sup>). Ury pulled together elements from anthropology, *game theory*, and conflict studies to describe three major types of society: (1) *simple hunter-gatherers*, (2) *complex agriculturists*, and (3) *knowledge society*. In Ury's system, prior to 10,000 years ago, simple hunter-gatherers lived in a world of coexistence and open networks, within which conflicts were negotiated, rather than settled through coercion. The abundance of wild food represented an expandable pie of resources that did not force opponents into win-lose paradigms. If we calculate that *Homo sapiens* appeared in the Middle Paleolithic about 200,000 BP, this period comprised the first 95 percent of human history. (A caveat: the situation of hunter-gatherers prior to 10,000 ago cannot be equated with present-day hunter-gatherer cultures in a one-to-one way—archaeological evidence suggests the absence of systematic warfare prior to 10,000 ago,<sup>7</sup> while contemporary hunter-gatherers can exhibit significant levels of violence.<sup>8</sup>)

Complex agriculturalism, in contrast, pushed its players into a world of coercion. Agriculturalists led their lives within closed hierarchical pyramids of power on land that represented a fixed pie—land is either mine or yours—a set of conditions that represented a malign win-lose situation.<sup>9</sup> This era represents the last 5 percent of human history.

As soon as land became the basis of livelihood, the *security dilemma* raised its ugly head. As long as there were plenty of resources and groups of people lived far enough apart so as to remain unaware of each other, there was no problem. However, when people moved geographically close enough for mutual conquering and raiding, but psychologically too far away to build good communication and trust, the security dilemma high jacked every political agenda. Even the most peaceable leader had no choice but to invest in arms.

The term *security dilemma* was coined by international relations scholar John H. Herz<sup>10</sup> (and has been expanded upon by many authors<sup>11</sup>) to explain why states that have no intention of harming one another may end up in competition and war. The very essence of the security dilemma is one of tragedy, forcing bloody competition to emerge out of mutual (and inevitable) distrust. The threat of preemption with preemption is the ultimate and seemingly unavoidable outcome.



The security dilemma makes one emotion paramount: fear. Fear of attack from out-groups (other tribes, other feudal communities, other nation-states) permeates in-groups. Love for out-group members, commiseration or empathy, have little chance to take center stage. The security dilemma is built on fear and fosters fear: “I fear you but will defend my land against you! Fear me!” Political scientists Barry Posen and Russell Hardin have discussed the emotional aspects of the security dilemma.<sup>12</sup>

Early hunter-gatherers enjoyed an environment that allowed them to apply the vertical scale moderately, only cautiously subjugating nature for the raw materials to make tools. Circumscription, however, led to a host of malign consequences, including the stark application of the vertical scale: complex agriculturalism, although an admirable adaptation to circumscription, had the malign side effect that it invited the security dilemma and pushed for stark rankings: some humans turned others into tools.

At the current point in history, humankind finds itself in the middle of a second, similarly radical transition. For this transition, many factors flow together, driving the transition and being driven by it. Again, we face a situation of circumscription. Nine billion people will populate Earth in 2050, many hoping to eat meat and drive a car. Human demands on the world’s natural resources are already now nearly a third more than Earth can sustain.<sup>13</sup> At the same time, the awareness of One World rises. This awareness humbles. It makes obvious the inherent infeasibility of current resource exploitation. In the wake of this second transition, the normative adaptation of the first one is being delegitimized. Human rights represent a normative u-turn—no longer is the subjugation of the socio- and biosphere by small dominator elites regarded as “God-given;” the new ideal is respect, mutuality, and balance, it is dialogue among partners considering each other as equal in dignity, and it is respect for our planet’s ecosphere.

During the past 10 millennia, what we now call abuse, was called love, with love signifying the routine subjugation of underlings and their subservient acceptance of their divinely ordained lowly place: “If you love your wife, you beat her,” was an evocative motto (see more in chapter 3). This definition is diametrically opposed to the definition becoming dominant as we undergo the second transition (the definition of love used in this book).

Riane T. Eisler, social scientist and activist, has developed a *cultural transformation theory* through which she describes how otherwise widely divergent societies followed what she calls a “dominator model” rather than a “partnership model” during the past millennia.<sup>14</sup> From the samurai of Japan to the Aztecs of Meso-America, all were characterized by very similar hierarchies of domination and a rigidly male-dominant “strong-man” rule, both in the family and state. Hierarchies of domination were maintained by a high degree of institutionalized and socially accepted violence, ranging

from wife- and child-beating within the family to aggressive warfare on the larger tribal or national level.

In a dominator society, only the bond between equals at the very top of a society is free and unrestrained, at least to a certain degree. Since underlings usually form the majority of the population in such a context, all other bonds—even horizontal bonds among equals in lower strata—are defined by and restrained within the web of vertical bonds between masters and underlings. Underlings are bonded to their duty to be self-effacing, nothing but tools in their masters' hands; they are bonded into their superiors' expectations that inferiors have to show love and respect to their masters and share in their masters' hatred for whoever the masters have chosen to identify as the enemy.

Social neuroscience shows that in-group bias seems to have become hard-wired to a certain extent throughout human evolution.<sup>15</sup> During the fieldwork I carried out in Somalia for my doctoral research (1997–2001), I witnessed firsthand the fervency of in-group solidarity and out-group enmity and how it can switch in a second when the balance of power changes.<sup>16</sup>

Indeed, the way emotions are felt and translated into action depends on the cultural frame within which they occur. This insight informs the work of a new cohort of emotion researchers. These scholars are interested in how emotions are lived in real life and in concrete situational settings, and how emotions are embedded into social and cultural contexts and influenced by these contexts.<sup>17</sup> This means that, in extension, if we wish to introduce more mature metaemotions, we must transform our social and societal frames.

Psychologists such as Stanley Milgram, Philip Zimbardo and Lee D. Ross have shown through their experiments how important it is to create systems that allow people to behave ethically, rather than limit our efforts to attempts to reform individuals within unsupportive systems.<sup>18</sup> Zimbardo explains how “a system” creates “a situation,” which brings “good” people to behave “badly.”<sup>19</sup> Since the Inquisition, he argues, we have been dealing with problems at an individual level—the individual with his or her propensities and culpability. The influence of the situation was ignored.

If we follow Zimbardo, it is wiser to nurture Mandela-like behavior through new contexts than to wait for exceptional personalities to emerge by chance against all odds. It is wiser to promote an alternative climate of trust than allow a systemic climate of fear.<sup>20</sup> It is wiser to heed Jean Baker Miller's advice and create *alternative arrangements* than accept *false choices*.<sup>21</sup>

New studies in political science underpin the preeminent role of systemic structures. Within nations, economic, ethnic, and regional effects have only modest impact on political stability.<sup>22</sup> Sociologists and political scientists Jack Goldstone and Jay Ulfelder recommend that “the focus must be shifted from arguments over which societies are ready for democracy toward how to build the specific institutions that reduce the risk of violent instability in

countries where democracy is being established.”<sup>23</sup> Stability is determined by a country’s patterns of political competition and political authority.

Since the most serious challenges that humankind currently faces are global and a global culture of trust and cooperation is needed to tackle them, these insights must inform global society. New layers of global institutions must be designed and implemented. These will, in turn, transform local cultures and the metaemotions they influence. This top-down transformation needs to be launched by a bottom-up movement from global civil society, a movement that calls on each global citizen to participate.

In my work, I use Ury’s historical periods as a starting point, and then include pride, honor, and dignity. I label the first 95 percent of human history, when hunting and gathering dominated and circumscription did not yet set limits for migration, as the *period of pristine untouched pride*. I call the past 5 percent of human history, the period of complex agriculturalism, the *period of ranked honor*. As will become clearer in the subsequent chapters, the human rights vision for the future of humankind could be labeled as a future of dignity, or, more accurately, a *future of equality in dignity for all*.

Today, through the weakening of the tragic security dilemma, space opens to undo the culture of the past 10,000 years and return to the pristine pride that characterized the first 95 percent of human history (only that we can no longer speak of *pristine* pride, because it has been mutilated by 10 millennia of humiliation), equality in dignity is the new hoped-for future. At the current point in time, humankind finds itself in a transitional phase similar to the one it traversed 10,000 years ago, a transition from one set of conditions to a radically different set of conditions. Ten millennia ago, this adaptation occurred haphazardly. Nowadays, we can and must consciously cocreate this adaptation and make it much more constructive. To help with this process, I write this book.

The next section delineates the skills and social tools needed to make love an effective tool for transversing the transition into a new, more decent world.

### **Love: It Is Not Just a Feeling**

Author Ben Sherwood studied why some individuals survive and thrive where others despair.<sup>24</sup>

This book shows how humankind as a whole can survive and thrive. It shows that the species of *Homo sapiens* was caught in a number of blind alleys during the past 5 percent of its history, when hierarchical structures dominated societies almost everywhere on the globe, and how we can get out of those traps, using a new definition of love as a vehicle to describe and promote the creation of a global society of social cohesion.

Let me use some examples to elucidate how the firm love promoted in this book is not just a feeling but also a skill, a set of rules, and an institutional frame, and what happens when these skills are lacking. I recently traveled in two neighboring countries. In one country, people waited outside subway train doors, stepping aside, keeping the aperture unimpeded, until all those who wished to leave the train had done so. Only then did the newcomers enter the subway coach. This was smooth and effective. In the neighboring country, those who wanted to get on the subway positioned themselves in front of the opening doors, throwing themselves into the aperture as soon as the doors slid open. People engaged in deadlocks, one pushing in direct opposition to the other. In both countries, everybody's aim was to get off or on the train, and, certainly, there was no lack of kind and loving people in either country. However, in the second country, where the subway system was a relatively new technology and cultural scripts had not yet matured, the intention to get off or on the train was translated into shortsighted and ineffective strategies of sheer power pushing, everybody against everybody. I refused to participate, trying to model the more effective approach. As a result, I was caught in the closing doors.

This is how the world functions today. Our cultural-social scripts and institutions are not yet adapted to the new situation. We use shortsighted ways of conceptualizing problems and ineffective cultural scripts for responding to them. Simple kindness, though laudable, does not suffice as a way out, not as long as appropriate skills and institutional structures lack in the wider social environment.

Here is another illustration, in the spirit of cosmologist Brian Swimme's contention that "the fastest way to wake up to what is happening on the planet is to think in terms of mass extinction."<sup>25</sup> In March 2007, three Britons were cross-country skiing in Norway, on Hardangervidda, Europe's largest mountain plateau and home to thousands of reindeer and a large national park. The weather deteriorated and the Norwegian cross-country skiers on the track turned back. However, the Britons did not. Rupert Wilson, a former regimental sergeant major with a Territorial Army medical unit in Dundee, was later found buried in the snow by a Norwegian Red Cross team passing by on a training exercise. He was frozen, unconscious, and found only because he was lucky enough to be near the ski track of the Red Cross. Otherwise, he would have died. The bodies of two other men were found in the snow nearby, frozen to death. Among them was Rupert Wilson's teenage son.<sup>26</sup>

Why did these skiers die? They had two problems. First, they were ill-equipped; one of them was wearing the wrong kind of skis, for instance. Second—and perhaps more important—they adhered to suicidal definitions of courage, effectiveness and efficiency. In Norway, each child learns: "Det er ingen skam å snu," meaning, "it is not shameful to turn back." Norwegian

children learn not to cling to lethal definitions of courage and effectiveness. The Britons paid with their lives for not having learned this lesson. They had been warned by the Norwegians who turned back, however, they laughed those warnings off. They died for their own misunderstood heroism. Rupert loved his son but killed him. His understanding of what love requires to deserve the name love was wanting. This is humankind's predicament.

At present, much of humankind is ill-equipped and adheres to suicidal definitions of love, courage, and "what works." Admittedly, as we stand at the beginning of the 21st century, we have already learned to abandon the notion that it is a sign of courage and competence to shoot as many tigers or to cut down as many trees in the rain forest as possible or turn as many humans as possible into slaves. However, we still have a long way to go.

Love, mature strong forceful love, informed by the appropriate concepts of courage and competence, is needed, at the personal level as much as the global institutional level. Firm love is but another word for survival.

It is insufficient simply to talk about conflict management, dispute resolution, negotiation, mediation, or diplomacy. Survival, peace, and happiness are more than the absence of conflict and dispute (following Johan Galtung's differentiation of negative and positive peace<sup>27</sup>). Only a new type of firm love can provide this *more*. Firm love means doing something about the shortsighted arrogant "heroism" and the lack of humble courage that killed the British skiers, rather than just shrugging. Firm love is another word for making the effort of realistic self-evaluation, appropriate long-term preparation and implementation of the right kind of rules and institutional structures. The humble courage of *satya*, *philia*, *agape*, or *metta* is not for the lazy. It is an action plan to undo 10 millennia of dominator culture and prepare for a dignified future.

### **Love: It Can Help Us Overcome Abuse**

Eve and Adam are caught in the transition from the dominator model to the partnership model. Their problems are not private, unique, or merely personal. To learn the new definition of love, they need the support of their immediate social environment and from society at large.

This support, in order to emerge, needs force. Theoretical insight alone is too feeble. Even the deepest personal insight is ineffectual if society at large counteracts it. For action to become action, force must be infused, and at a large scale. Love has force. This is why I write about love, even though the word and the concept are so mangled that its force has almost been obliterated.<sup>28</sup>

A new kind of love surfaces these days, in the wake of the human rights revolution: it expresses itself in the *ability to feel humiliated and outraged* in

the face of violations of dignity. The ability to feel humiliated represents the emotional engine for change. The ability to feel humiliated drives *conscientization*—or the expansion and fine-tuning of our sense of what we think should be defined as right and wrong—which, in turn, entails the potential to initiate systemic change toward a more dignified world.<sup>29</sup>

Let me conclude this chapter with a direct message to the reader.

Love is not just a feeling. Firm love for all of humanity and its habitat is the only appropriately intelligent frame for our political, cultural, social, and psychological life. Lovingly protecting the common good of the entire human family and its ecosphere is the only approach that is realistic. Racing to maximize quantity rather than optimize quality is a misguided dash down a blind alley. Self-indulgence at the cost of the social and ecological context that supports all human activity is foolish. Free-riding on the common good can provide short-lived gain but cannot provide meaning, let alone long-term survival.

Planetary walker John Francis was moved by outrage at the environmental destruction he witnessed. The current crises of planet Earth’s biosphere and sociosphere—from global warming to global extremism to global economic misery—should enrage us all, and give us the strength to make a significant leap forward. The optimism of love is the political act needed now.<sup>30</sup>

Great movements for social change always begin with statements of great optimism.<sup>31</sup> If you know doubters, those who fancy themselves as pessimists, or those who define laziness as “realism,” ask them to put this book aside and go occupy themselves otherwise. Let them know, whatever they do, they should not hinder the rescuers in their work. Let them know that this is not a joke; it is firm love. Otherwise our children will not have a future. Pessimism is a luxury we can afford only in good times; in difficult times it represents a self-inflicted, self-fulfilling death sentence.<sup>32</sup> At present, there is too much cynicism in the world and too little tough-loving skepticism.”<sup>33</sup> Too much support for the cowardice of cynicism is perhaps the greatest metaemotional problem of present times.<sup>34</sup>

Therefore, this book calls on all readers to invest their energy in works of love. This book exhorts the reader: “Go to the bridge of the Titanic and try to save it from sinking! If you do not indent to contribute, stay out of our way!” Talking like this is what I mean by tough and firm love for ourselves and humankind. Firm love does not try to convince people that they should *try* to be more loving. Firm love represents an ontological shift, away from *trying to do* to actually *doing*. Firm love is an action, a command: LOVE!

A cynic is a man who knows the price of everything but the value of nothing.

—Oscar Wilde, 1854–1900

## **Chapter 2: Humility or Humiliation: How Humiliation Became a Violation**

It has always been a mystery to me how men can feel themselves honored by the humiliation of their fellow beings.

—Mahatma Gandhi, 1869–1948

The phenomenon of humiliation—though it is central to any documentation of violence, war, or trauma—has so far not been studied in any depth, at least not on its own account. This chapter gives a short overview of recent research on humiliation and shares the concept of humiliation used in this book. Since topics such as dignity,<sup>1</sup> gender, feminism, sex, love, and parenting are more widely researched than humiliation, no overview is given on those subjects for the sake of space (relevant references are included in the course of this book). The chapter concludes with revisiting Paul and Laila and their friends.

### **Research: Humiliation Studies**

There is a “special sort of pain which the brutes do not share with the humans— humiliation,” says philosopher Richard Rorty (1931–2007).<sup>2</sup>

Columnist Thomas Friedman states, “If I’ve learned one thing covering world affairs, it’s this: The single most underappreciated force in international relations is humiliation.”<sup>3</sup>

Psychiatrist Aaron Lazare confirms: “I believe that humiliation is one of the most important emotions we must understand and manage, both in ourselves and in others, and on an individual and national level.”<sup>4</sup>

Newborns process basic affects in lower brain structures, with more elaborate emotions handled in different brain areas that evolve over time. Emotions such as shame, embarrassment, and humiliation emerge only when certain cognitive milestones are reached.<sup>5</sup> In the second half of the second year of life, the cognitive capacity of objective self-awareness emerges, with emotions such as embarrassment, empathy, and envy.<sup>6</sup> Between two and three years of age, the more complex ability to evaluate one's behavior according to a standard (external or internal) emerges. Self-conscious evaluative emotions such as pride, shame, or guilt are now possible<sup>7</sup> and schemas for emotions about what we believe, expect, and react evolve. Finally, cognition and affect are bound together in cultural symbol and knowledge systems such as religions.<sup>8</sup>

Humiliation appears to be mapped in the brain by the same mechanisms that encode physical pain. Social emotions like guilt, shame, pride, embarrassment, disgust, and lust are based on a uniquely human *mirror neuron system* found in a part of the brain called the insula.<sup>9</sup> “Social connection is a need as basic as air, water or food and, like these more basic needs, the absence of social connections causes pain. Indeed, we propose that the pain of social separation or rejection may not be very different from some kinds of physical pain.”<sup>10</sup> Linda M. Hartling conceptualizes humiliation as proceeding from social pain,<sup>11</sup> to decreased self-awareness and self-regulation, to an increase in self-defeating behavior,<sup>12</sup> and, finally, increased risk of violence.<sup>13</sup>

The terms humiliation and shame are often used interchangeably, among others by psychologist Silvan Solomon Tomkins (1962–1992),<sup>14</sup> whose work is carried further by Donald L. Nathanson.<sup>15</sup> Nathanson describes humiliation as a combination of three innate affects out of a total of nine, namely, shame, disgust, and “dissmell” (Tomkins's term).<sup>16</sup>

The view that humiliation may be a particularly forceful phenomenon is supported by the research of, for instance, scholars of the sociology of emotions Suzanne M. Retzinger and Thomas J. Scheff.<sup>17</sup> Retzinger studied shame and humiliation in marital quarrels and shows that the bitterest divisions have their roots in shame and humiliation. A “shame spiral”<sup>18</sup> or “toxic shame bind”<sup>19</sup> is set in motion when one feels ashamed for feeling ashamed. For Scheff, bypassed shame—shame that is not acknowledged—is the motor of all violence. Psychologist Helen Block Lewis coined the phrase *humiliated fury*.<sup>20</sup> Bypassed shame may indeed be at the core of what psychoanalysts Alexander and Margarete Mitscherlich call the *inability to mourn*.<sup>21</sup> Psychiatrists William Vogel and Aaron Lazare document *unforgivable humiliation* as a very serious obstacle in couples' treatment.<sup>22</sup>

Psychologist Donald C. Klein edited *The Journal of Primary Prevention* that devoted special issues to the topic of humiliation in 1991, 1992,<sup>23</sup> and 1999. Psychologists Linda M. Hartling and Tracy Luchetta pioneered a



quantitative questionnaire on humiliation (Humiliation Inventory) that probes the extent to which respondents had felt harmed by such incidents throughout life and how much they feared such incidents.<sup>24</sup> Hartling lists some of the ways in which humiliation can be assessed:

1. from the perspective of the victim
2. from the perspective of the witness
3. from the perspective of the humiliator<sup>25</sup>
4. from any combination of these relationships
5. as an individual and internal experience
6. as a relational and external experience
7. as a traumatic relational violation
8. as a narrative or reflection in response to an acute or a chronic experience of humiliation
9. as a culturally dependent behavior or social practice (e.g., discrimination, microaggressions) in obvious or subtle forms
10. as an individual incident or a systemic dynamic
11. as an atmosphere or environment characterized by contempt, devaluation, or denigration
12. as a tool of social control, a tool of domination, a power-over tool
13. from the perspective of a specific practice (e.g., using a single letter grade to describe the quality of a child's academic performance on a topic or using a number to signify a child's lifelong intellectual capacity)
14. as a "resilience-triggering" experience<sup>26</sup>

The role of humiliation and embarrassment has been studied in serial murder,<sup>27</sup> in sexual abuse,<sup>28</sup> poverty and exclusion,<sup>29</sup> education,<sup>30</sup> in the judicial system<sup>31</sup> and in resilience and aging.<sup>32</sup> Humiliation has also been documented in such fields as social attractiveness, depression, society and identity formation, sports, history, literature, and film.

Retzinger and Scheff extended their work on violence and examined the part played by humiliated fury in escalating conflict between individuals and nations.<sup>33</sup> Important is also the work of psychologist Michael Harris Bond and colleagues,<sup>34</sup> the work carried out by Philippe Masson,<sup>35</sup> Stéphane Vachon,<sup>36</sup> and Viktor V. Znakov,<sup>37</sup> and that by genocide scholar Israel W. Charny in his analysis of excessive power strivings.<sup>38</sup> Psychiatrist James Gilligan focuses on humiliation as a cause for violence.<sup>39</sup>

Scholars in political psychology Vamik D. Volkan and Joseph Montville carried out important work on psychopolitical analysis of intergroup conflict and its traumatic effects,<sup>40</sup> as did political scientist and psychoanalyst Blema S. Steinberg.<sup>41</sup> Psychologist Ervin Staub's work is highly significant.<sup>42</sup> Another important milestone was the *Decent Society* by philosopher Avishai Margalit<sup>43</sup> that stimulated a special issue of the journal *Social Research* in 1997.<sup>44</sup>

William Ian Miller, scholar of law with an interest in Icelandic sagas, medieval history, social and political theory, emotions, and vices and virtues, wrote a book on humiliation that links humiliation to honor as understood in Icelandic sagas, namely, humiliation as a violation of honor.<sup>45</sup> The *Southern Honor* that characterizes the south of the United States has been studied by historian Bertram Wyatt-Brown.<sup>46</sup> Social psychologists Richard E. Nisbett and Dov Cohen have examined the honor-based notion of humiliation that operates in the more traditional branches of the Mafia or, more generally, in blood feuds.<sup>47</sup>

Several concepts are related to humiliation. Philosopher Georg Wilhelm Friedrich Hegel (1770-1831), in his *Phenomenology of Mind*, pointed out that a master-servant dialectic is at the core of *alienation*,<sup>48</sup> a perspective that has been taken up, not least, by feminism.<sup>49</sup> There is significant literature in philosophy on the *politics of recognition*, claiming that people who are not recognized suffer humiliation, which leads to violence.<sup>50</sup> Philosopher Max Scheler set out these issues in his classic book *Ressentiment* (sic).<sup>51</sup> In his first period of work, for instance in his book *The Nature of Sympathy*, he focuses on human feelings, love, and the nature of the person.<sup>52</sup> He states that the human person is a loving being, *ens amans*, who may feel resentment. Alexander Wendt, social constructivist scholar in the field of international relations, posits that not security but the “struggle for recognition” may actually explain much of *Realpolitik* behavior.<sup>53</sup> Political scientist, sociologist, and social anthropologist Liah Greenfeld uses the example of Ethiopia and Eritrea and suggests that resentment plays a central role in nation building.<sup>54</sup> Also philosopher and historian of ideas Isaiah Berlin argues that nationalism often is motivated by some form of collective humiliation.<sup>55</sup> Sociologist Dennis Smith was introduced to the notion of humiliation through Lindner’s research and has incorporated the notion into his work on globalization and its ethics.<sup>56</sup> Also geostrategic thinker Dominique Moisi has recently highlighted the importance of humiliation.<sup>57</sup>

This overview does not exhaust the contributions to the topic of humiliation and related issues. But to my awareness, only Miller, Hartling and the two above-mentioned journals explicitly put the word and concept of humiliation at the center of their studies.<sup>58</sup>

When we turn to issues that are related to humiliation, a wide field of research opens up. Research on mobbing and bullying touches upon the phenomenon of humiliation and leads to the field of prejudice and stigmatization, which in turn draws on research on trauma and post-traumatic stress disorder,<sup>59</sup> as well as aggression, power, stress, and last but not least, emotions. Conflict and peace studies are related fields,<sup>60</sup> with genocide and terrorism as most pressing themes.<sup>61</sup> In cases where humiliation is to be studied in cross-cultural settings, cross-cultural psychology has to be included,<sup>62</sup> and

the anthropological, sociological, and philosophical embeddedness of processes of humiliation has to be addressed, too. If humiliation between groups or even nations is to be studied, history and political science must play a central role.<sup>63</sup>

### **Concepts: Humiliation as Defined in This Book**

Humiliation is a complex phenomenon.<sup>64</sup> The word is used for the act of humiliation perpetrated by a perpetrator; it is also used as a word for the feeling of humiliation felt by a victim. In this book the word humiliation is used for both the feeling and the act and the reader is expected to discern the difference from the context. Humiliation has also many facets. It is a marker of historical transitions; it can be a force for destructive humiliation cycles but also for promoting the creation of a human rights based global society, thus serving as a midwife for true humanity, mutuality, and love to emerge as a psychological, social, and cultural foundation for global and local systemic change; and it can be used as a lens to gauge the direction and quality of systemic change.

In my work, I differentiate humiliation from other concepts and address it on its own. I do not, for example, regard humiliation as a mere variant of shame. I deconstruct the concept of humiliation into seven layers, with each layer entailing various mixes of essential, ostensive, operational, and normative definitions.<sup>65</sup> At the core we find the universal idea of “putting down,” a middle layer contains two opposing orientations toward “putting down,” namely, treating it as legitimate and routine in contrast to illegitimate and traumatizing; finally, there are numerous peripheral layers that include one that pertains to cultural differences between groups and four that relate to differences in individual personalities and variations in patterns of individual experiences of humiliation.

My usage of the term *humiliation* goes beyond such terms as *domination* in international relations, *subjugation* in social science, or *repression* in clinical psychology.<sup>66</sup> It brings together an entire range of notions, from depression and anger to personal growth in clinical psychology, and from anomie and extremism to social change and the creation of new global institutional structures in political science. The value of this conceptualization lies, among others, in the fact that it “rescues” this core human experience from being fragmented into different academic disciplines and weaves it together into its various historical expressions. Jacqueline H. Wasilewski, scholar of indigenous societies, explains that this approach is akin to that of the Native American Spider Woman, “a female entity who spins the world into existence through her narratives, in this case a possible radically inclusive future world, a world where no one is ‘left out,’ a world of mutual dignity and respect.”<sup>67</sup>

I began my work on humiliation in 1996 with my doctoral research on the genocidal killings that occurred in Rwanda in 1994 and in Somalia in 1988, using Nazi Germany as a starting point and reference. In 2001, I defended my dissertation thesis titled *The Psychology of Humiliation: Somalia, Rwanda / Burundi, and Hitler's Germany* at the University in Oslo, Norway.<sup>68</sup> Since then, I have expanded my studies, in Europe, South East Asia, and the United States, among other places. I am the founding president of Human Dignity and Humiliation Studies (HumanDHS), a global transdisciplinary fellowship of concerned academics and practitioners who wish to promote dignity and transcend humiliation, with Linda M. Hartling as director since 2008.<sup>69</sup> This fellowship currently comprises around 1,000 personally invited members, and the Web site is being accessed by approximately 40,000 people from more than 180 countries per year.

With my colleagues, I build a *theory of humiliation* that is transcultural and transdisciplinary, entailing elements from anthropology, history, social philosophy, social psychology, sociology, and political science.<sup>70</sup> Linda M. Hartling explains:

I would describe our work as an “evolving-emerging theory of humiliation.” It is much more than a concept or idea. In other words, we are developing “a system of ideas intended to explain something”—the definition of a theory. Unfortunately, most psychological theories are presented as static and fixed, which may make scholars think that humiliation theory doesn’t fit this definition. I believe, we are co-creating a theory that is not fixed, but alive and growing. Furthermore, it is a big theory—a global theory—we need many voices contributing to the conversation to begin to understand the experience of humiliation.<sup>71</sup>

The questions that formed the starting point for my doctoral research were the following:<sup>72</sup> What is experienced as humiliation? What happens when people feel humiliated? When is humiliation established as a feeling? What does humiliation lead to? What experiences of justice, honor, dignity, respect, and self-respect are connected with the feeling of being humiliated? What roles do globalization and human rights play in the process of humiliation? How is humiliation perceived and responded to in different cultures? What role does humiliation play in aggression? What can be done to overcome the violent effects of humiliation?

The definition of humiliation I developed and use in my work is: Humiliation means the enforced lowering of a person or group, a process of subjugation that damages or strips away their pride, honor, or dignity. To be humiliated is to be placed, against one’s will (sometimes also with open or manipulated consent as in religious, sexual, or other types of self-humiliation)

often in a deeply hurtful way, in a situation that is greatly inferior to what one feels one should expect. Humiliation entails demeaning treatment that transgresses established expectations. It may involve acts of force, including violent force. At its heart is the idea of pinning down, putting down, or holding to the ground. Indeed, one of the defining characteristics of humiliation as a process is that the victim is forced into passivity, acted on, and made helpless. People react in different ways when they feel that they are unduly humiliated. Some may experience rage. When this rage is turned inward, it may cause depression and apathy. Rage turned outward can express itself in violence, even in mass violence when leaders are available to forge narratives of group humiliation. Some people hide their anger and carefully plan revenge. People who plan for long-term “cold” vengeance are potential leaders of particularly dangerous movements. Humiliation is the strongest force to create rifts between people and break down relationships—humiliated hearts and minds can transmute into deadly weapons of mass destruction. Leaders such as Nelson Mandela, in contrast, translate humiliation into constructive social change.

This definition overarches two profoundly different ways in which humiliation can be conceptualized (representing the middle layer referred to earlier), namely, as *honor humiliation* or as *dignity humiliation* (more in chapter 5). As to honor humiliation, during the past 10 millennia, in hierarchically ranked collectivist societies of honor, male elites went to duel (or duel-like wars) to defend their humiliated honor. Subalterns, in contrast, had no right to invoke humiliation as a violation. They had to subserviently endure being routinely put down and held down, often cruelly. Even those underlings who rose up to topple their masters did not undo the overall system. Dignity humiliation, on the contrary, extends the elite’s right to invoke humiliation as a violation to everyone. At the core of the new definition stands *equality in dignity* or *nondomination*,<sup>73</sup> the delegitimization of the practice of ranking people into higher and lesser beings, and the rejection of such practices as *rankism*.<sup>74</sup> It is not pride, nor honor, nor simply dignity alone that marks the core of the new definition, but *equal* dignity for all.

Ten millennia ago, honor humiliation came into being when humankind moved from what we may label as the pristine pride of hunting-gathering cultures as they existed prior to ten thousand years ago (chapter 1)<sup>75</sup> to complex agriculture and collectivist societies of ranked honor. At present, humankind finds itself in the middle of a second, similarly radical transition. This transition is marked by a radical shift in the meaning of the word humiliation. In the English language, this shift occurred around 250 years ago, when the connotations of the verbs *to humiliate* and *to humble* separated. Until that time, the verb *to humiliate* did not signify the violation of dignity. *To humiliate* meant merely

*to lower* or *to humble* (“to remind underlings of their due place”), widely regarded as a prosocial activity. Putting down and holding down underlings was not defined as an infringement, but as an honorable lesson. William Ian Miller notes that “the earliest recorded use of *to humiliate* meaning to mortify or to lower or to depress the dignity or self-respect of someone does not occur until 1757.”<sup>76</sup> This means that around 1757, humiliation had acquired negative connotations, at least in the Anglo-Saxon linguistic realm. Humility remained positive, even acquiring more space to display its mature and wise version in addition to the traditional meekness of subservient humility. Feelings of humiliation, and fear of humiliation, became more heated than before, transmuting into what I call “the nuclear bomb of the emotions” (see also chapter 5).

The emergence of the modern meaning of the word humiliation in 1757 coincided with a number of other transitions. The American Declaration of Independence (July 4, 1776) and the French Revolution (August 4, 1789) marked historical points for the claim that individual rights can be universal, not particular to any given country or class, and that it was government’s role to secure these rights.<sup>77</sup>

Undoubtedly, the ideas that culminated in today’s concept of human rights predate 1757. Many philosophical-religious teachings entail ideals of equal dignity—Buddhism, New Testament Christianity, Islam, or the Sikh faith are only a few examples. However, these ideals began to move into mainstream consciousness only a few hundred years ago.

The Universal Declaration of Human Rights was finally adopted by the United Nations General Assembly on December 10, 1948. In the context of human rights, humiliation is the enforced lowering of any person or group by a process of subjugation that damages their dignity. To humiliate is to transgress the rightful expectations of every human being to be respected as equal in rights and dignity.<sup>78</sup>

To conclude, during the past 10 millennia, the evolutionary readiness of humans to connect with fellow humans<sup>79</sup> was channeled into hierarchical relationships of domination/submission, first into traditional societies of ranked honor, where honor humiliation is perpetrated and endured as a duty and, more recently, particularly in the West, into a culture that emphasizes the might-is-right philosophy of unrestrained individualism. In all such contexts, humbling and humiliating inferiors is regarded as a prosocial tool that subalterns have to endure quietly.

In a culture of human rights, a project for the future that this book wishes to support, in contrast, the human readiness for connection is translated into relationships defined by mutuality, in which feelings of humiliation arise when respect for equal dignity is failing. Dignity humiliation rejects cold systemic humiliation as fervently as hotheaded impulsive inflictions of humiliation.

### **Transition: From Hurtful Humiliation to Loving Humility**

In a true human rights framework, the downtrodden underling's right to feel humiliated is recognized. The beaten wife, the girl who wishes to make her own life decisions, no longer has to bow to her husband's or father's humiliation. Elites, who over millennia have arrogated superiority, lose their age-old right to cry "humiliation!" when asked to humble themselves and meet with everybody on the same level of equality in dignity and shared humility.

The word *humiliation* has its root in Latin "humus," earth. *Humility* and *humbleness* have the same origin. Humiliation, after 1757, connotes an illicit lowering, while humility and humbleness remain virtues. Humility and humbleness stand for the absence of arrogated superiority and hubris and for the wise and modest acknowledgement of limits. When one is humble, one lowers oneself voluntarily; when one is humiliated, one is lowered against one's interest.

There are two kinds of humility, a meek and a wise type, and two kinds of humiliation, the dutifully learned and habitual, and the impetuous and hotheaded. Human rights open space for wise humility in a world free of humiliation. But, this does not come automatically. It is not enough to be born into a family or society that defines everybody as equal in dignity in theory. Personal maturity is required, more so than in a context of ranked honor. Wise humility must be earned. Not everybody finds it easy to refrain from using humiliation as a tool.

Paul, the wise neighbor of Eve and Adam, tries to explain to Eve the distinction between humility and humiliation. He commends her for her generous and noble humility and her capacity to give selflessly in the name of love. He commends her for her gracious attempts to be of service, to both her husband and her religious convictions. He admonishes her, however, that her meek humility is a life-destroying self-mutilation, and self-humiliation. Paul tries to make Eve see the extent to which she turns herself from a living creature into a tool to be fitted and used by her husband in his personality machinery.

There is another kind of humility, Paul explains, the humility of awe before beauty; the humility of wonderment before the vastness of the universe; the humility that elates us when we sense divinity. This humility does not require self-mutilation; it celebrates life, it nurtures life, it lets us grow from seedlings to beautiful flowers. To Paul, only the second definition of humility is truly religious. The first definition of self-mutilation in the name of humility represents the abuse of the religious impulse.

Laila, Paul's wife, senses that Eve has understood something that she, Laila, has never been able to attain, namely, the complete abandonment of self. Laila sees how Eve opens up while listening to Paul, how she becomes something of a beautiful flower, at least for a few moments. Eve quickly traverses a learning

curve that begins far behind Laila and takes her far ahead, only to fall back again a few minutes later. Eve seems to have the undeveloped capacity to be a living creature who entrusts herself to life, to being alive, to moving ahead into the unknown, to expressing beauty for its own sake.

Laila cannot do what she sees Eve do. She is caught in what I call the *machine paradigm* that is an extension of the honor culture into modern times.<sup>80</sup> Even though she is a staunch human rights defender, she misses the core human rights message and denies dignity from herself and her loved ones by adhering to the mistaken belief that living creatures ought to function like Newtonian machines. She does this while even modern physics show that Newtonian physics do not describe the physical world adequately, let alone the world of sentient creatures (“human beings are in effect ‘walking wave particle dualities,’ not classical material objects”<sup>81</sup>). Laila continuously holds back, engaging in never-ending ego-façade polishing<sup>82</sup> and treating life as a to-do list. She is always afraid that others will cheat her, thus failing to grasp life as a miraculous opportunity to touch higher meaning. Paul and Eve can see the sky, while Laila hardly sees further than her own nose. Laila’s soul resembles a calculator, continuously afraid to give too much and not get enough in return, and she always feels poor. Paul and Eve, in contrast, are like wells of love, always giving, and always rich. Laila senses that even though she has learned the theory of human rights and equality in dignity, she has not yet grasped its true spirit and its practice of being truly alive. Learning a new theoretical concept is not enough; it has to be followed up with new practical skills of how to actually live the theory. Eve only lacks the theory. She is perhaps closer to unfolding as a full human being than Laila.

As noted in the Introduction, David R. Matsumoto has coined the term *voyager* for a person who uses the challenges of life as a platform for forging new relationships and new ideas. To use my language, voyagers have learned to humbly swim in the flow of life and this skill makes them feel safe. Vindicators, in contrast, cling to fixities, fixities that are imaginary, thus undermining the very safety they aim to achieve with this strategy.<sup>83</sup>

Paul is a voyager, curious, patient, courageous, and loving. Like an amoeba, he sends out imaginary hands to lovingly touch, explore, and understand his environment, both people and nature. Laila is a vindicator. Like a dictator, she obsessively strives to stay on top, in control. She sorts whatever she meets in her environment into good or bad, just or unjust, enemies or friends, and imprisons everything and everybody in her system.

Paul’s love is a process; Laila turns everything into a reified commodity, a noun;<sup>84</sup> she thinks, for instance, that she “possesses” Paul’s love. Tony Webb, a scholar who researches emotion, explains that we lose sight of loving (an activity) when we try to unravel the phenomenon of love as an entity, or as “a feeling” or “an emotion.”<sup>85</sup> This is what Laila does. She resembles a robot, not a human being with access to the complete range of human potential.<sup>86</sup>



She never had a chance to develop true humanity during her childhood and has remained a mutilated human being since, spreading mutilation throughout her social environment like an infectious disease.

Eve and Adam, and Paul and Laila have other neighbors, a young couple, Mona and Dan, both medical students. Mona and Dan are both good in theory but not in practice. Both believe that women and men should be treated as equals in dignity and rights. The problem is, however, that Mona is a brilliant medical student and Dan merely a mediocre one. Even though Mona tries to hide her brilliance so as not to make Dan feel inferior, he systematically humiliates her. She explains time and again and to no avail that differences in talent have nothing to do with their equality in dignity as human beings and that Dan is abler than she is in other areas. Despite their mastery of all the right theory, Dan cannot stop humiliating Mona for her intellectual superiority and she cannot bring herself to leave him. They stay together in shared misery. Mona is a much more confident woman than Eve and Dan would never dream of beating her. However, his psychological abuse is very effective. Mona learns that her best strategy is to begin to cry immediately when he starts what he calls “an open conversation.” Her tears induce him to stop wounding her a bit sooner. The price she pays for her sad “adaptation” is that her confidence is being broken down, little by little, and she is left with nothing but exhaustion.

Eve once asked Mona, in her role as a medical student, about orgasms. After this conversation, Eve suspected that Mona also did not have orgasms. This was confirmed when Dan shouted that Mona was a useless frigid woman, an accusation that was available to all neighbors through the thin walls of the house, just like Adam’s insults to Eve.

Eve, Adam, Paul, Laila, Dan, and Mona, with the social worker, struggle with the various definitions of love, dignity, humility, and humiliation, as they play out in different normative contexts. Their stories illustrate how the transition from one normative context to another pits them all against each other, connecting them only through suffering and damaged dignity.

Adam and Dan routinely humiliate their loved ones, Adam, because he adheres to ranked honor and Dan, because he cannot muster the humility necessary to realize his own human rights ideals. Eve and Mona humiliate themselves blatantly and directly because they fail to capitalize on the fact that they no longer live in a world that forces them to abuse their readiness for humility in self-mutilating ways. Laila humiliates herself and others more indirectly. She is caught in the covert effects of the traditional culture of ranking that linger in her.

Sadly, humiliation is ubiquitous in their worlds.

A world without humiliation dignifies us all!

—Linda M. Hartling, personal communication, November 4, 2008

### **Chapter 3: Men Above Women: How Gender Became Segregated and Ranked**

If you want to be happy for one hour get drunk, if you want to be happy for three days get married, if you want to be happy for a week slaughter a pig, if you want to be happy for a lifetime create a garden.

—Chinese adage

Do men have a personal interest in dominating and humiliating women? Do they enjoy treating women as sex objects and house slaves? Are men fond of dying honorable deaths in war? Do they thrive on taking risks that endanger humankind's survival? Were women in former times too weak or too unintelligent to insist on having an equal voice? Why are today's women more courageous and more intelligent than their mothers and grandmothers?

This chapter begins with a discussion of the concept of “nature versus culture.” The “nature argument” is often used to legitimize culture and women's inferiority is depicted as supposedly “natural.” The chapter continues with a discussion of how, during the past 10 millennia in the collectivist ranked societies that dominated the globe, women were relegated to the lower ranks, while men became dominators.

#### **The Argument of Nature: Are Women “Naturally” Inferior?**

Wherever I go, on all continents, I encounter the belief that female inferiority is allegedly “natural.” Interestingly, the human body has evolved to

make human's much more susceptible to cultural influences than any other animal: humans are *naturally cultural*. Human infants have developed heads so large that they must exit from the uterus prematurely, and much of their early development occurs outside of the womb.<sup>1</sup> Anthropologist Robin I. M. Dunbar, in "The Social Brain Hypothesis," posits that it, indeed, it might have been the human preference for social connections that caused the brain to consume more energy, to grow, and make fetal heads too big for mature birth.<sup>2</sup> Already Charles Darwin intuited that communities of more sympathetic individuals, with rich social skills, are likely to raise healthier offspring to the age of viability and reproduction.<sup>3</sup> New research in neuroscience and neurobiology underpins these insights.<sup>4</sup> "Social connection is a need as basic as air, water, or food and like these more basic needs, the absence of social connections causes pain."<sup>5</sup>

Because of their premature birth, human individuals are much more exposed to cultural influences than other animals at the onset of their lives. One could draw the conclusion that nature (the size of the female pelvis in relation to the size of the fetal head) in concert with early culture (a culture of social connectivity) worked together to establish culture firmly and forever at the center of human nature.

Around 50,000 years ago a great leap forward occurred, with human culture experiencing a sudden explosion of technological sophistication, such as cave art, clothes, and stereotyped dwellings. Neuroscientist Vilayanur Ramachandran gives *mirror neurons* (chapter 2) credit for causing this big bang of human development by making the learning of culture and empathy through imitation possible.<sup>6</sup> Mirror neurons allow for imitation, for reading others' intentions, learning from one another, for altogether forming a theory of mind. "Mirror neurons will do for psychology what DNA did for biology... They will provide a unifying framework and help explain a host of mental abilities that have hitherto remained mysterious and inaccessible to experiments."<sup>7</sup> While some researchers believe that Ramachandran may go too far with his claims, more are beginning to investigate the potential of these recently discovered neurons. Mirror neurons "are a mechanism of connecting me with you, one person with another, and therefore may play a vital role in communication and social interaction," explains cognitive neuroscientist Sarah-Jayne Blakemore.<sup>8</sup> The human ability to mirror the actions of others may even have caused hominids to branch off from apes. Monkeys and apes also have mirror neurons but, claim the theories, the humanoid brain capitalized on them in ways that allowed them to move beyond simple to more complex imitation; this in turn stimulated language formation, music, art, tool making, and empathy.<sup>9</sup> Human action, history, culture, power relations, moral decisions and political and religious systems can thus be understood through evolutionary history as it manifested itself in the human body.<sup>10</sup>

While genes and hormones form dispositions that represent slow adaptations to the environment—adaptations that are written into bodies over many millennia—culture allows for a somewhat speedier adaptation.<sup>11</sup> Cultural influences can change over as little as a few decades, written into human psyches rather than “hardwired” into their bodies. What we call culture entails a fluid mix of elements, a mix that varies in different communities, with some elements being kept more rigid, others more fluid. Each child is born, not as a blank slate but with certain predisposing structures,<sup>12</sup> into a web of meanings and scripts that it can either adopt or change, in a complex interaction of cultural influences and individual agency.

A child may be forgiven for thinking that what she learns about culture is as unchangeable as the sunrise, but as adults, we know this is not true. In my discussions around the world, this arbitrariness of culture seems to be among the most difficult phenomena to understand and accept. Our species’ connections with culture are loose and changeable. Neither genetic nor cultural influences and dispositions, in their interaction with individual agency, are closed and automated systems. Cultural dispositions mediate the environment that humans inhabit in a variety of ways. We, as humans, do not need to have any of these dispositions dictate how we behave. Descriptions of dispositions are no prescriptions for behavior. We do not need to chain ourselves to what we learned growing up. We can choose to act with or act against biological and cultural dispositions, electing to live in ways we find preferable for forming the human environment of today. Our hair grows, but that does not condemn us to have long hair. Males have more testosterone in their bodies, but this does not condemn them to violence. Some biological differences are binary (a man cannot give birth, while a woman can),<sup>13</sup> but we do not have to shape all our cultural scripts to be binary—we can allow for a wide range of cultural and social expressions of sex and gender. Other biological differences are not binary, but we do not have to go to the other extreme and force all women and men to fit into one unisex cultural script.

Also love is a transcendent concept. It may be true that there are certain markers that carry information for sexual attraction. Biological anthropologist Helen E. Fisher has shed light on those aspects of romantic love’s nature and culture.<sup>14</sup> The shape of hips and breasts, for example, is important, yet, *Homo sapiens* are not instinct-driven animals. The fact that the shape of hips and breasts is important does not mean that love needs to enslave itself to the influence of hips and breasts.

We are also not slaves of history as it is mediated by genes or culture. Instead of enslaving ourselves, we can create and advocate a wide range of new cultural scripts, scripts that are constructive for today’s living conditions. We can use our biological and cultural dispositions to strengthen such new scripts, emphasizing those dispositions that reinforce the positive aspects of those scripts, while playing down the less helpful ones.

We may have had our hair cut in certain styles in the past, but we don't have to maintain the same style today. Females may have been regarded as inferior during the past millennia, but this does not mean that we have to act in agreement with this cultural notion today. The idea that killing can remedy humiliated honor (so-called honor killing) is a cultural practice that is not of the same category as the rise of the sun in the morning. The idea that profit ought to be maximized no matter what, an idea that has dominated and deformed human culture over the past decades, is just as open to intervention. Many practices that were regarded as almost on par with physical laws in the past, in reality represent cul-de-sacs, blind alleys. We, as humankind, have turned around at certain junctures in our past history and we have further turns to make in the future. Fortunately, due to the considerable arbitrariness of culture, these reversals are not impossible to achieve.

When I lived in Egypt, I was amazed when I looked at the photo albums of my veiled friends: I saw some of them walking around in miniskirts in the 1960s! Perhaps their dedication to Islam was not as fixed and stable as I thought? In *Recognition or Humiliation*, I hypothesize that cultural differences may in many cases not be primordial, representing a priori differences, but rather express post hoc responses to humiliation.<sup>15</sup> The trend to an increasing use of the veil throughout the Islamic world can be interpreted, at least partly, in the context of feelings of humiliation vis-à-vis the West.

Also my friend Ibrahim's story is part of the larger trend in the Arab world to turn away, in disappointment, from what is perceived as a humiliating Western culture, toward what could be called an *imagined counterculture*.<sup>16</sup> Ibrahim came from a wealthy, internationally oriented family in Cairo. He was married and had two daughters. He was a young, ambitious professional and at some point he decided to travel to the United States to further his education. In California, he fell in love with Celia, an American. He felt that he had found the love of his life. He went back to Cairo with Celia. Both arrived beaming with love. Celia looked forward to being his new wife and living in his father's house with a view on the pyramids. In the following year, I observed how his family and friends invested enormous social-cultural capital—from patient persuasion to passionate appeals—to slowly bring him back to his wife and children. In response, Celia even went as far as to offer to be Ibrahim's second wife. After about a year, exhausted from waiting for his decision, she traveled back to the United States—she felt that their love had no chance in Egypt. Ibrahim promised to follow her. But he never did. Instead, he returned to his wife. She had in the meantime taken the veil to symbolize for him where he belonged: he belonged with her, a sincere Egyptian woman, not part of a licentious Western culture where romantic infatuation is allowed to wreak havoc on the deeper meaning of life, “which is, of course, to love our children and give them a secure future!” she would exclaim.

These examples illustrate to what degree culture is not fixed but negotiable. This negotiability is valid in the lifetime of a person, a community, a world region, and humankind at large. We are free to create almost any culture we want within the limits of our biosystems. However, there is a trap to be avoided. In “Unwittingly Manipulated Into Self-humiliation,”<sup>17</sup> I dissect how beliefs that are misleading or even destructive can gain credibility by being given the status of nature. Many scholars have written on this topic, among them Michel Foucault, who has elaborated the concept of *naturalization*,<sup>18</sup> or, more recently, Brenton Faber, a discourse analyst of social and technological change, who speaks of *intuitive ethics*.<sup>19</sup> Faber suggests that intuition is the naturalization of dominant values and beliefs, basing his theory on the sociological terms of habitus as used by Bourdieu, as well as Giddens’s *routinization*<sup>20</sup> and Fairclough’s naturalization concept.<sup>21</sup> Sociologist Patricia Hill Collins speaks of *controlling images*.<sup>22</sup>

The nature versus culture debate is perhaps the most deplorable victim of naturalization, because it sets up a false dichotomy. There is no clear divide between human nature and culture. A false antinomy has been “naturalized.”<sup>23</sup> Human nature *is* culture: it is human nature to be cultural.

I am not an advocate of the view that women and men are irreconcilably different by nature. When I talk about female and male roles, I refer to them not as *natural*, but as sets of culturally determined “recipes, prescriptions, templates, or scripts”<sup>24</sup> and regard them as dynamics of interaction, not as isolated or rigid “containers.” I am aware that terms such as difference, distinction, category, stereotype, and prejudice delineate a conceptual minefield.<sup>25</sup> I see those scripts as collections of “how to do” and “how to be” guidelines assimilated by every child when it is socialized into society. I value the formulation by Simone de Beauvoir: “Femininity is neither a natural nor an innate entity, but rather a condition brought about by society, on the basis of certain physiological characteristics”<sup>26</sup> Or, as Theodor W. Adorno formulates it, “The feminine character, and the ideal of femininity of which it is modeled, are products of masculine society.”<sup>27</sup>

There is strong evidence for the so-called *gender similarities hypothesis*.<sup>28</sup> I like the provocative title “The Sex Difference Evangelists,” a critique by science and medical columnist Amanda Schaffer.<sup>29</sup> This does not exclude acknowledging that there are obvious biological differences between the two sexes.<sup>30</sup> As mentioned above, these differences can be binary, such as human reproduction, however, they are usually based on gradients with different averages (for instance, males are taller than females on average, but an individual female may be taller than an individual male). “Gender is basically a flexible social category subject to continuously evolving cultural meanings and shifts in power structures. Consequently, even the most securely constructed consensus regarding gendered meanings does not exclude alteration

and modification (whether gradual and subversive or swift and overt), either on a personal or an institutional level.”<sup>31</sup>

At a personal level, a woman can step into a male role and vice versa, except for binary differences. As to my case, I would never say “I am a woman.” What I can say is this: “I am a human being, and I draw on aspects from both cultural scripts, male and female.”

Throughout the past decades, feminists have discussed how gender, male and female roles, and sexual identities are constructed. Psychologist Nancy Chodorow, for instance, talks about little boys having to construct their gender in opposition to their mothers.<sup>32</sup> This, she explains, is where the paradigms split. Mothers do nurturing work, unilaterally attending to their children’s needs. Since this is the most evident aspect of the mothers’ identity for little children, in order to construct a male (nonmothering) identity, boys seem to have to give up nurturing, and do something else. This something else, the alternative way of being, involves acculturation into male dominance. Mothers and others then nurture that dominant male identity. Languages contain binary oppositions between male and female, as they do between other qualities and characteristics such as high and low, young and old. It is this binary aspect of language and its cultural validation that leads male children to reach out to a nonnurturing, nonfemale identity, explains Chodorow.

The contemporary promise of a globally interdependent knowledge society calls for a new adaptation of human culture: 10 millennia of cultural scripts of malign in-group oppression and out-group hostility must be undone, and a new united and dignified world for all created. Old male versus female, and biology versus culture dichotomies need to be overcome by weaving complex cultural scripts that emphasize and deemphasize biological and cultural heritages that are expressed in male and female role templates.

The human proclivity for cooperation is a benign legacy that is worth capitalizing on under contemporary circumstances of global interdependence. If we assume that cooperation characterized the first 95 percent of *Homo sapiens*’ history, then this was counteracted by the malign culture forced to the fore by the security dilemma (chapter 1) during the past 5 percent of human history. Male aggressiveness and female subservience were emphasized, built upon, and prescribed, while women were identified as docile and dedicated to raising the next generation in the secluded inner domestic sphere. Since this malign culture lasted for millennia and reigned almost all over the globe, those who believe it represents human nature may be forgiven. However, they are mistaken. The fact that this culture lasted for millennia only makes it difficult to remember how feeble culture is, including the tragic culture of the past 10,000 years. We should not allow ourselves to be misled into overlooking that this malign culture is *not* natural. We should not fail to appreciate how much pressure was required during the past 10,000 years to overrule the first

95 percent of both hardwired and cultural adaptation to social connection. The culture of male aggressiveness has not been hardwired in any inescapable sense. Killing would be much easier to carry out if it were more hardwired. Not without reason are soldiers trained to avoid looking their victims in the eyes; those adolescents who are used as militia all over the world are usually drugged.<sup>33</sup> During the past millennia, mind-altering substances were needed to bring men into battle rage, precisely because this rage is not “natural.”

It is not necessarily women who must rise to more visibility at the present point, but the female role description of care and maintenance.<sup>34</sup> The man Barack Obama, for instance, stands for this script more than Sarah Palin, a woman. And even though Michelle Obama is a homemaker, she combines traditional male and female scripts in more future-oriented ways than Sarah Palin, who was a governor. Sarah Palin resembles the traditional male leader of *Realpolitik* both with regard to the socio- and biosphere—she is a conventional *Real*-politician and combines this with a conservative homemaker approach. Michelle Obama, in contrast, combines future-oriented male and female scripts by emphasizing relationship building—through her human rights advocacy and in her family. What makes Barack Obama’s script so “female” is his emphasis on relationship—listening and dialogue—and housekeeping—creating opportunity in society through good housekeeping rather than competition.

This book encourages humanity to capitalize on the malleability of culture and change it, not just in one part of the world, but all over the planet. I speak to the individual, to each world citizen. The aim is to loosen our bondage to the cultures of the past by making clear how weak these bonds are if we muster the courage to question them and how easily we can decide to preserve the constructive elements in past human cultures and leave behind the less constructive ones. I call for the creation of a new field, the field of *global interhuman communication* to complement the field of intercultural communication, to guide such a triage.<sup>35</sup>

In the past, the doing and undoing of culture was usually brought about by power elites, with underlings as wittingly and unwittingly co-opted pawns. I would like to encourage us, as humankind, to take the creation of our cultures out of the hands of a few power elites and remake them ourselves, jointly, with the common good of all humankind at heart.

### **Inside and Outside: Identifying This Dichotomy Can Be Helpful**

During the past 35 years as a global citizen, living, studying, and working in different parts of the world and in various cultural spheres, I found the binary oppositions approach of structural anthropology useful.<sup>36</sup>



The up/down of the vertical ranking scale has already been discussed earlier, but also inside/outside demarcations provide interesting insights in many fields of inquiry, from cultural spheres to academic disciplines, including gender relations. The biological, cultural, social, and psychological scripts for how to perceive, feel, and act when dealing with something or somebody “inside” are typically starkly different from scripts for “outside” spheres.

For example, offal is thrown out from inside. Inside, things have names and are maintained. Outside, there is a black hole. Things that had names lose them when they go out, along with the entitlement to be repaired and kept in order. Everything acquires a single name—off-fall, out-fall. The word offal illustrates how, while the inside sphere is typically discerned as full of details and qualities, what is thrown out seems to end up in a uniform, characterless, undifferentiated void. Our language suggests that there are no consequences for tossing undesirable things or persons into this void.

When I lived in Egypt, I often took European friends to the Sinai, where we visited my nomad friends. The houses of these nomads often had tidy living rooms, but the hallways were full of what looked like rubbish. Some of my European friends immediately applied derogatory labels such as “they are dirty people,” in contrast to “us, who are clean.” I had to remind them that they were seeing, in an unfamiliar setting, something they were used to doing everyday, namely, deciding where to draw the line between inside and outside. Some threw empty plastic bottles or cigarette packages out of the car window when we drove in the desert. They were shocked when I accused them of being “dirty people.”

The inside/outside dichotomy is ubiquitous and can serve as common ground to foster mutual intercultural understanding. Only the position of the dividing line is different—in the nomad’s house, the inside sphere may end at the door of the living room, for the Westerner in the desert at the car window.

Myriad examples of inside/outside differentiations can be found in all walks of life. Psychologist David R. Matsumoto studied the linguistics of politeness.<sup>37</sup> Japanese language has two main levels of politeness, one for intimate acquaintances, family, and friends (in-groups, or *uchi*, 内 “inside”), and one for other groups (out-groups, *soto*, 外, “outside”). The morphology of Japanese verbs also reflects this dichotomy.

In all cultures, inside and outside ethics vary. The *scope of justice* has been described by psychologist Peter T. Coleman as follows, “Individuals or groups within our moral boundaries are seen as deserving of the same fair, moral treatment as we deserve. Individuals or groups outside these boundaries are seen as undeserving of this same treatment.”<sup>38</sup>

Human rights could be described as “inside ethics” that follow the in-gathering of humanity that shrinks the world to the extent that its formerly divided inside spheres coalesce, or, as it is also called, globalization.

I believe that globalization, with its trend to create one single inside sphere, is among the most significant forces that push for the change of gender relations. This view is also part of my answer to the questions that opened this chapter: whether women were weaker in former times or men are enthusiastic dominators. And it also allows for a hopeful adaptation of the humorous, but rather bleak Chinese adage at the outset of this chapter (it seems that the ancient Chinese foresaw the high divorce rates that would occur once the truth entailed in this proverb would be given space to inform institutions).

### **Horizontal Division: Women Moved In and Men Out**

Wherever I spend time, I observe women inhabiting the inside, or private, domestic sphere—while men typically straddle the inside/outside border and move around in what the respective community defines as the outside sphere.<sup>39</sup> Women are traditionally assigned to inside maintenance work—maintenance of the physical and social inside aspects—while men are seen as responsible for the outside sphere and for guarding the frontier between both.

I visited impressive antiquities in Cairo, among them traditional urban houses. These houses have a segregated space for women, the so-called *harem*, which was not to be visited by males who were not part of the family. Today, many of these traditional houses are museums.

An old saying, not only in Egypt, prescribes that a “good” woman ought to leave the house only twice in her lifetime, first, when she gets married and moves from the house of her father to the house of her husband, and second, when her dead body is carried to the cemetery. Although houses with harems are no longer built in Egypt, daily life is still reminiscent of this segregation. For instance, in some of my Egyptian friends’ families, the woman of the house inhabits the master bedroom where her husband is only a guest; he usually sleeps with the boys. In other families, only the women use the bathroom inside the house, while the men go out and relieve themselves in the fields. Women receive their female friends inside the house; men meet their male friends outside, in the tea house. In a village in the Nile Delta the path for the girls to fetch water in the morning may be defined as an inside sphere, off limits to men, while the same path’s definition can change into outside territory in the afternoon, now off limits to women. In some villages in Bangladesh, the placenta of a newborn girl is buried inside the house to make the girl “home loving,” while a boy’s placenta is buried outside of the house to ensure that he will venture outside.<sup>40</sup> In many Asian societies, only a son is ascribed the ability to access the souls of the ancestors “out there” and perform the rituals to appease them.

Around the world, women in their traditional roles are expected to maintain the household, to wash and clean, to repair what is broken, to plan for long-term maintenance costs, and to consider the interdependence of things for keeping a household going—all for the maintenance of the physical inside sphere. The same principle applies to the social inside sphere: a woman is typically expected to care for the well-being of the people surrounding her, she is held responsible for the maintenance of emotional and social life, she is the one who creates harmony and consoles the distressed, and she is the one who heals and repairs social cohesion when any kind of conflict threatens it.

The man is expected to “go out,” to reach for the unknown, to be daring in conquering the unfamiliar; he is often expected to risk his life in defending the inside sphere. Countless fairy tales tell the story of a hero facing a series of increasingly difficult tasks in far away universes to prepare to marry the princess and be the ruler and protector of their people.<sup>41</sup> Tasks defined as “male” typically require less holistic approaches than “female” tasks. Male tasks call for the sword cutting through, the axe destroying the enemy, even if this means destroying a highly intricate network; they ask men to cover distances unidirectionally on a horse, on a ship, in an airplane, or in a rocket; they ask men to open new horizons. Men are the ones expected to become heroes and geniuses, while their women wash their clothes, support them with their work, and give them courage.

The different versions of body covers used in many traditional communities, including Muslim, Christian, and others—veil, headscarf, *burka*, *burkha*, *bourka*, *hijab*, and so forth—could be interpreted as “portable inside spheres,” making it possible for a woman to stay inside while actually venturing out. For unmarried women, this cover is designed to help keep the hymen—the most significant inside/outside border marker—intact, while for married women it is to protect their vagina from unauthorized men.

Anthropologist Carol Delaney links honor—or what in some circum-Mediterranean, Middle Eastern, and Central and South Asian cultures is called *namus*—to patrogenative theories of procreation.<sup>42</sup> The hymen is both a symbolic and real inside/outside border. Through my work in Egypt and Somalia, I witnessed myriad approaches to protecting this border or repairing it, when violated. The measures range from mild gender segregation to various degrees of female circumcision, and, finally, when damage has occurred and cannot be repaired otherwise, to honor killing. The aim of each strategy is to diminish the pull or push of threats to this border and, when damage has occurred despite all measures to prevent it, to redress it. In Somalia, to name but one example, it was traditionally the duty of the mother to check her daughter’s hymen when the daughter came home from outside. A physician I interviewed on November 25, 1998, in Somaliland, sighed with regret that this duty was now often neglected.

Women serve as “gifts” to be given in marriage to other men.<sup>43</sup> In traditional honor societies, typically men represent the “head” of the “body” of the family, tribe, or village—men are the ones entitled to thinking, strategizing, leading, steering, showing the direction, and enjoying privileges in return. Women represent the “limbs” of this body. Women’s value lies in embodying the proof that their men can protect them against hostile male intruders—not least by their unmarried girls displaying an intact hymen.

It is not surprising, in this context, that Afghanistan’s President Hamid Karzai signed into law April 4, 2009, the new requirement that Shiite women must ask permission from their husbands before leaving the house and are obligated to respond to their requests for sex.<sup>44</sup> This law caused outrage around the world, but, from its creators point of view, it simply puts into law what feels right in this traditional culture: authorized men are entitled to access, while unauthorized men must be kept at bay.

Some may expect customs and traditions of segregation to be restricted to non-Western parts of the world. Admittedly, compared to earlier times, women in the West are now welcomed into the public sphere more than ever. However, the transition is far from complete, even in the West. Only too often, efforts at progress merely create an expectation gap that ends in bitter disappointment for women and in separation or divorce for couples. Also in the West women are typically still the homemakers. Even in the most egalitarian families, in which women hold responsible jobs, the women are the ones to remember the birthdays and maintain the emotional and social life with their families and friends and neighbors.

In Germany, usually regarded as a typical Western country, there is a proverb saying “Der Mann geht hinaus in das feindliche Leben” or “the man goes out into the hostile world” (while the woman stays home). In 2009, Germany ranks a comparatively meager 22 on the Human Development Index (HDI) listing in 2009.<sup>45</sup> The United States takes place 13, the United Kingdom place 21.

In 2009, Norway occupies the first HDI place.<sup>46</sup> Yet, even in Norway, full gender equality has still not been achieved. Norwegian women have always been in charge of the farm, while their men ventured out, be it to fish or hunt. Also today, Norwegian women manage the house, this time the “House of Norway”—half the country’s ministers and a third of its members of parliament are women, while their men continued to dominate business and were the ones to venture into the wider world. Only as recently as 2005, 50 percent of publicly held companies in Norway had no women on their boards.

In 2002, a Norwegian politician, Ansgar Gabrielsen, opposed this trend and pressed for a law that stipulated that women had to fill 40 percent of the country’s corporate board seats by 2008.<sup>47</sup> “The Rise of the Valkyries,” is the evocative title of an article in the international press that summarizes

the Norwegian experience as it stood by November 2008.<sup>48</sup> I followed the heated discussion that surrounded this initiative, from initial corporate skepticism to increasing acceptance. That gender equality is beneficial and even represents a competitive advantage, was explained by Norwegian Minister of Children and Equality, Anniken Huitfeldt, in 2009 to American business leaders.<sup>49</sup> “The Female Advantage,” is a recent article in the *Boston Globe*.<sup>50</sup> Through my affiliation with Columbia University in New York, I was able to appreciate the similarities with the discourse on affirmative action with respect to minorities in the United States, as expressed, for instance, in the work done by political scientist Luke Charles Harris.<sup>51</sup>

Unsurprisingly, the reason for why Norway is one of the main platforms for my work is its deep understanding of and support for egalitarian culture. It seems that Norway’s disadvantaged geopolitical setting may have played out as an advantage—no deep hierarchies must be dismantled today because the lack of resources prevented them from being created in the first place.<sup>52</sup> Norway was a country of scarcity until oil was found, with a proud Viking tradition of mobility. Unlike Somalia, where this culture’s inherent pride destroys its very fabric, Norwegians have also learned the value of humility (also many Somali women exhibit a similar mixture of pride and humility). This gives Norwegian culture a unique position in the world. Their past has equipped it with assets that the rest of the world may be interested in drawing upon in times when the security dilemma weakens and space opens for a new world culture of *liberté, égalité, and fraternité*. The Nobel Peace Prize is well based in Norway. Due to this context, Norwegian women have a significant advantage. They have less of a subaltern mind to undo than women in other parts of the world. Their souls and minds have not been cowed to the degree this happened elsewhere. As a result, Norwegian women have the courage to implement laws that are still unthinkable in other countries.

To sum up this section, women are placed inside and men outside. This segregation, although it has weakened, at least in many Westernized contexts, has not yet fully disappeared, not even in the most advanced egalitarian society.

### **Vertical Division: Women Moved Down and Men Up**

In many traditional Egyptian households, men eat first, served by their women, who make their meal from the leftovers when the men have finished. This order is enforced by men, but sometimes even more so by women. A man, around 40 and from a middle-class family in Cairo, came to me as a client. His mother had forced him and his father to eat first, ahead of the women of the house, even though the father did not wish to do so. The mother’s rationale was that this was necessary to help the son to learn to become an

honorable head of the family; he would have to carry the responsibility for the entire family—including her and five elder sisters. What became problematic was that the boy apparently had been pushed into responsibility too early; he came to me with symptoms of depression and exhaustion; the burden of honor was too heavy for him.

Honor in Iraq can be described with three words: *sharaf*, *ithiram*, and *ird*. Victoria C. Fontan, scholar of conflict resolution and peace studies,<sup>53</sup> reports from her fieldwork in Iraq.<sup>54</sup> *Sharaf* is honor bestowed on a man whose service or lineage are found deserving by his peers; *ithiram* is the honor he can gain by imposing himself on others by force; and *ird* is the honor measured as his success in protecting his women from intruders. *Sharaf* is given to a man—he can only invite it through benevolent actions—while *ithiram* and *ird* depend on him and his ability to impose his will on his environment. Together, these three elements describe the standing a man can claim to have in his social context. Women are his substrate.

I had the privilege of speaking at Anatoly V. Isaenko's Ethnic Conflict Class at the Appalachian State University in North Carolina about the role of humiliation in ethnic conflict on November 12, 2007. His research in the South Caucasus region (the homeland of his own family) demonstrates the complementarity between in-group attachments and the intensity of out-group aggressiveness.<sup>55</sup> Isaenko explains how traditional behavior and laws (*adats*) include loyalty to the clan and respect for elders:

According to these laws, young men must prove that they are not cowards and will become reliable heads and defenders of their families and their land. In order to prove themselves, they must take every opportunity to show that they are good fighters and can stand for their personal honor as well as that of their clans. Unlike for young Russians, for whom minor offenses rarely lead to negative consequences, for young mountaineers even the slightest offense is virtually unbearable and readily ignites a bloody street fight. Some elders even encourage young men to seek dangerous adventures in order to harden them.<sup>56</sup>

In Ossetia, we learn from Isaenko and Peter Petschauer,<sup>57</sup> this behavioral pattern is known as *lagzinad* (*lag*-macho man, *lagzinad*-macho-ism), and in all ethnic communities in the Caucasus, it is also known as *dzigitism* (*dzigit*-a brave, bold, audacious fighter).

The “cult of *dzigits*” is characterized by recklessness and fearlessness that leads to near explosive levels of risk taking; additionally, it strengthens bonds between relatives and compels young men to constant alertness and suspicion of their neighbors. During wars against outsiders, as well as in the fights with each other, young Caucasian *dzigits* have a reputation as fierce and merciless warriors.

At the UN expert group meeting on Structural Threats to Social Integrity in 2001 in New York,<sup>58</sup> I met Valery Alexandrowitch Tishkov, Director of the Institute of Ethnology and Anthropology at the Russian Academy of Sciences. Also Tishkov's work on Chechnya documents how fighting can become a prime cultural identifier.<sup>59</sup>

Current worries about what has become known as the AfPak region point in a similar direction. The rough and mountainous so-called "tribal regions" in Pakistan where it borders Afghanistan have "become the most dangerous place in the world," warned U.S. President Barack Obama in his speech on March 27, 2009.<sup>60</sup> Pakistan's nuclear weapons in the hands of the Taliban could spell global disaster. This is part of the inheritance that Obama has to confront, writes chief Washington correspondent for the *New York Times* David E. Sanger.<sup>61</sup>

In other words, we can observe not only an *inside/outside* dichotomy, but a dichotomy that is aggravated by the addition of an *up/down* gradient: inside and outside worlds are not deemed to be equally worthy. The list of psychological, cultural, and institutional manifestations of women being not only relegated to the inside sphere but also down is vast, as is the list of attempts by women to endure, justify, or resist this state of affairs.

While many men and women around the world believe that women are inferior by nature (as mentioned above), others deny that women are in fact put into inferior positions in society at all. They reject feminist strivings by pointing to female domestic power. Admittedly, there is the Egyptian saying that "the woman is the neck and the man the head; the woman turns the neck wherever she wants." In other words, Egyptian women feel that they create relevant content inside the home, which is presented to the outside by their men. Japanese housewives, to name one other example, traditionally have enormous power in the private sphere. Yet, in-house power, however maximized, cannot give women direct access to the public sphere. Even if women carry all the power inside such a system—and I learned to be amazed at the talents of Egyptian women to covertly manipulate their men—their men are still not only *outside*, but also *up*, while women are *inside* and *down*. Wherever women are placed inside, they cannot be actors in the public sphere except indirectly, through overtly placating and covertly influencing their males. Saudi Arabian businesswoman Nadia Bakhurji recently has made this more than clear.<sup>62</sup> Domestic work and domestic workers have little value, which is illustrated, not least in part, by the fact that violence against domestic workers is literally "swept under the rug."<sup>63</sup>

Innumerable contemporary and historical facts and concepts illustrate how this state of affairs was predominant over long stretches of human history in almost all cultures and societies: *Slavery, bondage, serfdom, feudalism, lords and vassals, apartheid* are terms that describe the various ways a person

could be inserted into a ranked order, with terms such as *patria potestas*, *coverture*, *patriarchy*, *machismo*, *male chauvinism* specifically referring to women and children in their relations with men.<sup>64</sup>

Under the laws of the *Twelve Tables*<sup>65</sup>—the ancient foundation of Roman law—the head of the family, *pater familias*, had *vitae necisque potestas*, or the “power of life and death,” over his children and his slaves, often also over his wife. He had the power to kill or sell into slavery those he had “under his hand” or *sub manu* (*emancipation* is the deliverance out of the hand of *pater familias*). *Droit de seigneur* is yet another term in this list, signifying the tradition wherein the lord of an estate is allowed to deflower any virgin who lives on his land.

*Coverture* is the legal concept that merges a woman’s legal rights with those of her husband. It was part of the common law of England and the United States throughout most of the 1800s. The cultural gist of this concept lives on in many parts of the world. In present-day Kenya, for instance, women say: “In every house, everywhere, when there are two people, one has to be the head. Through the grace of God a man will be the head. A woman should always respect her husband and will always compromise. That way, nothing will lead him to harm her. . . . These men do not hate us. They beat us, yes, but they love us. If we leave them and take on another man, they may even come and fight your new man and kill each other. That shows how much they love us.”<sup>66</sup> I met the same attitude when I worked in Egypt. Eighty-six percent of Egyptian women surveyed in 1995 thought that husbands were justified in hitting their wives on certain occasions.<sup>67</sup>

The female body has suffered a similar fate. *The Curse* is the title of a book on the cultural history of menstruation.<sup>68</sup> Many religious texts, both historical and contemporary, were read in ways that justified the inferiority of the female body,<sup>69</sup> even though alternative readings would have been possible.<sup>70</sup> *The Song of Solomon*, for instance, could be understood to celebrate earthly love, however, it was read as a metaphor for the divine longing of the wise soul that rejects the flesh and its desires. Origen Adamantius (185–254 C.E.), an early Christian scholar, theologian, and father of the Christian Church, instead of affording divinity to the flesh, castrated himself to gain pure spiritual love. He acted on the ambiguity of the Latin word, *amor*, love, which describes both carnal desire and spiritual yearning. Instead of strengthening the connection this ambiguity offers, he chose to separate them.

Puritan cultural ideals use the words of the Bible to marginalize women within the church’s hierarchical structures. In Puritan eyes, Eve’s original sin extends beyond general Puritan character flaws and spoils all women. Eve fell for the lie of the Serpent, disobeyed the earlier instructions from God and shared the fruit with Adam; she thus caused the first humans to be



cursed and expelled from the Garden of Eden. Consequently, so the reasoning goes, women deserve to be relegated to inferior positions.<sup>71</sup>

As a result, women were rarely regarded as “worthy” of being warriors—Jeanne d’Arc Amazones or Valkyries were few.<sup>72</sup> Women were also not worthy of defending humiliated honor in the same way as men; there was no “female honor” similar to “male honor,” except that women were expected to accept lowliness and subjugation with deference and display chastity. Nor were women regarded as deserving of being killed like warriors. Women and children were “spared from the spear”: the International Committee of the Red Cross (ICRC) invited historians from all Somali clans to do research and they came up with the *Spared from the Spear* booklet.<sup>73</sup> This booklet documents how the traditional Somali war code explicitly protects women. Women were not to be touched. Women represented potential bridges between families and clans, precisely because they could move freely, even in wartime or under condition of blood feud or vendetta.

Only battle-aged men were worthy enemies, worthy of defending humiliated male honor with the sword and of being killed in honorable battles or duels or even in *gendercide*.<sup>74</sup> At most, younger boys could be included in this category, but not women or girls. Examples abound, not just from the distant past. Blood feuds were officially banned during the 40-year rule of Albania’s communist-era Enver Hoxha, but in the chaos that accompanied the fall of communism in the early 1990s, the practice resurfaced. Under the ancient Albanian code called *kanun*, the victim’s family invokes its right to take revenge on any male adult in the extended family who caused the loss of one of their members. As a result, hundreds of male children across Albania are now living virtually imprisoned in their homes for fear of being killed.<sup>75</sup> In present-day Afghanistan, new legal regulations roll back women’s rights under the banner of religion in ways “worse than under the Taliban.”<sup>76</sup> Sayed Pervez Kambaksh, a young Afghan student of journalism, has been sentenced to death by an Islamic court because he downloaded a report from a Farsi Web site that states that Muslim fundamentalists who claim the Koran justifies the oppression of women misrepresent the views of the prophet Mohamed.<sup>77</sup> Indonesia’s province of Aceh just passed a new law making adultery punishable by stoning to death.<sup>78</sup> This trend is not confined to Islamic contexts. Amulya Ganguli in her paper “Rise of the Hindu Taliban?” writes: “Even as the veiled women fundamentalists of a religious seminary in Islamabad are threatening video shop owners and setting a deadline for the introduction of sharia laws in Pakistan, their Hindu counterparts in India have also become active, underlining a retrogressive tendency towards the Talibanization of the entire subcontinent.”<sup>79</sup>

The fact that women were spared from the spear in certain settings did not necessarily mean that women were too valuable to lose or that women

stood for more peaceful attitudes than their fellow males.<sup>80</sup> Sometimes, I was told in Somalia, women drove their men into tribal war to address their grievances. And women were not spared under all circumstances. In different situations, women were—and in numerous cultural contexts still are—killed selectively. Witches are female.<sup>81</sup> The practice of honor killing<sup>82</sup> is embedded in this context and is, therefore, also called *femicide*.<sup>83</sup> Anthropologist Diane E. King draws on Delaney’s conceptualization of honor (*namus*) and shows how after an honor killing, an explanatory “defense of honor” narrative is told by both perpetrator and community alike, to demonstrate the reproductive sovereignty of those who belong to a patrilineage.<sup>84</sup> King defines *namus* as reproductive *patrilineal sovereignty*. She shows, furthermore, how the honor killing logic lends itself to being expanded from lineage to state and from reproductive sovereignty to the defense of borders.

At present, many women are attempting to come *out* and rise *up*, while inviting men *in* and *down*. The difficulties and patchiness of this transition is illustrated by myriad markers, not least by the struggle connected with documenting and ending violence against women and children.<sup>85</sup> And not many men have so far accepted the invitation to scrutinize their cultural scripts. *Masculinity* or *masculinities* are studied by only a very small elite of avant-garde thinkers. Through having a strong base in Norway, I learned to admire the work done by Jørgen Ludvig Lorentzen,<sup>86</sup> and Øystein Gullvåg Holter.<sup>87</sup> I had, furthermore, the privilege of participating in the UNESCO expert group meeting on “Male Roles and Masculinities in the Perspective of a Culture of Peace,” in Oslo in 1997, listening to the papers given by Holter, Michael S. Kimmel, Robert W. Connell, and Hassan Abdi Keynan.<sup>88</sup> In New York, I had the benefit of reconnecting with Kimmel and also receiving his support for the Human Dignity and Humiliation Studies (HumanDHS) network.<sup>89</sup> The list of publications available on masculinities and masculinity has only recently begun to expand.<sup>90</sup>

As mentioned above, Norway, at the top of the HDI ranking, is closest to the egalitarian ideal. When I am invited to a party in Norway with people I have not yet met, I will ask both women and men about their professions. Both will have interesting stories to tell, and I can assume that both will share household chores and child rearing alongside their careers, if not completely, at least considerably. In Germany, on place 22 on the HDI list, I tend to ask only the men about their professions, because I do not wish to embarrass women who may reply, ashamed, provocatively, or even accusingly, “Oh, you know, I am *only* a housewife!”

However, even in Norway, female domestic maintenance tasks still suffer from lower prestige and status than male control of the public sphere, only to a lesser extent than in traditional settings. Several of my Norwegian friends, for instance, were proud of sharing the cost of living equally with their men.

My friends paid for the food, while their partners covered the mortgage—which led to the situation that, to the woman's dismay, when they separated, he owned the house, and she was left with nothing.

Let me end this section with another short personal story to illustrate how it feels for a woman to make the transition to more space and significance. Whenever I travel to Norway, I observe an astonishing change in my body and psyche. When I enter Norway, a psychological alarm signal goes off, usually during the first hours, saying something like, "Attention! You are now in Norway! Here people listen to what women say more than elsewhere! You must increase the level of quality control over what you are saying!" In the subsequent days, in Norway, I observe my subjective personal space expand, my spine straighten, and my breath becoming deeper, not just metaphorically, but corporeally. Outside of Norway, I shrink, in every respect of the word, and have to make an effort to artificially recreate an imaginary Norwegian cultural atmosphere around me to maintain the same level of confidence.

### **Women Are Not Only Inside, but Also Down: Why?**

Sex and gender do not necessarily coincide. *Male Daughters, Female Husbands*, is an evocative book title.<sup>91</sup> When I lived in Egypt, I was both a man and a woman. When I visited my friends in traditional villages where men eat first, served by their women, I, as a foreign physician, was treated like a man. I was the only woman eating and conversing with the other men. Later, when the women had their meal, I could also join them. The women of the village could not jump worlds as I did; they were confined to the female world. This experience is not confined to Egypt. Wherever I go, my educated Western background defines me as both a man and a woman in segregated settings, while most local women tend to remain confined in their female sphere.

The fact that I, as a privileged woman from the West, can enter the world of men and women in otherwise traditional segregated contexts illustrates that this segregation is not driven by biological gender. It is driven by the outside-up/inside-down split introduced by the security dilemma. Otherwise, I would not have access to the male world. And a Benazir Bhutto in Pakistan or Indira Gandhi of India would not have become leaders in otherwise rather segregated communities. Coming from a powerful family, being the daughter of a powerful father or hailing from the privileged West overrules, at least to a certain extent, biological gender. Benazir Bhutto and Indira Gandhi governed like men. They filled the male role with all its trappings.

We can assume that the situation was different prior to 10,000 years ago, when the overall context allowed for more egalitarian social and societal

structures. Venus figurines, prehistoric statuettes of women (many depicted as obese or pregnant), discovered throughout Western Europe as far as Siberia, were made in the Upper Palaeolithic Era—between 40,000 and 10,000 years ago, just before the advent of agriculture.

Later, when the security dilemma seized center stage, the situation for females aspiring to power became precarious. If they had power, they had it despite being a woman. In Egypt, for instance, only temple priestesses had power because they were women, others, like Hatchepsut, the fifth pharaoh of the 18th dynasty of Ancient Egypt (circa 1479–1458 B.C.E.), had power in spite of being a woman.<sup>92</sup> She played the role of a man and let herself be depicted as a male pharaoh. Amanitore (c. 50 C.E.), a Nubian Candace, a queen of the ancient Kushitic Kingdom of Meroë, was a manly warrior queen who led forces in battle.<sup>93</sup> Women could become leaders in the public sphere only if they filled the male role template. Examples can be found on all continents.<sup>94</sup>

During the past millennia, the outside and inside spheres could theoretically have existed as parallel spheres, equal in power and influence. But, they slid into ranked spheres—the private sphere inside and inferior, surrounded by the public sphere, which covers the inside and is superior in power and influence.

How did this happen? A closer look at the past 10 millennia helps us realize that a community in the grip of the security dilemma had little choice but to send men, not women, to their deaths on the battlefield. During a lifetime, men are able to father a significantly greater number of children than women can birth. It is, therefore, more conducive to the survival of a group to let males “do the early dying”; they are “redundant” at an earlier age, seen from the point of population politics. Communities that did not respect such mathematics could not reasonably be expected to be around for long. The security dilemma almost demanded division of gender roles.

Recently, a good friend, a fervent feminist, sent her husband to the door when the bell rang in the middle of the night with the words: “*You* are the man!” Afterward, she was shocked about her own words, understanding that when the “unknown outside” knocks at the door, men are the ones sent to the “frontier.”

Power is almost inevitably connected to those guarding the frontiers that separate inside from outside, just as clothes protect and hide the body inside them from outside viewers. Only those at the border have uninhibited access to the full scale of information about the challenges and problems affecting their communities from outside. If men are the ones guarding the borders, only men have this access. A man may ask his women for advice, but even the most egalitarian man cannot avoid realizing that women are prevented from forming comprehensive opinions when they are cut off from relevant

information from the outer world. Societal institutions are then bound to be created by men. Female power in the inside sphere is curbed by the fact that this sphere is secondary in power to its wrap, the outside sphere. Even if women were to hold all the power in their homes, this could not give them direct access to the decision making that concerned the public sphere.

Gender division also became ranked because of the particular characteristics of emergency. The security dilemma creates continuous fear of surprise attacks, leaving affected communities with no choice but to always prepare for such an emergency. The problem with emergency, however, is that it trumps maintenance. Even our bodies follow this protocol. When we are in danger, adrenaline pours into the blood stream and pushes the maintenance tasks of the body into the background. The security dilemma represents a similar push, forcing defenders at borders to assume the role of adrenalin and take precedence over those who maintain what is inside those borders.

Thus, females were pushed aside for millennia. They received space to rise into public limelight only very recently, in the wake of the weakening security dilemma, a trend that strengthens the position of women and that has been strengthened by women. Virginia Woolf<sup>95</sup> and Eleanor Roosevelt<sup>96</sup> are only two of those early iconic names. I was impressed, to give just one other example, when meeting Hilary N. Summy in Brisbane and reading her book on peace activist Margaret Thorp (1892–1978).<sup>97</sup> The trend of bringing women from inside out into the limelight currently stimulates the publications of a large body of literature, from which I have drawn much inspiration.<sup>98</sup> This trend even creates bestsellers. Books such as the *Da Vinci Code*,<sup>99</sup> for instance, with its reinterpretation of the role of Mary Magdalene, ride on this wave; they are part of the trend that a significant number of Marian publications (on Mary, Jesus' mother) were produced in the 20th century.

This chapter ends with a brief visit to Eve and Adam. At some point, I managed to convince them to seek counseling with a very experienced colleague of mine. This counselor began by reducing the level of threat and fear between them. Adam was afraid to lose power and Eve was afraid to be empowered. Managed in a calm manner, these fears could be translated into deep personal growth for both. This was possible due to an atmosphere of warm firmness, which the therapist made available with the help of the wider community that provided a sense of safety, respect, love, understanding, empathy, and patience. Slowly, Eve and Adam learned that domestic chastisement no longer is *comme il faut*.

Most of the greatest evils that man has inflicted upon man have come through people feeling quite certain about something which, in fact, was false.

—Bertrand Russell, 1872–1970



**PART II: GENDER, HUMILIATION, AND LACK OF  
SECURITY IN THE WORLD TODAY**





## Chapter 4: Gender Roles: How They Can Humiliate

It is no measure of health to be well-adjusted to a profoundly sick society.

—Jiddu Krishnamurti, 1895–1986

This chapter describes the destructive effects that emanate from segregating and ranking female and male spheres. The aim is to prepare the ground so that we can appreciate the value of the liberation that globalization, if humanized with what I call egalization (see more in chapter 9), can bring to women and men.

The honor culture that emerged in response to the security dilemma and dominated human history for the past ten thousand years, represented a systemic push for male readiness to be aggressive and female subservience. Masters had to lead wars, their male underlings had to fight them, and females were put to maintaining and nurturing this system. Thus, one can claim that global security, world politics, and international relations disciplined both men and women and produced the range of characteristics we define as femininity and masculinity. The traditional social construction of gender difference was predicated upon the anticipation of war.

Militarism has been examined from a feminist point of view in a number of ways.<sup>1</sup> Political scientists Jean B. Elshtain, in *Women and War*, and, more recently, Joshua S. Goldstein, in *Gender and War*, illustrate how men were forced into the cultural script of just warriors, and women into that of beautiful souls.<sup>2</sup> Female bellicosity and sacrificial male love, albeit present, were relegated to

the background. International relations theorists J. Ann Tickner, V. Spike Peterson and Martha A. Ackelsberg, to name but a few, use a gender-sensitive lens on world politics.<sup>3</sup>

Both gender role scripts, male and female, have the potential for benign construction and malign destruction. Because the security dilemma is a tragic and malign dilemma, however, the destructive effects are particularly notable. This chapter focuses on those malign effects—how male and female role templates can humiliate, how gender division can produce humiliating effects, how neglecting maintenance tasks (which are part of the female role script), stultifying flux, and failing personal maturity can damage and humiliate the humanity of all involved players.

### **The Male Role Script: How It Can Humiliate**

Aggressive behavior is a widely researched topic. Analyses range from biology at the micro level to political science at the macro level. At the biological level, there is the monoamine oxidase A (MAOA) gene. This gene is located on the X chromosome and genetic deficiencies in its activity have been linked with aggression.<sup>4</sup> Furthermore, when the gene that produces nitric oxide is removed in mice, they become extremely aggressive.<sup>5</sup> In nearly every experiment involving aggression, serotonin, dopamine, or norepinephrine are found to play a role, with high testosterone levels combined with low serotonin levels proving to be of particular salience.<sup>6</sup>

The past ten thousand years' systemic push for male aggressiveness and female subservience may have become hardwired, at least to a certain extent: women display a propensity to react with a "tend and befriend" reaction to stress, rather than "fight or flight," as their male counterparts.<sup>7</sup> Men were killed, but women were often captured alive when communities were invaded and conquered. They may have adapted to this situation by developing a specific reaction to stress.

Violence, including violent crime, is a male domain. Men are responsible for most criminal acts and are the victims of those acts more often than women.<sup>8</sup> Domestic violence is particularly virulent in military families.<sup>9</sup>

Aggressive maleness and the military are connected in a number of ways and at many levels, as exemplified by the Iraq War of 2003. Conflict resolution scholar Victoria C. Fontan spotted the following slogans painted on U.S. tanks in Iraq in 2003: "Another Round Anyone," "Abusive Father," or "And Hell's Comin' with Me." Those U.S. tanks had participated in the invasion of Iraq. Fontan comments: "Those names, geared toward building a rapport between war machines and the men operating them, as well as fostering group identity among fighters, were downright insulting and

humiliating for average Iraqis, many of whom could read and understand English perfectly.”<sup>10</sup>

According to Michel Foucault, when war is seen as imminent, *biopolitique* is on the table:<sup>11</sup> The male body is imaged as the soldier’s body and the female body as the reproductive body of preferably male offspring.<sup>12</sup> In this fashion, during the past millennia, everything became subordinate to preparedness for defense against invaders, with only the methods of enforcing this subordination varying. Sparta, for instance, wanted its women to put their wombs at the service of the larger community, encouraging them to bear sons even for Spartans who were not their husbands. In most other cultures, women’s wombs were the exclusive assets of their husbands. Nationalist discourses before and during World War II, in Japan, as well as in Germany, followed the same strategy, and also the Soviet government adopted a similar practice.

Honor, and the need to defend it against humiliation, is at the core of aggressive maleness. “A man deserves to be killed and not to be humiliated” is a Somali saying. Rather dead than subjugated, this is the ultimate rationale of honorable noble men. Honor trumps immediate survival. Honor is inherently irrational (if interest in survival is defined as rational) because honor means readiness to forgo survival for what is defined as “higher honorable and noble goals.” The little word *higher* testifies how emotions (or, more precisely, metaemotions, see chapter 1), when informed by honor, override what is generally understood as rationality—testifying that emotions can be harder causes of conflict than allegedly “hard rational” causes.<sup>13</sup>

In honor contexts, women and men are pressed into very narrow life worlds—men prepare to die young and women to produce new soldiers whom they have to prepare to die young. Human potential is curtailed, mutilated, and deformed into narrowly defined instruments of war. The world of fascism epitomizes this tragedy: Italian dictator Benito Mussolini had his son-in-law executed to appear worthy in German eyes. Fascism glorified violence and inhumanity for its “purgative” strength; pity and sympathy were despised as weakness.<sup>14</sup> Also physicist J. Robert Oppenheimer was accused of being an unpatriotic, enemy-loving crybaby when he had qualms about the gruesomeness of the hydrogen bomb.<sup>15</sup> An unfettered nuclear arms race that risked wiping out all life on Earth was regarded as the only truly manly and patriotic strategy.

The humiliation of the Abu Ghraib torture pictures was depicted on the cover of my book *Making Enemies* of 2006. These pictures can be regarded as a warning signal of the degree to which the male role script, in its service to the security dilemma, has the potential to degrade humanity, not only the humanity in those who are directly involved, but in all of humankind. Also the present economic crisis signals that the manliness entailed in unfettered profit maximization is destructive.

### The Female Role Script: How It Can Humiliate

Malign elements are found not only in the male but also the female role script. Particularly the cleaning aspect entailed in the female maintenance script that can find disastrous expressions, especially when based on the concept of an absolute outside sphere. At the ecological level cleaning can go too far when a clean inside sphere is paid for by a polluted outside sphere—when women wash clothes white with heavily polluting agents, to name but one example. In the social sphere, as well, the cleaning script can be used as conceptual framework for abominable atrocities. One has merely to think of so-called ethnic cleansing.

*Purity and Danger* is the evocative title of a book written by anthropologist Mary Douglas that speaks to that point.<sup>16</sup> Clinical psychologist and psychoanalyst Martha Cullberg Weston explains behavioral patterns known as “brotherhood within and war-likeness without”<sup>17</sup> as follows: “When common people project so much aggression to ‘the other,’ these ‘others’ are perceived as truly dangerous, necessitating a breaking off of all links (including family ties...), and ultimately *removing* them from the territory or killing them off.”<sup>18</sup>

Such campaigns can permit and even legalize an urge to “cleanse a community from all pollution,” as the ethnic cleansing language goes, cleansing whatever has been identified as pollution, be it ethnic, religious, or other labels. In Nazi Germany, Jews were even barred from Aryan music out of fear that they would pollute this music simply by listening to it.<sup>19</sup>

The cleaning paradigm is a sub-script within the maintenance paradigm, delineating the border between the inside and outside sphere more starkly than the maintenance paradigm generally does. Cleaning uses the outside sphere actively as a container or receiver of offal or trash, including supposed “human trash.”

Inside-versus-outside delineations can be harmless; the same person can be an insider in one context, relative to another person, and an outsider in other contexts. Inside-inside relationships are different to those at the border between the last inside layer toward an absolute outside. The concept of a black hole or outside void differentiates between neighbor and enemy and demarcates the border to a total outside. The word offal illustrates the concept of a complete “off.” Unwanted things, plants or people who are perceived as “polluting,” due to their “impure” religious, political, or economic ideas, can be safely targeted for “cleansing” if there is a void into which they can be made to disappear.<sup>20</sup> As Peter T. Coleman said in chapter 3, we seem to differentiate between inside morals and outside morals and believe that only people inside our moral boundaries deserve the same fair and moral treatment that we deserve.<sup>21</sup>

As long as neighbors are called neighbors, no matter how offensive their behavior may be, they are considered to be a part of one's in-group. Even if we hate our neighbors, most of us will still treat them with a certain degree of care. One does not have society's permission to kill them and it is surely not a soldier's duty to kill anyone defined as a neighbor. One will try to discuss with them the problems at hand, one will ask others to mediate in the conflict, one may even call upon juridical help if possible—but throughout all these processes, one will be aware that the children of neighbors have to live together. Lawbreakers or psychologically disturbed persons, who do not understand such considerations and disrupt social peace, are exposed to various means of social control.

It is therefore not peace versus conflict or love versus hatred that differentiates inside from outside spheres. It is neighborhood (bad or good) versus enmity (conceptualized with the help of the outside void concept) that defines the differentiation. In-group conflict is treated in an entirely different manner than conflict at the border to the outside. In-group conflict is attended to with repair efforts, whereas conflicts at the border to the outside are handled with lethal attacks. Hatred is not even required for these attacks; they can be cold-blooded because the soldier has the duty to kill.

Before the world became interconnected, it was feasible to define an outside sphere as a space where enemies could be destroyed without consequences. In contemporary conflicts, media are kept out to preserve this feasibility and hinder contemporaries and future generations to collect images and information that can feed backlashes. However, new technologies such as the Internet or multitasking mobile phones have changed everything. Backlashes can no longer be avoided. Interconnectedness is therefore the ultimate deterrent of tyrannical strategies against supposed enemies, the ultimate reminder that there is no black hole in the sociosphere just as there is none in the biosphere.<sup>22</sup> Interconnectedness turns everybody into a vulnerable neighbor within a single inside sphere.

The enemy soldier typically was identifiable, be it by body paintings differentiating tribal warriors or a uniform when armies clashed. In contrast, even the most hated neighbor typically looks like you and me. Hitler forced Jews to wear a yellow star because a Jewish uniform would identify them as enemies whose killing could be justified as a duty. In more recent occurrences of ethnic cleansing, a passport has often served the same purpose—a Hutu passport meant life, a Tutsi passport meant death during the 1994 Rwanda genocide.

A soldier's duty is to confront enemies who threaten borders from outside; this confrontation is defined as honorable. The more the enemy is a member of an out-group of equal standing, the more honorable the contest. Killing inferiors is much less honorable. As in duels, any war contest must be

between equals to bring honor. Least honorable is it to clean alleged “human dirt” from inside one’s in-group. People defined as subhuman “dirt” or “pests,” or, as in the 1994 genocide in Rwanda, as *inyenzi* (cockroaches, the label for Tutsi victims), are not honorable enemies. Even terrorists are not real enemies; as they hit and hide, they are typically labeled as dishonorable cowards by their foes, while their actions could just as easily be interpreted as beacons of courage—the very conceptualization used by their supporters who regard them as freedom fighters. Terrorists are very bad neighbors. They are the in-group members who come closest to traditional enemy definitions.<sup>23</sup>

A warrior-soldier leaves home to reap national and personal glory, fame, and triumph. A warrior-soldier sees war against an attacking enemy as a source of pride and reason for wearing medals afterward. The slaughter or the killing of defenseless people, in contrast, is not honorable. Soldiers in World War I lost their enthusiasm when it turned into slaughter.<sup>24</sup> Nor is the cleansing of filth an activity that renders glory. Killing defenseless people does not require bravery and smacks of the lowly “female” cleaning activity. The German *Wehrmacht* (army) was involved in ethnic cleansing during World War II, but had great difficulties admitting to their involvement later. Lack of honor and the denial of shame over having engaged in dishonorable female acts made it difficult to stand up to such guilt.<sup>25</sup>

The killing of Jews in concentration camps was rationalized as “eradication of pests” like rats or weeds. The disadvantage of this justification (disadvantage from the point of view of their promoters) was that the task was no longer honorable. The SS men had to be made to carry out this task even though it was “mean” and dishonorable. Heinrich Himmler acknowledged this in his Posen speech to high ranking Nazi leaders, or *Gauleiter* (October 6, 1943)<sup>26</sup>: killing Jews was a horrible job, Himmler admitted. However, even though unpleasant, it was a necessary chore, the completion of which future generations would be thankful for. In short, the industrial mass-slaughter of people in Nazi Germany was informed by a traditional female script. The lowliness of this script was illustrated by the need to persuade reluctant honorable men to attend to it. The task was regarded as indispensable, but could not be invested with male pride. Perhaps that is why the Holocaust could be carried out with so much coldness and contempt: since the victims were defined as inferior, eradicating them became a dishonorable, inferior female task.

In the course of my work on humiliation, I met many people who were victimized in one way or another, by cultural dynamics of cleaning and purifying.<sup>27</sup> I met, for instance, Ole Henrik Magga, voice of the Sami in Norway; I met Victoria Tauli Corpuz of the Tebtebba Foundation (Indigenous Peoples’ International Centre for Policy Research and Education in the Philippines); I met Haruzo Urakawa Ekashi, a doyen of the Ainu in Japan; and I became familiar with the Human Rights Museum in Osaka, a museum initiated by

*Hisabetsu buraku* (discriminated communities), descendants of premodern hereditary outcast occupational groups, such as butchers, leatherworkers, and entertainers.<sup>28</sup>

I discussed the problem of impurity with Ohta Kyoji, Chief Curator of the Human Rights Museum.<sup>29</sup> He confirmed how the idea of keeping impurity and pollution out is often linked to discrimination in a double loop. In many parts of the world, people who do cleaning work—even if it is spiritual cleaning (certain types of entertainment)—are perceived as being polluted by the dirt they clean away and they are excluded from society. Why are gypsies in Europe viewed as both welcome artists and despised outsiders?<sup>30</sup> Why are foreigners, those from outside one’s own borders, so welcome as artists almost everywhere—the more obvious their foreign accent the better? Parents who resist their children becoming artists and push them to engage in something more “honorable” may be acting on the perceived lowliness of the female cleaning task.

Both the male and female script invite maximization by design: there is never enough, there is no endpoint. Ethnic cleansing, for example, knows no endpoint; once this script is unleashed, ever more efforts are invested in removing and preventing what has been defined as pollution. As to the male template, also here several of its aspects invite maximization. The nuclear arms race emanated from the maximization of the confrontational aspects of the male role script, aspects that respond to the security dilemma. The economic crisis was the product of the maximization of the unidirectional aspect of conquering new horizons (intensified through its combination with the Anglo-Saxon culture of action-orientation<sup>31</sup>). When maximization is regarded as a virtue, when attending to balance and moderation becomes immoral, all safety valves are removed. Maximizing patriotic hostility toward enemies and maximizing profit thus produced the nuclear arms race and global economic crisis by design. “The death of macho,” whether played out by women or men, is called for when homeostasis is in peril.<sup>32</sup>

Today, with the security dilemma weakening in the face of global interconnectedness, the mutilations stemming from gender role scripts no longer need to be accepted and culturally and psychologically replicated.

### **Gender Segregation: How It Can Humiliate**

At the outset of this chapter, we noted that international relations produce femininity and masculinity. Masculinity has been equated with domination and conquest—be it of other men, women, or nature. To maintain this type of society, boys had to be systematically socialized for domination and violence. Sex became an act of male conquest, sexuality was played out on a

battlefield of scoring, and families were ruled by men, where women served, and children learned to acquiesce. Male anger was honored as supposedly “rational” investment in *Realpolitik*, while female emotion was derided as weak emotionality.<sup>33</sup>

Surprisingly, gender and *international relations theory* (IR) have so far not had an easy relationship. Since the late 1980s, feminists have criticized traditional international relations theory for maintaining almost total gender blindness.<sup>34</sup> This point was made, for instance, by feminist international relations theorist J. Ann Tickner in her article “You Just Don’t Understand: Troubled Engagements Between Feminists and IR Theorists.”<sup>35</sup> However, the situation may not be one-sided. International relations theorist Robert O. Keohane expressed frustration that feminist scholars responded with silence to his efforts to connect institutionalist theory with feminist analysis.<sup>36</sup> Keohane acknowledges the validity of Tickner’s point that deeply gendered hierarchies are at the heart of international relations and structure transnational relations. He agrees that conventional definitions of security miss the real personal insecurity suffered by people, especially by women, not least since gendered patterns of social relations exclude women from power, autonomy, and from respect.<sup>37</sup>

Yet, feminist critiques have also made significant contributions to the so-called critical turn in IR. Since the discourse is novel and very much in flux, perhaps the reader would be interested in a course of study developed by a young male scholar of *security theory*, Paul Roe.<sup>38</sup> Roe has a particular interest in the notion of Positive Security and the so-called Copenhagen School, and is now teaching at the Department of International Relations and European Studies at the Central European University in Budapest, Hungary. Earlier, he spent time at the Security Program of the International Peace Research Institute (PRIO) in Oslo, where also I developed my first research projects for my doctorate in psychology.<sup>39</sup> Roe’s course is titled “Gender in IR: Sovereignty, Security, and Militarism.”<sup>40</sup> The course is divided into four parts: an introduction to the debate; a view on “Hegemonic Masculinities in International Relations;” a discussion of the question “Where are the Women?;” and “Gender and the ‘Critical Turn’: Where IR Does Understand?”

In the following sections, three particularly malign outfalls of the gender division are discussed: how the humanity of all involved is humiliated by the systemic neglect of (1) good housekeeping, (2) processual fluidity, and (3) personal maturity.

### ***Maintenance: Neglecting It Has Humiliating Effects***

It is easy to forget that the traditional female task of nurturing and maintaining relationships was always primary for the survival of communities,



just as it is for the body. Too much adrenaline leads to heart attacks and too much of a warrior culture leads to the collapse of societies. Somalia is a contemporary example: too many fierce and noble warriors have created a dangerous stateless quagmire. The current economic crisis is another example.

The body breaks down under conditions of constant emergency when essential maintenance is neglected for too long. Heart attacks—the typical emergency trouble shooter disease—can result. Men live shorter lives than women, primarily due to stress. A study in a monastery in Germany revealed that there was almost no difference in life expectancy between monks and nuns since both groups avoid excessive lifestyles.<sup>41</sup> Similarly, a world under the grip of the necessity of continuous male prowess is doomed to live in constant danger of collapse. Such a setting is potentially malign, endangering the very human survival that the gender division supposedly protects.<sup>42</sup>

In times of emergency, it makes sense for fighting to take precedence. The Flying Nightingales of World War II, the nurses who saved thousands of wounded soldiers, had to stay with the plane no matter what; the parachutes were only for the soldiers.<sup>43</sup> The nurses were less important than the soldiers in times of war. The same priorities, if allowed to turn into long-standing cultural scripts, however, result in social collapse.

While emergency actively pushes men to the forefront and women into a secondary position, another phenomenon causes cultures to undervalue the female nurturing task in a more passive way. “The forest grows silently, while the cutting of trees is loud” is a saying that illustrates the inherent quietness of nurturing, a quietness that intrinsically intensifies any cultural trend that puts more value on those who cut the trees. Martha Albertson Fineman, scholar of legal theory and family law, in her book *The Myth of Autonomy*, warns that the quietness of the nurturing task should not mislead us to underestimate its significance.<sup>44</sup> She says that “families bear the burdens of dependency, while market institutions are free to operate as though the domestic tasks that reproduce the society were some other institution’s responsibility.” Fineman concludes that by “invoking autonomy, we create and perpetuate cultural and political practices that stigmatize and punish those among us labeled dependent.<sup>45</sup> Women’s pro bono work is not counted in the GNP of nations and not given a monetary value—society free-rides on their quiet nurturers.<sup>46</sup>

Linda M. Hartling identifies the socially accepted misconception of autonomy as one of the root sources of destructive humiliation.<sup>47</sup> Scholars at the Jean Baker Miller Training Institute of Wellesley College, with their *relational-cultural theory* (RCT),<sup>48</sup> have long challenged the dominance of individualistic perspective and propose a relational analysis of psychological development.<sup>49</sup> Their work shows that relationships—specifically growth-fostering relationships—are a central human necessity and a source of true fulfillment. Merely struggling to climb the status ladder, be it in traditional

collectivist honor societies under the banner of honor or in modern ruthless individualist societies under the banner of freedom, is detrimental to health.

Feminist writer Cynthia C. Enloe sheds light on the fact that the underrating and even derision of female nurturing and the overrating of male action also defines international politics. In her book *Globalization and Militarism: Feminists Make the Link*, she explores how narrowly governments still think about national security, how postwar reconstruction efforts have marginalized women, how ideas about feminization were used to humiliate male prisoners in Abu Ghraib, and why *camo* has become a fashion statement.<sup>50</sup> Maud Edgren-Schori, gender advisor in the UN/UNDP working in the field in Côte d'Ivoire, deplors the dangerous failure to “mainstream gender.”<sup>51</sup>

The financial crisis that broke in 2008 may be described, at least in part, as a casualty of the low standing of the “female” task of diligent housekeeping. Mark Gertler, one of America’s top economists and close friend of U.S. Federal Reserve chairman Ben Bernanke, explained that he always believed that state regulatory policies were needed to provide the proper framework for the private market to work.<sup>52</sup> When asked whether he, in the course of his academic career, ever wrote about the importance for these policies to be in place, he had to admit that he had not. In other words, even highly placed experts expected housekeeping simply to be there, as a kind of invisible background, not in need of being talked about, let alone nurtured. Dangerously “innovative” credit default swaps and other so-called “structured products” reflect the heroic unidirectional and non-holistic nature of the male role template, while the regulatory interventions needed in the wake of the present financial crisis may be hampered precisely because they taste of female maintenance. Again, we see the total collapse of a system when it ignores its basic maintenance functions, as with the human body’s inevitable collapse when too much adrenaline and testosterone push necessary maintenance into the background.

Incidentally, testosterone and money trading are linked in interesting ways, not only through investment bankers’ preference for expensive sex parties,<sup>53</sup> but also at the core of trading.<sup>54</sup> To simplify: The world pays with an economic crisis for a system that allowed some men to revel in unfettered risk taking, while rewarding themselves with the abuse of women as sex objects.

### ***Processual Fluidity: Obfuscating it Distorts Reality***

Disregard for flexibility and fluidity of processes can be just as harmful as neglecting maintenance.<sup>55</sup> Interestingly, Paul, one of the *stars* of this book, exemplifies the female script much more than does his wife, Laila. Paul’s love is a process, while Laila turns everything into a reified commodity, a substantive, allowing her to think she can possess Paul’s love. Philosopher and

social critic Ivan Illich has written on the commoditization of language, the tendency to use nouns instead of verbs.<sup>56</sup> Philosopher Agnes Heller, in her theory of the consciousness of everyday life, describes how masculinity, on an ordinary, everyday level, reproduces itself through the interplay of individual consciousness and social structures, and how the masculinist models of consciousness objectify world order, obfuscating how fluid and continuously malleable it is in reality.<sup>57</sup>

Around the world, I meet women grappling with the dilemma that not only masculinist models, but also adversity increases rigidification. Processes that would better be approached as fluid become frozen under pressure. Both women and men are victims of the rigidifying effects of confrontation, men for millennia, as a result of the security dilemma, women more recently, whenever they meet resistance in their desire to play a more significant role. Yet, women who wish to transform the rigidity of the masculine order, if they give in to adversity rigidifying their approach, undermine their own mission. Women, who apply the masculine tool kit to achieving goals that are meant to change the masculine way of being, damage their very goals. Women's liberation efforts, when framed in male scripts of "fighting," only achieve half of the intended liberation. Full liberation lies in creatively circumventing the push for rigidification that flows from adversity. This represents a double challenge to feminists. It is also why aggressive feminism is so much more counterproductive than angry revolution in the name of human rights driven by males: warlike feminism is doubly inconsistent.<sup>58</sup>

This challenge is compounded for women from minority backgrounds. When led by men, minorities who wish to rise from marginalization and oppression usually frame their efforts within the male cultural script of "fighting a battle." Since the emergency of combat trumps maintenance, male leaders often ask their women to place their desire for more women's rights second. They call upon their women to fight for their minority rights, be it Kurdish, Sami, or any other minority, and leave their desires for full rights as women until the more important battle is won. I discussed this problem in Malaysia in 1981, when the indigenous Malay population rose up. Just recently, Marina Mahathir, daughter of then-Prime Minister of Malaysia and prominent campaigner for women's rights, was denied publication when she tried to openly decry Muslim women as "bound and gagged."<sup>59</sup> Anne Phillips, scholar of *political* and *gender theory*, addresses this particularly sore dilemma of "divided loyalties" in her work.<sup>60</sup>

### ***Maturity: Failing it Has Humiliating Effects***

When men hold the preponderance of power, they become accustomed to being treated with subservience. Wherever I go, be it Japan or Egypt,

women tell me that they regard most men as perpetual children, even though they are the ones who wield power, Women are well advised to adapt to the reality of male immaturity and make the best of it by shrewdly manipulating men, rather than resisting, they say. As a result, men are pampered, almost like children, satisfying both superiors and underlings—men feel valued and cared for, and underlings are relieved because happy superiors can be expected to be more benign superiors.

The danger, however, is that such men remain in a permanent state of child-like immaturity, making them unfit to wield power responsibly, undermining the very *raison-d'être* for their power, destabilizing the entire project of community survival in the face of the security dilemma.

The danger looming from immature men is compounded on the other side by uninformed women. Women restricted to the house are not able to make comprehensively informed decisions and cannot compensate for male immaturity. They become irrelevant as potential advisors or decision makers when they are ignorant of the wider world.

Lesley Downer, authority on Japanese history and culture, in her book on the Geisha world in Japan, describes this phenomenon, apparent also in contemporary Japan. One evening, she went with a male friend, Kurota, to visit the Geisha quarters. When she asked him where his wife was, he replied: "At home, sleeping." Downer describes her astonishment: "Here I was in the great modern city of Tokyo with two well-traveled cosmopolitan television producers. Yet, apart from the old geisha, I was the only women in the whole place. Kurota went on to describe the situation of his wife in more detail:

She was a magazine editor until we got married. Then she said, "I can't be bothered to work anymore." That's the way it is with Japanese wives. She stays home, has children and brings them up. Her world is very narrow—the PTA [Parent Teachers Association] and the parents of our children's friends; that's about it. I go out and enjoy myself, then get home late and wake her up and she gets angry. She says, "Why did you wake me up?" and goes back to sleep. In the west, people go to the pub for a drink, then go home, get changed and go out with their wives. But we Japanese can't do that, our homes are too far away<sup>61</sup>

The most recent example of the danger looming from female ignorance and lack of knowledge is former Alaska Governor Sarah Palin, who, in 2008, was nominated to become the next vice president of the United States. She was caught between old and new times. She stood for traditional values, a context in which it is not a problem when a woman knows little about the world. A traditional homemaker may even prefer her husband to take care of the wider world. As governor of Alaska, the problem of Palin's ignorance was not so pressing. However, as vice president of the United States, her ignorance could have proven disastrous.<sup>62</sup>

The tragedy of the security dilemma not only produces pampered men and uninformed women, it forces everybody into psychological mutilation. In his book *The Impact of Inequality: How to Make Sick Societies Healthier*, Richard G. Wilkinson, scholar of social epidemiology and expert in public health, provides an in-depth treatment of relevant research on the destructive consequences of inequality.<sup>63</sup>

In ranked contexts, both superiors and inferiors must abandon the fullness of their capacities as human beings in order to function. All have to avoid connecting with others as equal fellow human beings, sacrificing much of what creates a worthwhile quality of life, including love and friendship.<sup>64</sup> They are led to humiliate their own humanity and that of their loved ones in the course of their gender-template driven duties: one of the most evocative examples is the mothers in China, who, for one thousand years, broke and bound the feet of their daughters. I discuss these malign dynamics in more depth in the *Emotion and Conflict* book.

Social psychologist Morton Deutsch points out the advantages of transcending the distorted selves of the past. Dominators must withdraw from processes of domination and re-own and resolve their feelings of vulnerability, guilt, self-hatred, rage, and terror and stop the projection of these feelings onto the oppressed. Deutsch explains that, “psychologists, in their roles as psychotherapists, marriage counselors, organizational consultants, and educators have a role to play in demystifying the psychological processes involved in the dominators. So too . . . do the oppressed, by not accepting their distorted roles in the distorted relationship of the oppressor and the oppressed.”<sup>65</sup>

In conclusion, serious disadvantages are connected with traditional male/female divisions and rankings, with potentially mutilating and even life-threatening effects for all involved. The price to be paid is high both for individuals and societies.

Only Paul, among this book's companions, has so far managed to transcend the myriad mutilating effects in his socialization. He is a Mandela. It took him a life time to achieve this level of maturity. His wife Laila and his neighbors Eve and Adam, and Dan and Mona, as well as most of humankind, are still caught. Because they are caught, they socialize their children to accept the same political, cultural, social, and psychological mutilations. Chinese foot binding is outlawed, but human culture is still bound in innumerable ways, everywhere, in all segments of the human family, even in those segments of society that consider themselves as the most enlightened. The failure to inhabit the space that the in-gathering of humankind opens for the humanizing of cultural scripts hinders the transition toward a more decent world.

This book is written to loosen these restrictions. The very existence of this book, the fact that it was published, attests to how much inside/outside

delineations are shifting: all citizens of the world are increasingly becoming citizens of One World; human rights, the new global in-group ethics, promise to make everybody worthy of being respected as part of one single human family, as equal in dignity simply by virtue of being born into this family.

However, all these trends, as promising as they are, still await full realization.

There are no passengers on spaceship earth. We are all crew.

—Marshall McLuhan, 1911–1980

## **Chapter 5: Humiliation Addiction: How Dangerous It Is**

The love of glory, the fear of disgrace, the incentive to succeed, the desire to live in comfort, and the instinct to humiliate others are often the cause of that courage so renowned among men.

—François de la Rochefoucauld, 1613–1680

“All’s fair in love and war” is another saying that fits François de la Rochefoucauld’s times. I believe all those who think that this expression is true would do well to heed a variation of this phrase that every divorce lawyer would agree with: “Humiliated love may lead to war.”

Eleanor Roosevelt is credited with having said that “no one can make you feel inferior without your permission.” Indeed, only in extreme cases of torture have I seen people feeling humiliated by somebody they did not respect. Usually, one cannot be humiliated by a person one does not respect: one may suffer or get annoyed, but the most common reaction is to just laugh the incident off.

We can, however, feel humiliated by somebody we respect and this effect is compounded when we even love the person. This is why humiliation from a person one respects and loves goes so deep: love makes one more vulnerable to humiliation.

I have known people through my practice who spent entire lifetimes on never ending rounds of mutual humiliation with people they loved—with their parents and siblings, in battlefield marriages or with ex-spouses who had turned into their worst foes. I witnessed the immense force of love and

how it can imbue humiliation in many shades. Humiliation can take the form of addiction, with each side behaving in compulsive ways to inflict and sustain ever-escalating levels of humiliation.

It is therefore not only morally wrong, but also costly and unwise to apply unfair play in love, be it in love to one's family, love to fellow human beings, or love to all living creatures.

The dictionary informs us that "an individual has developed dependence on a drug or other substance when there is a strong, compelling desire to continue taking it."<sup>1</sup> Gambling, eating disorders, compulsive shopping, workaholism, and codependency can be arenas of addictive responses. In all cases, the core of the addiction is that it is compelling and intense in nature. Smokers, for instance, know that their habit represents a health hazard to themselves and others, but they go to great lengths to protect their addiction and call it a habit. Otherwise perfectly clear-headed people, when addicted, distort facts, deny evidence, and lie to themselves and others.

Also feelings of humiliation can become addictive. Mirror neurons seem to provide the neurological substrate.<sup>2</sup> Psychobiologist and social psychologists Naomi I. Eisenberger and Matthew D. Lieberman wrote:

Pain overlap theory proposes that social pain, the pain that we experience when social relationships are damaged or lost, and physical pain, the pain that we experience upon physical injury, share parts of the same underlying processing system. This system is responsible for detecting the presence or possibility of physical or social harm and recruiting attention once something has gone wrong in order to fix it. Evolutionarily, this overlap makes good sense. Based on mammalian infants' lengthy period of immaturity and their critical need for substantial maternal contact and care, it is possible that the social attachment system, the system that keeps us near close others, may have piggybacked onto the pre-existing pain system, borrowing the pain signal to signify and prevent the danger of social separation.<sup>3</sup>

Linda M. Hartling suggests the fact that social pain triggers some of the same mechanisms and responses in the brain as physical pain could be one of the reasons the pain of humiliation is so enduring.<sup>4</sup> Studies carried out by neuroscientist António Rosa Damásio and his colleagues show that although witnessing another person's physical pain registers more quickly in the brain than compassion for social or psychological pain, the latter leaves a longer-lasting impression.<sup>5</sup>

This chapter asks what factors and elements intensify humiliation addiction. It highlights, first, the fact that human rights increase the intensity of humiliation, second, the strength of humiliated love, and, third, the danger looming from humiliation that is not acknowledged and healed.



### **Human Rights: They Fire up under Humiliation Addiction**

Humiliation in honor societies—we may call it *honor humiliation*—can be categorized into four variants, as listed in Table 5.1.<sup>6</sup> Elites use *conquest humiliation* to subjugate formerly equal neighbors into a position of inferiority. When the hierarchy is in place, they use *reinforcement humiliation*—which includes techniques ranging from seating orders and bowing rules to brutal and customary beatings and killings—to keep it in place. A third form of humiliation, *relegation humiliation*, is used to push an already low-ranking underling even further down. *Exclusion humiliation* means excluding victims altogether, exiling, or even killing them.

Human rights conflate all four types of humiliation into the exclusion form: all human rights violations exclude victims from humanity. This situation produces intense pain and suffering because losing one's dignity means being denied the status of being part of the family of humankind altogether. I call this type of humiliation *human rights humiliation* or *dignity humiliation*. It is a deeply destructive and devastating experience that attacks people at their cores. It is from this viewpoint that practices of humiliation once considered normal, such as beating and breaking the will, acquire labels such as *victimhood* or *trauma*.<sup>7</sup>

Table 5.1 depicts humiliation as practiced in hierarchical honor societies as opposed to the understanding of humiliation in a human rights context.

### **Humiliated Love: It Can Be Very Dangerous**

Since love and humiliation are among the strongest feelings, it is reasonable to expect that falsely professed love is the most hurtful. Sociologist Eugene J. Kanin asked rapists about their behavior toward women and found that the actual rape was just the “tip of the iceberg.”<sup>8</sup> The rapists did not take moral boundaries in sexual matters seriously and they believed that their peers had the same attitude. They used a wide variety of techniques to get women into bed. They told them lies and falsely declared themselves to be in love with them. They felt justified and encouraged by their peers to make sexual conquests by deceit. Table 5.2 gives numbers.<sup>9</sup>

Table 5.2 also illustrates how widespread the phenomenon of falsely professed love is. The data show that men in both the rapist and control groups deceived women. Such men appear to hypothesize that a woman may give her body more readily if she is in love, and therefore, they manipulate women into loving them. They also save money because they would have to pay

**Table 5.1. Four Variants of Humiliation**

	<b>Honor Humiliation</b>	<b>Human Rights Dignity Humiliation</b>
(1) Conquest humiliation: A strong power reduces the relative autonomy of rivals, previously regarded as equals, and forces them into a position of long-term subordination. Creation of hierarchy or addition of a new upper tier within a hierarchical order.	X	–
(2) Relegation humiliation: An individual or group is forcefully pushed downward within an existing status hierarchy.	X	–
(3) Reinforcement humiliation: Routine abuse of those less powerful in order to maintain the perception that they are, indeed, inferior.	X	–
(4) Exclusion humiliation: An individual or group is forcefully ejected from society, for instance through banishment, exile, or physical extermination.	X	X

Adapted from D. Smith, “Organisations and Humiliation: Looking Beyond Elias,” *Organization* 8, no. 3 (2001): 543.

**Table 5.2. Falsely Professed Love**

	<b>Rapist</b> ( <i>N</i> = 71)	<b>Controls</b> ( <i>N</i> = 227)
Attempt to intoxicate female	76	23
Falsely professed love	86	25
Falsely promise “pinning,” engagement, or marriage	46	6
Threaten to terminate the relationship	31	7
Threaten to leave female stranded	9	0

Adapted from Eugene J. Kanin (1985), as quoted in J. Sabini, *Social Psychology*, 2nd ed. (New York: Norton, 1995), 429.

Note: This table lists methods self-reported rapists used (on other occasions) to manipulate women to have sex with them (compared with controls who had not admitted to date rape)

more if they were completely honest and would still not get the same level of devotion and passion. It seems that some men are proud of making such “shrewd deals”: social psychologist John Sabini reports that men with old-fashioned attitudes toward women and their role in society are particularly

accepting of deceit and date rape, more so than men with less conservative mind-sets. These men treat their victims as means, not as ends.

Why are men with old-fashioned attitudes more prone to falsely professing love? As explained earlier in this book, in cultural contexts that espouse collectivistic ranked honor, love is not expected to be lived as a spontaneous feeling, but is to be invested in ways prescribed by superiors. In such an environment, betrayal, including self-betrayal, can be a duty. This is the context where “you beat whom you love,” has not yet transmuted into “you do *not* beat whom you love.”

As long as all share the same normative frame, everybody knows what to expect. Since the entire traditional submission/domination system is based on betraying spontaneous emotions, particularly among inferiors, the damage emanating from this abuse permeates society more covertly than overtly: when all have bound psyches, coerced by a context from which they cannot escape, everybody copes with it in some way, even if it is hurtful.

More overt problems arise in transitional times. Transitions create two kinds of betrayals and sources for humiliation, first, the betrayal that occurs within the same normative system, and, second, the betrayal that results when different ethical frames are used without the participants being aware of it. When a person extends love in the new paradigm, only to detect that she is loved back within the traditional frame, this may deeply hurt her. The old paradigm binds love in a prison of commoditization, while the new one calls for self-chosen love that is embedded into mutuality informed by equal dignity between lovers.

The opera *Madama Butterfly* by Giacomo Puccini puts onstage the drama that unfolds when ethical frames do not coincide.<sup>10</sup> The protagonist, Pinkerton, an American U.S. Naval Officer, finds himself in Nagasaki, Japan, in 1904 (after the 1854 Convention of Kanagawa, Japan was forced to open to international trade). He obtains the love and hand in marriage of a Japanese woman, a woman who sincerely loves him. His actions are motivated, not so much by false professions of love, but by his inability to see that this woman could be worthy for him to invest his true love. Later, he marries a *worthier* recipient for his attention, an American woman. It breaks his Japanese wife’s heart. She commits suicide.

In contemporary times, one may expect that fewer men are as blind as Pinkerton was one hundred years ago. But perhaps this is not so, as Kanin’s research demonstrates.

I lived in Paris for part of 2001, when a national drama was unfolding. Roland Dumas, a French Resistance fighter during World War II, had risen through political ranks to become a leading socialist and foreign minister. In May 2001, he was jailed for six months. He had been found guilty of receiving illegal funds from the state-owned Elf Aquitaine Oil Company between 1989

and 1992. He may have been able to avert exposure, had he not humiliated his lover, Christine Deviers-Joncour. She may have refrained from outing him, if he had stood by his professions that he loved her, rather than denigrating their relationship as *just* an affair. A high-profile trial was sparked by her tell-all book titled *Whore of the Republic*.<sup>11</sup> In this book she exposes a web of corruption at Elf Aquitaine, which was used to channel money in numerous kickback schemes. The media covered the story very closely. Christine Deviers-Joncour became famous. She also went to prison, since she had been more than just a chronicler of crime.

Both protagonists in this love story had overlooked something. She had overlooked that her lover's definition of love was different to hers. He had overlooked the devastating potency of feelings of humiliated love. He did not expect a humiliated lover to disregard her own self-interest and give priority to her desire to hurt the humiliator. Ironically, shrewd players like Dumas, so proud of their rationality, can display an astonishing lack of judgment and even fall, blind to the fact that their lover may use a different normative frame to define their love, and blind to the force of humiliated love. Dumas is not alone. The list is long, from chief executive of oil giant BP, Lord Browne of Madingley,<sup>12</sup> to Edouard Stern, one of the most influential bankers in Europe.<sup>13</sup>

It can be dangerous to humiliate one's lovers, to regard them as unworthy of being treated with dignity. It is dangerous for individuals, but also for communities, and not just when done out of blindness, but even more so when done with full awareness. In 1989, when the former communist German Democratic Republic (GDR) collapsed, a spectacular case was unveiled. The GDR had a watchdog organization, Staatssicherheit or Stasi, which aimed at securing the population's enthusiasm for communism. A female dissident, Vera Wollenberger, had a Stasi shadow, whose job it was to inform the Stasi about her activities and contacts. He married her and had a child with her, all as part of his job. When the GDR fell, she learned the truth and, horrified, divorced him. Feelings of disgust and humiliation, in sympathy with her, permeated all of society.

Clearly, Vera Wollenberger's husband lied. It was a case of straightforward betrayal. Most cases of humiliated love unfold somewhere in between the unwitting application of different normative frames and conscious lying. In my practice as a clinical psychologist, I met many a woman who had believed for years that her married lover would leave his old life behind and commit to her. However, most of these women slowly made the journey from despair to anger to humiliation (in all its forms, from feelings to acts) and finally separation, never knowing whether he had consciously lied or simply betrayed himself as much as her. Unsurprisingly, the intricacies of deception and self-deception are a prime theme for novels, and several recent ones carry it even in their titles.<sup>14</sup>

Macro levels can also be viewed through the lens of humiliated love. Germany's masses, the so-called *kleine Leute*, or "little people," previously victims of routine humiliation in the hierarchical German society, felt elevated by Hitler's love. Hitler even arranged for symphony orchestra music to be played in factories, giving the little people a sense of greatness as never before,<sup>15</sup> and ennobling them by including them in the elite Germanic Aryan race with an important national mission. Hitler addressed the German people as if they were his female companion. And they loved him back. The masses may not have been *willing executioners* so much as *willing partners in seduction*. As history proceeded, in the course of this seduction, they were betrayed and abandoned to a terrible fate by their once-adored patron-lover. There was no alternative to realizing that they had been "raped."<sup>16</sup> It took the nation decades to overcome at least the first shock, the one they suffered themselves and the one they agreed to perpetrate on millions of neighbors.

Siad Barre, Saddam Hussein, Robert Mugabe—the list of saviors/seducers/rapists is long (they themselves usually always maintain that they are but loving patrons and deny being brutal oppressors). Love for a dictatorial savior is a trap that can entail massive humiliation both for the lovers themselves and their victims. People in Northern Ireland recognize this just now, when some of their former gunmen yearn to come back.<sup>17</sup>

Is patronage love or oppression? Intricate layers of humiliation and even genocide are bound up in this question. Many people with a Hutu background (*Hutu* means "servant") feel humiliated by Tutsi patrons' pretensions to care while they in reality only exploit. Conversely, an authentically well-intentioned Tutsi patron feels humiliated by false accusations of fraud.<sup>18</sup> These mutual feelings of humiliation characterize the discussion of the supposedly correct history<sup>19</sup>: Many Tutsi are convinced that their traditional rule was benevolent, if not loving, at least at its core—and examples can indeed be found—and feel unfairly insulted and humiliated by accusations that they might have been ruthless oppressors. Hutu, on the other side, learned at some point, not least from their Belgian colonizers,<sup>20</sup> that their Tutsi masters were perhaps less well-intentioned than they pretended to be, and that they, the Hutu, were entitled to feel humiliated, and justified in investing these feelings in revolution. In 1994, these dynamics fueled full-scale genocide.

When does loving patronage become oppression? When does the sliding of normative frames turn one truth into another? When is truth distorted out of blindness, when out of cynicism? These contradictions can sour the love between individuals as much as relations within society at large.

In my book *Making Enemies* I spell out how devastating the consequences can be when people are invited as equal members into the human family by human rights advocacy, only to have to realize later that this was empty rhetoric. Human rights ideals are a love declaration to the oneness of the human

family. Again, the same is valid: Love professed and then betrayed is more humiliating than love never professed. Global terrorism-entrepreneurship can feed on these feelings of humiliation. A love story of global unity, when turning sour, risks to bitterly re-divide the world, no longer as a result of the security dilemma, but now along the fault lines of humiliated love.

Particularly relevant in this context is the crossing point of human rights and business. The above-mentioned Christine Deviers-Joncour was interviewed by Philip Delve Broughton.<sup>21</sup> He also wrote a book about his two years at Harvard Business School. In this book, he discusses how the same dynamics can permeate the field of economics.<sup>22</sup> His account sheds light on the fact that during the past decades the phrase that opened this chapter was extended to another arena of human endeavor: “The rules of fair play do not apply in love, war—and business.” He writes:

In 1968, the *Harvard Business Review* published an article by Albert Z. Carr titled “Is Business Bluffing Ethical?”<sup>23</sup> It generated a slew of critical letters. Carr compared business to poker, in which bluffing, short of outright cheating, was a perfectly legitimate activity. He said that many successful businesspeople lived by one set of ethical standards in their private lives and a quite different set in their professional lives. The explanation, he said, was that they perceived business not as an arena for the peacock-like displays of high ethical standards, but as a game with specific rules. Knowing that you could win the game of business playing all manner of tricks that you would never inflict on your spouse, children, or friends made for a calm, unstressed, uncomplicated life. But to some, it seemed to be an acknowledgment that business was fundamentally unethical.<sup>24</sup>

During the past decades, a culture of cynicism was not the preserve of business schools only in the United States. Lying and bluffing were increasingly regarded as “just a game” in many parts of the world, legitimized by the fact that all knew it was being played. As a result *just world thinking* (the belief that winners deserve to win and losers, to lose)<sup>25</sup> and *blaming the victim*<sup>26</sup> became rife and those who did not lie and bluff were simply disparaged as dim-witted.<sup>27</sup>

The economic crisis that broke in 2008 removes the very foundation for such practices, namely, the argument that “what works works!” It became apparent that these practices are not only unethical, but do not work, except for a few and for a short while.

The practice of lying and bluffing for sex is also becoming less prevalent, not least because women like me write books like this to discourage this deeply humiliating practice.

Personally, I feel my love for humankind being humiliated by such practices. To me, the rules of fair play apply everywhere, always. I refuse to regard

the betrayal of ethics as “smart and professional.” Those who profess that lying and bluffing is a legitimate game, be it in love or in business, humiliate, if not others, so at least themselves and their own humanity. The sense of humiliation I feel is so strong that I cannot live a so-called *normal* life. I cannot stand by. I feel compelled to stand up. I cannot participate in activities where I have to betray my own humanity. This is the strength of humiliated love as it manifests itself in my personal life. I invest that force not into humiliating the humiliators, but into encouraging the joint transformation of human culture. And I invest it in humility, since also I am only a learner.

### **Unacknowledged and Unhealed Shame and Humiliation: They Increase Risk**

Many wonder about the relationship between shame and humiliation. The shortest explanation is that we usually agree with shame and disagree with humiliation. We feel shameful, humbled, and perhaps remorseful, when we reckon that we are being shamed rightly, and that we indeed have deficiencies that we would rather not own up to. However, if we feel shamed wrongly, put down and crushed beyond what we deem to be legitimate, we feel humiliated, we may get angry, and we may feel ashamed when we are unable to resist and retaliate. Conversely, we may bypass shame and disavow it when it would be too humiliating to acknowledge it. Love tends to intensify these dynamics. Having one’s love betrayed is perhaps the most painfully humiliating experience. When this happens, many are so ashamed that they are afraid to acknowledge it.

In chapter 2, Thomas J. Scheff’s work on bypassed shame was mentioned. He argues that unacknowledged shame is the motor of violence. Unacknowledged and unhealed humiliation can have devastating consequences.

The case of Joseph Fritzl has been followed by newspaper readers and newscast viewers around the world.<sup>28</sup> He was sentenced on March 3, 2009, for holding his daughter captive in a dungeon, raping her repeatedly, and fathering her seven children. Formative experiences shaped his pathology and his crimes. Psychiatrist Adelheid Kastner recorded Fritzl’s harrowing account of how he suffered at the hands of his mother, who would beat him until he lay on the floor bleeding. At first, his father protected him when he was at home, later this protection disappeared. Fritzl developed an extreme need to be in control to avert future humiliation. His fear of being hurt and humiliated was so overwhelming that he could not allow others to have autonomy.

If society had acknowledged and healed Fritzl’s past humiliation, future humiliation could have been prevented, not least through decreasing his fear of it.<sup>29</sup> Hitler engaged Germany in allegedly “preventive” extermination of a World Jewry he feared was set to dominate and humiliate the world. In

Rwanda, extremist Hutu organized to perpetrate the 1994 genocide against the Tutsi to undo past humiliation and prevent future humiliations.

A young man—call him Ahmed—told me that he felt pure triumph, without any shame, when he was beaten and humiliated, almost killed, by the military. This predicament, he said, proved that he heroically resisted oppression.<sup>30</sup> As long as he meekly bowed to the humiliation of oppression, he felt unbearable shame and guilt, he explained. Feeling shame-free triumphant humiliation liberated him, made him resilient and gave him new pride.<sup>31</sup> He felt encouraged and expected that perpetrating more violence would liberate him more. Similarly intricate webs of feelings may lie at the basis of rape, particularly in armed conflicts. “Why soldiers Rape: Culture of Misogyny, Illegal Occupation, Fuel Sexual Violence in Military” is the title of a text by scholar of journalism Helen Benedict.<sup>32</sup>

Clearly, addressing humiliation before humiliation-entrepreneurs have managed to capitalize on it would be wiser than post-hoc attention to the problem. We cannot expect everybody to be a Nelson Mandela, able to walk the path of peace by sternly rejecting feeling neither ashamed nor triumphant in the face of humiliating treatment.

Times of transitions are particularly difficult times. Paradigm shifts are painful. It is painful, for example, to overcome *loss aversion* or leave behind just world thinking.<sup>33</sup> It is very hard for people who believe themselves to be good people (and that includes just about everybody) to accept that they have harmed themselves and others, even unintentionally. Both shame and humiliation are thorny issues; many choose self-justification instead of admitting to change.<sup>34</sup> *Cognitive dissonance* is one of the causes for discomfort when there is discrepancy between what we know or believe and new information or interpretations.<sup>35</sup> Traditional elites who feel entitled to supremacy resent being labeled oppressors, violently repressing shame when they lose superiority, while underlings are caught between self-disparaging shame and angry projections.

One kind of shame, most difficult to admit for humankind at large, may be the shame over a misplaced addiction to the “profit motive.” The profit motive clearly is not viable as a primary foundation for humankind’s activities. Thomas F. Valone, engineering physicist with 25 years of experience in emerging energy sciences, reckons that the profit motive has cost humankind at least one hundred years of progress, since it hindered important development. The saying goes that John Pierpont Morgan (father of today’s JPMorgan Chase Financial Institution) refused to finance work on energy if he could not put a meter on it to sell it. Inventor and mechanical and electrical engineer Nikola Tesla (1856–1943) experimented with tapping free energy, however, this was not acceptable under the profit motive. If society had used all its resources to build on the inventions Tesla envisioned at the turn



of the century, it is not impossible that there would be no fossil-fuel economy today, explained astrophysicist Adam Trombly at the International Tesla Symposium in Colorado Springs in July 1988.<sup>36</sup> Valone: “The travesty is that the global warming we are experiencing is entirely unnecessary—if we would just pursue these alternatives that have been available for so long”<sup>37</sup>

Herbert Marshall McLuhan (1911–1980) is credited with saying, “Only the small secrets need to be protected. The big ones are kept secret by public incredulity.” Perhaps secrets are also protected by unacknowledged shame and humiliation. The mere thought that global warming could perhaps have been avoided makes me feel deeply ashamed and humiliates my personal humanity. I can understand that it is difficult for proud proponents of the profit motive to acknowledge they are wrong. I can fathom how hard it must be for both women and men, who for so long were taught to think otherwise, to accept that the ancient “female” template of housekeeping may be more appropriate for balancing the ecological and social homeostasis of our world than the “male” script of forceful maximization that seemed so successful during the past millennia. However, for humankind to survive, it may be crucial to acknowledge and heal this shame and humiliation, so as to free psychological energy for the creation of a different future.

Optimizing quality and maximizing quantity must be combined in new ways: the first must trump the second, not vice versa. Priority needs to be given to the traditional female script, at least to its nurturing aspects (as noted before, we need to be cautious with its cleaning aspects). The traditional male script, as important as it still is, must be embedded into the first.

Men and women, together, are called upon to bring about this change. Only new priorities can give life to the unity in diversity principle that can create social and ecological sustainability.

None are more hopelessly enslaved than those who falsely  
believe they are free.

—Johann Wolfgang von Goethe, 1749–1832

## Chapter 6: The Humiliation Antidote: How About the Audacity of Love

Love is or it ain't. Thin love ain't love at all.

—Toni Morrison

Love to some is like a cloud / to some as strong as steel

—John Denver, 1943–1997

This chapter discusses antidotes to humiliation. It suggests that a fast and decisive, far-reaching, and long-term project of change is necessary now, at all levels. A dignified way must be found to prevent crises; we can no longer rely on haphazard post-hoc reactions to crisis.

Liberté, égalité, and fraternité must inform institution building, locally and globally. A global systemic frame must guarantee justice informed by equality in rights and dignity for every world citizen (liberté and égalité), held together by the firm love advocated in this book (fraternité). Sri Aurobindo, Indian scholar and philosopher, wrote about liberty, equality and fraternity on the eve of World War I, calling it a *supreme spiritual trinity* when these concepts, instead of contradicting, complement each other.<sup>1</sup>

France demonstrates how giving preeminence to liberté and égalité, while leaving fraternité to its own devices, can create an atmosphere of subliminal hatred. France, said to be the only state having given birth to a nation (rather than vice versa), built with a focus on rights (on liberté and égalité), has produced a citizenry, who, like adolescents, wait for the state to act as omnipotent parents who are always dedicated to their citizen-children's sense of

entitlement. As a result, concealed hatred and even increasingly open anger and hostility pit these “children” against their “parents.”<sup>2</sup>

However, only focusing on fraternité does not suffice either. William Drayton says about social entrepreneurs: “our job is not to give people fish, it is not to teach them how to fish, it is to build a new and better fishing industry.”<sup>3</sup> My friends in so-called developing countries around the world want more than even a better fishing industry. They tell me that philanthropy, charity, forgiveness, tolerance, conflict resolution, reconciliation, and social entrepreneurship all are extremely important; yet they feel humiliated when they are merely tolerated or aided, even if toleration and aid is better than outright denigration. They want respect.<sup>4</sup> And they want respect to be expressed in institutional frames, not just by a few big-hearted individuals. They do not wish to be eternally dependent on aid, but want initiatives such as the Doha Development Round to finally succeed in building a truly level playing field for all globally.<sup>5</sup> Apartheid had to be dismantled, not papered over, even if done with kindness. In other words, the poor demand rights, not charity, and they want these rights to inform institutions.<sup>6</sup> They do not wish the wealthy to engage in philanthropy, but to change the world’s institutions so that philanthropy is less needed. They wish for fraternité to inform liberté and égalité and create an umbrella of fair world institutions. They want thick love, not thin love, to speak with Toni Morrison’s words.

The Lévinasian interpretation of human rights, which emphasizes loving care and respect for the other, is called for now, rather than the Kantian interpretation of human rights as abstract principle.<sup>7</sup> While human rights initially focused on political rights, they increasingly include other rights, for instance economic rights. Poverty in that context is a violation of human rights,<sup>8</sup> and aid can humiliate when it fails those rights.<sup>9</sup> Liberté and égalité informed by the merciful but firm and tough love of true fraternité, love in the spirit of Martin Buber’s I-Thou relationships, together with humility, is the prime dignifier and antidote of humiliation, within ourselves, between ourselves, and in our relationship with our ecological environment. At micro levels, this means building a novel form of identity (I call it “sunflower identity”<sup>10</sup>). At macro levels, the same spirit must be invested into building new cultural and social scripts and societal institutions that allow the world citizenry to lead dignified lives.

### ***Thick Love: The Right Kind of Distance for the Right Kind of Closeness***

Have you ever sighed: “We are such good friends, we understand each other so well, we would be such good lovers: why is it that the spark that could ignite love is lacking?”

The first lesson to be learned from the metaphor of electricity is that a certain distance is needed. This seems counterintuitive. Usually, we associate closeness and intimacy with love. Of course, a certain degree of closeness is necessary. However, all energy is lost if there is only closeness. Being too far apart or too close together, both extremes impede the dynamic tension that is needed to create a forceful beam between poles.

Love was the central topic for almost all my clients—love between lovers, love between parents and children, and love for oneself. The testimony of a German woman who fell in love with an Egyptian man from Cairo in 1990, illustrates the need to maintain a balance of togetherness and separation in a love relationship:

I fell in love with my husband when he was a scholarship student in Germany. When he finished his studies, he moved back to Egypt. First, I hesitated and for a while we were separated. When our love was in danger of disappearing, I decided to join him in Egypt. We got married. After an initial period of bliss, I feel deeply disillusioned. I have turned into a cogwheel in his world. I am no longer me. Earlier, our separation endangered our love, now too much closeness, or the wrong kind of closeness, does the same.

This woman moved into her husband's world to a degree that she disappeared, or, more precisely, her sense of having an autonomous self disappeared. To stay in the metaphor of electricity, there was only one pole left—his. As a Northern German Protestant woman with lots of Prussian *Obrigkeitsdenken*, or “blind trust in superiors and voluntary submission,” she also lacked the Egyptian spirit of opposing authority in covert ways that two thousand years of occupation have inserted into the culture of Lower Egypt. She was unprepared to participate and make use of the solidarity that can be found in the segregated female culture in Egypt. And she lacked the support of her family back in Europe, a support many Egyptian women can fall back on. Her German family used the lens of Western individualistic culture and kept out of her private life, not understanding that she no longer had a private life in the Western sense and that they had to play a different role—in a collectivist culture, private life includes the extended family. In other words, she was unsupported and unprepared to use the alternative ways that are on offer in an Egyptian setting to create some distance and carve out some space of her own.

Men can also move too far into a woman's world. Also an emasculated man who annihilates his personality for his female lover destroys the distance the couple needs to grow and thrive. Jungian analyst and writer June Singer, in “The Sadness of the Successful Woman,”<sup>11</sup> describes how the self-confident women who sought her therapy were afraid that their partners would be emasculated by their power and energy, and that she then would

“dislike him for his weakness.”<sup>12</sup> The difference between both cases is only that for the past millennia the first case was the norm, while the second was the exception. Women were expected to become part of their men’s worlds—*patria potestas* and *coverture* were mentioned in chapter 3—while the reverse case was uncommon.

Another risk for too much closeness is contained in the traditional female role template of parenting. While the traditional male cultural script emphasizes domination, benevolent patronage at best, mothering is more about merging. There is a danger that the motherly kind of love, through women gaining more influence, may introduce too much closeness into love relationships between adults. Cuddly mutual infantilization exchanged between two cute “honeys” is what Morrison would call *thin* love. Thin love combines the least beneficial aspects from male and female templates for adult love—patronizing and fuzzy merging. Though the parental script of care and nurturing is a critically important part of *thick* love, thick love must also entail the strength to interrupt merging, the strength to maintain the distance that is needed to respect the other’s space, a space that makes room for John Denver’s diversity of expressions of love. I recommend refraining from giving one’s lover nicknames that are meant to be “cute,” ending on letters like “i” or “y” or “chen,” endings that turn names into diminutive pet names.

America’s Native Indians, with their wisdom, may be of help. They placed the merging aspect of adult love into the concept of parental love, and the separating aspect into the term respect. Jaqueline Wasilewski, scholar in intercultural communication, wrote to me:

The ideal Native American love concept is maternal . . . inclusive like a mother’s arms, like mother earth, loving each of her children uniquely. . . . In the Comanche language there is no direct translation for the English word “love,” but there are hundreds of words for “respect” . . . And in our work on Native American values, a Respectful society/world consists of the intersection between four other R’s: Relationship, Responsibility, Reciprocity and Redistribution. We are related to everyone and everything in some way. Out of that particular Relationship comes our Responsibilities to one another, that is, all Relationships are Reciprocal, and if the Relationships are in order, the system enables a Redistribution of all goods—physical, mental, emotional, spiritual—in an equitable way throughout the entire society/world.<sup>13</sup>

Muneo Yoshikawa’s double swing model explained in the Introduction, is graphically represented as the infinity symbol, or Möbius Strip ( $\infty$ ). This symbol visualizes the intricate calibration of closeness and separateness that is needed for the force of love to emerge: two loops are connected but separate. The double swing model shares common ground with Peter A. Levine’s *pendulation*.<sup>14</sup> Successful pendulation can produce solidarity and

social integration; without it, we have alienation and lack of social integration. Thomas J. Scheff commends the idea of pendulation, through which “we swing back and forth between our own point of view and that of the other.”<sup>15</sup> “This back and forth movement between subjective and intersubjective consciousness allows us the potential for understanding each other.”<sup>16</sup> Good *attunement* is achieved when pendulation is successful—then *intersubjectivity* can be lived to its full potential. When pendulation succeeds, the result is a relationship of *interdependence*, not *dependence* and not *independence*.

Interdependence connects two entities, ○ and ○, in a nondualistic way, ∞. Dualism, in contrast, means merging them into one entity, ⊙, or separating them into two isolated entities, ○|○. Dualism means *either* separation *or* merging; *either* agreement *or* disagreement; *either* one *or* two. Nondualism means separation *and* connection; agreement *and* disagreement; one *and* two.

For successful pendulation, the right kind of distance is critical, for individuals as much as for society at large. For example, having a wide network of relatively weak social connections provides more individual autonomy than being embedded into one single tightly knit social context that allows only for minimal dissent. Sociologist Mark Granovetter makes this point when he builds on Ferdinand Tönnies’ differentiation of *Gemeinschaft* versus *Gesellschaft*.<sup>17</sup>

Clearly, however, weak ties cannot replace close intimate relationships or social responsibility. There needs to be balance—not balance that simply covers up for fear or carelessness or lazy mediocrity—but courageous balance. At the system’s level, for instance, both oppressive communism and extreme capitalism are unbalanced. Both provide either too little or too much space for individual initiative. For society to achieve sustainability and decency, appropriate balance between spaces and distances on one side, and confinements and boundaries on the other, must be built into its institutions.<sup>18</sup>

### ***Thin Love: When Distance or Closeness Are Rigidified***

As a clinical psychologist in Cairo from 1984 to 1991, I saw the Western concept of the love marriage appear in the more wealthy and Westernized segments of Egyptian society.<sup>19</sup> The wealthy female students at the American University in Cairo, whose parents presented them with fresh suitors on Fridays (the Muslim holiday), would explain to me their requirements for acceptance: “He must have good career prospects; the family backgrounds must fit; he should preferably not be too ugly or too old,” they said. At the end of the list, they added: “And, before I forget, I should also love him.”

This trend has continued, to the point where these girls now demand to choose their partners for themselves. On May 25, 2009, in one of the *Qatar's Doha Debates*, an audience of more than 350 people voted 62 percent to 38 in favor of a motion that Muslim women should be free to marry the man they choose.”<sup>20</sup>

Egyptian grandparents, in contrast, warn against falling in love. They told me that millennia of experience have taught humankind that marrying a person with whom one had fallen in love is almost a guarantee for the failure of a stable marriage.

Are they so wrong? Divorce rates in the West indicate that basing an institution that is meant to be stable on the fragility of feelings, might entail some inherent contradictions. Stability is perhaps easier to achieve by making institutions somewhat independent from feelings. Or not?

In chapter 3, I recounted how the genders were ranked during the past millennia almost all over the globe. In this process, the force of love was lost. More precisely, this force was recognized, but regarded as dangerous, and as a result, instrumentalized, minimized, and suppressed, except, at least sometimes, for a few privileged elites. During the past millennia, both art and love were the domain of elites, since only they had the time, resources, and cultural approval to indulge in art and love. A few princes and princesses lived out art and love in sophisticated, highly refined romantic relationships, poetry, literature, music, and dance.<sup>21</sup>

During my global life, I always seek out the classical, often highly evolved expressions of love in art, well aware that its beauty was tainted by the ugliness of the exploitation of underlings that made it possible. During my seven years in Egypt, for instance, I used to bring visitors from abroad to the Son-et-Lumière Show at the Pyramids in Giza. I was always impressed by the recital of the love poems from Pharaonic Egypt in front of the Pyramids' silhouette under the starry night sky. The poems of classical Persian poet Rūmī,<sup>22</sup> or the music by Sayed Darwish, particularly when sung by world-famous Egyptian singer Umm Kulthum (1904-1975),<sup>23</sup> left a deep impression on me. “Love is the language of the Orient,” says translator and musician Claudia Ott: “When it comes to love poetry, the Orient was and still is in a class of its own, and has been for many centuries.”<sup>24</sup> Many of my Egyptian clients did not have the resources to pay me for our sessions. I now own a lovingly compiled collection of handwritten transcriptions, in Arabic and in English translation, of the songs by Umm Kulthum, which I accepted in place of monetary remuneration. Or, when spending time in the Kansai region of Japan, I enjoyed immersing myself in the refined creativity of the Heian imperial court. *The Tale of Genji* by Murasaki Shikibu, perhaps the first novel ever written, and Sei Shōnagon's *Pillow Book*, or the famous Japanese poem *Iroha*, were all crafted during the Heian period (794 to 1185 C.E).

In contrast, the majority of people, those who came from the inferior classes, was prevented from enjoying art. They did not have access to the cultural, social, and psychological space for the authenticity of self-expression necessary for the creation of one's own art. Nor had they access to other people's art. If they did have such access, it was as objects or substrate of art, not as self-expressing authors. A dancer with small lotus-shaped feet, for instance, once provided a pleasurable visual sensation to her lord and rang in the Chinese tradition of bound feet, for which Chinese women suffered for one thousand years. For this dancer's lord, she was simply part of an artfully animated painting in front of his eyes, a painting created by the bodies of his underlings. She was not a fellow human being. Breaking girls' feet bones, stunting their growth, to fit into the desired lotus shape, became a prerequisite for marriage for women in China, especially hard on the poor who could not afford servants to help them embodying this "beautiful sight."<sup>25</sup>

Lack of access to art is a deprivation. Even more destructive and mutilating on the human psyche was the fact that people were denied access to the entire range of their feelings.<sup>26</sup> Subalterns cannot be good tools if they have strong lives of their own. Since love is such a strong emotional force, it is a particular threat to ranked systems, and it was curtailed with utmost caution. Inferiors were taught to suppress their feelings or obediently control and channel them to serve their masters. The very space they would have needed for love was barred to them. In that way, during the past millennia—and in many world regions still today—the majority of the planet's population did not experience the power of love or only covertly, in niches. Love suicide was such a niche, though a deadly one—love suicide expressed the strength of love while heeding its illegitimacy (chapter 7).

Traditional Egyptian culture knows the power of love and has taken great care to carefully mitigate and truncate its force, to keep a traditional ranked and collectivist society stable. Indeed, I have never felt the force of love more directly, openly, and at such a collective level as during performances of the already-mentioned singer Umm Kulthum. The tension Umm Kulthum builds in dialogue with her audience is unprecedented. This is evident from watching her on television, but, most intensely, when listening to her music together with her fans. This tension enhances the lyrics of love that enthuse her songs in remarkable ways. If Persian poets Omar Khayyám (1048–1131), Jalāl ad-Dīn Muḥammad Rūmī (1207–1273), or Hāfez-e Šīrāzī (1315–1390) had been contemporaries of Umm Kulthum, they would have adored her.

Yet, I observed in Egyptian society equal diligence with which too much love was regarded as a danger that had to be avoided in daily life except between parents and children or between siblings.

The story of Ibrahim and Celia, recounted in chapter 3, shows how love between lovers was prevented from wreaking havoc on parental love and the



need to give children a secure future. More painful practices, such as wife beating, were widely seen as a necessary protection of social stability. As reported earlier, 86 percent of Egyptian women surveyed in 1995 thought that husbands were justified in hitting their wives for certain shortcomings.<sup>27</sup>

Even highly educated and otherwise Westernized female friends of mine were circumcised (although such practices are usually more common in rural areas and conservative families), another intervention to create social stability. Indeed, some 90 percent of Egyptian women have been circumcised. The practice is common among Muslim as well as Christian families in Egypt, as it is in Western and Southern Asia, the Middle East, and large areas of Africa. Practices range from the removal of the tip of the clitoris, to the total removal of the clitoris and surrounding labia, to the removal of the clitoris and labia together with infibulation, the sewing up of the vagina, leaving only a small opening for urine and menstrual blood. I was told that it is part of an ancient Egyptian rite of passage. What I learned, particularly from conservative families, was that female circumcision was regarded as a way of protecting society, as protective as wearing the veil. Removing the clitoris, the “male” part in her sexual organ, was seen as shielding the woman against the dangers flowing from the force of the sexual drive and making her avoid unduly tempting men. While males needed this force—against enemy out-groups, for instance—women had to make sure that it did not destroy the fabric of the in-group. Circumcision was expected to protect a woman from herself and enable her to protect men, not least by always diligently avoiding being alone in a room with an unrelated man.

Indeed, for a woman, being alone with an unrelated man is expected to risk leading to unfaithfulness almost by design. *Zina*, in Islam, means extramarital and premarital sex, for which Islamic law prescribes harsh punishments. In the Islamic state of Mauritania, for instance, rape is not defined in the country’s law. Victims of rape remain silent, because, for a woman to allege she has been raped is to run the risk of imprisonment for zina. She will be accused of having provoked the situation and having tempted the man into sex. If she gets pregnant, this will be taken as proof that she consented, because it is regarded to be biologically impossible to become pregnant through rape. Although their legality is disputed, punishments for zina are still practiced.<sup>28</sup> The documentary *Women on the Frontline* provides a lively account of this practice.<sup>29</sup>

As we see, the traditional framework of ranked honor, with its invasive definition of what signifies protection, has considerable mutilating effects on human beings. To use the body as metaphor, master elites, usually males, can use the sword to defend humiliated honor. Underlings, in contrast, have to swallow subjugation quietly. Masters can use their sword arm, their right arm, but not their left arm, the one responsible for caring and nurturing,

metaphorically speaking; it is bound behind their backs. For lowly men and women, the inverse is true. As a result, both, elites and underlings function with only one arm: both masters and underlings are forced into artificial incapacitation, into rigid corset-like role definitions that leave them little room to unfold the entire range of their potential.

The body metaphor has played out in cultural expressions in myriad ways during the past millennia, often quite literally. Bodies were not only bound into wasp waists or kimonos, but also crippled.<sup>30</sup>

Chinese foot binding has already been mentioned. It was outlawed in 1911 with the revolution of Sun Yat-Sen. Unfortunately, the essence of foot binding lingers today, even in the most Westernized society, albeit more covertly. Philosopher Sandra Lee Bartky, for example, laments how ideals of beauty are pushed on women by the disciplinary forces of modern Western societies, typically through the mass media, but also via social norms and expectations.<sup>31</sup> Bartky warns that these ideals are literally impossible to achieve. Not only are fat deposits in the body genetically determined, even the exercise that is recommended is a double-edged solution, since women are forbidden to be stronger than men.<sup>32</sup> As a result, women are continuously distracted by worrying about the appropriate diet, exercise, and make-up. Sociologist Jukka Gronow writes: “The majority of women—probably as many as 80 or 90 percent—are constantly monitoring their daily calorie intake and eat less than is required to stop them feeling hungry.”<sup>33</sup> The body becomes the enemy and much valuable time that would better be spent otherwise is wasted on these concerns.<sup>34</sup> The number of girls who are dissatisfied with their appearance has recently even increased—in Germany, for instance, only 56 percent are happy with their figure. Every fourth youth would even undergo plastic surgery.<sup>35</sup> French women, in spite of being the slimmest in Europe, are the least satisfied with their weight and body—they are under an intense pressure from their men to be slim (in contrast to the British women in the survey, who have the highest body mass index (BMI) in Europe, but are the ones most satisfied with their bodies).<sup>36</sup> Social critic Susie Orbach warn that the risk of body insecurity and shame have increased since she wrote about fat as a feminist issue 30 years ago.<sup>37</sup>

I was starkly reminded of the pain of foot binding during my years in Osaka, Japan’s proud merchant city. The streets of Osaka were filled with young women who seemed to believe that they had to provide a beautiful sight by walking on flimsy Parisian high-heeled shoes all day long—the lotus shape ideal appeared to have married the yearning for Paris-style fashion in ways that destroyed young feet almost as effectively as foot binding.

The cold and intimidating beauty of women treating their faces and bodies as if they were paintings on canvasses, dominate Western media. Barack Obama in his book *Audacity of Hope*, contrasts this when he writes about his

wife Michelle: “She is also very beautiful, although not in a way that men find intimidating or women find off-putting; it is the lived-in beauty of the mother and busy professional rather than the touched-up image we see on the cover of glossy magazines.”<sup>38</sup> Lived-in beauty is independent of skin-color; Cate Blanchett, Tilda Swinton and Meryl Streep are other examples that come to mind.

Many women not only still bind and mutilate their bodies, they also bind their intellectual and psychological capacities. A survey of 12 nations shows that men are prone to overestimate their level of intelligence, while women tend to underestimate theirs,<sup>39</sup> and women are also more likely to get depressed and become passive in situations that move men to get angry and active.<sup>40</sup>

As we see, the practice of curtailing the space that is needed to fully unfold the human body’s and soul’s potential, of mutilation in the service of subjugation, has not only permeated the past millennia, but is still virulent in our own. The modern phenomenon of what I call *ruthless* Western individualism may have to join this list of no longer appropriate practices. It is a culture that has been fed, as an unintended side-effect, by the otherwise often very useful Anglo-Saxon action-orientation,<sup>41</sup> and has seeped into the rest of the world’s cultural beliefs, practices, and institutions.

The distance between equals that is necessary to open space for authentic love to unfold was foreclosed in ranked honor systems by keeping women (1) isolated from unauthorized men, and (2) subjugated to authorized men. Distance was total and rigid in the first case (1), while vertical closeness was total and rigid in the second (2). *Ruthless individualism* (as I call the dehumanizing perversion of the cultural script of rugged individualism<sup>42</sup>) also rigidifies disconnection: the cocoon that kept women away from unauthorized men in honor contexts is transposed in the individualistic context onto every person’s self boundaries. It is now not physical segregation or the veil that effects encapsulation, but an exaggerated concept of personal independence.

Ruthless individualism can alternatively be conceptualized as the shrinking of the security dilemma’s borders down to each individual’s boundaries. Through this shrinkage, every person is separated from her fellow beings: everyone is forced into the Machiavellian relationships that in honor contexts are reserved to elites, foreclosing even the solidarity of the oppressed (chapter 5). Ruthless individualism risks systemically breeding narcissism, everybody having to package themselves into a competitive saleable product—creativity is instrumentalized and emptied of its full potential for the sake of “personal branding.”<sup>43</sup>

The U.S. National Bureau of Economic Research has just published data from a new survey showing that although many objective measures of the lives of women in the United States have improved over the past 35 years, measures of subjective well-being have declined both absolutely and relative

to men.<sup>44</sup> This result is found across various datasets and measures of subjective well-being, and it is pervasive across demographic groups and industrialized countries. A new gender gap is emerging, with higher subjective well-being for men, replacing the gap of the 1970s when women reported higher subjective well-being than did men.

We may ask: Were women hurt more than men by the emphasis on maximizing profit here and now, with its lack of investment in nurturing relationships of loving solidarity, in raising the next generation, and in working for overall long-term social and ecological sustainability? Did the state of affairs that characterized the past three decades of ruthless individualism increase interpersonal distance to a degree that the solidarity and social cohesion that flows from appropriate interdependence suffered?

Was thick love sacrificed for thin love?

### **Love Is or it Ain't: Thick Love Can Build Bridges Between "Good" and "Evil"**

The first two sections of this chapter spoke to John Denver, discussing the distance needed to give love space to unfold the rich diversity of love's connectivity. Without forgetting John Denver, this section speaks to Toni Morrison. This section, while holding diversity, draws it together into unity. It attempts to show how the fault lines of mutual misunderstandings between cultures—misunderstandings that depict love as evil and evil as love—may be bridged by employing *thick love*.

During my fieldwork in Somalia in 1998, I met with survivors of the quasi-genocidal onslaughts that reached a peak in that society in 1988.<sup>45</sup> After hearing accounts of unspeakable atrocities—public rape was among the most gruesome—I always asked about possible paths for healing. I thought of approaches such as South Africa's truth commissions, with victims and perpetrators talking to each other, the perpetrators asking for forgiveness after having listened to the victims' accounts, and the victims reaching a kind of catharsis by opening up, speaking about their feelings, and being able to forgive.

The answers I often received instead, flabbergasted me: "At some point in the future peace talks might succeed, who knows. If this happens, the situation will have to be stabilized in the long term. Traditionally, this is done by exchanging women between the groups for marriage. These women will then embody the bridges between opposing groups, since they have their original family in one group and their children in the other."<sup>46</sup>

When listening to such suggestions, I was sharply reminded of my Western individualistic background, as opposed to the much more collectivistic and group-oriented Somali view. Paying compensation and exchanging

women was not at all what I had in mind. Furthermore, it would certainly be the last thing I, as a European woman, would be willing to participate in myself. If I were one of the victims, knowing that my clan had received compensation and that women were being exchanged would hardly satisfy me. I would feel that my personal dignity required a totally different kind of healing. If I myself were forced to marry a man, even for purposes of peace, I would feel more raped than dignified. I would reckon that the original crime, rape, could not be healed with another kind of rape, namely, forced marriage.

So, I was shocked. On the other hand, I was not unprepared to understand the Somali approach. In Cairo, I had learned to understand traditions and practices that often appear strange or even shocking to people who live in Western cultural contexts. Egyptian society entails very diverse communities, including fervent human rights advocates, but also very conservative segments. In Egypt I traveled from (1) rejecting certain practices because they appeared evil to me from an uninformed ignorant Western perspective, to (2) understanding how, in a different context, such practices can have a logic that I can perfectly fathom and understand,<sup>47</sup> to (3) rejecting these practices from a new standpoint of understanding.

I would like to invite my readers to join me in traversing that mental journey. I recommend reading author Åsne Seierstad's book *The Bookseller of Kabul*,<sup>48</sup> not just for its contents, but also because the book triggered an enormous international discussion that was informed by the same dilemma of understanding without condoning that I worked through in Egypt and that I try to unravel in this section. Seierstad provides the reader with an intimate view of the inner life of an Afghan family. She writes, "In Afghanistan a woman's longing for love is taboo. It is forbidden by the tribes' notion of honor and by the mullahs. Young people have no right to meet, to love, or to choose. . . . Young women are above all objects to be bartered or sold."<sup>49</sup>

In Egypt, I learned to grasp and fathom the significance and meaning of traditional ways of perceiving the honor of a family as connected to the virginity of a daughter. I learned what unfolds when a girl is seen to bring shame upon her family, when she has been, for instance, raped. I learned that a group, in this case the girl's family, can consider the collective as the significant entity deserving love and protection rather than the individual member of the group. Or, more precisely, I learned how a representative of the group (a leader, an elder, often the father, but also the mother), can decide for a group as if the group were a person. A family member, who had been "spoiled," could be regarded as a diseased limb that must be amputated to avoid infecting the entire body of this family-person: loving one's family and holding its honor dear required healing through "surgery"—redeeming humiliation by cutting out the diseased part—or what is called honor killing (chapter 3).

I was involved—as psychological counselor, sometimes also as a friend, other times only as an observer—in many shades of the possible outfalls of these dire predicaments.<sup>50</sup> I observed that some victims agreed with their families' views, others not. A particularly dutiful girl would even demand that she should die if “infected.” Others would disagree and try to cover up for what happened, or hide or flee as “living dead.”

In an immigrant family to Britain, or other Western countries, a girl who tries to live according to Western customs, who falls in love as an autonomous individual, risks being killed by her family to prevent the humiliation of family honor. This occurs despite the British police defining such killings as crimes rather than as loving prosocial cures for humiliation. Such a family will most probably not sympathize with human rights defenders who stipulate that killing the girl compounds humiliation, the very opposite of remedying it. On the contrary, the immigrant family may feel deeply humiliated and enraged by such human rights advocacy, and regard Western attitudes toward them as condescending, as a humiliation of their cultural beliefs.

Germany is much less of an immigrant country than Britain, but it is the home of a considerable number of immigrants, particularly from Turkey. They bring the same moral dilemma to Germany, albeit much delayed compared with the United Kingdom. One marker of the rise of this dilemma to the public eye is its use as a theme in the television crime series *Tatort*,<sup>51</sup> which is renowned for poignantly putting on stage social problems. One of the most empathic presentations of the moral and emotional dilemmas entailed in honor and killing is *Schatten der Angst*, broadcast on April 6, 2008, or *Familienaufstellung*, February 8, 2009. *Aïcha Films* by Yamina Benguigui, broadcast on France 2 on May 13, 2009, is a brilliant French rendering of the same problems, only that French-speaking North Africa forms the backdrop.

I recommend particularly the German films. As a consequence of Germany's perpetrator history, German television crime series such as *Tatort*, *Soko 110*, *Rosa Rot*, or *Derrick* provide nuanced descriptions of moral dilemmas that nudge “good” people to behave “badly.”<sup>52</sup> Many German crime series basically recount the famous Milgram experiment as it plays out in real life—how a context can make people who are not evil become perpetrators of evil.<sup>53</sup> In Nazi Germany, honor was writ as large as in contemporary honor societies, and the entire country experienced the transition that immigrant families who are steeped in honor culture experience individually, namely, the transition from viewing killing as necessary honorable heroism to having to accept being pinpointed as dishonorable perpetrators. In Nazi Germany, killing allegedly “unworthy life” was regarded as the duty of every German who loved his people and wanted to keep the *Volkskörper* (people's body) “clean” and “healthy.”

I believe it is important that people in the West, including those who are otherwise far removed from the world of honor, learn to better understand it. At a minimum, in an increasingly interconnected world, it is unwise to stay uninformed about the larger world. Honor killings may not touch them, but global extremism may—and much terrorism is fed by the same honor code. To help those who wish to break free from this code—for instance, the girl who asks for protection against honor killing or the girl who wishes to flee from being forced into marriage—people in the West must know more about their predicament. One of the problems is that well-intentioned people who are removed from the frontline may be unaware of how unforgiving the world of honor can be, or they may choose to overlook its harshness, particularly when motivated by the desire to respect other cultures, and/or daunted by the enormity of its potential for cruelty, and/or intimidated by their incapability to respect cruelty. One unfortunate result may be that they are in danger of letting down the victims. And, last but not least, if the culture of honor is to be invited into a culture of human rights, rather than uninformed *laissez-faire* or stereotyped rejection, we need to be able to apply respectful and informed rejection to concepts that violate human dignity.

Officials from the United Kingdom High Commission in Islamabad, who rescue forced marriage victims who are British citizens in a frontline job, know all about the cruel choice that these girls face: remaining in a forced marriage, or fleeing and losing their family forever.<sup>54</sup> Within the United Kingdom, Crown Prosecution Service lawyer Nazir Afzal travels the country to warn against the danger that British authorities may be tempted to bridge the gap between those two moral worlds through mediation when approached by a girl who fears for her life and seeks help. Attempts of mediation run the risk to humiliate the immigrant family to the degree that killing is hastened rather than avoided.<sup>55</sup> Also Jasvinder Sanghera knows everything about this predicament. She is an activist and advocate for women's rights and cofounder and director of Karma Nirvana. Having been a victim of forced marriage herself, she has emerged from it more resourceful.<sup>56</sup>

The dynamics of humiliation described above have also touched my own life. Some of my Egyptian friends, for instance, feel that the fact that I mention honor killings in my work betrays a humiliating mind-set on my part. To their view, I am fanning anti-Arab feelings when I portray honor killing as a violation of human rights rather than as a cultural tradition. They feel that I depict the West as *good* and stigmatize what is called the East as allegedly primitive and *evil*. My Egyptian friends feel bitterly disappointed by me, their honor and dignity soiled.

On the other hand, also some of my Western friends are shocked by my unequivocal allegiance to human rights. A friend in the United States told me that she responds to allegations that human rights are an arrogant Western

imperialist project by explaining that human rights are something she has learned about through growing up in her American family and that moral values based on human rights are therefore, she says, neither inferior nor superior to other cultural normative universes, just different. In other words, she espouses moral relativism to show respect.

I would like to explain to my Egyptian and American friends that I do not use the example of honor killing to humiliate people. On the contrary, I use it to bring light into the phenomenon of humiliation. I use it for the unique starkness with which it makes visible the numerous layers of humiliation that riddle our world. Honor killing makes clear the fact that humiliation is defined in honor contexts in entirely different ways than it is in frameworks of equal dignity, and that these definitions clash head-on.

Furthermore, I object to the contention that honor codes are the exclusive preserve of the Arab world. They have been and are as virulent in the West. American foreign politics, for instance, during the past decades, were heavily influenced by *Southern Honor* (chapter 2). And human rights ideals are not simply a Western idea either. The charter of Cyrus the Great (580-529 B.C.E.), for instance, has been hailed as the first statement of human rights, just to name one example.<sup>57</sup> Also the African philosophy of *ubuntu* (“I am because of you”<sup>58</sup>) is of the same spirit (see more examples in chapter 7). I regard myself as a global citizen, a member of the human family, who wishes to help promote dignity, for all humankind, not against any one cultural camp on behalf of another.

The example of honor killing is particularly useful to show my American friend the normative irreconcilability at the heart of the clash between traditional and new paradigms: “The girl must be killed” is regarded as a sad but unavoidable duty in the first context, while “the girl must *not* be killed” is the guiding sentence in the second setting. In other words, at the core of the transition from a ranked honor-based world toward an unranked human rights based world we do not have complexity or gradual transformation. We have a stark binary “either—or,” either the girl dies or lives. The transition to human rights, at its core, resembles the transition from left-hand driving to right-hand driving in a country: one cannot have both, right-hand driving and left-hand driving at the same time. Similarly, one cannot kill the girl and have her live or vice versa. One has to decide. One has to take an unequivocal stance. A human rights defender can therefore not be true to herself if she thinks that the traditional paradigm can coexist with the new one. She cannot avoid conflict. My American friend cannot advocate that the girl may be killed and not killed at the same time.

Incidentally, trying to understand the *raison-d’être* of practices such as honor killing or female genital cutting can also help my American friend understand why her husband—an outspoken feminist—sometimes acts like



an old-fashioned pasha who expects that an “invisible” female hand will do everything necessary to facilitate rituals of family cohesion and household maintenance. The glaring inconsistency between his ideological support for equality between the genders and his negligent day-to-day behavior has caused angry scenes and almost a divorce. As a clinical psychologist, I frequently witnessed women struggling to communicate with their spouses, expecting to be able to attain a relationship of “mutual understanding on an equal footing” with their men. After years of attempting to build what she would call a real relationship with her husband, oftentimes she gave up and filed for divorce. He typically was flabbergasted. To his view, everything was fine, apart from her sometimes being a little “difficult,” something he prided himself of generously overlooking. It escaped him that her “hysteria” indicated that she painfully realized that her expectations had never made it into his heart and mind, namely, her hope that he would become part of the female world of relationship building and she would be allowed into his world on the same equal terms.

While honor killing illustrates the irreconcilable binary either/or choice at the normative core of the transition from ranked honor to equality in dignity, the stories of unresponsive husbands illustrate that this transition, at more peripheral layers, represents gradual learning processes. While stark either/or choices characterize the very core of the transition, complexity and flexibility have their place at more peripheral levels. We will always need functional nonrankist hierarchies<sup>59</sup> and we do not wish to do away with voluntary humility or rankings made in the realm of humour.<sup>60</sup> Conceptualizing and enacting all levels of the transition in the same way would hamper its success.<sup>61</sup> My American friend’s stance, though it is counterproductive for the core of the transition, is productive for peripheral levels. Unity in diversity is layered: The decision to treat everybody as equal in dignity defines unity at the core, while diversity can flourish at more peripheral level as long as it does not destroy unity.

I absolutely agree that showing respect to people whose worldviews one does not share is part of being a human rights defender. This is why I use the Weberian ideal-type approach explained in the Introduction. It allows analysis and action to proceed at different levels of abstraction: Even though I am squarely opposed to the practice of any kind of killing, including honor killing, this does not mean that I cannot, personally, deeply understand and respect the mother who shares with me that she feels that her moral upbringing compels her to tell her son to kill his dishonored sister.

Not only is this a feasible approach, it is the only strategy that truly expresses human rights ideals, and, through its inclusiveness, brings true peace.<sup>62</sup> In the same way in which Nelson Mandela opposed Apartheid while refraining from demonizing his white oppressors, we can combine opposition with

respect. In the same way in which Mandela avoided unleashing genocide on the white elite in South Africa and resisted emulating the Hutu extremists in nearby Rwanda who perpetrated genocide on their former Tutsi elite, can we refrain from moral indignation vis-à-vis the advocates of practices such as honor killing. In the same way in which Mandela firmly stood up against apartheid, can we stand up against honor killing. Respect does not mean acceptance, respect does not equate with conceptualizing apartheid or honor killing as “just another cultural practice.” We can respectfully include the advocates of these practices into a new world, while leaving their practices behind. We can respect people while rejecting practices. This is also the message Desmond Tutu brings to the reader of this book in its Foreword. Some of Mandela’s prison guards became his friends.

The path from theory to practice of human dignity in equality is long even for the most enlightened supporters. Understanding how to dignify the transition rather than demonize those who lag behind, wittingly or unwittingly, is crucial if the spirit of human rights is to be filled with real life.

I hope that my Egyptian and American friends, one day, will understand that I respect all people on our globe, everywhere. I reject, however, all practices that violate dignity, everywhere, be it in the West or elsewhere.<sup>63</sup> This means exiting from old we-versus-them conceptualizations and defining all humankind as one family. This is also at the core of the human rights message. Neither dismissal nor respect fed by we-against-them conceptualizations is consistent with human rights ideals. All people deserve respect, even though practices may be rejected. Human beings are never our enemies. As Zen Buddhist monk, teacher, author, poet, and peace activist Thich Nhat Hanh explains, our enemy is the violence, ignorance, and injustice in us and in the other person. Armed with compassion and understanding, we must fight not against the other person, but against the tendency to invade, to dominate, and to exploit.<sup>64</sup> “There are no murderers; there are only people who have murdered,” was the stance of the late Arne Næss, among the most renowned Norwegian philosophers.<sup>65</sup> He invited convicted murderers from prison into his philosophy class at Oslo University to demonstrate to his students that even murderers deserve and need to be dignified. He was adamant that only individuals who feel secure in their connection to humanity can admit to a crime, feel guilty, and show remorse. As long as people feel less than fully human, there is no reason for them to care that they have hurt others or society.<sup>66</sup>

This approach is useful for the transition from contexts of ranked honor to equal dignity in all its manifestations. And it is already widely used. *Ntanira Na Mugambo*, also known as “circumcision by words,” for example, has been developed in rural areas of Kenya by local and international women’s health organizations. It is a week-long program of community education about the negative effects of female genital mutilation, culminating in an alternative

coming of age ceremony for young women.<sup>67</sup> In Senegal, the *Tostan-UNICEF program* employs a participatory approach based on dialogue to help end female genital cutting, where those who support the practice are not confronted in an alienating way, but respectfully invited into a dialogue on new awareness. The Imam of Salémata praises this approach: “The Tostan approach is the best way to proceed, contrary to the approach of the government which almost created a reaction of resistance and defiance. Dialogue is more effective than force.”<sup>68</sup> Senegal banned female cutting in 1998, making it punishable by one to 5 years in prison. Egypt announced that it is imposing a complete ban on female circumcision in 2007.<sup>69</sup> The Grand Mufti and the head of the Coptic Church proclaimed that female circumcision has no basis either in the Koran or in the Bible. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted in 1979 by the UN General Assembly; consisting of a preamble and 30 articles, it defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination.<sup>70</sup>

I hope our journey so far has prepared the human rights advocates among my readers to respectfully fathom that it might be a particular historical context, rather than innate evil, that gave rise to practices that they reject, however, that this insight does not make such practices compatible with human rights. I hope also that adherents to the traditional honor code may eventually appreciate that this code is not written in stone, that it is not nature’s order nor divinely ordained, but culturally determined and therefore adaptable to the changing conditions that define today’s world. I hope that we all fathom how treating women as subservient objects of family honor, to be exchanged to build alliances between families or eliminated when spoilt, can be viewed as a cure by some and as a crime by others. I further hope that we will all grow to understand that the transition from the first to the second can be proactively guided by combining respectful understanding with firm advocacy.

We must also insist that the notion of sovereignty, be it national sovereignty or the sovereignty of the private sphere, needs to be reexamined. A man, if he wishes to be seen as a human rights defender, cannot rape and beat his wife and daughters and deflect criticism by saying that doing so is his sovereign right in his private sphere. Likewise, a state, if it wishes to be seen as protecting human rights for its citizens, cannot gloss over human rights violations with a claim to its sovereignty. Since nobody likes to give up sovereignty, these insights seep into cultural, societal, and social practices and institutions only slowly—rape within marriage, for instance, was legal in Germany until 1997 and the discussion of sovereignty in its relation to subsidiarity in the European Union is always heated.<sup>71</sup> The debate around a federal world state still plays out in the realm of theory rather than practice.<sup>72</sup>

To conclude this chapter, *understanding* can be differentiated into various layers of abstraction—I can *respectfully comprehend* a certain moral choice while *firmly rejecting* it. Understanding is not *condoning*. I can respectfully comprehend the cultural context that informs the moral choice to kill girls who have been raped, while firmly stating that, today, those girls' lives no longer need to be sacrificed to remedy humiliation. On the contrary, killing a raped girl now compounds humiliation rather than remedying it.

Weberian ideal-type analysis and subsidiarity (defining different layers, ranging from core to periphery) can give life to the principle of unity in diversity. To speak with Toni Morris's words, it would be thin love, and therefore no love at all, to force uniformity onto the creative diversity of expressions of love at peripheral levels (John Denver). However, it would be equally thin love to fail human rights and not protect a girl that is about to be killed. Human rights ideals are not imperialist Western ideals, even if they are sometimes abused as such. Human rights carry the potential to liberate humanity from past bondage and deserve to be given the power to define unity.

Let us conclude this section by seeing how Eve and Adam are doing in therapy. Adam is what is called a rejection-sensitive man.<sup>73</sup> As long as Eve faded into subservience at his onslaught, no open destructive conflict and no cycles of humiliation occurred. An unwise therapist could very well have created such cycles by nurturing feelings of humiliation in Eve and encouraging tit-for-tat retaliation. Eve would merely have learned the same dysfunctional handling of humiliation Adam engaged in. Instead, the therapist laid out a vision for a *Mandela-like* handling of feelings of humiliation for both Eve and Adam.

For Adam, anger first led to destruction and then opened up a path to personal growth. Adam was angry with Eve for not being submissive enough. Eve, on her part, did not dare to be angry at him. Frightened by him, and the possibility and the strength of her own anger, she sought relief in subservience. The therapist explained to Eve and Adam that the new normative universe of mutual respect for equal dignity defines concepts such as love, loyalty, cooperation, attachment, connection, and relationship in profoundly new ways.

Slowly, Adam learned to transform the explosive fury that he projected onto Eve into deeper reflection on his own growth and relinquish using anger as an easy escape route. He faced the sore feelings of hurt and pain that typically lie buried underneath. Eve learned to no longer efface herself in front of Adam. She began to dare to feel anger, at least sometimes—not frantic rage and hatred—but a definite firmness that she could use for constructing a richer and more comprehensive repertoire of being a person than merely shrinking into a self-effacing servant.

**“The Unbroken” by Rashani Réa (1991)**

There is a brokenness  
out of which comes the unbroken,  
a shatteredness  
out of which blooms the unshatterable.  
There is a sorrow  
beyond all grief which leads to joy  
and a fragility  
out of whose depths emerges strength.  
There is a hollow space  
too vast for words  
through which we pass with each loss,  
out of whose darkness  
we are sanctioned into being.  
There is a cry deeper than all sound  
whose serrated edges cut the heart  
as we break open to the place inside  
which is unbreakable and whole,  
while learning to sing.<sup>74</sup>



**PART III: WHAT WE CAN DO: GLOBAL SECURITY  
THROUGH LOVE AND HUMILITY IN THE FUTURE**





## Chapter 7: Love and Sex: How We Can Free Them

Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it.

—Jalāl ad-Dīn Muḥammad Rūmī, 1207–1273

Why does love have the reputation of being nice but weak, not worthy of forming the basis of our societal frames? Why is profit maximization, widely admitted to be unsustainable as a sole priority, still accepted as the only supposedly “rational” foundation upon which self-respecting communities can build their institutions? Why is it allegedly naïvely hippy-esque and cause for shame to want to work for a better world on the basis of love for humanity? Why does humankind behave like drug addicts who sell the family silver to satisfy their addiction and this is seen as “realistic,” while lovingly preserving dignity and resources is regarded as “unrealistic”?

Answers to these questions are unlikely to be found in conventional dichotomies. Riane T. Eisler, introduced in chapter 1, calls for new social categories that go beyond conventional dichotomies such as religious versus secular, right versus left, capitalist versus communist, Eastern versus Western, or industrial versus pre- or postindustrial. We could extend this list with realism versus idealism, hatred versus love, altruism versus egoism, self-interest versus common interest, collectivist versus individualist, big versus small government, visible hand versus invisible hand,<sup>1</sup> globalization versus localization<sup>2</sup> and so forth.

We need layers and processes, not inappropriate and rigid dichotomies. Misguided dichotomies, particularly when fed by historical dynamics of humiliation (like the Cold War's socialism versus capitalism,<sup>3</sup> or the class struggle's right versus left<sup>4</sup>), create only what Jean Baker Miller calls false choices.<sup>5</sup> Layers, processes, and balance is needed, balance between too much and too little (for instance, Somalia's government is too small, while North Korea's is too big, an observation that illustrates that the argument of small government versus big government is a false choice). To protect unity in diversity, we need to create webs of balanced layers of subsidiarity (see Introduction). Or, as philosopher Edgar Morin would express it, we need to steer clear of stereotypes, and rather accept uncertainty, think outside the box, and acknowledge life's complexities as "what is woven together" by the three principles of dialogic principles, recursive loops, and *holographic* principles.<sup>6</sup>

Who shall create such a new world? Where should the force for change come from? Love has force. It is like electricity. This force can be utilized or wasted. We can content ourselves with admiring the sunset, taking sunbaths on the beach, eating the food that grows by the grace of sunshine, and otherwise leave the sun's resources untapped—or we can build solar collectors. We can eat the seedlings of love—or we can learn to help them grow into mature plants.

Humankind learned to make fire; we learned to burn fossil fuel and utilize its force. We still have a long way to go until we efficiently make use of the force of nonfinite and nonpolluting resources such as the sun, the wind, the movement of waves and tides, geothermal heat, or perhaps even of the zero-point field.<sup>7</sup>

With love, we have not yet even succeeded in making fire. Pierre Teilhard de Chardin opened the Introduction to this book by saying, "Someday, after mastering the winds, the waves, the tides and gravity, we shall harness the energies of love, and then, for a second time in the history of the world, man will have discovered fire."

Our relationship with love is unsophisticated and wasteful. Early hominids were presumably impressed by the force of the fires that at times ravaged the savannah. Likewise, we are impressed by the force of love when it comes down on us like wildfire. Early hominids could not imagine that their successors in the 21<sup>st</sup> century would succeed in using this force to change almost all aspects of our lives, from powering airplanes to staying connected through the Internet. Similarly, we cannot imagine today that the use of the force of love will change all aspects of human life in the future (under the condition that humankind has not annihilated itself before reaching this new level of expertise).

The impressive, potentially even dangerous, force of love has been captured, for instance, in the Greek term *aphrodisiac* (sexual pleasures, from Aphrodite)—Michael Foucault differentiates *aphrodisia* as act, desire, and

pleasure.<sup>8</sup> For philosopher Friedrich Nietzsche (1844–1900), sexuality touches the core of a person’s personality.<sup>9</sup> Founder of psychoanalysis, Sigmund Freud (1856–1939) believed sexuality to be fundamental. Classicist Norman Oliver Brown (1913–2002) spoke of a “struggle between eroticism and civilization.”<sup>10</sup> Psychologist Dorothy Tennov (1928–2007) coined the term *limerence*, an involuntary cognitive and emotional state in which a person feels an intense desire for another person.<sup>11</sup> *Wild attraction* is the evocative title of a book recently written by Patricia and Paul Richards.<sup>12</sup>

This attraction can play out between a man and a woman or between homosexual lovers, and even within one person. In other words, it is an attraction between two poles, like in electricity, an attraction that draws its force from the tension between two strong counterparts. Each counterpart alone is powerless. Yet, if brought into the correct position to each other, and with the appropriate tension built up, an impressive beam of force can emerge between them. We can keep these counterparts independent of sex or gender, treating them like the negative and positive pole in electricity, where both poles are worth equally much, are in need of each other to create force and energy, and have the potential to help light up our existence. We can simply call them *poles*. Those who wish, can use the notion of female and male essences. My own inner psyche is certainly nourished by the tension between many different poles within me.

Love is so much more than mutual understanding, peace, harmony, social inclusion, social cohesion, tolerance, forgiveness, reconciliation, conflict resolution, justice, or even happiness. All those concepts are weak compared with the potency of love.

We academics are often cowards, tending to serve the stereotypes of our societies rather than surpassing them. Love is too hot a topic for many of us. Other themes seem more acceptable. Even sex is a more acceptable topic for research than love, even though only love can give sexuality true power, not the other way round—sexuality without love is like expecting the gynecologist or urologists to provide orgasms. The neglect of love as an academic theme is a pity, since academia can add immense value to the development of concepts, and help insert them into mainstream culture. This is why I pushed myself not to shy away from love in this book.<sup>13</sup>

I regret that I could not read Jean Baker Miller’s work when I was 19.<sup>14</sup> It would have saved me decades of tears. I hope that this book helps girls who are 19 now. Words do not suffice to express my gratitude for the privilege of meeting Linda M. Hartling, former Associate Director of the Jean Baker Miller Training Institute, who brought late Jean Baker Miller into the Global Advisory Board of the Human Dignity and Humiliation Studies network that Linda and I lead. Equally, words do not suffice to honor and thank late Donald C. Klein who joined our network in 2003 when he was 80 years old, and remained a central pillar until his passing in 2007. Jean Baker Miller,

Don Klein, and Linda Hartling are beacons of love, not of inconsequential rosy love, but of firm and wise love, love that has life-changing effects.

In this chapter, I walk through the steps necessary to unleash the power of love.

### **From Sex to Love? Is It an Act of Love to Liberate Sex?**

“Falling in love” has gained legitimacy only very recently.<sup>15</sup> I write these lines in Japan, where I spent three years. While exploring the streets of Kyoto, I read Lesley Downer’s *Geisha: The Secret Story of a Vanishing World*, where she describes how falling in love was more likely to end in Romeo-and-Juliet inspired death than marriage.<sup>16</sup> The great dramatist Chikamatsu Monzaemon (1653–1724), often described as the Shakespeare of Japan, created a whole genre of kabuki plays about double suicide. Inspired by a real-life incident in 1703, the most famous play was *The Love Suicides at Sonezaki*.

Downer reports how Chikamatsu’s plays were so successful that they inspired a boom in copycat love suicides:

By 1722 there was such an epidemic that the government banned plays about double suicide and took stern measures against such suicide themselves, displaying the perpetrators, dead or alive, for three days and condemning survivors to work for the untouchables, the most ignominious punishment imaginable. But to this day “love suicide” is still a recognized phenomenon in Japan. Each year some young couples, prevented from marrying by parental pressure, choose this way to be together. In Japanese eyes, far from being macabre, it is profoundly romantic. On a recent visit to Japan, some friends asked me how many love suicides there were a year in Britain. They were completely incredulous when I told them there were none.<sup>17</sup>

How could love ever become so deadly? What is the historical context of such a culture?

Prior to 10,000 years ago, *Homo sapiens*’s overall context did not lend itself to deep institutional hierarchization, so we can suppose, and archaeological evidence supports this assumption (see chapter 1), that untouched pride and authentic love could thrive, at least to a certain degree. Then came the past 10,000 years of bondage, bondage to the tragic security dilemma, which turned humiliation into a routine tool, with love as its saddest victim. The autonomous expression of emotions moved into the background.<sup>18</sup> Today, the vision of a future world of equal dignity for everybody entails the potential to free love from commoditization again.

During my global life, I have witnessed myriad mixes of love and sexuality, including prostitution. When I was a psychology student in 1975,

I spent several months on MS Kariba, the school ship of the Deutsche Afrika-Linien, writing a thesis about the social relationships on board. MS Kariba was a 21-year-old traditional cargo ship with 52 people on board, 50 men and 2 women. On the way from Hamburg to Cameroun and back, I collected innumerable stories of sailor lives before shipping was containerized and time spent in harbors became too short for relationships on land. Brazil clearly was the favorite country of my sailors. With shining eyes, stories were related to me of what they called “faithful” prostitutes, who followed “their sailor” jealously from port to port in South America. In 1981, I worked as a medical student in a hospital in Thailand and learned to know prostitution from the other side: the circumstances of prostitutes in Bangkok were deplorable.

I write this paragraph in Switzerland, not far from Geneva, on March 9, 2009. Today, Grisélidis Réal, a well-known prostitute who campaigned for the rights and dignity of sex workers, was exhumed and reburied in the Cemetery of the Kings, into an honored place only 15 meters away from protestant founder John Calvin, and close to Jose Luis Borges and Jean Piaget. In her autobiographical books *Black is a Color* and *Dance Card of a Courtesan*,<sup>19</sup> Réal denounced the hypocrisy of a society that condemns prostitutes while using their services. She developed a vision of what she called “an art, a humanism and a science.”<sup>20</sup> She contended that she, as a prostitute, was able to create unprecedented happiness. In an interview, she explained how men came to her crying, thanking her, saying that they had never been so happy.<sup>21</sup> She claimed that prostitution could be a choice, a free-will decision and rejected the argument of alienation through pimps. She helped with the creation of a support association (Aspasie) for prostitutes, an international documentation center about prostitution. Grisélidis Réal in many ways resembled today’s artist Tracey Emin, acclaimed as “supreme exhibitionist.” Yet, not everybody agrees. Jacqueline Berenstein-Wavre, the first woman to head Geneva’s parliament, objects to Grisélidis Réal being transferred to a more prominent burial place: “No woman should rejoice at this transfer, which is nothing but the elevation of a prostitute and of prostitution in general by its male protectors.”<sup>22</sup>

So, where do we stand? Is exhibiting the body and sex dignifying or undignifying? How do prostitution, sex, love, and happiness fit together? Or do they fit at all? Let me try to make a spectrum with two poles, see Table 7.1.

I begin with an overview of the various ways prostitution is managed throughout the world. In 1983, I spent part of my last year in medicine in Dunedin, New Zealand, and learned to appreciate New Zealand’s removed observer position. I therefore adapt a summary that Elaine Mossman prepared for the Ministry of Justice in New Zealand in 2007:<sup>23</sup>

1. Criminalization makes prostitution illegal in the criminal code. It seeks to reduce or eliminate the sex industry and is supported by those who

are opposed to prostitution on moral, religious, or feminist grounds.

Jurisdictions that have criminalized prostitution subdivide into two groups:

- i. Prohibitionist—where all forms of prostitution are unacceptable and therefore illegal (United States and countries in the Middle East).
  - ii. Abolitionist—a modified form of prohibition that allows the sale of sex, but bans all related activities (e.g. soliciting, brothel keeping, and procurement). The abolitionist approach often focuses on eliminating or reducing the negative impacts of prostitution (England and Canada).  
Sweden and Norway are the only countries so far to criminalize the buyers of sex rather than sex workers. The aim is to end prostitution, rather than regulate it—since it is viewed as violence against women and a barrier to gender equality.
2. Legalization: Prostitution is controlled by government and is legal only under certain state-specified conditions. The underlying premise is that prostitution is necessary for stable social order, but should nonetheless be subject to controls to protect public order and health. Some jurisdictions opt for legalization as a means to reduce crimes associated with prostitution. Key indicators of legalized regimes are prostitution-specific controls and conditions specified by the state. These can include licensing, registration, and mandatory health checks (Netherlands, Germany, Iceland, Switzerland, Austria, Denmark, Greece, Turkey, Senegal, the state of Nevada in the United States, and many Australian states such as Victoria, Queensland, ACT and Northern Territory).
  3. Decriminalization: Decriminalization involves repeal of all laws against prostitution, or the removal of provisions that criminalize all aspects of prostitution. In decriminalized regimes, however, a distinction is made between
    - i. Voluntary prostitution and
    - ii. That involving either force and coercion or child prostitution—the latter remaining criminal.

The difference between legalized and criminalized regimes has been described as often largely a matter of degree—a function of the number of legal prostitution-related activities, and the extent of controls and restrictions that are imposed. The key difference between legalization and decriminalization is that with the latter there are no prostitution-specific regulations imposed by the state. Rather, regulation of the industry is predominantly through existing ordinary statutes and regulations covering employment and health, for instance. The aims of decriminalization differ from legalization in their emphasis. While the protection of social order is also relevant to decriminalization, the main emphasis here is on the sex workers—respecting their human rights and improving their health, safety, and working conditions. Decriminalization is also recognized as a way of avoiding the two-tier reality

of legal and illegal operations, with the latter operating underground. Currently, only New South Wales (Australia) and New Zealand have adopted decriminalization. But there are elements of legalization in both jurisdictions—for instance, brothel operators in New Zealand require certification; and street-based work in New South Wales is still prohibited.

4. Unregulated regimes: There are some jurisdictions where prostitution is entirely unregulated. A review of 27 countries in Central and Eastern Europe and Central Asia found this was the case in 11 of them. These countries are not included in this review, as there are no reforms intended, nor any legislative recognition of prostitution as either legal or illegal.

**Table 7.1. Sex and Prostitution**

Prostitution Sex	The use of the body as a means is positive, utile, or at least acceptable	Prostitution is negative
<b>Sex is negative and sinful (always, or only outside of marriage)</b>	(1) Prostitution as lesser evil (e.g., “common women” in Medieval England)	→ (2) Abstinence (voluntary or involuntary, either always, or only outside of marriage), celibacy
	↓	↓
<b>Sex is positive (always, or only inside marriage)</b>	(3) The body as arena for: <ul style="list-style-type: none"> <li>• religious service (as in fundamentalist religious unions),</li> <li>• for self-expression and liberation (e.g., Grisélidis Réal, Tracey Emin),</li> <li>• as a source of livelihood for the beneficiary (ranging from trophy wives, call girls, gigolos, to bonded wives, and trafficked and enslaved prostitutes), or for third parties (such as pimps, traffickers, or advertisement),</li> <li>• or for males to “play” in traditional honor societies</li> </ul>	→ (4) “Sacred pleasure” (Eisler): only if sex is not used as a means and not commoditized, can sex and dignity go together, and sex be truly self-expressive

***1. Sex Is Bad and Prostitution a Lesser Evil***

Cell 1 and 2 in Table 7.1 represent the stance that sex is harmful, destructive, and should be avoided. It would be better to live without it. As reported in chapter 3, Origen Adamantius (185–254 C.E.), an early Christian scholar, castrated himself to gain pure spiritual love.

Not everybody can attain such degrees of spiritual love, and, if sex is unavoidable, then buying sex outside of marriage is better than spoiling marriage with it. This is the position depicted in cell 1: selling sex to men is simply the next best solution to having them avoid it. This is a frame of mind associated with Victorian times, when a respectable woman was supposed to “lie back and think of England”<sup>24</sup> to produce sons in the service of the security dilemma while so-called common women attended to the unavoidable rest.<sup>25</sup>

## ***2. Sex Is Bad and Must Be Abstained from or Purified***

Cell 2 depicts a more proactive response to the stance that sex is harmful and should best be avoided. This approach attempts a more transformative intervention, trying to “purify” sexuality by placing it inside marriage. This reverses the first strategy by using the purity of marriage to cleanse sexuality from its sinfulness, at least partly. Some Christians choose this path. Mahatma Gandhi agreed with this approach. Margaret Higgins Sanger Slee (1879–1966) was an American birth control activist and the founder of the American Birth Control League (that eventually became Planned Parenthood). She visited Gandhi’s ashram in Wardha on December 3, 1935, and reported:

Gandhi promoted the spiritual bonds of marriage, which, he argued, were strengthened by continence. He reluctantly agreed to consider sanctioning the safe period or rhythm method, but rejected Sanger’s plea for contraception to control population growth, fearing it would lead to an increase in non-procreative sex, which he viewed as immoral lust. Instead he hoped small families would become a social custom and that social pressure—maybe even appropriate laws—would force most couples to abstain from sex once their families were complete.<sup>26</sup>

## ***3. Sex Is Good and the Body Is Its Arena***

As to cell 3, in traditional ranked societies, sex is conceptualized as the use of the female body by men. For women, sex has its role in producing the next generation, for men it can also mean “to play.”

While living in Osaka, I visited the Tobita Shinchu red light district where prostitutes present themselves like Geisha dolls, with a “mama-san” sitting in front of her.<sup>27</sup> In Japan’s old days, “a wife knew that as her husband became more powerful, he would go and ‘play’ in the geisha quarters. That was a sign of his success. My mother would tell my father, ‘Off you go! Asobinasai! Go and play!’”<sup>28</sup>

Lesley Downer, in her book on geishas, spells out the world of mama-san, the matron of a geisha house, and how she groomed her girls. Downer lived in Kyoto and gained the trust of women who had experienced the historical



high point of geisha life. She relates an account by a geisha and how life was “dark,” as she expressed it, when she was young:

I thought I’d commit suicide many times. . . . My house mother was famous for her cruelty. Everyone knew it. She was always in a rage. I was like the maid. I did all the cleaning in the house by myself. She’d give me a list of jobs, then go out. If I hadn’t done them all when she got back, she beat.<sup>29</sup>

Her father, the woman explained, had disappeared when she was four and her mother was alone and poor. She had no choice but to send her child to the geisha district—Gion in Kyoto. A child who had been purchased from her parents had no choice but to stay. She was effectively an indentured slave. An enormous debt hung over her, including the money that had been paid for her and the exorbitant costs of the necessary hairstyling and expensive kimonos and obis. When the girl had passed the age of 12, she had to endure *mizuage* through a “deflowerer,” who paid a high price if the girl was pretty. Downer explains:

To a modern women, the concept of being deflowered on a one-night stand by a rich old man, who paid a lot of money for the privilege and liked to spend his time going around deflowering virgins, is unspeakably abhorrent. But, barbaric though it may seem, it needs to be seen in context. One way or another, most Japanese women who grew up before 1958 wound up having to have sex with someone they barely knew and didn’t care about.<sup>30</sup>

Downer reports that unhappiness was not an option. The Japanese practice of *gaman*, which means “endurance” or “putting up with things” defined their lives. Even in today’s Japan, when it is cold, many just accept that it is cold; one does not waste energy on heating the house. When it is hot, it is hot; widespread central heating and air-conditioning are recent developments in Japan and older people still do not bother much with them. “And if you were told that you had to have *mizuage*, you just put up with it.”<sup>31</sup> Downer continues (and what Downer writes here, applies not only to Japanese women but to millions of women, in many parts of the world, wherever arranged marriage is practiced):

Japanese women in their seventies have told me that the first time they saw their husband’s face was at their wedding. For them their wedding night could not have been much different to *mizuage*. They too had no choice but to have sex with someone who was virtually a stranger. The difference was that at least they could expect him to look after them economically in the future. They certainly did not expect fidelity or love. As for the old men who carried out *mizuage*, ghastly though they were, they were quite likely practiced and expert. If the fumbling upper-class youths whom respectable women had to marry had

any idea what they were doing once the lights were out, it was because their fathers had packed them off to the geisha district to be taught.<sup>32</sup>

A similar mind-set informed the Japanese military during World War II, when they used “comfort women.” These women, particularly from Korea, were forced into prostitution and sex labor.<sup>33</sup> This mind-set was not reserved to Japan. Starting from 1942, Heinrich Himmler ordered brothels for prisoners in the largest concentration camps in Nazi Germany, among others in Dachau, Auschwitz, Mauthausen, Buchenwald, and Sachsenhausen.<sup>34</sup> Sex rewards were, however, reserved for those prisoners identified as Aryan and meant as incentive to increase the work productivity. For the brothels, the SS recruited female prisoners from Ravensbrück and Auschwitz-Birkenau, using false promises or coercion. Many of the abused women were so ashamed that they remained silent ever after, and none of them has ever been compensated for the injustice perpetrated on them—turning prisoners into accomplices in crime was a particularly cruel form of Nazi violence and the topic is taboo to this day.

Extensions of the concept that access to a person’s body can be bought, are entailed in terms such as trophy wife, call girl, gigolo, bonded wife, or trafficked and enslaved prostitute. Those being paid for are mostly women, but there are also some men. Helg Sgarbi, for example, a Swiss gigolo, seduced BMW heiress Susanne Klatten, a married mother of three, and swindled her out of more than US\$10 million.<sup>35</sup>

Interestingly, the body and sexuality, in both Japan and Egypt, are much less burdened with internalized moral inhibitions than in Western Christian culture. The facileness with which nakedness, the body, and sexuality are treated in Japan has astonished Westerners since they first arrived in Japan in 1543. Europeans were called *nanban*, or Southern Barbarians, stinking of butter or *bata-kusai*, still a derogatory term for things obnoxiously Western. The reason was that in Japan, one took a bath everyday, often in mixed baths. When the first European missionaries arrived, they were shocked and forbade their Japanese converts to continue with this practice.

My female friends in Egypt, particularly my married friends, could have caused even Grisélidis Réal or Tracey Emin to blush. Members of certain fundamentalist religious denominations or sects who define sexuality as divine duty can match the openness of my friends in Japan and Egypt. Mainstream Christianity, in contrast, seems to have introduced inhibition. The veil covers the body from outside, but can easily be removed in private, while many Westerners carry an internalized veil that is much more difficult to remove. They would need to be placed in cell 2, rather than cell 3, which represents those who never suffered from internalized inhibition and those who try to liberate themselves from it.

Liberation from inhibition can also fail. In Egypt, I had former prostitutes as clients. One of them, Kathy, had left her life as a prostitute in the United States and turned to Islam for healing. She wished to use our sessions to dissect with me her motivations for choosing to sell her body and the feelings that accompanied this commoditization. Her conclusion was that while her aim was to liberate herself from being humiliated by her bigoted and hypocritical parents, she ended up being her own humiliator. She cried: “Even if it was my free choice to humiliate myself, it was no less humiliating!”

What healed her was the rejection, by Islam, of the ways the body and sex are depicted in Western media. She would have agreed with the Iranian school girl who explained her preference for the hijab as follows, “We want to stop men from treating us like sex objects, as they have always done. We want them to ignore our appearance and to be attentive to our personalities and minds. We want them to take us seriously and treat us as equals and not just chase us around for our bodies and physical looks.”<sup>36</sup>

Indeed, in Western culture, women’s bodies are often dismembered into legs, breasts, or thighs, reinforcing the message that women are objects rather than whole human beings.<sup>37</sup> The Center for Health and Wellbeing (CHWB) of the University in Vermont gives the floor to Shari Graydon, former president of Canada’s Media Watch, who explains how women’s bodies are sexualized in advertisement to attract the viewer’s attention. Through linking women’s bodies and their sexuality to products that are bought and sold, women are turned into sexual objects.<sup>38</sup> Laurie Abraham, executive editor of the *Elle* magazine, warns that the biggest problem with women’s magazines is their lies about sex that perpetuate the idea that women’s sexuality is subservient to men’s pleasure. Nicole Krassas, in her study of *Cosmopolitan* and *Playboy* magazines, found that both men and women’s magazines contain a single vision of female sexuality—that “women should primarily concern themselves with attracting and sexually satisfying men.”<sup>39</sup> This is particularly disturbing, since two-thirds of young people turn to the media when they want to learn about sex and sexuality.<sup>40</sup>

Although women’s sexuality is no longer a taboo subject in Western culture, we may question whether the sexualization of women’s bodies in Western culture is liberating.<sup>41</sup>

Mary Roach asks: When did sex research shift from prudish to freewheeling to corporate-controlled? How did this happen, and why?<sup>42</sup> This is also the question I ask myself when I walk by news stands that bruise my soul with the glossed-up pictures of naked female skin for the sake of the male portemonnaie.

I am a technology enthusiast. I am a faithful attendee of all motor shows wherever I travel.<sup>43</sup> However, the longer I spend at each show, the more

enraged I get. How can self-respecting engineers deliver such mediocre work? Where is my high-tech car that is fully recyclable and uses, for instance, the energy of the sun? What about hydrogen motors with the hydrogen fuel produced from solar collectors in the African desert? Why do engineers have so little trust in their products that they must humiliate my sisters by setting them up as sex-traps in front of their technology? And how do they expect me to buy their products, if they sell them by humiliating female dignity? Is it really a good idea to cater to sexist males and repulse the rest? Are such practices liberating sexuality? Are they not rather co-opting all females into the role of toys for all males, who misuse the freedom of Western individualism to “play”?

#### ***4. Sex is Good and Nondualism Is Its Arena***

In Table 7.1 I inserted arrows and I numbered the cells from 1 to 4. The consumption of chocolate may serve as an illustration of the path those arrows describe. According to the International Labour Organisation (ILO), 30 percent of children under age 15 in sub-Saharan Africa engage in child labor, mostly in agricultural activities including cocoa farming.<sup>44</sup> In other words, a chocolate bar enjoyed by a wealthy child may come to it through an enslaved child. Should the wealthy child pretend that it is the personal choice of the enslaved child to become a slave or at least the personal choice of the child’s family, who sold her into slavery, and that the consumers’ responsibility ends where the producers’ responsibility begins? No.

But this does not mean that enjoying chocolate is negative or morally reproachable in itself, unless carnal pleasure is regarded as a sin. Likewise, sex is only negative from the point of view of certain puritan perspectives. Most human rights defenders would rebut the puritan argument. They want to free sexuality from being regarded as dirty per se.

In extension, increasingly, people accept that sexual orientations can be more multifaceted than simply male and female. Stereotypes soften, and examples abound. On September 4, 1957, for instance, the so-called *Wolfenden Report*, and the Committee on Homosexual Offences and Prostitution, recommended that homosexual behavior between consenting adults in private should no longer be a criminal offense.<sup>45</sup> At present, psychiatrists preparing the fifth edition of the *Diagnostic and Statistical Manual of Mental Disorders* are called upon to reform at least the language—“right now, the manual implies that you cannot be a happy transgender person, that you have to be a social wreck.”<sup>46</sup> Jack Drescher, a New York psychoanalyst and member of the sexual disorders work group, explains that the current gender identity debate echoes efforts to remove homosexuality from the manual in the 1970s, freeing it from being regarded as pathological.<sup>47</sup>

The story of the poet Federico García Lorca, venerated in Spain for decades, provides another illustration of how much gender definitions are in flux these days. It is only now, in 2009, that Lorca biographer Ian Gibson dares to write about Lorca's sexual orientation.<sup>48</sup> When Lorca was executed by Spanish Fascists in 1936 at the age of 38, the situation was very different: one of the men on the death squad reportedly explained that he had "fired two bullets into his ass for being a queer."<sup>49</sup>

*Kommissar Sünden und das Geheimnis der Königin*, a prime time Saturday evening crime movie on the second German television channel ZDF on April 4, 2009, would have been unthinkable even a few years ago.<sup>50</sup> The film depicts a love relationship between a father and his daughter in profoundly nuanced ways, beyond merely expounding the norms that condemn such relationships, explaining, with delicate humility and care, how love can grow before and beyond norms.

Another example: Georgina Beyer is the first transsexual woman in the world to be elected as a member of parliament. She went from being a sex worker in Sydney, having sexual reassignment surgery, to being elected as an MP in what has traditionally been a socially conservative area of New Zealand.<sup>51</sup>

While wishing to continue to liberate the notion of sexuality, human rights defenders will declare that slavery is unacceptable, as is any form of bondage, including poverty that forecloses dignity. Sex connected with the trafficking and enslavement of people is no liberation.<sup>52</sup>

Susanne Dodillet wrote her doctoral dissertation on the differences in treatment of prostitution in Sweden and Germany.<sup>53</sup> She describes how toward the end of the 20th century, prostitution was hotly discussed in both countries. Interestingly, two very different prostitution policies resulted, both flowing from feminist analysis. Purchasing sex became forbidden in Sweden in 1999 through the Sex Purchase Act. Two years later the German parliament Bundestag legalized prostitution as a profession, approving a law whereby prostitutes became entitled to unemployment benefits, sickness benefits, and pensions in the same way as all other skilled workers.

According to Dodillet's analysis, radical feminist theories in Sweden emphasize power structures of male domination and female subservience, while in Germany the focus lies more on queer feminism.<sup>54</sup> This difference causes an ironic alliance of traditional foes. In Germany, the Christian Democrats and the church oppose prostitution on moral grounds and sympathize with Swedish prostitution policy. The German left opposes the moral argument and prefers a more laissez-faire view of prostitution than in Sweden where Christian political opposition is less significant. Another aspect, Dodillet points out, is that trust in state institutions is more widespread in Sweden than in Germany, perhaps due to German Nazi history.

In other words, we observe two liberation frontiers: (1) the liberation of a *concept* from malign cultural and systemic framings (Germany), and (2) the liberation of *people* (Sweden). In Germany, the aim is to deliver sexuality from being regarded as sinful, and elevate it to a level of legitimate pleasure and enjoyment. In extension, in Germany, the rigidity of definitions of maleness and femaleness are questioned and orientations labeled as queer—such as gay, lesbian, bisexual, transgender, intersex, and altogether nonnormative heterosexual orientations—are given (back) legitimacy.<sup>55</sup> In Sweden, the focus is on the liberation of people from bondage.

I believe that human rights call for respect for the individual rather than respect for cultural practices and concepts, even the most well-intentioned ones.<sup>56</sup> Unity in diversity means that unity is primary, while cultural diversity, though crucial, is secondary, and must serve unity. From a human rights perspective, unity means protecting the dignity of people against practices and concepts that undermine dignity, while emphasizing practices and concepts that foster dignity. Oppressing people to liberate concepts violates human rights ideals. Using the body as an arena for the liberation of ideas is as dualistic an approach as using the body for oppression. In the words of Kathy, even the most voluntary of self-humiliation, even if perpetrated for the sake of liberation, is humiliating. Even the most well-intentioned liberation effort, if it replaces one kind of humiliation with another, even if voluntary, is still humiliating and goes only half way of full liberation.

Nicaragua may serve as an example for half-way liberations. Reports were being suppressed—to “protect” the revolution—that “revolutionary commandantes,” as they called themselves, sexually abused women, including Western women who came as helpers. Commandantes saw it as the duty of girls to serve them in the name of the revolution. Naïve and idealistic women from Europe were especially willing self-humiliators (chapter 2).<sup>57</sup> Also a slogan of the student protest movement in Germany, the *68er-Bewegung* (movement of 1968) could be said to perpetrate humiliation in the name of liberation: “Wer zweimal mit derselben pennt, gehört schon zum Establishment” (“having sex with the same woman more than twice, means that you are part of the establishment”).

In other words, liberation can fall short. Mere resistance against even the most abominable *Schweinesystem* (“swine system” was an expression used by the German Red Army Faction, RAF) is not enough. Like for frustrated adolescents rebelling against unloved parents, the path to liberation is to go all the way to become more mature parents oneself, rather than allowing inept parents to stay in control of a world that requires the eternal opposition of their children. Inversely, why not include voluntary celibacy in the queer category? Many priests and nuns dedicate their lives to love for divinity not because they suffer from sexual inhibitions. Admittedly, the Catholic Church

attracts men with homosexual or even pedophilic leanings; however, this is not the whole story.

I fear that using cell 3 as an endpoint for liberation efforts, even if motivated by the highest of ideals, risks falling short of full liberation. Nondualism seems more promising. It means connecting *and* separating, rather than connecting *or* separating. It means connecting beneficial traditional and new practices and concepts, guided by the aim to protect dignity, while leaving behind less beneficial ones, be they new or old, revolutionary or not. For full liberation, I recommend the sacred love of cell 4.

### **From Love to Sex? Does Dignifying Love also Dignify Sex?**

Many readers may be disappointed that this book does not show the way to perfect love and happiness here and now. Yet, I am not the disappoiter. The state of human culture limits us all in how we conceptualize our desires and how we define the skills we would need to reach our aims. We are all still socialized into crippling cultural scripts. Only a few Mandelas can overcome this disadvantage and even they can do so only to a limited extent.

Some may ask: But what about great sex, at least this should be learnable with less effort? No. There is no such thing as great sex. There are only great relationships. Otherwise some gynecologists and urologists would have made the “technology of sex” their business—they would offer “orgasm services” just as surgeons specialize in cosmetic surgery.<sup>58</sup> Sex cannot be separated from relationship. Not that the “technology” of sex is unimportant, but this is why we have prostitution; prostitution plays at crafting relationships, if only relationships of humiliation.

During my years as a clinical psychologist, many individuals and couples came to me seeking counseling in connection with their marriages or partnerships. They often asked me what books they could read, and I recommended, for example, Harville Hendrix’s *Getting the Love You Want: A Guide for Couples*.<sup>59</sup> I always explained that I found the content of Hendrix’s book more appropriate than the title and that I would have preferred the title to be more in line with Hendrix’s other book, *Giving the Love that Heals: A Guide for Parents*.<sup>60</sup> Many other books of the same category, to me, would deserve more dignifying titles, for instance, the impressive treatise of love by Terrence Real.<sup>61</sup>

“Getting the love you want,” is a phrase that smacks of at least three shortcomings: (1) it is informed by an outdated past; (2) it overlooks that new skills can only be learned slowly, step-by-step; and (3) it betrays a weak and unsustainable concept of love. Let us walk through these three points.

***Love Cannot Be Commanded***

Expecting one's romantic partner to be able to offer an idealized stereotype of love, is an expectation informed by the past. In a ranked collectivist society, where marriages are arranged, rights and duties carry the relationship between spouses. Spontaneous love finds more space in the vertical generational line, between children and parents, or, if horizontal, then between siblings. Rights and duties are clearly defined and relatively easy to negotiate. In other words, "getting what you want" is not unachievable in such a setting. It is, indeed, possible to alter behavior through comparatively simple direct instructions. In Egypt, I observed innumerable variations of how extended families altered the behavior of their members.

Feelings, in contrast, do not obey orders in the same straightforward fashion. This does not mean that negotiation is not important for couples who choose love as basis for their relationship—it is even more important.<sup>62</sup> However, partners in love marriages can no longer rely on negotiating fixed sets of rules for rights and duties. They must, rather, engage in ongoing processual and flexible calibrations of the myriad psychological idiosyncrasies that each individual brings to the relationship. There can be no merging in all aspects, or separateness in all segments of life. Instead, the goal must be the fine-tuning of connection and separation ( $\infty$ ), with each sphere of life requiring its own particular calibration. The fact that behavior, but not feelings, can be commanded and promised, requires much more indirect, lateral, complex, and humble approaches. Erection and orgasm are good metaphors: the feeling of love can be as capricious, as immune to commands and orders, as fallible, even in the face of the firmest decision to invest everything in this love.

***Love Must Be Nurtured***

Good parenting means teaching children that they cannot just "get what they want," but must first learn skills and exert effort. In other words, humility is the first lesson to be learned when the way to mastery is long.

Humankind is a child with respect to the mastery of love. During the past 10 millennia, the dominator model infantilized human cultures of love almost everywhere on the globe. Humankind must prepare for a different future, a future where coming generations are offered more humane socializations than those into which we were born.

Love between two adults who regard each other as equals is multifaceted and only if this fact is accepted and accommodated can love unfold its full potential. Strait jacketing love into rigid and stereotypical rules about rights and duties chokes it. The requirements for dialogue, patience, and maturity



to achieve the never-ending calibration of closeness and separation that is necessary to nurture such love are huge. Culture, so far, rarely teaches such skills.

The skills of obedience in the face of instructions are still firmly embedded at the core of most cultures, at best, the love of benevolent patronage and filial gratitude between parents and children. The human rights revolution with its ideal of equality in dignity is painfully young, compared with ten thousand years of hierarchical structures. Human rights ideals have not yet had the time to truly inform culture.<sup>63</sup> We are all still limping along. Unbound feet do not heal quickly and unbinding hearts and minds is not a quick process either.

The scars are only too visible. Searching for the word “humiliation” in Google produces an overwhelming variety of vivid illustrations of practices of humiliation in pornographic settings. One of my clients, a middle aged man from a wealthy British background, went through a high-society private school where he had to endure systematic humiliation at a very young age. This was compounded by the humiliation of the initiation rites of hazing in the military. He analyzed, in intricate detail, why he later became obsessed with replaying this humiliation with males and females he paid for humiliating him. For him, love and humiliation were inseparable, and dignified and dignifying love unattainable. Only through learning how to treat himself with mercy with himself, could he see glimpses of the kind of true love he yearned for.

Mercy and patience are the first requirements for love to grow when cultural and psychological injury is widespread. We cannot expect ourselves and our spouses to transform from handicapped stutterers to sophisticated communicators of love at the push of a button. Sometimes even talking is too difficult. Relationship advisors Patricia and Steven Stosny recommend to start more simply, with sharing activities and routines, and with more touch, both sexual and nonsexual.<sup>64</sup>

Incidentally, among the most merciless practical obstacles in Western culture is architecture and interior design that freeze the isolation entailed in individualism into stone, wood, and plastic. Many of the built environments in Western settings (which, unfortunately, influence the entire globe) hinder bodily closeness. I have visited many houses, witnessing how Western homes force people apart into separate chairs—even the sofas are too narrow. I have observed couples cramping themselves behind their coffee tables in front of their television sets in the evenings, before retiring into the storage room for their clothes, also called the “bedroom,” for five minutes of hasty sex. Non-Western settings are often much more amenable to touch, not just between spouses, but between all members of extended families. I have happily participated in comfortably lounging in front of the television set on large support surfaces (these could be cushions, mattresses or large sofas) with 20 people or more of all ages, children crawling all over us, falling asleep when tired.

It will take a while until Western culture understands that it may not always represent the most developed one.

“Attributional altruism” is another ingredient of merciful and patient love. Linda M. Hartling coined this term from Lee D. Ross’s expression “attributional charity.” Hartling prefers “altruism” because it is “the principle or practice of unselfish concern for or devotion to the welfare of others,” while charity is “something given to a person or persons in need.”<sup>65</sup> People from Western cultures have a longer distance to cover when they want to learn attributional altruism than, for example, people with Asian backgrounds. In Western cultural contexts, people learn to highlight individual freedom and autonomy and have a tendency to fall for the actor-observer bias or fundamental attribution error, meaning that they focus on dispositional factors rather than situational ones, and, as a result, get unduly impatient.<sup>66</sup>

Merciful love also goes beyond justice. Justice in traditional ranked society is the obedient submission of underlings. Moreover, prioritizing justice can imprison people in memories of humiliation.<sup>67</sup> Merciful love is more than the obedience of underlings and more than love for justice. It is love for one another. Justice, mutual understanding, or even the best of compromises cannot carry relationships, not between lovers and not within and between communities. The relationship between Germany and Poland is a good example. Even if some may find it unjust, Poland would not be able to pay reparations to the millions of ethnic Germans who were expelled after World War II, let alone offer a “right of return.” If the expellees were to insist on justice, this could bring war to Europe; only profoundly loving humility can bring peace. Indeed, the relationship between Germany and Poland is fragile and sore, a fact that was brought to public awareness, once again, through a recent row.<sup>68</sup>

Hendrix’s guide for couples is a humble guide insofar as it recognizes that couples who use love as basis for their relationship tend to choose partners who present them with the challenges and opportunities to work through the traumas and pains they have not yet healed. Marriage as a joint project of mutual healing could be regarded as a private laboratory for undoing the damage that was handed down throughout millennia of mutilating socializations. The more people create such laboratories, the better. The more people abandon “wanting to get the love they want” but rather accept that they, first, need to “become the loving person that they and the world need them to be,” the better.

Fifty years ago, Hollywood films ended when the lovers got married. They were expected to live happily ever after. This is still the expectation in cultural contexts of arranged marriage today, at least among the ambitious among my female friends, those who reject marrying the man they were promised to, believe that bliss will descend upon them for the rest of their lives, by default, if only they can marry the partner they are in love with.

In Western contexts, this illusion is slowly being recognized for what it is. Recently, we have observed increasing disillusionment with the idealized picture of family and love life. Books such as *Love: A Mixed-up Feeling*, published in Germany,<sup>69</sup> or *Bitter Bitch* from Sweden,<sup>70</sup> or *Love Life* from Holland,<sup>71</sup> attest to this trend.

Psychologist Robert J. Sternberg's *triangular theory of love* differentiates three components in love: (1) intimacy, which encompasses the feelings of closeness, connectedness, and bondedness; (2) passion, which encompasses the drives that lead to romance, physical attraction, and sexual consummation; and (3) decision/commitment, which encompasses, in the short term, the decision to love another, and in the long term, the commitment to maintain that love.<sup>72</sup> Counselor and author Michael Mary differentiates three roles that lovers must combine: (1) the role of romantic lovers, (2) that of friends, and (3) that of partners in daily life. Mary is more pessimistic than Sternberg with regard to the compatibility of these roles, a skepticism that is expressed in the title of his book: *Sexlies: 5 Lies About Love in Long-Lasting Relationships*.<sup>73</sup> Imagine, Mary asks, your lover tells you: "I would like to have a short affair with our neighbor." You may reply, as a partner (1), "Oh, good, go ahead! In return you can perhaps accept that our next vacations will be in the mountains and not at the sea!" As a friend, you may say: "Oh, great, go ahead if you feel that our neighbor is good for you!" As a lover, you are much more likely to explode: "If you do that, we're finished!"

Sociologists Ulrich and Elisabeth Beck wrote about the "normal chaos of love."<sup>74</sup> Also Tony Webb, already introduced in chapter 2, warns that love is a composite, as much thought as feeling, therefore a *cognate* rather than a feeling.<sup>75</sup> Even the simplest and purest love involves at least two emotions, namely, interest/excitement and joy/enjoyment, which look very different and pull in different directions.<sup>76</sup>

I welcome this disillusionment. To me, it signifies the maturation of the concept of love. For further maturation, I suggest connecting the sense of commitment and social responsibility that can be found in traditional societies with the concept of freedom that informs human rights ideals. In my experience, all sides underestimate the problems and advantages the other side faces or enjoys in practice. My female friends from the Arab world who yearn for freedom do not yet know the agony of Western women who struggle to find serious relationship commitment in a cultural context where ruthless individualism has turned freedom into disconnection. Western women, on their part, underestimate the relational support that traditional societies can offer.

Another route to unhappiness is connecting happiness to perfection. Only the humility entailed in *the glass is half full* script advocated by Donald C. Klein<sup>77</sup> or the *appreciative approach* developed by David Cooperrider<sup>78</sup> carry the potential to nurture love.<sup>79</sup> Learning to be a *voyager* rather than a

*vindicator* (see Introduction), learning to *swim* and not to *cling* (chapter 2), *task orientation* rather than *ego orientation* (chapter 2), are all skills that take time and effort to master. W. Barnett Pearce's *cosmopolitan communicative virtuosity*,<sup>80</sup> Adair Linn Nagata's *self-reflexivity*,<sup>81</sup> and the art of *walking the talk*<sup>82</sup> all require striving and effort.

For mature love to flourish, even empathy is not sufficient—torturers are masters of empathy when they identify the vulnerabilities of their victims. Sandra Lee Bartky, in *Sympathy and Solidarity*, shows how subtle—and thus empathic—the ways of oppression can be.<sup>83</sup>

A way out of oppression and immature concepts of love is *cherishment*, Japanese *amae*.<sup>84</sup> Kaethe Weingarten calls for *compassionate witnessing*.<sup>85</sup>

### ***Love Is More***

The phrase “getting the love you want” also smacks of a weak, unsustainable concept of love. It is too facile, too trivial, too commoditized, and too self-referential. Perhaps we should rather ask: What kinds of love should we want? What kinds of love are available? What ingredients can or should love entail? What are the most love-enhancing cultural practices and scripts that we can find in our world's cultures? And, inversely: What should we avoid?

I recommend making a database of all cultural scripts around the world that entail the potential to imbue our lives and the world with dignity and love, and then create a new culture of love.<sup>86</sup> The English concept of *neighbor* must combine with French *fraternité*, Taoist *wu wei* (“not doing”<sup>87</sup>), Swahili *ubuntu*, Sotho *bodudisana nmogo*, Zulu *ubuzalwane*, Hindu *dharma* and *ahimsa*, Latin America's *Junta de Vecinos* (Neighborhood Council),<sup>88</sup> Morton Deutsch's *crude law of social relations*,<sup>89</sup> *evolutionary tit-for-tat*,<sup>90</sup> the *reciprocal altruism* that imbues happiness,<sup>91</sup> and the integrity of *decency*<sup>92</sup>—the list of helpful cultural concepts is long.

Let me mention two principle candidates: (1) subaltern cultures of resisting oppression through solidarity, for example, the culture of the Nile Delta or the slave culture in the United States (chapter 5), and (2) the traditional female role script of nurturing. Planet Earth is finite in its size and resources and both these scripts emphasize the cooperation needed to maintain homeostasis in finite systems.

In contrast, cultures where oppression has been internalized to the point of Prussian *Obrigkeitsdenken*, Japanese codes of obedience, or Rwandan culture of submission/domination, must be avoided. Such scripts turn all citizens into oppressors of their own selves and their fellow beings. Such mind-sets may help maintain well-functioning industries—producing reliable cars, for instance—however, they do not nurture the mercy of loving humanity, not within one's own self, not with one's fellow human beings,

and not with one's wider socio- and ecosystem. The cruelty of Nazi Germany and Japan in World War II, as well as the brutality of the 1994 Rwandan genocide, attest to this. I grew up in Germany, researched Rwanda, and lived in Japan, and my experience confirms that their people's minds and hearts have been cornered to a degree that loving generosity, sympathy, and warmth have little space to flourish genuinely and spontaneously. In Japan, it feels as if the beauty and elegance that is connected with love found space to thrive only in certain aesthetics, in the artful crafting of rules for *uchi* ("inside") relationships, for instance, or the artful presentation of food, or the intricacies of painting and poetry. Sadly, the aesthetics of, among others, cherry blossoms, were instrumentalized for the perpetration of mayhem (chapter 8). Perhaps as a result, love in modern Japanese culture, has withered into mere "cuteness." In Germany, the beauty and passion of Romanticism may have represented a comparable search for the warmth and aesthetics of love, a passion that was horrifically abused and thus discredited by Hitler, to be replaced with present-day cold and sometimes cynical "realism."

Likewise, Western scripts of excessive individualism must be avoided. Ruthless individualism represents the cultural, social, and psychological soil for the present economic crisis. Ruthless individualism brings the cruelty of the security dilemma to every individual, thus foreclosing, by design, the full range of loving solidarity that might otherwise be available (chapter 6).

Also the traditional male role script with its unidirectional orientation calling for men to reach out for new horizons, is less suitable now when the limits of our planet's ecosystem have been reached. Mutilating male psyches in the name of fearlessness in the face of death under the label of honor, a practice that has crippled the emotional capacities of males for millennia, is no longer necessary. What is still useful, however, is the tendency of the male role script to project strength and provide the firmness in *satyāgraha*. The female script emphasizes merging (⊕) and would benefit from taking on board a little more of the male script's techniques for creating distance (○|○). A Danish study found that children living with single fathers fared better than children growing up with single mothers.<sup>93</sup> Perhaps those single fathers had optimized the calibration of nurturing closeness and liberating space for their children, or the right kind of nondualistic pendulation between togetherness and separation (∞, chapter 6).

Yet, love is more than even the most helpful practice or script listed so far. Love is more than tolerance, more than conflict resolution, more than justice, more even than respect, even though respect is crucial. For psychologist Jan Smedslund, respect plays a central role, particularly in his analysis of trust.<sup>94</sup> At the international level, respect is as imperative.<sup>95</sup> Without respect, relationships falter, teaches psychologist John Gottman.<sup>96</sup>

Gottman and colleagues have done extensive research about why some marriages last and others do not.<sup>97</sup> For several decades, he and his colleagues have watched couples interact at the Family Research Laboratory in Seattle, Washington. Using video cameras, one-way mirrors and body sensors, Gottman and his associates have collected data with which they predict divorce that will occur many years later very early on in marriage. Their conclusion: “Successful conflict resolution isn’t what makes marriages succeed.”<sup>98</sup>

If love is more, what does this mean? Let me use the metaphor of a vehicle (a car or ship). A car is powered not by scenery, even not by nice scenery, but by fuel. Finding this fuel and filling the car with it is hard, sometimes unpleasant, work. After the car has been fueled, after the journey has been purposefully planned to reach nice sceneries and after the weather has been taken into account, the nice scenery is almost a side-effect, a bonus. There is no nice view whatsoever if these basic tasks are neglected and the car left without fuel. If the car stops, the reason is our own negligence, nothing else. Buying a new car every time the old one runs out of fuel sounds crazy; however, this is what many of us do. We are quick to dismiss our failure to provide fuel; we would rather throw away the relationship.<sup>99</sup> This is also what those who are proud of hiding behind pessimism do with humankind—they are ready to trash it.

All relationships at all levels, from the micro to meso and macro—from happy relationships with oneself, with others, with nature, from the individual sense of happiness to constructive interpersonal relationships, from peace locally to peace globally—are only successful when powered by an investment. Happy feelings of love in relationships are a bonus at the end of much hard work and substantial tangible input. Feelings of love are not the fuel. They are the outcome. Feelings of love are not there to make the participants complacent and forgetful of the fact that they have to provide the nourishment. We cannot expect our lover or our relationships to somehow miraculously provide nice feelings (a nice view). We need to collect the resources (fuel) and invest them in love. As already discussed in chapter 1, love is more than just a feeling; it is a skill, a set of rules, and an institutional frame. A car owner who wants to drive to see the sunset from the next mountain ridge (lovely view), first needs local knowledge or must buy a map to be able to find the next gas station a (skill), and he must have access to roads planned and built by experts and gas stations placed at convenient intervals along that road (institutional frames).

Our input needs to be unconditional—if it is conditional on its reciprocation, it will produce only a downhill degradation of our relationships. If we only add fuel when the scenery is nice, we will soon be at a standstill. Only after we have put in lots of hard work and lots of resources can we enjoy a

world filled with the nice view of love, which comes to us as a bonus. “Five good things” characterize growth-fostering relationships according to Jean Baker Miller.<sup>100</sup>

This bonus will surprise us. The more fuel we put in, the better we master producing love, the more this love will enlarge our horizon and show us reality in ways that was unknown to us. This is what I mean by cooperating with the gods of love in profoundly new ways. This is what I mean when I use electricity as a metaphor for love. The beam of love can light up our world to a degree that we have never seen before.

### **Sacred Love**

Riane Eisler and her partner David Loye regard gender and parent-child relations as primary,<sup>101</sup> and sexuality and love as sacred.<sup>102</sup> To my view, this is the only truly dignifying approach, not because of religion,<sup>103</sup> and not because other approaches are necessarily immoral, but because they entail too much humiliation, both voluntary and involuntary, and because they leave the immense potential of love unused.<sup>104</sup> Many people agree that it is foolish of humankind to consume its habitat’s resources instead of setting up sustainable ways of living. Similarly, it is foolish to eat the seeds of love instead of nurturing love until it becomes a plant that fertilizes others.

Is this view only for naïve past-oriented idealists? No. It is for those who already live in the future. It is interesting, for instance, to find Socrates’s definition of love as he learned it from priestess Diotima on the Web site of transcultural and transreligious scholar Sonjae Anthony An.<sup>105</sup> Socrates connected the “art of love” with the concept of the love of wisdom, or philosophy. Martin Buber explains that I-Thou relationships are meetings with divinity. Peace activist Elise Boulding speaks of the potential of love when she calls family a “small plot of heaven.”<sup>106</sup> Sigurd Støren, a scholar of industrial design with a background in philosophy, connects the past with the present for a better future, when he explains *eros* as the love of God, manifested through the love for individual humans and the physical erotic fulfillment and spiritual community of a spouse or cohabitant. He sees *agape* as God’s love for the creation, for every human being, every life and every thing, manifested through the individual’s love and empathy toward all people and all life; and *philia* as human love for the actions we do, the tasks we perform, the skills and interests we have, and the communication of love as manifested in material making and creating.<sup>107</sup>

Sadly, men have perhaps been socialized into dehumanizing views of women for too long to be able to undo this damage quickly. Psychologist Susan Fiske and her colleagues asked heterosexual male volunteers to look

at pictures of both skimpily dressed and fully clothed men and women.<sup>108</sup> The “shocking” finding, as Fiske calls it, was that their brain scans revealed that scantily clad women spoke to the region of their brains associated with tool use. They were also associated with first-person action verbs such as “I push, I grasp, I handle.” Men with sexist attitudes were most prone to perceive women in bikinis as objects without thoughts and intentions. At the present time, “boys are still taught to forfeit sensitivity for a ‘mask of bravado,’” this is what we learn from violence experts.<sup>109</sup>

Many of my educated female friends around the world have a deep intuition for the concept of love as sacred. In line with Fiske’s research, few prime-aged men appear to share this intuition, at least not beyond superficial rhetoric. The situation is perhaps slightly different among very young and very aged men who have either not yet been fully mutilated by malign masculinity scripts or transcended them. In my practice as a clinical psychologist and through my global network of friends, I connect with women from all over the world. Many complain that men not only do not understand love, but that they also are rather inept practitioners of sexuality: in the metaphor of drums, a novice can make a lot of noise with drums, however, noise is not the same as mastery. I know that producers of Viagra will be disappointed, but I received a message, just recently, from a former client, who wrote that now that a medical ailment had rendered him impotent, he, for the first time, understands his wife’s wishes with respect to their sexual relationship, wishes she had tried to communicate to him in vain for decades (the lesson is to never let impotence separate a couple: he wrote, “my penis and my misguided belief that I had to ‘perform’ needed to get out of the way for love to emerge”). To my observation, those who have attained the highest levels of mastery are experienced older couples, particularly their women, and homosexual couples who have lived together for longer periods. They have a knowledge base that the rest could benefit from, knowledge about sexuality as something less superficial and glamorous, but more intimate and intricate. They have learned the complex improvisation that is tufted on the investment in a loving dialogue of mutual listening, patience, and gracious responding, rather than raw pounding. They make more than noise, they make sacred music. They reach the divine.<sup>110</sup>

In his work, Paul Richards explains that females have three points of contact with the mystery of divinity—birth, death, and giving birth—while men have only two. From this point of view, killing and war could be interpreted as the attempt by males to equalize this access.<sup>111</sup> Perhaps sacred love can offer a new kind of equalization?

In other words, Eisler’s “sacred pleasure” is a concept that may need years, decades, or more, to become part of mainstream culture. “If they only listened to us,” is the title of a book published in 2007, a phrase that passes the lips of many sighing women I meet in many walks of life.<sup>112</sup>



We read on Eisler's Center for Partnership Studies Web site:

Candles, music, flowers and wine—these we all know are the stuff of romance, of sex and of love. But candles, flowers, music and wine are also the stuff of religious ritual, of our most sacred rites. Why is there this striking, though seldom noted, commonality? Is it just accidental that passion is the word we use for both sexual and mystical experiences? Or is there here some long-forgotten but still powerful connection? Could it be that the yearning of so many women and men for sex as something beautiful and magical is our long-repressed impulse toward a more spiritual, and at the same time more intensely passionate, way of expressing sex and love? Because we have been taught to think of sex as sinful, dirty, titillating or prurient, the possibility that sex could be spiritual, much less sacred, may seem shocking. Even stranger in a world where female genitals are sometimes described as “cunts” (one of the most obscene swear words in the English language), is the idea that women's bodies and particularly women's vaginas could be sacred.<sup>113</sup>

What is sacred love? First, it is humble. It requires that the lovers regard themselves as learners. The journal *Sexuality and Disability* is helpful not only for people with disabilities.”<sup>114</sup> Cultural lag, for instance, could also be labeled as a disability. Varda Muhlbauer researches gender-related mental health,<sup>115</sup> referring to concepts such as “possible selves”<sup>116</sup> and “cultural lag,”<sup>117</sup> when she describes how cultural barriers exclude the sexual self from the range of possible selves, particularly for older women.

Sacred love is also graceful and elegant. In music, a master knows her instruments and techniques, but she does not play mechanically by the notes, she gives soul to the notes, and she improvises. I began studying Chinese in 1973. The traditional sign for love (愛) expresses “acceptance, feeling, and perceiving.” The regular form of the sign entails the element “breathe into, heart, and gracious motion,” implying that what gives breath to the heart and inspires gracious motion is love—an ambitious concept of love. The simplified form of the sign is more pragmatic and highlights the role of friendship: “hand in hand cooperation.”<sup>118</sup>

Sacred love is inclusive and “wide-minded.” It transcends borders and asks (never demands) for more, never treating stereotypes as dogmas, neither stereotypes of personal health nor of relational health.<sup>119</sup> If a person likes to eat only at night, only in bed, and is fine with this, this is okay; if a person likes to be married with a partner from the other corner of the world and be apart six months per year, and both are fine with this, this is all right. There is no natural law that indicates that eating at a table at fixed hours, or being married and living together in a particular frame are the only paths to the right kind of life.

Sacred love thinks big. This is the most difficult part to accept, to do, and to explain. Sacred love knows that there is no private happiness if outside

the door people live and die in misery, particularly when this misery could be avoided. Sacred love has open eyes. It cares. And it cares big. Sacred love is not satisfied with charity. It aims at creating a world that no longer requires charity.

To think big, knowledge is necessary. To gain this knowledge, I, for example, live internationally, learning from a large range of life experiences. When I witness discussions in one country, I see from my bird's eye perspective a much larger range of viewpoints than is regarded as the entire spectrum in each particular cultural realm.<sup>120</sup>

Sacred love creates big action plans. Sacred love demands, for instance, that the traditionals and moderns described by Ray and Anderson (see Introduction) take the best of their respective cultures (stability and authenticity) and join the cultural creatives. It demands cooperation between the inward- and outward-oriented branches of the cultural creatives movement to deepen their quest for authenticity and build better institutions for new concepts of stability, with new democratic and economic structures that transcend old dichotomies.<sup>121</sup> It demands the creation of a world of dignity and nonhumiliation through nondomination and noncommoditization. We can do this, as discussed earlier in this chapter, by drawing on the best of all cultures, past and present. Asian cultures, for instance, can help create mature nondualism and interweave this with the action-orientation of Anglo-Saxon culture and Continental Europe's expertise in systems design.<sup>122</sup>

Philosopher Otto Neurath's ship metaphor (see Introduction) can be used to describe such an action plan. At the current point in history, humankind may resemble the SS Titanic, in danger of sinking through collision, not with an isolated iceberg, but with the complexities of climate change, terrorism with weapons of mass destruction, infectious pandemic disease or other causes. The privileged of this world rule from their luxury cabins on the upper floor; the less privileged, cramped into the lower ship, try to climb up to the upper floors, and everyone ignores the fact that the entire ship is listing. Let us assume that there is a small chance to avert total disaster if everybody wakes up and throws all their resources to turn the situation around. To do this, we need more than fuel. The entire ship must be rebuilt.

Sacred love means coming out of our cabins, breaking down the walls and floors and rebuilding the ship. It means purposefully planning and setting up firm love rules and institutions, using the unity in diversity principle. Admittedly, also the weather must play along to make the scenery appear pleasant. To take the worst case, if the icebergs in front of the Titanic grow too large too quickly, or a meteorite hits planet Earth and wipes out all of humankind, there is no hope. There clearly are limits to what humankind can do for itself. But sacred love does not waver. It loves, it invests, and it creates love. Love as a skill has the force to undo familiar walls and barriers, reach

reach out to join hands and cooperate in building a new ship. In this way, a new institutional frame for humankind must be constructed, a frame that expresses tough and steely love. Love as a feeling will flourish as a result. Love can manage the unavoidable, even though we cannot always avoid the unmanageable. Engaging in this process can liberate and create love in all its shades—love for the humanity of humankind as a whole, for the humanity of our spouses and children, and for our own humanity.

I asked Paul to define love. He confirms that love requires us to create decent living conditions for all of humankind. It is obscene to strive for happiness in one's private life, disregarding the unhappiness of the rest. And it is not feasible in any case. Nobody can be truly happy in a fortress surrounded by misery. But Paul also gives me hope: humans possess awe-inspiring strength. They can prevail even under the severest circumstances. Christopher Reeve's capacity to extend love and care, for instance, was not curtailed by his confinement to a wheelchair. Even near-death experiences can produce significant leaps in consciousness<sup>123</sup>—the neuroanatomist Jill B. Taylor, for example, attained deep change in her outlook on life and the world through a brain injury.<sup>124</sup> What is needed today is the deep transformation that near-death experiences can cause in individuals, this time for all of humankind.

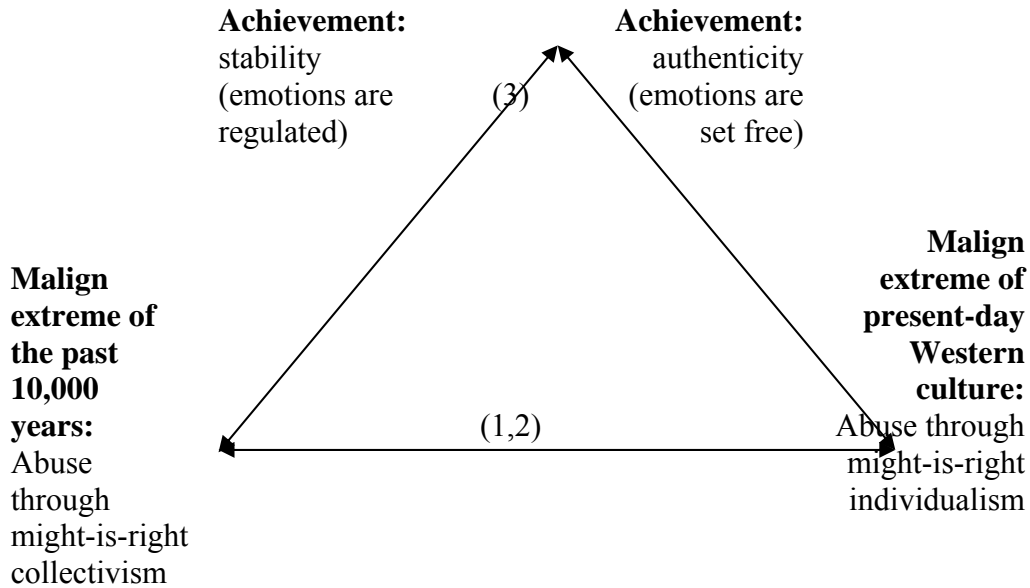
This chapter ends with a historical recapitulation (see also Figure 7.1). The past ten thousand years saw a fragmented world caught in a win-lose frame and security dilemma that forced everybody into cynical and dehumanizing Manichaeic dualisms. Love was instrumentalized, labeled as a feeling opposite to hatred, and superiors coerced their subalterns to extend worshipping love and deadly hatred “spontaneously” to the “correct” targets: superiors had to be venerated, in-group members were to be regarded as friends, while out-group members were potential or actual enemies. Religion legitimized these practices. Humiliating underlings was not yet defined as an illegitimate violation. During the contemporary transition, these traditional scripts are increasingly regarded as obscene violations. Our vision for the future is one of win-win frames and nondualistic unity in diversity in a globally united community, where cynical dehumanization is opposed, love freed as authentic self-chosen feeling, and relational skills taught that nurture and protect it. Space now opens for loving I-Thou relationships of equal dignity to emerge.

When in New York, you might want to visit the Metropolitan Museum of Art and enjoy the oil-on-canvas painting *Venus and Cupid* (painted in the late 1520s) by Venetian Lorenzo Lotto. It is the paradigmatic marriage painting, with Venus called upon to bless the bride and groom and a cupid urinating to symbolize fertility.

When in Rome, visit the Galleria Borghese and see the oil painting *Sacred and Profane Love*, by Titian (1513-1514). See the naked undecorated woman

**Figure 7.1. A Dignified Future**

**Dignified Future: Stability & Authenticity**



gracefully holding up the burning flame of God’s love depicting the divine love of “eternal happiness in heaven,” while the richly dressed and decorated bride, holding a vase of jewels, stands for earthly love, or the “fleeting happiness on earth.”<sup>125</sup>

The world is dangerous not because of those who do harm, but because of those who look at it without doing anything.

—Albert Einstein, 1879–1955

Those who love others will themselves be loved.

—Chinese proverb

## Chapter 8: Parenthood: How We Can Rescue It

Children today are tyrants. They contradict their parents, gobble their food, and tyrannize their teachers.

—Socrates, 469–399 B.C.E.

Over 25,000 children under five die every day around the world.

1 child dies every 3.5 seconds.

17–18 children die every minute.

Over 9 million children die every year.

Some 70 million children died between 2000 and 2007.

—Global Issues

In many societies, girls and boys are no longer completely segregated. Many girls no longer stay with their mothers and learn to take care of the household. Boys no longer walk in their father's footsteps by default. Arranged marriages go out of fashion. Love between two partners is expected to be the basis of marriage. And this new approach is no longer confined to the West. Divorce rates in Indonesia, for instance, have risen dramatically over the past decade, because "women want love, not oppression."<sup>1</sup>

Yet, even those girls and boys who are encouraged to believe in love, are taught little about how to nurture it and how to accept that it cannot be commanded. Society supports love-marriage, but leaves couples alone when they are confronted with the difficulties love entails. Western society is proud of love as a positive force, but denies responsibility for its fragility

and changeability. Love-marriage is a triumph of Western individualistic society—a source of contempt toward those supposedly primitive societies who practice arranged marriage—and newlywed couples believe that they did the right thing when they married for love. But when they get a divorce, they are left alone with the feeling that it is their fault alone. Is this not primitive?

Love and marriage: this combination is a recipe for the greatest hopes and the most painful failures. Children, even if born in love, too often suffer in hate-filled divorce wars. Women and men are broken down, lose confidence, and believe that they are failures.

Can learning new communication and dialogue skills make romantic love more viable? Yes, self-discipline and dialogue skills are crucially important; however, if a society wants to include romantic love in its institutions, there can be no return to old paradigms. Love cannot be measured in duties and rights, it cannot be commanded, love is a master and its followers have to bow. Love has a humbling force, just as the universe and planet Earth's biosphere have a humbling force: nature does not obey orders, nature does not negotiate—nature simply acts. Even the most conscientious self-discipline and best communication efforts cannot change the fact that love is also a feeling and that feelings escape control. We can accuse neither ourselves nor our partners for wrongdoing if love fades or changes character despite all our efforts. The book and film *The Bridges of Madison County* offers a touching rendering of the drama that ensues when feelings and duty slide into opposition.<sup>2</sup>

What shall we do when love changes and we want to stay with our partner for the children's sake, but need a new partner for our own sake? Must we go back to the culture of arranged marriage—or can we change the culture of divorce? Can we turn divorce into something more constructive? How can we adopt our ex-partner as a close family member, as co-parent, while finding a new loving partner? Perhaps we should learn to think, and talk about, co-voice, not di-voice?

There is another, related problem, also driven by the weakening of the security dilemma. Society needs more women in influential positions. It is a waste of resources for women who have the potential to wield influence in society at large to remain marginal because of their double load of family and work duties. No self-respecting society, particularly not highly differentiated societies, should waste valuable talent by failing to update gender role scripts.

What can the individual do and what can society do? How can society support the transition from “she stays in and he goes out” to “both go out and come in together”? And how can this transition make parenting and romantic love more viable?

This chapter discusses dignified and dignifying parenthood. It starts from the fact that, when the security dilemma loses its grip, sons no longer have

to be trained for honorable death in war to defend their loved ones “out in the world” and girls for demure life “inside the house.” Both sons and daughters can be encouraged to become full human beings out in the world as much as inside the house. In a joint effort, they can nurture and secure the One World of today, instead of preparing for war against outside enemies. A new culture of parental care can be created in this historically unprecedented context. However, to reap the benefits, society at large must accept its parental responsibility and constructively fill the space that the coming into being of the reality and imagery of *one single human family* offers.

This chapter opens with a journey around the globe to document, briefly, family life as I have witnessed it throughout my global life. Then, the chapter moves from the individual level to the communal and societal level. First, my journey’s examples are placed into a diachronic and synchronic context to arrive at an overview of the current state of affairs of family life. Then, the traditional parenting model is juxtaposed to a model that fits the future. Third, the notion of family-work balance is discussed and a new frame proposed. Finally, it is suggested that large-scale cultural and institutional changes are required to dignify parental and romantic love. More caring love, at higher cultural, political, institutional, societal, and social levels, is what is called for.

### **Who Are Parents? Those Who Nurture, Provide, and Protect**

When I lived in Egypt, my wealthy Muslim female friends spent enormous amounts of money on their children, in part to keep their husbands from accumulating sufficient resources for marrying a second (or third or fourth) wife. My friends were particularly concerned about the future of their children, since their inheritances would be diminished by other women having children with their husbands. As a result, some of their children ended up as the arrogant spoilt tyrants that Socrates decried.

At the other extreme of the spectrum, the very poor women in the markets of Cairo, where I bought my vegetables, sometimes welcomed a second wife for their husbands, not least because a second wife meant a second pair of hands that could help provide for a hard to satisfy and often despotic man in the house. The children were often pushed around and neglected, due to the dire lack of resources that exhausted even the most loving mother. As the second quote at the outset of this chapter indicates, millions of children die every year out of poverty.

In Kenya, I sat with my crying female friends who had been to the bar with their man every evening—until they had a child. Since then, he goes to the bar with other women every evening, leaving her high and dry. These

women reminded me of those Latin American mothers who have no choice but to send their children into the street when a new man does not tolerate his predecessor's offspring in the house.<sup>3</sup> Other mothers are forced to sell their children; 1.2 million children are sold into slavery.<sup>4</sup> Indian women often have to choose—stay with a husband who does not want a female baby and abort the fetus—or keep the girl and survive on her own.<sup>5</sup>

In other words, children can be a heavy burden on a mother, sometimes too heavy, particularly when children and their fathers compete for resources and mothers have to pick up the pieces. An unhelpful, or even abusive and irresponsible father further increases the burden for the mother. Giving resources to women feeds families, giving them to men may not have the same beneficial effect—this is what humanitarian aid organizations around the world have learned.<sup>6</sup>

I remember my friends in Africa toiling in the fields with their children tied onto their backs, while their men nurtured their warrior identity by gathering in the teahouse, making glorious plans for the future and being depressed for not realizing them. In Somalia, *khat*-chewing sessions serve the celebration of yearned-for male glory. In Somalia, noble warriors are proud of never bowing; they look down on farmers who bow down to work their fields, and, it seems, they apply the same contempt to their toiling women. “Women are oppressed and men depressed” is an evocative saying that fits many places in Africa. Women represent 70 percent of the more than one billion people living in poverty worldwide, with mothers who carry the burden of rearing children alone being exposed to an even higher rate of poverty.<sup>7</sup>

The previous examples mark the extreme poles of a spectrum. I would place my female middle-class friends in Egypt more toward the center. These women come from families who took care in finding them men who would step up to their duty to provide for their family. In some cases, she would exercise her right to keep her resources for herself (in Islam, she can keep her inheritance and her income, if she has one) and let her man pay for the entire household. In other cases, she contributes to maintaining the household. Their children enjoy a privileged place—children are the very *raison d'être* for marriage, the center of family life, and the hope for the future. In contrast to my patients in Europe, my clients from this group never suffered from anomie or feelings of being unwanted or not belonging, even if they were hurt by inappropriate pedagogical skills on the part of their parents. Belonging and responsibility is writ large. Also many of my Tutsi friends from Rwanda, whose families were killed, search for spouses to build new families rather than romantic adventures. They want to provide a stable environment for a new generation to grow up in, to fill the gap of those who were killed.

In Japan, I held the hand of an old woman, whose man had recently retired and whose presence in the house she could not bear. Throughout their long



life together, he had devotedly fulfilled his duty as a traditional Japanese man, delivering all his salary to her and receiving pocket money to go out with his colleagues in the evenings and “play” (see chapter 7), while she made all the decisions about the household and its economy.<sup>8</sup> As with so many Japanese couples, their sexual relationship had ended after the two children were born. The spouses barely knew each other when he became a pensioner. Her only truly dear and close friend was her beloved son. He was her universe. It is not surprising that the letters the young students sent to their mothers before they died as *kamikaze* pilots in World War II were so touching that anthropologist Emiko Ohnuki-Tierney decided to write a book about them.<sup>9</sup>

Only after several years in Japan, did I encounter another, even greater taboo than divorce. I shared the grief of a mother whose son had not come out of his room for more than 10 years. Every evening, she placed his food before the door of his room and he ate it during the night. Sometimes, she slept in her car, out in the street, because she was so afraid of him. Japan’s rigid education and work systems have created a class of young people, known as *hikikomori*, who shut themselves up in their rooms rather than face the expectations of their society.<sup>10</sup>

In Europe and the United States, I met desperate housewives imprisoned in their suburban dream houses with their children, at a loss for why they feel lonely and disillusioned, even though they supposedly have everything.<sup>11</sup> On the other hand, I participated in the merry gatherings of women in Egyptian villages, who bake bread together and prepare food, with the children running around between them. I myself spent the first six years of my life in a similar setting, on a traditional farm in Europe, with many people and animals living together, providing protection so I could be free to explore the farm and its fields as I pleased, rather than being pressed into a rigid preplanned child-life.

In Europe and the United States, I met women who had chosen what they considered “independence” through bondage to a male-defined labor market, a market that tears families apart when jobs demand them to part. Many therefore socialize their children to be independent, not to be interdependent. Those parents typically know everything about natural childbirth,<sup>12</sup> about new growth charts for babies based on breastfeeding rather than outdated bottle-fed formula,<sup>13</sup> or about the best schools for their offspring. However, they may also expose their children to the most humiliating and dehumanizing “drill,” at the hands of licensed pedagogues, in the spirit of “this will make our children independent and ‘fit’ for ruthless individualism.” As a result, all around the world, I met the children from highly resourceful homes, who, despite of all the opportunities being offered to them, were weak-willed and spoiled, arrogant and tyrannical, and at the same time also lonely and lost, in an exhaustive continuous psychological state of alarm.<sup>14</sup>

Through often living in Norway, a country at the top of the Human Development Index (HDI),<sup>15</sup> I have gained intimate insight into the many versions of a postdivorce arrangement that are largely unknown in the rest of the world: children spend one week (or two weeks, or whatever time period proves suitable) with one of their divorced parents, and the subsequent week (or other appropriate time intervals) with the other one. Divorced parents who choose this arrangement often make an effort to live close to one another, so that the children can retain their familiar neighborly social relationships. In this way, children acquire a new kind of extended family, beyond the patchwork family known in the rest of the Western world, something that can increase their quality of life considerably, providing them with a family network similar to the one children in collectivist settings enjoy. The successes I observed attest to the fact that divorce is not hurtful per se. In a cultural context where outdated expectations—and thus outdated causes for hatred and cycles of mutual humiliation—are removed from the equation, the transformations that are left to be tackled entail the potential to provide those involved with growth, maturation, and enrichment. In former times, extended families had many children; in contrast, many modern families can have many parents—no longer “kinderreiche Eltern” but “elternreiche Kinder” (German: no longer *child-rich parents* but *parent-rich children*).<sup>16</sup>

A society with a culture of the latter nature is the only constructive context that can integrate falling in love with marriage and having a family. All other settings risk causing unnecessary suffering and pain, particularly to children. Using children as pawns when parents fall out of love is a price no society can afford to pay. Children suffer when parents have not learned to differentiate between transformed love and betrayed love, when they unleash wars of humiliation to avenge betrayal where there is only change. When society conceptualizes divorce as incompatibility, children, who have their roots in both parents, will carry incompatibility in their psyches. To protect children’s psyches, society has to promote a more mature concept of love, including its changeability.

I strongly believe that, to make love feasible as a basis for marriage, parental love and romantic love between parents must be treated separately. There must be an end to desperate mothers, fathers, and children.<sup>17</sup> Otherwise, I think, we would be better advised to return to the proven practice of arranged marriage, undisturbed by romantic love. It is childishly immature to sacrifice the health of our children because we are not willing to muster the courage to protect them from our experiments with infatuation and romantic adventure. It is cruelly unloving to sacrifice the well-being of the most vulnerable members of society because adults wish to reap the benefits of romantic passion, but not pay the cost. And this is not only an individual problem; it is a political, cultural, social, and societal challenge.

Let me now try to bring some order into the diverse versions of family life that I listed so far (see Table 8.1). To do so, I use the historical systematization of pristine pride, honor, and dignity that I presented in chapter 1.

The task of parenting entails many elements, among them providing (P) the material resources for the family, nurturing (N) its psychological well-being, and protecting the security (S) of the family from conflict within and adversity from outside.

All examples given in the introduction to this section can be inscribed into this overview. It is both a diachronic and a synchronic overview: The world still entails many variations of honor cultures; only the hunter-gatherer culture from prior to 10,000 is less visible today since the security dilemma projected its malign influences also onto those hunter-gatherers who did not convert to agriculture or raiding (chapter 1).

If we assume that prior to 10,000 years ago, fathers attended to all three parental tasks together with the mothers of their children, we may infer that the security dilemma pushed fathers to de-emphasize nurturing and sometimes even neglect providing. The security dilemma separated fathers out of their families and put their lives at the service of the security of the larger community, creating collectivist societies of ranked honor.

All the Egyptian examples given above have their place in column (2) in Table 8.1, where they could be arranged as a spectrum. The wealthy Egyptian woman who uses as many funds as she can to prevent her husband marrying a second wife, and the poor woman who is glad to get help from a co-wife in maintaining her unsupportive husband and their children, mark outer poles of a spectrum in column (2), while the man who pays for the household, with his wife contributing or not, would fall into the middle.

There are various options for fulfilling the task of providing for children—the mother alone, or the father alone, or both jointly, either helped by their larger community, or not. An extremely abusive situation occurs when a woman must not only care for her children but also for her husband as if he were a child. The opposite pole would be marked by a husband who destroys his health in toiling for a family that wastes his resources. Throughout human history, many variations have unfolded, entailing more abuse or less. The first wife of a Muslim man who may marry four wives, for example, is placed in a disadvantageous situation and has to make up for it by trying to please him to avoid children of co-wives. Also the Western wife who depends on her husband for her livelihood and that of her children and who loses this support if she does not provide him with sexual gratification, is placed into a less than dignified position. The Victorian or Japanese wife, who can send their husbands “playing” (see chapter 7) without losing his support, have a somewhat more secured position.

In some societies, the security dilemma affects the entire range of relationships with its full brutality, leaving mothers destitute. The proud warrior,

**Table 8.1 The History of Providing (P), Nurturing (N), and Securing (S)**

	<b>(1) Pristine pride (past)</b>	<b>(2) Honor (past and present)</b>	<b>(2-3) Present transition</b>	<b>(3) Dignity (future)</b>
	Both parents provide, nurture, and protect security, both within and outside their community, and all participate in shared community responsibility.	→ Mothers provide and nurture, men fight wars to protect security outside. Or, mothers nurture, while fathers provide and fight wars. All participate in shared community responsibility.	→ In Western contexts of ruthless individualism, mothers and children tend to remain undernurtured and underprotected even if fathers provide, not least since shared community responsibility is lacking..	→ Both parents provide, nurture, and maintain social control within the one global community that is left on Earth, and all participate in shared global community responsibility.
<b>P</b>	Mother (♀) and father (♂) together	♀ alone, or ♂ alone, or both together	♀ alone, or ♂ alone, or both together	♀ and ♂ together
<b>N</b>	♀ and ♂ together	♀	Insufficient support	♀ and ♂ together
<b>S</b>	♀ and ♂ together	♂	Insufficient support	♀ and ♂ together

who ranks honorable battle over nurturing and providing for his family, has fully internalized the malignancies of the security dilemma. In other societies, for instance, in the Nile Delta culture, the damage is attenuated by elders who nudge young fathers-to-be into including provision for their families into their definitions of honor. In Egypt, this strategy is applied except in those very poor segments of Egyptian society where the lack of cultural and social resources is too severe.

The conceptualization of how family life could be dignified in the future is to be found in column (3). It indicates that parents need to be enabled to share all three parental tasks embedded in a decent global community that shoulders global responsibility. The human family as a whole has the parental task of crafting a viable future for its children; parents alone cannot

achieve this goal at the individual level, neither can one nation alone achieve it at the national level.

At the present juncture of history, we need to capitalize on the weakening of the security dilemma, which inserted so unfortunate malignancies into family life, at all levels. The weakening of this dilemma opens space for better parenting, both within families and within the global community at large. This space needs to be grasped proactively. Otherwise, a historic chance will be squandered and old malignancies perpetuated, even though the conditions that created them no longer exist. Decent global community building is indispensable to dignify family life at all levels.

Particularly hurtful is the arrogant Western claim that the concept of extreme and ruthless individualism is supposedly healthy (chapter 6). *Ruthless individualism*, ironically, is a collectivist project insofar as it is the collective that pushes its members into noncollectivism. In Egypt, I learned how also many Western concepts of psychological health are collective myths, including those perpetuated by psychologists, as, for instance, the Western expectation that failing to “cut the umbilical cord” would foreclose mature adulthood. What is needed is pendulation ( $\infty$ , chapter 6). Too much merging ( $\odot$ ) is indeed harmful, but so is too much separation ( $\circ|\circ$ ). I had the privilege of witnessing the myriad ways in which Egyptian Nile Delta culture realizes pendulation, even if the umbilical cord is transformed in other than Western ways.

The culture of ruthless individualism has brought more than “economic horror.”<sup>18</sup> Research shows that as the Western world has become wealthier, instances of clinical or major depression have grown.<sup>19</sup> Philosopher Charles Handy calls this “the corporate sin.”<sup>20</sup> Richer countries do tend to have happier citizens than poor ones, but once people have a home, food, and clothes, extra money does not make them happier. Instead, grasping interdependence and filling it with true life makes for happiness; connectedness in mutually respectful relationships produces genuine satisfaction, well-being, and health.<sup>21</sup> A formula for the monetary equivalence of friendship indicates that US\$83,000 (£50,000) would be needed to compensate for not being socially connected with friends.<sup>22</sup>

In contexts of ruthless individualism, the mutilation that lingers on from honor culture is compounded with the neglect that is fed by the undernourishment of the soul that emanates from disconnection. A Chinese girl who was proud of her tiny broken feet may have at least attracted a protective husband in compensation; the situation is worse in modern Western societies. My young friend in Germany, for instance, from a wealthy family, found her hopes dashed that she would find love through becoming part of an adolescent culture that glorified violent song lyrics,<sup>23</sup> that encouraged her to take her parents’ alcohol to her friends’ binge drinking parties,<sup>24</sup> and offer her body as substrate for what is called “gangbangs.” Her standard of success

with the opposite sex was how many times she bled when she was brutally penetrated anally to the cheers of the gang. She had never experienced sinking into the eyes of a lover and she had never even really kissed.<sup>25</sup>

Arrogance about Western achievements is as misplaced as veneration of past-oriented honor codes. A completely different future is waiting to be created.

At the systems level, the economic crisis is an ultimate wake-up call. While all religions have some prohibition against usury, we should be wary of why ruthless individualism has done away with it. It is incumbent upon us to question our so-called experts in all spheres of life (see the Introduction and the notion of *governmentality*).

### **What is Parenting? From the Strict Father Model to Nurturant Parenting**

In collectivist honor societies, parents are put to the task of creating obedient subalterns. The father (and all male elders as co-fathers) is given the authority to determine the policy that will govern the family. Because of his moral authority, his commands are to be obeyed. He teaches his children right from wrong by setting strict rules for their behavior. Corporal chastisement is recommended. From open force to the “art of humiliation,” everything is permitted.<sup>26</sup> Psychologist Alice A. Miller spelled out how, in the period that led up to the two World Wars, pedagogues regarded breaking the will of the child essential to child rearing.<sup>27</sup> More recently, an Egyptian teacher at a primary school in Alexandria beat an 11-year-old pupil to death.<sup>28</sup> In the United States, bullying affects 15 to 30 percent of all students.<sup>29</sup>

Linguist George P. Lakoff and philosopher Mark L. Johnson call this approach the *strict father model*. They write, “Evidence from three areas of psychological research—attachment theory, socialization theory, and family violence studies—shows that the Strict Father model . . . tends to produce children who are dependent on the authority of others, cannot chart their own moral course very well, have less of a conscience, are less respectful of others, and have no greater ability to resist temptations.”<sup>30</sup>

The strict father model manipulates sons and daughters into honor codes through instilling legitimizing beliefs that support it.<sup>31</sup> Blocking and co-opting sensitivity to feelings (of self and others) is the master manipulation of the honor code. Access to the whole range of emotions is blocked, both for women and men, but more so for men, since killing and dying is more difficult than nurturing.<sup>32</sup> Sons, in their role as servants to the security dilemma, are drilled and drugged into anger (chapter 3).<sup>33</sup> *Furor Teutonicus* (Teutonic fury) is a Latin phrase generally attributed to the Roman poet Marcus Annaeus Lucanus that describes a characteristic of the Germanic tribe called

the Teutones, namely, a mad rage in battle, mercilessness toward enemy and themselves alike, brought about by alcohol consumption.<sup>34</sup> *Berserkers* (or *Berserks*) were Norse warriors who wore coats of wolf or bear skin and were commonly understood to have fought in an uncontrollable rage or trance of fury, brought about by beer, the *fly agaric* mushroom, and a self-induced trance through frenzied rituals and dances. Through swirling, the Varzesh-e Pahlavani practitioners in Persia symbolize getting ready for battle: Varzesh-e Pahlavani is the “Sport of the Heroes,” or the “Sport of the Ancients,” a traditional discipline of gymnastics and wrestling in Iran, which was originally an academy of physical training for military purposes. War propaganda is a psychological “drug” with the same aim to bring people “out of their minds”<sup>35</sup> and into the furor necessary to be willing to kill. The humiliation narrative has a particularly high potential to work like a drug (chapter 5).

In Japan, young men were lured into death (in *tokkotai* or *kamikaze* operations) by a covert reconstruction of the cherry blossom symbolism.<sup>36</sup> Young students were manipulated to die with a light heart, allegedly “voluntarily,” in a death hideously aestheticized as beautiful; they should not cling to life, but fall like the falling petals of cherry blossoms. Anthropologist Emiko Ohnuki-Tierney writes, “It is indeed chilling to find the following lyrics in a popular song published in 1905: “Honor for the country is the honor for oneself / A Japanese male finds meaning in falling / Fragrance is for the life after death.”<sup>37</sup>

The strict father model of drilling, drugging, and coaxing children even into their own destruction is the parenting model of the past. The model for the future is the *nurturant parent model*. It describes a parenting style that abides by the human rights ideals. Within this paradigm, to put down children, to beat and punish them cruelly loses its legitimacy. Domestic *chastisement* transmutes from *prosocial humbling* into domestic *violence* or abusive *antisocial humiliation*. Lessons to children are no longer taught by humiliating them. It is understood that breaking children erodes the trust between parents and children, between educators and students, and degrades the larger educational environment.<sup>38</sup> A child is regarded as a faultless human being even though it is not yet an adult and must still mature and learn. And this concept extends to everybody: also adults are not finished products but must always preserve the humility necessary to continue to mature and learn to unfold their potential. Also the dignity of a so-called disabled or challenged person is never diminished. At the end of a life, a person may have either fulfilled her potential or not, either due to outer or inner obstacles, but she is still a perfect being. The nurturant parent model aims at removing obstacles and giving children access to, and equip them to deal with all of their emotions, no longer in the service of war, but in the service of new levels of health, both personal health, and social and ecological health and sustainability in general.

The nurturant parent model is not yet well established. Instead, several blind alleys have been embarked upon. The promotion of unfettered *self-esteem* is one,<sup>39</sup> *anti-authoritarian* pedagogy (when understood as simple *laissez-faire*) another. The problem with “anti” movements is that they stay in antithesis and in a nonautonomous re-actor psychology instead of aiming at a new and richly substantive synthesis crafted by autonomous actors.<sup>40</sup> The opposite of oppression is not *laissez-faire*, nor anti approaches; it is respect for equal dignity combined with the firmness of Gandhi’s *agraha* (firmness/force). “Genuine nurturance involves setting boundaries and expecting others to act responsibly.”<sup>41</sup> Jean Baker Miller calls it *temporary inequality* (versus *permanent inequality*).<sup>42</sup> Linda M. Hartling explains:

In a relationship of “temporary inequality” the ultimate goal is to move toward equality, as in a parent/child or a teacher/student relationship. “Permanent inequality” in relationships occurs when there is no assumption—and no hope—of achieving equality. Indeed, relationships of permanent inequality reinforce and perpetuate inequality.<sup>43</sup>

Ruthless individualism, a cultural blind alley of large scale, creates what could be called the “toxic nurturant parent model.”<sup>44</sup> A number of comedy films capitalize on the absurdity entailed in this model. *Big Momma* is a film that was produced in 2000.<sup>45</sup> An FBI agent impersonates Big Momma and teaches a well-to-do family to create opportunity for their children not by material support, nor by tutoring of all sorts, but by loving presence.<sup>46</sup> A culture of ruthless individualism, where material gain is prioritized, fails to heed that only investing in love gives children the necessary foundation to become mature adults who can fulfill their potential. It also fails to teach humility, the humble willingness to learn and change, rather than to engage in ego-oriented performance goals.<sup>47</sup>

My diagnosis of the culture of ruthless individualism is that, as a culture, it suffers from a low emotional IQ<sup>48</sup> (more so than honor cultures, where there is at least a chance for solidarity among the oppressed). Low birth rates may reflect this. In traditional agricultural contexts, children have a material function, particularly sons, as health and old age insurance and as heirs. Where the individual is directly exposed to the risks of disease and old age, parents can be expected to have an interest in giving birth to children who can later care for them. In an agricultural setting with land ownership and male inheritance, with spiritual underpinnings of sons caring for their forefathers’ souls (such as in Asia), a man may be expected to have an interest in having sons. The rate with which female fetuses are aborted—in India or China—bears witness to the value that a son represents in such a setting. As a society becomes individualistic, however, the material gain from children wanes, from both boys and girls. In Western contexts, particularly young men tend



to see no reason to do more than concentrate on their own lives.<sup>49</sup> In a setting where risks are buffered with the help of private insurances or state institutions, free-riding becomes attractive: “Why should I pay to raise the next generation that will maintain our welfare system when others can do it?” Or, “I have signed private insurances, why should I be interested in incurring the cost of child rearing just to have an extra insurance?” In wealthy Western societies, only the very poor at the bottom of society, such as single mothers for whom welfare is preferable to nothing, retain the profit motive for having children. In the rest of society, children transmute into an expensive hobby. The only satisfaction that can still be drawn from parenthood is the joy of nurturing a relationship. The love motive or the rewards that love can provide has to carry child rearing alone. Clearly, this is bound to fail when love has no status. Relationship is precisely what is not valued when the profit motive trumps the love motive. When profit maximization reigns, when short-term shareholder value overrides long-term investment in businesses, it must come as no surprise when also individuals and society see it as a liability to have to raise the next generation. Also female expertise in relationship building, which was seen as an asset when heirs had to be brought up, loses its value. Having children, the female role script of nurturing, the art of creating loving relationship, all turns into mere financial liabilities and loses its place in society when people are reduced to disconnected money-maximizing cogwheels in the rat race of a large economic machine that knows no tomorrow.

The strategy of disconnection is nowadays often so hidden that it is difficult to detect the continued or renewed appropriateness of the slogan “the private is political.” The term *commitment phobia* encapsulates the core failing of strategies that give primacy to narrowly defined self-interest. Commitment phobia, at the level of community and culture, is the failure to commit to the entire human family’s shared responsibility for its common interest.<sup>50</sup>

A community who has no interest in surviving can indulge in systemic disconnection. However, what if a society wishes to survive through creating a next generation? In that case, it is the task of society to promote a culture and create institutions that move love into the foreground. Society as a whole, including world society, has to ask: Why should child rearing only be a source of income for the very poor, moreover, a trap that keeps them poor? Should not our systemic framings be made more amenable to creating the next generation?

A culture of *shutaisei*, or autonomy at the individual level,<sup>51</sup> a Gandhian culture of *swaraj*, of rule over oneself, must be invested in models of development that are holistic, pluralistic, sustainable, liberating, collaborative, socially just, and anticipatory.<sup>52</sup> We must encourage John Dewey’s *critical thinking*,<sup>53</sup> Paulo Freire’s *critical consciousness*,<sup>54</sup> Elena Mustakova-Possardt’s *life span development of mature critical moral consciousness*,<sup>55</sup> W. Barnett Pearce’s concept of Robert Kegan’s *equilibrium stages*,<sup>56</sup> and neo-Kohlbergian

*postconventional moral reasoning*<sup>57</sup> to inform new global community building. What is needed for this task is the *emancipation* to the civil disobedience that Ervin Staub calls for.<sup>58</sup> Immanuel Kant made maturity (*Mündigkeit*) a *conditio sine qua non* of the Enlightenment, which he defined as the emergence from self-imposed immaturity and dependence. Kant summed up this idea in the Enlightenment slogan: *Sapere aude!* “Dare to know! Dare to think independently!”<sup>59</sup>

Among the most exemplary parenting that has ever been offered is that which nurse Esther provided to former child soldier Ishmael Beah.<sup>60</sup> When he came to her, he had learned to love killing and mayhem in the name of his masters’ military victories. He had successfully destroyed the lives of others and his own psyche. The numbers of people he had killed were too many to count. When he was rescued, he was unwilling to be freed because he feared losing his commanders and co-killers who had become his only family. And he could not handle shame. Esther, however, slowly liberated his soul, by untiringly repeating to him, “it is not your fault!” thus allowing him to feel shame and express it prosocially. She freed his shame to be what Tony Webb (chapters 2 and 7) calls *salutogenic* rather than *pathogenic*.<sup>61</sup> In this way, Esther modeled how damaged children and teenagers can be helped and how the process of human resilience can be understood.<sup>62</sup> Indeed, many great people throughout history became great not least due to having experienced encouragement: psychologist Jürg Frick documents the stories of Charlie Chaplin, Ray Charles, Nelson Mandela, Willy Brandt, Anne Frank, Max Grundig, and Claude Debussy.<sup>63</sup>

To form mature individualism that cherishes both autonomy and connection, autonomous individuality must merge with connected individuality. Dependence and independence must grow into interdependence. *Liberté* and *égalité* must be informed by *fraternité*. This is true parenthood for the children of the future. This is what creates true opportunity.

*Oportunidades* is a government program in Mexico that gives money to the poor, but unlike traditional welfare programs, it conditions the receipt of that cash on activities designed to break the culture of poverty and keep the poor from transmitting that culture to their children.<sup>64</sup>

Linda M. Hartling applies Miller’s temporary inequality approach to show how we can develop the seed for an alternative future world community through the Human Dignity and Humiliation Studies network that we lead:

Perhaps it is helpful to think of ourselves as “parenting” or “mothering” our organization, that is, we are engaging in temporary inequality at times to ultimately nurture and develop a new tradition that will lead to true equality, i.e., egalization! Our efforts could be described as using temporary inequality to guide and cultivate the development of new relational behaviors, practices, and

conditions—nonhumiliating behaviors, practices, and conditions—that will lead us toward equal dignity that transcends outdated traditions and transforms the world into a mutually-dignifying community of human beings.<sup>65</sup>

### **Family and Work? Co-Voice, Co-Partners, Core-Partners, Co-Operation for Global Community Life**

More girls than ever are being sent to school, almost everywhere on the globe, with a few exceptions (for instance, in Taliban-dominated contexts). My mother attended school, but only for a short while—joining the boy’s life schedule for a couple of years, before returning to the female script of mother and housewife when I was born. It was a revolution when the first girl finished high school or university. I write these lines a few meters away from Prangins castle in Switzerland, once owned by Katharine Dexter McCormick (1875–1967), the second woman to graduate from the Massachusetts Institute of Technology and the first woman to receive a science degree from MIT, a BSc with a major in biology.<sup>66</sup>

Like McCormick, even the most highly educated girls got married and many either never entered into any professional life or tried to rejoin the male world when the children were independent. Over time, however, girls began to stay in school longer. The age of transition from the male life script back to the female script was pushed ever further. Parallel to this transition the concept of marriage changed. Love marriage became the ideal; arranged marriages began to acquire the connotation of “slavery.”

Today, Western universities are filled with women. Many feel that they would waste their education if they did not start a career after obtaining their degree. Yet, they soon discover that a mainstream career path does not really allow for pauses either. Many become aware of their biological clock only in their mid-thirties and risk being too old to bear children. They panic and look for the “right man” in a nerve-racking hurry. At this point, they hit the next wall: the more educated a woman becomes, the more she faces the devastating fact that she lacks suitable partners.<sup>67</sup> Men still prefer to marry “down.”<sup>68</sup> As a result, up to 40 percent of German women in academia are childless, even though they would like to have a family.<sup>69</sup>

All around the world, I continuously meet highly educated women in their 30s, desperate to found a family. Those in traditional honor societies initially rejected their parent’s wish to arrange a marriage for them—instead they followed their sisters in more individualistic Western societies and put education first. All wait for the right man. When he does not turn up, they gradually lower their requirements, step-by-step. At 40, many sigh: “If only I could turn back the clock, be young again, and have somebody find a reliable

father for my children! Forget about romantic love! It is much too fragile! Love for my children is much deeper and this is what I have now sacrificed! I know, I would never had said that when I was twenty!”

My consulting room was filled with these women, and my educated female friends from around the world share the same stories.<sup>70</sup> Many hearts are broken. Love has evaded them—it turned out to be an illusion. Their lovers ended up marrying someone else, someone less ambitious, someone more adapted to past gender role definitions. These women pay a high price for their education, a price they never expected to pay. For many, maternity remains the last arena of love left to conquer. Fertility treatment has become big business, including treatment for single women.<sup>71</sup> The feminist dogma that femininity does not require maternity is not much of a consolation for those women. Many feel that this dogma is nothing but a cowardly sell out to the male world, à la “since men are worth more than women, women can rise in status by imitating men and male life templates,” thus accepting and replicating male supremacy rather than creating a world of equality in dignity. “If I only had thought through all this earlier!” they cry.

Having children catapults women out from the possibility of reaching the apex in the male professional world. This phenomenon varies in severity, less so in Scandinavia, less so for highly privileged elites, more so for the rest. The long-term solution, namely to have fathers and mothers share evenly the joy as well as the workload connected with raising children is nowhere reached to its full extent. There is no society with no late office hours for fathers and mothers, with sufficient child care services, and with an overall relational setup of community life based on communal sharing (see further down).

As long as this ideal state of affairs is yet to be reached, intelligent and ambitious girls who want to serve their societies in influential positions when they are 40 will have to think through their life plans very carefully when they are 20. They will have to realize early on that children are a joy, but also a time-consuming burden, detrimental to any advancement within the classical male life plan. They will have to ask: How can I contribute to making the world more equal? In the meantime, in an imperfect world, how can I minimize the disruption that children will bring into my life?

My young female friends fail to think through this conundrum, even in Scandinavian countries. Even the most ambitious and resourceful girls seem to sleepwalk starry-eyed into the combined trap of the female biological clock ticking much faster than the male one and the potential husband scarcity that will emerge once she has her PhD. From what I hear from them, they believe that the right man and the right time will arrive right on schedule. I warn them against placing all their bets on a probability poorer than winning the lottery, but they seem unwilling to learn from the experience of their elder sisters and unprepared to proactively plan for better solutions. Perhaps she

should have children much earlier, for instance, during her university years, when she still is relatively flexible in her time allotment as compared to later professional life? Perhaps she should have children when her body is still at its optimal preparedness and when she does not yet have the education that scares potential fathers away?

These girls will also have to learn more about the fragility of love and sexuality.<sup>72</sup> Society should not instill illusionary hopes in them. They would need to learn that love must be nurtured, but that it ultimately cannot be forced. Love is a flower of freedom that cannot be commanded. Young women have to be taught how to plan for a possible co-voce before they get married. They must understand that the right man may be the one who will be able to carry out a co-voce in case love changes in the future. They will need to consider that the right man may be the man who can continue being a responsible father and family member even if a new partner enters the context. The word “ex-partner” should perhaps be discarded together with the word divorce. A co-voce should mean nothing else but the redefinition of “core-partner” to “co-partner.” A new family paradigm could entail a core-partner (the so-called significant other or spouse) and, potentially, one or more co-partners (ex-partners) who are all counted as family members.

Where should demystification come from? The media are afraid of losing their sales figures if they unmask cherished illusions, and many educated older women are too caught up in stress, distress, and new or old dogmas. Even society at large indulges in finger-pointing instead of systemic solutions. It appears that the demographic discussion in countries like Germany, for instance, is still trapped in what Jean Baker Miller calls false choices: the responsibility of society as a whole is being avoided through individualizing the problem and stigmatizing supposedly guilty individuals, in this case female academics, as self-indulgently ill-willed.<sup>73</sup> Japan has engaged in such avoidance as well—health minister Hakuo Yanagisawa referred to women as “baby-making machines” who ought to do “their duty.”<sup>74</sup>

We need new ways of organizing society, so that, in turn, space can open for innovative family models.<sup>75</sup> The expense needs to be placed where the interest is. No longer is the relevant unit the clan or family, with the man as the head, but society. Society has to share the burden for the next generation.<sup>76</sup> Terms such as *work-life balance* indicate important societal tasks.<sup>77</sup> France seems to have understood this point better than Germany: France’s widely praised family policy supports working women, and the French population is expected to rise from circa 62 to almost 72 million by 2060, while Germany will shrink from 82 to 71 million.<sup>78</sup>

Society also has to assume responsibility related to divorce, responsibility for the strengths and difficulties entailed in love, not leaving citizens alone with feelings of failure when their lives need to be adapted. Society—media,

friends, authorities—at present do not only leave divorcing couples alone, their reactions are even so hazardously inconsistent that they endanger citizens' psychological well-being. Friends, media, and authorities apply the love paradigm to the start of marriage, but use the arranged marriage paradigm when romantic love ends. The very term divorce evokes the old world of marriage as a contract, it identifies the breaking of an agreement, insinuates that love could be controlled, failure is immoral, and that defects in the involved individuals are to blame. Such attributions cause deep feelings of guilt. When the involved are left to themselves or psychotherapy, their psyches are unduly burdened, their sense of worth broken.<sup>79</sup>

A society that advocates love as the basis for marriage should also advocate and support the constructive nurturing and transformation of love and remove the connotation of failure from divorce. Society has to teach couples to cultivate love, both romantic and parental, and to steer it constructively when it changes. Communities have the responsibility to protect parental love at political, cultural, societal, and social levels from the instability of romantic love at the individual level. Otherwise, society fails its parental role.

Many women already turn away from the hard-core market economy. Many choose to become “kitchen-table tycoons” explains Marie O’Riordan, editor of *Marie-Claire UK*.<sup>80</sup> Psychologist and journalist Susan Pinker points out that women—unlike men—tend to prefer people-oriented careers, or, more precisely, careers oriented toward living organism (not things).<sup>81</sup> Pinker created uproar and was attacked for betraying the feminist cause. Indeed, if the feminist struggle’s success is framed within the paradigm of traditional male life designs, her reflections do undermine the feminist struggle. However, Pinker’s story may also reflect success: women are in the process of not only rising to visibility in a male public sphere, but of redesigning the world to make it more sustainable for all.

The gender perspectives of the financial crisis was highlighted as an emerging issue at the 59th Session of the Commission on the Status of Women at the UN headquarters in New York on March 6, 2009.<sup>82</sup> Feminist political economy and economics,<sup>83</sup> and *gift culture*<sup>84</sup> offer models to save the world’s economy, and at the same time craft entirely new definitions for family and work. Scholar and writer Lewis Hyde speaks of gift exchange as “erotic” (the principle of attraction, union, involvement that creates personalized relationships), in contrast to the market economy that serves impersonal logos (reason and logic in general, the principle of differentiation in particular).<sup>85</sup>

I, personally, certainly do not wish to support a world of commoditization and disconnection. I agree with all those who contend that we need to muster the courage to think new thoughts.<sup>86</sup> I feel alien in a context where people are cut off from their selves, each other, and their natural environments. I suffer in social environments that make children and the elderly live

artificial lives in specialized institutions,<sup>87</sup> while adults are stressed either by their jobs or their joblessness, from which they need to find refuge, if they can afford it, in yet other institutionalized leisure activities or in spiritual or psychopharmacological escape. All these, to me, are outdated and profoundly humiliating subaltern concepts of the human condition, concepts that linger on only because the system unwittingly replicates them. I want to have *one* life, with *one* integrated meaning. I want no manipulation, no sedation, and no illusions. I want everything on the table.<sup>88</sup> I work 14 hours per day and strive to do the most excellent of work, not for money, but out of love. Work of love gives meaning and wholeness to my life. Money as primary incentive would disastrously empty my life of meaning.<sup>89</sup>

Through all of human history, wise women and men knew about the oneness of the universe. The security dilemma marginalized this insight for most of the past millennia. At this point in history, space opens again for age-old wisdom. A global culture and global institutions of social and societal cooperation can create meaningful life on planet Earth. No longer should there be a separation between a “normal working life” that risks destroying the balance of the Earth’s socio- and biosphere on one side, and the search for happiness or spiritual fulfilment relegated to a private sphere on the other side.

We need to seek optimization of balance within each individual’s life, as *one* integrated life, embedded into *one* united global community. This is the parental duty of society: to grow up and nurture autonomous adults—no longer keeping its members as useful infantile subalterns, be it in systems of collectivist rankings or ruthless individualism. “It takes a village to raise a child,” is an African saying. Today, “it takes a decent global society to give humankind a future.”

### **Communal Sharing? Rescuing Parental and Romantic Love Through Institutions of Love**

People who grow up with at least one sister are generally more balanced and happier adults than those who grow up with no sister.<sup>90</sup> One reason is that girls talk when problems arise, while boys tend to lapse into silence.

Let me be a good sister and break down the wall of silence that surrounds what is called individualism, particularly its dogmatic and extreme expressions that I call “ruthless.”<sup>91</sup> Ruthless individualism internalizes oppression much more deeply than was the case in former times. The more an oppressor is visible, the more effectively can the oppressed rally together. Ruthless individualists have identified with their own oppression to a degree that they are oblivious of their own victimhood. Warning signals can then only come indirectly, as lack of happiness, or as recurring economic crises, or through the

fact that children are less valued. Parenting, solidarity without immediate personal gain, social cohesion for its own sake, happiness derived from connection, these are concepts that are marginalized in cultural contexts dominated by ruthless individualism.

As already discussed in the Introduction, giving primacy to profit maximization—letting it lead where it should serve—does more than destroy balance in the banking sector. It also systemically undermines ethical behavior<sup>92</sup> and trust—an extremely damaging state of affairs, since social trust is directly linked to health.<sup>93</sup> Who is my doctor working for? Do I really need this product and is it really safe? How can I be sure that he does not put profit first? Why are baby bottles toxic?<sup>94</sup> Why are baby food advertisements so misleading?<sup>95</sup> Why do psychiatrists on drug makers' payrolls promote bipolar disorder, a condition that was once thought to affect only adults and adolescents, in young children?<sup>96</sup> Why does nobody question the “medical community's enthusiasm for pathologizing entirely natural emotional responses to (among other things) humiliating experiences?”<sup>97</sup> The list is long. It seems, mistrust is called for, systemically.

What is the solution?

The *relational models theory* (RMT) was introduced by anthropologist Alan Page Fiske.<sup>98</sup> He postulates that people, most of the time and in all cultures, use just four elementary and universal forms or models for organizing most aspects of sociality. These models are (1) communal sharing, (2) authority ranking, (3) equality matching, and (4) market pricing.<sup>99</sup> Communal sharing means that people are in some respects equivalent and treat each other as “all the same.” Family life is often informed by communal sharing. It derives from the universal “need to belong”<sup>100</sup> and has a strong emotional appeal—love, care, and intimacy can prosper in this context, and equal dignity belongs with communal sharing.<sup>101</sup> Authority ranking involves asymmetry among people who are linearly ordered along hierarchical social dimensions. Equality matching implies a model of balance such as exists when people take turns (for instance, in car pools or babysitting cooperatives). Market pricing builds on a model of proportionality, with relationships organized with respect to ratios and rates.<sup>102</sup>

Social psychologist Lee D. Ross has done work on communal sharing. He explains:

During Medieval Ages, to give only one example, people had common grazing grounds. It was beneficial for everybody to have increasingly more animals—yet, at a certain point, there was not enough grazing ground for all anymore.

Whenever this happens in similarly structured situations, the commons typically get exhausted and people may agree to have fewer animals.



At that juncture, however, a “defector” will always win: he lets one more cow graze on the communal land, and gets the benefit, while the others share the cost—all other cows get a little less fat. The defining property of the “tragedy of the commons” is that the individual commoner is always better off having one more animal.

And history does unfold like that everywhere, in the USA, in Europe and elsewhere: Some people restrain themselves, some are greedy, some people will want to co-operate, if the others also co-operate, but not if others defect. As soon as some people get less through restraining themselves, the pressure to just have one more cow increases.

This pressure mounts when newcomers arrive. In the USA people might have agreed that everybody has as many animals as the grandfather, but what about the newcomer who has nothing? After a while all will defect and destroy the resources.

This is the situation of the Earth spaceship with all its resources, and the commons’ dilemma models it.<sup>103</sup>

Communal sharing has been used successfully within in-groups throughout history and offers itself as a model for the sharing of Earth’s resources among all of humankind today. However, clearly, as Ross explains, it is vulnerable, from within, but even more from outside. Unfortunately, many economists concluded—particularly from ecologist Garrett James Hardin’s article “The Tragedy of the Commons”<sup>104</sup>—that the vulnerabilities of this approach make it entirely unusable.

Yet, communal sharing can succeed when its vulnerabilities are understood and adequately addressed. This insight is in line with Ury’s view on history: Communal sharing, a benign solution for in-groups, always risks being destroyed, especially from outside, as was typically the case in the malign overall context that characterized the past ten thousand years. This led to Ross’s diagnosis: “This is the situation of the Earth spaceship with all its resources, and the commons’ dilemma models it.” Global interdependence, however, entails a unique chance for humankind to succeed with global communal sharing in hitherto unseen ways. The more humankind capitalizes on its coming together by building global institutions that include all, the fewer newcomers there will be who can undermine global communal sharing.

Communal sharing “invites” free-riding.<sup>105</sup> Ruthless individualists who believe in maximizing profit can get rich at everybody else’s expense. For them, communal sharing is nothing but an untapped resource for profit. The short-term advantages drawn from such free-riding, however, doubly hurt all commons who oppose this abuse: first, when the commons pay for the free-riders, and second, when they are derided for not being smart enough to join the free-riders. Why is not fair trade the norm? Why is not all of

the planet's biosphere, including its living creatures, a natural reserve? Why must not-for-profit organizations do so-called *good* work to offset the freedom of for-profit organizations to do *bad* work? How come that some bankers feel perfectly justified in rewarding themselves with large bonuses paid for by the commons? How come that everybody nods when experts warn that "the best and brightest" will leave if they cannot amass money? Let them leave! They are not the best and brightest. Since when is free-riding a marker of excellence? We need to define excellence in entirely new ways.<sup>106</sup> The commons must be protected from free-riders, global communal sharing must have priority, and the market economy must serve this priority. Money must serve, not dominate. A banking system must serve like traffic police: asking them to make profit damages the commons. Profit must feed communal sharing, not suck it dry.<sup>107</sup> For the past millennia, the military and financiers vied for power over the communities they held in their grasps. This is detrimental to the common good. Both must be made to serve their communities. We need new global superordinate institutional structures that organize and protect the primacy of global communal sharing.<sup>108</sup> All of Fiske's universal forms of social relations need to be interwoven into such new global superordinate institutional structures: Communal sharing must take precedence, with authority ranking, equality matching, and market pricing serving it. New global framings must teach everybody that the stewardship of our world is a common superordinate goal, a joint task, and that it is a "community game" and not a "Wall Street game."<sup>109</sup>

Are there models we can emulate?<sup>110</sup> The discussion around the nascent P2P movement (that includes the Free Software and Open Source, the open access, the free culture movements, among others) is interesting in this context. Peer-to-peer (P2P) processes represent an emerging field, supported by new information and communication technologies (ICTs) and part of a global reality of nonmarket practices. In the project Oekonux, for instance, the economic and political forms of Free Software are being discussed.<sup>111</sup> People like Lawrence Lessig, founding board member of Creative Commons,<sup>112</sup> and peer-to-peer theorist Michael Bauwens aim to develop a conceptual framework for these new social processes.<sup>113</sup> Peer-to-peer processes "aim to increase the most widespread participation by equipotential participants."<sup>114</sup> Its product is not exchange value for a market, but use-value for a community of users. The P2P processes make use-value freely accessible on a universal basis, through new common property regimes. Its distribution or "peer property mode" is a "thirked mode of ownership," different from private property or public (state) property.<sup>115</sup> New buzzwords are the Community Wi-Fi movement, Open Spectrum advocacy, file-serving television, or alternative meshwork-based telecommunication infrastructures.<sup>116</sup>

In present-day Western contexts, the next generation weighs heavily on the shoulders of their caretakers, while society at large, the beneficiary of a new generation, free-rides. Caretakers of offspring are not rewarded, they are almost punished. Perhaps society can learn from Free Software to liberate parenting from its current systemic disadvantages?

Table 8.2 sums up this chapter. It attempts to show how parenting may be dignified. The table distills essences, following Weber's ideal-type approach. It starts from the reality that only women can give birth and that they can either care for their newborns alone or try to get the fathers to support them or can turn to the entire community for help. Mothers and their children are least vulnerable if they manage to create the latter scenario. The more support, the more shoulders carrying the burden of this support, the better for mothers and the next generation.

Societies must begin to act as “pushy parents.”<sup>117</sup> Insufficient community parenting is not only sad but also expensive. While writing these lines, I watch the BBC World Debate on *Disasters: Prepare or React?*, a debate highlighting the cost incurred when the community fails to invest in a sustainable future.<sup>118</sup> It is also unsafe: “Nations with the strongest social safety nets have the least number of citizens engaging in criminal behavior. As an example, the homicide rate in the United States is 6.6 per 100,000 residents, while the average for Europe is 1.5 per 100,000 residents. European countries have much stronger safety nets than America.”<sup>119</sup>

James B. Quilligan was a policy advisor to former German Chancellor Willy Brandt. He has been an international economic consultant for three decades. As director of the Centre for Global Negotiations, he is the American coordinator for the Convention on the Global Commons. He shares the results of the UN Conference on the World Financial and Economic Crisis, June 24-26, 2009,<sup>120</sup> when he argues:

The immediate crisis we are facing is to shift from seeing energy, nature, food and water as monetized commodities to recognizing them as reserve values that are essential for our survival and well-being. Only then shall we understand that money is a cultural creation expressing the intrinsic value of these commons—and not a function of the marketplace or of a Central Bank. The creation of a new international monetary system is just around the corner and global value must be integrally informed by human beings, culture, the environment and energy, which means a complete rethinking of all our values for a fair, inclusive and sustainable globalization supported by an authentically new and resilient multilateralism.<sup>121</sup>

It is unacceptable, obscene and humiliating that the majority of the human family lives in abject poverty, that 195 million children—one in three—have stunted growth and are at risk of having their future blighted by the long-term

**Table 8.2: Cultural, Societal, Social, and Psychological Frames for Parenting**

Least helpful	→	→ Most helpful
<p>The conditions for parenting are least helpful when women and children are seen as resources to be exploited by power elites. They are abused as commodities, as means, not as ends (Fiske's authority ranking, equality matching, market pricing). They obtain care only if they submit to domination (in traditional collectivist ranked societies) or if they can pay (in modern individualist societies). Women and children are exploited, in ways ranging from traditional slavery to modern trafficking, bonded labor, or a family-unfriendly economic system. Women are denied access to contributing with their talents and creativity to the present generation's design of the public sphere and are reduced to raising the next generation within the private sphere (traditional contexts), or they are forced into paid labor that undermines good parenting (factory workers, or domestic migrant workers are the starkest examples).</p>	<p>The situation is less than optimal when women and children are neither regarded as resources to be exploited nor as resources to be nurtured, and are left to their own devices.</p>	<p>The situation is optimal when parents and children are seen as resources to be nurtured for the common good of society at large and not regarded as commodities, nor as means, but as ends (Fiske's communal sharing). In such a situation, partnering, nurturing, mutuality, dialogue, and equality in dignity are the defining terms. Care is extended without domination (communal sharing). Women and men contribute equally to the present generation's design of their public sphere and to raising the next generation within the private sphere. Women and men are social entrepreneurs who design social and societal institutions so that they can live their lives and gain livelihoods in ways that make good quality parenting possible. Being financially "independent" is no longer anybody's ultimate goal and economics are no longer left to the design of a few elites. It is acknowledged that nobody is ever fully independent. Dependency, where it has its due place, is designed in dignified ways.</p>

effects of poor nourishment,<sup>122</sup> that the brunt of wars planned in secure headquarters is borne by innocent civilians,<sup>123</sup> that cultural and biodiversity are destroyed along with sustainability for our socio- and biospheres, and that the potential of each human being and society to be creative, authentic, and loving is sacrificed to short-term profitability.

The list of the toll bad global parenting takes is long.

When pedagogue Janusz Korczak (1879–1942) accompanied his orphans to the Treblinka death camp,<sup>124</sup> “the very stones of the street wept at the sight of the procession.”<sup>125</sup> Today, the entire universe must weep at the sight of the children of this planet. They represent the potential of the untouched living soul in its loving and lovely beauty, but their environments abuse them. Let us, together, grasp the chance to improve this condition: The historical situation today is entirely novel. There has never before been a reality and consciousness of One World as it is emerging now.

Let us act! Let us act together!

We are all bundles of potential that manifest only in  
relationship.

—Margaret Wheatley

## Chapter 9: Globalization: How Co-Egalization Can Dignify Us All

In times of change, the learners inherit the world, while the learned find themselves beautifully equipped to deal with a world that no longer exists.

—Eric Hoffer, 1902–1983

As the world shrinks, so our capacity for effective moral action grows.

—Peter A. D. Singer

This chapter responds to Jean Baker Miller's advice that we must create *alternative arrangements* rather than accept *false choices*.<sup>1</sup> In this chapter, I would like to call upon a particular group of people to drive the development toward alternative arrangements. I call on all women who have the resources to effect significant impact.

Traditionally, women's role is to follow, while men lead. For the current paradigm shift, I suggest that more women, particularly older and experienced women, should consider the Norwegian example (chapter 3) and think about leading, inviting men to follow, so as to prepare for a future where all can work together.<sup>2</sup>

This chapter describes how a globally connected knowledge society opens space for a new *approach to everything* (to adopt the linguistics of the *theory of everything* in theoretical physics), an approach that posits a new kind of love at its core. A globally interdependent knowledge society entails the potential to weaken the security dilemma, thus pulling away from love and hatred as

commoditized tools in its service. Space opens for agape, philia, and *metta* to thrive, for the divinity of Martin Buber's loving I-Thou relationships of mutual respect for equal dignity to flourish.

Men and women can use the potential of globalization to undo humiliation, foster humility, and bring about a decent future for humankind. No longer are men forced into the role of supposedly "hard" strategists who have to forsake what is derided as soft nurturing, and likewise, no longer are women forced into submission and performing only what is called soft and lowly tasks.

Dignifying love, sex, and parenthood is not enough to affect world peace. World relations must also be dignified. More even, it is impossible to dignify love, sex, and parenthood at the level of the individual and family in a world where all are caught in malign frames. It is not a one-way process, however, but an interlinked process: dignifying sex, love, and parenthood among ourselves works only if it is coupled with dignifying the ways we as humankind live on our planet. And it is not only world peace that is at stake but also the overcoming of our environmental problems. Avishai Margalit's term of *decency* can cover both, the vision of a world that has achieved (1) social sustainability (peace) and (2) ecological sustainability.<sup>3</sup>

This chapter begins with introducing the term *egalization*, a term I coined to complement the term globalization in ways that can help build a decent global community. It also introduces the extension of egalization into *co-egalization* to integrate also fraternité into liberté and égalité.

### **How Globalization and Co-Egalization Can Liberate Women and Men**

In chapter 3, I wrote that I believe that globalization, with its thrust to dissolve borders and create one single inside sphere, thus removing the basis for the security dilemma, is among the most significant forces pushing for change in gender relations. One way to approach this topic is to study political science and international relations theory and see how they dialogue with gender studies.

Beverly Crawford, Research Director at the Center for German and European Studies at Berkeley, gave an excellent introduction to international relations and gender at the Sommerakademie Friedens- und Konfliktforschung in Loccum, Germany.<sup>4</sup> She explained that *feminist theory* can be divided into three perspectives that partly criticize each other: *Standpoint theory* celebrates difference,<sup>5</sup> *liberal theory* celebrates equality,<sup>6</sup> and *critical, postmodern theory* celebrates deconstruction.<sup>7</sup>

I appreciate all approaches, since they emerged when new lenses were needed. I am a nondualist (chapter 6). My orientation resonates with feminist, ethicist, and psychologist Carol Gilligan's conclusions.<sup>8</sup> I value novel

insights and like to capitalize on them by connecting them to other novel ideas, rather than discrediting them for what they lack, or for their potential for being misused. I like to say “yes and . . .” rather than “but no . . .”<sup>9</sup> in the spirit of the nondualistic symbol  $\infty$ .

I value the thoughts of scholars from all walks, including from all feminist backgrounds. Berit Ås, Norwegian politician, social psychologist, and feminist, was a member in my doctoral committee and I deeply cherish her stimulating work,<sup>10</sup> as much as that of all other scholars who work on masculinities and feminities.<sup>11</sup> And I am as grateful that my affiliation with the Maison des Sciences de l’Homme in Paris made me learn from Michel Foucault and how he has fertilized feminism.<sup>12</sup>

To my chagrin, however, few are in a position to share the perspectives my global experience provides me with. My main identity is that of a living relational being. I do not identify with a female standpoint as my prime identifier (see also chapter 3). As reported earlier, throughout my global life, I have had ample access to both male worlds and female contexts, in various ways, and developed an identity strong on both, male and female scripts. Learning to pilot small planes, for instance, brought me into a Western male arena and I was part of the male sphere of segregated non-Western societies qua my status as a privileged person from the West. At the same time, due to often being perceived as too explorative, curious, and audacious, I also experienced stark humiliation for not abiding by average female role expectations.

Social constructivism and constructionism inform my narrative of gender relations, a narrative that is highly constructed and invites reflections on the constructed character of alternative narratives that are currently in use and accepted as “truths.”<sup>13</sup> The social construction perspective is advocated by such diverse disciplines as cultural anthropology, social gerontology, social psychology, sociology, and feminist studies.<sup>14</sup> Structural constructs are “social artifacts, products of historically situated interchanges among people.”<sup>15</sup> I conceptualize humankind’s construction of gender relations as a byproduct of their interaction with their overall habitat.

In order to forestall functionalist thinking, which, according to Talcott Parsons,<sup>16</sup> is easily tautological,<sup>17</sup> I include, among others, *psycho-logic* reasoning as developed by Jan Smedslund,<sup>18</sup> as well as the earlier mentioned grounded theory, the multilayered epistemological approach of the reflective equilibrium, and the Weberian ideal-type approach also referred to throughout this book.

I believe that the in-gathering of humankind opens space for both men and women to develop new relationships of mutual respect and equal dignity. I contend that several of the questions posed in this book find their answers in the fact that the coming-into-being of one single global in-group, with a single inside sphere, represents a fundamental push for the weakening of gender



role differentiations and rankings. When we-against-them fragmentations become porous, the security dilemma wanes, and men no longer need to die for their families—what remains is the maintaining and, if necessary, the policing of the village, the global village, by men and women together.


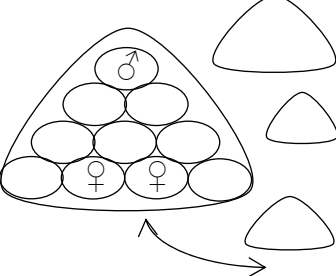
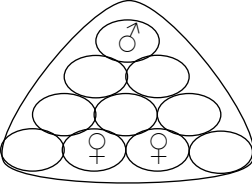

I thus share the optimism professed by feminist academic and activist Lynne Segal.<sup>19</sup> She encourages feminism to reject pessimism and to liberate both sexes from tyranny. Optimism can even flow from the insight that transformations can never be expected to be smooth.<sup>20</sup> I agree with “street philosopher” Karen J. Warren that ecofeminism matters despite of setbacks.<sup>21</sup> I sympathize with ecofeminist prepatriarchal historical analysis, and its focus on discrimination not only by sex, but by race, class, imperialism, age, ability, anthrosupremacy, and species.<sup>22</sup> I like Robert W. Fuller’s notion of rankism (chapter 2), because women and men both fell victim to the security dilemma and its malign effects. I believe that the geohistorical situation has never been as supportive to the feminist project as now.

As explained in chapter 3, I have coined the word egalization to complement the word globalization, hopefully to make the connections between the two concepts more obvious (+ = can be used as a symbol for unity and equality<sup>23</sup>).

The dichotomies of inside/down/female and outside/up/male are presently shifting, along with concepts of humiliation, honor, war, and violence. This deeply affects male and female role descriptions, a process that is evolving daily, even if it is far from finalized. Women attempt to rise *up* and go *out*, while men are invited *in* to relationships characterized by *equal* dignity. With the disappearance of an outside sphere in an interdependent globalizing world, the traditional division of labor between women and men loses its significance. Today’s men and women are invited, by the change of overall geohistorical conditions, to define gender roles in novel, more relational ways.

Table 9.1 gives a highly idealized graphical impression (using Ury’s historical model and applying the Weberian ideal-type approach) of the core historical shifts that also affect gender relationships. Prior to ten thousand years ago, hunter-gatherer groups (each larger circle representing a group) had ample space to roam (1). This allowed them to abstain from organized war, maintain untouched pristine pride and sustain essentially egalitarian societal structures. When Earth became more populated, circumscription stimulated the formation of hierarchical societies of ranked honor based on agriculture where soil and weather allowed for it and more mobile raiding cultures where climatic conditions were less favorable. These societies tended to keep their women and children inside, sending their men out to defend and expand their territory in the service of the security dilemma. For 10 millennia, larger empires swallowed up smaller communities, then fell apart again. Unity in diversity was perverted into uniformity and division

**Table 9.1. How Globegalization Can Liberate and Connect Women and Men**

(1) First 95 percent of human history: pristine pride	(2) Past 5 percent of human history: collectivistic ranked honor	(2-3) Present-day global village: humiliating globalization	(3) Future co- individualistic equality in dignity: co- globegalization
			

(stratified uniformity characterized in-groups, while mutual hostility divided them from out-groups). Inferiors were oppressed by way of the “art of humiliation” (chapter 8) and had no choice but to pin their hopes on a better afterlife (2). The global in-gathering of the human tribes at present, weakens the security dilemma and opens space to replace confrontation and power-over strategies with cooperation and mutuality (3): coercive hierarchies can now transmute into creative networks of nondualistic unity in diversity, graphically expressed by the infinity symbol  $\infty$ . No longer must the human family be ranked and fragmented, but can be equal and united.

However, the transition is difficult (2–3). The space created by the in-gathering of the human tribes was initially hijacked by traditional power-over strategies. Communism ended up perverting unity, while capitalism now perverts diversity: oppressive communism created uniformity with too little diversity, while casino capitalism produces alienation and division with too little unity.<sup>24</sup> Humiliation became more covert because people were co-opted with promises for a better life on Earth.<sup>25</sup> In this way, the multilayered ranking systems of the past transmuted into the present global hierarchy of developed, developing and least developed countries (LDCs). This hierarchy of haves and have-nots endangers the very survival of humankind and humiliates the humanity of all.<sup>26</sup> A sustainable future for humankind is possible only if the transition to a dignified world succeeds. Clinging to false choices between two perversions of unity and diversity will not do, only a new synthesis. For a dignified world of true unity in diversity, *liberté* and *égalité* are not enough. What needs to be added is *fraternité*. Only the power of love can integrate *liberté* and *égalité* and form a sustainable whole.

If we define globalization as the coming together of the human family into One World, and egalization as the realization of equality in dignity for each member of this family, we can coin the word globegalization. Engaging in globegalization realizes *liberté* and *égalité*. If we also include *fraternité*—co means “together” in Latin—we arrive at co-globalization and co-egalization, together co-globegalization. Co-globegalization, albeit a rather unwieldy word, is the shortest name for humankind’s present assignment. It means building a protective roof under which cooperation and communal sharing can find safe space to flourish, from co-voicing and co-parenting locally (chapter 8), to shared custody for planet Earth globally.

### **Own the Transition!**

Michio Kaku, the physicist mentioned in the Introduction, admonishes us: “Unlike previous generations, we hold in our hands the future destiny of our species, whether we soar into fulfilling our promise as a type I civilization [meaning a civilization that succeeds in building a socially and ecologically sustainable world] or fall into the abyss of chaos, pollution, and war.”<sup>27</sup>

How do we begin? In times of deep crisis, it is advisable to ask big questions. The biggest question is: What are humankind's overall goals? Or, what should be our overall goals?

In order to define such goals, it helps to ask what kind of world we wish to give to our children—or how the world of the future must look to be worth living in.

Evidently, the answer must be that we need a world that has systems in place that prevent the crises we see today. Stumbling from one ad-hoc crisis management to the next is not a solution. We also need a more dignified world, a world where all citizens enjoy dignified living conditions. It humiliates the humanity of all when a few maximize conspicuous consumption, while millions do not even have clean water to drink. It is equally humiliating to witness the current lack of global leadership, particularly when the poor have to take the brunt of the destruction flowing from the overheating of economy and climate that has been caused, mainly, by the wealthy.

Dynamics of humiliation require particular attention.<sup>28</sup> The humiliation America suffered at the hands of Somalia—in 1993, the dead body of the American soldier was dragged through the streets of Mogadishu by an angry crowd<sup>29</sup>—killed 800,000 people: when the genocide started in Rwanda in 1994, the international community left Rwandans to slaughter each other because nobody wanted a “second Somalia.”<sup>30</sup> Feelings of humiliation lingering on from the Cold War may cost us the future, if we do not transcend false choices such as those between socialism and capitalism, or left and right.

The historical situation of humankind, as it presents itself at the current point in time, could be summarized, in a starkly simplified form, as follows: After the end of the Cold War, we now witness the end of the West as it was known. The Soviet Block abused the idea of communism for oppression, while the West abused the idea of freedom. Also freedom, if understood as *might is right*, entails the potential to lead to oppressive outcomes. In both cases, citizens were co-opted into supporting their own oppression. In the case of communism, submission was achieved through the promise that self-effacing uniformity would lead to material and psychological well-being for all. In the case of the West, submission was attained with the promise that maximizing difference, or one's personal competitive edge, operationalized by the primacy of the profit motive (Adam Smith's *invisible hand*<sup>31</sup>), would provide material and psychological well-being to all. In both cases, the support of the broad masses was sought. In both systems, elites defended their power over their followers and over enemy out-groups with power-over strategies informed by traditional honor codes, even though they no longer applied the brute and overt oppression known from past history. Domination was now depicted as caring patronage informed by Enlightenment values and human rights. In other words, over time, elites have learned to acknowledge the role

of subalterns as potential supporters of their domination, whereas in former times, the broad masses were regarded to be so inferior that they were not worth being spoken to, let alone convinced or co-opted.

At the present present moment in history, the next step in the paradigm shift informed by Enlightenment values and human rights needs to be embarked upon: not only are subalterns valuable as co-opted inferiors, they are worth more, they are worth receiving space to be true equals. Enlightenment values and human rights ideals can no longer serve as rhetorical shield for covert domination.

The reason for why a next step is necessary at this point in time, is not only of moral nature, but also very pragmatic. Global interdependence represents the ultimate deterrent for power-over strategies. Nobody can win durable victories over others in an interdependent world, everybody is vulnerable. Likewise, global interdependence represents the ultimate deterrent to the idea that in a world that depends on ecological homeostasis, the maximization of single elements (for instance, profit), is feasible. In this situation, profound transformation is called for, tinkering with symptoms is insufficient. Systemic change is overdue locally, but, particularly, globally.

What is needed is a panoply of new strategies. To briefly enumerate and recapitulate the message of this book, as new philosophical foundation, the *nondualistic* principle of *unity in diversity* presents itself as indispensable if deep change is to be achieved, no longer oppressive uniformity, nor unrestricted freedom for divisive difference (Introduction). This means capitalizing on the lessons from past hyperpowers, namely that the inclusivity of tolerance is a superior strategy.<sup>32</sup> As to core guidelines and definitions, *interest* rather than *position*, and *output* rather than *input* must be foregrounded.<sup>33</sup> As to cultural and social practices and institutions, *communal sharing* needs to be given primacy (chapter 8). *Subsidiarity* is the suitable guideline for forging complex syntheses that can express unity in diversity (Introduction). A subsidiarity approach can help combine communal sharing with elements of market economy into new layers of local and global institutions. To bring about these changes and grasp the opportunities that are entailed in crisis, *women and men* must recalibrate their contributions to society.

The following sections offer a short to-do list of next steps that can be taken immediately.

### ***Emancipate!***

In Rome, *pater familias* had the power to kill or sell into slavery those he had “under his hand,” *sub manu*. *Emancipation* is the deliverance out of the hand of *pater familias*.<sup>34</sup> The word emancipation is another marker that can illustrate Table 9.1. In Norway, at the top of the Human Development Index

(HDI)<sup>35</sup> and furthest toward column (3) in Table 9.1, emancipation is a neutral and descriptive word, handled in a rather relaxed and straightforward way.

In Germany, in contrast, which holds place 22 on the 2009 HDI list, the word is often used derogatively. “Germany’s Failed Emancipation” is the title of an article that illustrates the situation.<sup>36</sup> A woman who tries to gain emancipation is eine Emanze, a woman who betrays her womanly essence and duties in exchange for selfish *Selbstverwirklichung* (“realization of her potential as an individual”). Eine Emanze is a disparaging label few women in Germany carry with pride. Wherever I turn, and I try to spend some time in Germany every year, German women begin a discourse about their wish to become more visible in the public realm and have a better work-life balance with a placating “first I want to declare that I am *not* eine Emanze!” A minority of German women would find it flattering to be compared with Alice Schwarzer, the most prominent contemporary German feminist, perceived by many to be too aggressive and off-putting. As a result, those who openly identify with feminism in Germany, do not often appear relaxed. They are, instead, somewhat tense, displaying a provocative edginess carved into their body language. This edginess seems to broadcast the defensive message of “I know you don’t like me, but don’t think you can intimidate me.” The mainstream middle-class women I meet in well-established German neighborhoods have yet to understand that it is not a personal vice to want to realize one’s potential. They still inscribe gender into the realm of individual choice or decision. They say to me: “Since my husband earned more money when our children were born, it was my free decision to become a housewife.” They don’t see that society at large may need to create a context where both men and women are given the opportunity to contribute with their potential to their wider communities.

In France, another culture that I often experience when in Europe, the situation is slightly different. France can be found on place 8 on the HDI list in 2009. It is being recognized for making it possible for women to combine career and home.<sup>37</sup> In France, sex plays a particularly interesting role. Sex is less taboo and handled with more ease in the public sphere in France than elsewhere—*cinq à sept* is a phrase that could not be understood in many other cultures: “In the days of Maupassant, mustaches and mistresses, the affluent Frenchman could not do without his *cinq à sept*—the 5-to-7 p.m. evening liaison with his paramour. Then he dashed home for a 7:30 dinner with his wife.”<sup>38</sup> France is the home of the historically most recent elite culture, the court of Versailles, which is still the blueprint for many status conscious cultural expressions around the world—international hotels usually imitate Versailles, wealthy Chinese and rich Americans build French-style chateaus, and not without reason is *haute couture* a French phrase. Sexuality is part of this *haute* culture with all its trappings from sublime refinement to alienating mannerisms.

This makes emancipation more difficult for French women to achieve than for women from, for example, Norway, who are decades ahead of the rest of

the world due to a traditionally egalitarian culture in Norway in general. French women who wish to participate in the high status of their elite culture may be tempted to be complicit in degrading their bodies into decorative images (see chapter 6). Women in traditionally hierarchical societies such as Germany have an even longer distance to cover. These are differences within Western culture. Women in traditional honor cultures, particularly where poverty prevails and education is inadequate, often have to pay a even higher price, being mutilated psychologically and even physically if they dare to think of emancipation, a price that may not be outweighed by the social cohesion and warmth these cultures can also provide.

Due to the starkness of the situation in honor societies, only very courageous people become defenders of human rights, including women's rights.<sup>39</sup> The ones I meet often had strong support from their fathers who gave them the courage, confidence, and ongoing encouragement to take their lives into their own hands. Nawal el-Sadaawi in Egypt, or Edna Adan in Somalia, to name just two extraordinary women, both had strong support from their fathers. In their cases, pater familias no longer held his daughters *sub manu*, but removed his hands from the top of her head to place them under her to lift her up, nurture her, and make her able and strong.

The latter paragraph highlights how emancipation frees men as well as women. In chapter 4, Morton Deutsch explained how dominators benefit from withdrawing from processes of domination. Men profit from emancipation, both with respect to their own malehood, but also with respect to their women's femalehood. As the examples of Edna Adan and Nawal el-Sadaawi illustrate, fathers carry a particular responsibility. If they give their daughters the same support that traditionally is given sons, they bestow on their daughters a tremendous gift. My own father belongs on this list and, even though he will never be able to read this book, he deserves special appreciation and recognition here. It will take the cooperation of women and men, mothers and fathers to bring about emancipation. Women and men must emancipate themselves and help each other.

### ***Embrace Humility!***

When the norms of human rights prevail, the wounds that were caused by old humiliation can be healed by a new humility, humility that is shared, inclusive, and embedded in relationships that respect each other's strengths and accept each other's weaknesses. That may sound unduly optimistic, but Nelson Mandela was able to unite South Africa, one of the most bitterly divided nations on Earth, by the example of his own humility and humanity toward his vanquished enemies.

Humility is foreclosed by shame when shame is considered to be pathogenic. A person with an ego orientation (chapter 8), for instance, may be stuck

in shame if she fails a task or a role script. If this shame is painful enough, she may choose to bypass rather than acknowledge it, thus leaving unused the potential for healing that shame and humiliation also entail (chapter 2). The ability to feel humiliated can work like a fire alarm or a fire brigade and drive conscientization (chapter 1), which has the strength to initiate change, including systemic change toward a more dignified world.

Shame in traditional honor societies is pathogenic and serves domination and submission. Human rights contexts, in contrast, encourage a salutogenic usage of shame (chapter 8).<sup>40</sup> This benefits from being combined with altruistic attributions toward others (chapter 7), and by learning the skills to constructively channel and manage one's own emotions, particularly the negative ones (since they represent the "gatekeepers" of communicative effectiveness<sup>41</sup>).

Democratic structures and practices, as long as they stay clear of humiliation, can serve as a royal path to humility and a master antidote against hubris.<sup>42</sup> To use the traffic metaphor, traffic works best when women and men are proud and courageous enough to create traffic regulations that serve the common good of their communities, and then humble enough to stop in front of red lights and only proceed when the light is green. Subalterns risk failing on the side of pride and courage. Supremacists fail humility when they implement traffic regulations that give them green light by default.

To build the *decent* world that philosopher Avishai Margalit calls for, a world with institutions that do not humiliate citizens,<sup>43</sup> we need a *Moratorium on Humiliation*,<sup>44</sup> both with respect to how people treat other people and how humans treat their biosphere.

### ***Lead!***

This section is a message to extraordinary women. This does not mean that men should be forgotten, it is only that this section foregrounds women. Undoubtedly, "men's work" is the necessary complement to women's liberation.<sup>45</sup>

Female subservience and male dominance are not innate. Female lack of pride and male lack of humility are learned. They can thus be unlearned. Today, space opens for men to reject their clichéd masculine roles. They can redefine, for instance, fathering in the more caring and nurturing way once stereotypically associated only with mothering. Space opens also for women to become more visible and develop their potential for being leaders and innovators. More even, women can be called upon to use their wisdom to inform leadership and innovation in new and more holistic ways.

Women, particularly those women who wish to surpass the traditional boundaries of female scripts, are now called on to learn to live more intentionally<sup>46</sup> and partake in the new approaches to leadership that are emerging.



They must encourage and fill with life the development of new types of *humble*<sup>47</sup> *servant-leaders*,<sup>48</sup> *selfless* leaders,<sup>49</sup> so-called *outside-inside* leaders,<sup>50</sup> and leaders who forge innovative ways of organizing collaborative teams<sup>51</sup> with a flexible network rather than rigid top-down orientation.<sup>52</sup> Such leaders can navigate the paradoxes of global leadership,<sup>53</sup> and master necessary identity transformations.<sup>54</sup> When women are afraid to lead, “this is not their voice, it is the voice of history.”<sup>55</sup>

What characterizes all these new approaches is that they incorporate significant aspects of the female role script. Considering the cohesion of the social fabric, maintaining harmony, and engaging in dialogue guides modern management training,<sup>56</sup> as much as *UNESCO's Culture of Peace Programme*:<sup>57</sup> multitrack, “track II” citizen-based diplomacy; early warning institutions; setting up projects for studying and understanding the history of conflicts, collecting information and making it available to decision makers; keeping communication going between warring parties; talking behind the scenes; including other stakeholders besides the warlords in peace negotiations; developing conflict-resolution teams with less hierarchy and more creativity; setting up mediation teams; installing “truth commissions;” introducing sustainable long-term approaches on the social and ecological level; progressing from spending aid money after a disaster to allocating resources to prevent it; rethinking the notion of state sovereignty; using psychology at macro levels; taking opponents in a conflict out of their usual environment; taking the adversaries’ personal feelings and emotions seriously; recognizing the importance of human dignity; allowing warring parties to feel the world community’s care, respect, and concern; and so on.

Not only does the female role script at present gain significance, we can also observe how women are invited as never before to join former male bastions. Since gender segregation follows in-group/out-group enmity, the current emergence of one single in-group weakens gender segregation together with the traditional dichotomies of violence versus nonviolence or war versus peace. The global village must still be policed, even if there is no war, and social control and policing depend on combining coercive firmness with loving respect (*satyāgraha*), thus transcending the traditional dichotomies of war/violence versus peace/nonviolence.<sup>58</sup> Indeed, women are increasingly accepted as members in the military.<sup>59</sup> For about twenty years, in Sweden, female and male soldiers even share rooms; Norway is currently following suit.<sup>60</sup> Rakhi Sahi, leading Indian United Nations police woman in Liberia, is a shining example of the new ways of world policing.<sup>61</sup>

Jasvinder Sanghera (chapter 6) supports South Asian women, men, and children affected by domestic violence and honor-based crimes. In an interview, she explains how vulnerable and alone she felt when breaking out of her forced marriage.<sup>62</sup> She describes how women are aided by the Forced

Marriage Act that came into effect in England in 2008. However, this does not make them less lonely. Through the Honour Network, she and her colleagues try to provide a substitute for the family that girls who flee coercion typically lose. I know, firsthand from my time in Egypt, the agony of girls who wish to transcend the boundaries drawn for them by their families.

Interestingly, the same agony is shared by Western women when they surpass boundaries, even though the boundaries are much wider. This is, incidentally, why I can breathe in Norway more than anywhere else: the boundaries are widest in Norway.

In traditional societies, men are given the power to define what makes a person “good” or “bad.” Both men and women often look up to respected males as the main providers of acknowledgement. Men usually seek their main recognition from male elders and peers they respect, while women often seek them from their significant other, who, in most cases, is also male. All suffer when the person or persons they target with their hopes for acknowledgement, fail them.

This socialization, to my view, is perhaps the most noteworthy obstacle preventing extraordinary women from succeeding in their ambitions and from leading. Too often, they seek recognition from only one man, and even worse, that one man is frequently the person who has the greatest problems with her intellectual talents. Many of the highly educated women I meet around the world carry an emotional drainage at the core of their lives, a black hole that swallows most of the energy they otherwise could invest constructively, including into leadership. They devote hours discussing with their female friends “their man” (including past partners) and the myriad ways these men have disappointed them. Extraordinary women, in all cultural contexts, testify that men find them fascinating until the relationship becomes closer. The more committed the relationship becomes, the more traditional expectations seep in that are connected with male identity as “the man in charge.” Rivalry, overtly or covertly, consciously or otherwise, slowly poisons the relationship. This hurts women more than men when they have inserted their significant other at the center of their psychological health more than men.<sup>63</sup>

Hopefully, ambitious women will find a more welcoming world in the future, but so far, scripts for love relationships between equals are inadequate. In the meantime, extraordinary women must be prepared to forsake the love of which they dream. It is not prudent to bet one’s core happiness on winning probabilities comparable to a lottery game (chapter 8). Those who win deserve to be congratulated, but it may take mainstream male culture one hundred years or more to catch up with nontraditional women. In the transition phase, women who desire to surpass traditional cultural paradigms must avoid draining their emotional strength. They must not allow themselves to be torn apart by repetitive promising beginnings and heartbreaking ends.

In the interim, women of ambition may be well-advised to create multilayered webs of weaker ties (chapter 6) and stronger ties to like-minded women and men who can provide them with the recognition they need. The vision of the *one* deep, all-consuming and mutually respectful dialogical love relationship that so many of my resourceful female friends yearn for will inform male socialization in the future only if women avoid being broken down by its lack now. Women must avoid being sucked into negativity.<sup>64</sup>

Dalida illustrates the challenges that extraordinary women face. A cosmopolitan artist, born in Egypt into an Italian family, Dalida built a career in France and internationally, performing in more than 10 languages including French, Italian, Arabic, German, Spanish, Hebrew, English, Dutch, Japanese, and Greek. On YouTube, one can watch a summary of the news coverage of her voluntary death on May 3, 1987, aged 54.<sup>65</sup> Since she was a singer, she could express despair through art. Her interpretation of “Je suis malade” (“I am ill”)<sup>66</sup> is an artistic rendering of the cries, the sobs, and the weeping of solitude and despair that I have heard from extraordinary women around the world.

One of my reasons for writing this book is to show ways out of this trap of solitude other than despair and suicide.

Like many creative women, Dalida was beautiful, feminine, and extremely successful. All this, however, did not make her happy. She was lonely within herself, even though she was surrounded by friends—loneliness was the explanation her friends gave to make sense of her suicide.

Outstanding women must become more confident within themselves and lovingly remove power from people who may be too troubled to provide them with the recognition they need. They must systematically and intentionally widen their networks, accepting the recognition flowing from such networks purposefully, rather than letting illusions destroy them.

This is my message to extraordinary women: learn, love, and lead! Go out into the world and learn about it, learn about new ways of leading, and then lovingly lead! (Leading without knowledge and loving without learning and leading is *thin* love!) Women: Be parents to the world! Wage good conflict!<sup>67</sup> Don’t expect others to walk in front of you acclaiming you! Leading is lonely, by definition! Mitigate this loneliness when possible but dare to shoulder it when necessary! This is Toni Morrison’s *thick* love! This is Gandhi’s *satyāgraha*!

### ***Tap the Power of Love!***

Some readers may shake their heads in disbelief: Can love be of help in making a new and better world? Can love solve the world’s many crises? Can love create the new leaders we need? Is not love but a powerless rosy feeling? Is not love merely the stuff for naïve dreamers? Does love have real power?

And even if it does have power, have not many Germans loved Hitler? Do not vicious cults feed on their followers' loving devotion? Can love heal feelings of humiliation and prevent cycles of humiliation? Can love overcome hatred? Can love stop a killer from killing?

Paul Rusesabagina became known to the world through the film *Hotel Rwanda*.<sup>68</sup> He managed to shelter more than 1,200 Tutsi and moderate Hutu while killers raged outside his hotel with machetes. On May 24, 2007, in an interview, he explained his strategy:<sup>69</sup> He would find what he called the “soft spot” in perpetrators. “Nobody is totally good or totally evil,” he said. He once traveled from his house to the hotel together with his family and a group of people who had sought refuge in his home. At a road block, he was stopped, given a gun and ordered to kill his family and all others in his party, after which he would be killed himself. He looked into the eyes of the man who gave these orders. He maintained this gaze for a long while, something like five minutes, very calmly, only briefly explaining that he was not able to handle a gun. He noticed how the killer could not stand his gaze.

It seemed that Rusesabagina was touching something in the killer. The result was that Rusesabagina, his family and friends were allowed to leave without anyone being harmed.

Did Rusesabagina's willingness to lovingly see the good in this killer force that very good to the fore? It seems, indeed, that his readiness to lovingly embrace the humanity in even a killer brought everybody to safety. Likewise, examples exist of “singing revolutions” that have succeeded.<sup>70</sup>

Clearly, Rusesabagina's approach cannot guarantee safety under all circumstances and in all situations. I believe, however, by not taking his strategy seriously, by failing to even try, we relinquish its enormous paradigm-shifting potential and deprive ourselves of its possible lifesaving gains. Applying the core of this strategy at all levels, micro, meso, and macro, locally and globally, is humankind's only way out of its crises. There are no alternatives. Human survival is at stake. Rusesabagina's path might prove impossible to walk—still, it represents the one chance for humankind's survival.

Humankind's demise is guaranteed if we fail to try. Humankind is in need of a paradigm shift so enormous that it comprises all aspects of life. This shift must be powered by a driving force, an emotional motivational force. Feelings of frustration and humiliation at humankind's abuse of itself and its environment do have force, but negative feelings must be translated into positive ones to compel constructive action for change. A strong positive driving force for this paradigm shift can be love, or, rather, a new paradigm of love and a new way of putting love to work.

Love for humanity with all its limitations is at the heart of the message of Gandhi and Mandela, and of emerging leaders such as Barack Obama with his *audacity of hope*.<sup>71</sup> But more is needed—institutions need to express this

message, locally and globally. Mandela's gift of loving wisdom had to be translated into institution building. Apartheid had to be replaced. All political, cultural, societal, social, and psychological expressions of abuse around the world require the same attention.

Love has force. *Strength to Love*, is the title of a book by Martin Luther King Jr. (1929–1968). He calls upon the “creatively maladjusted” to use the force of love, rather than hatred, to affect change. At his funeral, he wished that it should be mentioned that he tried to “love and serve humanity.”<sup>72</sup>

Love can provide the vigor that is necessary for change. If our forefathers, people from what we call the “dark ages,” could travel to our time and see today's sophisticated ways of creating and utilizing energy—if they could see all the fancy equipment that runs on electricity—they would be flabbergasted. Before electricity was captured, people knew about it only from phenomena such as the lightning descending from thunder clouds or the rays radiating from the sun. Lightning and sunshine were the preserve of the weather gods. People in the dark ages would have shaken their heads in disbelief, had anybody told them that they had it in their power to tap the resources of the weather gods to make light.

We live in dark ages with respect to love, particularly to its paradigm-shifting potential to change entire systems. We, as *Homo sapiens*, managed to make use of the energy of the weather gods to reach new levels of quality of life (clearly, we are only at the beginning of this path, we will have to generate energy in much more intelligent ways in the future). However we have not yet even tried to seriously cooperate with the gods of love. Perhaps we fear spoiling love's divinity? But did we damage the divinity and mystery of the sunset or the mighty sight of the clouds of a thunderstorm by inviting the weather gods down to Earth? We did not, we enhanced it. Nowadays, we can celebrate the beauty of the sunset by capturing it with cameras powered by electric energy.

Yet, we still treat love as our ancestors treated lightning or sunshine. We hope that love will befall us, or that we will fall into it, and we pray that it will grace us with its gifts and make us happy, while sparing us its potential for destruction. We believe that the love of the Rusesabaginas of this world is a natural force occurring like sun rays—some people have it, others do not—a force beyond our intentional reach, a force that cannot be used in deliberate ways. We believe that love would lose its mysterious beauty if we harnessed it systematically. Love is still safely in the realm of the gods.

What we have not yet learned is to recognize and harness the force of love in sophisticated ways. We leave its potential untapped and its mystery uncelebrated, at least in systematic ways. Admittedly, we have love songs and self-help books that improve our love life, but they treat love as an individual matter. This is nice and useful, but not enough. It is high time, for

humankind, to emerge from the dark ages. Believing that love is soft and irrelevant, except as a nice add-on for the lucky and blessed, and that only self-interest, power, and money are hard and significant forces, is outdated.

The contemporary list of crises enumerated at the outset of the Introduction could hardly be louder a wake-up call. The ways we organize human life on Earth is extrinsically infeasible—this is what global warming tells us—and intrinsically unstable, collapsing even if left to its own devices—this is the message crumpling financial markets send. How we deal with each other within our species and how we deal with the ecological environment into which we are embedded is obsolete and perilous.

The concept of *Homo sapiens* as a supposedly “rational” self-interested profit-maximizing *Homo economicus* is not suitable as a foundation in today’s world. Even the Kantian *ethical subject* may be too weak in its narrow focus on rationality. This book suggests the adoption of *Homo donans* and *Homo amans*, in the spirit of human nature as *ens amans*,<sup>73</sup> or the giving and the loving human being.<sup>74</sup> And this is not proposed as a starry-eyed option, but as an obligatory path to survival.

New research has been referred to throughout this book that shows how maximizing monetary profit also falls short psychologically. Correlations with indices such as divorce rates and crime rates suggest that *social connectedness* is more important to the overall culture than profit. Having friends, being embedded into social relationships, is at the core of happiness.

Some readers may reject the notion that happiness is important at all. Social stability, and long-term survival of the community is what counts, these readers may contend, with happiness being just the icing on the cake.<sup>75</sup>

Those readers may be in for a happy surprise. Game theorists explain that populations of people who help others (but refuse to help people who cheat) are more stable than populations in which kindness is unconditional or cheating is the norm. Cooperating is the most intelligently selfish strategy people can employ (when they are involved in long-term relationships with others, meet repeatedly, and know that they may depend on each other in the future, a condition that is increasingly prevalent in a context of growing global interdependence). Political scientist Robert Axelrod’s key finding, for instance, is that the *evolutionary tit-for-tat* strategy—also known as *reciprocal altruism*—is remarkably successful and defeats all other strategies, increasing the benefits of cooperation over time and protecting participants from predators (chapter 7). Social psychologist Morton Deutsch stipulates that “cooperation breeds cooperation, while competition breeds competition”—he calls this phenomenon *Deutsch’s crude law of social relations* (chapter 7).

It is insufficient simply to talk about conflict resolution, dispute resolution, negotiation, mediation, or diplomacy. Survival, peace, and happiness for the human family entail more than the absence of conflict and dispute. They

require unprecedented cooperation, locally and globally. The word *unprecedented* is important. I use terms such as “tough universal love,” “firm love,” “ambitious love,” or “big love” for the unprecedented opportunity that the emergence of One World offers. Mathematical cosmologist Brian Swimme calls it “comprehensive compassion.”<sup>76</sup>

The most difficult message of this book is that love is not just a feeling, not some rosy happiness that we can hope will befall us or into which we may stumble, but the opposite. Love, if it is to succeed, is the hardest work of all. It is a set of skills and institutionalized rules. This is valid not just in our immediate personal environments, but our wider social context, including our global institutions. Love that succeeds is like lightning or sunshine illuminating a dark sky, not in an accidental way, but in a systematic and sophisticated way. This illumination is what humankind sorely needs.

The world needs more light because it is at a critical point. Almost everybody is touched by one or more of our current crises in their personal lives. Michio Kaku maps out the humankind’s current state of affairs against the backdrop of the history of the entire universe and concludes that humankind may have only one hundred years (perhaps fewer) left to avoid the abyss.<sup>77</sup> In other words, in about one hundred years’ time, humankind may have died out, erased by nuclear accidents, terrorism, climate change, a super virus, or any combination of these disasters.

Clearly, as United Nations Secretary General Ban Ki-Moon formulated it, we need new global leadership. But where shall it come from? No doubt, the entire world community is called upon. Not just the old and new elites, but also the so-called masses, those who typically have no voice are called upon. Humankind’s shared task is no less than creating a new humanity, a new human culture, a new way of treating one another and our environment, with new institutions, at all levels, globally and locally. As Swimme explains, we need “to reinvent ourselves, at the species level, in a way that enables us to live with mutually enhancing relationships. Mutually enhancing relationships—not just with humans but with all beings—will support our activities in actually enhancing the world. At the present time, our interactions degrade everything.”<sup>78</sup> The growing reality and sense of One World requires a new definition of Realpolitik if its potential shall be fulfilled. “In an interdependent world of limited resources, cooperation among equals is the only recipe for survival. Domination, the very approach that brought ‘victory’ in the past, ensures collective failure today. Interdependence is the ultimate deterrent. In an interdependent world, security is no longer attainable through ‘keeping enemies out,’ or dominating them, but only through ‘keeping a fragmented world together.’”<sup>79</sup>

This is not empty rhetoric. Reaching these goals is obligatory for humankind if it wishes to avoid the abyss. As a guideline for building such new

practices and institutions for a new world, we need a new concept of love, a tough love, a powerful and firm love, enlightened and enlightening love. We need to build institutions, locally and globally, that express, implement, and protect this firm love. We need to integrate *liberté* and *égalité* with *fraternité*, with loving *cooperation*, *cohesion*, and *collaboration*. We must humanize globalization with co-egalization.

One way to define this new concept of love is to look at humiliation. Whenever we meet acts and institutions that entail humiliation, we face a distortion of the right kind of love<sup>80</sup> and this can translate directly into immediate danger for human survival. Former world president of the International Association of Art, Bernard Hoffert, wrote to me in 2006:

Considering violence and oppression from the broader perspective of humiliation opens a paradigm through which most aspects of culture can be viewed. The range of content brings an extraordinarily diverse group of disciplines together exploring the dimensions of this paradigm. One of the strengths of the research is that it is linked by concept rather than discipline and can therefore address knowledge which intersects laterally rather than defining it within the confines of a specific disciplinary context.<sup>81</sup>

This is not a self-help book for people who want to achieve instant happiness by closing their eyes in an unhappy world. This book does not help anyone get ahead of the misery of the rest. Nobody learns how to make the best of it. This book is much more ambitious and ambition sometimes requires unhappiness. Naïve happiness is as blind, feeble, and unhelpful as gloomy unhappiness. Blissful ignorance is not only ridiculous, it is dangerous. In the planet's present state, blissful ignorance could even be lethal. Humankind has lived for too long in "collective delusion and superstition" (namely, the delusion that maximizing profit in never ending spirals is both smart and feasible in a context of homeostasis)—this is the unflattering diagnosis of ethicist Friedhelm Hengsbach,<sup>82</sup> a diagnosis that also resonates with the 2009 papal encyclical that, like this book, warns that love has to inform the management of human affairs.<sup>83</sup>

### **A Last Visit to the People We Met Earlier**

As you remember from earlier chapters, Eve had been kept in timid subservience not least by feelings of guilt. For a long time, she believed Adam's complaint that she ought to be more docile. Their conflicts were based on solipsistic misperceptions of the other, due to each of them looping in only one side of Muneo Yoshikawa's double swing. Their conflict continued because of their immature and self-defeating conflict-solving strategies. Both also suffered from a high degree of normative confusion. In a haphazard manner,



they had jumbled together the contradictory normative frames of ranked worthiness and equal dignity, helplessly oscillating between the contradictory emotional scripts that are related to those normative universes.

Their therapist reformulated their definitions and strategies of love. Indeed, in traditional normative contexts of ranked honor, a woman is expected to efface herself. However, times have changed and subservience no longer represents the same kind of virtue, at least not in cultural contexts influenced by the human rights message. Eve is now entitled to develop a more comprehensive and expansive personal space—not arrogantly attacking Adam in retaliation, but applying a spirit of firm and respectful humility. Adam, on the other hand, is no longer required to feel ashamed and guilty for not succeeding in keeping his wife meek and lowly—and he no longer needs to bypass shame at his failure and cover it up with violence. He is entitled to feel proud to be a male who supports a strong woman at his side. One day, he may even come to feel guilty and apologize to his wife for not having grasped this insight earlier. An exchange of mutual respect for equal dignity, in a spirit of shared humility, may lead to a new and nourishing relationship between Eve and Adam.

Today, Eve and Adam no longer wish to participate in a world of supposedly higher and lesser beings (with Adam at the top and Eve at the bottom). Now, they attempt to treat each other as worthy of equal dignity. However, it is a long learning process for Eve and Adam. It is like mastering a totally new language. All their hypotheses about what works and what does not work have to be redefined. Time and again they fall back. However, they do not give up.

Eve and Adam's therapist began by drawing on the wide array of tools available to help regulate negative emotions. One such strategy is, for instance, the glass is half full approach. Lamenting over whatever is missing or whatever is yet unaccomplished only drains energy. Lamenting makes it more difficult to conceptualize what is missing as a challenge, as a next step, to be approached with enthusiasm, high motivation, and courage in a joint effort. Eve and Adam had to go beyond wallowing in pain and filling their lives with complaints about their misfortune—they had to envisage with excitement the experiences of growth that lie ahead of them. It has been shown that coping and resilience are associated with positive emotions even under chronic stress.<sup>84</sup> For Eve and Adam, panicky action, fueled by pain, had to make way for calm reflection and firm resolve in an atmosphere of hope and courage.

Healthy identity in unity and pendulation is interdependent—neither independent and isolated, nor engulfed, and both parties in a relationship must avoid going too far, neither walking over the other nor allowing the other to walk over them. Adam had walked over Eve and Eve had allowed him to do so. In therapy, both now learn to understand that when all players in a conflict

exhibit respect, warmth, and calm confidence rather than frantic righteousness, conflict can be framed benignly. In the beginning, Eve and Adam threw monologues at each other and tried to prove to the therapist that the other was evil. Slowly, they now begin to listen to each other. They try to grasp the other's feelings and thoughts. They learn to use both sides of the pendulation that Yoshikawa describes. Both emerge mutually enriched from this learning.

How are Paul and Laila, and Mona and Dan faring? Paul lives decent love. Paul lives the decency Avishai Margalit calls for—he is not just a seedling of a human being, he is the adult plant. He displays the psychological maturity that humankind needs to grow up and live in dignity. He is a Mandela and a Gandhi. He is a Paul Rusesabagina. He lives the Lévinasian interpretation of human rights.

For Paul, life is a river and he has learned to swim rather than to cling (chapter 2). He does not look for imaginary fixed ground where there is none. He takes Otto Neurath's ship metaphor seriously and fills with true life the epistemological orientation of the circular thinking of the reflective equilibrium (Introduction).

Laila, in contrast, agrees with the theorists of the past who preferred to build their arguments from the ground up, placing each layer of logic firmly on the previous foundation. They were committed, to use the ship metaphor, to building their ships on ground. They could not conceive of building their ships at sea as do modern practitioners of the reflective equilibrium. Maintaining and nurturing a reflective equilibrium, therefore, can be described as a humble method of reasoning that avoids the hubris of trying to do the impossible or call for the impossible to be possible—an approach fitting for the humble dismantling of hierarchies of submission/domination that human rights stand for.

Paul always moves; he is in flux. He almost always connects—with the world, with other people, with himself; he disconnects only if it is absolutely necessary. Laila does the opposite. She is disconnected by default and only stretches out her hand under certain conditions, conditions that are defined by what she perceives as justice. As to anthropologist Alan Page Fiske's four elementary and universal forms of social relations (communal sharing, authority ranking, equality matching, and market pricing, chapter 8), Laila is wedded to the latter three and continuously calculates ranking, matching, and pricing: "Did my neighbor show me the respect I deserve as her equal by giving me a gift that matches the cost of the one I gave her on her birthday? If not, should I punish her by ignoring her or should I shame her through giving her an even more costly gift? How can I best send her a message saying that I am not somebody she can just walk over, take advantage of, and treat as a lesser being?" is her never ending *Leitmotiv*.

Money is Laila's religion. She idolizes it. Like a drug addict, she always wants more. She is oblivious of the fact that she is complicit in a culture that feeds systemic unsustainability. People, for Laila, are not people, but players in a complex calculus of rights and duties attached to pricing, matching, and ranking—not hierarchical ranking, but equal ranking, since she believes in human rights—with good players following the rules and bad players violating them. Her task, from her point of view, is to relentlessly guard and protect her personal and familial territory from bad players. Stretching out a hand to another person just like that, without the appropriate calculus, is not only unthinkable for Laila, it is outright stupid. In many ways, she embodies the rational player of game theory, while Paul plays an entirely different game, a love game of generosity. Laila is perpetually stressed and unhappy, feeling victimized by actual and imagined past, present and future onslaughts emanating from her social environment. Paul is always relaxed and happy, because he does not make his psychological balance and personal happiness dependent on the world outside of himself.

Most of the time, Laila lives for to-do lists; Paul lives to express his humanity. He does not treat others or himself as a means, but as an end, respecting Immanuel Kant's categorical imperative.<sup>85</sup> Paul is selfless, even when he leads.<sup>86</sup> He adheres to Martin Buber's I-Thou framing of human relationships, of mutuality and equality in dignity, where a sense of fulfillment is increased for all involved who resist the I-It dynamic. He has studied Muneo Yoshikawa's double swing model for how individuals, cultures, and intercultural concepts can blend in constructively.

Paul has read philosopher Plotinus (204–270 C.E.), who warns not to forget our soul's origin in the realm of the One, and he has studied Rudolf Otto (1869–1937) and his notion of the mysterium as the core of all religious thought.

Eve, although she is progressing toward decent love, still often misinvests her ability to be humble in self-humiliation. But she shares Paul's capacity for giving and reaching out. She, too, is always in flux and tries to connect, albeit still sometimes in a top-down manner: then Adam is her master, as are all men. The traditional honor frame has taught her to reach beyond herself, and she can, indeed, sometimes be a full human being, not just a seedling. But she still tends to forget the normative frame of human rights that allows her to connect with men as equals.

Laila is as far away from becoming a mature human plant as Adam used to be. Adam initially was a man of an eye for an eye, a man of rights and duties. This was justice to him and justice was more important than generosity or love. Adam did not live to express his humanity; he lived to solve problems, the problems of justice within a frame of honor. He did not connect with

other people except as tokens of honor and is only slowly emerging from this script. Laila, for her part, even though she has learned to leave behind the ideals of honor, is still stuck with treating people as cogwheels in big machines of oughts and shoulds.

Mona, the brilliant medical student, is caught in cowardice. She allows her creative and intellectual talents to be crushed by her lack of courage to regard herself as equal. She allows Dan's inability to tolerate her intellectual superiority to stultify her growth. She deprives herself and the world of the fruits of her creative potential. She stays a seedling. She does not grow to be a plant as long as she remains chained to a bygone interpretation of femininity as subservient recipient of a spouse's recognition. Sometimes she cries and sometimes she rages and calls for justice, defining herself as Dan's victim. She clings to victimhood to avoid facing her lack of courage. She is caught in her victim role and stuck in fighting against old structures rather than working for a different reality. This causes her to be trapped in those old structures, even while she rages against them.

What can we learn from Paul, from Paul Rusesabagina, from Nelson Mandela, from Desmond Tutu, and from Mahatma Gandhi? What can we learn from Shirin Ebadi, the Iranian Nobel Peace Prize winner of 2003?<sup>87</sup> What can we learn from Mary Robinson, former president of Ireland, and thereafter United Nations High Commissioner for Human Rights, now Director of Ethical Globalization Initiative and professor at the Ethical Globalization Initiative?<sup>88</sup> What can we learn from all the courageous women entering center stage now?<sup>89</sup>

What can we learn from Linda M. Hartling, the director of the Human Dignity and Humiliation Studies network, and from Jean Baker Miller and Donald C. Klein? Their lives are beacons of dignity. The members of the HumanDHS network, many of whom I named in the Acknowledgments, form the seed for an alternative global community, a community that believes in communal sharing rather than profit maximization as core provider of meaning and guarantor for quality of life and survival of humankind on their home planet.

This book is written to give tribute to Jean Baker Miller and Donald C. Klein. How can we honor them and create the alternative arrangements that Jean Baker Miller calls for? Today, the United Nations' agencies occupy the highest level of superordinate institutions. Though currently only a "club of jealous nations," the UN does perhaps represent an embryonic seed that may mature into stable good governance at the highest global level, governance that has the common interest of the global—not national—citizen at heart?<sup>90</sup> Or should a world government be created independently of the UN? The Pope's recent encyclical has caused heated discussions, since many

read it as a call for a One-World Government and New World Order when he writes:

To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world political authority.<sup>91</sup>

Others protest and point to paragraph 41 of the encyclical, where the Pope differentiates his concept of a world political authority from that of a one-world government by saying “We must promote a dispersed political authority.”

Clearly, the problem of false choices, so well highlighted by Jean Baker Miller, is wreaking havoc again. The choice is not between a world dictatorship on one side or a jealously fragmented world on the other side, but a world of unity in diversity, implemented through the subsidiarity principle. Since states are hesitant to lose sovereignty—the well-known human weakness of loss aversion—the necessary unifying process meets strong resistance whenever institution building is seriously considered. The discourse on how to best build good world governance and institutions is always in danger of dying, in need of revival. Yet increasingly more people step up to the challenge. Historian and founder of the Center for Global Community and World Law, Joseph P. Baratta, for instance, has recently taken up this crucial discussion.<sup>92</sup> Worldwide, new discourses emerge.<sup>93</sup> A global *culture of solidarity* is being advocated—Howard Richards, scholar of peace and global studies and philosophy, for example, offers a list of alternative names, such as a culture of solidarity, solidarity economy, *love ethic*, *servant leadership*, *production for use*, *de-alienation*, *mobilizing resources to meet needs*, *a higher form of pragmatism*, or *economic democracy*.<sup>94</sup> Alternative societal models are available—Scandinavia and Costa Rica are only two examples. Or, “Living Well” is an indigenous social system that focuses on reciprocity between people and Earth.<sup>95</sup> Indeed, indigenous people can teach the world.<sup>96</sup>

Albert Einstein is credited with saying: “We can’t solve problems by using the same kind of thinking we used when we created them.” Today, two areas call for novel solutions: that of our economic institutions and that of the classical nation-state. Both models, as they are now, are adapted to the past, not fit for the interconnectedness of One World, and not helpful for the creation of a socially and ecologically sustainable future.

Let us end this book with the deep reflections from Donald C. Klein that were already presented in the Introduction. He always spoke about awe and wonderment. As humans, he said, we have the ability to live in awe and wonderment, not just when we see a beautiful sunset or the majesty of the ocean,

but always. We can live in a state of constant awe and wonderment. We can do that, Don explained, by leaving behind the psychology of projection. The psychology of projection is like a scrim, a transparent stage curtain, where you believe that what you see is reality only as long as the light shines on it in a certain way. However, it is not reality. It is a projection. In order to live in awe and wonderment, we have to look through this scrim and let go of all the details that appear on it, in which we are so caught up. When we do that, we can see the beautiful sunset, the majestic ocean always. In everything.

It is a wholesome and necessary thing for us to turn again to the Earth and in the contemplation of her beauties to know of wonder and humility.

—Rachel Carson, 1907–1964

Unarmed truth and unconditional love will have the final word in reality.

—Martin Luther King, 1929–1968

My country is the world, and my religion is to do good.

—Thomas Paine, 1737–1809

The reasonable man adapts himself to the conditions that surround him. . . The unreasonable man adapts surrounding conditions to himself. . . All progress depends on the unreasonable man.

—George Bernard Shaw, 1856–1950

## **AFTERWORD BY LINDA M. HARTLING**

Afterword in Honor of Jean Baker Miller and Donald C. Klein

If we are very lucky, we may have the privilege of working with one world-class leader in a lifetime. I have been more than lucky. I have worked with three: Jean Baker Miller, MD, Donald C. Klein, PhD, and Evelin Lindner, MD, PhD, PhD. These three scholars dedicated their lives to creating a better world. Sadly, Jean Baker Miller and Don Klein died in 2006 and 2007, respectively, but the spirit of their work lives on in this new publication by Evelin Lindner. In many ways, this book is a celebration of all three!

Jean Baker Miller was an internationally renowned psychiatrist, teacher, and activist who wrote the bestselling classic, *Toward a New Psychology of Women* (1976/1986), a groundbreaking text that continues to inspire readers today.<sup>1</sup> Her book traveled far beyond the field of psychology, influencing courses in medicine, education, organizational management, political activism, and even international relations and being translated into more than 20 languages. As the associate director of the Jean Baker Miller Training Institute at Wellesley College, I was the “relational bridge” between Jean and Evelin Lindner.

When you read Evelin’s words, you will hear Jean’s voice. Both Jean and Evelin recognized the healing power of authentic connection to prevent and repair profound relational violations such as humiliation. In her recent book, *Conflict and Emotion* (2009), Evelin advanced Jean’s notion of “waging good conflict,” emphasizing that we must learn to conduct conflict constructively, in ways that lead to positive change and growth. Furthermore, like Jean, Evelin calls for a complete restructuring of social and institutional relationships toward systems that uphold the dignity of all people.

While Jean inspired Evelin from afar, Don Klein jumped into the fire with her. At 80 years of age, Don participated in the founding of Evelin's *Human Dignity and Humiliation Studies (HumanDHS)* network by attending its first international meeting in Paris (2003). Don was a legendary leader in the field of community psychology. In 1991, he edited a special edition of the *Journal of Primary Prevention* that examined the many ways humiliation disrupts and damages lives, which was largely overlooked in the literature. After guiding me through my doctoral research developing the first scale to assess humiliation, Don introduced me to Evelin who invited both of us to collaborate on the formation of HumanDHS.

In his later years, Don challenged psychology's tradition of viewing human behavior through the lens of a glass half empty. He proposed a strength-based approach he called appreciative psychology, which emphasized understanding and curiosity—in his words, “awe and wonderment”—about human experience, even when one doesn't like what one sees. Ultimately, he offered “appreciative being and practice” as an antidote to humiliation.<sup>2</sup> Readers will find his appreciative presence woven into the words of this book.

Beyond the integral ways Jean and Don live on through this book, there is more. Jean, Don, and Evelin shared professional practices that are the heart and soul of their scholarship. First, Jean, Don, and Evelin “walked the talk” of their work by “listening others into voice.” They fully realized the truth of Virginia Woolf's words when she said, “Masterpieces are not single solitary births; they are the outcome of many years of thinking in common, of thinking by a body of people, so that the experience of the mass is behind the single voice.”<sup>3</sup>

Today, Evelin has designed her life as a global nomad—an intercultural voyager—in order to accurately present the diversity of human experience by connecting directly with the people who experience it firsthand. This book is informed by the diverse voices, stories, and wisdom of hundreds, perhaps thousands, of individuals and communities from around the world.

Second, Jean, Don, and Evelin were “visionary-pragmatists.”<sup>4</sup> They did not offer a rosy view of the world, nor did they succumb to cynicism. Each of them brought to life a vision of possibility while realistically addressing the inevitable obstacles that impede efforts to create positive change.

Finally, Jean, Don, and Evelin adamantly resisted being idolized or placed on a pedestal. To borrow a popular phrase, they practiced the audacity of humility. Make no mistake, their humility was not a charming or charitable form of modesty. Their humility stemmed from knowing this truth: we must learn from each other and become the leaders we wish to see in the world.

We are at a pivotal time in the history of human relations! We need the full participation of all people to address the social, economic, and environmental



crises we are facing today. This book reminds us we can't afford "to be blind to our blindness" about humiliation or gender, *and* we can't afford to take arrogant action. If men and women are going to grow beyond the forced and false choices of the past, we must adopt humility as a relational necessity for healing and strengthening our connections with each other. If men and women are going to transform pernicious institutions, we must promote humility as an organizational necessity for bridging differences. Most of all, if men and women are going to create a sustainable future for the world's children, we must cultivate humility as an urgent international necessity. This book calls us to forge a heroic, yet humble path forward, celebrating and enlarging men and women's potential and capacity to work together for a better world.

Linda M. Hartling, PhD  
Director, Human Dignity and Humiliation Studies  
Research Scientist, Jean Baker Miller Training Institute  
Wellesley Centers for Women, Wellesley College, Wellesley, Massachusetts



***NOTES***



## ***BIBLIOGRAPHY***

- Abu-Odeh, L. "Crimes of Honor and the Construction of Gender in Arab Society." In *Women and Sexuality in Muslim Society*, edited by Pinar Ilkharacan, 363–80. Istanbul: Women for Women's Human Rights, 2000.
- Abusharaf, R. M., ed. *Female Circumcision: Multicultural Perspectives*. Philadelphia: University of Pennsylvania Press, 2006.
- Ackelsberg, M. "Introduction: Contributions of Women Political Scientists to a More Just World." 1 *Politics and Gender*, Special Section "Critical Perspectives on Gender and Politics," no. 2 (2005): 320–26.
- Addis, E., V. E. Russo, and L. Sebesta, eds., *Women Soldiers: Images and Realities*. New York: St. Martin's Press, 1994.
- Adorno, T. W. *Minima Moralia*. Frankfurt/Main, Germany: Suhrkamp, 1951.
- Al-Khayyat, S. *Honour and Shame: Women in Modern Iraq*. London: Saqi, 1990.
- Allen, P. G. *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*. Boston, MA: Beacon Press, 1992.
- Amadiume, I. *Male Daughters, Female Husbands: Gender and Sex in an African Society*. London: Zed Books, 1987.
- Amato, P. "The Impact of Family Formation Change on the Cognitive, Social, and Emotional Well-Being of the Next Generation." *The Future of Children* 15, no. 2 (2005): 75–96.
- Anderson, B. J. *Doing the Dirty Work: The Global Politics of Domestic Labour*. London: Zed Books, 2000.
- Anderson, B. *Imagined Communities*. London: Verso, 1983.
- Anderson, C. *Free International Edition: The Past and Future of a Radical Price*. London: Hyperion, 2009.
- Anderson, C. A., N. L. Carnagey, and J. Eubanks. "Exposure to Violent Media: The Effects of Songs With Violent Lyrics on Aggressive Thoughts and Feelings." *Journal of Personality and Social Psychology* 84, no. 5 (May 2003): 960–71, [psycnet.apa.org/journals/psp/84/5/960](http://psycnet.apa.org/journals/psp/84/5/960).

- Ansart, P. *La gestion des passions politiques*. Lausanne, Switzerland: L'Age d'Homme, 1983.
- Aradau, C. "The Perverse Politics of Four-Letter Words: Risk and Pity in the Securitisation of Human Trafficking." *Millennium—Journal of International Studies* 33, no. 2 (2004): 251–77.
- Aristotle *The Nicomachean Ethics*. Oxford: Oxford University Press, 1980.
- Armstrong, J. "Indigenous Knowledge and Gift Giving." In *Women and the Gift Economy: A Radically Different Worldview Is Possible*, edited by Genevieve Vaughan, 41–49. Toronto: Innana. [www.gift-economy.com/womenand.html](http://www.gift-economy.com/womenand.html) (accessed July 5, 2007).
- Aronson, A., and M. S. Kimmel, eds., *Men and Masculinities: A Social, Cultural, and Historical Encyclopedia*. Santa Barbara, CA: ABC-CLIO, 2004.
- Ås, B., ed. *On Female Culture: An Attempt to Formulate a Theory of Women's Solidarity and Action*. Oslo, Norway: Department of Psychology, University of Oslo, 1974.
- Averill, J. R. "The Emotions: An Integrative Approach." In *Handbook of Personality Psychology*, edited by Robert Hogan, John Johnson, and Stephen Briggs, 513–43. San Diego, CA: Academic Press, 1997.
- Axelrod, R. *The Evolution of Cooperation*. London: Penguin Books, 1990.
- Azar, B. "How Mimicry Begat Culture: Researchers From Varied Disciplines Look to Mirror Neurons to Explain Many Aspects of Human Evolution." *APA Monitor* 36, no. 9 (2005): 54. [www.apa.org/monitor/oct05/mimicry.html](http://www.apa.org/monitor/oct05/mimicry.html) (accessed October 9, 2005).
- Badiou, A. *Ethics: An Essay on the Understanding of Evil*. London: Verso, 2001.
- Bainham, A., ed. *The International Survey of Family Law 1996*. The Hague, The Netherlands: Kluwer, 1998.
- Bal, M. *Lethal Love: Feminist Literary Readings of Biblical Love Stories*. Bloomington: Indiana University Press, 1987.
- Banks, A., and J. V. Jordan. "The Human Brain: Hardwired for Connections." *Research and Action Report* 28, no. 2 (Spring/Summer 2007): 8–

11. [www.wcwonline.org/joomla/index.php?option=com\\_content&task=view&id=1358&itemid=198](http://www.wcwonline.org/joomla/index.php?option=com_content&task=view&id=1358&itemid=198) (accessed July 20, 2007).
- Baratta, J. P. *The Politics of World Federation Volume 1. The United Nations, U.N. Reform, Atomic Control, Volume 2. From World Federalism to Global Governance*. Westport, CT: Greenwood/Praeger, 2004.
- Bartky, S. L. "Foucault, Feminism and the Modernization of Patriarchal Power." In *Feminism and Foucault: Reflections on Resistance*, edited by Irene Diamond and Lee Quinby, 61–86. Boston, MA: Northeastern University Press, 1988.
- Bartky, S. L. *"Sympathy and Solidarity" and Other Essays*. Lanham, MD: Rowman and Littlefield, 2002.
- Batmanghelidjh, C. *Shattered Lives: Children Who Live With Courage and Dignity*. London: Jessica Kingsley, 2006.
- Battle, M. J. *Reconciliation. The Ubuntu Theology of Desmond Tutu*. Cleveland, OH: Pilgrim Press, 1997.
- Bauman, Z. *Towards a Critical Sociology: An Essay on Commonsense and Emancipation*. London: Routledge, 1976.
- Baureithel, U. "Baby-Bataillone: Demografisches Aufmarschgebiet: Von Müttern, Kinderlosen und der 'Schuld' der Emanzipation." *PROKLA—Zeitschrift für kritische Sozialwissenschaft* 37/146, no. 1 (2007): 25–37, [www.prokla.de](http://www.prokla.de).
- Bauwens, M. *The Political Economy of Peer Production*. Kaiserslautern, Germany: Project Oekonux, [en.wiki.oekonux.org/Oekonux/TranslationProjects/BauwensPoliticalEconomy#id2](http://en.wiki.oekonux.org/Oekonux/TranslationProjects/BauwensPoliticalEconomy#id2), 2008.
- Beah, I. *A Long Way Gone: Memoirs of a Boy Soldier*. New York: Farrar, Straus and Giroux, 2007.
- Beck, U., and E. Beck-Gernsheim. *Das ganz normale Chaos der Liebe*. Frankfurt/Main, Germany: Suhrkamp, 1990.
- Benoliel, B. *Public Humiliation As a Mitigator in Criminal Sentencing*. Minneapolis, MN: Walden University, doctoral diss., 2006.
- Benso, S. *The Face of Things: A Different Side of Ethics*. Albany: State University of New York Press, 2000.

- Bentall, R. P. *Doctoring the Mind: Why Psychiatric Treatments Fail*. London: Allan Lane, 2009.
- Berlin, I. "The Bent Twig: On the Rise of Nationalism." In *The Crooked Timber of Humanity: Chapters in the History of Ideas*, edited by Henry Hardy, 238-61. London: Fontana Press, 1991.
- Berman, M. *Wandering God*. Albany: State University of New York Press, 2000.
- Berne, E. *What Do You Say After You Say Hello?* New York: Bantam, 1972.
- Beste, R., K. Brinkbäumer, M. Ertel, R. Falksohn, and H.-J. Schlamp. "Das gewünschte Mittelmaß." *Der Spiegel* 30 (2009): 92-94, [wissen.spiegel.de/wissen/dokument/dokument.html?id=66133672&top=SPIEGEL](http://wissen.spiegel.de/wissen/dokument/dokument.html?id=66133672&top=SPIEGEL).
- Betts, R. K., ed. *Conflict After the Cold War: Arguments on Causes of War and Peace*. Updated 2nd ed. New York: Pearson, 2005.
- Bichsel, T. *Catherine von Wattenwyl: Amazone, Pfarrfrau und Spionin*. Oberhofen am Thunersee, Switzerland: Zytglogge, 2004.
- Bird, A. "Perceptions of Epigenetics." *Nature* 447 (2007): 396-98.
- Birger, M., M. Swartz, D. Cohen, Y. Alesh, C. Grishpan, and M. Kotelr. "Aggression: The Testosterone-Serotonin Link." *The Israel Medical Association Journal* 5 (2003): 653-58. [www.ima.org.il/imaj/ar03sep-12.pdf](http://www.ima.org.il/imaj/ar03sep-12.pdf).
- Birrell, P. J. "An Ethic of Possibility: Relationship, Risk, and Presence." *Ethics and Behavior* 16, no. 2 (2007): 95-115.
- Boulding, E. *New Understandings of Citizenship: Path to a Peaceful Future*. In *Hope in a Dark Time*, edited by David Krieger, 119-32. Santa Barbara, CA: Capra Press, 2003. See excerpts on [www.strongun.org/eboulding.htm](http://www.strongun.org/eboulding.htm).
- Boulding, E. *One Small Plot of Heaven: Reflections on Family Life by a Quaker Sociologist*. Philadelphia: Pendle Hill Press, 1989.
- Bowen, M. *Censoring Science: Inside the Political Attack on Dr. James Hansen and the Truth of Global Warming*. New York: Dutton, 2007.



- Bower, J. L. "Solve the Succession Crisis by Growing Inside-Outside Leaders." *Harvard Business Review* 85, no. 11 (November 2007): 91–96.
- Bradshaw, J. E. *Healing the Shame That Binds You*. Expanded and updated ed. Deerfield Beach, FL: Health Communications, 2005.
- Braithwaite, J. *Restorative Justice and Responsive Regulation*. Oxford: Oxford University Press, 2002.
- Breines, I., R. W. Connell, and I. Eide, eds., *Males Roles, Masculinities and Violence: A Culture of Peace Perspective* Paris: UNESCO, 2000.
- Broadbridge, A., and J. Hearn. "Women in Management: Perspectives From the European Academy of Management." *Women in Management Review* 21, no. 2 (2006): 93–98.
- Brock-Utne, B. *Educating for Peace: A Feminist Perspective*. New York: Pergamon Press, 1985.
- Brod, H. "Pornography and the Alienation of Male Sexuality." In *Gender Violence: Interdisciplinary Perspectives*, edited by Laura L. O'Toole and Jessica R. Schiffman, 454–66. New York: New York University Press, 1997.
- Broughton, P. D. *Ahead of the Curve: Two Years at Harvard Business School*. New York: Penguin Press, 2008.
- Brown, D. *The Da Vinci Code: A Novel*. New York: Doubleday, 2003.
- Brown, E. H. *Web of Debt: The Shocking Truth About Our Money System and How We Can Break Free*. 3rd rev. ed. Baton Rouge, LA: Third Millennium Press, 2008.
- Brown, N. O. *Love's Body*. New York: Random House, 1966.
- Brown, S. L., and B. P. Lewis. "Relational Dominance and Mate-Selection Criteria: Evidence That Males Attend to Female Dominance." *Evolution and Human Behavior* 25, no. 6 (2005): 406–15.
- Bryson, V. *Feminist Political Theory: An Introduction*. Basingstoke, UK: Palgrave Macmillan, 2003.
- Buber, M. *Ich und Du*. Leipzig, Germany: Insel, 1923.

- Buckingham, D., and S. Bragg. *Young People, Sex and the Media: The Facts of Life?* Basingstoke, UK: Palgrave Macmillan, 2003.
- Buiatti, M., and M. Buiatti. "Chance Vs. Necessity in Living Systems: A False Antinomy." *Rivista di Biologia* 101, no. 1 (January–April 2008): 29–66, [www.ncbi.nlm.nih.gov/pubmed/18600630](http://www.ncbi.nlm.nih.gov/pubmed/18600630).
- Bushman, B. J., and R. F. Baumeister. "Threatened Egotism, Narcissism, Self-Esteem, and Direct and Displaced Aggression: Does Self-Love or Self-Hate Lead to Violence?" *Journal of Personality and Social Psychology* 75 (1998): 219–29.
- Campbell, J. *The Hero With the Thousand Faces*. New York: Bollingen, 1949.
- Carasso, A., and C. E. Steuerle. "The Hefty Penalty on Marriage Facing Many Households With Children." *The Future of Children* 15, no. 2 (2005): 157–75. [www.futureofchildren.org/usr\\_doc/09\\_FOC\\_15-2\\_fall05\\_Carasso-Steuerle.pdf](http://www.futureofchildren.org/usr_doc/09_FOC_15-2_fall05_Carasso-Steuerle.pdf).
- Carneiro, R. L. "The Circumscription Theory: Challenge and Response." *American Behavioral Scientist* 31, no. 4 (1988): 497–511.
- Carr, A. Z. "Is Business Bluffing Ethical?" *Harvard Business Review* 46 (January–February 1968): 143–53.
- Carreiras, H. *Gender and the Military: Women in the Armed Forces of Western Democracies*. London: Routledge, 2006.
- Carroll, J. S., and W. J. Doherty. "Evaluating the Effectiveness of Premarital Prevention Programs: A Meta-Analytic Review of Outcome Research." *Family Relations* 52, no. 2 (2003): 105–18.
- Censer, J. R., and L. Hunt. *Liberty, Equality, Fraternity: Exploring the French Revolution*. University Park: Pennsylvania State University Press, 2001.
- Chang, H.-J. *Bad Samaritans: Rich Nations, Poor Policies, and the Threat to the Developing World*. London: Random House, 2007.
- Charny, I. W. "A Personality Disorder of Excessive Power Strivings." *Israel Journal of Psychiatry* 34, no. 1 (1997): 3–17.
- Chen, C. *Chinese Children's Humiliation at School*. Minneapolis: University of Minnesota, doctoral diss., 2004.

- Cherlin, A. J. *The Marriage-Go-Round: The State of Marriage and the Family in America Today*. New York: Knopf, 2009.
- Christie, D. J. "What Is Peace Psychology the Psychology of?" *Journal of Social Issues* 62, no. 1 (2006): 1–17.  
[www3.interscience.wiley.com/journal/118601535/abstract](http://www3.interscience.wiley.com/journal/118601535/abstract).
- Christoffersen, M. N. "Growing Up With Dad: A Comparison of Children Aged 3-5 Years Old Living With Their Mothers or Their Fathers." *Childhood* 5, no. 1 (1998): 41–54.
- Chodorow, N. *The Reproduction of Mothering: Psychoanalysis and the Sociology of Gender*. Berkeley: University of California Press, 1978.
- Chua, A. *Day of Empire: How Hyperpowers Rise to Global Dominance—and Why They Fall*. New York: Doubleday, 2008.
- Clare, A. *On Men: Masculinity in Crisis*. London: Chatto and Windus, 2000.
- Clor, H. M. *On Moderation: Defending an Ancient Virtue in a Modern World*. Waco, TX: Baylor University Press, 2009.
- Coates, J. M., and J. Herbert. "Endogenous Steroids and Financial Risk-Taking on a London Trading Floor." *Proceedings of the National Academy of Sciences* 105, no. 16 (2008): 6167–72. [www.pnas.org/content/105/16/6167.full.pdf+html](http://www.pnas.org/content/105/16/6167.full.pdf+html).
- Cockburn, C. *From Where We Stand: War, Women's Activism and Feminist Analysis*. London: Zed Books, 2007.
- Coleman, P. T. "Power and Conflict." In *The Handbook of Conflict Resolution: Theory and Practice*, edited by Morton Deutsch and Peter T. Coleman, 108–30. San Francisco, CA: Jossey-Bass, 2000.
- Coleman, P. T., J. S. Goldman, and K. Kugler. "Emotional Intractability: Gender, Anger, Aggression and Rumination in Conflict." *International Journal of Conflict Management* 20, no. 2 (2009): 113–31.  
[www.alignmentstrategiesgroup.com/.../Coleman,%20Goldman,%20Kugler-%20Emotional%20Intractability%20Article.pdf](http://www.alignmentstrategiesgroup.com/.../Coleman,%20Goldman,%20Kugler-%20Emotional%20Intractability%20Article.pdf).
- Collier, P., and D. Horowitz, eds., *Second Thoughts: Former Radicals Look Back at the Sixties*. Lanham, MD: Madison, 1989.
- Collins, A. "State-Induced Security Dilemma Maintaining the Tragedy." *Cooperation and Conflict* 39, no. 1 (2004): 27–44.

- Collins, J. "Level 5 Leadership: The Triumph of Humility and Fierce Resolve." *Harvard Business Review* (January 2001): 68–76.
- Collins, P. H. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. 2nd ed. New York: Routledge, 2000.
- Coltrane, S., and R. Collins. *Sociology of Marriage and Family: Gender, Love and Property*. 5th rev. ed. Belmont, CA: Wadsworth/Thomson Learning, 2001.
- Connell, R. W. *Arms and the Man: Using the New Research on Masculinity to Understand Violence and Promote Peace in the Contemporary World*. Paper presented at the expert group meeting on "Male Roles and Masculinities in the Perspective of a Culture of Peace," Oslo, Norway, September 24–28, 1997.
- Cooke, M., and A. Woollacott, eds., *Gendering War Talk*. Princeton, NJ: Princeton University Press, 1993.
- Coontz, S. *Marriage, a History: From Obedience to Intimacy or How Love Conquered Marriage*. New York: Viking, 2005.
- Cooper, M., A. Munich, and S. M. Squier. *Arms and the Woman: War, Gender, and Literary Representation*. Chapel Hill: University of North Carolina Press, 1989.
- Cooperrider, D. L., ed. *Appreciative Inquiry: Rethinking Human Organization Toward a Positive Theory of Change*. Champaign, IL: Stipes, 2000.
- Coser, L. A. *Masters of Sociological Thought: Ideas in Historical and Social Context*. 2nd ed. Fort Worth, TX: Harcourt Brace Jovanovich, 1977.
- Cosgrove, L., S. Krinsky, M. Vijayraghavan, and L. Schneider. "Financial Ties Between DSM-IV Panel Members and the Pharmaceutical Industry." *Psychotherapy and Psychosomatics* 75, no. 3 (2006): 154–60. [www.tufts.edu/~skrimsky/PDF/DSM%20COI.PDF](http://www.tufts.edu/~skrimsky/PDF/DSM%20COI.PDF).
- Crompton, R., and C. Lyonette. "Work-Life 'Balance' in Europe." *Acta Sociologica* 49, no. 4 (2006): 379–93. [asj.sagepub.com/cgi/content/abstract/49/4/379](http://asj.sagepub.com/cgi/content/abstract/49/4/379).
- Cushman, P. *Constructing the Self, Constructing America: A Cultural History of Psychotherapy*. Reading, MA: Addison-Wesley, 1995.
- Darwin, C. *The Descent of Man, and Selection in Relation to Sex*. London: John Murray, 1871.

- Davidson, K., and G. Fennell. "New Intimate Relationship in Later Life." *Ageing International* 27 (2002): 3–10.
- De Beauvoir, S. *Le deuxième sexe*. Paris: Gallimard, 1949.
- De Beauvoir, S. *The Prime of Life*. Cleveland, OH: World. Translated from *La force de l'âge I-II*, Paris: Gallimard, 1960, 1962.
- Decety, J., and W. Ickes, eds., *The Social Neuroscience of Empathy*. Cambridge, MA: MIT Press, 2009.
- Delaney, C. *Investigating Culture: An Experiential Introduction to Anthropology*. Malden, MA: Blackwell, 2004.
- Delaney, C. *The Seed and the Soil: Gender and Cosmology in Turkish Village Society*. Berkeley: University of California Press, 1991.
- Delaney, J., M. J. Lupton, and E. Toth. *The Curse: A Cultural History of Menstruation*. Rev. ed. Urbana: University of Illinois Press, 1988.
- Demas, G. E., L. J. Kriegsfeld, S. Blackshaw, P. Huang, S. C. Gammie, R. J. Nelson, and S. H. Snyder. "Elimination of Aggressive Behavior in Male Mice Lacking Endothelial Nitric Oxide Synthase." *The Journal of Neuroscience* 19, no. RC30 (1999): 1–5. [www.jneurosci.org/cgi/reprint/19/19/RC30](http://www.jneurosci.org/cgi/reprint/19/19/RC30).
- De Rivera, J., R. Kurrien, and N. Olsen. "Emotional Climates, Human Security, and Cultures of Peace ." *Journal of Social Issues* 63, no. 2, June (2007): 255–71.
- Der Spiegel "Nicaragua: Die Sex-Affären der Commandantes! Totgeschwiegen! Weil das sonst dem Gegner helfen könnte!" *Der Spiegel* 31 (July 27, 1998): 128–32.
- De Saint Pol, T. "Norms and Attitudes to Body Fatness: A European Comparison." *Population and Societies—French National Institute for Demographic Studies Newsletter* 455 (April 2009): 1–4. [www.ined.fr/en/resources\\_documentation/publications/pop\\_soc/bdd/publication/1456](http://www.ined.fr/en/resources_documentation/publications/pop_soc/bdd/publication/1456).
- Deutsch, M. *Oppression and Conflict*. Skovde, Sweden: Plenary address given at the annual meetings of the International Society of Justice Research in Skovde, Sweden on June 17, 2002. [www.cpa.ca/epw/epw/Deutsch.pdf](http://www.cpa.ca/epw/epw/Deutsch.pdf) (accessed November 20, 2002).

- Deutsch, M. *The Resolution of Conflict: Constructive and Destructive Processes*. New Haven, CT: Yale University Press, 1973.
- Deviers-Joncour, C. *La putain de la république*. Paris: J'ai lu, 1999.
- Deviers-Joncour, C. *Les amants maudits de la république*. Paris: Pharos Editions, 2005.
- Dewey, J. *Democracy and Education*. New York: Free Press, 1916.
- Diamond, S. A. *Anger, Madness, and the Daimonic: The Psychological Genesis of Violence, Evil, and Creativity*. Albany: State University of New York Press, 1996.
- Diedrich, L. "Wasp Waists and Lotus Feet: The Ties That Bound Women." *Intersections: Gender and Sexuality in Asia and the Pacific* (2009): 9–21.
- Dienel, C., ed. *Abwanderung, Geburtenrückgang und regionale Entwicklung: Ursachen und Folgen des Bevölkerungsrückgangs in Ostdeutschland—Interdisziplinäre und vergleichende Perspektiven*. Wiesbaden, Germany: Vs Verlag, 2005.
- Dodillet, S. *Är Sex Arbete?: Svensk Och Tysk Prostitutionspolitik Sedan 1970-Talet*. Stockholm, Sweden: Vertigo, University of Gothenburg, doctoral diss., 2009.
- Douglas, M. *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*. London: Ark Paperbacks, 1984.
- Dow, E. I. *Approaching Intercultural Communication From the Space Between*. Tokyo, Japan: Seminar given at the 20th Annual Conference of the Society for Intercultural Education, Training, and Research (SIETAR) Japan, June 26, 2005, Rikkyo University.
- Dower, J. W. *Embracing Defeat: Japan in the Wake of World War II*. New York: Norton, 1999.
- Downer, L. *Geisha: The Secret Story of a Vanishing World*. London: Headline, 2000.
- Downey, K. *The Woman Behind the New Deal Signed Edition: The Life of Frances Perkins, FDR's Secretary of Labor and His Moral Conscience*. New York: Nan A. Talese, 2009.

- Ducat, S. J. *The Wimp Factor: Gender Gaps, Holy Wars, and the Politics of Anxious Masculinity*. Boston, MA: Beacon Press, 2004.
- Dudink, S., K. Hagerman, and J. Tosh, eds., *Masculinities in Politics and War: Gendering Modern History*. Manchester, UK: Manchester University Press, 2004.
- Dunbar, R.I.M. "The Social Brain Hypothesis." *Evolutionary Anthropology* 6 (1998): 178–90.
- Dutton, D. G., E. O. Boyanowsky, and M. H. Bond. "Extreme Mass Homicide: From Military Massacre to Genocide." *Aggression and Violent Behavior* 10 (2005): 437–73.
- Dweck, C. S., J. A. Mangels, and C. Good. "Motivational Effects on Attention, Cognition, and Performance." In *Motivation, Emotion, and Cognition: Integrative Perspectives on Intellectual Functioning and Development*, edited by David Y. Dai and Robert J. Sternberg, 41–56. Mahwah, NJ: Erlbaum, 2004.
- Eagly, A. H., M. C. Johannesen-Schmidt, and M. L. van Engen. "Transformational, Transactional, and Laissez-Faire Leadership Styles: A Meta-Analysis Comparing Women and Men." *Psychological Bulletin* 129, no. 4 (2003): 569–91.
- Ebadi, S. *Iran Awakening: From Prison to Peace Price: One Woman's Struggle at the Crossroads of History*. London: Rider, 2006.
- Ebbe, O. N. I., and D. K. Das, eds. *Criminal Abuse of Women and Children: An International Perspective*. London: CRC Press, 2009.
- Eberly, D. *The Rise of Global Civil Society: Building Nations From the Ground Up*. San Francisco, CA: Encounter Books, 2008.
- Eichenberg, R. C. "Gender Differences in Public Attitudes Toward the Use of Force by the United States, 1990-2003." *International Security* 28, no. 1 (2003): 110–41.
- Eisenberger, N. I., and M. D. Lieberman. "Why It Hurts to Be Left Out: The Neurocognitive Overlap Between Physical Pain and Social Pain." In *The Social Outcast: Ostracism, Social Exclusion, Rejection, and Bullying*, edited by Kipling Williams, Joseph P. Forgas, and William von Hippel, 109–27. New York: Psychology Press, 2005.
- Eisler, R. T. *Sacred Pleasure: Sex, Myth, and the Politics of the Body*. San Francisco, CA: HarperCollins, 1995.

- Eisler, R. T. *The Chalice and the Blade: Our History, Our Future*. London: Unwin Hyman, 1987.
- Eisler, R. T. *The Real Wealth of Nations: Creating a Caring Economics*. San Francisco, CA: Berrett-Koehler, 2007.
- Eisler, R. T., D. Loye, and K. Norgaard. *Women, Men, and the Global Quality of Life*. Pacific Grove, CA: The Center for Partnership Studies, [www.partnershipway.org](http://www.partnershipway.org), 1995.
- Elison, J., and S. Harter. "Humiliation: Causes, Correlates, and Consequences." In *The Self-Conscious Emotions: Theory and Research*, edited by Jessica L. Tracy, Richard W. Robins, and June P. Tangney, 310–29. New York: Guilford Press, 2007.
- Elshtain, J. B. *Women and War*. Chicago: University of Chicago Press, 1995.
- El-Zanaty, F., E. M. Hussein, G. A. Shawky, A. A. Way, and S. Kishor. *Egypt Demographic and Health Survey 1995*. Calverton: National Population Council and Macro International Inc., 1996.
- Enloe, C. *Globalization and Militarism: Feminists Make the Link*. Lanham, MD: Rowman and Littlefield, 2007.
- Etzioni, A. *The Common Good*. Cambridge, UK: Polity Press, 2004.
- Etzioni, A. *The New Golden Rule: Community and Morality in a Democratic Society*. New York: Basic Books, 1996.
- Evans, D., and P. Cruse, eds. *Emotion, Evolution, and Rationality*. Oxford: Oxford University Press, 2004.
- Evans, P., F. Hucklebridge, and A. Clow. *Mind, Immunity, and Health: The Science of Psychoneuroimmunology*. London: Free Association Books, 2000.
- Faber, B. D. "Intuitive Ethics: Understanding and Critiquing the Role of Intuition in Ethical Decisions." *Technical Communication Quarterly* 8, no. 2 (Spring 1999): 189–202.
- Fairclough, N. *Discourse and Social Change*. Cambridge, UK: Polity Press, 1992.
- Farell, E., and K. Seipp. *The Road to Peace: A Teaching Guide on Local and Global Transitional Justice*. Minneapolis, MN: The Advocates for Human Rights, 2008.



- Feldman Barrett, L., and P. Salovey, eds., *The Wisdom in Feeling: Psychological Processes in Emotional Intelligence*. New York: Guilford Press, 2002.
- Fernández-Armesto, F. *So You Think You're Human? A Brief History of Humankind*. Oxford: Oxford University Press, 2004.
- Festinger, L. *A Theory of Cognitive Dissonance*. Stanford, CA: Stanford University Press, 1957.
- Fields, A. *Katharine Dexter McCormick: Pioneer for Women's Rights*. Westport, CT: Greenwood/Praeger, 2003.
- Fillion, K. *Lip Service: The Truth About Women's Darker Side in Love, Sex and Friendship*. New York: HarperCollins, 1996.
- Fine-Davis, M., ed. *Fathers and Mothers: Dilemmas of the Work-Life Balance: A Comparative Study in Four European Countries*. Dordrecht, The Netherlands: Kluwer Academic Publishers, 2004.
- Fineman, M. A. *The Myth of Autonomy: A Theory of Dependency*. New York: New Press, 2004.
- Firestone, G., and J. Weinstein. "In the Best Interests of Children: A Proposal to Transform the Adversarial System." *Family Court Review* 42, no. 2 (2004): 203–13.
- Fisher, H. E. *Why We Love: The Nature and Chemistry of Romantic Love*. New York: H. Holt, 2004.
- Fisher-Yoshida, B., and K. D. Geller. "Developing Transnational Leaders: Five Paradoxes for Success." *Industrial and Commercial Training* 40, no. 1 (2008): 42–50.
- Fisher-Yoshida, B., K. D. Geller, and S. A. Shapiro, eds. *Innovations in Transformative Learning: Space, Culture and the Arts*. New York: Peter Lang, 2009.
- Fiske, A. P. *Structures of Social Life: The Four Elementary Forms of Human Relations—Communal Sharing, Authority Ranking, Equality Matching, Market Pricing*. New York: Free Press, 1991.
- Flinders, C. L. *Rebalancing the World: Why Women Belong and Men Compete and How to Restore the Ancient Equilibrium*. San Francisco, CA: HarperCollins, 2002.

- Føllesdal, D. K. *How Can We Use Arguments in Ethics?* Oslo, Norway: Presentation at Det Norske Vitenskaps-Akademi [Norwegian Academy of Science], January 30, 1996.
- Føllesdal, D. K. "The Emergence of Justification in Ethics." In *Representation, Evidence, and Justification: Themes From Suppes*, edited by Michael Frauchiger and Wilhelm K. Essler, 51–66. Frankfurt-Heusenstamm, Germany: Ontos, 2008.
- Føllesdal, D. K., and L. Walløe. *Argumentation Theory, Language, and Science Philosophy [Argumentasjonsteori, Språk og vitenskapsfilosofi]*. 7th ed. Oslo, Norway: Universitetsforlaget, 2000.
- Fontan, V. C. *Voices From Post-Saddam Iraq: Living With Terrorism, Insurgency, and New Forms of Tyranny*. Westport, CT: Greenwood/Praeger Security International, 2008.
- Forrester, V. *L'horreur économique*. Paris: Fayard, 1996.
- Foucault, M. *Dits et écrits II, 1976–1988*. Paris: Gallimard, 1994.
- Foucault, M. "Governmentality." *The Foucault Effect: Studies in Governmentality*, edited by Graham Burchell, Colin Gordon, and Peter Miller, 87–104. Chicago: University of Chicago Press, 1991.
- Foucault, M. *Histoire de la sexualité, volume 1. La volonté de savoir, 1976, volume 2. L'usage des plaisirs, 1984, volume 3. Le souci de soi, 1984*. Paris: Gallimard, 1984.
- Foucault, M. *Surveiller et punir: Naissance de la prison*. Paris: Gallimard, 1975.
- Frankl, V. E. *Man's Search for Meaning: An Introduction to Logotherapy*. New York: Washington Square Press, Simon and Schuster. Earlier title, 1959, *From Death-Camp to Existentialism*. Originally published in 1946 as *Ein Psycholog erlebt das Konzentrationslager*, 1963.
- Freire, P. *Education for Critical Consciousness*. New York: Continuum, 1973.
- Freire, P. *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage*. Lanham, MD: Rowman and Littlefield, 1998.
- Frick, J. *Die Kraft der Ermutigung. Grundlagen und Beispiele zur Hilfe und Selbsthilfe*. Bern, Switzerland: Huber, 2007.

- Frydenberg, E. *Morton Deutsch: A Life and Legacy of Mediation and Conflict Resolution*. Brisbane: Australian Academic Press, 2005.
- Fujiwara, T., and I. Kawachi. "Social Capital and Health: A Study of Adult Twins in the U.S." *American Journal of Preventive Health* 35, no. 2 (2008): 139–44.
- Fuller, R. W. *Somebodies and Nobodies: Overcoming the Abuse of Rank*. Gabriola Island, BC: New Societies, 2003.
- Gaertner, S. L., and J. F. Dovidio. *Reducing Intergroup Bias: The Common Ingroup Identity Model*. Hove, UK: Psychology Press, 1999.
- Gallese, V., C. Keysers, and G. Rizzolatti. "A Unifying View of the Basis of Social Cognition." *Trends in Cognitive Sciences* 8, no. 9 (September 2004): 396–403.
- Galtung, J. "Violence, Peace, and Peace Research." *Journal of Peace Research* 3 (1969): 167–91.
- Gambles, R., S. Lewis, and R. Rapoport. *The Myth of Work-Life Balance: The Challenge of Our Time for Men, Women and Societies*. Chichester: John Wiley, 2006.
- Gandhi, A. M. *Legacy of Love: My Education on the Path of Nonviolence*. El Sobrante, CA: North Bay Book, 2003.
- Gangoli, G., and N. Westmarland, eds., *International Approaches to Prostitution: Law and Policy in Europe and Asia*. Bristol, UK: Policy Press, 2006.
- Gasanabo, J.-D. "The Rwanda Akazi (Forced Labour) System, History, and Humiliation." *Social Alternatives* 25, Special Issue: Humiliation and History in Global Perspectives, no. 1, First Quarter (2006): 50–55.
- Gathercole, S. J. *The Gospel of Judas: Rewriting Early Christianity*. Oxford: Oxford University Press, 2007.
- Gavalda, A. *Someone I Loved*. New York: Riverhead Trade, 2005.
- Genpo Merzel, D. *Big Mind, Big Heart: Finding Your Way*. Salt Lake City, UT: Big Mind, 2007.
- Gergen, K. J. "The Social Constructionist Movement in Modern Psychology." *American Psychologist* 40, no. 3 (1985): 266–75.

- Gergen, M. M. "Finished at 40: Women's Development Within Patriarchy." *Psychology of Women Quarterly* 14, no. 4 (1990): 471–93.
- Ghose, A. *The Ideal of Human Unity*. Pondicherry, India: Sri Aurobindo Ashram, 1950.
- Gibson, I. *Lorca y el mundo gay*. Barcelona, Spain: Planeta, 2009.
- Gibson, R. L. *Toxic Baby Bottles: Scientific Study Finds Leaching Chemicals in Clear Plastic Baby Bottles*. Los Angeles: Environment California, Research and Policy Center, 2007.  
[www.environmentcalifornia.org/uploads/Ve/AQ/VeAQsr6MMu4xA3-2ibnr\\_g/Toxic-Baby-Bottles.pdf](http://www.environmentcalifornia.org/uploads/Ve/AQ/VeAQsr6MMu4xA3-2ibnr_g/Toxic-Baby-Bottles.pdf).
- Giddens, A. *The Constitution of Society: Outline of the Theory of Structuration*. Berkeley: University of California Press, 1984.
- Giddens, A. *The Third Way and Its Critics*. Cambridge, UK: Polity Press, 2000.
- Giddens, A. *The Transformation of Intimacy: Sexuality, Love and Eroticism in Modern Societies*. Stanford, CA: Stanford University Press, 1992.
- Gilligan, C. *In a Different Voice: Psychological Theory and Women's Development*. Cambridge, MA: Harvard University Press, 1982.
- Gilligan, J. *Violence: Our Deadly Epidemic and How to Treat It*. New York: Putnam, 1996.
- Giorgi, P. *The Origins of Violence by Cultural Evolution*. 2nd ed. Brisbane, Australia: Minerva, 2001. [www.pierogiorgi.org/The-origins-of-violence-by-cultural-evolution.pdf](http://www.pierogiorgi.org/The-origins-of-violence-by-cultural-evolution.pdf).
- Gladwell, M. *Outliers: The Story of Success*. London: Allen Lane, 2008.
- Glaser, B. G., and A. L. Strauss. *The Discovery of Grounded Theory*. Chicago: Aldine, 1967.
- Glendinning, C. *Off the Map: An Expedition Deep into Empire and the Global Economy*. Gabriola Island, BC: New Society Publishers, 2002.
- Glendon, M. A. *A World Made New: Eleanor Roosevelt and the Universal Declaration of Human Rights*. New York: Random House, 2001.
- Gold, L. *The Sharing Economy: Solidarity Networks Transforming Globalisation*. Aldershot, UK: Ashgate, 2004.

- Goldenberg, J. L., T. A. Pyszczynski, S. K. McCoy, and J. Greenberg. "Death, Sex, Love, and Neuroticism: Why Is Sex Such a Problem?" *Journal of Personality and Social Psychology* 77, no. 6 (1999): 1173–87.
- Goldstein, J. S. *War and Gender: How Gender Shapes the War Systems and Vice Versa*. Cambridge: Cambridge University Press, 2001.
- Goldstone, J., and J. Ulfelder. "How to Construct Stable Democracies." *Washington Quarterly* 28, no. 1 (Winter 2004/2005): 9–20.
- Goleman, D. *Emotional Intelligence*. New York: Bantam Books, 1995.
- Gottman, J. M. "The Mathematics of Love: A Talk With John Gottman." *Edge*, April 14, 2004.  
[www.edge.org/3rd\\_culture/gottman05/gottman05\\_index.html](http://www.edge.org/3rd_culture/gottman05/gottman05_index.html)  
 (accessed December 5, 2007).
- Gottman, J. M., L. F. Katz, and C. Hooven. *Meta-Emotion: How Families Communicate Emotionally*. Mahwah, NJ: Erlbaum, 1997.
- Gottman, J. M., and N. Silver. *The Seven Principles for Making Marriage Work*. New York: Crown, 1999.
- Granovetter, M. S. "The Strength of Weak Ties." *American Journal of Sociology* 78 (May 1973): 1360–80.
- Gratton, L., and T. J. Erickson. "Eight Ways to Build Collaborative Teams." *Harvard Business Review* 85, no. 11 (November 2007): 100–9.
- Gray, J. *False Dawn: The Delusions of Global Capitalism*. London: Granta Books, 2002.
- Greenfeld, L. *Nationalism: Five Roads to Modernity*. Cambridge, MA: Harvard University Press, 1992.
- Greenfeld, L. "Nationalism and Modernity." *Social Research* 63, no. 1 (1996): 3–40.
- Greenleaf, R. K. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. 25th anniversary ed. New York: Paulist Press, 2002.
- Gronow, J. *The Sociology of Taste*. London: Routledge, 1997.
- Grossman, D. *On Killing: The Psychological Cost of Learning to Kill in War and Society*. Boston, MA: Little, Brown and Company, 1995.

- Guo, G., M. E. Roettger, and T. Cai. "The Integration of Genetic Propensities into Social-Control Models of Delinquency and Violence Among Male Youths." *American Sociological Review* 73, no. 4 (August 2008): 543–68. [www.asanet.org/galleries/default-file/Aug08ASRFeature.pdf](http://www.asanet.org/galleries/default-file/Aug08ASRFeature.pdf).
- Guzzini, S., and A. Leander. *Constructivism and International Relations: Alexander Wendt and His Critics*. New York: Routledge, 2006.
- Haas, J. "Warfare and the Evolution of Culture." In *Archaeology at the Millennium: A Sourcebook*, edited by T. D. Price and Gary M. Feinman, 329–50. New York: Kluwer Academic/Plenum Publishers, 2001.
- Hagemann-White, C., and S. Bohn. *Protecting Women Against Violence: Analytical Study on the Effective Implementation of Recommendation Rec(2002)5 on the Protection of Women Against Violence in Council of Europe Member States*. Strasbourg: Council of Europe, Directorate General of Human Rights and Legal Affairs, 2007. [www.coe.int/t/dg2/equality/domesticviolencecampaign/Source/EN\\_CDEG\\_2007\\_3\\_complete.pdf](http://www.coe.int/t/dg2/equality/domesticviolencecampaign/Source/EN_CDEG_2007_3_complete.pdf).
- Hale, R. L. "The Role of Humiliation and Embarrassment in Serial Murder." *Psychology—A Journal of Human Behaviour* 31, no. 2 (1994): 17–23.
- Hall, L. K., and M. E. Wensch. *Counseling Military Families: What Mental Health Professionals Need to Know*. Boca Raton, FL: CRC Press, 2008.
- Halperin, H. *I Laugh So I Won't Cry: Kenya's Women Tell the Stories of Their Lives*. Trenton, NJ: Africa World Press, 2005.
- Handy, C., and S. Bernhut. "Leader's Edge: An Interview With Charles Handy." *Ivey Business Journal*, March/April 2004, no. Reprint # 9B04TB06, 1–7, [www.iveybusinessjournal.com/view\\_article.asp?intArticle\\_ID=476](http://www.iveybusinessjournal.com/view_article.asp?intArticle_ID=476) (accessed August 1, 2009).
- Hanh, T. N. *Anger: Wisdom for Cooling the Flames*. New York: Riverhead Trade, 2002.
- Hardin, G. "The Tragedy of the Commons." *Science* 162 (1968): 1243–48.
- Hardin, R. *One for All: The Logic of Group Conflict*. Princeton, NJ: Princeton University Press, 1995.

- Harris, L. C., and U. Narayan. "Affirmative Action As Equalizing Opportunity: Challenging the Myth of Preferential Treatment." *Ethics in Practice: An Anthology*, edited by Hugh LaFollette, 492–504. 3rd ed. Malden, MA: Blackwell, 2006.
- Harris, L. D., and J. H. Wasilewski. "Indigeneity, an Alternative Worldview: Four R's (Relationship, Responsibility, Reciprocity, Redistribution) Versus Two P's (Power and Profit). Sharing the Journey Towards Conscious Evolution." *Systems Research and Behavioral Science* 21, no. 5 (2004): 489–504.
- Hartling, L. M. *An Appreciative Frame: Beginning a Dialogue on Human Dignity and Humiliation*. Introductory text presented at the 5th Annual Conference of Human Dignity and Humiliation Studies "Beyond Humiliation: Encouraging Human Dignity in the Lives and Work of All People," Berlin, Germany, September 15–17, 2005.
- Hartling, L. M., and T. Luchetta. "Humiliation: Assessing the Impact of Derision, Degradation, and Debasement." *Journal of Primary Prevention* 19, no. 5 (1999): 259–78.
- Hauser, S. T., J. P. Allen, and E. Golden. *Out of the Woods: Tales of Resilient Teens*. Cambridge, MA: Harvard University Press, 2006.
- Heard, G. *The Five Ages of Man*. New York: Julian Press, 1963.
- Heffermehl, F. S., ed. *Peace Is Possible*. Geneva: International Peace Bureau (IPB) with the support of UNESCO, 2001.
- Hegel, G. W. F. *Phänomenologie des Geistes*. Bamberg und Würzburg: Göbhardt, 1807. [www.marxists.org/deutsch/philosophie/hegel/phaenom/index.htm](http://www.marxists.org/deutsch/philosophie/hegel/phaenom/index.htm) (accessed March 21, 2008).
- Heller, A. *Everyday Life*. London: Routledge and Kegan Paul, 1984.
- Henderson, H., and S. Sethi. *Ethical Markets: Growing the Green Economy*. White River Junction, VT: Chelsea Green, 2008.
- Hendrix, H. *Getting the Love You Want: A Guide for Couples*. New York: Harper and Row, 1988.
- Hendrix, H., and H. Hunt. *Giving the Love That Heals: A Guide for Parents*. New York: Simon and Schuster, 1997.

- Henneberger, M. *If They Only Listened to Us: What Women Voters Want Politicians to Hear*. New York: Simon and Schuster, 2007.
- Herz, J. H. "Idealist Internationalism and the Security Dilemma." *World Politics* II (1950): 157–80.
- Higate, P. R., ed. *Military Masculinities: Identity and the State*. Westport, CT: Greenwood/Praeger, 2003.
- Hollick, M. *The Science of Oneness: A Worldview for the Twenty-First Century*. Ropley, Hampshire, UK: O-Books, 2006.
- Holter, Ø. G. *Can Men Do It? Men and Gender Equality—The Nordic Experience*. Copenhagen, Denmark: Nordic Council of Ministers, 2003.
- Holter, Ø. G. *Gendering Peace: On War/Peace Masculinities and Patriarchal Orders*. Paper presented at the expert group meeting on "Male Roles and Masculinities in the Perspective of a Culture of Peace," Oslo, Norway, September 24–28, 1997.
- Honneth, A. "Recognition and Moral Obligation." *Social Research* 64, no. 1 (1997): 16–35.
- Hooper, C. *Manly States: Masculinities, International Relations and Gender Politics*. New York: Columbia University Press, 2001.
- Hopkins, P. "Manufacturing Shame: The Danger of Purity." *Peace and Conflict Review* 3, no. 1 (2009): 1–19, [www.review.upeace.org/index.cfm?opcion=0&ejemplar=7&entrad a=61](http://www.review.upeace.org/index.cfm?opcion=0&ejemplar=7&entrad a=61).
- Hopkins, P. "Politics of the Absurd: Sarah Palin and the Mindset for War." *Peace and Conflict Monitor* December 02 (2008): 1–36, [www.monitor.upeace.org/pdf/POLITICS%20OF%20THE%20ABSUR D.pdf](http://www.monitor.upeace.org/pdf/POLITICS%20OF%20THE%20ABSUR D.pdf),
- Hughes, T. P. *American Genesis: A Century of Invention and Technological Enthusiasm, 1870-1970*. Chicago: The University of Chicago Press, 2004.
- Human Rights Watch *A Violent Education*. New York: Human Rights Watch, 2008. [www.hrw.org/en/node/62078/section/1](http://www.hrw.org/en/node/62078/section/1).
- Hunt, L. *Inventing Human Rights: A History*. New York: Norton, 2007.



- Hussein, M. A., and R. Ford, eds., *Mending Rips in the Sky: Options for Somali Communities in the 21st Century*. Lawrenceville, NJ: Red Sea Press, 1997.
- Hyde, J. S. "The Gender Similarities Hypothesis." *American Psychologist* 60, no. 6 (2005): 581–92. [www.apa.org/journals/releases/amp606581.pdf](http://www.apa.org/journals/releases/amp606581.pdf).
- Hyde, L. *The Gift: How the Creative Spirit Transforms the World*. Edinburgh, UK: Canongate, 2006.
- Illich, I. *Deschooling Society*. London: Calder and Boyars, 1971.
- Immordino-Yang, M. H., A. McColl, H. Damásio, and A. R. Damásio. "Neural Correlates of Admiration and Compassion." *Proceedings of the National Academy of Sciences of the United States of America* 106, no. 19 (May 12 2009): 8021–26.
- Ingrasci, R. *Chop Wood, Carry Water: A Guide to Finding Spiritual Fulfillment in Daily Life*. Abridged ed. New York: Macmillan Audio, 2009.
- International Committee of the Red Cross Somalia Delegation *Spared From the Spear: Traditional Somali Behaviour in Warfare*. Nairobi, Kenya: International Committee of the Red Cross, 1997.
- Internationaler Militärgerichtshof Nürnberg "Band 29: Urkunden und anderes Beweismaterial." In *Internationaler Militärgerichtshof Nürnberg (IMT): Der Nürnberger Prozess gegen die Hauptkriegsverbrecher*, edited by Internationaler Militärgerichtshof Nürnberg (IMT). Munich, Germany: Delphin, 1989.
- Isaenko, A. V., and P. W. Petschauer. *Chosen Traumas and Ethnocentric Mythology in Ethnic Conflicts in the Caucasus: Georgia, South Ossetia, and Abkhazia (1988-1993)*. Boone, NC: Appalachian State University, 2009.
- Isaenko, A. V., and P. W. Petschauer. "Traditional Civilization in the North Caucasus: Insiders and Outsiders." In *Honoring Differences: Cultural Issues and Treatment of Trauma and Loss*, edited by Kathleen Nader, Nancy Dubrow, and Beth H. Stamm, 150–77. Washington, DC: Taylor and Francis, Psychology Press, 1999.
- Ishay, M. R. *The History of Human Rights: From Ancient Times to the Globalization Era*. Berkeley: University of California Press, 2004.

- Jackman, M. *The Velvet Glove: Paternalism and Conflict in Gender, Class, and Race Relations*. Berkeley: University of California Press, 1994. [ark.cdlib.org/ark:/13030/ft958009k3](http://ark.cdlib.org/ark:/13030/ft958009k3).
- Jain, M., and S. Jain, eds., *Reclaiming the Gift Culture*. Udaipur, Rajasthan, India: Shikshantar: The Peoples' Institute for Rethinking Education and Development, 2008. [www.swaraj.org/shikshantar](http://www.swaraj.org/shikshantar).
- Jeismann, K.-E. „, Geschichtsbewußtsein” Als zentrale Kategorie der Didaktik des Geschichtsunterrichts.” In *Geschichte und Bildung*, edited by Karl-Ernst Jeismann, 46–72. Paderborn, Germany: Ferdinand Schöningh, 2000.
- Jervis, R., R. N. Lebow, and J. G. Stein. *Psychology and Deterrence*. Baltimore, MD: Johns Hopkins University Press, 1985.
- Johnson, A. G. *The Gender Knot: Unraveling Our Patriarchal Legacy*. Rev. ed. Philadelphia: Temple University Press, 2005.
- Johnson, M. *All Honourable Men: The Social Origins of War in Lebanon*. London: I.B. Tauris, Centre for Lebanese Studies, 2001.
- Jónasdóttir, A. G. *Love Power and Political Interests: Towards a Theory of Patriarchy in Contemporary Western Societies*. Örebo, Sweden: University of Örebo, 1991.
- Jones, E. E., and K. E. Davis. “From Acts to Dispositions: The Attribution Process in Person Perception.” In *Advances in Experimental Social Psychology. Vol. 2*, edited by Leonard Berkowitz, 219–66. Orlando, FL: Academic Press, 1965.
- Jones, J. E. *The Post Victim Ethical Exemption Syndrome: An Outgrowth of Humiliation*. Paper presented at the 3rd Workshop on Humiliation and Violent Conflict, Columbia University, New York, December 14-15, 2006. [www.humiliationstudies.org/documents/JonesNY06meeting.pdf](http://www.humiliationstudies.org/documents/JonesNY06meeting.pdf), 2009.
- Jordan, J. V., and L. M. Hartling. “New Developments in Relational-Cultural Theory.” In *Rethinking Mental Health and Disorders: Feminist Perspectives*, edited by Mary Ballou and Laura S. Brown, 48–70. New York: Guilford Press, 2002.
- Jordan, J. V., M. Walker, and L. M. Hartling. *The Complexity of Connection*. New York: Guilford Press, 2004.

- Kaku, M. *Parallel Worlds: A Journey Through Creation, Higher Dimensions, and the Future of the Cosmos*. New York: Doubleday, 2005.
- Kanin, E. J. "Date Rapists: Differential Sexual Socialization and Relative Deprivation." *Archives of Sexual Behavior* 14 (1985): 219–31.
- Kant, I. "Beantwortung Der Frage: Was Ist Aufklärung?" *Berlinische Monatsschrift* 4, no. 12 (Dezember 1784): 481–94.
- Kant, I. *Grounding for the Metaphysics of Morals*. 3rd ed. Indianapolis, IN: Hackett, 1993.
- Karamah *Zina, Rape, and Islamic Law: An Islamic Legal Analysis of the Rape Laws In Pakistan—A Position Paper*. Washington, DC: Karamah: Muslim Women Lawyers for Human Rights, 2008. [www.karamah.org/docs/Zina\\_article\\_Final.pdf](http://www.karamah.org/docs/Zina_article_Final.pdf).
- Karelis, C. *The Persistence of Poverty: Why the Economics of the Well-Off Can't Help the Poor*. New Haven, CT: Yale University Press, 2007.
- Karras, R. M. *Common Women: Prostitution and Sexuality in Medieval England*. Oxford: Oxford University Press, 1996.
- Karras, R. M. *From Boys to Men: Formations of Masculinity in Late Medieval Europe*. Philadelphia: University of Pennsylvania Press, 2003.
- Kaufman, G. *The Psychology of Shame: Theory and Treatment of Shame-Based Syndromes*. New York: Springer, 1989.
- Keen, S. *Faces of the Enemy: Reflections of the Hostile Imagination*. San Francisco, CA: Harper and Row, 1986.
- Kegan, R. *The Evolving Self: Problem and Process in Human Development*. Cambridge, MA: Harvard University Press, 1982.
- Kelman, H. C. "Continuity and Change: My Life As a Social Psychologist." In *The Social Psychology of Group Identity and Social Conflict: Theory, Application, and Practice*, edited by Alice H. Eagly, Reuben M. Baron, and V. L. Hamilton, 233–75. Washington, DC: American Psychological Association, 2004.
- Kent, G. *Freedom From Want: The Human Right to Adequate Food*. Washington, DC: Georgetown University Press, 2005, [press.georgetown.edu/pdfs/9781589010550.pdf](http://press.georgetown.edu/pdfs/9781589010550.pdf).

Keohane, R. O. "Beyond Dichotomy: Conversations Between International Relations and Feminist Theory." *International Studies Quarterly* 42, no. 1 (1998): 193–98, [www3.interscience.wiley.com/cgi-bin/fulltext/119107926/PDFSTART](http://www3.interscience.wiley.com/cgi-bin/fulltext/119107926/PDFSTART).

Keohane, R. O., and J. S. Nye. *Power and Interdependence*. Third ed. New York: Longman, 2001.

Kerr, J., E. Sprenger, and A. Symington, eds., *The Future of Women's Rights: Global Visions and Strategies*. London: Zed Books, 2004.

Keynan, H. A. *Male Roles and the Making of the Somali Tragedy*. Paper presented at the expert group meeting on "Male Roles and Masculinities in the Perspective of a Culture of Peace," Oslo, Norway, September 24–28, 1997.

Kidder, R. M. *Shared Values for a Troubled World: Conversations With Men and Women of Conscience*. San Francisco, CA: Jossey-Bass, 1994.

Kilbourne, J. *Can't Buy My Love: How Advertising Changes the Way We Think and Feel*. New York: Free Press, 2000.

Kimmel, M. S. *Reducing Men's Violence: The Personal Meets the Political*. Paper presented at the expert group meeting on "Male Roles and Masculinities in the Perspective of a Culture of Peace," Oslo, Norway, September 24–28, 1997, 1997.

Kimmel, M. S., J. Hearn, and R. W. Connell, eds., *Handbook of Studies on Men and Masculinities*. Thousand Oaks, CA: Sage, 2005.

King, D. E. "The Personal Is Patrilineal: Namus As Sovereignty." *Identities: Global Studies in Culture and Power* 15, no. 3 (2009): 317–42.

King, M. L., Jr. *Dream: The Words and Inspiration of Martin Luther King, Jr.* Boulder, CO: Blue Mountain Arts, 2007.

Klein, D. C. *Appreciative Psychology: An Antidote to Humiliation*. New York: Paper presented at the 1st Workshop on Humiliation and Violent Conflict, Columbia University, November 18–19, 2004, [www.humiliationstudies.org/whoweare/annualmeeting04.php](http://www.humiliationstudies.org/whoweare/annualmeeting04.php).

Klein, D. C. "The Humiliation Dynamic: Viewing the Task of Prevention From a New Perspective." *Journal of Primary Prevention* 12, no. 2 and 3, (1991 and 1992)

- Klein, D. C. "The Power of Appreciation." *American Journal of Community Psychology* 16, no. 2 (1988): 305–24.
- Klein, D. C., and K. Morrow. *New Vision, New Reality: A Guide to Unleashing Energy, Joy, and Creativity in Your Life*. Center City, MN: Hazelden Information and Education Services, 2001.
- Klein, N. *The Shock Doctrine: The Rise of Disaster Capitalism*. New York: Metropolitan Books, 2007.
- Kluun, R. *Komt een vrouw bij de dokter*. Amsterdam, The Netherlands: Podium, 2003.
- Knight, C. *Tough Enough? Beyond the Dominion of Conventional Masculinity in the Politics of National Security*. Cambridge, MA: Presentation by Charles Knight to the Women in Public Policy weekly seminar, Kennedy School of Government, October 18, 2005.
- Koestler, A. *Janus: A Summing Up*. London: Hutchinson, 1978.
- Koestler, A. *The Ghost in the Machine*. London: Hutchinson, 1967.
- Kohlberg, L. *The Psychology of Moral Development: The Nature and Validity of Moral Stages*. San Francisco, CA: Harper and Row, 1984.
- Köhler, J. *Zarathustras Geheimnis: Friedrich Nietzsche und seine verschlüsselte Botschaft*. Nördlingen, Germany: Greno, 1989.
- Korczak, J. *Ghetto Diary*. New ed. New Haven, CT: Yale University Press, 2003.
- Kothari, R., D. L. Sheth, and A. Nandy, eds., *The Multiverse of Democracy: Essays in Honour of Rajni Kothari*. New Delhi, India: Sage, 1996.
- Kovel, J. *The Enemy of Nature: The End of Capitalism or the End of the World?* Halifax, NS: Fernwood Publishing, 2002.
- Kramer, J., and D. Alstad. *The Passionate Mind Revisited: Expanding Personal and Social Awareness*. Berkeley, CA: North Atlantic Books, 2009.
- Krassas, N. R., J. M. Blauwkamp, and P. Wesselink. "Boxing Helena and Corseting Eunice: Sexual Rhetoric in *Cosmopolitan* and *Playboy* Magazines." *Sex Roles* 44, no. 11-12 (June 2001): 751–71.

- Kristof, N. D., and S. WuDunn. *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*. New York: Knopf, 2009.
- Kuhn, T. S. *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press, 1962.
- Kuznesof, E. A. "The House, the Street, Global Society: Latin American Families and Childhood in the Twenty-First Century." *Journal of Social History* 38, no. 4 (2005): 859–72.
- Labouvie-Vief, G., and M. M. González. "Dynamic Integration: Affect Optimization and Differentiation in Development." In *Motivation, Emotion, and Cognition: Integrative Perspectives on Intellectual Functioning and Development*, edited by David Y. Dai and Robert J. Sternberg, 237–72. Mahwah, NJ: Erlbaum, 2004.
- Lair, D. J., K. Sullivan, and G. Cheney. "Marketization and the Recasting of the Professional Self." *Management Communication Quarterly* 18, no. 3 (2005): 307–43.
- Lakoff, G. P., and M. L. Johnson. *Metaphors We Live by*. Chicago: University of Chicago Press, 1980.
- Lakoff, G. P., and M. L. Johnson. *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought*. New York: Basic Books, 1999.
- Lane, R. *Loss of Happiness in Market Democracies*. New Haven, CT: Yale University Press, 2001.
- Larrow, M. F., and M. Wiener. "Stereotypes and Desirability Ratings for Female and Male Roles." In *New Directions in Feminist Psychology: Practice, Theory, and Research*, edited by Joan C. Chrisler and Doris Howard, 239–49. New York: Springer, 1992.
- Lash, J. P. *Eleanor and Franklin: The Story of Their Relationship, Based on Eleanor Roosevelt's Private Papers*. New York: Norton, 1971.
- Lauren, P. G. *The Evolution of International Human Rights: Visions Seen*. 2nd ed. Philadelphia: University of Pennsylvania Press, 2003.
- Layard, R. G. *Happiness: Lessons From a New Science*. New York: Penguin Press, 2005.
- Lazare, A. *On Apology*. New York: Oxford University Press, 2004.

- LeGates, M. *In Their Time: A History of Feminism in Western Society*. New York: Routledge, 2001.
- Legrain, P. *Open World: The Truth About Globalisation*. London: Abacus, 2002.
- Lenz, C. “ ‘A Kind of Fraternization That Was Totally Unacceptable.’ The Drawing of Boundaries Within the National Identity and the Regulation of Female Sexuality.” In *Lars O Ramberg*, edited by Lars Ø. Ramberg Ostfildern, Germany: Hatje Cantz, 2008.
- Lerner, M. J. “The Justice Motive: Where Social Psychologists Found It, How They Lost It and Why They May Not Find It Again.” *Personality and Social Psychology Review* 7 (2003): 388–99.
- Lessig, L. *Free Culture: The Nature and Future of Creativity*. New York: Penguin Books, 2005.
- Lévinas, E. *Totalité et infini: Essai sur l'extériorité*. The Hague, The Netherlands: Martinus Nijhoff, 1961.
- Levine, P. A. *Waking the Tiger: Healing Trauma*. Berkeley, CA: North Atlantic Books, 1997.
- Levinson, N. S. *Local Globalization: Rethinking the Local and the Global*. Paper presented at the annual meeting of the International Studies Association, Le Centre Sheraton Hotel, Montreal, Quebec, Canada, 2004. [www.allacademic.com/meta/p72287\\_index.html](http://www.allacademic.com/meta/p72287_index.html) (accessed August 1, 2009).
- Lévi-Strauss, C. *Les structures élémentaires de la parenté*. Second ed. Paris: Presses Universitaires de France, 1949.
- Levy, H. S. *The Lotus Lovers: The Complete History of the Curious Erotic Custom of Footbinding in China*. Buffalo, NY: Prometheus Books, 1992.
- Lewis, H. B. *Shame and Guilt in Neurosis*. New York: International Universities Press, 1971.
- Lewis, M. D. “Emotional Self-Organization at Three Time Scales.” In *Emotion, Development, and Selforganization: Dynamic Systems Approaches to Emotional Development*, edited by Marc D. Lewis and Isabela Granic, 37–69. New York: Cambridge University Press, 2000.

- Liberman, V., S. M. Samuels, and L. D. Ross. "The Name of the Game: Predictive Power of Reputations Versus Situational Labels in Determining Prisoner's Dilemma Game Moves." *Personality and Social Psychology Bulletin* 30, no. X (2004): 1–11.
- Lidinsky, A. "The Gender of War: What Fahrenheit 9/11's Women (Don't) Say." *International Feminist Journal of Politics* 7, no. 1 (2005): 142–46.
- Lindner, E. G. *A New Culture of Peace: Can We Hope That Global Society Will Enter Into a Harmonious Information Age?* Human Dignity and Humiliation Studies, 2006.  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).
- Lindner, E. G. "Avoiding Humiliation—From Intercultural Communication to Global Interhuman Communication." *Journal of Intercultural Communication, SIETAR Japan* 10 (2007): 21–38.
- Lindner, E. G. "Dignity or Humiliation in Economic and Monetary Systems: Toward a System of 'Right Relationships.'" Paper in progress, first presented at the 13th Annual Conference of Human Dignity and Humiliation Studies "World Peace Through Humiliation-Free Global Human Interactions," Honolulu, Hawaii, August 20-22, 2009, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).
- Lindner, E. G. "Disasters As a Chance to Implement Novel Solutions That Highlight Attention to Human Dignity." *Rebuilding Sustainable Communities for Children and Their Families After Disasters: A Global Survey*, edited by Adenrele Awotona. Newcastle upon Tyne: Cambridge Scholars Publishing, 2010. Proceedings of the International Conference on Rebuilding Sustainable Communities for Children and Their Families after Disasters, convened by Adenrele Awotona at the College of Public and Community Service University of Massachusetts at Boston, November 16–19, 2008, [www.rebuilding.umb.edu/rsccfd](http://www.rebuilding.umb.edu/rsccfd).
- Lindner, E. G. *Emotion and Conflict: How Human Rights Can Dignify Emotion and Help Us Wage Good Conflict*. Westport, CT, London: Greenwood/Praeger Security International, 2009.
- Lindner, E. G. "Futility of Armed Conflict: The Role of Dignity and Humiliation." *Changing Contours of Global Conflicts and Prospects of Peace*, edited by Seema Shekhawat and Debidatta A. Mahapatra, 18–34. New Delhi, India: New Century, 2008.



- Lindner, E. G. "Gendercide and Humiliation in Honor and Human-Rights Societies." *Gendercide and Genocide*, edited by Adam Jones, 39–61. Nashville, TN: Vanderbilt University Press, 2004.
- Lindner, E. G. "Genocide, Humiliation, and Inferiority: An Interdisciplinary Perspective." *Genocides by the Oppressed: Subaltern Genocide in Theory and Practice*, edited by Nicholas A. Robins and Adam Jones, 138–58. Bloomington: Indiana University Press, 2009.
- Lindner, E. G. "How Asia Can Contribute to World Peace Psychology: Creating a Dignified and Peaceful World by Employing Unity in Diversity." *Peace Psychology in Asia*, edited by Cristina J. Montiel and Noraini M. Noor, 289–306. New York: Springer Science and Business Media (Springer SBM), 2009.
- Lindner, E. G. *How Multicultural Discourses Can Help Construct New Meaning*. Paper presented at the 2nd International Conference on Multicultural Discourses, April 13–15, 2007, Institute of Discourse and Cultural Studies, and Department of Applied Psychology, Zhejiang University, Hangzhou, China, 2007.  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).
- Lindner, E. G. "How Research Can Humiliate: Critical Reflections on Method." *Journal for the Study of Peace and Conflict*. Annual ed. (2001–2002): 16–36, [jpsc.library.wisc.edu](http://jpsc.library.wisc.edu).
- Lindner, E. G. "Humiliation and Global Terrorism: How to Overcome It Nonviolently." *Encyclopedia of Life Support Systems (EOLSS), Theme 6.120: Nonviolent Alternatives for Social Change*, edited by Ralph Summy. Oxford: EOLSS ([www.eolss.net](http://www.eolss.net)), developed under the auspices of UNESCO.
- Lindner, E. G. *Humiliation and Rationality in International Relations. The Role of Humiliation in North Korea, Rwanda, Somalia, Germany, and the Global Village*. Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies, 2000,  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).
- Lindner, E. G. "Humiliation and Reactions to Hitler's Seductiveness in Post-War Germany: Personal Reflections." *Social Alternatives* 25, Special Issue: Humiliation and History in Global Perspectives, no. 1, First Quarter (2006): 6–11.
- Lindner, E. G. "Humiliation, Killing, War, and Gender." *The Psychology of Resolving Global Conflicts: From War to Peace. Volume 1: Nature Vs.*

- Nurture*, edited by Mari Fitzduff and Chris E. Stout, 137–74. Westport, CT: Greenwood/Praeger Security International, 2006.
- Lindner, E. G. *Humiliation, Rape and Love: Force and Fraud in the Erogeous Zones*. Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies, 2000,  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).
- Lindner, E. G. “Humiliation—Trauma That Has Been Overlooked: An Analysis Based on Fieldwork in Germany, Rwanda/Burundi, and Somalia.” *TRAUMATOLOGY* 7, no. 1 (2001): Article 3,  
[tmt.sagepub.com/cgi/content/abstract/7/1/43](http://tmt.sagepub.com/cgi/content/abstract/7/1/43) or  
[www.fsu.edu/%7Etrauma/v7/Humiliation.pdf](http://www.fsu.edu/%7Etrauma/v7/Humiliation.pdf).
- Lindner, E. G. *Is It Possible to “Change the World”? Some Guidelines to How We Can Build a More Decent and Dignified World Effectively: The Case of Dignifying Abusers*. Human Dignity and Humiliation Studies.  
[www.humiliationstudies.org#evelin02.php](http://www.humiliationstudies.org#evelin02.php), 2006.
- Lindner, E. G. *Lebensqualität im ägyptisch-deutschen Vergleich: Eine interkulturelle Untersuchung an drei Berufsgruppen (Ärzte, Journalisten, Künstler)*. Hamburg, Germany: Department of Psychological Medicine, University of Hamburg, doctoral diss. in medicine, 1993.
- Lindner, E. G. *Making Enemies: Humiliation and International Conflict*. Westport, CT: Greenwood/Praeger Security International, 2006.
- Lindner, E. G. *Recognition or Humiliation—The Psychology of Intercultural Communication*. Proceedings of the ISSEI Millennium conference “Approaching a New Millennium: Lessons from the Past—Prospects for the Future,” the 7th Conference of the International Society for the Study of European Ideas, Bergen, Norway, August 14–18, 2000.
- Lindner, E. G. *Social Constructionism, Logical Positivism, and the Story of Humiliation*. Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies,  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php), 2000.
- Lindner, E. G. “*Sugawara and the Secrets of Calligraphy*”: *Exposing the Wounds Inflicted by Ranking People in Higher and Lesser Beings*. Human Dignity and Humiliation Studies: Reflections after seeing *Sugawara and the Secrets of Calligraphy*, on April 20, 2006 at the National Bunraku Theatre in Osaka, Japan.  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

- Lindner, E. G. *The Concept of Human Dignity*. Human Dignity and Humiliation Studies.  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php), 2006.
- Lindner, E. G. *The Concept of Humiliation: Its Universal Core and Culture-Dependent Periphery*. Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies,  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php), 2001.
- Lindner, E. G. *The Need for a New World*. Paper presented at the 5th Workshop on Humiliation and Violent Conflict, Columbia University, New York, December 11–12, 2008.  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).
- Lindner, E. G. *The Psychology of Humiliation: Somalia, Rwanda / Burundi, and Hitler's Germany*. Oslo, Norway: University of Oslo, Department of Psychology, doctoral diss. in psychology, 2000.
- Lindner, E. G. *The Relational Anatomy of Humiliation: Perpetrator, Victim, and Third Party*. Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies,  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php), 2000.
- Lindner, E. G. *The Relevance of Humiliation Studies for the Prevention of Terrorism*. Paper presented to the NATO Advanced Research Workshop “Indigenous Terrorism: Understanding and Addressing the Root Causes of Radicalisation among Groups with an Immigrant Heritage in Europe,” Budapest, Hungary, March 7–9, 2008.  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).
- Lindner, E. G. “The World on a Trajectory From Humiliation to Dignity: A List of ‘Factoids.’ ” Paper presented at the 13th Annual Conference of Human Dignity and Humiliation Studies “World Peace Through Humiliation-Free Global Human Interactions,” Honolulu, Hawaii, August 20–22, 2009.  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).
- Lindner, E. G. “Traumatized by Humiliation in Times of Globalization: Transforming Humiliation into Constructive Meaning?” *Mass Trauma and Emotional Healing Around the World: Rituals and Practices for Resilience, 2 Vols.*, edited by Ani Kalayjian, Dominique Eugene, and Gilbert Reyes. Westport, CT: Greenwood/Praeger Security International, 2009.
- Lindner, E. G. *What the World's Cultures Can Contribute to Creating a Sustainable Future for Humankind*. Paper presented at the 11th Annual

- Conference of Human Dignity and Humiliation Studies, Oslo, Bergen, Trondheim, Norway, June 23–July 1, 2008.  
[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).
- Lindner, E. G. “Why There Can Be No Conflict Resolution As Long As People Are Being Humiliated.” *International Review of Education* 55, Special Issue on Education for Reconciliation and Conflict Resolution (May 2–3, 2009): 157–84, published OnlineFirst December 27, 2008, at  
[www.springerlink.com/content/bg5g32x832152953/?p=61dc6cf755b1443c83e89d49221b3e7a&pi=1](http://www.springerlink.com/content/bg5g32x832152953/?p=61dc6cf755b1443c83e89d49221b3e7a&pi=1).
- Lindner, E. G. “Women in the Global Village: Increasing Demand for Traditional Communication Patterns.” In *Towards a Women’s Agenda for a Culture of Peace*, edited by Ingeborg Breines, Dorota Gierycz, and Betty Reardon, 89–98. Paris: UNESCO, 1999.
- Lindner, E. G., N. R. Walsh, and J. Kuriansky. “Humiliation or Dignity in the Israeli-Palestinian Conflict.” In *Terror in the Holy Land, Inside the Anguish of the Israeli-Palestinian Conflict*, edited by Judy Kuriansky, 123–31. Westport, CT: Greenwood/Praeger Security International, 2006.
- Logiest, G. *Mission au Rwanda. Un blanc dans la bagarre Hutu-Tutsi*. Bruxelles: Didier Hatier, 1982.
- Lorentzen, J. L. “Love and Intimacy in Men’s Lives.” *Nordic Journal of Women’s Studies* 15, no. 2 & 3 (2007): 190–98.
- Lorentzen, J. L. “Masculinities and the Phenomenology of Men’s Orgasms.” *Men and Masculinities* 10, no. 1 (July 2007): 71–85.
- Lorentzen, J. L., and W. Mühleisen. “Introduction to New Forms of Intimacy.” *Nordic Journal of Women’s Studies* 15, no. 2/3 (2007): 80–83.
- Loti, P. *Madame Chrysanthème*. Paris: Presses de la Cité, Collection Omnibus, 1887.
- Loux, M. J. *Metaphysics: A Contemporary Introduction*. 3rd ed. London: Routledge, 2006.
- Love, P., and S. Stosny. *How to Improve Your Marriage Without Talking About It*. New York: Random House, 2008.
- Loye, D. *3,000 Years of Love: The Life of Riane Eisler and David Loye*. Carmel, CA: Benjamin Franklin Press, 2007.

- Luy, M. "Causes of Male Excess Mortality: Insights From Cloistered Populations." *Population and Development Review* 29, no. 4 (2003): 647–76.
- Mack, A. "The Decent Society—Editor's Introduction." *Social Research* 64, no. 1 (1997): 1.
- Madson, P. R. *Improv Wisdom: Don't Prepare, Just Show Up*. New York: Bell Tower, 2005.
- Mandela, N. R. *Long Walk to Freedom: The Autobiography of Nelson Mandela*. London: Abacus, 1996.
- Mann, B. A. *Iroquoian Women, the Gantowisas*. New York: Peter Lang, 2000.
- Manniche, L. *Sexual Life in Ancient Egypt*. London, New York: Kegan Paul International, 1987.
- Manning, M. R. *Individuation and Resilience in Older Women: How Awareness and Resolution of Culturally Induced Experiences of Shame and Humiliation Contribute to Intentional, Ongoing Development*. Santa Barbara, CA: Fielding Graduate University, doctoral diss, 2005.
- Margalit, A. *The Decent Society*. Cambridge, MA: Harvard University Press, 1996.
- Margalit, A. *The Ethics of Memory*. Cambridge, MA: Harvard University Press, 2002.
- Markus, H., and P. Nurius. "Possible Selves." *American Psychologist* 41, no. 9 (1986): 954–69.
- Marsh, S., and B. Pancevski. *The Crimes of Josef Fritzl: Uncovering the Truth*. Sydney: HarperCollins, 2009.
- Martin, J. N., T. K. Nakayama, and L. A. Flores. "A Dialectical Approach to Intercultural Communication." In *Readings in Intercultural Communication: Experiences and Contexts*, edited by Judith N. Martin, Thomas K. Nakayama, and Lisa A. Flores, 3–13. 2nd ed. Boston, MA: McGraw-Hill, 2002.
- Mary, M. *5 Lügen, die Liebe betreffend*. Hamburg, Germany: Hoffmann und Campe, 2002.
- Masaaki, H. "The Road to a Theology of Soku." *Nanzan Bulletin* 22 (1998): 59–74, paper written for the 10th Nanzan Symposium, "What does

- Christianity have to Learn from Buddhism? The Dialogue Among Religions, Nanzan Institute for Religion and Culture, Nagoya, Japan, [www.nanzan-u.ac.jp/SHUBUNKEN/publications/Bulletin\\_and\\_Shoho/pdf/22-Honda.pdf](http://www.nanzan-u.ac.jp/SHUBUNKEN/publications/Bulletin_and_Shoho/pdf/22-Honda.pdf) (accessed May 29, 2008).
- Massey, D. *Space, Place and Gender*. Cambridge, UK: Polity Press, 1994.
- Masson, P. "When Soldiers Prefer Death to Humiliation." *Historia*, no. 596 (1996): 54–56.
- Matsumoto, D. R. "Reexamination of the Universality of Face: Politeness Phenomena in Japanese." *Journal of Pragmatics* 12 (1988): 403–26.
- Matsumoto, D. R., H. S. Yoo, and J. A. LeRoux. "Emotion and Intercultural Communication." In *Handbook of Applied Linguistics, Volume 7: Intercultural Communication*, edited by Helga Kotthoff and Helen Spencer-Oatley. The Hague, The Netherlands: Mouton de Gruyter, 2005.
- Mayer, E. L. *Extraordinary Knowing: Science, Skepticism, and the Inexplicable Powers of the Human Mind*. New York: Bantam Books, 2007.
- Maynard, E., and J. Fresco. *Transforming the Global Biosphere: Twelve Futuristic Strategies*. Sedona, AZ: Arcos Cielos Research Center, 2003.
- McGuire, C., and C. McGuire. "Ecofeminist Visions." In *American Political Thought*, edited by Kenneth Dolbeare and Michael S. Cummings 5th ed. Washington, DC: Congressional Quarterly Press, 2004, [eve.enviroweb.org/what\\_is/main.html](http://eve.enviroweb.org/what_is/main.html).
- McLanahan, S. "Diverging Destinies: How Children Are Faring Under the Second Demographic Transition." *Demography* 41, no. 4 (2004): 607–27.
- McLuhan, H. M. *The Gutenberg Galaxy: The Making of Typographic Man*. Toronto: University of Toronto Press, 1962.
- Mies, M. *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour*. London: Zed Books, 2006.
- Milgram, S. *Obedience to Authority*. New York: Harper and Row, 1974.

- Miller, A. *For Your Own Good: Hidden Cruelty in Child-Rearing and the Roots of Violence*. London: Virago Press, 1983.
- Miller, J. B. "Forced Choices, False Choices." *Research and Action Report* 27, no. 2 (Spring/Summer 2006): 16–17.
- Miller, J. B. *Toward a New Psychology of Women*. Boston, MA: Beacon Press, 1976.
- Miller, J. B., and I. P. Stiver. *The Healing Connection: How Women Form Relationships in Therapy and in Life*. Boston, MA: Beacon Press, 1997.
- Miller, J. G. "Culture and the Development of Everyday Social Explanation." *Journal of Personality and Social Psychology* 46, no. 5 (1984): 961–78.
- Miller, S. *Matrimonial Commission Report to the Chief Judge of the State of New York*. New York: New York State Unified Court System, 2006. [www.courts.state.ny.us/ip/matrimonial-commission/index.shtml](http://www.courts.state.ny.us/ip/matrimonial-commission/index.shtml).
- Miller, W. I. *Humiliation and Other Essays on Honor, Social Discomfort, and Violence*. Ithaca, NY: Cornell University Press, 1993.
- Mina, D. *Deception: A Novel*. New York: Little, Brown and Company, 2004.
- Mischel, W., and A. L. De Smet. "Self-Regulation in the Service of Conflict Resolution." In *The Handbook of Conflict Resolution: Theory and Practice*, edited by Morton Deutsch, 256–75. San Francisco, CA: Jossey-Bass, 2000.
- Mischke, J., and K. Hänsel. *Jugend und Familie in Europa*. Wiesbaden, Germany: Statistisches Bundesamt, 2009, [www.destatis.de](http://www.destatis.de).
- Mitscherlich, A., and M. Mitscherlich. *Die Unfähigkeit zu Trauern: Grundlagen kollektiven Verhaltens*. Munich, Germany: Piper, 1967.
- Moisi, D. *The Geopolitics of Emotion: How Cultures of Fear, Humiliation, and Hope Are Reshaping the World*. New York: Doubleday, 2009.
- Montagu, A. *Growing Young*. 2nd ed. New York: McGraw-Hill, 1989.
- Montiel, C. J. "Political Psychology of Nonviolent Democratic Transitions in Southeast Asia." *Journal of Social Issues* 62, no. 1 (2006): 173–90. [www.blackwell-synergy.com/doi/pdf/10.1111/j.1540-4560.2006.00445.x](http://www.blackwell-synergy.com/doi/pdf/10.1111/j.1540-4560.2006.00445.x) (accessed August 14, 2007).

- Moon, K. H. S. *Sex Among Allies: Military Prostitution in U.S.-Korea Relations*. New York: Columbia University Press, 1997.
- Moore, B., Jr. *Moral Purity and Persecution in History*. Princeton, NJ: Princeton University Press, 2000.
- Morrison, T. *Beloved: A Novel*. New York: Knopf, 1987.
- Moscovici, S. *Social Representations Theory and Social Constructionism*. Paris: Social representations mailing list 1 postings, April 28-May 27, 1997, retrieved on December 3, 2000, from [www.nsu.ru/psych/internet/bits/mosc1.htm](http://www.nsu.ru/psych/internet/bits/mosc1.htm), 1997.
- Mosse, G. L. *The Image of Man: The Creation of Modern Masculinity*. New York: Oxford University Press, 1996.
- Moyne, J. A., and R. J. Newman. *A Bird in the Garden of Angels: On the Life and Times and an Anthology of Rumi*. Costa Mesa, CA: Mazda, 2007.
- Moynihan, D. P., T. M. Smeeding, and L. Rainwater, eds., *The Future of the Family*. New York: Russell Sage Foundation, 2004.
- Muhlbauer, V. "The Well-Being and Quality of Life of Women in Their 50s: A Gendered-Age Perspective." In *Women Over 50: Psychological Perspectives*, edited by Varda Muhlbauer and Joan C. Chrisler, 95–111. Berlin, Germany: Springer, 2007.
- Muhlbauer, V., and J. C. Chrisler, eds., *Women Over 50: Psychological Perspectives*. Berlin, Germany: Springer, 2007.
- Murray, B. "Boys to Men: Emotional Miseducation." *American Psychological Association (APA) Monitor* 30, no. 7 (July/August 1999), [www.apa.org/monitor/julaug99/youth.html](http://www.apa.org/monitor/julaug99/youth.html) (accessed October 18, 2000).
- Mustakova-Possardt, E. "Education for Critical Moral Consciousness." *Journal of Moral Education* 33, no. 3 (September 2004): 245–69.
- Myers, D. D. *Why Women Should Rule the World*. New York: HarperCollins, 2008.
- Nagata, A. L. "Communicating Across Differences: A Domestic Case." *Rikkyo Intercultural Communication Review* 3 (2005): 41–52.
- Nakayama, N. *Mujunteki Sosoku No Roni* [The Logic of Soku]. Kyoto, Japan: Hyakka En, 1973.



- Napoleoni, L. *Rogue Economics: Capitalism's New Reality*. New York: Seven Stories Press, 2008.
- Nathanson, D. L. *Shame and Pride: Affect Sex and the Birth of the Self*. New York: Norton, 1992.
- Nathanson, D. L. "What's a Script?" *Bulletin of The Tomkins Institute* 3 (Spring–Summer 1996): 1–4. [www.tomkins.org/PDF/library/articles/whatsascript.pdf](http://www.tomkins.org/PDF/library/articles/whatsascript.pdf).
- Negrao, C., G. A. Bonanno, J. G. Noll, F. W. Putnam, and P. K. Trickett. "Shame, Humiliation, and Childhood Sexual Abuse: Distinct Contributions and Emotional Coherence." *Child Maltreatment* 10 (2005): 350–63.
- Neill, A. S. *Summerhill: A Radical Approach to Child Rearing*. New York: Hart, 1960.
- Neurath, O. "Protocol Sentences." In *Logical Positivism*, edited by Alfred J. Ayer, 199–208. Glencoe, IL: Free Press, 1959.
- Neurath, O. "Protokollsätze." *Erkenntnis* 3 (1932): 204–14.
- Nickel, J. W. *Making Sense of Human Rights*. Rev. ed. Washington, DC: Georgetown University Press, 2004.
- Nisbett, R. E., and D. Cohen. *Culture of Honor: The Psychology of Violence in the South*. Boulder, CO: Westview Press, 1996.
- Nisbett, R. E., and L. D. Ross. *Human Inference: Strategies and Shortcomings of Social Judgment*. Englewood Cliffs, NJ: Prentice-Hall, 1980.
- Noble, K. G., B. D. McCandliss, and M. J. Farah. "Socioeconomic Gradients Predict Individual Differences in Neurocognitive Abilities." *Developmental Science* 10 (2007): 464–80.
- Norton, R. *The Myth of the Modern Homosexual: Queer History and the Search for Cultural Unity*. London: Cassell, 1997.
- Obama, B. *The Audacity of Hope: Thoughts on Reclaiming the American Dream*. New York: Crown, 2006.
- O'Brian, C. *Never Say Die*. Sydney: HarperCollins Australia, 2008.
- O'Byrne, D. J. *The Dimensions of Global Citizenship: Political Identity Beyond the Nation-State*. London: Frank Cass, 2003.

- O'Halloran, P. J. *Humanitarian Intervention and the Genocide in Rwanda*. London: Research Institute for the Study of Conflict and Terrorism, 1995.
- Ohnuki-Tierney, E. *Kamikaze, Cherry Blossoms, and Nationalisms*. Chicago: The University of Chicago Press, 2002.
- Olsen, J. B. *Om doble normer i næringslivet: Etikken i tidsklemma*. Doctoral dissertation, Gothenburg, Sweden, Gothenburg University, 2006.
- Onal, A. *Honour Killing: Stories of Men Who Killed*. London: Saqi Books, 2008.
- Orbach, S. *Fat Is a Feminist Issue: How to Lose Weight Permanently Without Dieting*. London: Arrow Books, 1988.
- Ott, C., and M. Massad. "Love Is the Language of the Orient." *Qantara.De* April 30, 2009. [www.qantara.de/webcom/show\\_article.php/\\_c-310/\\_nr-641/i.html](http://www.qantara.de/webcom/show_article.php/_c-310/_nr-641/i.html) (accessed June 6, 2009).
- Otto, R. *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and Its Relation to the Rational*. London: Oxford University Press, translated from *Das Heilige: Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen*, Breslau, Germany: Trewendt und Granier, 1917, 1928.
- Owen, H. *The Practice of Peace*. Circle Pines, MN: Human Systems Dynamics Institute, 2009.
- Paris, J. *Prescriptions for the Mind: A Critical View of Contemporary Psychiatry*. Oxford: Oxford University Press, 2008.
- Parker, P. M. *Humiliation: Webster's Quotations, Facts and Phrases*. San Diego, CA: ICON, 2008.
- Parpart, J. L., and M. Zalewski, eds., *Rethinking the Man Question: Sex, Gender and Violence in International Relations*. London: Zed Books, 2008.
- Parsons, T. *The Social System*. London: Routledge and Kegan Paul, 1951.
- Pascual-Leone, J., and J. Johnson. "Affect, Self-Motivation, and Cognitive Development: A Dialectical Constructivist View." In *Motivation, Emotion, and Cognition: Integrative Perspectives on Intellectual Functioning and Development*, edited by David Y. Dai and Robert J. Sternberg, 197–235. Mahwah, NJ: Erlbaum, 2004.

- Patomäki, H. *The Political Economy of Global Security: War, Future Crises and Changes in Global Governance*. London, New York: Routledge, 2008.
- Pearce, W. B. *New Models for Communication: From Theory to Praxis, From Objectivism to Constructionism, and From Representation to Reflexivity*. Risør, Norway: Presentation given at the Norwegian Family Therapy Association (NFFT), Risør Seminar, June 14-15, 2007.
- Pearce, W. B. *Serenity in the Time of Polysemy*. Santa Barbara, CA: Fielding Graduate University, 2007.
- Pearce, W. B. *Toward Communicative Virtuosity: A Meditation on Modernity and Other Forms of Communication*. Santa Barbara, CA: School of Human and Organization Development, Fielding Graduate University, 2005.
- Peng, T. H. *What's in a Chinese Character*. Beijing: New World Press, by arrangement with Marshall Cavendish International (Asia), 2005.
- Peterson, V. S. *A Critical Rewriting of Global Political Economy: Integrating Reproductive, Productive and Virtual Economies*. London: Routledge, 2003.
- Peterson, V. S. "Power, Privilege and Feminist Theory/Practice." *Politics and Gender* 1, no. 2, Special Section "Critical Perspectives on Gender and Politics" (2005): 350–58.
- Pettan, S. "Gypsies, Music, and the Politics in the Balkans: A Case Study From Kosovo." In *Kosovo Roma: Glasba Kosovskih Romov/Music of the Gypsies From Kosovo*, edited by Svanibor Pettan Ljubljana: CD-ROM edited by Svanibor Pettan, Nika & Drustvo za raziskovanje popularne glasbe, originally published in *The World of Music*, 38 (1), 1996, 33-61, 2001.
- Pettigrew, T. F. and L. R. Tropp. "A Meta-Analytic Test of Intergroup Contact Theory." *Journal of Personality and Social Psychology* 90, no. 5 (2006): 751–783.
- Pettit, P. *Republicanism: A Theory of Freedom and Government*. Oxford: Clarendon Press, 1997.
- Pfeiffer, T., C. Rutte, T. Killingback, M. Taborsky, and S. Bonhöfer. "Evolution of Cooperation by Generalized Reciprocity." *Proceedings of the Royal Society of London, Series B* 272 (2005): 1115–

20. [www.journals.royalsoc.ac.uk/content/u47987fqkfy74u7p/fulltext.pdf](http://www.journals.royalsoc.ac.uk/content/u47987fqkfy74u7p/fulltext.pdf) (accessed July 8, 2007).
- Phillips, A. *Divided Loyalties: Dilemmas of Sex and Class*. London: Virago, 1987.
- Phillips, A. *Hidden Hands: Women and Economic Policies*. Lond: Pluto Press, 1983.
- Piergrossi, B. *The Big Glow: Insights, Inspirations, Peace and Passion*. Morrisville, NC: Lulu.com, 2008.
- Pinker, S. *The Sexual Paradox: Extreme Men, Gifted Women and the Real Gender Gap*. Toronto: Random House Canada, 2008.
- Planck, M. *Scientific Autobiography and Other Papers*. New York: Philosophical Library, 1950.
- Plotinus, S. MacKenna, and B. S. Page. *The Enneads*. 2nd rev. ed. London: Faber and Faber, 1956.
- Pope, K. S. "Ethics and Critical Thinking." In *Ethics in Psychotherapy and Counseling: A Practical Guide*, edited by Kenneth S. Pope and Melba J. T. Vasquez, 16–36. 3rd ed. San Francisco, CA: Jossey-Bass, 2007. See an adaptation of this chapter at [kspope.com/apologies.php](http://kspope.com/apologies.php).
- Pope, K. S., and T. G. Gutheil. "Contrasting Ethical Policies of Physicians and Psychologists Concerning Interrogation of Detainees." *BMJ—Medical Publication of the Year* 338, no. b1653, 30 (April 2009). [www.bmj.com/cgi/content/full/338/apr30\\_2/b1653](http://www.bmj.com/cgi/content/full/338/apr30_2/b1653).
- Posen, B. "The Security Dilemma and Ethnic Conflict." *Survival* 35, no. 1 (1993): 27–47.
- Post, S. G., and J. Neimark. *Why good things happen to good people: The Exciting New Research That Proves the Link Between Doing Good and Living a Longer, Healthier, Happier Life*. New York: Random House, 2007.
- Power, S. *Chasing the Flame: Sergio Vieira De Mello and the Fight to Save the World*. New York: Penguin Press, 2008, see also [www.chasingtheflame.org](http://www.chasingtheflame.org).
- Precht, R. D. *Liebe: Ein unordentliches Gefühl*. Munich, Germany: Goldmann, 2009.

- Putnam, R. D. "Bowling Alone: The Collapse and Revival of American Community." New York: Simon and Schuster, 2000.
- Pynchon, S. R. *Resisting Humiliation in Schooling: Narratives and Counter-Narratives*. Washington, DC: University of Washington, doctoral diss., 2005.
- Pyszczyński, T. A., J. Greenberg, and S. Solomon. "Toward a Dialectical Analysis of Growth and Defensive Motives." *Psychological Inquiry* 11 (2000): 301–5.
- Quilligan, J. B. *The Brandt Equation: 21st Century Blueprint for the New Global Economy*. Philadelphia, PA: Brandt 21 Forum, 2002. [www.brandt21forum.info/BrandtEquation-19Sept04.pdf](http://www.brandt21forum.info/BrandtEquation-19Sept04.pdf).
- Qusti, R. "Misconception the Root of Our Problems, Says Saudi Businesswoman." *Arab News* 7 March 7, 2005. [www.arabnews.com/?page=6&section=0&article=60072&d=7&m=3&y=2005](http://www.arabnews.com/?page=6&section=0&article=60072&d=7&m=3&y=2005).
- Ramachandran, V. S. *Mirror Neurons and Imitation Learning As the Driving Force Behind "the Great Leap Forward" in Human Evolution*. Edge Foundation, 2000. [www.edge.org/documents/archive/edge69.html](http://www.edge.org/documents/archive/edge69.html) (accessed August 14, 2006).
- Ratzinger, J. A. P. B. X. *Caritas in Veritate*. Rome: The Vatican, 2009. [www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/s/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/s/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html).
- Rawls, J. *A Theory of Justice*. Oxford: Oxford University Press, 1971.
- Ray, P. H., and S. R. Anderson. *The Cultural Creatives: How 50 Million People Are Changing the World*. New York: Three Rivers Press, 2000.
- Ray, R. H. "Linguists Doubt Exception to Universal Grammar." *Massachusetts Institute of Technology News* April 23, 2007. [web.mit.edu/newsoffice/2007/pesetsky-ling.html](http://web.mit.edu/newsoffice/2007/pesetsky-ling.html) (accessed May 9, 2009).
- Réal, G. *Carnet de bal d'une courtisane*. Paris: Verticales, 2005.
- Réal, G. *Le noir est une couleur*. Paris: Balland, 1974.
- Real, T. *The New Rules of Marriage: What You Need to Know to Make Love Work*. New York: Ballantine Books, 2007.

- Reese, L. *Women in the Muslim World: Personalities and Perspectives From the Past*. Berkeley, CA: Women in World History Curriculum, 1998, [www.womeninworldhistory.com](http://www.womeninworldhistory.com).
- Reinert, E. S. *How Rich Countries Got Rich... And Why Poor Countries Stay Poor*. New York: Carroll and Graf, 2007.
- Rentz, E. D., S. L. Martin, D. A. Gibbs, M. Clinton-Sherrod, J. Hardison, and S. W. Marshall. "Family Violence in the Military: A Review of the Literature." *Trauma, Violence and Abuse* 7 (2006): 93–108.
- Ricard, M. *Happiness: A Guide to Developing Life's Most Important Skill*. New York: Little, Brown and Company, 2006.
- Richards, H. *Can the United States Be Transformed?* Limache, Chile: [howardrichards.org/peace/content/category/4/27/150](http://howardrichards.org/peace/content/category/4/27/150), 2008.
- Richards, H. *Human Rights and the End of the Age of Keynes*. Limache, Chile: Available at [howardrichards.org/peace/content/view/87/120](http://howardrichards.org/peace/content/view/87/120), 2008.
- Richards, P., and P. Richards. *Wild Attraction: The Energetic Facts of Life*. Ashland, OR: A Sente Book, International Publication, 2008.
- Ring, K. *Life at Death: A Scientific Investigation of the Near-Death Experience*. New York: Coward, McCann and Geoghegan, 1980.
- Rizzolatti, G., and L. Craighero. "The Mirror-Neuron System." *Annual Review of Neuroscience* 27 (2004): 169–92.
- Roach, M. *Bonk: The Curious Coupling of Science and Sex*. New York: Norton, 2008.
- Roe, P. *Ethnic Violence and the Societal Security Dilemma*. London: Routledge, 2005.
- Roe, P. "The Intrastate Security Dilemma: Ethnic Conflict As a 'Tragedy'?" *Journal of Peace Research* 36, no. 2 (1999): 183–202.
- Rorty, R. *Contingency, Irony, and Solidarity*. Cambridge: Cambridge University Press, 1989.
- Rose, G. *Feminism and Geography: The Limits of Geographical Knowledge*. Minneapolis: University of Minnesota Press, 1993.
- Rosenberg, T. "Can the Cycle of Poverty Be Broken?" *International Herald Tribune* December 20,

2008. [www.iht.com/articles/2008/12/19/business/wbpoor.php](http://www.iht.com/articles/2008/12/19/business/wbpoor.php) (accessed December 20, 2008).
- Ross, L. D. "The Intuitive Psychologist and His Shortcomings: Distortions in the Attribution Process." In *Advances in Experimental Social Psychology*. Vol. 10, edited by Leonard Berkowitz Orlando, FL: Academic Press, 1977.
- Ross, L. D., and J. T. Jost. "Fairness Norms and the Potential for Mutual Agreements Involving Majority and Minority Groups." In *Research on Managing Groups and Teams (Vol. 2): Groups in Their Context*, edited by Margaret A. Neale, Elizabeth A. Mannix, and Ruth Wageman, 93–114. Greenwich, CT: JAI Press, 1999.
- Ross, L. D., and R. E. Nisbett. *The Person and the Situation: Perspectives of Social Psychology*. Philadelphia: Temple University Press, 1991.
- Ross, L. D., and A. Ward. "Naive Realism in Everyday Life: Implications for Social Conflict and Misunderstanding." In *Values and Knowledge*, edited by T. Brown, E. Reed, and E. Turiel, 103–35. Hillsdale, NJ: Erlbaum, 1996.
- Ross, M. H. "Creating the Conditions for Peacemaking: Theories of Practice in Ethnic Conflict Resolution." *Ethnic and Racial Studies* 23, no. 6 (2000): 1002–34.
- Roth, P. *Deception: A Novel*. New York: Simon and Schuster, 1990.
- Rothkopf, D. J. *Superclass: The Global Power Elite and the World They Are Making*. New York: Farrar, Straus and Giroux, 2008.
- Roy, A. *Listening to Grasshoppers: Field Notes on Democracy*. London: Hamish Hamilton, 2009.
- Rusesabagina, P., and T. Zoellner. *An Ordinary Man: An Autobiography*. New York: Viking Adult, 2006.
- Rushkoff, D. *Life Inc.: How the World Became a Corporation and How to Take It Back*. New York: Random House, 2009.
- Sabini, J. *Social Psychology*. 2nd ed. New York: Norton, 1995.
- Salam, R. "The Death of Macho." *FP Foreign Policy*, June 22, 2009. [www.foreignpolicy.com/articles/2009/06/18/the\\_death\\_of\\_mach\\_o](http://www.foreignpolicy.com/articles/2009/06/18/the_death_of_mach_o) (accessed August 3, 2009).

- Sanger, D. E. *The Inheritance: The World Obama Confronts and the Challenges to American Power*. New York: Harmony, 2009.
- Sanger, M. "Gandhi and Sanger Debate Love, Lust and Birth Control." *Margaret Sanger Papers* 23 (Winter 1999/2000). [www.nyu.edu/projects/sanger/secure/newsletter/articles/gandhi\\_debate.html](http://www.nyu.edu/projects/sanger/secure/newsletter/articles/gandhi_debate.html) (accessed June 4, 2009).
- Sanghera, J. *Daughters of Shame*. London: Hodder and Stoughton, 2009.
- Sayler, M. *Humiliation and the Poor: A Study in the Management of Meaning*. Doctoral dissertation, Santa Barbara, CA, Fielding Graduate University, 2004.
- Schaffer, A. "The Sex Difference Evangelists: Pick a Little, Talk a Little." *Slate*, July 1, 2008. [www.slate.com/id/2194486/entry/2194488](http://www.slate.com/id/2194486/entry/2194488) (accessed July 1, 2008).
- Schama, S. *Citizens: A Chronicle of the French Revolution*. Revised ed. London: Penguin Books, 2004.
- Scheff, T. J. "Aggression, Hypermasculine Emotions and Relations: The Silence/Violence Pattern." *Irish Journal of Sociology* 15, no. 1 (2006): 24–37, see [www.soc.ucsb.edu/faculty/scheff/main.php?id=42.html](http://www.soc.ucsb.edu/faculty/scheff/main.php?id=42.html).
- Scheff, T. J. *Attachment, Attunement, Attraction: 24 Kinds of "Love."* Santa Barbara, CA: [www.soc.ucsb.edu/faculty/scheff/29.html](http://www.soc.ucsb.edu/faculty/scheff/29.html), 2003.
- Scheff, T. J. *Bloody Revenge: Emotions, Nationalism and War*. Boulder, CO: Westview Press, 1994.
- Scheff, T. J. *Emotions, the Social Bond and Human Reality. Part/Whole Analysis*. Cambridge: Cambridge University Press, 1997.
- Scheff, T. J., and S. M. Retzinger. *Emotions and Violence: Shame and Rage in Destructive Conflicts*. Lexington, MA: Lexington Books, 1991.
- Scheler, M. *Über Ressentiment und moralisches Werturteil*. Leipzig, Germany: Engelmann, 1912.
- Scheler, M. *Wesen und Formen der Sympathie*. Bonn, Germany: Friedrich Cohen, 1923.
- Scherer, K. R. "Foreword." In *Emotions: Current Issues and Future Directions*, edited by Tracy J. Mayne and George A. Bonanno, xiii–xv. New York: Guilford Press, 2001.



- Schopenhauer, A. *The World As Will and Representation—Supplements to the Fourth Book*. 2nd ed. Leipzig, Germany: F. A. Brockhaus, 1844.  
[en.wikisource.org/wiki/The\\_World\\_as\\_Will\\_and\\_Representation/Supplements\\_to\\_the\\_Fourth\\_Book](http://en.wikisource.org/wiki/The_World_as_Will_and_Representation/Supplements_to_the_Fourth_Book).
- Schwarz, N., D. Kahneman, and E. Diener, eds., *Well-Being: The Foundations of Hedonic Psychology*. New York: Russell Sage Foundation, 1999.
- Scoblic, J. P. *U.S. Vs. Them: Conservatism in the Age of Nuclear Terror*. New York: Viking, 2008.
- Seedat, S., K. M. Scott, M. C. Angermeyer, P. Berglund, E. J. Bromet, T. S. Brugha, K. Demyttenaere, G. de Girolamo, J. M. Haro, R. Jin, E. G. Karam, V. Kovess-Masfety, D. Levinson, M. E. Medina Mora, Y. Ono, J. Ormel, B.-E. Pennell, J. Posada-Villa, N. A. Sampson, D. Williams, and R. C. Kessler. "Cross-National Associations Between Gender and Mental Disorders in the World Health Organization World Mental Health Surveys." *Archives of General Psychiatry* 66, no. 7 (2009): 785–95.
- Segal, L. *Why Feminism?* Cambridge, UK: Polity Press, 1999.
- Seierstad, Å. *The Bookseller of Kabul*. New York: Little, Brown and Company, 2003.
- Seligman, M. E. P. *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. New York: Free Press, 2002.
- Selke, S., ed. *Tafeln in Deutschland: Aspekte einer sozialen Bewegung zwischen Nahrungsmittelumverteilung und Armutsintervention*. Wiesbaden, Germany: VS Verlag, 2009.
- Sellars, K. *The Rise and Rise of Human Rights*. Stroud, UK: Sutton, 2002.
- Sen, A. *Identity and Violence: The Illusion of Destiny*. New York: Norton, 2006.
- Sen, A. "More Than 100 Million Women Are Missing." *The New York Review of Books* 37, no. 20 (December 20, 1990).  
[ucatlans.ucsc.edu/gender/Sen100M.html](http://ucatlans.ucsc.edu/gender/Sen100M.html) (accessed June 14, 2009).
- Sengupta, K. "Sentenced to Death: Afghan Who Dared to Read About Women's Rights." *The Independent*, January 31, 2008. [www.independent.co.uk/news/world/asia/sentenced-to-death-afghan-who-dared-to-read-about-womens-rights-775972.html](http://www.independent.co.uk/news/world/asia/sentenced-to-death-afghan-who-dared-to-read-about-womens-rights-775972.html).

Serrie, H. "Francis L. K. Hsu (1909-1999)." *American Anthropologist* 103, no. 1 (2008): 168–71.

Shalhoub-Kevorkian, N. *Mapping and Analyzing the Landscape of Femicide in Palestine*. Research report submitted by the Women's Center for Legal Aid and Counseling (WCLAC) to UNIFEM, 2000.

Sheets-Johnstone, M. *Strangers, Trust, and Religion: On the Vulnerability of Being Alive*. Durham, NC: Guest lecture at the Department of Philosophy at Durham University in May 2007, available as podcast on [podcast.ic.sunysb.edu/weblog/templeton](http://podcast.ic.sunysb.edu/weblog/templeton) (search for Sheets-Johnstone), 2007.

Sheets-Johnstone, M. *The Corporeal Turn: An Interdisciplinary Reader*. Exeter, UK, and Charlottesville, VA: Imprint Academic, 2009.

Sherwood, B. *The Survivors Club: The Secrets and Science That Could Save Your Life*. New York: Grand Central Publishing, 2009.

Shields, S. A. *Speaking From the Heart: Gender and the Social Meaning of Emotion*. Cambridge: Cambridge University Press, 2002.

Shiva, V. *Earth Democracy: Justice, Sustainability, and Peace*. London: Zed Books, 2006.

Shnabel, N., A. Nadler, J. Ullrich, J. F. Dovidio, and D. Carmi. "Promoting Reconciliation Through the Satisfaction of the Emotional Needs of Victimized and Perpetrating Group Members: The Needs-Based Model of Reconciliation." *Personality and Social Psychology Bulletin* 35, no. 8 (2009): 1021–30.

Sidanius, J., and F. Pratto. *Social Dominance: An Intergroup Theory of Social Hierarchy and Oppression*. Cambridge: Cambridge University Press, 1999.

Silver, H., and S. M. Miller. "From Poverty to Social Exclusion: Lessons From Europe." In *Poverty and Race in America: The Emerging Agendas*, edited by Chester Hartman, 57–70. Lexington, MA: Lexington Books, 2006.

Singer, J. "The Sadness of the Successful Woman." In *The Goddess Re-Awakening: The Feminine Principle Today*, edited by Shirley Nicholson, 115–26. Wheaton, IL: Theosophical House, 1989.

Singer, P. A. D. "The Drowning Child and the Expanding Circle." *New Internationalist* April (1997), [www.newint.org/issue289/drowning.htm](http://www.newint.org/issue289/drowning.htm).

- Singer, P. W. *Children at War*. New York: Pantheon Books, 2005.
- Skjelsbæk, I. "Is Femininity Inherently Peaceful? The Construction of Femininity in the War." In *Gender, Peace and Conflict*, edited by Inger Skjelsbæk and Dan Smith, 47–67. London: Sage, 2001.
- Smail, D. L. *On Deep History and the Brain*. Berkeley: University of California Press, 2008.
- Smedslund, J. *Dialogues About a New Psychology*. Chagrin Falls, OH: Taos Institute, 2004.
- Smedslund, J. *Psycho-Logic*. Berlin, Germany: Springer, 1988.
- Smedslund, J. *The Structure of Psychological Common Sense*. Mahwah, NJ: Erlbaum, 1997.
- Smith, A. *An Inquiry into the Nature and Causes of the Wealth of Nations*. London: Strahan/Cadell, 1776. [www.adamsmith.org/smith/won-index.htm](http://www.adamsmith.org/smith/won-index.htm).
- Smith, A. D. *The Ethnic Origins of Nations*. Oxford: Basil Blackwell, 1996.
- Smith, D. "Organisations and Humiliation: Looking Beyond Elias." *Organization* 8, no. 3 (2001): 537–60.
- Smith, D. *Globalization, the Hidden Agenda*. Cambridge, UK: Polity Press, 2006.
- Smith, D. "The Humiliating Organisation: The Functions and Disfunctions of Degradation." In *The Civilized Organisation*, edited by Ad van Iterson, Willem Mastenbroek, Tim Newton, and Dennis Smith Amsterdam, The Netherlands: Benjamin, 2002.
- Snyder, J. "Perceptions of the Security Dilemma in 1914." In *Psychology and Deterrence*, edited by Robert Jervis, Richard N. Lebow, and Janice G. Stein, 153–79. Baltimore, MD: Johns Hopkins University Press, 1985.
- Snyder, J., and B. Walters, eds., *The Security Dilemma and Intervention in Civil Wars*. New York: Columbia University Press, 1999.
- Sommer, R. *Das KZ-Bordell. Sexuelle Zwangsarbeit in Nationalsozialistischen Konzentrationslagern*. Paderborn, Germany: Ferdinand-Schöningh, 2009.

- Soros, G. *The New Paradigm for Financial Markets: The Credit Crisis of 2008 and What It Means*. London: PublicAffairs, 2008.
- South African Truth and Reconciliation Commission (TRC) and D. M. Tutu. *Truth and Reconciliation Commission of South Africa Report*. Cape Town: South African Truth and Reconciliation Commission (TRC), [www.doj.gov.za/trc/report/index.htm](http://www.doj.gov.za/trc/report/index.htm), 1998.
- Spain, D. *Gendered Spaces*. Chapel Hill: University of North Carolina Press, 1992.
- Spangler, G., and K. E. Grossmann. "Biobehavioral Organization in Securely and Insecurely Attached Infants." *Child Development* 64 (1993): 1439–50. [www.jstor.org/pss/1131544](http://www.jstor.org/pss/1131544).
- Spicker, P. *Liberty, Equality, Fraternity*. Bristol, UK: Policy Press, 2006.
- Statman, D. "Humiliation, Dignity and Self-Respect." In *The Concept of Human Dignity in Human Rights Discourse*, edited by David Kretzmer and Eckart Klein, 209–29. The Hague, The Netherlands: Kluwer Law International, 2002.
- Staub, E. *The Psychology of Good and Evil: Why Children, Adults, and Groups Help and Harm Others*. Cambridge: Cambridge University Press, 2003.
- Staub, E. *The Roots of Evil: The Origins of Genocide and Other Group Violence*. Cambridge: Cambridge University Press, 1989.
- Stears, J. *Gender and International Relations: Issues, Debates and Future Directions*. 2nd ed. Cambridge, UK: Polity Press, 2006.
- Steinberg, B. S. *Women in Power: The Personalities and Leadership Styles of Indira Gandhi, Golda Meir, and Margaret Thatcher*. Montreal, Canada: McGill-Queen's University Press, 2008.
- Steinberg, B. S. "Psychoanalytic Concepts in International Politics. The Role of Shame and Humiliation." *International Review of Psycho Analysis* 18, no. 1 (1991): 65–85.
- Steinberg, B. S. *Shame and Humiliation: Presidential Decision Making on Vietnam*. Montreal: McGill-Queen's, 1996.
- Stenstad, J. G. "Ola og Kari soldat kan dele rom." *Forsvarsnett* (2009). [www.mil.no/felles/tmo/start/article.jhtml?articleID=171874](http://www.mil.no/felles/tmo/start/article.jhtml?articleID=171874) 171874 (accessed May 11, 2009).

- Steptoe, A., ed. *Depression and Physical Illness*. Cambridge: Cambridge University Press, 2007.
- Stern, N. *Stern Review of the Economics of Climate Change*. Cambridge: Cambridge University Press, 2006.
- Sternberg, R. J. "A Triangular Theory of Love." *Psychological Review* 93, no. 2 (1986): 119–35.
- Stevenson, B., and J. Wolfers. *The Paradox of Declining Female Happiness*. Cambridge, MA: The National Bureau of Economic Research, 2009. [www.nber.org/papers/w14969](http://www.nber.org/papers/w14969).
- Stiglitz, J. E., and N. Serra, eds., *The Washington Consensus Reconsidered: Towards a New Global Governance*. Oxford: Oxford University Press, 2008.
- Stokes, H. S. *The Life and Death of Yukio Mishima*. Tokyo, Japan: C.E. Tuttle, 1975.
- Støren, S. *Mystiker uten kloster. Veien videre for medvandrere*. Hamar, Norway: Presentation at the Helge Hognestad gathering, Hamar, Norway, May 1-3, 2009.
- Sullivan, B. "Trafficking in Women: Feminism and New International Law." *International Feminist Journal of Politics* 5, no. 1 (2003): 67–91.
- Summy, H. N. *"Peace Angel" of World War I: Dissent of Margaret Thorp*. Brisbane, Australia: Centre for Peace and Conflict Studies, University of Queensland, 2006.
- Sveland, M. *Bitterfittan*. Stockholm, Sweden: Norstedts, 2007.
- Swimme, B., and S. Bridle. "Comprehensive Compassion: An Interview With Brian Swimme by Susan Bridle." *EnlightenNext Magazine* 34, 15th Anniversary Issue (September–December 2006). [www.enlightennext.org/magazine/j19/swimme.asp?pf=1](http://www.enlightennext.org/magazine/j19/swimme.asp?pf=1) (accessed February 2, 2009).
- Sylvester, C. *Feminist International Relations: An Unfinished Journey*. Cambridge: Cambridge University Press, 2002.
- Syse, H. P. *Måtehold i grådighetens tid*. Oslo, Norway: Cappelen Damm, 2009.

- Tajfel, H. "Intergroup Relations, Social Myths, and Social Justice in Social Psychology." In *The Social Dimension*, edited by Henri Tajfel. Cambridge: Cambridge University Press, 1984.
- Tappan, M. B. "Interpretive Psychology: Stories, Circles, and Understanding Lived Experience." *Journal of Social Issues* 53, no. 4 (2000): 645–56.
- Tavris, C., and E. Aronson. *Mistakes Were Made, but Not by Me: Why We Justify Foolish Beliefs, Bad Decisions, and Hurtful Acts*. Orlando, FL: Harcourt, 2007.
- Taylor, C. "The Politics of Recognition." In *Multiculturalism: Examining the Politics of Recognition*, edited by Amy Gutman. Princeton, NJ: Princeton University Press, 1994.
- Taylor, J. B. *My Stroke of Insight: A Brain Scientist's Personal Journey*. Morrisville, NC: Lulu.com, 2006.
- Taylor, S. E., L. C. Klein, B. P. Lewis, T. L. Gruenewald, R. A. R. Gurung, and J. A. Updegraff. "Biobehavioral Responses to Stress in Females: Tend-and-Befriend, Not Fight-or-Flight." *Psychological Review* 109, no. 4 (2002): 745–50.
- Tegmark, M. "The Mathematical Universe." *Foundations of Physics* 38, no. 2 (2008): 101–50.
- Tennov, D. *A Scientist Looks at Romantic Love and Calls It "Limerence": The Collected Works of Dorothy Tennov*. Sarasota, FL: The Great American Society, www.gramps.org, 2007.
- Thomas, A., and I. Sawhill. "For Love and Money? The Impact of Family Structure on Family Income." *The Future of Children* 15, no. 2 (2005): 57–74. www.futureofchildren.org/usr\_doc/04\_FOC\_15-2\_fall05\_Thomas-Sawhill.pdf.
- Tickner, J. A. *Gendering World Politics: Issues and Approaches in the Post-Cold War Era*. New York: Columbia University Press, 2001.
- Tickner, J. A. "You Just Don't Understand: Troubled Engagements Between Feminists and IR Theorists." *International Studies Quarterly* 41, no. 4 (1997): 611–32. www.jstor.org/pss/2600855.
- Tishkov, V. A. *Chechnya: Life in a War-Torn Society*. Berkeley: University of California Press, an abbreviated translation of Valery Tishkov's *Obshchestvo v vooruzhennom konflikte: Etnografiia chechenskoi voiny*, Moscow: Nauka, 2001, 2004.

- Tomkins, S. S. *Affect Imagery and Consciousness (Volumes I–IV)*. New York: Springer, 1962.
- Tomuschat, C. *Human Rights: Between Idealism and Realism*. Oxford: Oxford University Press, 2003.
- Tschudi, F. “Dignity Violations: An Alternative View of ‘Administrative Evil.’” *Public Administration* 96, no. 4 (2008): 895–903.
- Tutu, D. M. *No Future Without Forgiveness*. New York: Doubleday, 1999.
- Tutu, D. M. and D. Abrams. *God Has a Dream: A Vision of Hope for Our Time*. New York: Doubleday, 2004.
- Twenge, J. M. *Generation Me: Why Today’s Young Americans Are More Confident, Assertive, Entitled—and More Miserable Than Ever Before*. New York: Free Press, 2006.
- Ueno, C. *Nationalism and Gender*. Melbourne: Trans Pacific Press, 2004.
- Ullman, S. E., G. Karabatsos, and M. P. Koss. “Alcohol and Sexual Aggression in a National Sample of College Men.” *Psychology of Women Quarterly* 23, no. 4 (1999): 673–89.
- Unger, R. K., and M. Crawford. *Women and Gender: A Feminist Psychology*. New York: McGraw-Hill, 1992.
- Ury, W. *Getting to Peace: Transforming Conflict at Home, at Work, and in the World*. New York: Viking, 1999.
- Vachon, S. “Passer de l’appauvrissement à la pauvreté comme on va de l’humiliation à l’humilité.” *Voix et Images* 18, no. 2 (1993): 382–87.
- Vaitheeswaran, V. V. *Power to the People: How the Coming Energy Revolution Will Transform an Industry, Change Our Lives, and Maybe Even Save the Planet*. New York: Farrar, Straus and Giroux, 2003.
- Van Quaquebeke, N., D. C. Henrich, and T. Eckloff. ““It’s Not Tolerance I’m Asking for, It’s Respect!” A Conceptual Framework to Differentiate Between Tolerance, Acceptance and (Two Types of) Respect.” *Gruppendynamik und Organisationsberatung* 38, no. 2 (2007): 185–200.
- Vaughan, G., ed. *Women and the Gift Economy: A Radically Different Worldview Is Possible*. Toronto: Innana, retrieved on July 5,

2007. [www.gift-economy.com/womenand.html](http://www.gift-economy.com/womenand.html) (accessed July 5, 2007).
- Vetlesen, A. J., ed. *Nytt klima: Miljøkrisen i samfunnskritisk lys*. Oslo, Norway: Gyldendal, 2008.
- Vintges, K., and D. Taylor, eds., *Feminism and the Final Foucault*. Urbana: University of Illinois Press, 2004.
- Vogel, W., and A. Lazare. "The Unforgivable Humiliation: A Dilemma in Couples' Treatment." *Contemporary Family Therapy* 12, no. 2 (1990): 139–51.
- Volkan, V. D. *Blind Trust: Large Groups and Their Leaders in Times of Crisis and Terror*. Charlottesville, VA: Pitchstone, 2004.
- Von Stumm, S., T. Chamorro-Premuzic, and A. Furnham. "Decomposing Self-Estimates of Intelligence: Structure and Sex Differences Across 12 Nations." *British Journal of Psychology* 100, no. 2 (May 2009): 429–42.
- Wadhwa, V., A. Saxenian, R. B. Freeman, and G. Gereffi. *America's Loss Is the World's Gain: America's New Immigrant Entrepreneurs, Part 4*. Durham, NC: Duke University, 2009. SSRN: [ssrn.com/abstract=1348616](http://ssrn.com/abstract=1348616).
- Walby, S. "The Myth of the Nation-State: Theorizing Society and Politics in a Global Era." *Sociology* 37, no. 3 (2003): 529–46.
- Waldfoegel, J. *What Children Need*. Cambridge, MA: Harvard University Press, 2006.
- Waldron, J. "Dignity and Rank." *Archives Européennes de Sociologie* 48, no. 2 (2007): 201–37. [www.brown.edu/Research/ppw/files/dignity%20and%20rank5%20WALDRON%20Brown.pdf](http://www.brown.edu/Research/ppw/files/dignity%20and%20rank5%20WALDRON%20Brown.pdf).
- Walker, M., and W. Rosen. *How Connections Heal: Stories From Relational-Cultural Therapy*. New York: Guilford Press, 2004.
- Waller, M. R., and J. Rycenga, eds., *Frontline Feminisms: Women, War, and Resistance*. New York: Garland Publishing, 2001.
- Waller, R. J. *The Bridges of Madison County*. New York: Warner, 1992.



- Ware, O. "Rudolph Otto's Idea of the Holy: A Reappraisal." *The Heythrop Journal* 48, no. 1 (January 2007): 48–60.
- Waring, M. *If Women Counted: A New Feminist Economics*. San Francisco, CA: Harper and Row, 1988.
- Warren, J. *One in 100: Behind Bars in America 2008*. Washington, DC: The Pew Charitable Trusts, The Public Safety Performance Project of the PEW Center on the States, 2008.  
/www.pewcenteronthestates.org/uploadedFiles/One%20in%20100.pdf.
- Warren, K. J. *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters*. Lanham, MD: Rowman and Littlefield, 2000.
- Wasilewski, J. H. "Interculturalists As Dragon-Riders." *Journal of Intercultural Communication, SIETAR Japan* 4 (2001): 75–89.
- Wasilewski, J. H., and L. Harris. "Indigenous Wisdom of the People Forum: Strategies for Expanding a Web of Transnational Indigenous Interactions." *Systems Research and Behavioral Science* 21, no. 56 (September/October 2004): 505–14, published online at Wiley InterScience (www.interscience.wiley.com).
- Webb, T. "On Love, Shame and Other Strong Emotions." *No to Violence* 5, no. 1 (2009): 45-73.
- Weddle, D. B. "Brutality and Blindness: Bullying in Schools and Negligent Supervision by School Officials." In *Our Promise: Achieving Educational Equality for America's Children*, edited by Maurice R. Dyson and Daniel B. Weddle, 425–48. Durham, NC: Carolina Academic Press, 2009.  
papers.ssrn.com/sol3/papers.cfm?abstract\_id=1319397.
- Weingarten, K. *Compassionate Witnessing and the Transformation of Societal Violence: How Individuals Can Make a Difference*. New York: Adapted from *Common Shock: Witnessing Violence Every Day—How We Are Harmed, How We Can Heal*, printed by arrangement with Dutton, 2003.
- Weiss, T. G. "What Happened to the Idea of World Government?" *International Studies Quarterly* 53, no. 2 (2009): 253–71.  
www3.interscience.wiley.com/cgi-bin/fulltext/122437391/PDFSTART.
- Welch, W. *Tactics of Hope*. San Rafael, CA: Earth Aware Editions, 2008.

- Wells, S. *The Journey of Man: A Genetic Odyssey*. Princeton, NJ: Princeton University Press, 2002.
- Wendt, A. "Why a World State Is Inevitable." *European Journal of International Relations* 9, no. 4 (2003): 491–542.
- Wergeland, H. *Henrik Wergeland, IV. Avhandlinger, opplysnings skrifter: 5te Bind 1843–1845*. Oslo Norway: Dokumentasjonsprosjekt (Universitetet i Bergen, Universitetet i Oslo, Universitetet i Trondheim, Universitetet i Tromsø), 1843. [www.dokpro.uio.no/wergeland/WIV5/WIV5001.html](http://www.dokpro.uio.no/wergeland/WIV5/WIV5001.html) (accessed April 28, 2008).
- Werner, G. W., and A. Presse, eds., *Grundeinkommen und Konsumsteuer. Impulse für "Unternimm die Zukunft."* Karlsruhe, Germany: Universitätsverlag, Tagungsband zum Karlsruher Symposium Grundeinkommen: bedingungslos, 2007.
- Westman, M., F. Jones, and R. J. Burke, eds., *Work-Life Balance: A Psychological Perspective*. Hove, UK: Psychology Press, 2006.
- Weston, M. C. "When Words Lose Their Meaning: From Societal Crisis to Ethnic Cleansing." *Mind and Human Interaction* 8, no. 1 (1997): 29–31.
- Wheatley, M. J. *Finding Our Way: Leadership for an Uncertain Time*. San Francisco, CA: Berrett-Koehler, 2007.
- Wheeler, G. *Beyond Individualism: Toward a New Understanding of Self, Relationship and Experience*. Hillsdale, NJ: Analytic Press, 2000.
- White, M. I. *Perfectly Japanese: Making Families in an Era of Upheaval*. Berkeley: University of California Press, 2002.
- Whitehead, S. M. *Men and Masculinities: Key Themes and New Directions*. Cambridge, UK: Polity Press Press, 2002.
- Whitworth, S. *Men, Militarism, and UN Peacekeeping: A Gendered Analysis*. Boulder, CO: Lynne Rienner, 2004.
- Wicker, B., C. Keysers, J. Plailly, J.-P. Royet, V. Gallese, and G. Rizzolatti. "Both of Us Disgusted in My Insula: The Common Neural Basis of Seeing and Feeling Disgust." *Neuron* 40, no. 3 (2003): 655–64.
- Wilkinson, R. G. *The Impact of Inequality. How to Make Sick Societies Healthier*. London: Routledge, 2005.

- Wilkinson, R. G., and K. Pickett. *The Spirit Level: Why More Equal Societies Almost Always Do Better*. London: Allen Lane, 2009.
- Wilkinson-Maposa, S., A. Fowler, C. Oliver-Evans, and C. F. N. Mulenga. *The Poor Philanthropist: How and Why the Poor Help Each Other*. Cape Town, South Africa: Compress, 2009.
- Williams, B. *Shame and Necessity*. Los Angeles: University of California Press, 1993.
- Williams, B. "Truth, Politics, and Self-Deception." *Social Research* 63, no. 3 (1996): 603–17.
- Winter, D. D. N., M. Pilisuk, S. Houck, and M. Lee. "Understanding Militarism: Money, Masculinity, and the Search for the Mystical." In *Peace, Conflict, and Violence: Peace Psychology in the 21st Century*, edited by Daniel J. Christie, Richard V. Wagner, and Deborah D. N. Winter, 139–48. Upper Saddle River, NJ: Prentice-Hall, 2001.
- Winterhoff, M. *Tyrannen müssen nicht sein: Warum Erziehung nicht reicht—Auswege*. Gütersloh, Germany: Gütersloher Verlagshaus, 2009.
- Wirth, H., and K. Dümmler. "The Influence of Qualification on Women's Childlessness in West Germany: Age and Cohort Effects." *ZUMA-Arbeitsbericht* 3 (2005): 12–15.
- Wolfenden, J. *Report of the Committee on Homosexual Offences and Prostitution*. London: Stationary Office, 1957.
- Woolf, V. *A Room of One's Own*. New York: Harcourt, 1929.
- Woolf, V. *Three Guineas*. London: Hogarth, 1938, available online at eBooks@Adelaide, The University of Adelaide Library, at [ebooks.adelaide.edu.au/w/woolf/virginia/w91tg](http://ebooks.adelaide.edu.au/w/woolf/virginia/w91tg).
- Worell, J., ed. *Encyclopedia of Women and Gender: Sex Similarities and Differences and the Impact of Society on Gender*. San Diego, CA: Academic Press, 2001.
- World Wildlife Fund *Living Planet Report 2008*. London: World Wildlife Fund, 2008. [assets.wwf.org.uk/downloads/lpr\\_2008.pdf](http://assets.wwf.org.uk/downloads/lpr_2008.pdf).
- Wyatt-Brown, B. *Southern Honor: Ethics and Behavior in the Old South*. New York: Oxford University Press, 1982.

- Xu, X., X. Zuo, X. Wang, and S. Han. "Do You Feel My Pain? Racial Group Membership Modulates Empathic Neural Responses." *The Journal of Neuroscience* 29, no. 26 (2009): 8525–29.
- Yazid, M. "From Jakarta to Kosovo—What's the Big Attraction?" *Jakarta Post*, June 5, 2007. [www.thejakartapost.com/news/2007/06/05/jakarta-kosovo-what039s-big-attraction.html](http://www.thejakartapost.com/news/2007/06/05/jakarta-kosovo-what039s-big-attraction.html).
- Yi, C., and B. Nauck. "Gender, Marriage and Family Support in East Asian Families: Introduction." *Current Sociology* 54, no. 2 (March 2006): 155–63.
- Yoshikawa, M. J. *The "Double Swing" Model of Eastern-Western Intercultural Communication*. Paper prepared for the Seminar on Communication Theory from Eastern and Western Perspectives, East-West Communication Institute, Honolulu, Hawaii, 1980.
- Yoshikawa, M. J. "The 'Double Swing' Model of Intercultural Communication Between the East and West." In *Communication Theory: Eastern and Western Perspectives*, edited by D. L. Kincaid, 319–29. San Diego, CA: Academic Press, 1987.
- Yoshimi, Y. *Comfort Women: Sexual Slavery in the Japanese Military During World War II*. New York: Columbia University Press, 2000.
- Young-Bruel, E. *Where Do We Fall When We Fall in Love?* New York: Other Press, 2003.
- Young-Bruel, E., and F. Bethelard. *Cherishment: A Psychology of the Heart*. New York: Free Press, 2000.
- Youngs, G. "Feminist International Relations: A Contradiction in Terms? Or: Why Women and Gender Are Essential to Understanding the World We Live in." *International Affairs* 80, no. 1 (2004): 75–87, [www.arts.ualberta.ca/~courses/PoliticalScience/661B1/documents/GillianYoungsFeministIRContradictionOr.pdf](http://www.arts.ualberta.ca/~courses/PoliticalScience/661B1/documents/GillianYoungsFeministIRContradictionOr.pdf).
- Zavaleta Reyles, D. "The Ability to Go About Without Shame: A Proposal for International." *Oxford Development Studies* 35, no. 4 (2007). [www.ophi.org.uk/pubs/Zavaleta\\_Shame\\_Humiliation\\_FINAL.pdf](http://www.ophi.org.uk/pubs/Zavaleta_Shame_Humiliation_FINAL.pdf) (accessed December 11, 2007).
- Zehr, H. *Changing Lenses: A New Focus for Crime and Justice*. Scottsdale, PA: Herald Press, 1990.

- Zehr, H. *The Little Book of Restorative Justice*. Intercourse, PA: Good Books, 2002.
- Zerle, C., and I. Krok. *Null Bock auf Familie? Der schwierige Weg junger Männer in die Vaterschaft*. Gütersloh, Germany: Bertelsmann Stiftung, 2008.
- Zhang, Y., and F. W. Goza. "Who Will Care for the Elderly in China?: A Review of the Problems Caused by China's One-Child Policy and Their Potential Solutions." *Journal of Aging Studies* 20, no. 2 (2006): 151–64.
- Zielenziger, M. *Shutting Out the Sun: How Japan Created Its Own Lost Generation*. New York: Nan A. Talese, 2006.
- Zimbardo, P. G. *The Lucifer Effect: Understanding How Good People Turn Evil*. New York: Random House, 2007.
- Zimbardo, P. G. *The Power and Pathology of Imprisonment*. *Congressional Record*. (Serial No. 15, 1971-10-25). *Hearings Before Subcommittee No. 3, of the Committee on the Judiciary, House of Representatives, Ninety-Second Congress, First Session on Corrections, Part II, Prisons, Prison Reform and Prisoner's Rights: California*. Washington, DC: Government Printing Office, 1971.
- Znakov, V. V. "The Comprehension of Violence and Humiliation Situations by Aggressive Adolescents." *Voprosy-Psikhologii* (January–February 1990): 20–27.

## INDEX

- Ås, Berit, 150  
Ackelsberg, Martha A., 48  
Adan, Edna, 158  
Adorno, Theodor W., 28  
Africa, xxiv, xxxii, 5, 79, 84, 106, 126  
*Agape* (Greek, “gaping, as with wonder,” spiritual love for God and humankind), xxiii, 11, 117, 149  
Agriculture, 5, 19, 42, 129, 151.  
*See also* Game theory;  
Circumscription; Giorgi, Piero;  
Flinders, Carol Lee, Hunter-gatherer; Ury, William  
Apartheid, xviii, 5, 37, 73, 87–88, 163  
Appreciative approach, 113. *See also* Cooperrider, David  
Aristotle, xxiii, xxv  
Asia, xii, xvii, xxiv, xxxii, 18, 79, 101, 134  
Attunement, 76  
Axelrod, Robert, 164. *See also* Evolutionary tit-for-tat strategy (or reciprocal altruism)
- Bakken, Per Menzony, xxvi. *See also* United Nations Environment Programme (UNEP)  
Balance, xvi, xvii, xxvi, xxviii, 7, 8, 53, 74, 76, 96, 125, 139, 141–42, 156, 169. *See also* Moderation; *Sophrosyne*; Syse, Henrik; Plato  
Baratta, Joseph Preston, 171. *See also* World Federation  
Bartky, Sandra Lee, 81, 114  
Beck, Ulrich and Elisabeth, 113  
Bonanno, George A., 187 n.17, 191, n.28, 237 n.27  
Bond, Michael Harris, 15  
Boulding, Elise, 117  
Bourdieu, Pierre, 28  
The Brandt Equation, 145. *See also*  
Quilligan, James Bernard  
Breines, Ingeborg, 207 n.88  
Brock-Utne, Birgit, 223 n.60, 247 n.4  
Buber, Martin, xxiii, xxv, 73, 117, 149, 169  
Buddhism, 20
- Capitalism, xvi, 76, 96, 153–54  
Carneiro, Robert Leonard, 5. *See also* Circumscription  
Carson, Rachel, 172  
Charity, xxviii, 73, 112, 120, 166, 171  
Cherishment (Japanese *amae*), 114  
China, 59, 78, 134  
Chodorow, Nancy, 29  
Christianity, 20, 104  
Christie, Daniel J., xxix  
Circumscription, 5, 7, 9, 151. *See also* Carneiro, Robert Leonard  
*Co-egalization* (term coined by Lindner), 149, 153, 166  
*Co-globalization* (term coined by Lindner), 152–53  
Coleman, Peter T., 31, 50  
Commoditization, xxvi, 57, 65, 98, 105, 140  
Common good, xvii, xix, xxi, xxiv, xxviii, 12, 30, 144, 146, 158  
Community game, 144. *See also* Framing; Ross, Lee D.  
Conflict resolution (or conflict management, mediation, etc.), 3, 11, 36, 73, 85, 97, 115–16, 164  
Connell, Robert W., 40  
Conscientization (the ability to feel humiliated), 11, 12, 158

- Consciousness, xxv, xxix, 20, 57, 76, 121, 135, 147  
 Cooperrider, David, 113. *See also* Appreciative approach  
*Co-voce* (term coined by Lindner), 124, 139, 153  
 Crawford, Beverly, 149  
 Creativity, xxiv, 77, 81, 146, 159  
 Crises: Climate crisis, xix, xxxiii, 8, 12, 71, 120, 154, 164, 165;  
 Economic crisis, xv, xvi, 49, 53, 55–56, 68, 115, 132
- Damásio, António Rosa, 62  
 Davis, Garry, 257 n.92. *See also* World passport and World government  
 De Beauvoir, Simone, 28  
 Democracy, 8, 9, 171  
 Deutsch, Morton, 59, 114, 157, 164; Deutsch's crude law of social relations, 114, 164  
 Dewey, John: Critical thinking, 135  
 Divided loyalties, 57  
 Dodillet, Susanne, 107  
 Douglas, Mary, 50  
 Dower, John W., 239 n.51  
 Downer, Leslie, 58, 98, 102, 103  
 Dunbar, Robin I.M., 25
- Early women activists: Anthony, Susan B., 215 n.60; Dexter McCormick, Katharine, 137; Sanger, Margaret, 102; Stanton, Elizabeth Cady; 215 n.60; Thorp, Margaret, 43; Wollstonecraft, Mary, 254 n.64  
 Ebadi, Shirin, 170  
*Egalization* (term coined by Lindner), 47, 136, 149, 151, 153  
 Egypt, 27, 31–33, 38, 41–42, 57, 74, 77, 79, 83, 89, 104–5, 110, 125–26, 130–31, 157, 160–61  
 Eide, Ingrid, 207 n.88  
 Einstein, Albert, 122, 171
- Eisler, Riane T., 7, 95, 101, 117–19. *See also* Sacred love  
 Elena Mustakova-Possardt: Life span development of mature critical moral consciousness, 135  
 El-Sadaawi, Nawal, 157  
 Elshtain, Jean Bethke, 47  
 Emancipation, 39, 136, 155–57  
 Enlightenment, 136, 154–155  
 Enloe, Cynthia C., 56  
 Equal dignity (equality in dignity for all), xxxi, 4, 5, 9, 19–23, 65, 86–90, 98, 111, 121, 134, 137–38, 142, 146, 149–53, 167, 169  
 Equality, xxxi, 9, 19, 21–23, 34–35, 72, 87–88, 100, 111, 134, 136, 138, 142, 144, 146, 149, 151–53, 168–69  
 Equity, xix  
 Europe, xvii, xix, xx, xxv, xxxii, 10, 18, 42, 53, 66, 74, 80, 100, 108, 112, 120, 126–27, 143, 145, 156  
*Evil* versus *good*, 4, 82–85, 89, 101, 162, 168  
 Evolutionary tit-for-tat strategy (or reciprocal altruism), 164. *See also* Axelrod, Robert
- Fear, xxiii, xxv, xxxi, 7, 8, 20, 39, 43, 50, 61, 69, 76, 109, 163  
 Feminism, xxvi, 13, 16, 37, 42, 47, 54, 56–57, 80, 86, 100, 107, 138, 140, 149–51, 156  
 Fineman, Martha Albertson, 55  
*Firm* love (firm, forceful, consequential, resolving, resolute, unyielding, potent, authoritative, powerful, courageous, undaunted, fearless love, Toni Morrison's *thick* love), xxiii, xxix, xxxi, 10–12, 72–73, 75, 82, 120–21, 161, 165–66. *See also* Gandhi, Mahatma; Morrison, Toni; *Satyāgraha*  
 Fisher, Helen E., 26  
 Fisher-Yoshida, Beth, 253 n.53

- Fiske, Alan Page, 142, 168;  
Communal sharing, authority  
ranking, equality matching, market  
pricing, 138, 142–44, 146, 153,  
155, 168, 170  
Fiske, Susan, 117  
Flinders, Carol Lee, 186 n.5. *See also*  
*Agriculture; Hunter-gatherer;*  
*Giorgi, Piero; Ury, William*  
Føllesdal, Dagfinn K., xxiii. *See also*  
*Reflective Equilibrium*  
Forgiveness, viii, 73, 82, 97  
Foucault, Michel, xix, 28, 49, 97,  
150  
Framing (“Wall Street game”  
versus “community game”), 144.  
*See also* Ross, Lee D.  
France, xvi, 72, 84, 139, 156, 161  
Frankl, Victor, xxiv  
Freedom, xvii, xviii, xix, xxi, xxvi,  
52, 56, 106, 112–13, 139, 144,  
154–55  
Freire, Paulo: Critical  
consciousness, 135  
Friedman, Thomas, 13  
Friendship, xxiii, 59, 119, 131  
Fuller, Robert W.: *rankism* (term  
coined by Fuller), 19, 152
- Galtung, Johan, xxi, 11  
Game theory (win-win, win-lose,  
pie of resources), 6, 169. *See also*  
*Circumscription; Ury, William*  
Gandhi, Mahatma, xx, xxiii, xxix,  
xxxii, 13, 41, 102, 134, 161–62,  
168, 170. *See also Firm love;*  
*Morrison, Toni; Satyāgraha*  
Gender similarities hypothesis, 28  
Genpo Merzel, Dennis, 234 n.124  
Germany, 18, 34, 40, 49–50, 52,  
55, 67, 69, 74, 80, 84, 89, 100, 104,  
107–8, 112–13, 115, 131, 139, 149,  
156–57  
Giddens, Anthony, 28  
Gift culture, 140, 157, 162, 168
- Gilligan, Carol, 149  
Giorgi, Piero, 186 n.5. *See also*  
*Agriculture; Circumscription;*  
*Hunter-gatherer; Flinders, Carol*  
*Lee, Ury, William*  
Glendinning, Chellis, 204 n.64, 249  
n.22  
Global superordinate institutional  
structures, 144  
Globalization, xxxii, 16, 18, 31–32,  
47, 56, 95, 145, 148–49, 151–53,  
166  
*Globegalization* (term coined by  
Lindner), 152–53  
Goldstein, Joshua S., 47  
Goldstone, Jack, xii, 8  
Gottman, John Mordechai, 115, 116  
Governance, 170–71  
Guilt, 14, 52, 59, 70, 140, 166
- Haas, Jonathan, 186 n.7  
Habitus, 28  
Hāfez-e Šīrāzī, xxv, 78  
Hanh, Thich Nhat, xxix, 88  
Hartling, Linda M., 14–16, 18, 23,  
55, 62, 97–98, 112, 134, 136, 170,  
175–76  
Hate, 38, 51  
Hegel, Georg Wilhelm Friedrich,  
16  
Heller, Agnes, 57  
Hendrix, Harville, 109  
Hengsbach, Friedhelm, 166  
Herz, John H., 6. *See also* Security  
dilemma  
Hitler, Adolf, xxxiii, 18, 51, 67, 69,  
115, 161  
Holocaust, xxiv, 52  
Holter, Øystein Gullvåg, xi, 40  
The Holy (Mysterium tremendum  
et fascinans, or fearful and  
fascinating mystery), xxv, 169. *See also*  
*Otto, Rudolf*  
Homosexuality, 97, 106, 109, 118  
Honor killing, 27, 33, 40, 83–88



- Human Development Index (HDI), 34, 40, 128, 155, 156
- Human Dignity and Humiliation Studies (www.humiliationstudies.org), 18, 40, 97, 136, 170, 175–76
- Human Rights Watch, 204 n.63, 238 n.38, 246 n.118
- Humiliation: Cycles of humiliation, 90, 162; Dynamics of humiliation, 85, 96; Humiliated fury, 14, 15; Humiliation as nuclear bomb of the emotions, 20; Theory of humiliation, 18
- Humility, xxvi, 4, 20, 21, 23, 35, 69, 73, 87, 107, 110, 112–13, 133–34, 149, 157–58, 167, 172, 176
- Hunter-gatherer, 6, 7, 129, 151
- Illich, Ivan, 57. *See also* Commoditization
- Intentional living (living with integrity in relation to one's conscience and environment; related terms are ethical, frugal, or sustainable living), 160
- International relations theory, 54, 150
- Internet, xxxii, 51, 96
- Iraq, 37, 48
- Isaenko, Anatoly V., 36
- Islam, 20, 27, 79, 105, 126
- Israel W. Charny, 15
- Jain, Manish, 135. *See also* *Swaraj*
- Jalāl ad-Dīn Muḥammad Rūmī, 77–78, 95
- Japan, 7, 49, 52, 57–58, 65, 77, 80, 98, 102–104, 115, 126–27, 133, 139
- Jervis, Robert, 187 n.11. *See also* Security Dilemma
- Justice, xvii, xxvi, 18, 72, 97, 99, 112, 115, 168–70
- Kaku, Michio, xxxiii, 153, 165
- Kant, Immanuel, xxxii, 73, 136, 164, 169, *Mündigkeit* (*Sapere aude!* “Dare to know! Dare to think independently!”), 136
- Kelman, Herbert C., 184 n.72
- Kent, George, 246 n.122
- Keohane, Robert O., 54
- Kimmel, Michael S., 40
- Ki-Moon, Ban, xvi, xviii, 165
- King, Martin Luther, Jr. 163, 172
- Klein, Donald C., xxiv, xxv, 14, 97–98, 113, 170–71, 175
- Knowledge society, 6, 29, 148
- Kuhn, Thomas Samuel, xix, xxii. *See also* Paradigm shifts
- Lakoff, George, 132. *See also* Models of parenting
- Lazare, Aaron, 13, 14
- Lévinas, Emmanuel, xxiii, xxiv, xxxii, 73, 168
- Lévi-Strauss, Claude, 201 n.36
- Liberation, 47, 57, 101, 105, 107–9, 158
- Liberté, égalité, fraternité (liberty, equality, fraternity), xvii, xviii, xix, xxi, xxvi, xxxi, 9, 19, 21–23, 34–35, 50, 52, 56, 72–73, 87–88, 100, 106, 111–14, 134, 136, 138–139, 142, 144, 146, 149, 151–55, 166, 168–69
- Limerence* (term coined by Dorothy Tennov), 97
- Living Well (an indigenous social system that focuses on reciprocity between people and Earth), 172
- Lorentzen, Jørgen Ludvig, 40
- Mandela, Nelson Rolihlahla, xxix, xxx, xxxi, xxxiii, 8, 19, 59, 70, 87–88, 90, 136, 157, 162, 168, 170
- Margalit, Avishai, 15, 149, 158, 168; Decency, 76, 114, 149, 168; Decent Society, 15

- Masculinities, 40, 47, 53, 57, 118, 150
- Matsumoto, David Ricky, xx, 22, 31; Vindicator, xx, 22, 114; Voyager, xx, xxi, xxvi, 22, 113, 176
- Metaphors: Car metaphor, 9, 116, Ship metaphor (Otto Neurath), xvii, xxiii, 34, 99, 116, 120, 121, 168, Titanic metaphor, xvii, 12, 120, Traffic metaphor, xviii, xxii, 144, 158
- Metta* (Pali) or *maitri* (“loving-kindness, friendliness, benevolence, amity, friendship, good will, kindness, love, sympathy, or active interest in others”), xxiii, 11, 149
- Middle East, xiii, 33, 79, 100
- Milgram, Stanley, 8, 84
- Millennium Development Goals, 246 n.122, 256 n.88, 257 n.93
- Miller, Jean Baker, 8, 55, 96–98, 117, 134, 139, 148, 170–71, 175–76
- Miller, William Ian, 16, 20
- Mirror neurons, 25, 62
- Models of parenting: Strict father model versus Nurturant parent model, 132–34. *See also* Lakoff, George
- Moderation, xvi, xvii, xxvi, 53. *See also* Balance; *Sophrosyne*; Syse, Henrik; Plato
- The myth of the noble savage, 186 n.8. *See also* Agriculture; Circumscription; Game theory; Giorgi, Piero; Flinders, Carol Lee, Hunter-gatherer; Ury, William Morrison, Toni: *Thin and thick* love, 72–73, 75, 82, 90, 161. *See also* *Firm* love; Gandhi, Mahatma; *Satyāgraha*
- Næss, Arne, 88
- Nagata, Adair Linn: Self-reflexivity, 114
- Neurath, Otto, xxiii, 120, 168. *See also* Metaphors
- Nilsen, Ragnhild, 253 n.56
- Nobel Peace Prize, 35, 170
- Norway, 10, 18, 34–5, 40–41, 52, 100, 128, 155–56, 159–60
- Obama, Barack, 30, 37, 80, 162
- Ohnuki-Tierney, Emiko, 127, 133
- Omar Khayyám, 78
- The One, xxv, 169. *See also* Plotinus
- Ontology of the mind: Dualism, xxv, 108; Duality, xxv, 22; Nondualism, xxv, 76, 106, 109, 115, 120, 121, 150, 153, 155
- Optimism, 12, 151, 157
- Otto, Rudolf, xxv, 169. *See also* The Holy (Mysterium tremendum et fascinans)
- Papal Encyclical *Caritas in Veritate* (2009) by Joseph Alois Ratzinger, Pope Benedict XVI, 166, 170–71
- Paradigm shifts (major historical transitions), xix, xxviii, xxx, 1, 7, 9, 11, 19–21, 23, 34, 40–41, 59, 65, 70, 84–89, 121, 124, 130, 137, 148, 153, 155, 160, 162
- Parks, Rosa, xxx
- Parpart, Jane L., 212 n.37
- Peace, xxi, xxix, xxxiii, 3, 4, 11, 16, 36, 40, 43, 51, 54, 70, 82–83, 87–88, 97, 112, 116–17, 149, 159, 164, 171
- Pearce, W. Barnett, xii, 114, 135; Cosmopolitan communicative virtuosity, 114
- Peer-to-peer (P2P), 144
- Pessimism, xx, 12, 113, 116, 151
- Peterson, V. Spike, 48
- Pettit, Philip, 196 n.73

- Philanthropy, 73  
*Philia* (Greek “love between friends”), xxiii, 11, 117, 149  
 Plato, xxiii, xxvi. *See also* *Sophrosyne*  
 Plotinus, xxv, 169. *See also* The One  
 Politics of recognition, 16  
 Postindividual unity consciousness, xxv  
 Poverty, xvi, xxiii, xxiv, xxxii, 15, 73, 107, 125–26, 136, 145, 157  
 Prostitution, 98–99, 100–1, 104, 106, 109, 198
- Queer, 107, 108  
 Quilligan, James Bernard, 145. *See also* The Brandt Equation
- Rawls, John, xxii. *See also* Reflective Equilibrium  
*Realpolitik*, xviii, 16, 30, 54, 165  
 Reconciliation, 3, 73, 97  
 Reflective equilibrium, xxii, xxiii, 150, 168. *See also* Føllesdal, Dagfinn K. and Rawls, John  
 Ressentiment, 16. *See also* Scheler, Max  
 Richards, Howard, 172  
 Robinson, Mary, 170  
 Roosevelt, Eleanor, 43, 61  
 Rorty, Richard, 13  
 Ross, Lee D., 8, 112, 142. *See also* Framing  
 Rusesabagina, Paul, 162, 168, 170  
*Ruthless* individualism (term coined by Lindner), 81–82, 113, 115, 127, 130–34, 141–42  
 Rwanda, xxvii, 18, 51–52, 70, 88, 115, 126, 154, 162
- Sacred love, 101, 109, 118, 119, 120. *See also* Eisler, Riane T.  
 Sanghera, Jasvinder, 85, 159  
*Satyāgraha*, xxiii, xxxi, 115, 159, 161. *See also* *Firm* love; Gandhi, Mahatma; Morrison, Toni  
 Scheff, Thomas J., 14–15, 69, 76  
 Scheler, Max, 16. *See also* Ressentiment  
 Scope of justice, 31, 50. *See also* Coleman, Peter T.  
 Security dilemma, 6, 7, 9, 29, 35, 41–43, 47–49, 53, 57–59, 68, 81, 98, 101, 115, 121, 124, 129, 130–32, 141, 148, 149, 151, 153. *See also* Herz, John H.; Jervis, Robert  
 Selfless leadership (servant leadership, contributory leadership), 159, 171  
 Sen, Amartya, 80  
 Sentamu, John Tucker Mugabu, Archbishop of York, xxxii  
 Shame, 14, 17, 52, 69–71, 80, 83, 95, 136, 157–58, 167–68  
 Shift of the meaning of *to humiliate* in 1757, 20, 21  
*Shutaisei* (Japanese “true subjectivity”), 135  
 Skjelsbæk, Inger, 206 n.80  
 Smedslund, Jan, 115, 150  
 Social cohesion, xvii, 9, 33, 82, 97, 142, 157  
 Social entrepreneurship, 73  
 Solidarity, 114, 187–88; Culture of solidarity, 171. *See also* Howard Richards (*and his alternative terms, such as solidarity economy, love ethic, servant leadership, production for use, de-alienation, mobilizing resources to meet needs, a higher form of pragmatism, or economic democracy*)  
 Somalia, 6, 8, 18, 33, 35, 40, 55, 82, 96, 126, 154, 157  
*Sophrosyne* (Greek, “a sense of limit, moral sanity, self-control, and moderation guided by true self-

- knowledge”), xxvi. *See also* Plato;  
 Balance; Moderation; Syse, Henrik  
 South Africa, xxx, 82, 88, 157  
 Staub, Ervin, 15, 136  
 Steinberg, Blema S., 15  
 Sternberg, Robert J.: *triangular  
 theory of love*; 113  
 Subsidiarity, xxii, 89–90, 96, 155,  
 171  
 Superordinate, 144, 170  
 Sustainability, xxvi, 71, 76, 82,  
 133, 146, 149  
*Swaraj* (a Gandhian culture of rule  
 over oneself), 135  
 Syse, Henrik Preben, 183 n.62. *See  
 also* Balance; Moderation;  
*Sophrosyne*, Plato;  
 Systemic, xv, xxii, xxviii, xxix,  
 xxx, 8, 12, 15, 17, 20, 47–48, 54,  
 72, 108, 135, 139, 145, 155, 158,  
 169; Systemic change, 12, 17, 155,  
 158
- Teilhard de Chardin, Pierre, xv, 96  
 Terrorism, 16, 68, 85, 120, 165  
 The commons, 142–45; The  
 Tragedy of the Commons, 143  
 “The glass is half full,” 113, 168.  
*See also* Klein, Donald C.  
 Tickner, J. Ann, 48, 54  
 Tolerance, xxvi, 73, 97, 115, 155  
 Torture, 49, 61  
 Transgender, 106, 108  
 Truth commission, 82, 159  
 Tschudi, Finn, 215 n.63, 223 n.60,  
 244 nn.99–101  
 Tutu, Archbishop Desmond Mpilo,  
 xxix, 88, 170  
 Umm Kulthum, 77–78  
 United Nations, xvi, xxvi, 20, 159,  
 165, 170  
 United Nations Environment  
 Programme (UNEP), xxvi. *See also*  
 Bakken, Per Menzony  
 United States of America, xix, 16,  
 18, 27, 34–35, 37–38, 48, 56, 58,  
 65, 68, 81, 85, 100, 105, 114, 127,  
 132, 145  
 Unity in Diversity, xxviii, xxx, 71,  
 87, 90, 96, 108, 120–21, 151, 153,  
 155, 171  
 Universal Declaration of Human  
 Rights, xvii, 20  
 Ury, William, 6, 9, 143, 151. *See  
 also* Agriculture; Circumscription;  
 Game theory; Hunter-gatherer;  
 Giorgi, Piero, Flinders, Carol Lee;  
 The myth of the noble savage;  
 Paradigm shifts
- Vaughan, Genevieve: Gift culture,  
 140  
 Victoria C. Fontan, 37, 48
- Walking the talk, 114  
 Wall Street game, 144. *See also*  
 Framing  
 Wasilewski, Jacqueline Howell, 17,  
 75  
 Webb, Tony, 22, 113, 136;  
 Salutogenic usage of shame versus  
 pathogenic shame, 136, 157, 158  
 Weingarten, Kaethe:  
 Compassionate witnessing, 114  
 Wendt, Alexander, 16  
 Wergeland, Henrik, 203 n.51  
 Wilkinson, Richard G., 59  
 Woolf, Virginia, 44, 175  
 World federation, 171. *See also*  
 Barratta, Joseph Preston  
 World government, 170–71. *See  
 also* Davis, Garry  
 World passport, 257 n.92. *See also*  
 Davis, Garry  
 World university, 305  
 World War I, xvi, 49, 52, 55, 65,  
 72, 104, 112, 115, 127  
 World War II, xvi, 49, 52, 55, 65,  
 104, 112, 115, 127

Yoshikawa, Muneo, xxv, 75, 166,  
169; Double swing model, xxv, 75,  
166, 169

Zalewski, Marysia, 212 n.37  
Zimbardo, Philip, 8



---

## Foreword by Archbishop Desmond Mpilo Tutu

- 1 Jr. M. L. King, *Dream: The Words and Inspiration of Martin Luther King, Jr.*, with an Introduction by Archbishop Desmond Tutu (Boulder, CO: Blue Mountain Arts, 2007), 26.
- 2 M. J. Battle, *Reconciliation. The Ubuntu Theology of Desmond Tutu* (Cleveland, OH: Pilgrim Press, 1997).
- 3 South African Truth and Reconciliation Commission (TRC), and D. M. Tutu, *Truth and Reconciliation Commission of South Africa Report* (Cape Town: South African Truth and Reconciliation Commission [TRC], 1998), [www.doj.gov.za/trc/report/index.htm](http://www.doj.gov.za/trc/report/index.htm).
- 4 D. M. Tutu, *No Future Without Forgiveness* (New York: Doubleday, 1999).
- 5 In an interview with Sharon Davis titled "Moment of Truth," Sunday, May 4, 1997, ABC Radio National in "Background Briefing," [www.abc.net.au/rn/talks/bbing/stories/s10597.htm](http://www.abc.net.au/rn/talks/bbing/stories/s10597.htm).
- 6 In 1990, together with the ex-Vice Chancellor of the University of the Western Cape, Professor Jakes Gerwel, I founded the Desmond Tutu Educational Trust. The Trust was established to fund developmental programmes in tertiary education and provides capacity building at 17 historically disadvantaged institutions.
- 7 D. M. Tutu and D. Abrams, *God Has a Dream: A Vision of Hope for Our Time* (New York: Doubleday, 2004).

## Acknowledgements

- 1 See E. G. Lindner, "Women in the Global Village: Increasing Demand for Traditional Communication Patterns," in *Towards a Women's Agenda for a Culture of Peace*, ed. I. Breines, D. Gierycz, and B. Reardon (Paris: UNESCO, 1999), 89–98.

## Introduction

- 1 "Credit Default Swaps: The next Crisis?" by Janet Morrissey, in *Time*, March 17, 2008, [www.time.com/time/printout/0,8816,1723152,00.html](http://www.time.com/time/printout/0,8816,1723152,00.html). "Credit Rating Agencies and the Next Financial Crisis" was the title of the House Oversight and Government Reform Committee's hearing in Washington on September 30, 2009.
- 2 United Nations Secretary General Ban Ki-Moon addressed the 63rd session of the General Assembly on September 23, 2008; see [www.un.org/ga/63/generaldebate/sg.shtml](http://www.un.org/ga/63/generaldebate/sg.shtml).
- 3 The movie *Home* was released on June 5, 2009; see [www.home-2009.com/us/index.html](http://www.home-2009.com/us/index.html), [www.goodplanet.org/en](http://www.goodplanet.org/en), and [www.youtube.com/homeproject](http://www.youtube.com/homeproject), 2009. See also *The Epoch Times*, June 9, 2009, at [www.theepochtimes.com/n2/content/view/17937](http://www.theepochtimes.com/n2/content/view/17937).
- 4 I thank Dorothy J. Maver for this coinage.
- 5 I thank Linda M. Hartling for this coinage.
- 6 J. Davies, S. Sandström, A. Shorrocks, and E. Wolff, *The World Distribution of Household Wealth* (Tokyo, Japan: World Institute for Development Economics Research of the United Nations University [UNU-WIDER], 2006, [www.wider.unu.edu/events/past-events/2006-events/en\\_GB/05-12-2006](http://www.wider.unu.edu/events/past-events/2006-events/en_GB/05-12-2006)).
- 7 A duty to rescue exists in some civil law countries and in the common law under certain circumstances. Under the German law of "unterlassene Hilfeleistung" (neglect of duty to provide assistance), a citizen is obliged, by law, to provide first aid when necessary. I discuss the need to combine Continental-European systems-orientation with Anglo-Saxon action-orientation, among others, in E. G. Lindner, *What the World's Cultures Can Contribute to*

*Creating a Sustainable Future for Humankind*. Paper presented at the 11th Annual Conference of Human Dignity and Humiliation Studies, Oslo, Bergen, Trondheim, June 23–July 1, 2008, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

8 Kishore Mahbubani, Dean of the Lee Kuan Yew School of Public Policy at the National University of Singapore, believes that the end game will be democracy, everywhere on the globe, only that the path to democracy will be different. See his BBC World News *HARDtalk* interview with Stephen Sackur, April 24, 2008,

[news.bbc.co.uk/2/hi/programmes/hardtack/7370851.stm](http://news.bbc.co.uk/2/hi/programmes/hardtack/7370851.stm). There will be a multiverse of solutions, say also R. Kothari, D. L. Sheth, and A. Nandy, eds., *The Multiverse of Democracy: Essays in Honour of Rajni Kothari* (New Delhi, India: Sage, 1996).

9 In Europe, social cohesion is an important term. See the *Joint Report on Social Protection and Social Inclusion* (Commission proposal) at

[ec.europa.eu/employment\\_social/social\\_inclusion/news\\_en.htm](http://ec.europa.eu/employment_social/social_inclusion/news_en.htm) or the *Joint*

*Commission/Council Report*, publication on February 22, 2007, at

[ec.europa.eu/employment\\_social/social\\_inclusion/jrep\\_en.htm](http://ec.europa.eu/employment_social/social_inclusion/jrep_en.htm).

10 China plans to develop a “Harmonious Society Measurement Standard.” See, for instance, [www.chinacsr.com/2007/10/11/1744-china-plans-harmonious-society-measurement-standard](http://www.chinacsr.com/2007/10/11/1744-china-plans-harmonious-society-measurement-standard).

11 See note 2 earlier in this chapter. Norway’s ambassador to the United Nations, Mona Juul, has accused Ban Ki-Moon himself of weak leadership. See her confidential letter (in

Norwegian) of August 19, 2009, disclosed at

[www.aftenposten.no/nyheter/uriks/article3223154.ece](http://www.aftenposten.no/nyheter/uriks/article3223154.ece).

12 Dysfunctional worldviews and their values inhibit the creative solutions needed in a perilous world, attest also J. Kramer and D. Alstad, *The Passionate Mind Revisited: Expanding Personal and Social Awareness* (Berkeley: North Atlantic Books, 2009).

13 See, for instance, Adrian Franco Zavada, Office of the Attorney General in Mexico, where illegal logging is threatening a butterfly sanctuary that has been declared a UNESCO world heritage site. See *BBC News*, December 28, 2008,

[news.bbc.co.uk/1/hi/world/americas/7802080.stm](http://news.bbc.co.uk/1/hi/world/americas/7802080.stm).

14 Read about the effects, among others, in the United Nations Development Programme (UNDP) Human Development Reports 2007/2008 and 2009,

[hdr.undp.org/en/reports/global/hdr2007-2008](http://hdr.undp.org/en/reports/global/hdr2007-2008), and [hdr.undp.org/en/reports/global/hdr2009](http://hdr.undp.org/en/reports/global/hdr2009).

15 “Science Policy Scrutiny ‘At Risk,’” *BBC News*, June 12, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/8097306.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/8097306.stm).

16 I thank Debbie Carvalko for her untiring support in the daunting task of drawing the breadth of this book together into a suitable title. One always pays a price for doing work that

is out of the box, including surpassing the “carrying capacity” of familiar language.

17 M. Foucault, “Governmentality,” in *The Foucault Effect: Studies in Governmentality*, ed. G. Burchell, C. Gordon, and P. Miller (Chicago: University of Chicago Press, 1991), 87–104. Foucault states that governmentality operates through three truth regime modes, which draw

together practices of power and practices of the self: (1) it categorizes, distributes and manipulates, (2) it seeks or claims scientific understanding, and (3) it gives meaning to selves.

18 In the United States, the American Medical Association (AMA) resists participation in governmentality more than the American Psychological Association (APA), suggests a discussion in K. S. Pope and T. G. Gutheil, “Contrasting Ethical Policies of Physicians and Psychologists Concerning Interrogation of Detainees,” *British Medical Journal—BMJ*, 338,

no. b1653 (April 30, 2009): [www.bmj.com/cgi/content/full/338/apr30\\_2/b1653](http://www.bmj.com/cgi/content/full/338/apr30_2/b1653). I thank Linda M. Hartling for making me aware of this article.

19 D. J. Rothkopf, *Superclass: The Global Power Elite and the World They Are Making* (New York: Farrar, Straus and Giroux, 2008).

20 “Financial Crisis ‘Like a Tsunami,’” *BBC News*, October 10, 2008, [news.bbc.co.uk/go/pr/fr/-/2/hi/business/7687101.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/business/7687101.stm).



- 
- 21 T. S. Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1962).
- 22 See, for instance, M. Bowen, *Censoring Science: Inside the Political Attack on Dr. James Hansen and the Truth of Global Warming* (New York: Dutton, 2007).
- 23 M. Planck, *Scientific Autobiography and Other Papers* (New York: Philosophical Library, 1950), 33–34.
- 24 See, for example, E. G. Lindner, “How Research Can Humiliate: Critical Reflections on Method,” *Journal for the Study of Peace and Conflict* Annual Edition 2001–2002 (2001): 16–36, [jspc.library.wisc.edu](http://jspc.library.wisc.edu). See also chapter 2, note 82, and chapter 8, note 47.
- 25 K.-E. Jeismann, ed., “„Geschichtsbewußtsein“ Als zentrale Kategorie der Didaktik des Geschichtsunterrichts,” in *Geschichte und Bildung* (Paderborn, Germany: Ferdinand Schöningh, 2000), 46–72.
- 26 D. R. Matsumoto, H. S. Yoo, and J. A. LeRoux, “Emotion and Intercultural Communication,” in *Handbook of Applied Linguistics, Volume 7: Intercultural Communication*, ed. H. Kotthoff and H. Spencer-Oatley (The Hague, The Netherlands: Mouton de Gruyter, 2005), 18.
- 27 M. Sheets-Johnstone, *Strangers, Trust, and Religion: On the Vulnerability of Being Alive* (Guest lecture at the Department of Philosophy at Durham University in May 2007, available as podcast on [podcast.ic.sunysb.edu/weblog/templeton](http://podcast.ic.sunysb.edu/weblog/templeton) [search for Sheets-Johnstone], 2007. For Lévinas the “space of love” is the space of ambivalence(s), the space of otherness(es). To be ethical, one must be willing to enter this space. Communication is more than the exchange of information, it is the very vulnerability of myself that I bring.
- 28 Galtung explained this point at the Higher Education for Peace Conference in Tromsø, Norway, May 4–6, 2000; see [www.peace.uit.no](http://www.peace.uit.no).
- 29 See [www.humiliationstudies.org/intervention/university.php](http://www.humiliationstudies.org/intervention/university.php).
- 30 E. G. Lindner, *Making Enemies: Humiliation and International Conflict* (Westport, CT: Greenwood/Praeger Security International, 2006).
- 31 This book was characterized as “path-breaking,” see *Choice* March 2007, and [www.greenwood.com/catalog/C9109.aspx](http://www.greenwood.com/catalog/C9109.aspx).
- 32 See [www.humiliationstudies.org/whoware/evelin.php](http://www.humiliationstudies.org/whoware/evelin.php) for relevant material. I thank Leland R. Beaumont for his comments to this point.
- 33 See for explanations of this approach, for instance, L. A. Coser, *Masters of Sociological Thought: Ideas in Historical and Social Context*, 2nd ed. (Fort Worth, TX: Harcourt Brace Jovanovich, 1977), 224.
- 34 See, for instance, [europa.eu/scadplus/glossary/subsidiarity\\_en.htm](http://europa.eu/scadplus/glossary/subsidiarity_en.htm).
- 35 For essayist Arthur Koestler’s theory of holons and holarchies. See A. Koestler, *Janus: A Summing Up* (London: Hutchinson, 1978); and A. Koestler, *The Ghost in the Machine* (London: Hutchinson, 1967). I thank John Bunzl for reminding me of Koestler’s work.
- 36 J. Braithwaite, *Restorative Justice and Responsive Regulation* (Oxford: Oxford University Press, 2002). Also the brain uses regulatory feedback loops that are organized hierarchically, with *subordinate loops* embedded within *superordinate loops*.
- 37 B. G. Glaser and A. L. Strauss, *The Discovery of Grounded Theory* (Chicago: Aldine, 1967).
- 38 The idea of the hermeneutic circle was introduced by Wilhelm Dilthey (1833–1911), a philosopher and literary historian who is generally recognized as the “father” of the modern hermeneutic enterprise in the social and human sciences. “Dilthey argued that the human world was sufficiently different from the natural world that special methods were required for its study. Hermeneutics, the deliberate and systematic methodology of interpretation, was the approach Dilthey proposed for studying and understanding the human world” (M. B. Tappan), “Interpretive Psychology: Stories, Circles, and Understanding Lived Experience,” *Journal of Social Issues* 53, no. 4 (2000): 645–56, Abstract.

- 39 J. Rawls, *A Theory of Justice* (Oxford: Oxford University Press, 1971).
- 40 D. K. Føllesdal, *How Can We Use Arguments in Ethics?* (Presentation at Det Norske Vitenskaps-Akademi [Norwegian Academy of Science], Oslo, Norway, January 30, 1996). See also D. K. Føllesdal, "The Emergence of Justification in Ethics," in *Representation, Evidence, and Justification: Themes From Suppes*, ed. M. Frauchiger and W. K. Essler (Frankfurt-Heusenstamm, Germany: Ontos, 2008), 51–66; and D. K. Føllesdal and L. Walløe, *Argumentation Theory, Language, and Science Philosophy [Argumentasjonsteori, Språk og vitenskapsfilosofi]*, 7th ed. (Oslo, Norway: Universitetsforlaget, 2000).
- 41 O. Neurath, "Protocol Sentences," in *Logical Positivism*, ed. A. J. Ayer (Glencoe, ILL: Free Press, 1959), 199–208, 201. German original: „Wie Schiffer sind wir, die ihr Schiff auf offener See umbauen müssen, ohne es jemals in einem Dock zerlegen und aus besten Bestandteilen neu errichten zu können" (O. Neurath), "Protokollsätze," *Erkenntnis* 3 (1932): 204–14, 206. For me, this metaphor is very real, I use it in my biography; see [www.humiliationstudies.org/whoweare/evelin.php#globalcitizenship](http://www.humiliationstudies.org/whoweare/evelin.php#globalcitizenship).
- 42 I thank Linda M. Hartling for sharing her impressions of meeting Gandhi's grandson Arun M. Gandhi at the "Messages of Peace" Conference, September 20, 2009 at Marylhurst University in Oregon, USA. Gandhi described the crucial lessons he learned from his grandfather about the lifelong practice of nonviolent action. He also offered a rare glimpse into how the women in his grandfather's life shaped the development of nonviolent principles and practices. "You cannot change people's hearts by law," Grandfather said. "You can only change hearts by love," A. M. Gandhi, *Legacy of Love: My Education on the Path of Nonviolence* (El Sobrante, CA: North Bay Book, 2003), 91. See also [arungandhi.org](http://arungandhi.org).
- 43 M. Buber, *Ich und Du* (Leipzig, Germany: Insel, 1923).
- 44E. Lévinas, *Totalité et infini: Essai sur l'extériorité* (The Hague, The Netherlands: Martinus Nijhoff, 1961).
- 45 A. Sen, "More Than 100 Million Women Are Missing," *The New York Review of Books* 37, no. 20, (December 20, 1990), [ucAtlas.ucsc.edu/gender/Sen100M.html](http://ucAtlas.ucsc.edu/gender/Sen100M.html) (accessed June 14, 2009).
- 46 Lévinas characterized most of philosophy as "egology" and argued, instead, for "love of wisdom," and "wisdom of love." For Lévinas the "space of love" is the space of ambivalence(s), the space of otherness(es)." To be ethical, one must be willing to enter this space. Communication is more than the exchange of information, it is the very vulnerability of myself that I bring. See S. Benso, *The Face of Things: A Different Side of Ethics* (Albany: State University of New York Press, 2000), 27–28. Clinical psychologist Pamela J. Birrell, as well, critiques standard ways of defining ethics in psychotherapy and recommends the feminist ethic of care, informed by the ethics of Emmanuel Lévinas, along with feminist ethics of listening. P. J. Birrell, "An Ethic of Possibility: Relationship, Risk, and Presence," *Ethics and Behavior*, 16, no. 2 (2007): 95–115. I thank Linda M. Hartling for making me aware of Birrell's work.
- 47 V. E. Frankl, *Man's Search for Meaning: An Introduction to Logotherapy* (New York: Washington Square Press, Simon and Schuster. Earlier title, 1959, *From Death-Camp to Existentialism*. Originally published in 1946 as *Ein Psycholog erlebt das Konzentrationslager*, 1963). Frankl played a central role for my life; see E. G. Lindner, "Traumatized by Humiliation in Times of Globalization: Transforming Humiliation into Constructive Meaning?" in *Mass Trauma and Emotional Healing Around the World: Rituals and Practices for Resilience, 2 Vols*, ed. A. Kalayjian, D. Eugene, and G. Reyes (Westport, CT: Greenwood/Praeger Security International, 2009).
- 48 *Pleasantville* is an Academy Award-nominated 1998 film written, produced, and directed by Gary Ross. See also *The Clonus Horror* (1979) or *The Island* (2005). As to "personal branding," see D. J. Lair, K. Sullivan, and G. Cheney, "Marketization and the Recasting of the Professional Self," *Management Communication Quarterly* 18, no. 3 (2005): 307–43. I

discussed this topic in January 29, 2007, in Harrania, near Cairo, Egypt, with Sophie Wissa-Wassef, who makes a point to protect her artists' creativity by not disclosing to them whether their art sells or not; see [www.humiliationstudies.org/intervention/art.php#ramseswissa](http://www.humiliationstudies.org/intervention/art.php#ramseswissa) or [www.wissa-wassef-arts.com/intro.htm](http://www.wissa-wassef-arts.com/intro.htm). See also D. Rushkoff, *Life Inc.: How the World Became a Corporation and How to Take It Back* (New York: Random House, 2009). I thank Keith Grennan for this link.

49 I explain this point in more depth on [www.humiliationstudies.org/whoweare/evelin.php](http://www.humiliationstudies.org/whoweare/evelin.php).

50 See, for instance, D. C. Klein and K. Morrow, *New Vision, New Reality: A Guide to Unleashing Energy, Joy, and Creativity in Your Life* (Center City, MN: Hazelden Information and Education Services, 2001), and more of Klein's work at [www.humiliationstudies.org/whoweare/don.php](http://www.humiliationstudies.org/whoweare/don.php).

51 Plotinus is considered to be the founder of Neo-Platonism. He developed a complex spiritual cosmology of three hypostases: the One, the Intelligence, and the Soul. See Plotinus, S. MacKenna, and B. S. Page, *The Enneads*, 2nd rev. ed. (London: Faber and Faber, 1956).

52 R. Otto, *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and Its Relation to the Rational* (London: Oxford University Press, translated from *Das Heilige: Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen*, Breslau, Germany: Trewendt und Granier, 1917, 1928), 10.

53 O. Ware, "Rudolph Otto's Idea of the Holy: A Reappraisal," *The Heythrop Journal* 48, no. 1, (January 2007): 48–60.

54 See, for instance, M. J. Loux, *Metaphysics: A Contemporary Introduction*, 3rd ed. (London: Routledge, 2006).

55 M. J. Yoshikawa, *The "Double Swing" Model of Eastern-Western Intercultural Communication* (Paper prepared for the Seminar on Communication Theory from Eastern and Western Perspectives, East-West Communication Institute, Honolulu 1980); and M. J. Yoshikawa, "The "Double Swing" Model of Intercultural Communication Between the East and West," in *Communication Theory: Eastern and Western Perspectives*, ed. D. L. Kincaid (San Diego, CA: Academic Press, 1987), 319–29.

56 N. Nakayama, *Mujunteki Sosoku No Roni* [The Logic of Soku] (Kyoto, Japan: Hyakka En, 1973), 24–29, as explained by E. I. Dow, *Approaching Intercultural Communication From the Space Between* (Seminar given at the 20th Annual Conference of the Society for Intercultural Education, Training, and Research (SIETAR), Tokyo, Japan, June 26, 2005, Rikkyo University, 2005). For the notion of *soku*, see furthermore, among others, H. Masaaki, "The Road to a Theology of *Soku*," *Nanzan Bulletin* 22 (1998): 59–74, paper written for the 10th Nanzan Symposium, "What does Christianity have to Learn from Buddhism? The Dialogue Among Religions, Nanzan Institute for Religion and Culture, Nagoya, Japan, [www.nanzan-u.ac.jp/SHUBUNKEN/publications/Bulletin\\_and\\_Shoho/pdf/22-Honda.pdf](http://www.nanzan-u.ac.jp/SHUBUNKEN/publications/Bulletin_and_Shoho/pdf/22-Honda.pdf) (accessed May 29, 2008).

57 J. N. Martin, T. K. Nakayama, and L. A. Flores, "A Dialectical Approach to Intercultural Communication," in *Readings in Intercultural Communication: Experiences and Contexts*, ed. J. N. Martin, T. K. Nakayama, and L. A. Flores, 2nd ed. (Boston, MA McGraw-Hill, 2002), 3–13.

58 G. Heard, *The Five Ages of Man* (New York: Julian Press, 1963).

59 M. Hollick, *The Science of Oneness: A Worldview for the Twenty-First Century* (Ropley, Hampshire, UK: O-Books, 2006), I thank Sigurd Støren for making me aware of this book.

60 Aristotle, *The Nicomachean Ethics* (Oxford: Oxford University Press, 1980).

61 R. M. Kidder, *Shared Values for a Troubled World: Conversations With Men and Women of Conscience* (San Francisco, CA: Jossey-Bass, 1994).

62 Norway has emerged from the current economic crisis relatively unscathed, not least due to its artful moderation. Philosopher Henrik Syse has advised Norwegian banks and explains his view on moderation in H. P. Syse, *Måtehold i grådighetens tid* (Oslo, Norway: Cappelen

Damm, 2009). Syse refers to the work of H. M. Clor, *On Moderation: Defending an Ancient Virtue in a Modern World* (Waco, TX: Baylor University Press, 2009). See for another Norwegian voice calling for moderation, for example, A. J. Vetlesen, ed., *Nytt klima: Miljøkrisen i samfunnskritisk lys* (Oslo, Norway: Gyldendal, 2008).

63 In 1999, Per Menzony Bakken received the U.S.EPA Stratospheric Ozone Layer Protection Award. He participated already in the 1989 ministerial meeting in Noordwijk, The Netherlands, in 1989, the first high-level intergovernmental meeting focusing specifically on the climate change issue and supranational policy and decision making.

64 Interview on May 17, 2009.

65 E. G. Lindner, *Emotion and Conflict: How Human Rights Can Dignify Emotion and Help Us Wage Good Conflict* (Westport, CT: Greenwood/Praeger Security International, 2009); and E. G. Lindner, *Making Enemies: Humiliation and International Conflict* (Westport, CT: Greenwood/Praeger Security International, 2006).

66 See more detailed explanations in E. G. Lindner, *Emotion and Conflict: How Human Rights Can Dignify Emotion and Help Us Wage Good Conflict* (Westport, CT: Greenwood/Praeger Security International, 2009), E. G. Lindner, "How Asia Can Contribute to World Peace Psychology: Creating a Dignified and Peaceful World by Employing Unity in Diversity," in *Peace Psychology in Asia*, ed. C. J. Montiel and N. M. Noor (New York: Springer Science and Business Media [Springer SBM], 2009), 289–306; and E. G. Lindner, *What the World's Cultures Can Contribute to Creating a Sustainable Future for Humankind* (Paper presented at the 11th Annual Conference of Human Dignity and Humiliation Studies, Oslo, Bergen, Trondheim, June 23–July 1, 2008, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php), 2008).

67 See, for instance, "The Happiness Formula," *BBC World News*, April 30, 2006, [news.bbc.co.uk/2/hi/programmes/happiness\\_formula/4783836.stm](http://news.bbc.co.uk/2/hi/programmes/happiness_formula/4783836.stm).

68 Cosmologist Max Tegmark, for instance, defends his *ultimate ensemble* hypothesis by saying that an entire ensemble is often much simpler to explain than one of its members. See for a recent publication, M. Tegmark, "The Mathematical Universe," *Foundations of Physics* 38, no. 2 (2008): 101–50.

69 D. J. Christie, "What Is Peace Psychology the Psychology of?," *Journal of Social Issues*, 62, no. 1 (2006): 1–17, [www3.interscience.wiley.com/journal/118601535/abstract](http://www3.interscience.wiley.com/journal/118601535/abstract).

70 P. H. Ray and S. R. Anderson, *The Cultural Creatives: How 50 Million People Are Changing the World* (New York: Three Rivers Press, 2000).

71 N. R. Mandela, *Long Walk to Freedom: The Autobiography of Nelson Mandela* (London: Abacus, 1996).

72 To name but a few links, see E. Boulding, *New Understandings of Citizenship: Path to a Peaceful Future*, in *Hope in a Dark Time*, ed. D. Krieger (Santa Barbara, CA: Capra Press. See excerpts on [www.strongun.org/eboulding.htm](http://www.strongun.org/eboulding.htm), 2003), 119–32, E. Frydenberg, *Morton Deutsch: A Life and Legacy of Mediation and Conflict Resolution* (Brisbane: Australian Academic Press, 2005); or H. C. Kelman, "Continuity and Change: My Life As a Social Psychologist," in *The Social Psychology of Group Identity and Social Conflict: Theory, Application, and Practice*, ed. A. H. Eagly, R. M. Baron, and V. L. Hamilton (Washington, DC: American Psychological Association, 2004), 233–75.

73 F. S. Heffermehl, ed., *Peace Is Possible* (Geneva: International Peace Bureau [IPB] with the support of UNESCO, 2001). See also E. Farrell and K. Seipp, *The Road to Peace: A Teaching Guide on Local and Global Transitional Justice* (Minneapolis, MN: The Advocates for Human Rights, 2008); or W. Welch, *Tactics of Hope* (San Rafael, CA: Earth Aware Editions, 2008).

74 Daniel Kahneman received the Sveriges Riksbank Prize in Economic Sciences in Memory of Alfred Nobel in 2002. See his autobiography at The Nobel Foundation, in Stockholm, at [nobelprize.org/nobel\\_prizes/economics/laureates/2002/kahneman-autobio.html](http://nobelprize.org/nobel_prizes/economics/laureates/2002/kahneman-autobio.html), M. E. P.

Seligman, *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment* (New York: Free Press, 2002); and N. Schwarz, D. Kahneman, and E. Diener, eds., *Well-Being: The Foundations of Hedonic Psychology* (New York: Russell Sage Foundation, 1999).

75 See here for a small selection of literature underlining the utility of happiness: P. Evans, F. Hucklebridge, and A. Clow, *Mind, Immunity, and Health: The Science of Psychoneuroimmunology* (London: Free Association Books, 2000); D. Evans and P. Cruse, eds., *Emotion, Evolution, and Rationality* (Oxford: Oxford University Press, 2004); R. G. Layard, *Happiness: Lessons From a New Science* (New York: Penguin Press, 2005); M. Ricard, *Happiness: A Guide to Developing Life's Most Important Skill* (New York: Little, Brown, 2006); and A. Steptoe, ed., *Depression and Physical Illness* (Cambridge: Cambridge University Press, 2007).

76 People power is at the heart of the effort to beat, for example, climate change, says Jacqueline M. McGlade, head of the European Environment Agency. She outlined her views to an invitation-only audience including scientists, academics, opinion formers and NGOs during the Oxford lecture hosted by Earthwatch on Monday, February 18, 2009, entitled "Global Citizen Observatory—The Role of Individuals in Observing and Understanding Our Changing World." See [www.earthwatch.org/europe/newsroom/science/news-3-oxford.html](http://www.earthwatch.org/europe/newsroom/science/news-3-oxford.html).

77 F. Fernández-Armesto, *So You Think You're Human? A Brief History of Humankind* (Oxford: Oxford University Press, 2004), 170.

78 S. Wells, *The Journey of Man: A Genetic Odyssey* (Princeton, NJ: Princeton University Press, 2002).

79 A. Badiou, *Ethics: An Essay on the Understanding of Evil* (London: Verso, 2001). I thank Bjørn Flatås for pointing the work of Badiou out to me. See for more explanations my book *Making Enemies*, 65: "Alain Badiou explains the difference between the *Kantian* interpretation of human rights as abstract principle and the *Lévinasian* interpretation, which emphasizes that human rights also mean care and respect for the other."

80 See [festival.sundance.org/2009/film\\_events/films/burma\\_vj](http://festival.sundance.org/2009/film_events/films/burma_vj). The film just received the World Cinema Documentary Editing Award.

81 "Archbishops Attack City Practices," *BBC News*, September 25, 2008, [news.bbc.co.uk/go/pr/fr/-/2/hi/uk\\_news/7634641.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/uk_news/7634641.stm).

82 See an interim report on The Economics of Ecosystems & Biodiversity (TEEB) for the European Communities in 2008 by Pavan Sukhdev at [ec.europa.eu/environment/nature/biodiversity/economics/pdf/teeb\\_report.pdf](http://ec.europa.eu/environment/nature/biodiversity/economics/pdf/teeb_report.pdf). See also N. Stern, *Stern Review of the Economics of Climate Change* (Cambridge: Cambridge University Press, 2006).

83 At the Sustainable Development UK 09 conference in March 2009; see *BBC News*, March 19, 2009 [news.bbc.co.uk/go/pr/fr/-/2/hi/uk\\_news/7951838.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/uk_news/7951838.stm).

84 In 2007, the Intergovernmental Panel on Climate Change (IPCC, [www.ipcc.ch/](http://www.ipcc.ch/)), comprised of more than 2,000 scientists from around the world, announced that we have about 10 years left to enact policies that will avert climate catastrophe. Climate scientist James Hansen, of NASA's Goddard Institute for Space Studies in New York City, endorses this view, as does Al Gore, in *An Inconvenient Truth*. IPCC's Nobel Peace Prize-winning chairman, Rajendra Pachauri, goes further, saying only seven years remain. In 2007, the World Wide Fund for Nature warned governments that they only have five years—until 2012—to limit carbon emissions.

85 Marshall McLuhan is credited with having coined the phrase "global village" in 1959, after borrowing it from Wyndham Lewis; the term appeared in H. M. McLuhan, *The Gutenberg Galaxy: The Making of Typographic Man* (Toronto: University of Toronto Press, 1962).

86 M. Kaku, *Parallel Worlds: A Journey Through Creation, Higher Dimensions, and the Future of the Cosmos* (New York: Doubleday, 2005), 361.

---

87 See B. Piergrossi, *The Big Glow: Insights, Inspirations, Peace and Passion* (Morrisville, NC: Lulu.com, 2008). See also [www.youtube.com/watch?v=mM7KddDERd0](http://www.youtube.com/watch?v=mM7KddDERd0), where Brian Piergrossi's poetic rendering is made visual. I thank Rick Ingrassi for making me aware of this book. Please see R. Ingrassi, *Chop Wood, Carry Water: A Guide to Finding Spiritual Fulfillment in Daily Life*, abridged ed. (New York: Macmillan Audio, 2009).

### Chapter 1: Love or Abuse

1 The story of Eve and Adam also appeared also throughout my book *Emotion and Conflict* (Westport, CT: Greenwood/Praeger Security International, 2009). In *Emotion and Conflict*, I introduce them as *Eve and Adam*, in order to playfully undermine dominant scripts. I write there, "Let me begin with a bit of playful linguistic engineering. We are used to saying 'Adam and Eve.' In the spirit of the argument of this book—that those who are often invisible, including women, need to become more visible—let us place Eve's name first in the rest of this book: 'Eve and Adam,'" xv.

2 J. M. Gottman, L. F. Katz, and C. Hooven, *Meta-Emotion: How Families Communicate Emotionally* (Mahwah, NJ: Erlbaum, 1997).

3 See, among others, R. L. Carneiro, "The Circumscription Theory: Challenge and Response," *American Behavioral Scientist* 31, no. 4 (1988): 497–511.

4 B. A. Mann, *Iroquoian Women, the Gantowisas* (New York: Peter Lang, 2000).

5 W. Ury, *Getting to Peace: Transforming Conflict at Home, at Work, and in the World* (New York: Viking, 1999), 108. See also C. L. Flinders, *Rebalancing the World: Why Women Belong and Men Compete and How to Restore the Ancient Equilibrium* (San Francisco, CA: HarperCollins, 2002), who conceptualizes human history in similar ways. See, furthermore, P. Giorgi, *The Origins of Violence by Cultural Evolution*, 2nd ed. (Brisbane, Australia: Minerva, 2001), [www.piergiorgi.org/The-origins-of-violence-by-cultural-evolution.pdf](http://www.piergiorgi.org/The-origins-of-violence-by-cultural-evolution.pdf); or M. Berman, *Wandering God* (Albany, NY: State University of New York Press, 2000).

6 I thank Roger van Zwanenburg for discussing this point with me.

7 "The Hobbesian view of humans in a constant state of 'Warre' is simply not supported by the archaeological record," J. Haas, "Warfare and the Evolution of Culture," in *Archaeology at the Millennium: A Sourcebook*, ed. T. D. Price and G. M. Feinman (New York: Kluwer Academic/Plenum Publishers, 2001), 329–50, 334. In a personal communication to the author on May 6, 2009, Haas confirmed that this statement has since been "supported further by more recent archaeological research." Haas is an anthropological archaeologist with over 30 years of field experience in both North and South America. His interests include the origins of war, the archaeology of the Southwest and Peru, and the evolution of complex society anthropology.

8 The archeologist Lawrence H. Keeley examined casualty rates among contemporary hunter-gatherers and found that the likelihood for a man to die at the hands of another man ranged from a high of 60 percent in one tribe to 5 percent at the most peaceable end; see [www.uic.edu/depts/anth/faculty/keeley.html](http://www.uic.edu/depts/anth/faculty/keeley.html). In other words, the idealization of the "noble savage" is as misguided as the blind debunking of this view. Humans are peaceable and belligerent not by nature nor by culture alone, but within complex interactions of culture, nature, and environmental pressures. Until about ten thousand years ago, *Homo sapiens* found a context that promoted cooperation. Then, wherever circumscription became salient, it brought deep change to those it affected, including hunter-gatherers. See chapter 1, note 3, and previous notes 3-7. I discussed this topic at length with Jacqueline H. Wasilewski, scholar of indigenous populations, during the "2006 ICU-COE Northeast Asian Dialogue: Sharing Narratives, Weaving/Mapping History" that she organized on February 3-5, 2006 at the International Christian University (ICU) in Tokyo, Japan; see [ci.nii.ac.jp/naid/110007001180/en](http://ci.nii.ac.jp/naid/110007001180/en). Her research results support the conceptualization presented in this book. Her work shows how geopolitical pressures have pushed otherwise

peaceable indigenous cultures toward more belligerence. For more of Wasilewski's work, see also chapter 2, note 67, chapter 6, note 13, chapter 8, note 10, and chapter 9, note 41. See also E. G. Lindner, "How Asia Can Contribute to World Peace Psychology: Creating a Dignified and Peaceful World by Employing Unity in Diversity," in *Peace Psychology in Asia*, ed. C. J. Montiel and N. M. Noor (New York: Springer Science and Business Media (Springer SBM), 2009), 289–306: Even the most peaceable culture, for example that of the Kashmir valley, cannot withstand the pressures from a conflict-ridden context, in its case the division and confrontation between India and Pakistan.

9 S. L. Gaertner and J. F. Dovidio, *Reducing Intergroup Bias: The Common Ingroup Identity Model* (Hove, UK: Psychology Press, 1999).

10 J. H. Herz, "Idealist Internationalism and the Security Dilemma," *World Politics*, 2 (1950): 157–80.

11 See also R. Jervis, R. N. Lebow, and J. G. Stein, *Psychology and Deterrence* (Baltimore, MD: Johns Hopkins University Press, 1985) and R. K. Betts, ed., *Conflict After the Cold War: Arguments on Causes of War and Peace* 2nd ed. (New York: Pearson, 2005). The security dilemma is defined as one state requiring the insecurity of another by, among others, J. Snyder, "Perceptions of the Security Dilemma in 1914," in *Psychology and Deterrence*, ed. R. Jervis, R. N. Lebow, and J. G. Stein (Baltimore, MD: Johns Hopkins University Press, 1985), 153–79; and J. Snyder and B. Walters, eds., *The Security Dilemma and Intervention in Civil Wars* (New York: Columbia University Press, 1999), while a state-induced security dilemma is described by A. Collins, "State-Induced Security Dilemma Maintaining the Tragedy," *Cooperation and Conflict*, 39, no. 1 (2004): 27–44.

12 B. Posen, "The Security Dilemma and Ethnic Conflict," *Survival*, 35, no. 1 (1993): 27–47, and R. Hardin, *One for All: The Logic of Group Conflict* (Princeton, NJ: Princeton University Press, 1995).

13 World Wildlife Fund, *Living Planet Report 2008* (London: World Wildlife Fund, 2008), assets.wwf.org.uk/downloads/lpr\_2008.pdf.

14 R. T. Eisler, *The Chalice and the Blade: Our History, Our Future* (London: Unwin Hyman, 1987). See her most recent book R. T. Eisler, *The Real Wealth of Nations: Creating a Caring Economics* (San Francisco, CA: Berrett-Koehler, 2007).

15 X. Xu, X. Zuo, X. Wang, and S. Han, "Do You Feel My Pain? Racial Group Membership Modulates Empathic Neural Responses," *The Journal of Neuroscience*, 29, no. 26 (2009): 8525–29.

16 As interesting background reading, I recommend M. A. Hussein and R. Ford, eds., *Mending Rips in the Sky: Options for Somali Communities in the 21st Century* (Lawrenceville, NJ: Red Sea Press, 1997).

17 K. R. Scherer, "Foreword," in *Emotions: Current Issues and Future Directions*, ed. T. J. Mayne and G. A. Bonanno (New York: Guilford Press, 2001), xiii–xv, xiii–xiv; quoted in my book *Emotion and Conflict*, 20.

18 See S. Milgram, *Obedience to Authority* (New York: Harper and Row, 1974). See also P. G. Zimbardo, *The Power and Pathology of Imprisonment. Congressional Record. (Serial No. 15, 1971–10–25). Hearings Before Subcommittee No. 3, of the Committee on the Judiciary, House of Representatives, 92nd Congress, 1st session, on Corrections, Part II, Prisons, Prison Reform and Prisoner's Rights: California* (Washington, DC: Government Printing Office, 1971). See, furthermore, P. G. Zimbardo, *The Lucifer Effect: Understanding How Good People Turn Evil* (New York: Random House, 2007). When Ross and his colleagues asked students to play the prisoner's dilemma game, where they had the choice to cooperate or to cheat on one another, and they were told that this was a community game, they cooperated; however, they cheated on each other when told that the same game was a Wall Street game. Ross thus demonstrated the power of framing. See V. Liberman, S. M. Samuels, and L. D. Ross, "The Name of the Game: Predictive Power of Reputations Versus Situational Labels in

Determining Prisoner's Dilemma Game Moves," *Personality and Social Psychology Bulletin*, 30, no. 10 (2004): 1–11.

19 In BBC World News *HARDtalk* with Stephen Sackur, April 23, 2008, news.bbc.co.uk/2/hi/programmes/hardtalk/7362773.stm.

20 J. De Rivera, R. Kurrien, and N. Olsen, "Emotional Climates, Human Security, and Cultures of Peace," *Journal of Social Issues*, 63, no. 2 (June 2007): 255–71.

21 J. B. Miller, "Forced Choices, False Choices," *Research and Action Report*, 27, no. 2 (Spring/Summer 2006): 16–17.

22 J. Goldstone and J. Ulfelder, "How to Construct Stable Democracies," *Washington Quarterly*, 28, no. 1 (Winter 2004–2005): 9–20, 9.

23 *Ibid.*, 20.

24 B. Sherwood, *The Survivors Club: The Secrets and Science That Could Save Your Life* (New York: Grand Central Publishing, 2009).

25 See a very accessible interview here: B. Swimme and S. Bridle, "Comprehensive Compassion: An Interview with Brian Swimme by Susan Bridle," *EnlightenNext Magazine*, 34 (September–December 2006), www.enlightennext.org/magazine/j19/swimme.asp?pf=1 (accessed February 2, 2009; 15th anniversary issue). "Big Five" mass extinctions are widely agreed upon as some of the most significant: End Ordovician, Late Devonian, End Permian, End Triassic, and End Cretaceous. The Holocene extinction event is often referred to as the Sixth Extinction. See also chapter 9, notes 76 and 78.

26 See for more details "Ski Deaths Teen a 'Wonderful Boy,'" *BBC News*, March 12, 2007, news.bbc.co.uk/go/pr/fr/-/2/hi/uk\_news/scotland/6440353.stm.

27 J. Galtung, "Violence, Peace, and Peace Research," *Journal of Peace Research*, 3 (1969): 167–91.

28 Philosopher Arthur Schopenhauer (1788–1860), even though he had a deeply misogynist leaning and thought that women were inferior by definition, wrote intensely about sex and love. He refused to conceive of love as either trifling or accidental, but rather understood it to be an immensely powerful force lying unseen within man's psyche and dramatically shaping the world: "The ultimate aim of all love affairs ... is more important than all other aims in man's life; and therefore it is quite worthy of the profound seriousness with which everyone pursues it," A. Schopenhauer, *The World As Will and Representation—Supplements to the Fourth Book*, 2nd ed. (Leipzig, Germany: F. A. Brockhaus, 1844), 340, en.wikisource.org/wiki/The\_World\_as\_Will\_and\_Representation/Supplements\_to\_the\_Fourth\_Book..

29 C. J. Montiel, "Political Psychology of Nonviolent Democratic Transitions in Southeast Asia," *Journal of Social Issues*, 62, no. 1 (2006): 173–90.

30 A. Steffen, "Optimism Is a Political Act," *Worldchanging*, September 30, 2008, www.worldchanging.com/archives/008784.html.

31 *Ibid.*

32 I formulated this conclusion in Israel in 2003, together with J. L., a Holocaust survivor, who observed, firsthand, how his pessimistic friends died, while the optimistic ones survived.

33 There is too little skepticism with respect to what *the experts* teach, and too much of the sort of cynicism that forecloses necessary efforts to create expertise that is more valid than the expertise available so far. For example, expertise is invalid when it teaches that it is possible to continue ravaging the planet Earth's resources, even if this is meant to *secure jobs*.

34 This view was also professed to me by John Vasconcellos, representative of the Silicon Valley as a member of the California State Assembly for 30 years and a California State Senator for 8 years, at the "Creating Change Together" 2009 Hollyhock Summer Gathering, July 26–31, 2009, Cortes Island, BC, Canada.

## Chapter 2: Humility or Humiliation



- 
- 1 See E. G. Lindner, *The Concept of Human Dignity* (Human Dignity and Humiliation Studies, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php), 2006). See also J. Waldron, "Dignity and Rank," *Archives Européennes de Sociologie* 48, no. 2 (2007): 201–37, [www.brown.edu/Research/ppw/files/dignity%20and%20rank5%20WALDRON%20Brown.pdf](http://www.brown.edu/Research/ppw/files/dignity%20and%20rank5%20WALDRON%20Brown.pdf) and watch an interview with him by Harry Kreisler in 2009, entitled "Dignity, Human Rights, and Torture," as part of the "Conversations with History," at the Institute of International Studies, University of California–Berkeley, at [globetrotter.berkeley.edu/people9/Waldron/waldron-con0.html](http://globetrotter.berkeley.edu/people9/Waldron/waldron-con0.html). Note, furthermore, the following anthology, particularly this chapter: D. Statman, "Humiliation, Dignity and Self-Respect," in *The Concept of Human Dignity in Human Rights Discourse*, ed. D. Kretzmer and E. Klein (The Hague, The Netherlands: Kluwer Law International, 2002), 209–29.
- 2 R. Rorty, *Contingency, Irony, and Solidarity* (Cambridge: Cambridge University Press, 1989): 92. I thank Howard Richards for making me aware of this quote.
- 3 T. L. Friedman, "The Humiliation Factor," *The New York Times*, sec. 4, November 9, 2003.
- 4 A. Lazare, *On Apology* (New York: Oxford University Press, 2004), 262–63.
- 5 See, among others, J. Elison and S. Harter, "Humiliation: Causes, Correlates, and Consequences," in *The Self-Conscious Emotions: Theory and Research*, ed. J. L. Tracy, R. W. Robins, and J. P. Tangney (New York: Guilford Press, 2007), 310–29.
- 6 See, among others, M. D. Lewis, "Emotional Self-Organization at Three Time Scales," in *Emotion, Development, and Self-Organization: Dynamic Systems Approaches to Emotional Development*, ed. M. D. Lewis and I. Granic (New York: Cambridge University Press, 2000), 37–69.
- 7 G. Labouvie-Vief and M. M. González, "Dynamic Integration: Affect Optimization and Differentiation in Development," in *Motivation, Emotion, and Cognition: Integrative Perspectives on Intellectual Functioning and Development*, ed. D. Y. Dai and R. J. Sternberg (Mahwah, NJ: Erlbaum, 2004), 237–72, 243.
- 8 T. A. Pyszczynski, J. Greenberg, and S. Solomon, "Toward a Dialectical Analysis of Growth and Defensive Motives," *Psychological Inquiry* 11 (2000): 301–5.
- 9 See, among others, V. Gallese, C. Keysers, and G. Rizzolatti, "A Unifying View of the Basis of Social Cognition," *Trends in Cognitive Sciences* 8, no. 9, September (2004): 396–403. Christian Keysers was a leading investigator in Parma in the research group that made the original discovery of mirror neurons from 2000 till 2004. Today, he is the Scientific Director of the Neuroimaging Center and Professor for the Neurobiology of Empathy at the medical faculty of the University Medical Center Groningen. See also G. Rizzolatti and L. Craighero, "The Mirror-Neuron System," *Annual Review of Neuroscience* 27 (2004): 169–92 or B. Wicker, C. Keysers, J. Plailly, J.-P. Royet, V. Gallese, and G. Rizzolatti, "Both of Us Disgusted in My Insula: The Common Neural Basis of Seeing and Feeling Disgust," *Neuron* 40, no. 3 (2003): 655–64. See also the work by neuroscientist Jean Decety, head of the Social Cognitive Neuroscience Laboratory at the University of Chicago; see, among others, his most recent book, J. Decety and W. Ickes, eds., *The Social Neuroscience of Empathy* (Cambridge, MA: MIT Press, 2009).
- 10 See the social pain/physical pain overlap theory (SPOT) by N. I. Eisenberger and M. D. Lieberman, "Why It Hurts to Be Left Out: The Neurocognitive Overlap Between Physical Pain and Social Pain," in *The Social Outcast: Ostracism, Social Exclusion, Rejection, and Bullying*, ed. K. Williams, J. P. Forgas, and W. von Hippel (New York: Psychology Press, 2005), 109–27, 110.
- 11 Ibid.
- 12 See, among others, the work carried out on social exclusion at the Baumeister & Tice Social Psychology Lab at the Florida State University, [www.psy.fsu.edu/~baumeistertice](http://www.psy.fsu.edu/~baumeistertice).
- 13 See, for example, [www.humiliationstudies.org/whoweare/annualmeeting13.php](http://www.humiliationstudies.org/whoweare/annualmeeting13.php).

- 
- 14 S. S. Tomkins, *Affect Imagery and Consciousness*, Vols. 1–4 (New York: Springer, 1962).
- 15 D. L. Nathanson, *Shame and Pride: Affect Sex and the Birth of the Self* (New York: Norton, 1992).
- 16 D. L. Nathanson in a personal communication, October 1, 1999.
- 17 T. J. Scheff and S. M. Retzinger, *Emotions and Violence: Shame and Rage in Destructive Conflicts* (Lexington, MA: Lexington Books, 1991).
- 18 G. Kaufman, *The Psychology of Shame: Theory and Treatment of Shame-Based Syndromes* (New York: Springer, 1989).
- 19 J. E. Bradshaw, *Healing the Shame That Binds You*, expanded and updated ed. (Deerfield Beach, FL: Health Communications, 2005).
- 20 H. B. Lewis, *Shame and Guilt in Neurosis* (New York: International Universities Press, 1971); T. J. Scheff, “Aggression, Hypermasculine Emotions and Relations: The Silence/Violence Pattern,” *Irish Journal of Sociology* 15, no. 1 (2006): 24–37, [www.soc.ucsb.edu/faculty/scheff/main.php?id=42.html](http://www.soc.ucsb.edu/faculty/scheff/main.php?id=42.html).
- 21 A. Mitscherlich and M. Mitscherlich, *Die Unfähigkeit zu Trauern: Grundlagen kollektiven Verhaltens* (Munich, Germany: Piper, 1967).
- 22 W. Vogel and A. Lazare, “The Unforgivable Humiliation: A Dilemma in Couples’ Treatment,” *Contemporary Family Therapy* 12, no. 2 (1990): 139–51.
- 23 D. C. Klein, “The Humiliation Dynamic: Viewing the Task of Prevention From a New Perspective,” *Journal of Primary Prevention* 12, no. 2, 1991, and 3, 1992 (1992).
- 24 L. M. Hartling and T. Luchetta, “Humiliation: Assessing the Impact of Derision, Degradation, and Debasement,” *Journal of Primary Prevention* 19, no. 5 (1999): 259–78.
- 25 See also E. G. Lindner, *The Relational Anatomy of Humiliation: Perpetrator, Victim, and Third Party* (Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies, 2000), [www.humiliationstudies.org/whoware/evelin02.php](http://www.humiliationstudies.org/whoware/evelin02.php).
- 26 Linda M. Hartling, personal communication, January 25, 2008.
- 27 R. L. Hale, “The Role of Humiliation and Embarrassment in Serial Murder,” *Psychology—A Journal of Human Behaviour* 31, no. 2 (1994): 17–23.
- 28 C. Negrao, G. A. Bonanno, J. G. Noll, F. W. Putnam, and P. K. Trickett, “Shame, Humiliation, and Childhood Sexual Abuse: Distinct Contributions and Emotional Coherence,” *Child Maltreatment*, 10 (2005): 350–63.
- 29 See, among many, H. Silver and S. M. Miller, “From Poverty to Social Exclusion: Lessons From Europe,” in *Poverty and Race in America: The Emerging Agendas*, ed. C. Hartman (Lexington, MA: Lexington Books, 2006), 57–70; or M. Saylor, *Humiliation and the Poor: A Study in the Management of Meaning*, doctoral dissertation, Santa Barbara, CA: Fielding Graduate University, 2004.
- 30 S. R. Pyncheon, *Resisting Humiliation in Schooling: Narratives and Counter-Narratives*, doctoral dissertation, Washington, DC, University of Washington, 2005. See also “Humiliation in the Academic Setting,” a Special Symposium Issue of *Experiments in Education* (New Delhi, India: S.I.T.U. Council of Educational Research, 36, March 3, 2008); its editor Dakshinamoorthi Raja Ganesan invited the HumanDHS network to compile this issue. Philip M. Brown served as guest editor.
- 31 B. Benoliel, *Public Humiliation As a Mitigator in Criminal Sentencing*, doctoral dissertation, Minneapolis, MN, Walden University, 2006. See also J. Braithwaite, *Restorative Justice and Responsive Regulation* (Oxford: Oxford University Press, 2002); and H. Zehr, *The Little Book of Restorative Justice* (Intercourse, PA: Good Books, 2002). See, furthermore, the International Network on Therapeutic Jurisprudence, [www.law.arizona.edu/depts/upr-intj](http://www.law.arizona.edu/depts/upr-intj).
- 32 See, for instance, M. R. Manning, *Individuation and Resilience in Older Women: How Awareness and Resolution of Culturally Induced Experiences of Shame and Humiliation Contribute to Intentional, Ongoing Development*, doctoral dissertation, Santa Barbara, CA, Fielding Graduate University, 2005.

- 
- 33 See T. J. Scheff, *Emotions, the Social Bond and Human Reality: Part/Whole Analysis* (Cambridge: Cambridge University Press, 1997), 11. See also T. J. Scheff, *Bloody Revenge: Emotions, Nationalism and War* (Boulder, CO: Westview Press, 1994).
- 34 D. G. Dutton, E. O. Boyanowsky, and M. H. Bond, "Extreme Mass Homicide: From Military Massacre to Genocide," *Aggression and Violent Behavior* 10 (2005): 437–73.
- 35 P. Masson, "When Soldiers Prefer Death to Humiliation," *Historia* 596 (1996): 54–56.
- 36 S. Vachon, "Passer de l'appauvrissement à la pauvreté comme on va de l'humiliation à l'humilité," *Voix et Images* 18, no. 2 (1993): 382–87.
- 37 V. V. Znakov, "The Comprehension of Violence and Humiliation Situations by Aggressive Adolescents," *Voprosy-Psikhologii* (January–February 1990): 20–27.
- 38 I. W. Charny, "A Personality Disorder of Excessive Power Strivings," *Israel Journal of Psychiatry* 34, no. 1 (1997): 3–17.
- 39 J. Gilligan, *Violence: Our Deadly Epidemic and How to Treat It* (New York: Putnam, 1996).
- 40 See for a recent publication V. D. Volkan, *Blind Trust: Large Groups and Their Leaders in Times of Crisis and Terror* (Charlottesville, VA: Pitchstone, 2004), and Montville and Volkan's earlier work on the psychodynamics of international relationships.
- 41 B. S. Steinberg, "Psychoanalytic Concepts in International Politics. The Role of Shame and Humiliation," *International Review of Psycho Analysis* 18, no. 1 (1991): 65–85; and B. S. Steinberg, *Shame and Humiliation: Presidential Decision Making on Vietnam* (Montreal: McGill-Queen's, 1996).
- 42 E. Staub, *The Roots of Evil: The Origins of Genocide and Other Group Violence* (Cambridge: Cambridge University Press, 1989); and E. Staub, *The Psychology of Good and Evil: Why Children, Adults, and Groups Help and Harm Others* (Cambridge: Cambridge University Press, 2003).
- 43 A. Margalit, *The Decent Society* (Cambridge, MA: Harvard University Press, 1996).
- 44 A. Mack, "The Decent Society - Editor's Introduction," *Social Research* 64, no. 1 (1997): 1.
- 45 W. I. Miller, *Humiliation and Other Essays on Honor, Social Discomfort, and Violence* (Ithaca, NY: Cornell University Press, 1993).
- 46 B. Wyatt-Brown, *Southern Honor: Ethics and Behavior in the Old South* (New York: Oxford University Press, 1982). See also C. Knight, *Tough Enough? Beyond the Dominion of Conventional Masculinity in the Politics of National Security*, presentation by Charles Knight to the Women in Public Policy weekly seminar, Kennedy School of Government, October 18, 2005, Cambridge, MA; and J. P. Scoblic, *U.S. vs. Them: Conservatism in the Age of Nuclear Terror* (New York: Viking, 2008).
- 47 R. E. Nisbett and D. Cohen, *Culture of Honor: The Psychology of Violence in the South* (Boulder, CO: Westview Press, 1996).
- 48 G. W. F. Hegel, *Phänomenologie des Geistes* (Bamberg und Würzburg: Göbhardt, 1807), [www.marxists.org/deutsch/philosophie/hegel/phaenom/index.htm](http://www.marxists.org/deutsch/philosophie/hegel/phaenom/index.htm) (accessed March 21, 2008).
- 49 See, among others, J. Kerr, E. Sprenger, and A. Symington, eds., *The Future of Women's Rights: Global Visions and Strategies* (London: Zed Books, 2004) and V. Bryson, *Feminist Political Theory: An Introduction*, 2nd ed. (Basingstoke, UK: Palgrave Macmillan, 2003).
- 50 See A. Honneth, "Recognition and Moral Obligation," *Social Research* 64, no. 1 (1997): 16–35; and C. Taylor, "The Politics of Recognition," in *Multiculturalism: Examining the Politics of Recognition*, ed. A. Gutman (Princeton, NJ: Princeton University Press, 1994).
- 51 M. Scheler, *Über Ressentiment und moralisches Werturteil* (Leipzig, Germany: Engelmann, 1912).
- 52 M. Scheler, *Wesen und Formen der Sympathie* (Bonn, Germany: Friedrich Cohen, 1923).
- 53 A. Wendt, "Why a World State Is Inevitable," *European Journal of International Relations* 9, no. 4 (2003): 491–542, 510–11.

54 L. Greenfeld, "Nationalism and Modernity," *Social Research* 63, no. 1 (1996): 3–40.

55 I. Berlin, "The Bent Twig: On the Rise of Nationalism," in *The Crooked Timber of Humanity: Chapters in the History of Ideas*, ed. H. Hardy (London: Fontana Press, 1991), 238–61.

56 See, for instance, D. Smith, "The Humiliating Organisation: The Functions and Disfunctions of Degradation," in *The Civilized Organisation*, ed. A. van Iterson, W. Mastenbroek, T. Newton, and D. Smith (Amsterdam, The Netherlands: Benjamin, 2002) and D. Smith, *Globalization, the Hidden Agenda* (Cambridge, UK: Polity Press Press, 2006).

57 D. Moisi, *The Geopolitics of Emotion: How Cultures of Fear, Humiliation, and Hope Are Reshaping the World* (New York: Doubleday, 2009).

58 See for a recently published overview P. M. Parker, *Humiliation: Webster's Quotations, Facts and Phrases* (San Diego, CA: ICON, 2008).

59 Judith Lewis Herman coined the term *post-traumatic stress disorder*. Watch an interview with her by Harry Kreisler in 2000, entitled "The Case of Trauma and Recovery," as part of the "Conversations with History," at the Institute of International Studies, University of California–Berkeley, at [globetrotter.berkeley.edu/people/Herman/herman-con0.html](http://globetrotter.berkeley.edu/people/Herman/herman-con0.html). See also E. G. Lindner, "Humiliation—Trauma That Has Been Overlooked: An Analysis Based on Fieldwork in Germany, Rwanda/Burundi, and Somalia," *TRAUMATOLOGY* 7, no. 1 (2001): Article 3 (32 pages), [tmt.sagepub.com/cgi/content/abstract/7/1/43](http://tmt.sagepub.com/cgi/content/abstract/7/1/43), or [www.fsu.edu/%7Etrauma/v7/Humiliation.pdf](http://www.fsu.edu/%7Etrauma/v7/Humiliation.pdf).

60 See E. G. Lindner, "Why There Can Be No Conflict Resolution As Long As People Are Being Humiliated," *International Review of Education* 55, Special Issue on Education for Reconciliation and Conflict Resolution (May 2–3, 2009): 157–84, published OnlineFirst December 27, 2008, at [www.springerlink.com/content/bg5g32x832152953/?p=61dc6cf755b1443c83e89d49221b3e7a&pi=1](http://www.springerlink.com/content/bg5g32x832152953/?p=61dc6cf755b1443c83e89d49221b3e7a&pi=1); E. G. Lindner, "Futility of Armed Conflict: The Role of Dignity and Humiliation," in *Changing Contours of Global Conflicts and Prospects of Peace*, ed. S. Shekhawat and D. A. Mahapatra (New Delhi, India: New Century, 2008), 18–34; E. G. Lindner, *A New Culture of Peace: Can We Hope That Global Society Will Enter into a Harmonious Information Age?* (Human Dignity and Humiliation Studies, 2006), [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

61 See for some of my most recent related publications, E. G. Lindner, *The Relevance of Humiliation Studies for the Prevention of Terrorism*, paper presented to the NATO Advanced Research Workshop "Indigenous Terrorism: Understanding and Addressing the Root Causes of Radicalisation among Groups with an Immigrant Heritage in Europe," March 7–9, 2008, Budapest, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php); E. G. Lindner, "Humiliation and Global Terrorism: How to Overcome It Nonviolently," in *Encyclopedia of Life Support Systems (EOLSS), Theme 6.120: Nonviolent Alternatives for Social Change*, ed. R. Summy (Oxford: EOLSS, developed under the auspices of UNESCO, 2007), [www.eolss.net](http://www.eolss.net); and E. G. Lindner, "Genocide, Humiliation, and Inferiority: An Interdisciplinary Perspective," in *Genocides by the Oppressed: Subaltern Genocide in Theory and Practice*, ed. N. A. Robins and A. Jones (Bloomington: Indiana University Press, 2009), 138–58.

62 See E. G. Lindner, "Avoiding Humiliation—From Intercultural Communication to Global Interhuman Communication," *Journal of Intercultural Communication, SIETAR Japan* 10 (2007): 21–38; E. G. Lindner, *How Multicultural Discourses Can Help Construct New Meaning*, paper presented at the 2nd International Conference on Multicultural Discourses, April 13–15, 2007, Institute of Discourse and Cultural Studies, and Department of Applied Psychology, Zhejiang University, Hangzhou, China, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php); E. G. Lindner, *Recognition or Humiliation—The Psychology of Intercultural Communication*, proceedings of the ISSEI Millennium conference "Approaching a New Millennium: Lessons from the Past—Prospects

for the Future,” the 7th Conference of the International Society for the Study of European Ideas, Bergen, Norway, August 14– 18, 2000.

63 In my work, I emphasize the influence of political structures as of eminent importance, not least as frame for the psychology of emotions. To my view, psychology cannot be divorced from the larger political, cultural, and social context. Therefore, every psychologist must have an interest in other fields of inquiry; see, for example, E. G. Lindner, *The Need for a New World*, paper presented at the 5th Workshop on Humiliation and Violent Conflict, Columbia University, December 11–12, 2008, New York, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php). This message is also central to this book.

64 See my book *Emotion and Conflict*, 45–56.

65 See this model explained in more depth in E. G. Lindner, *The Concept of Humiliation: Its Universal Core and Culture-Dependent Periphery* (Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies, 2001), [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

66 See Joseph P. Baratta’s endorsement at

[www.humiliationstudies.org/whoweare/evelin042.php](http://www.humiliationstudies.org/whoweare/evelin042.php). I thank Joseph Baratta for his generous words. See also chapter 6, note 72, and chapter 9, note 92.

67 See Jacqueline H. Wasilewski’s endorsement at

[www.humiliationstudies.org/whoweare/evelin042.php](http://www.humiliationstudies.org/whoweare/evelin042.php). I thank Jacqueline Wasilewski for her generous words. See for more of her work also chapter 1, note 8, chapter 6, note 13, chapter 8, note 10, and chapter 9, note 41.

68 E. G. Lindner, *The Psychology of Humiliation: Somalia, Rwanda/Burundi, and Hitler’s Germany*, doctoral dissertation in psychology, University of Oslo, Department of Psychology, 2000). From 1998 to 2000, I carried out 216 interviews in Somaliland, Rwanda, Burundi, Nairobi, Kenya, and Egypt, as well as in Norway, Germany, Switzerland, France, and Belgium. Some of the interviews were filmed (ten hours of film and images of Somaliland and Rwanda), others were taped on mini-discs (over one hundred hours of audiotape). I made notes in situations in which it seemed inappropriate to use video or audiotape. The interviews and conversations were conducted in different languages-most were in English (Somalia) and French (Rwanda and Burundi in the Great Lakes region of Africa), many in German or Norwegian.

As the title of the project indicates, three groups had to be interviewed, namely, both the conflict parties in Somalia and Rwanda/Burundi, and representatives of third parties who intervene. These three groups stand in a set of triangular relationships (at least this is the minimum version where there are more than two opponents, as is the case in most conflicts, the pattern, obviously, has more than three corners). Both in Somalia and Rwanda/Burundi, representatives of the “opponents” and the “third party” were approached. The following people were included in the “network of conversations” that was created in the course of the research:

- Survivors of genocides, people belonging to the groups that were targeted for genocidal killing were interviewed. In Somalia this included, among others, the Isaaq tribe, in Rwanda the Tutsi, in Burundi Hutu and Tutsi. The group of survivors is typically divided into two parts, namely, those who survived because they were not in the country when the genocide happened, some of them returned after the genocide, and those who survived the onslaught inside the country. The German background for this fieldwork consists of the network of contacts that I have established, over some decades, with survivors from the Holocaust and, especially, their children.
- Freedom fighters were included in the “network of conversation.” In Somalia, interviews were conducted with SNM (Somali National Movement) fighters in the North of Somalia, who fought the troops sent by the central government in Mogadishu

in the South; in Rwanda the interviewees were the former Tutsi refugees who formed an army, the RFP (Rwandese Patriotic Front), and attacked Rwanda from the North in order to oust the extremist Hutu government that carried out the genocide in Rwanda in 1994; in Burundi there were also Hutu rebels. In Germany, the equivalent of these contacts were exchanges with those aristocratic circles in Germany that fed opposition against Hitler, but also with those, especially from the researcher's family, who advocated human rights in the middle of World War II and paid a high price for their human compassion. Furthermore, the researcher's contacts with people from the occupied countries who tried to sabotage German oppression, for instance the Norwegian resistance movement, belong in this group, as well as representatives of the allies who finally put an end to German atrocities.

- Some Somali warlords who have their places of retreat in Kenya were interviewed.
- Politicians were included, among them people who were in power before the genocide and who survivors secretly suspected of having been collaborators or at least silent supporters of those who perpetrated the genocide. The equivalent in Germany is the atmosphere of underlying suspicion in which I grew up, generally a mistrust toward everybody of a certain age, but in particular suspicion toward the past of those people in power, a suspicion that only diminishes as the years pass and people pass away.
- Somali and Rwandan/Burundian academicians who study the situation of their countries were interviewed. For Germany, the focal point for such discussions is always to what extent the German population had been willing to engage in genocide and war and to what extent manipulation and coercion can account for their support for the onslaughts led by Adolf Hitler.
- Representatives of national nongovernmental organizations who work locally for development, peace, and reconciliation were included. In Germany, the response to the atrocities of World War II permeates everybody's life, even the generations born after the war, and the researcher's intimate knowledge of a culture of German self-criticism may stand as an equivalent to the preoccupation with past, present, and future anticipated bloodshed that characterizes people's lives in Somalia, Rwanda, and Burundi.
- Third parties were interviewed, namely, representatives of United Nations organizations and international nongovernmental organizations who work on emergency relief, long-term development, peace, and reconciliation in all parts of the world.
- Egyptian diplomats in the foreign ministry in Egypt who deal with Somalia were visited; Egypt is a heavyweight in the OAU.
- African psychiatrists in Kenya who deal with trauma and forensic psychiatry were asked about their experience with victims and perpetrators from Rwanda/Burundi and Somalia. In Kenya many nationals from Somalia and Rwanda/Burundi have sought refuge, some in refugee camps, and others through various private arrangements. Some, both victims and perpetrators, seek psychiatric help. The equivalent in Germany are those researchers who focus on the effects of the German Holocaust and other World War II atrocities.
- Those who have not yet been interviewed are the masterminds of genocide in Rwanda, those who have planned the genocide, and organized it meticulously. Some of them are said to be in hiding in Kenya and other parts of Africa, or in French-speaking parts of Europe, in Germany (Ignace Murwanashyaka, President of Hutu militia FDLR), or in the United States and Canada. Some are in prisons in Rwanda and in Arusha, Tanzania. However, accounts of people who were close to Somali dictator Siad Barre have successfully been collected. In the case of Hitler and those who supported him, a culture of openness and frank discussion is currently unfolding in Germany. The whole

country has entered into a phase of working through these past experiences, and people who never talked before, do so now, more than 50 years after World War II.

- The topic has also been discussed with more than 500 researchers working in related fields. The current state-of-the-art has been mapped, showing that few researchers have turned their attention to this field.

69 See [www.humiliationstudies.org](http://www.humiliationstudies.org).

70 See for the network's publications

[www.humiliationstudies.org/publications/publications.php](http://www.humiliationstudies.org/publications/publications.php), and for mine

[www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

71 Linda M. Hartling, in a personal communication on June 9, 2009.

72 I thank Dagfinn Føllesdal for his support in formulating these questions.

73 See P. Pettit, *Republicanism: A Theory of Freedom and Government* (Oxford: Clarendon Press, 1997).

74 R. W. Fuller, *Somebodies and Nobodies: Overcoming the Abuse of Rank* (Gabriola Island, BC: New Societies, 2003). In a human rights context that stipulates that all human beings ought to be treated as equal in dignity and rights, hurtful psychological dynamics of humiliation are set in motion when *rankism* is practiced, i.e., when “women” are regarded as a lowly category, or “children,” “the elderly,” “foreigners,” and so forth.

75 This conceptualization has nothing to do with peddling the myth of the noble savage, see chapter 1, notes 7 and 8. I thank Leland R. Beaumont for reminding me that this point needs to be clarified repeatedly.

76 W. I. Miller, *Humiliation and Other Essays on Honor, Social Discomfort, and Violence* (Ithaca, NY: Cornell University Press, 1993), 175, italics in original.

77 J. R. Censer and L. Hunt, *Liberty, Equality, Fraternity: Exploring the French Revolution* (University Park, PA: Pennsylvania State University Press, 2001); and L. Hunt, *Inventing Human Rights: A History* (New York: Norton, 2007). See also S. Schama, *Citizens: A Chronicle of the French Revolution*, rev. ed. (London: Penguin Books, 2004); and P. Spicker, *Liberty, Equality, Fraternity* (Bristol, UK: Policy Press, 2006). As to human rights and their emergence, see, among many others, M. A. Glendon, *A World Made New: Eleanor Roosevelt and the Universal Declaration of Human Rights* (New York: Random House, 2001); M. R. Ishay, *The History of Human Rights: From Ancient Times to the Globalization Era* (Berkeley: University of California Press, 2004); P. G. Lauren, *The Evolution of International Human Rights: Visions Seen*, 2nd ed. (Philadelphia: University of Pennsylvania Press, 2003); J. W. Nickel, *Making Sense of Human Rights*, rev. ed. (Washington, DC: Georgetown University Press, 2004); K. Sellars, *The Rise and Rise of Human Rights* (Stroud, UK: Sutton, 2002); and C. Tomuschat, *Human Rights: Between Idealism and Realism* (Oxford: Oxford University Press, 2003).

78 See also E. G. Lindner, “The World on a Trajectory From Humiliation to Dignity: A List of ‘Factoids,’” paper presented at the 13th Annual Conference of Human Dignity and Humiliation Studies “World Peace Through Humiliation-Free Global Human Interactions,” August 20–22, 2009, Honolulu, Hawaii, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

79 A. Banks and J. V. Jordan, “The Human Brain: Hardwired for Connections,” *Research and Action Report* 28, no. 2 (Spring/Summer, 2007): 8–11, [www.wcwonline.org/joomla/index.php?option=com\\_content&task=view&id=1358&itemid=198](http://www.wcwonline.org/joomla/index.php?option=com_content&task=view&id=1358&itemid=198) (accessed July 20, 2007).

80 I discuss this point in chapter 8 of my book *Emotion and Conflict*, 129–37.

81 S. Guzzini and A. Leander, *Constructivism and International Relations: Alexander Wendt and His Critics* (New York: Routledge, 2006), 7. See also the discussion on dualism, pluralism, monism and nondualism in the Introduction.

82 C. S. Dweck, J. A. Mangels, and C. Good, "Motivational Effects on Attention, Cognition, and Performance," in *Motivation, Emotion, and Cognition: Integrative Perspectives on Intellectual Functioning and Development*, ed. D. Y. Dai and R. J. Sternberg (Mahwah, NJ: Erlbaum, 2004), 41–56, 42; and J. Pascual-Leone and J. Johnson, "Affect, Self-Motivation, and Cognitive Development: A Dialectical Constructivist View," in *Motivation, Emotion, and Cognition: Integrative Perspectives on Intellectual Functioning and Development*, ed. D. Y. Dai and R. J. Sternberg (Mahwah, NJ: Erlbaum, 2004), 197–235, 222.

83 If we place this concept into Ury's historical model, then the sedentary life design of agriculturalists was bound to breed vindicators. Hunter-gatherers were voyagers who knew how to float in their environment. They understood that the human ecosphere is like a river, and that it is less dangerous to learn to swim with it than to fight it and build fortresses against it. "According to our ancestors, there were prophecies against cutting into the earth and planting crops," is a sentence that can be found on the Web site of The Confederated Tribes of Grand Ronde in Oregon, USA, at [www.grandronde.org/culture/ikanum/](http://www.grandronde.org/culture/ikanum/) under "Traditional Lifeways," and Traditional Land Management." Sedentarism inherently feeds an illusion of safety, yet, over time, the fear of losing this safety is bound to grow larger than the fear connected with swimming ever would be. Learning to swim, learning to refrain from meeting uncertainties with illusionary "fixes," this is also the recipe for humankind at its present historical juncture of looming ecological disaster.

84 See for the commoditization of language, or the tendency to use nouns instead of verbs, I. Illich, *Deschooling Society* (London: Calder and Boyars, 1971).

85 T. Webb, "On Love, Shame and Other Strong Emotions," *No to Violence*, 5, no. 1 (2009): 45–73, 57.

86 Explaining how human rights open space for all humans to access the entire range of their emotions is one of the central messages of my book *Emotion and Conflict*.

### Chapter 3: Men Above Women

1 See, among others, A. Montagu, *Growing Young*, 2nd ed. (New York: McGraw-Hill, 1989).

2 R. I. M. Dunbar, "The Social Brain Hypothesis," *Evolutionary Anthropology* 6 (1998): 178–90. I thank Didier Sornette for reminding me of this reference. For other hypotheses, consider, for example, the work done by biological anthropologist Helen E. Fisher; see [www.helenfisher.com](http://www.helenfisher.com). She argues that bipedalism led to the emergence of love, making females dependent on male protection due to their hands being occupied with infants, bipedalism also contributing to the emergence of premature birth through constraining the size of the pelvis.

3 C. Darwin, *The Descent of Man, and Selection in Relation to Sex* (London: John Murray, 1871).

4 See, for instance, D. L. Smail, *On Deep History and the Brain* (Berkeley: University of California Press, 2008), where the author argues that the time has come for fundamentally new ways of thinking about our past. See also A. Banks and J. V. Jordan, "The Human Brain: Hardwired for Connections," *Research and Action Report* 28, no. 2 (Spring/Summer 2007): 8–11,

[www.wcwonline.org/joomla/index.php?option=com\\_content&task=view&id=1358&itemid=198](http://www.wcwonline.org/joomla/index.php?option=com_content&task=view&id=1358&itemid=198) (accessed July 20, 2007). New research suggests that moral behavior has ancient roots. Many animals, in addition to humans, seem to act with the others' well-being in mind. See, for example, the work done at the Comparative Cognition Laboratory at Yale University, [www.yale.edu/monkeylab/Main/Home.html](http://www.yale.edu/monkeylab/Main/Home.html).

5 See chapter 2, note 10.

6 V. S. Ramachandran, *Mirror Neurons and Imitation Learning as the Driving Force Behind "The Great Leap Forward" in Human Evolution*, Edge Foundation,



www.edge.org/documents/archive/edge69.html, 2000 (accessed August 14, 2006). See also chapter 2, notes 9 and 10.

7 B. Azar, "How Mimicry Begat Culture: Researchers from Varied Disciplines Look to Mirror Neurons to Explain Many Aspects of Human Evolution," *APA Monitor* 36, no. 9 (2005): 54, www.apa.org/monitor/oct05/mimicry.html (accessed October 9, 2005).

8 Ibid., 54.

9 Ibid.

10 Read on corporeality, for example, M. Sheets-Johnstone, *The Corporeal Turn: An Interdisciplinary Reader* (Exeter, UK: Imprint Academic, 2009).

11 Note also the recent trend away from overemphasizing the role of genes: The field of epigenetics, for instance, focuses on the influences of the organism's environment on genes and their expression. See, among others, A. Bird, "Perceptions of Epigenetics," *Nature* 447 (2007): 396–98.

12 The discussion in this field cannot be covered here. For the study of language, the work of Noam Chomsky has been provocative and formative. He hypothesizes that children have an innate knowledge of the basic grammatical structure common to all human languages. The debate is hot; see, for instance, R. H. Ray, "Linguists Doubt Exception to Universal Grammar," *Massachusetts Institute of Technology News* (April 23, 2007), web.mit.edu/newsoffice/2007/pesetsky-ling.html (accessed May 9, 2009).

13 The recent controversy over the humiliation of Caster Semenya, the South African champion athlete whose gender has been questioned, illustrates to what extent biological gender is not a sharply defined binary phenomenon but very complex; see "SA Fury over Athlete Gender Test," *BBC News*, August 2, 2009, news.bbc.co.uk/go/pr/fr/-/2/hi/africa/8211319.stm.

14 H. E. Fisher, *Why We Love: The Nature and Chemistry of Romantic Love* (New York: H. Holt, 2004). See also note 2 in this chapter. Note also evolutionary psychologist David M. Buss and his Evolutionary Psychology Program at the University of Texas at homepage.psy.utexas.edu/homepage/Group/BussLAB. Buss's research focuses on mating strategies, conflict between the sexes, status, social reputation, prestige, the emotion of jealousy, homicide, anti-homicide defenses, and most recently stalking.

15 E. G. Lindner, *Recognition or Humiliation—The Psychology of Intercultural Communication*, proceedings of the ISSEI Millennium Conference "Approaching a New Millennium: Lessons from the Past—Prospects for the Future," the 7th Conference of the International Society for the Study of European Ideas, Bergen, Norway, August 14–18, 2000). An illustration of my point can be found in a recent account (November 1, 2009) of "Arab Women on the Move" available at politicalislam.org/Articles/PI%20570%20Arab%20Women%20on%20the%20Move%20-%20Trends%20-%20Countertrends.pdf. See also A. D. Smith, *The Ethnic Origins of Nations* (Oxford: Basil Blackwell, 1996); L. Greenfeld, "Nationalism and Modernity," *Social Research* 63, no. 1 (1996): 3–40; and L. Greenfeld, *Nationalism: Five Roads to Modernity* (Cambridge, MA: Harvard University Press, 1992).

16 Benedict Richard O'Gorman Anderson, Professor Emeritus of International Studies, Government & Asian Studies, coined the term *imagined communities* in his work, see B. Anderson, *Imagined Communities* (London: Verso, 1983).

17 See my book *Emotion and Conflict*, chapter 8, 129–37.

18 M. Foucault, *Surveiller et punir: Naissance de la prison* (Paris: Gallimard, 1975).

19 B. D. Faber, "Intuitive Ethics: Understanding and Critiquing the Role of Intuition in Ethical Decisions," *Technical Communication Quarterly* 8, no. 2 (Spring 1999): 189–202.

20 A. Giddens, *The Constitution of Society: Outline of the Theory of Structuration* (Berkeley: University of California Press, 1984).

21 N. Fairclough, *Discourse and Social Change* (Cambridge, UK: Polity Press, 1992).

22 P. H. Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, 2nd ed. (New York: Routledge, 2000).

23 See, among many others, M. Buiatti and M. Buiatti, "Chance vs. Necessity in Living Systems: A False Antinomy," *Rivista di Biologia* 101, no. 1 (January–April 2008): 29–66, [www.ncbi.nlm.nih.gov/pubmed/18600630](http://www.ncbi.nlm.nih.gov/pubmed/18600630).

24 Donald L. Nathanson builds on Tomkins's work when he writes on the concept of script. Scripts are "the structures within which we store scenes . . . sets of rules for the ordering of information about SARS" (Stimulus-Affect-Response Sequences), writes D. L. Nathanson, "What's a Script?" *Bulletin of The Tomkins Institute* 3 (Spring-Summer 1996): 1–4, 3, [www.tomkins.org/PDF/library/articles/whatsascript.pdf](http://www.tomkins.org/PDF/library/articles/whatsascript.pdf). Eric E. Berne illuminates script theory from the clinical perspective; see E. Berne, *What Do You Say After You Say Hello?* (New York: Bantam, 1972). "Socialization templates" is another related term; see M. H. Ross, "Creating the Conditions for Peacemaking: Theories of Practice in Ethnic Conflict Resolution," *Ethnic and Racial Studies* 23, no. 6 (2000): 1002–34.

25 Henri H. Tajfel explains that what matters is not the difference but the distinction, in H. Tajfel, "Intergroup Relations, Social Myths, and Social Justice in Social Psychology," in *The Social Dimension*, ed. H. Tajfel (Cambridge: Cambridge University Press, 1984). "There has been much controversy over the use of the terms stereotype and prejudice. . . . We would distinguish three terms: categorization, stereotypes, and prejudice. Categorization will be used when classification of a person into a category is based on the necessary defining attributes of class membership. Stereotype is the classification based on nondefinitional attributes. Finally, prejudice is classified when social evaluation is explicitly included with the stereotype. In the field of sex/gender research, we would like to make a distinction between using the term sex to refer to categorization of males and females based on biological attributes, such as chromosomes, genitals, reproductive functions, and so on, and gender to refer to stereotypes of women and men based on nonbiological attributes such as clothes, hairstyle, behaviors, and the like. Most of our beliefs about men and women are based on gender stereotypes," M. F. Larrow and M. Wiener, "Stereotypes and Desirability Ratings for Female and Male Roles," in *New Directions in Feminist Psychology: Practice, Theory, and Research*, ed. J. C. Chrisler and D. Howard, 239–49 (New York: Springer, 1992), 239. Succinctly formulated: "When sex is not present, people need to invent it. They use sex as a cue even when more useful sources of information are available," R. K. Unger and M. Crawford, *Women and Gender: A Feminist Psychology* (New York: McGraw-Hill, 1992), 619. These authors look for alternative explanations and suggest that inequality through power difference often explain more of observable differences than sex or gender differences.

26 S. de Beauvoir, *The Prime of Life* (Cleveland, OH: World, 1962. [Transl. *La force de l'âge I-II*, Paris: Gallimard, 1960, 1962]), 291. Her most renowned work is S. de Beauvoir, *Le deuxième sexe* (Paris: Gallimard, 1949). Julia Kristeva is regarded as a key, albeit sometimes controversial, exponent of French feminism together with Simone de Beauvoir, Hélène Cixous, and Luce Irigaray. Kristeva proposes the idea of multiple sexual identities against the code of "unified feminine language."

27 T. W. Adorno, *Minima Moralia* (Frankfurt/Main, Germany: Suhrkamp, 1951). The quote is taken from an online edition, translated by Dennis Redmond from the German original, [www.efn.org/~dredmond/MM2.html](http://www.efn.org/~dredmond/MM2.html), paragraph 59 (accessed August 31, 2005).

28 J. S. Hyde, "The Gender Similarities Hypothesis," *American Psychologist* 60, no. 6 (2005): 581–92, [www.apa.org/journals/releases/amp606581.pdf](http://www.apa.org/journals/releases/amp606581.pdf). I am often asked about the "complementarity of the genders" and my reply is that I believe that gender as a category is not very helpful to describe people in their lived complexities but rather risks imprisoning them in a category that is wrongly essentialized. To me, "gender" does not connote complementary, it is only people who have traits and preferences that may be complementary in certain situations. To my view, the gender role scripts that evolved during the context of

circumscription and the security dilemma during the past ten thousand years only became complementary because they mirror the general dualism that was pushed to the fore by this context.

29 A. Schaffer, "The Sex Difference Evangelists: Pick a Little, Talk a Little," *Slate* (July 1, 2008): [www.slate.com/id/2194486/entry/2194488/](http://www.slate.com/id/2194486/entry/2194488/) (accessed July 1, 2008).

30 The amount of literature is vast. Please see, among many, J. Worell, ed., *Encyclopedia of Women and Gender: Sex Similarities and Differences and the Impact of Society on Gender* (San Diego, CA: Academic Press, 2001).

31 V. Muhlbauer, "The Well-Being and Quality of Life of Women in Their 50s: A Gendered-Age Perspective," in *Women Over 50: Psychological Perspectives*, ed. V. Muhlbauer and J. C. Chrisler (Berlin, Germany: Springer, 2007), 95–111, 96.

32 N. Chodorow, *The Reproduction of Mothering: Psychoanalysis and the Sociology of Gender* (Berkeley: University of California Press, 1978).

33 Military psychology addresses this topic. See, for example, D. Grossman, *On Killing: The Psychological Cost of Learning to Kill in War and Society* (Boston, MA Little, Brown, 1995).

34 Hanna White and Alison Trowsdale collected accounts of the experiences of three generations of parents. They show how strict rules and regulations have given way to a more informal and woman-centered approach; see "Pushing 50—Three Ages of Childbirth," *BBC News*, December 13, 2006 [news.bbc.co.uk/go/pr/fr/-/2/hi/uk\\_news/6196072.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/uk_news/6196072.stm).

35 E. G. Lindner, "Avoiding Humiliation—From Intercultural Communication to Global Interhuman Communication," *Journal of Intercultural Communication SIETAR Japan*, 10 (2007): 21–38. "Unification through Diversity: Bridging Psychological Science and Practice in the Public Interest" is the theme of the 2011 National Multicultural Conference and Summit (NMCS); see [www.facebook.com/group.php?gid=87498768180](http://www.facebook.com/group.php?gid=87498768180). I thank Linda M. Hartling for this related link.

36 Binary opposites—such as high and low, inside and outside, person and animal, life and death, are at the core of structural anthropology's concept of culture. It is connected with names such as Claude Levi-Strauss and draws on Hegel's "thesis, antithesis, and synthesis." See also the work done on spatial metaphors by G. P. Lakoff and M. L. Johnson, *Metaphors We Live by* (Chicago: University of Chicago Press, 1980); and G. P. Lakoff and M. L. Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999).

37 D. R. Matsumoto, "Reexamination of the Universality of Face: Politeness Phenomena in Japanese," *Journal of Pragmatics* 12 (1988): 403–26.

38 P. T. Coleman, "Power and Conflict," in *The Handbook of Conflict Resolution: Theory and Practice*, ed. M. Deutsch and P. T. Coleman (San Francisco, CA: Jossey-Bass, 2000), 108–30, 118.

39 This section is adapted from E. G. Lindner, "Humiliation, Killing, War, and Gender," in *The Psychology of Resolving Global Conflicts: From War to Peace. Volume 1: Nature Vs. Nurture*, ed. M. Fitzduff and C. E. Stout (Westport, CT: Greenwood/Praeger Security International, 2006), 137–74. Read on gender and space, for instance, D. Massey, *Space, Place and Gender* (Cambridge, UK: Polity Press, 1994); G. Rose, *Feminism and Geography: The Limits of Geographical Knowledge* (Minneapolis: University of Minnesota Press, 1993); and D. Spain, *Gendered Spaces* (Chapel Hill: University of North Carolina Press, 1992). I thank Nick Prior for making me aware of this literature.

40 Survival Documentary, Case study: Maternal Health—Traditional Birth, [bbcworldnews.survival.tv/documentaries/maternal\\_health.php](http://bbcworldnews.survival.tv/documentaries/maternal_health.php).

41 J. Campbell, *The Hero With the Thousand Faces* (New York: Bollingen, 1949).

42 C. Delaney, *The Seed and the Soil: Gender and Cosmology in Turkish Village Society* (Berkeley: University of California Press, 1991). See for a recent publication, C. Delaney,

*Investigating Culture: An Experiential Introduction to Anthropology* (Malden, MA: Blackwell, 2004).

43 See on the practice of exchanging women between groups, for instance, C. Lévi-Strauss, *Les structures élémentaires de la parenté*, 2nd ed. (Paris: Presses Universitaires de France, 1949).

44 All news agencies reported on this new law; see, among others, Deutsche Welle at [www.dw-world.de/dw/article/0,,4151806,00.html?maca=en-en\\_nr-1893-xml-atom](http://www.dw-world.de/dw/article/0,,4151806,00.html?maca=en-en_nr-1893-xml-atom).

45 Please consult [hdr.undp.org/en/statistics/indices/gdi\\_gem](http://hdr.undp.org/en/statistics/indices/gdi_gem) for explanations as to the difficulties that have arisen with the interpretation of the Gender-related Development Index (GDI) and the Gender Empowerment Measure (GEM). See [hdrstats.undp.org/en/indicators](http://hdrstats.undp.org/en/indicators) for an overview over all indicators, and, among others, [hdrstats.undp.org/en/indicators/113.html](http://hdrstats.undp.org/en/indicators/113.html) for gender related indicators. Germany finds itself at the bottom of the European Union with respect to equal pay for men and women (it takes the third place from the bottom of 27 EU members; the salary gap between men and women who perform the same jobs is only worse in Estonia and Cyprus). Women in Germany earn nearly a quarter less than men, compared to an average of 17.4 percent across Europe. In some EU member states the gap is at present widening rather than closing, and the European Commission has launched a campaign to raise public awareness of the gender pay gap and to explain how it can be addressed. In the United States, President Obama signed his first bill into law on January 29, 2009, and it was a bill approving equal-pay legislation.

46 Also according to the World Economic Forum's Global Gender Gap Report 2008, Norway takes the first place. See an analysis of contemporary patriarchy by an author from Iceland, A. G. Jónasdóttir, *Love Power and Political Interests: Towards a Theory of Patriarchy in Contemporary Western Societies* (Örebo, Sweden: University of Örebo, 1991).

47 Norwegian public institutions devoted to promote gender equality have set up the Web site "Gender in Norway" ([www.gender.no](http://www.gender.no)), where information on the gender equality situation in Norway can be found.

48 G. Fouché, "The Rise of the Valkyries: Norwegian Women Take Their Place at the Top," *The Guardian* (17 November, 2008, [www.guardian.co.uk/world/2008/nov/17/norway-gender-executive-salaries](http://www.guardian.co.uk/world/2008/nov/17/norway-gender-executive-salaries)).

49 Her talk was entitled "Gender Equality As Competitive Advantage and given at the seminar "Gender Equality as Competitive Advantage—Norwegian and American Experiences in Business, Society and Policy" in New York on March 4, 2009. The statement is available at [www.norway-un.org/Statements/Other-Statements/040309\\_GK\\_seminar](http://www.norway-un.org/Statements/Other-Statements/040309_GK_seminar). See also A. Broadbridge and J. Hearn, "Women in Management: Perspectives from the European Academy of Management," *Women in Management Review* 21, no. 2 (2006): 93–98. See, furthermore, [www.femalesinfront.eu](http://www.femalesinfront.eu) for a European initiative with the same thrust. I thank Latha Nruham for making me aware of this initiative.

50 R. Tuhus-Dubrow, "The Female Advantage: A New Reason for Businesses to Promote Women: It's More Profitable," *The Boston Globe* (May 3, 2009), [www.boston.com/bostonglobe/ideas/articles/2009/05/03/the\\_female\\_advantage](http://www.boston.com/bostonglobe/ideas/articles/2009/05/03/the_female_advantage) (accessed May 5, 2009).

51 See L. C. Harris, and U. Narayan, "Affirmative Action As Equalizing Opportunity: Challenging the Myth of Preferential Treatment," in *Ethics in Practice: An Anthology*, ed. H. LaFollette, 3rd ed. (Malden, MA: Blackwell, 2006), 492–504, and watch Harris's lecture "Affirmative Action Is a Bridge to Equal Opportunity, Explained Harris" at [www.columbia.edu/cu/news/vforum/03/davidDinkins/index.html](http://www.columbia.edu/cu/news/vforum/03/davidDinkins/index.html).

52 Norway was never wealthy enough to establish a bourgeoisie and confine women to the house. Oil was found only as recently as 1962. Already celebrated Norwegian poet Henrik Wergeland (1808–1845) wrote, "Haard er den Himmel, som bedækker Norge, Klimatet er strength; vi ere Beboere af en hyperboræisk Afkrog paa Kloden, og Naturen har bestemt os til

---

at savne saamange af de mildere Landes Fordele. Men Naturen, god midt i sin tilsyneladende Ubarmhjertighed, og retfærdig midt i sin Uretfærdighed, har aabenbar villet levne os Erstatning for hine Savn, og derfor beskikket, at Norges, i nogle Henseender saa ufordeelagtige, Beliggenhed skulde i andre Henseender være saare velgjørende” (“Hard is the sky that covers Norway, the climate is severe; we are the inhabitants of a hyperbaric corner of the globe, and nature has destined us to miss so many of the advantages of the more temperate countries. But nature, good in the midst of its seeming mercilessness, and just in the midst of its injustice, has apparently wanted to give us compensation for those disadvantages, and therefore arranged that Norway’s in some ways so disadvantaged location, should in other ways be so very blessed.” Transl. author), H. Wergeland, *Henrik Wergeland, IV. Avhandling, opplysningsskrifter: 5te Bind 1843 - 1845* (Oslo, Norway: Dokumentasjonsprosjekt (Universitetet i Bergen, Universitetet i Oslo, Universitetet i Trondheim, Universitetet i Tromsø, 1843), [www.dokpro.uio.no/wergeland/WIV5/WIV5001.html](http://www.dokpro.uio.no/wergeland/WIV5/WIV5001.html) (accessed April 28, 2008), 23. I thank Bernt Hagtvet and Nikolai Brandal for making me aware of this quote.

53 Victoria C. Fontan hosted the 7th Annual Conference of Human Dignity and Humiliation Studies, September 6–9, 2006, at the United Nations-mandated University for Peace in San José, Costa Rica; see [www.humiliationstudies.org/whoweare/annualmeeting07.php](http://www.humiliationstudies.org/whoweare/annualmeeting07.php).

54 Fontan at the 2nd Annual Conference of Human Dignity and Humiliation Studies, September 12–13, 2003, at the Maison des Sciences de l’Homme de l’Homme, in Paris; see [www.humiliationstudies.org/whoweare/annualmeeting02.php](http://www.humiliationstudies.org/whoweare/annualmeeting02.php). Fontan discusses sharaf, ihtiram, and ird also in chapter 1 in V. C. Fontan, *Voices From Post-Saddam Iraq: Living With Terrorism, Insurgency, and New Forms of Tyranny* (Westport, CT: Greenwood/Praeger Security International, 2008). See also M. Johnson, *All Honourable Men: The Social Origins of War in Lebanon* (London: I.B. Tauris, Centre for Lebanese Studies, 2001).

55 P. Ansart, *La Gestion Des Passions Politiques* (Lausanne, Switzerland: L’Age d’Homme, 1983), 16, as quoted in A. V. Isaenko and P. W. Petschauer, *Chosen Traumas and Ethnocentric Mythology in Ethnic Conflicts in the Caucasus: Georgia, South Ossetia, and Abkhazia (1988–1993)* (Boone, NC: Appalachian State University, 2009).

56 Isaenko and Petschauer, *Chosen Traumas and Ethnocentric Mythology in Ethnic Conflicts in the Caucasus*, 17.

57 A. V. Isaenko and P. W. Petschauer, “Traditional Civilization in the North Caucasus: Insiders and Outsiders,” in *Cultural Issues and Treatment of Trauma and Loss: Honoring Differences*, ed. K. Nader, N. Dubrow, and B. H. Stamm (Washington, DC: Taylor and Francis, Psychology Press, 1999), 150–77, 151.

58 UN Expert Group Meeting on “Structural Threats to Social Integrity: Social Roots of Violent Conflict and Indicators for Prevention,” December 18–20, 2001, United Nations, New York, organized by the Social Integration Branch, Division for Social Policy and Development, Department of Economic and Social Affairs.

59 V. A. Tishkov, *Chechnya: Life in a War-Torn Society* (Berkeley: University of California Press, 2004), an abbreviated translation of Valery Tishkov’s *Obshchestvo v vooruzhennom konflikte: Etnografiia chechenskoi voiny* (Moscow: Nauka, 2001), 98.

60 Available at [www.whitehouse.gov/the\\_press\\_office/Remarks-by-the-President-on-a-New-Strategy-for-Afghanistan-and-Pakistan](http://www.whitehouse.gov/the_press_office/Remarks-by-the-President-on-a-New-Strategy-for-Afghanistan-and-Pakistan). Even Dera Ismail Khan, much further south than the notorious Swat Valley, has recently been seriously affected.

61 D. E. Sanger, *The Inheritance: The World Obama Confronts and the Challenges to American Power* (New York: Harmony, 2009).

62 See, among others, R. Qusti, “Misconception the Root of Our Problems, Says Saudi Businesswoman,” *Arab News*, 7 March, 2005, [www.arabnews.com/?page=6&section=0&article=60072&d=7&m=3&y=2005](http://www.arabnews.com/?page=6&section=0&article=60072&d=7&m=3&y=2005).

63 Human Rights Watch, *Swept Under the Rug: Abuses Against Domestic Workers Around the World* (New York: Human Rights Watch, 2006),

[www.hrw.org/sites/default/files/reports/wrd0706webwcover.pdf](http://www.hrw.org/sites/default/files/reports/wrd0706webwcover.pdf). See also B. J. Anderson, *Doing the Dirty Work: The Global Politics of Domestic Labour* (London: Zed Press, 2000).

64 Clearly, the intertwined relationship between social construction and biological facts (and their construction) requires a more thorough discussion. Yet, it would take too much space here. Let me pick just a few recent references that I find interesting. One of the world's leading authorities on gender, Sylvia Walby, has theorized patriarchy for decades. See for her recent book, S. Walby, "The Myth of the Nation-State: Theorizing Society and Politics in a Global Era," *Sociology* 37, no. 3 (2003): 529–46. Author, psychotherapist, and political activist Chellis Glendinning, a pioneer in the field of ecopsychology, contends that humankind's dislocation goes back to the times when humans moved from gathering-hunting to domesticating plants and animals, and that anthropocentrism and speciesism—the urge to conquer and control nature—are more promising starting points for analysis than is patriarchy. See, among others, C. Glendinning, *Off the Map: An Expedition Deep into Empire and the Global Economy* (Gabriola Island, BC: New Society Publishers, 2002). For patriarchal power, order, and legacy, see A. G. Johnson, *The Gender Knot: Unraveling Our Patriarchal Legacy*, rev. and updated ed. (Philadelphia, PA: Temple University Press, 2005). For a recent look at global labor divisions, see M. Mies, *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour* (London: Zed Books, 2006). See also Jean H. Quataert's work on women's history at [history.binghamton.edu/faculty/quataertj.htm](http://history.binghamton.edu/faculty/quataertj.htm); she is the co-editor of the *Journal of Women's History* (2010–15).

65 Lex Duodecim Tabularum, more informally simply Duodecim Tabulae. See an international survey over contemporary family law in A. Bainham, ed., *The International Survey of Family Law 1996* (The Hague, The Netherlands: Kluwer, 1998).

66 H. Halperin, *I Laugh So I Won't Cry: Kenya's Women Tell the Stories of Their Lives* (Trenton, NJ: Africa World Press, 2005). I thank Helena Halperin for inviting me as house guest and discussing her work with me in November 2008.

67 F. El-Zanaty, E. M. Hussein, G. A. Shawky, A. A. Way, and S. Kishor, *Egypt Demographic and Health Survey 1995* (Calverton, MD: National Population Council and Macro International Inc., 1996). See the graphical presentation of the statistical results of women accepting beatings also at [www.unfpa.org/swp/2005/english/ch7/index.htm#fig5](http://www.unfpa.org/swp/2005/english/ch7/index.htm#fig5). See, furthermore, "Violence Against Women in Egypt," a report prepared for the Committee on the Elimination of Discrimination against Women, 24th session, January 15–February 2, 2001, by Carin Benninger-Budel, [www.omct.org/pdf/VAW/EgyptEng2001.pdf](http://www.omct.org/pdf/VAW/EgyptEng2001.pdf); or "Social Statistics in Egypt" presented by Bothaina El Deeb at the Expert Group Meeting on Setting the Scope of Social Statistics, convened by the United Nations Statistics Division, in collaboration with the Siena Group on Social Statistics, May 6–9, 2003, [unstats.un.org/unsd/Demographic/meetings/egm/Socialstat\\_0503/docs/no\\_32.pdf](http://unstats.un.org/unsd/Demographic/meetings/egm/Socialstat_0503/docs/no_32.pdf).

68 J. Delaney, M. J. Lupton, and E. Toth, *The Curse: A Cultural History of Menstruation*, rev. ed. (Urbana: University of Illinois Press, 1988).

69 See, for instance, M. Bal, *Lethal Love: Feminist Literary Readings of Biblical Love Stories* (Bloomington: Indiana University Press, 1987).

70 The recent emergence of the Gospel of Judas highlights the complexity of early Christianity. See, among many publications, for example, S. J. Gathercole, *The Gospel of Judas: Rewriting Early Christianity* (Oxford: Oxford University Press, 2007).

71 Jimmy Carter recently decried this state of affairs in J. Carter, "Losing My Religion for Equality," *The Age*, (July 15, 2009), [www.theage.com.au/opinion/losing-my-religion-for-equality-20090714-dk0v.html?page=-1](http://www.theage.com.au/opinion/losing-my-religion-for-equality-20090714-dk0v.html?page=-1) (accessed August 3, 2009). I thank Linda M. Hartling for making me aware of this article.

72 E. Addis, V. E. Russo, and L. Sebesta, eds., *Women Soldiers: Images and Realities* (New York: St. Martin's Press, 1994).

73 International Committee of the Red Cross Somalia Delegation, *Spared from the Spear: Traditional Somali Behaviour in Warfare* (Nairobi, Kenya: International Committee of the Red Cross, 1997).

74 E. G. Lindner, "Gendercide and Humiliation in Honor and Human-Rights Societies," in *Gendercide and Genocide*, ed. A. Jones (Nashville, TN: Vanderbilt University Press, 2004), 39–61.

75 "Albania's Young Blood Feud 'Hostages,'" *BBC News*, November 11, 2008, [news.bbc.co.uk/go/pr/fr/-/2/hi/europe/7727658.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/europe/7727658.stm).

76 J. Boone, "'Worse Than the Taliban'—New Law Rolls Back Rights for Afghan Women," *The Guardian*, March 31 2009, [www.guardian.co.uk/world/2009/mar/31/hamid-karzai-afghanistan-law](http://www.guardian.co.uk/world/2009/mar/31/hamid-karzai-afghanistan-law) (accessed April 1, 2009).

77 K. Sengupta, "Sentenced to Death: Afghan Who Dared to Read About Women's Rights," *The Independent*, January 31, 2008, [www.independent.co.uk/news/world/asia/sentenced-to-death-afghan-who-dared-to-read-about-womens-rights-775972.html](http://www.independent.co.uk/news/world/asia/sentenced-to-death-afghan-who-dared-to-read-about-womens-rights-775972.html).

78 "Aceh Passes Adultery Stoning Law," *BBC NEWS*, September 14, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/asia-pacific/8254631.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/asia-pacific/8254631.stm). In October 2009, the wearing of tight trousers was outlawed for all women; see "West Aceh Bans 'Tight Trousers,'" *BBC News*, October 28, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/asia-pacific/8329804.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/asia-pacific/8329804.stm).

79 A. Ganguli, "Rise of the Hindu Taliban?," *Boloji.com*, April 2, 2009, [www.boloji.com/opinion/0323.htm](http://www.boloji.com/opinion/0323.htm) (accessed April 2, 2009).

80 See also I. Skjelsbæk, "Is Femininity Inherently Peaceful? The Construction of Femininity in the War," in *Gender, Peace and Conflict*, ed. I. Skjelsbæk and D. Smith (London: Sage, 2001), 47–67; or R. C. Eichenberg, "Gender Differences in Public Attitudes Toward the Use of Force by the United States, 1990–2003," *International Security* 28, no. 1 (2003): 110–41.

81 In October 2009, five women were paraded naked, beaten and forced to eat human excrements by villagers after being branded as witches in India's Jharkhand state; see "Village 'Witches' Beaten in India," *BBC NEWS*, October 20, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/south\\_asia/8315980.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/south_asia/8315980.stm). Orakwue Arinze, a spokesman for the Nigerian National Agency for Prohibition of Traffic in Persons (NAPTIP), told the BBC that vulnerable girls between the ages of 12 and 18 were being targeted [in Nigeria]. "Some of the victims of broken families... Some of them come from communities who have branded them as witches," he said. "So they have been thrown out of their homes and abandoned by their families." Mr. Arinze said the girls were promised a new life in Europe and told that they would easily get a well-paid job or get married. Before they left home, the traffickers forced the girls to swear an oath, he added. "The girl is taken to a shrine or a cemetery in the middle of the night, her finger nails are cut off, her pubic hair is shaved, a menstrual pad containing her blood is taken away, and then a piece of her clothing is removed," he said. "These are deposited in a shrine with wicked incantations that this girl should die and her family be wiped out in the event that she runs away or [exposes] these criminal practices," he added. Mr. Arinze said that such was the strength of the girls' belief in the oath, that even if they were presented with the opportunity to escape from prostitution once in Europe, hardly any would dare. "These girls sleep with as many as 30 men a day because when they get to the destination countries, the madams make them understand... that the earlier she pays back the money, the better for her." "Spain Holds 'Voodoo' Traffickers," *BBC NEWS*, May 22, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/europe/8063205.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/europe/8063205.stm). The last story illustrates how women can internalize their own stigma. In the last years of Queen Elizabeth I, up to 53 percent of all charges against witches were made by other women. Read more in my book *Making Enemies*, 18–19.

82 Honor killings have been reported in Bangladesh, Britain, Brazil, Ecuador, Egypt, India, Israel, Italy, Jordan, Pakistan, Morocco, Sweden, Turkey, and Uganda; see S. Nebehay,

- “‘Honor Killings’ of Women Said on Rise Worldwide,” *Reuters Dispatch*, April 7, 2000. There is a vast amount of literature addressing honor killing. See, among others, A. Onal, *Honour Killing: Stories of Men Who Killed* (London: Saqi Books, 2008). See also *Shame*, a film by Sharjil Baloch in 2009, as part of the honor killing awareness-raising campaign in rural Sindh and southern Punjab. The directors took to the road, documenting interviews that uncover a deep-rooted gender bias in rural Pakistan as well as the first ever footage of a karion jo qabristan, an unmarked graveyard where victims of honor killing are buried without any ritual. See [www.cultureunplugged.com/play/800/Shame](http://www.cultureunplugged.com/play/800/Shame).
- 83 Nadera Shalhoub-Kevorkian prefers to use the term “femicide,” see N. Shalhoub-Kevorkian, *Mapping and Analyzing the Landscape of Femicide in Palestine*. Research report submitted by the Women’s Center for Legal Aid and Counseling (WCLAC) to UNIFEM, 2000. See some of the literature she uses in her work, for instance, L. Abu-Odeh, “Crimes of Honor and the Construction of Gender in Arab Society,” in *Women and Sexuality in Muslim Society*, ed. P. Ilkkaracan (Istanbul: Women for Women’s Human Rights, 2000), 363–80; and S. Al-Khayyat, *Honour and Shame: Women in Modern Iraq* (London: Saqi, 1990).
- 84 D. E. King, “The Personal Is Patrilineal: Namus As Sovereignty,” *Identities: Global Studies in Culture and Power*, 15, no. 3 (2009): 317–42.
- 85 O. N. I. Ebbe and D. K. Das, eds., *Criminal Abuse of Women and Children: An International Perspective* (London: CRC Press, 2009). See, among others, the United Nations Commission on the Status of Women, 42 session, March, 2–13, 1998, and their agreed conclusions on “Women and Armed Conflict,” see [www.un.org/womenwatch/daw/csw/csw42/CSW%201998%20Agreed%20Conclusions.pdf](http://www.un.org/womenwatch/daw/csw/csw42/CSW%201998%20Agreed%20Conclusions.pdf), and the full report available at [www.un.org/documents/ecosoc/docs/1998/e1998-27.htm](http://www.un.org/documents/ecosoc/docs/1998/e1998-27.htm). See also “Researching Violence Against Women: A Practical Guide for Researchers and Activists” in 2005, by the World Health Organization in Geneva, [www.path.org/files/GBV\\_rvaw\\_front.pdf](http://www.path.org/files/GBV_rvaw_front.pdf); and “Making Rights a Reality: The Duty of States to Address Violence Against Women” in 2009, by Amnesty International in London, [www.amnesty.org/en/library/asset/ACT77/049/2004/en/5b1dc6a9-f7a7-11dd-8fd7-f57af21896e1/act770492004en.pdf](http://www.amnesty.org/en/library/asset/ACT77/049/2004/en/5b1dc6a9-f7a7-11dd-8fd7-f57af21896e1/act770492004en.pdf). See, furthermore, “Euromed Partnership: Acting for Gender Equality,” 2006, by the Office for Official Publications of the European Communities, [www.delegy.ec.europa.eu/en/27\\_women\\_equal.pdf](http://www.delegy.ec.europa.eu/en/27_women_equal.pdf); and C. Hagemann-White and S. Bohn, *Protecting Women Against Violence: Analytical Study on the Effective Implementation of Recommendation Rec(2002)5 on the Protection of Women Against Violence in Council of Europe Member States* (Strasbourg: Council of Europe, Directorate General of Human Rights and Legal Affairs, 2007), [www.coe.int/t/dg2/equality/domesticviolencecampaign/Source/EN\\_CDEG\\_2007\\_3\\_complete.pdf](http://www.coe.int/t/dg2/equality/domesticviolencecampaign/Source/EN_CDEG_2007_3_complete.pdf).
- 86 J. L. Lorentzen and W. Mühleisen, “Introduction to New Forms of Intimacy,” *Nordic Journal of Women’s Studies* 15, nos. 2/3 (2007): 80–3; J. L. Lorentzen, “Love and Intimacy in Men’s Lives,” *Nordic Journal of Women’s Studies* 15, no. 2/3 (2007): 190–98; and J. L. Lorentzen, “Masculinities and the Phenomenology of Men’s Orgasms,” *Men and Masculinities* 10, no. 1 (July 2007): 71–85.
- 87 Ø. G. Holter, *Can Men Do It? Men and Gender Equality—The Nordic Experience* (Copenhagen, Denmark: Nordic Council of Ministers, 2003).
- 88 The meeting took place September, 24–28, 2009, on the invitation of Ingeborg Breines and Ingrid Eide. See also I. Breines, R. W. Connell, and I. Eide, eds., *Males Roles, Masculinities and Violence: A Culture of Peace Perspective* (Paris: UNESCO, 2000). Contributions were made, among others, by Øystein Gullvåg Holter, Robert W. Connell, Michael S. Kimmel, and Hassan Abdi Keynan. Here a list of their publications, all presented at the expert group meeting on “Male Roles and Masculinities in the Perspective



---

of a Culture of Peace,” Oslo, Norway, September 24–28, 1997: Ø. G. Holter, *Gendering Peace: On War/Peace Masculinities and Patriarchal Orders*; R. W. Connell, *Arms and the Man: Using the New Research on Masculinity to Understand Violence and Promote Peace in the Contemporary World*; M. S. Kimmel, *Reducing Men’s Violence: The Personal Meets the Political*; and H. A. Keynan, *Male Roles and the Making of the Somali Tragedy*. See more publications by some of these scholars, among others, M. S. Kimmel, J. Hearn, and R. W. Connell, eds., *Handbook of Studies on Men and Masculinities* (Thousand Oaks, CA: Sage, 2005); and A. Aronson and M. S. Kimmel, eds., *Men and Masculinities: A Social, Cultural, and Historical Encyclopedia* (Santa Barbara, CA: ABC-CLIO, 2004).

89 See references to Kimmel’s work in note 88.

90 See here for a short selection of recent references beyond those already mentioned: S. Dudink, K. Hagerman, and J. Tosh, eds., *Masculinities in Politics and War: Gendering Modern History* (Manchester, UK: Manchester University Press, 2004); R. M. Karras, *From Boys to Men: Formations of Masculinity in Late Medieval Europe* (Philadelphia: University of Pennsylvania Press, 2003); S. M. Whitehead, *Men and Masculinities: Key Themes and New Directions* (Cambridge, UK: Polity Press Press, 2002); and D. D. N. Winter, M. Pilisuk, S. Houck, and M. Lee, “Understanding Militarism: Money, Masculinity, and the Search for the Mystical,” in *Peace, Conflict, and Violence: Peace Psychology in the 21st Century*, ed. D. J. Christie, R. V. Wagner, and D. D. N. Winter (Upper Saddle River, NJ: Prentice-Hall, 2001), 139–48. On masculinity in crisis, see a recent publication by A. Clare, *On Men: Masculinity in Crisis* (London: Chatto and Windus, 2000). See also *The Men’s Studies Bibliography* at mensbiblio.xyonline.net.

91 I. Amadiume, *Male Daughters, Female Husbands: Gender and Sex in an African Society* (London: Zed Books, 1987).

92 See, among others, L. Manniche, *Sexual Life in Ancient Egypt* (London: Kegan Paul International, 1987).

93 Meroë is referred to as Nubia in many ancient sources and alternate spellings are Kandace, Kandake, or Kentake; in Egyptian hieroglyphics the throne name of Amanitore reads as Merkare.

94 See also Queen Nzingha “Queen of Ndongo” (1582–1663). For a more recent example of a woman who oscillated between male and female role scripts, see Catherine von Wattenwyl (1645–1714), whose path I followed in Switzerland. See T. Bichsel, *Catherine von Wattenwyl: Amazone, Pfarrfrau und Spionin* (Oberhofen am Thunersee, Switzerland: Zytglogge, 2004). See also chapter 9, notes 67 and 88.

95 V. Woolf, *Three Guineas* (London: Hogarth, 1938), eBooks@Adelaide, The University of Adelaide Library, at ebooks.adelaide.edu.au/w/woolf/virginia/w91tg. I thank Linda M. Hartling for bringing Woolf’s work into my life.

96 J. P. Lash, *Eleanor and Franklin: The Story of Their Relationship, Based on Eleanor Roosevelt’s Private Papers* (New York: Norton, 1971).

97 H. N. Summy, “Peace Angel” of World War I: *Dissent of Margaret Thorp* (Brisbane, Australia: Centre for Peace and Conflict Studies, University of Queensland, 2006). See also C. Cockburn, *From Where We Stand: War, Women’s Activism and Feminist Analysis* (London: Zed Books, 2007); or M. R. Waller and J. Rycenga, eds., *Frontline Feminisms: Women, War, and Resistance* (New York: Garland Publishing, 2001).

98 See, among others, K. Downey, *The Woman Behind the New Deal Signed Edition: The Life of Frances Perkins, FDR’s Secretary of Labor and His Moral Conscience* (New York: Nan A. Talese, 2009). I thank Linda M. Hartling for making me aware of this book.

99 D. Brown, *The Da Vinci Code: A Novel* (New York: Doubleday, 2003).

#### Chapter 4: Gender Roles

1 See for some recent publications, among others, P. R. Higate, ed., *Military Masculinities: Identity and the State* (Westport, CT: Greenwood/Praeger, 2003); C. Hooper, *Manly States: Masculinities, International Relations and Gender Politics* (New York: Columbia University Press, 2001); or S. Whitworth, *Men, Militarism, and UN Peacekeeping: A Gendered Analysis* (Boulder, CO: Lynne Rienner, 2004).

2 J. B. Elshtain, *Women and War* (Chicago: University of Chicago Press, 1995) and J. S. Goldstein, *War and Gender: How Gender Shapes the War Systems and Vice Versa* (Cambridge: Cambridge University Press, 2001). See also P. G. Allen, *The Sacred Hoop: Recovering the Feminine in American Indian Traditions* (Boston, MA Beacon Press, 1992); M. Cooke and A. Woollacott, eds., *Gendering War Talk* (Princeton, NJ: Princeton University Press, 1993); A. Lidinsky, "The Gender of War: What Fahrenheit 9/11's Women (Don't) Say," *International Feminist Journal of Politics* 7, no. 1 (2005): 142–46; J. Steans, *Gender and International Relations: Issues, Debates and Future Directions*, 2nd ed. (Cambridge, UK: Polity Press, 2006); C. Sylvester, *Feminist International Relations: An Unfinished Journey* (Cambridge: Cambridge University Press, 2002); and C. Ueno, *Nationalism and Gender* (Melbourne: Trans Pacific Press, 2004).

3 See for a recent publication J. A. Tickner, *Gendering World Politics: Issues and Approaches in the Post-Cold War Era* (New York: Columbia University Press, 2001). "Have women in political science made a difference in creating a more just world?" was a question that was the focus of a roundtable, organized by Martha Ackelsberg at the 2003 American Political Science Association meeting. In M. Ackelsberg, "Introduction: Contributions of Women Political Scientists to a More Just World," *Politics and Gender* 1, no. 2, Special Section "Critical Perspectives on Gender and Politics" (2005): 320–26, she introduced essays from four feminist scholars; see, among others, V. S. Peterson, "Power, Privilege and Feminist Theory/Practice," *Politics and Gender* 1, no. 2, Special Section "Critical Perspectives on Gender and Politics" (2005): 350–58.

4 See, among others, G. Guo, M. E. Roettger, and T. Cai, "The Integration of Genetic Propensities into Social-Control Models of Delinquency and Violence Among Male Youths," *American Sociological Review* 73, no. 4 (August 2008): 543–68, [www.asanet.org/galleries/default-file/Aug08ASRFeature.pdf](http://www.asanet.org/galleries/default-file/Aug08ASRFeature.pdf).

5 G. E. Demas, L. J. Kriegsfeld, S. Blackshaw, P. Huang, S. C. Gammie, Nelson Randy J., and S. H. Snyder, "Elimination of Aggressive Behavior in Male Mice Lacking Endothelial Nitric Oxide Synthase," *The Journal of Neuroscience* 19, no. RC30 (1999): 1–5, [www.jneurosci.org/cgi/reprint/19/19/RC30](http://www.jneurosci.org/cgi/reprint/19/19/RC30).

6 See, among others, M. Birger, M. Swartz, D. Cohen, Y. Alesh, C. Grishpan, and M. Kotelr, "Aggression: The Testosterone-Serotonin Link," *The Israel Medical Association Journal* 5 (2003): 653–58, [www.ima.org.il/imaj/ar03sep-12.pdf](http://www.ima.org.il/imaj/ar03sep-12.pdf). For the link between masculinity and violence, see also chapter 3, notes 83–88.

7 S. E. Taylor, L. C. Klein, B. P. Lewis, T. L. Gruenewald, R. A. R. Gurung, and J. A. Updegraff, "Biobehavioral Responses to Stress in Females: Tend-and-Befriend, Not Fight-or-Flight," *Psychological Review* 109, no. 4 (2002): 745–50.

8 The comparison of violent crime statistics between countries is often problematic due to the way different countries classify crime. See for the United States [www.ojp.usdoj.gov/bjs/homicide/gender.htm](http://www.ojp.usdoj.gov/bjs/homicide/gender.htm). The UN has a *gender mainstreaming policy*—see, for instance, UNIFEM, [www.unifem.org](http://www.unifem.org)—that aims at addressing increasing and brutalizing violence against women, be it at home or as a weapon of war. The Security Council Resolution 1325 on women, peace, and security was passed unanimously on October 31, 2000. It declares that rape and other forms of sexual violence can constitute war crimes. It "is the first resolution ever passed by the Security Council that specifically addresses the impact of war on women, and women's contributions to conflict resolution and sustainable peace," see [www.peacewomen.org/un/sc/1325.html](http://www.peacewomen.org/un/sc/1325.html).

9 See, among others, L. K. Hall and M. E. Wensch, *Counseling Military Families: What Mental Health Professionals Need to Know* (Boca Raton, FL: CRC Press, 2008) and E. D. Rentz, S. L. Martin, D. A. Gibbs, M. Clinton-Sherrod, J. Hardison, and S. W. Marshall, "Family Violence in the Military: A Review of the Literature," *Trauma, Violence and Abuse* 7 (2006): 93–108. On March 20, 2009, female war veterans at a gender panel during the Winter Soldier Hearings outside Washington, D.C., decried institutional sexism in military, and called the sexist power dynamic in the military "the big pink elephant in the room," L. Segura, "Veterans Decry Institutional Sexism in Military," *Alternet* (March 20, 2009), [www.alternet.org/story/79877](http://www.alternet.org/story/79877) (accessed March 20, 2009).

10 V. C. Fontan, *Voices From Post-Saddam Iraq: Living with Terrorism, Insurgency, and New Forms of Tyranny* (Westport, CT: Greenwood/Praeger Security International, 2008), 70.

11 M. Foucault, *Surveiller et punir: Naissance de la prison* (Paris: Gallimard, 1975). See also Ueno, *Nationalism and Gender*.

12 See also G. L. Mosse, *The Image of Man: The Creation of Modern Masculinity* (New York: Oxford University Press, 1996). See also work on emotional roles (for instance, a grieving widow; a jealous lover; an angry young man; a nervous, expectant father; and so forth) in J. R. Averill, "The Emotions: An Integrative Approach," in *Handbook of Personality Psychology*, ed. R. Hogan, J. Johnson, and S. Briggs (San Diego, CA: Academic Press, 1997), 513–43.

13 I discuss this point at greater length in my book *Emotion and Conflict*.

14 For recent studies see, for example, P. T. Coleman, J. S. Goldman, and K. Kugler, "Emotional Intractability: Gender, Anger, Aggression and Rumination in Conflict," *International Journal of Conflict Management* 20, no. 2 (2009): 113–31, [www.alignmentstrategiesgroup.com/.../Coleman,%20Goldman,%20Kugler-%20Emotional%20Intractability%20Article.pdf](http://www.alignmentstrategiesgroup.com/.../Coleman,%20Goldman,%20Kugler-%20Emotional%20Intractability%20Article.pdf) (accessed October 22, 2009). See also S. J. Ducat, *The Wimp Factor: Gender Gaps, Holy Wars, and the Politics of Anxious Masculinity* (Boston, MA: Beacon Press, 2004).

15 *The Trials of Oppenheimer* at BBC Four, a documentary film directed by David Grubin, broadcast on July 15, 2009, [www.bbc.co.uk/programmes/b001pk70](http://www.bbc.co.uk/programmes/b001pk70).

16 M. Douglas, *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo* (London: Ark Paperbacks, 1984).

17 M. C. Weston, "When Words Lose Their Meaning: From Societal Crisis to Ethnic Cleansing," *Mind and Human Interaction* 8, no. 1 (1997): 29–31, as quoted in A. V. Isaenko and P. W. Petschauer, *Chosen Traumas and Ethnocentric Mythology in Ethnic Conflicts in the Caucasus: Georgia, South Ossetia, and Abkhazia (1988–1993)* (Boone, NC: Appalachian State University, 2009).

18 *Ibid.*, 26, italics added.

19 *Mendelsohn, the Nazis and Me*, Documentary, *BBC Four*, June 26, 2009, [www.bbc.co.uk/programmes/b0017rg2](http://www.bbc.co.uk/programmes/b0017rg2).

20 B. Moore Jr., *Moral Purity and Persecution in History* (Princeton, NJ: Princeton University Press, 2000).

21 P. T. Coleman, "Power and Conflict," in *The Handbook of Conflict Resolution: Theory and Practice*, ed. M. Deutsch and P. T. Coleman (San Francisco, CA: Jossey-Bass, 2000), 108–30, 118.

22 More appropriate coinages for offal are MOOP (Matter out of Place). See also The Leave No Trace (LNT) program at [www.LNT.org](http://www.LNT.org). At the "Creating Change Together" 2009 Hollyhock Summer Gathering, July 26–31, 2009, Cortes Island, BC, Canada, activist Manual Maqueda warned that we need not just to "recycle, reuse, reduce" but to "refuse." Likewise, the notion of "enemy" loses its foothold when the world interconnects and it has to be refused. I discuss this point in my *Making Enemies* book.

23 See S. Keen, *Faces of the Enemy: Reflections of the Hostile Imagination* (San Francisco, CA: Harper and Row, 1986). I thank Gordon Fellman for this reference.

- 24 Soldiers began shooting their own officers; see, for instance, [www.lib.byu.edu/index.php/IX\\_SOLDIERS\\_SHOOTING\\_THEIR\\_OWN\\_OFFICERS](http://www.lib.byu.edu/index.php/IX_SOLDIERS_SHOOTING_THEIR_OWN_OFFICERS).
- 25 The exhibition “Verbrechen der Wehrmacht” created heated protests; see [www.verbrechen-der-wehrmacht.de/docs/home\\_e.htm](http://www.verbrechen-der-wehrmacht.de/docs/home_e.htm).
- 26 Internationaler Militärgerichtshof Nürnberg, “Band 29: Urkunden und anderes Beweismaterial,” in *Internationaler Militärgerichtshof Nürnberg (IMT): Der Nürnberger Prozess gegen die Hauptkriegsverbrecher*, ed. Internationaler Militärgerichtshof Nürnberg (Munich, Germany: Delphin Verlag, 1989).
- 27 See for reflections with respect to the United States, P. Hopkins, “Manufacturing Shame: The Danger of Purity,” *Peace and Conflict Review* 3, no. 1 (2009): 1–19, [www.review.upeace.org/index.cfm?opcion=0&ejemplar=7&entrada=61](http://www.review.upeace.org/index.cfm?opcion=0&ejemplar=7&entrada=61).
- 28 See [www.liberty.or.jp](http://www.liberty.or.jp). The outcast minorities I met in Somalia have similar occupations.
- 29 Ohta Kyoji, personal conversation on February 7, 2005. See also [www.humiliationstudies.org/intervention/purity.php](http://www.humiliationstudies.org/intervention/purity.php) and [www.liberty.or.jp](http://www.liberty.or.jp), as well as E. G. Lindner, “*Sugawara and the Secrets of Calligraphy*”: *Exposing the Wounds Inflicted by Ranking People in Higher and Lesser Beings*. Human Dignity and Humiliation Studies: Reflections after seeing *Sugawara and the Secrets of Calligraphy*, on April 20, 2006, at the National Bunraku Theatre in Osaka, Japan, [www.humiliationstudies.org/whoware/evelin02.php](http://www.humiliationstudies.org/whoware/evelin02.php), 2006.
- 30 See, for instance, S. Pettan, “Gypsies, Music, and the Politics in the Balkans: A Case Study From Kosovo,” in *Kosovo Roma: Glasba Kosovskih Romov/Music of the Gypsies From Kosovo*, ed. S. Pettan (Ljubljana, Slovenia, 2001), CD-ROM edited by Svanibor Pettan, Nika and Drustvo za raziskovanje popularne glasbe, originally published in *The World of Music* 38, no. 1 [1996]: 33–61.
- 31 See for a discussion of the Anglo-Saxon action-orientation, E. G. Lindner, *What the World’s Cultures Can Contribute to Creating a Sustainable Future for Humankind*, paper presented at the 11th Annual Conference of Human Dignity and Humiliation Studies, Oslo, Bergen, Trondheim, June 23–July 1, 2008, [www.humiliationstudies.org/whoware/evelin02.php](http://www.humiliationstudies.org/whoware/evelin02.php), 2008). See also Fareed Zakaria’s recent comments in *Newsweek*, “America’s Fatal Flaw: If It’s Not a Crisis, We Can’t Fix It,” August 24 and 31, 2009, 26, [www.newsweek.com/id/212163](http://www.newsweek.com/id/212163).
- 32 R. Salam, “The Death of Macho,” *FP Foreign Policy* (June 22, 2009), [www.foreignpolicy.com/articles/2009/06/18/the\\_death\\_of\\_macho](http://www.foreignpolicy.com/articles/2009/06/18/the_death_of_macho) (accessed August 3, 2009). I thank Bernedette Muthien for making me aware of this article.
- 33 S. A. Shields, *Speaking From the Heart: Gender and the Social Meaning of Emotion* (Cambridge: Cambridge University Press, 2002). My book *Emotion and Conflict* was written with the aim to help undo this bias and bring home the message that thoughts need feelings to be effective as thoughts. Jean Baker Miller and relational-cultural theory speak of “feeling-thoughts,” as the integration of emotion and critical thinking.
- 34 See for some recent publications, among many others, J. A. Tickner, *Gendering World Politics: Issues and Approaches in the Post-Cold War Era* (New York: Columbia University Press, 2001); and G. Youngs, “Feminist International Relations: A Contradiction in Terms? Or: Why Women and Gender Are Essential to Understanding the World We Live in,” *International Affairs* 80, no. 1 (2004): 75–87, [www.arts.ualberta.ca/~courses/PoliticalScience/661B1/documents/GillianYoungsFeministIRCcontradictionOr.pdf](http://www.arts.ualberta.ca/~courses/PoliticalScience/661B1/documents/GillianYoungsFeministIRCcontradictionOr.pdf).
- 35 J. A. Tickner, “You Just Don’t Understand: Troubled Engagements Between Feminists and IR Theorists,” *International Studies Quarterly* 41, no. 4 (1997): 611–32, [www.jstor.org/pss/2600855](http://www.jstor.org/pss/2600855), 613. See also for a more recent publication J. A. Tickner, *Gendering World Politics: Issues and Approaches in the Post-Cold War Era* (New York: Columbia University Press, 2001).

- 36 R. O. Keohane, "Beyond Dichotomy: Conversations Between International Relations and Feminist Theory," *International Studies Quarterly* 42, no. 1 (1998): 193–98, [www3.interscience.wiley.com/cgi-bin/fulltext/119107926/PDFSTART](http://www3.interscience.wiley.com/cgi-bin/fulltext/119107926/PDFSTART). See also R. O. Keohane and J. S. Nye, *Power and Interdependence*, 3rd ed. (New York: Longman, 2001).
- 37 Keohane, "Beyond Dichotomy," 193. For more reading, see, for instance, all articles of vol. 35, no. 4, 2004, of the journal *Security Dialogue*. See also, among many others, J. L. Parpart and M. Zalewski, eds., *Rethinking the Man Question: Sex, Gender and Violence in International Relations* (London: Zed Books, 2008).
- 38 See for one his most recent publications, P. Roe, *Ethnic Violence and the Societal Security Dilemma* (London: Routledge, 2005); and P. Roe, "The Intrastate Security Dilemma: Ethnic Conflict As a "Tragedy"?", *Journal of Peace Research* 36, no. 2 (1999): 183–202.
- 39 I developed the following proposals: *Mediation As a New and Effective Tool in International Conflict Management*, project proposal developed with Fafo, Oslo, and the Berghof Research Center for Constructive Conflict Management, Berlin, Germany, for the European Programme "Human Capital and Mobility," 1994; *National Identity, Ethics, and Rational Choice—Their Influences on National Willingness to Share Sovereignty*, project proposal to the Norwegian Research Council together with PRIO, Oslo, 1995; *Identity, Security, and Rising Islamic Fundamentalism—A Study of Attitudes of Muslim Immigrant Groups in France, Germany, and the Netherlands*, a project proposal developed with the Peace Research Institute, Oslo (PRIO), for the European Programme "Human Capital and Mobility," 1995.
- 40 The course can be found at [www.hc.ceu.hu/ires/courses0506/genderinir](http://www.hc.ceu.hu/ires/courses0506/genderinir).
- 41 M. Luy, "Causes of Male Excess Mortality: Insights From Cloistered Populations," *Population and Development Review* 29, no. 4 (2003): 647–76.
- 42 The mathematics of sending men into war would be for them to die for their women and children, since their lives are more dispensable, not the other way around.
- 43 "Nurses who helped rescue 100,000 injured soldiers from the battlefields of World War II have been honored for their bravery. The 'flying Nightingales' have been given lifetime achievement awards by the Duchess of Cornwall," *BBC News*, October 24, 2008, [news.bbc.co.uk/2/hi/uk\\_news/7688079.stm](http://news.bbc.co.uk/2/hi/uk_news/7688079.stm).
- 44 M. A. Fineman, *The Myth of Autonomy: A Theory of Dependency* (New York: New Press, 2004), 203. See also A. Phillips, *Hidden Hands: Women and Economic Policies* (London: Pluto Press, 1983).
- 45 Fineman, *The Myth of Autonomy*, 31.
- 46 M. Waring, *If Women Counted: A New Feminist Economics* (San Francisco, CA: Harper and Row, 1988).
- 47 Linda M. Hartling, personal communication, September 9, 2005.
- 48 See, for instance, J. V. Jordan and L. M. Hartling, "New Developments in Relational-Cultural Theory," in *Rethinking Mental Health and Disorders: Feminist Perspectives*, ed. M. Ballou and L. S. Brown (New York: Guilford Press, 2002), 48–70; J. V. Jordan, M. Walker, and L. M. Hartling, *The Complexity of Connection* (New York: Guilford Press, 2004); J. B. Miller and I. P. Stiver, *The Healing Connection: How Women Form Relationships in Therapy and in Life* (Boston, MA Beacon Press, 1997); and M. Walker and W. Rosen, *How Connections Heal: Stories From Relational-Cultural Therapy* (New York: Guilford Press, 2004).
- 49 See also G. Wheeler, *Beyond Individualism: Toward a New Understanding of Self, Relationship and Experience* (Hillsdale, NJ: Analytic Press, 2000).
- 50 C. Enloe, *Globalization and Militarism: Feminists Make the Link* (Lanham, MD: Rowman and Littlefield, 2007).
- 51 In a personal communication to me, December 18, 2006, Maud Edgren-Schori wrote: "A flagrant example of failing actions in the matter can be demonstrated by the attitude towards

the UN Security Council resolution 1325/2000 on Women, Peace and Security. In the case of Côte d'Ivoire the resolution was never on the agenda during the first 2 years of peace negotiations. There is in theory consensus that women's experiences have to be considered, in order also to include women's needs, yet in practice they are excluded, with consent of the international community (at least indirectly consent as the representatives do not systematically include it on the agenda). Such a deceitful behavior can be perceived as humiliation." This book aims at inserting the concept of humiliation as "missing link" into the questions so poignantly formulated by Maud Edgren-Schori.

52 BBC World News *HARDtalk* with Stephen Sackur, October 23, 2008, [news.bbc.co.uk/2/hi/business/7181922.stm](http://news.bbc.co.uk/2/hi/business/7181922.stm).

53 Sony Kapoor is a former investment banker and derivatives trader in India, the UK, and the United States. See his witness accounts in various media, among others, S. Kapoor, *Sony Kapoor: Re- Define, keynote speech, Berlin, Germany, Deutscher Gewerkschaftsbund (DGB)- Kapitalismuskongress*, May 14–15, 2009, [www.kapitalismuskongress.dgb.de/materialien/paper\\_referenten/kapoor\\_keynotespeech\\_kap\\_on\\_14.05.09.pdf](http://www.kapitalismuskongress.dgb.de/materialien/paper_referenten/kapoor_keynotespeech_kap_on_14.05.09.pdf) (accessed June 29, 2009).

54 A Cambridge University study found a direct link between the amount of money traders make and testosterone levels; see J. M. Coates and J. Herbert, "Endogenous Steroids and Financial Risk-Taking on a London Trading Floor," *Proceedings of the National Academy of Sciences* 105, no. 16 (2008): 6167–72, [www.pnas.org/content/105/16/6167.full.pdf+html](http://www.pnas.org/content/105/16/6167.full.pdf+html).

55 The phrase "process thought" refers to similar conceptualizations. It is connected to the name of Alfred North Whitehead (1861–1947), an English mathematician and philosopher. Process thought focuses on "event metaphysics" rather than traditional Western "substance metaphysic." See process thought illustrated by teacher, facilitator, and theorist W. Barnett Pearce in his paper "Serenity in the Time of Polysemy": "My title alludes to Gabriel Garcia Marquez' novel, *Love in the Time of Cholera*. Like the novel, it is intended to evoke a sense of the frictions between stability and change; permanence and decay; and life and death. Is it possible to pledge 'undying love' while in a mortal body subject to lethal disease spread by acts of love? What is the shape of 'honor' in a world of shifting allegiances and perceptions?" W. B. Pearce, *Serenity in the Time of Polysemy* (Santa Barbara, CA: Fielding Graduate Institute, 2007), 1. I thank Adair Linn Nagata for including me into the discussion that this paper was meant to stimulate.

56 See for the commoditization of language, or the tendency to use nouns instead of verbs, I. Illich, *Deschooling Society* (London: Calder and Boyars, 1971).

57 A. Heller, *Everyday Life* (London: Routledge and Kegan Paul, 1984). See also chapter 2, note 80.

58 It is doubly inconsistent because it also betrays human rights. Human rights call for two transformations, (a) dismantling the tyrants of the world and (b) dismantling, in addition, all tyrannical systems and their ways of defining human conduct, including all tyrannical behavior that might emanate from within our psyches. In former times only the first was carried out, not the second. Underlings rose up, replaced the tyrant, and kept the system. Human rights defenders, who, feeling humiliated in the face of failing respect for equal dignity, translate those feelings into nothing but anger-entrepreneurship (a), fail to walk their talk in the way they go about (b), and thus betray and undermine their own mission. See the discussion in more detail in E. G. Lindner, *Is It Possible to "Change the World"? Some Guidelines to How We Can Build a More Decent and Dignified World Effectively: The Case of Dignifying Abusers* (Human Dignity and Humiliation Studies, [www.humiliationstudies.org#evelin02.php](http://www.humiliationstudies.org#evelin02.php), 2006). Aggressive feminism betrays not only human rights, but also the feminist mission of undoing masculinist models of rigidification.

59 "Malaysia Women 'Suffer Apartheid,'" *BBC News*, March 8, 2006, [news.bbc.co.uk/go/pr/fr/-/1/hi/world/asia-pacific/4784784.stm](http://news.bbc.co.uk/go/pr/fr/-/1/hi/world/asia-pacific/4784784.stm).

60 A. Phillips, *Divided Loyalties: Dilemmas of Sex and Class* (London: Virago, 1987). As to a poignant historical example for the dilemma of divided loyalties, Elizabeth Cady Stanton and Susan B. Anthony did not agree that suffrage for black men should take precedence over suffrage for women. They led the National Woman Suffrage Association in 1869 in New York, opposing the concept of “precedence” accepted by the less radical American Woman Suffrage Association. Stanton and Anthony were dismayed when the abolitionists, their former partners in working for both African American and women’s rights, refused to demand that the language of new amendments be changed to include women.

61 L. Downer, *Geisha: The Secret Story of a Vanishing World* (London: Headline, 2000), 303.

62 See, among others, P. Hopkins, “Politics of the Absurd: Sarah Palin and the Mindset for War,” *Peace and Conflict Monitor* (December 2, 2008): 1–36, [www.monitor.upeace.org/pdf/POLITICS%20OF%20THE%20ABSURD.pdf](http://www.monitor.upeace.org/pdf/POLITICS%20OF%20THE%20ABSURD.pdf). See also K. Fillion, *Lip Service: The Truth About Women’s Darker Side in Love, Sex and Friendship* (New York: HarperCollins, 1996). In Nazi Germany, those who loved and elected Hitler were not least Germany’s newly empowered women.

63 R. G. Wilkinson, *The Impact of Inequality. How to Make Sick Societies Healthier* (London: Routledge, 2005); and R. G. Wilkinson and K. Pickett, *The Spirit Level: Why More Equal Societies Almost Always Do Better* (London: Allen Lane, 2009). I thank Finn Tschudi, Robert W. Fuller, and Thomas J. Scheff for making me aware of Wilkinson’s work. See also F. Tschudi, “Dignity Violations: An Alternative View of “Administrative Evil,” *Public Administration* 96, no. 4 (2008): 895–903. The topic of systemic emotional mutilation is also central to my book *Emotion and Conflict*.

64 A very recent example is that of *tyskertøs*. A *tyskertøs* was a Norwegian woman who had fallen in love with the enemy, namely, a soldier of the Germany army that held Norway occupied during World War II from 1940 to 1945. She was cruelly humiliated after the war within her community, and many children born to *tyskertøs* still feel deeply traumatized today. The topic is still an extremely sore one. A woman simply did not have the right to put love for a man before her love for her country. An enemy was no fellow human being. Claudia Lenz works at the Center for Interdisciplinary Memory Research in the Institute for Advanced Study in the Humanities in Essen, Germany. I met her at the Center for Studies of Holocaust and Religious Minorities in Norway in 2008. She is among the few who researches the fate of *tyskertøs* and calls for a liberation of love from politics. See C. Lenz, “‘A Kind of Fraternization That Was Totally Unacceptable.’ The Drawing of Boundaries Within the National Identity and the Regulation of Female Sexuality,” in *Lars O Ramberg*, ed. L. Ø. Ramberg (Ostfildern, Germany: Hatje Cantz, 2008).

65 M. Deutsch, *Oppression and Conflict*, plenary address given at the annual meetings of the International Society of Justice Research in Skovde, Sweden, on June 17, 2002, [www.cpa.ca/epw/epw/Deutsch.pdf](http://www.cpa.ca/epw/epw/Deutsch.pdf) (accessed November 20, 2002), 35–6.

## Chapter 5: Humiliation Addiction

1 A. S. Reber, *The Penguin Dictionary of Psychology*, 2nd ed. (London: Penguin Books, 1995).

2 See also chapter 2, notes 9 and 10, and chapter 3, notes 6 and 7.

3 N. I. Eisenberger and M. D. Lieberman, “Why It Hurts to Be Left Out: The Neurocognitive Overlap Between Physical Pain and Social Pain,” in *The Social Outcast: Ostracism, Social Exclusion, Rejection, and Bullying*, ed. K. Williams, J. P. Forgas, and W. von Hippel (New York: Psychology Press, 2005), 109–27, 111.

4 L. M. Hartling, *An Appreciative Frame: Beginning a Dialogue on Human Dignity and Humiliation*, introductory text presented at the 5th Annual Conference of Human Dignity and

Humiliation Studies “Beyond Humiliation: Encouraging Human Dignity in the Lives and Work of All People,” September 15–17, 2005, Berlin, Germany.

5 M. H. Immordino-Yang, A. McColl, H. Damásio, and A. R. Damásio, “Neural Correlates of Admiration and Compassion,” *Proceedings of the National Academy of Sciences of the United States of America* 106, no. 19, (May 12, 2009): 8021–26.

6 I thank Dennis Smith for coining the words conquest/relegation/reinforcement/inclusion humiliation.

7 E. G. Lindner, “Humiliation—Trauma That Has Been Overlooked: An Analysis Based on Fieldwork in Germany, Rwanda/Burundi, and Somalia,” *TRAUMATOLOGYe* 7, no. 1 (2001): Article 3 (32 pages), [tmt.sagepub.com/cgi/content/abstract/7/1/43](http://tmt.sagepub.com/cgi/content/abstract/7/1/43), or [www.fsu.edu/%7Etrauma/v7/Humiliation.pdf](http://www.fsu.edu/%7Etrauma/v7/Humiliation.pdf).

8 E. J. Kanin, “Date Rapists: Differential Sexual Socialization and Relative Deprivation,” *Archives of Sexual Behavior* 14 (1985): 219–31. Kanin was lauded by the feminist movement for his groundbreaking research on male sexual aggression. His later studies on false rape accusations, however, received less acclaim.

9 See also S. E. Ullman, G. Karabatsos, and M. P. Koss, “Alcohol and Sexual Aggression in a National Sample of College Men,” *Psychology of Women Quarterly* 23, no. 4 (1999): 673–89. Attempts to intoxicate the female was carried out by using alcohol (28 percent also involving marijuana) for the rapist group, and with alcohol (19 percent also involving marijuana) for the control group.

10 Based on P. Loti, *Madame Chrysanthème* (Paris: Presses de la Cité, Collection Omnibus, 1887).

11 C. Deviers-Joncour, *La putain de la république* (Paris: J’ai lu, 1999). See also her later book *Cursed Lovers of the Republic [Les amants maudits de la république]* (Paris: Pharos Editions, 2005). The case against Elf Aquitaine was carried on by Norwegian-born investigating judge Eva Joly in the face of death threats.

12 The chief executive of oil giant BP, Lord Browne of Madingley, had to resign from his post to save BP from embarrassment after a newspaper won a court battle for printing details of his private life. He apologized that statements he had made in legal documents about a four-year relationship with Jeff Chevalier had been “untruthful.” The lord had thought he could deny his lover ever existed with impunity, but his lover would not allow it. See “BP Chief Executive Browne Resigns,” *BBC News*, May 1, 2007, [news.bbc.co.uk/go/pr/fr/-/2/hi/business/6612703.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/business/6612703.stm).

13 Cecile Brossard, the lover of one of the most influential bankers in Europe, Edouard Stern, broke down in court and admitted killing him in his luxury apartment in Geneva in 2005. Her lawyer argued that Stern had humiliated and abused Brossard—by saying that the million dollars he had promised to pay her was “a lot of money to pay for a whore”—and that the shooting was an unpremeditated crime of passion—which has a maximum sentence of only 10 years. See “Lover Admits to Kinky Sex Killing,” *BBC News*, June 10, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/europe/8092396.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/europe/8092396.stm).

14 See, among others, P. Roth, *Deception: A Novel* (New York: Simon and Schuster, 1990); and A. Gavalda, *Someone I Loved* (New York: Riverhead Trade, 2005). I thank Christoph Rosenau for drawing my attention to these novels. See also D. Mina, *Deception: A Novel* (New York: Little, Brown and Company, 2004).

15 I owe this detail to Odd-Bjørn Fure and Jorunn Sem Fure.

16 See E. G. Lindner, “Humiliation and Reactions to Hitler’s Seductiveness in Post-War Germany: Personal Reflections,” *Social Alternatives* 25, no. 1, Special Issue: Humiliation and History in Global Perspectives, First Quarter (2006): 6–11.

17 “The Gunmen Who Never Went Away,” BBC One Panorama, March 30, 2008, [news.bbc.co.uk/panorama/hi/front\\_page/newsid\\_7968000/7968956.stm](http://news.bbc.co.uk/panorama/hi/front_page/newsid_7968000/7968956.stm).



- 
- 18 See also E. G. Lindner, *The Psychology of Humiliation: Somalia, Rwanda/Burundi, and Hitler's Germany*, doctoral dissertation in psychology, Oslo, Norway, University of Oslo, Department of Psychology (2000), 301.
- 19 See, among others, J.-D. Gasanabo, "The Rwanda Akazi (Forced Labour) System, History, and Humiliation," *Social Alternatives* 25, no. 1, Special Issue: Humiliation and History in Global Perspectives, First Quarter (2006): 50–5
- 20 See, among others, G. Logiest, *Mission au Rwanda. Un blanc dans la bagarre Hutu-Tutsi* (Bruxelles: Didier Hatier, 1982).
- 21 P. D. Broughton, "A 'Whore' Who Loved and Lost," *Telegraph.co.uk* (2004), [www.telegraph.co.uk/culture/3611451/A-whore-who-loved-and-lost.html](http://www.telegraph.co.uk/culture/3611451/A-whore-who-loved-and-lost.html) (accessed February 3, 2004).
- 22 P. D. Broughton, *Ahead of the Curve: Two Years at Harvard Business School* (New York: Penguin Press, 2008).
- 23 A. Z. Carr, "Is Business Bluffing Ethical?," *Harvard Business Review* 46 (January–February 1968): 143–53.
- 24 Broughton, 159.
- 25 See L. D. Ross and J. T. Jost, "Fairness Norms and the Potential for Mutual Agreements Involving Majority and Minority Groups," in *Research on Managing Groups and Teams (Vol. 2): Groups in Their Context*, ed. M. A. Neale, E. A. Mannix, and R. Wageman (Greenwich, CT: JAI Press, 1999), 93–114; and for later work M. J. Lerner, "The Justice Motive: Where Social Psychologists Found It, How They Lost It and Why They May Not Find It Again," *Personality and Social Psychology Review* 7 (2003): 388–99.
- 26 See, among others, L. D. Ross and A. Ward, "Naive Realism in Everyday Life: Implications for Social Conflict and Misunderstanding," in *Values and Knowledge*, ed. T. Brown, E. Reed, and E. Turiel (Hillsdale, NJ: Erlbaum, 1996), 103–35.
- 27 Jørn Bue Olsen wrote his doctoral thesis on the ethics in the telecommunication business in Norway, a country proud of its international peace work. Olsen found attitudes such as "i business er alt tillatt" ("in business, everything is allowed"). Ethics were seen as something to be thought of when all other "important things" had been taken care of. See J. B. Olsen, *Om doble normer i næringslivet: Etikken i tidsklemma* (Doctoral dissertation, Gothenburg, Sweden, Gothenburg University, 2006).
- 28 S. Marsh and B. Pancevski, *The Crimes of Josef Fritzl: Uncovering the Truth* (Sydney: HarperCollins, 2009).
- 29 Fritzl changed his pleas to guilty on all charges after having heard the videotaped witness account of his daughter the day before. During 24 years, he did not grasp the extent of his deeds. He acknowledged the pain of his daughter only when forced to face it by society.
- 30 "Ahmed," personal communication, 2004. I heard Ahmed's account many times also from other people, in many variations. They all tell me that living in perpetual despair forces one into experiences one would have thought to be impossible before.
- 31 Accounts like this led me to doubt that humiliation and shame are always connected: feelings of humiliation can occur without shame. Torturers inflict humiliation to create deep shame, however, as I have learned from torture victims, they can succeed in insulating themselves from such onslaughts and refuse to feel ashamed, or they may even feel humiliation as a triumph.
- 32 H. Benedict, "Why Soldiers Rape: Culture of Misogyny, Illegal Occupation, Fuel Sexual Violence in Military," *In These Times*, August 13, 2008, [www.inthesetimes.com/article/3848/](http://www.inthesetimes.com/article/3848/) (accessed August 13, 2008).
- 33 See note 25 earlier in this chapter.
- 34 C. Tavis and E. Aronson, *Mistakes Were Made, but Not by Me: Why We Justify Foolish Beliefs, Bad Decisions, and Hurtful Acts* (Orlando, FL: Harcourt, 2007).

35 L. Festinger, *A Theory of Cognitive Dissonance* (Stanford, CA: Stanford University Press, 1957). See for more recent discussions—for instance, the notion of *penetration* coined by Johan Galtung—chapter 8 of my book *Emotion and Conflict*, 129–37. For references to recently done work by Nanci Adler on how subalterns identify with their oppressors by alleviating cognitive dissonance through adopting their masters’ belief system rather than merely adapting to it pragmatically, see E. G. Lindner, “The World on a Trajectory from Humiliation to Dignity: A List of ‘Factoids,’” p. 25, paper presented at the 13th Annual Conference of Human Dignity and Humiliation Studies “World Peace Through Humiliation-Free Global Human Interactions,” August 20–22, 2009, Honolulu, Hawaii, [www.humiliationstudies.org/whoware/evelin02.php](http://www.humiliationstudies.org/whoware/evelin02.php).

36 International Tesla Society, *International Tesla Symposium Proceedings: 1984, 1986, 1988, 1990, 1992* (Security, CO: International Tesla Society, 1988). I thank engineer Leland R. Beaumont for his explanations of Tesla’s work, pointing out that he largely focused on the transmission of electrical energy, and not on its generation.

37 Report on Thomas Valone’s Lecture at the New Energy Movement Conference, September 25, 2004, Portland, Oregon, [www.pureenergysystems.com/events/conferences/2004/NewEnergyMovement/6900056\\_ThomasValone/](http://www.pureenergysystems.com/events/conferences/2004/NewEnergyMovement/6900056_ThomasValone/) (accessed February 10, 2009).

#### Chapter 6: The Humiliation Antidote

T. Morrison, *Beloved: A Novel* (New York: Knopf, 1987); John Denver (1943–1997), in his song *Perhaps Love*.

1 A. Ghose, *The Ideal of Human Unity* (Pondicherry, India: Sri Aurobindo Ashram, 1950). I thank Debidatta Aurobinda Mahapatra for reminding me of Sri Aurobindo’s work in this context.

2 Writing these sentences in the French part of Switzerland, on May 18, 2009, I watched a documentary by Stéphanie Kaïm (2009) titled “La France Est-Elle Ingouvernable?” on French television channel Planète (primarily broadcasting documentaries) that asked whether France is ungovernable, giving voice to a range of people of influential positions in France’s political and cultural life who dissected French society and soul; see [www.planete.tm.fr/programme/fiche.html?PROG\\_ID=12608000](http://www.planete.tm.fr/programme/fiche.html?PROG_ID=12608000). This documentary confirmed my experiences when in France. In this context, note also French philosopher, mystic, and social activist Simone Weil (1909–1943), who critically discussed justice, rights, love, respect, dignity, compassion, and gratitude. I thank Kevin P. Clements of reminding me of Weil’s work.

3 On [www.ashoka.org/entrepreneurforsociety](http://www.ashoka.org/entrepreneurforsociety). I thank Wilford Welch for this lead.

4 The following article has an evocative title: N. van Quaquebeke, D. C. Henrich, and T. Eckloff, ““It’s Not Tolerance I’m Asking for, It’s Respect!” A Conceptual Framework to Differentiate Between Tolerance, Acceptance and (Two Types of) Respect,” *Gruppendynamik und Organisationsberatung* 38, no. 2 (2007): 185–200. Respect is a topic that increasingly receives attention. Political scientist Reinhard Wolf, and sociologist Werner Schirmer, for example, work on respect. They participated in the 13th Annual Conference of Human Dignity and Humiliation Studies “World Peace Through Humiliation-Free Global Human Interactions” August 20–22, 2009, Honolulu, Hawaii; see [www.humiliationstudies.org/whoware/annualmeeting13.php](http://www.humiliationstudies.org/whoware/annualmeeting13.php). See also chapter 7, notes 94–96.

5 See [www.wto.org/english/tratop\\_e/dda\\_e/dda\\_e.htm](http://www.wto.org/english/tratop_e/dda_e/dda_e.htm). In June 2007, negotiations within the Doha Round broke down at a conference in Potsdam, as a major impasse occurred between the United States, the European Union, India, and Brazil. Deep disagreements rage over opening

up agricultural and industrial markets in various countries and how to cut rich nation farm subsidies.

6 This point is being made all around the world. See here a voice from Germany:

S. Selke, ed., *Tafeln in Deutschland: Aspekte einer sozialen Bewegung zwischen Nahrungsmittelumverteilung und Armutsintervention* (Wiesbaden, Germany: VS Verlag, 2009).

7 A. Badiou, *Ethics: An Essay on the Understanding of Evil* (London: Verso, 2001).

8 See, for example, About the Poverty and Human Rights Centre at [www.povertyandhumanrights.org/html/about\\_project.html](http://www.povertyandhumanrights.org/html/about_project.html) in Canada.

9 See chapter 4 in my book *Making Enemies*, 65–87.

10 See E. G. Lindner, “Avoiding Humiliation—From Intercultural Communication to Global Interhuman Communication,” *Journal of Intercultural Communication, SIETAR Japan* 10 (2007): 21–38; or E. G. Lindner, “The World on a Trajectory From Humiliation to Dignity: A List of ‘Factoids,’” paper presented at the 13th Annual Conference of Human Dignity and Humiliation Studies “World Peace Through Humiliation-Free Global Human Interactions” August 20–22, 2009, 22–23, Honolulu, Hawaii, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

11 J. Singer, “The Sadness of the Successful Woman,” in *The Goddess Re-Awakening: The Feminine Principle Today*, ed. S. Nicholson (Wheaton, IL: Theosophical House, 1989), 115–26.

12 *Ibid.*, 116.

13 Jacqueline H. Wasilewski, in a personal communication on June 19, 2007. See also L. D. Harris and J. H. Wasilewski, “Indigeneity, an Alternative Worldview: Four R’s (Relationship, Responsibility, Reciprocity, Redistribution) Versus Two P’s (Power and Profit). Sharing the Journey Towards Conscious Evolution,” *Systems Research and Behavioral Science* 21, no. 5 (2004): 489–504; J. H. Wasilewski and L. Harris, “Indigenous Wisdom of the People Forum: Strategies for Expanding a Web of Transnational Indigenous Interactions,” *Systems Research and Behavioral Science* 21, no. 56 (September/October 2004): 505–14, published online at Wiley InterScience ([www.interscience.wiley.com](http://www.interscience.wiley.com)). See for more of Wasilewski’s work also chapter 1, note 8, chapter 2, note 67, chapter 8, note 10, and chapter 9, note 41.

14 P. A. Levine, *Waking the Tiger: Healing Trauma* (Berkeley, CA: North Atlantic Books, 1997).

15 Quoted in T. J. Scheff, *Attachment, Attunement, Attraction: 24 Kinds of “Love”* (Santa Barbara, CA: [www.soc.ucsb.edu/faculty/scheff/29.html](http://www.soc.ucsb.edu/faculty/scheff/29.html), 2003), 10.

16 *Ibid.*

17 M. S. Granovetter, “The Strength of Weak Ties,” *American Journal of Sociology* 78 (May 1973): 1360–80. Ferdinand Tönnies (1855–1936) was a major contributor to sociological theory and field studies. Tönnies is best known for his distinction between two types of social groups—*Gemeinschaft* and *Gesellschaft*.

18 Opening more space in many dimensions has been the life work of Harrison Owen. He developed Open Space Technology in 1985 and extended its spirit to the concept of peace. See H. Owen, *The Practice of Peace* (Circle Pines, MN: Human Systems Dynamics Institute, 2009). I thank Sophie Schaarschmidt for reminding me of his work.

19 See also A. Giddens, *The Transformation of Intimacy: Sexuality, Love and Eroticism in Modern Societies* (Stanford, CA: Stanford University Press, 1992); and S. Coontz, *Marriage, a History: From Obedience to Intimacy or How Love Conquered Marriage* (New York: Viking, 2005).

20 *The Doha Debate* “Arranged Marriages Should End for Muslim Women,” hosted by Tim Sebastian on behalf of the Qatar Foundation, May 25, 2009.” See [www.thedohadebates.com/news/item.asp?n=4597](http://www.thedohadebates.com/news/item.asp?n=4597). I watched this debate on the *BBC World News* television on June 6, 2009.

21 Virginia Woolf marvelously describes the impossibility for average women to unfold their artistic talents. I thank Linda M. Hartling for introducing me to her book V. Woolf, *A Room of One's Own* (New York: Harcourt, 1929).

22 See for a recent publication J. A. Moyne, and R. J. Newman, *A Bird in the Garden of Angels: On the Life and Times and an Anthology of Rumi* (Costa Mesa, CA: Mazda, 2007).

23 Arabic: موهثلك مأم, born موهثلك مأم or Umm Kulthum Ebrahim Elbeltagi. Egyptian Arabic: Om Kalsoum. Various other spellings include Om Kalthoum, Oum Kalsoum, and Umm Kolthoum; in Turkish, it is Ümmü Gülsüm.

24 C. Ott and M. Massad, "Love Is the Language of the Orient," *Qantara.de* (April 30, 2009), [www.qantara.de/webcom/show\\_article.php/\\_c-310/\\_nr-641/i.html](http://www.qantara.de/webcom/show_article.php/_c-310/_nr-641/i.html) (accessed June 6, 2009).

See also the *Rubaiyat of Omar Khayyam* by Persian poet, philosopher, and mathematician Omar Khayyám (1048-1131). Egyptian culture, or, more precisely, the culture of Lower Egypt, the Nile Delta, in spite of all the cruelty that hierarchical societies entail by definition, to me, is the most lovingly humane culture I have ever experienced. It is no accident that Anwar Al Sadat, born in 1918 and assassinated in 1981 for his peace work, originated from Egypt. And I have long expected that Egypt's highest Muslim authority Sheikh Mohamed Tantawi, dean of al-Azhar university, will issue a religious edict saying that full-face veiling a custom has nothing to do with the Islamic faith; see *BBC News*, October 5, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/middle\\_east/8290606.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/middle_east/8290606.stm). See also note 70 in this chapter.

25 H. S. Levy, *The Lotus Lovers: The Complete History of the Curious Erotic Custom of Footbinding in China* (Buffalo, NY: Prometheus Books, 1992). As cruel as binding foot for visual pleasure was castrating young boys for aural pleasure, as was done, particularly, in Italy. Sadly ironic is the fact that a comparable level of aural excellence can also be achieved without mutilation, as is shown by opera star Cecilia Bartoli, who sings music written for castrati, thus demonstrating that thousands of young boys did not need to be castrated for music.

26 For more details see my book *Emotion and Conflict*.

27 F. El-Zanaty, E. M. Hussein, G. A. Shawky, A. A. Way, and S. Kishor, *Egypt Demographic and Health Survey 1995* (Calverton, MD: National Population Council and Macro International Inc., 1996).

28 See, for instance, Karamah, *Zina, Rape, and Islamic Law: An Islamic Legal Analysis of the Rape Laws In Pakistan—A Position Paper* (Washington, DC: Karamah, Muslim Women Lawyers for Human Rights, 2008), [www.karamah.org/docs/Zina\\_article\\_Final.pdf](http://www.karamah.org/docs/Zina_article_Final.pdf).

29 By Television for Education—Asia Pacific, [www.tveap.org/index.php?q=film\\_details.php&id=W019/W021/W023/W025/W027/W029/W031](http://www.tveap.org/index.php?q=film_details.php&id=W019/W021/W023/W025/W027/W029/W031).

30 L. Diedrich, "Wasp Waists and Lotus Feet: The Ties That Bound Women," *Intersections: Gender and Sexuality in Asia and the Pacific* 1, no. 1 (2009): 9–21.

31 S. L. Bartky, "Foucault, Feminism and the Modernization of Patriarchal Power," in *Feminism and Foucault: Reflections on Resistance*, ed. I. Diamond and L. Quinby (Boston, MA Northeastern University Press, 1988), 61–86, 66.

32 *Ibid.*, 73.

33 J. Gronow, *The Sociology of Taste* (London: Routledge, 1997), 122.

34 *Ibid.*, 65.

35 iconkids & youth, *Dr.-Sommer-Studie 2009—Liebe! Körper! Sexualität!* (Munich, Germany: iconkids & youth, 2009), [www.iconkids.com/deutsch/download/news/06\\_05\\_11/PM\\_BRAVO.pdf](http://www.iconkids.com/deutsch/download/news/06_05_11/PM_BRAVO.pdf).

36 T. de Saint Pol, "Norms and Attitudes to Body Fatness: A European Comparison," *Population and Societies—French National Institute for Demographic Studies Newsletter* 455 (April 2009): 1–4, [www.ined.fr/en/resources\\_documentation/publications/pop\\_soc/bdd/publication/1456](http://www.ined.fr/en/resources_documentation/publications/pop_soc/bdd/publication/1456). This

study compares the average Body Mass Index (BMI) of men and women in 15 European countries.

37 S. Orbach, *Fat Is a Feminist Issue: How to Lose Weight Permanently Without Dieting* (London: Arrow Books, 1988). In a BBC World News *HARDtalk* with Stephen Sackur (February 2, 2009, [news.bbc.co.uk/2/hi/programmes/hardtalk/7865176.stm](http://news.bbc.co.uk/2/hi/programmes/hardtalk/7865176.stm)), Orbach calls for a much more diverse visual representation of the body in the media.

38 B. Obama, *The Audacity of Hope: Thoughts on Reclaiming the American Dream* (New York: Crown, 2006), 327. See also the video clip on [news.bbc.co.uk/2/hi/americas/obama\\_inauguration/7841429.stm](http://news.bbc.co.uk/2/hi/americas/obama_inauguration/7841429.stm) for the “lived-in” grace of the relationship between Michelle and Barack Obama.

39 S. von Stumm, T. Chamorro-Premuzic, and A. Furnham, “Decomposing Self-Estimates of Intelligence: Structure and Sex Differences Across 12 Nations,” *British Journal of Psychology* 100, no. 2 (May 2009): 429–42.

40 S. Seedat, K. M. Scott, M. C. Angermeyer, P. Berglund, E. J. Bromet, T. S. Brugha, K. Demyttenaere, G. de Girolamo, J. M. Haro, R. Jin, E. G. Karam, V. Kovess-Masfety, D. Levinson, M. E. Medina Mora, Y. Ono, J. Ormel, B.-E. Pennell, J. Posada-Villa, N. A. Sampson, D. Williams, and R. C. Kessler, “Cross-National Associations Between Gender and Mental Disorders in the World Health Organization World Mental Health Surveys,” *Archives of General Psychiatry* 66, no. 7 (2009): 785–95. I thank Linda M. Hartling for making me aware of these studies.

41 See chapter 4, note 31.

42 See also P. Cushman, *Constructing the Self, Constructing America: A Cultural History of Psychotherapy* (Reading, MA: Addison-Wesley, 1995).

43 Introduction, note 48.

44 B. Stevenson and J. Wolfers, *The Paradox of Declining Female Happiness* (Cambridge, MA: The National Bureau of Economic Research, 2009), [www.nber.org/papers/w14969](http://www.nber.org/papers/w14969).

45 For example, I interviewed Ambassador Dualeh on January 9, 1999, in Nairobi, Kenya. See an account in E. G. Lindner, *The Psychology of Humiliation: Somalia, Rwanda/Burundi, and Hitler’s Germany* doctoral dissertation in psychology, 342–43, Oslo, Norway: University of Oslo, Department of Psychology, 2000). See also E. G. Lindner, *Humiliation, Rape and Love: Force and Fraud in the Erogenous Zones* (Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies, 2000), [www.humiliationstudies.org/whowere/evelin02.php](http://www.humiliationstudies.org/whowere/evelin02.php).

46 See also chapter 3, notes 42–44 and note 73.

47 This is the overcoming of *cultural distance* and the striving for *isomorphic attributions*, in the language of cross-cultural research.

48 Å. Seierstad, *The Bookseller of Kabul* (New York: Little, Brown and Company, 2003).

49 Ibid., 38. Note also Afghan writer Atiq Rahimi, who, after writing two novels in Farsi, won the Prix Goncourt in 2008 for his first novel written in French, *La pierre de patience* (*The Patience Stone*), where he provides touching insights into the life of a brave contemporary Afghan woman.

50 Honor killings are only the tip of the iceberg. How to hide or repair a damaged hymen, how to conceal an unwanted pregnancy, how to deal with wealthy but ruthless suitors from Saudi Arabia attracted by the legendary beauty of Egyptian women, how to live out homosexual leanings, how to avoid forced marriage, how to flee if necessary, how to have extra- or premarital relationships even though they are forbidden, or how to avoid unwanted attention and harassment from the millions of frustrated young males who have no means to get married, the list of challenges is long. Just recently, the increased use of cell phones has considerably intensified the latter problem; see “Phone Stalkers Torment Egypt Women,” *BBC News*, October 19, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/middle\\_east/8314091.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/middle_east/8314091.stm). As to the severity of official opposition to extra- and premarital sex in conservative Islamic contexts

(albeit it is widely practiced), see “Saudi Sex TV Producer Spared Lash,” *BBC News*, October 26, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/middle\\_east/8326520.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/middle_east/8326520.stm).

51 *Tatort* (“Crime Scene”) is a long-running German/Austrian, former Swiss, crime television series on Das Erste (the first German television channel or ARD).

52 German crime TV series are very different from those authored, for instance, by Agatha Christie and her focus on the intellectual challenge in exposing a cold-blooded perpetrator who is usually driven by greed. They are also different to many American series that play on “good versus evil,” with the courage required on the good side to overcome evil being celebrated with huge explosions and dangerous stunts.

53 S. Milgram, *Obedience to Authority* (New York: Harper and Row, 1974).

54 A very good introduction to their work, “This World: Forced To Marry,” was broadcast on December 1, 2008, on BBC Two. Read more in “Tough Choice Between Freedom and Honour,” *BBC News*, December 1, 2008, [news.bbc.co.uk/go/pr/fr/-/2/hi/uk\\_news/7754280.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/uk_news/7754280.stm).

55 “CPS lawyer Nazir Afzal today topped a Daily Mirror readers’ poll, to win the People’s Award, for his work in highlighting the issue of so-called honor crimes, where Asian women have been killed by members of their own families if they are judged to have brought shame by not marrying the man chosen for them,” CPS Press Release, [www.stophonourkillings.com/?name=News&file=article&sid=2800](http://www.stophonourkillings.com/?name=News&file=article&sid=2800).

56 See [www.karmanirvana.org.uk](http://www.karmanirvana.org.uk). See also her most recent book, J. Sanghera, *Daughters of Shame* (London: Hodder and Stoughton, 2009). See also chapter 9, note 62.

57 The Cyrus Cylinder was put on display at the Iran National Museum (INM) for the first time in 2008; see, for example, [www.chnpress.com/news/?section=2&id=7423](http://www.chnpress.com/news/?section=2&id=7423).

58 M. J. Battle, *Reconciliation. The Ubuntu Theology of Desmond Tutu* (Cleveland, OH: Pilgrim Press, 1997).

59 R. W. Fuller, *Somebodies and Nobodies: Overcoming the Abuse of Rank* (Gabriola Island, Canada: New Societies, 2003).

60 I thank Finn Tschudi for emphasizing this point; please see E. G. Lindner, “Why There Can Be No Conflict Resolution As Long As People Are Being Humiliated,” *International Review of Education* 55, Special Issue on Education for Reconciliation and Conflict Resolution (May 2–3, 2009): 157–84. I thank Birgit Brock-Utne, the editor of this special issue, for inviting me to contribute to it.

61 Ibid.

62 Conductor Daniel Barenboim exemplifies this approach in the way he uses art to create peace. See also N. Shnabel, A. Nadler, J. Ullrich, J. F. Dovidio, and D. Carmi, “Promoting Reconciliation Through the Satisfaction of the Emotional Needs of Victimized and Perpetrating Group Members: The Needs-Based Model of Reconciliation,” *Personality and Social Psychology Bulletin* 35, no. 8 (2009): 1021–30.

63 See also E. G. Lindner, *Recognition or Humiliation—The Psychology of Intercultural Communication*, proceedings of the ISSEI Millennium conference “Approaching a New Millennium: Lessons from the Past—Prospects for the Future,” the 7th conference of the International Society for the Study of European Ideas, Bergen, Norway, August 14–18, 2000).

64 T. N. Hanh, *Anger: Wisdom for Cooling the Flames* (New York: Riverhead Trade, 2002).

65 He explained this point at the 2nd Annual Conference of Human Dignity and Humiliation Studies, September 12–13, 2003, at the Maison des Sciences de l’Homme de l’Homme in Paris; see [www.humiliationstudies.org/whoware/annualmeeting02.php](http://www.humiliationstudies.org/whoware/annualmeeting02.php).

66 See related work by H. Zehr, *Changing Lenses: A New Focus for Crime and Justice* (Scottsdale, PA: Herald Press, 1990); and H. Zehr, *The Little Book of Restorative Justice* (Intercourse, PA: Good Books, 2002).

67 See, for instance, R. M. Abusharaf, ed., *Female Circumcision: Multicultural Perspectives* (Philadelphia: University of Pennsylvania Press, 2006), 90.

68 D. S. Dia, "The Fight Against Female Genital Cutting," *Wal Fadjri Newspaper*, Thursday April 3, 2003, received as e-mail text, 1.

69 "Egypt Forbids Female Circumcision," *BBC News*, June 28, 2007, news.bbc.co.uk/2/hi/middle\_east/6251426.stm.

70 See [www.un.org/womenwatch/daw/cedaw](http://www.un.org/womenwatch/daw/cedaw). See also note 24 in this chapter.

71 See, for instance, [europa.eu/scadplus/glossary/subsidiarity\\_en.htm](http://europa.eu/scadplus/glossary/subsidiarity_en.htm).

72 J. P. Baratta, *The Politics of World Federation, Volume 1. The United Nations, U.N. Reform, Atomic Control, Volume 2. From World Federalism to Global Governance* (Westport, CT: Greenwood/Praeger, 2004). See also chapter 2, note 66, and chapter 9, note 92.

73 W. Mischel and A. L. De Smet, "Self-Regulation in the Service of Conflict Resolution," in *The Handbook of Conflict Resolution: Theory and Practice*, ed. M. Deutsch (San Francisco, CA: Jossey-Bass, 2000), 256–75. Kofi Annan and Mohammed El-Baradei were two leaders at the highest international level who widened their space of influence, many others are elected because they promise not to do so, argue R. R. Beste, K. Brinkbäumer, M. Ertel, R. Falksohn, and H.-J. Schlamp, "Das gewünschte Mittelmaß," *Der Spiegel*, 30 (2009): 92–4, [wissen.spiegel.de/wissen/dokument/dokument.html?id=66133672&top=SPIEGEL](http://wissen.spiegel.de/wissen/dokument/dokument.html?id=66133672&top=SPIEGEL). See also the Introduction, note 11.

74 "The Unbroken" was written by Rashani Réa in 1991, following the sixth death in her family. In her book, *Beyond Brokenness*, she shares the genesis of this poem.

([www.rashani.com](http://www.rashani.com)). See also

[www.humiliationstudies.org/intervention/peacelinguistics.php#rashani](http://www.humiliationstudies.org/intervention/peacelinguistics.php#rashani). Rashani asks to write short explanations as to why somebody likes this poem. Here is my paragraph explaining why I like this poem: "Rashani's poem describes my life, in a nutshell. It describes my experience of being cast into an unbearable amount of suffering, several times in my life, only to emerge as a new being. In my work as a researcher, I focus on the topic of humiliation. I have had experiences of utter humiliation in my life, so deep that they almost erased me as a human being, socially, psychologically, and almost also physically. I would never have thought that there would be a time in my life where I would SING, where my entire life would have turned into a song, or, as I perceive it, a WAVE with no anchoring, a wave of humility and love. Rashani's poem, in its last line 'while learning learning to sing,' so graciously captures the almost unimaginable pleasure of fluidity, the pleasure of refraining from clinging to fixities, the pleasure of floating in flux. This song means life despite the fear of getting lost, of falling into a void. Rashani's poem paints the entire spectrum from utter despair to utter liberation, liberation even from liberation."

## Chapter 7: Love and Sex

1 A. Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations* (London: Strahan/Cadell, 1776), [www.adamsmith.org/smith/won-index.htm](http://www.adamsmith.org/smith/won-index.htm).

2 See, among others, N. S. Levinson, *Local Globalization: Rethinking the Local and the Global*, paper presented at the annual meeting of the International Studies Association, Le Centre Sheraton Hotel, Montreal, Quebec, Canada, 2004, [www.allacademic.com/meta/p72287\\_index.html](http://www.allacademic.com/meta/p72287_index.html) (accessed on August 1, 2009).

3 Historian Thomas Parke Hughes has studied how the Soviet Union in the 1920s and 1930s forged concepts such as the Five Year Plan and the centrally planned economy on American Fordism and Taylorism. Hughes describes how the common ground between America and the Soviet Union was later denied for the rivalry of mutual humiliation. See T. P. Hughes, *American Genesis: A Century of Invention and Technological Enthusiasm, 1870-1970* (Chicago: The University of Chicago Press, 2004).

4 During the past decades, all over the world, including in Russia and China (see note 3 above), from what is labeled right to what is labeled left, led by Anglo-Saxon action-

orientation (see chapter 4, note 31), a culture of irresponsible individualism has been allowed to crowd out otherwise available concepts of harmony and solidarity, be it the solidarity of subalterns in their struggle for recognition (“left”), or the harmony that responsible patronage can create in a traditional ranked society (“right”).

5 J. B. Miller, “Forced Choices, False Choices,” *Research and Action Report* 27, no. 2 (Spring/Summer 2006): 16–7. See also the work done by author L. E. Maroski, whose goal it is to create a world interconnected in thought, word, and deed, manifesting the concept that we are all One; see [globalpromises.wikispaces.com/LisaMaroskiBio](http://globalpromises.wikispaces.com/LisaMaroskiBio). I thank Adair Linn Nagata for making me aware of Maroski’s work. Note also Sharon Strand Ellison, creator of the Powerful Non-Defensive Communication™ (PNDC) process, [www.pndc.com/sharon.php](http://www.pndc.com/sharon.php).

6 See Morin’s Association pour la Pensée Complexe, [www.mcxapc.org/index.php](http://www.mcxapc.org/index.php). Remember also philosopher, sociologist and social anthropologist Ernest André Gellner (1925–1995), whose life’s mission was to oppose closed systems of thought.

7 I am aware that this point is highly contentious. I thank engineer Leland R. Beaumont for reminding me. However, since this book is written with the aim to hold new visions as open as possible (see the point made by Per M. Bakken in the Introduction), I do recommend watching the enthusiastic demonstration of missed opportunities in the 2007 documentary film *Tesla: The Race to Zero Point Free Energy* at

[video.google.com/videosearch?q=Tesla%3A+The+Race+to+Zero+Point+Free+Energy#](http://video.google.com/videosearch?q=Tesla%3A+The+Race+to+Zero+Point+Free+Energy#). As to more established views, in a BBC World News *HARDtalk* with Stephen Sackur, July 20, 2009, [news.bbc.co.uk/2/hi/programmes/hardtalk/8159093.stm](http://news.bbc.co.uk/2/hi/programmes/hardtalk/8159093.stm), Paolo Scaroni, chief executive officer of one of the West’s top 10 oil companies, the Italian petro-giant ENI, explained that tapping solar energy is the only sensible long-term solution for alternative sources of energy, yet, that the appropriate technology has still to be developed. The technology of silicon cells is too old.

8 M. Foucault, *Dits et écrits II, 1976–1988* (Paris: Gallimard, 1994), 1216.

9 See a discussion of Nietzsche’s views of sexuality by J. Köhler, *Zarathustras Geheimnis: Friedrich Nietzsche und seine verschlüsselte Botschaft* (Nördlingen, Germany: Greno, 1989).

10 N. O. Brown, *Love’s Body* (New York: Random House, 1966).

11 D. Tennov, *A Scientist Looks at Romantic Love and Calls It “Limerence”: The Collected Works of Dorothy Tennov* (Sarasota, FL: The Great American Society, [www.gramps.org](http://www.gramps.org), 2007).

12 P. Richards and P. Richards, *Wild Attraction: The Energetic Facts of Life* (Ashland, OR: A Sente Book, International Publication, 2008).

13 As introductory reading, I recommend S. Coltrane and R. Collins, *Sociology of Marriage and Family: Gender, Love and Property*, 5th rev. ed. (Belmont, CA: Wadsworth/Thomson Learning, 2001).

14 J. B. Miller, *Toward a New Psychology of Women* (Boston, MA: Beacon Press, 1976).

15 See chapter 6, note 19.

16 L. Downer, *Geisha: The Secret Story of a Vanishing World* (London: Headline, 2000), 320.

17 *Ibid.*, 321.

18 Rhetoric was developed to help subalterns against domination by using emotions—and it worked. However, manipulating emotions works also for dominators. So, both dominators and underlings got wary and suppressed emotions, instead of using them sensibly; see chapter 8 in my book *Emotion and Conflict*, 129–37.

19 G. Réal, *Le noir est une couleur* (Paris: Balland, 1974); and G. Réal, *Carnet de bal d’une courtisane* (Paris: Verticales, 2005).

20 Réal, *Carnet de bal d’une courtisane*, Preface.

21 See “Famous Prostitute Gets Top Grave,” *BBC News*, March 11, 2009, [news.bbc.co.uk/2/hi/in\\_depth/7936494.stm](http://news.bbc.co.uk/2/hi/in_depth/7936494.stm).



22 See “Prostitute Griseldis Real’s Burial Near John Calvin Causes Swiss Uproar,” *The Huffington Post*, Monday, March 9, 2009, [www.huffingtonpost.com/2009/03/09/prostitute-griseldis-rea\\_n\\_173212.html](http://www.huffingtonpost.com/2009/03/09/prostitute-griseldis-rea_n_173212.html) (accessed October 23, 2009).

23 E. Mossman, *International Approaches to Decriminalising or Legalising Prostitution: Report Prepared for the Ministry of Justice* (Wellington, New Zealand: Ministry of Justice and Crime and Justice Research Centre, Victoria University of Wellington, 2007), [www.justice.govt.nz/prostitution-law-review-committee/publications/international-approaches/report.pdf](http://www.justice.govt.nz/prostitution-law-review-committee/publications/international-approaches/report.pdf) (accessed March 13, 2009). See also G. Gangoli and N. Westmarland, ed., *International Approaches to Prostitution: Law and Policy in Europe and Asia* (Bristol, UK: Policy Press, 2006).

24 A saying generally attributed to Lady Alice Hillingdon (1857–1940) in Victorian England.

25 R. M. Karras, *Common Women: Prostitution and Sexuality in Medieval England* (Oxford: Oxford University Press, 1996).

26 M. Sanger, “Gandhi and Sanger Debate Love, Lust and Birth Control,” *Margaret Sanger Papers* 23. (Winter 1999/2000), [www.nyu.edu/projects/sanger/secure/newsletter/articles/gandhi\\_debate.html](http://www.nyu.edu/projects/sanger/secure/newsletter/articles/gandhi_debate.html) (accessed June 4, 2009).

27 I also explored Japanese Manga literature and the world famous love-hotels to get a comprehensive impression of the ways sexuality is lived in Japan. I learned why so many of my female Japanese friends search for a foreign husband.

28 Downer, *Geisha*, 308.

29 *Ibid.*, 223.

30 *Ibid.*, 228.

31 *Ibid.*, 224.

32 *Ibid.*, 229.

33 Y. Yoshimi, *Comfort Women: Sexual Slavery in the Japanese Military During World War II* (New York: Columbia University Press, 2000). See also K. H. S. Moon, *Sex Among Allies: Military Prostitution in U.S.-Korea Relations* (New York: Columbia University Press, 1997).

34 R. Sommer, *Das KZ-Bordell. Sexuelle Zwangsarbeit in nationalsozialistischen Konzentrationslagern* (Paderborn, Germany: Ferdinand-Schöningh, 2009). See also the work done by Austrian historian Anna Maria Sigmund, who has studied the women of the Nazis and sex under Hitler.

35 See [www.guardian.co.uk/world/2009/mar/09/bmw-blackmailer-jailed](http://www.guardian.co.uk/world/2009/mar/09/bmw-blackmailer-jailed), March 9, 2009.

36 L. Reese, *Women in the Muslim World: Personalities and Perspectives From the Past* (Berkeley, CA: Women in World History Curriculum, 1998), [www.womeninworldhistory.com](http://www.womeninworldhistory.com).

37 J. Kilbourne, *Can’t Buy My Love: How Advertising Changes the Way We Think and Feel* (New York: Free Press, 2000).

38 “Sex and Relationships in the Media,” 2007, [www2.uvm.edu/~chwb/health\\_promotion/?Page=News&storyID=11103](http://www2.uvm.edu/~chwb/health_promotion/?Page=News&storyID=11103) (accessed June 4, 2009).

39 N. R. Krassas, J. M. Blauwkamp, and P. Wesselink, “Boxing Helena and Corseting Eunice: Sexual Rhetoric in *Cosmopolitan* and *Playboy* Magazines,” *Sex Roles* 44, no. 11–12 (June 2001): 751–71.

40 D. Buckingham and S. Bragg, *Young People, Sex and the Media: The Facts of Life?* (Basingstoke, UK: Palgrave Macmillan, 2003).

41 See, among others, H. Brod, “Pornography and the Alienation of Male Sexuality,” in *Gender Violence: Interdisciplinary Perspectives*, ed. L. L. O’Toole and J. R. Schiffman (New York: New York University Press, 1997), 454–66. See also P. Collier and D. Horowitz, eds., *Second Thoughts: Former Radicals Look Back at the Sixties* (Lanham, MD: Madison, 1989).

- 42 M. Roach, *Bonk: The Curious Coupling of Science and Sex* (New York: Norton, 2008). See also the life work of feminist, sociologist and political activist Barbara Ehrenreich.
- 43 See pictures at [www.humiliationstudies.org/whoweare/evelinpictures.php](http://www.humiliationstudies.org/whoweare/evelinpictures.php).
- 44 International Labour Organisation, *Rooting Out Child Labour From Cocoa Farms: Paper No. 4 Child Labour Monitoring—A Partnership of Communities and Government* (Geneva: International Labour Office, 2007), [www.ilo.org](http://www.ilo.org) (accessed March 1, 2009).
- 45 J. Wolfenden, *Report of the Committee on Homosexual Offences and Prostitution* (London: Stationary Office, 1957).
- 46 B. Carey, “Psychiatrists Revise the Book of Human Troubles,” *The New York Times*, December 18, 2008, [www.nytimes.com/2008/12/18/health/18psych.html](http://www.nytimes.com/2008/12/18/health/18psych.html).
- 47 Ibid.
- 48 I. Gibson, *Lorca y el mundo gay* (Barcelona, Spain: Planeta, 2009).
- 49 K. Ryder, “Lorca and the Gay World,” *The New Yorker* March 24, 2009, [www.newyorker.com/online/blogs/books/2009/03/lorca-and-the-g.html](http://www.newyorker.com/online/blogs/books/2009/03/lorca-and-the-g.html) (accessed March 24, 2009). In October 2009, an effort began to exhume Lorca’s body parts from a mass grave; see “Dig for Spain Poet’s Body Starts,” October 28, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/europe/8331049.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/europe/8331049.stm). In 2009, in contrast, a Ugandan MP has proposed creating an offence of “aggravated homosexuality” to be punishable by death, *BBC News*, October 15, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/africa/8308912.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/africa/8308912.stm).
- 50 See [kommissarsueden.zdf.de/ZDFde/inhalt/13/0,1872,7536941,00.html](http://kommissarsueden.zdf.de/ZDFde/inhalt/13/0,1872,7536941,00.html).
- 51 Peschardt’s People, *BBC World News*, May 1, 2009, [www.bbcworldnews.com/Pages/Programme.aspx?id=191](http://www.bbcworldnews.com/Pages/Programme.aspx?id=191).
- 52 C. Aradau, “The Perverse Politics of Four-Letter Words: Risk and Pity in the Securitisation of Human Trafficking,” *Millennium—Journal of International Studies*, 33, no. 2 (2004): 251–77; and B. Sullivan, “Trafficking in Women: Feminism and New International Law,” *International Feminist Journal of Politics*, 5, no. 1 (2003): 67–91.
- 53 S. Dodillet, *Är Sex Arbete?: Svensk Och Tysk Prostitutionspolitik Sedan 1970-Talet*, doctoral dissertation, Stockholm, Sweden: Vertigo, University of Gothenburg, 2009.
- 54 I thank Gabriele Dietze, from the Humboldt University in Berlin, Germany, who works on the intersectionalities of “race” and gender, for offering me valuable insights pertaining to the Germany emphasis on queer feminism. Magnus Hirschfeld (1868–1935) was a gay German physician, sex researcher, and very early gay rights advocate in Berlin.
- 55 See R. Norton, *The Myth of the Modern Homosexual: Queer History and the Search for Cultural Unity* (London: Cassell, 1997). Norton suggests that the situation across cultures and history may be wider and at the same time also narrower than present-day practices in the West suggest. On one side, the notion that unconventional sexual orientations are a specifically modern conception makes queer theory not entirely trustworthy, he argues (my global experience attests to this insight). On the other side, there is a body of oral histories around the world from and about lesbian, gay, and bisexual people, who have tried to become heterosexual; see [www.treatmentshomosexuality.org.uk](http://www.treatmentshomosexuality.org.uk).
- 56 See for more discussion E. G. Lindner, *Recognition or Humiliation—The Psychology of Intercultural Communication*, proceedings of the ISSEI Millennium conference “Approaching a New Millennium: Lessons from the Past—Prospects for the Future,” the 7th Conference of the International Society for the Study of European Ideas, Bergen, Norway, from August 14–18, 2000; and E. G. Lindner, “Avoiding Humiliation—From Intercultural Communication to Global Interhuman Communication,” *Journal of Intercultural Communication, SIETAR Japan* 10 (2007): 21–38.
- 57 Der Spiegel, “Nicaragua: Die Sex-Affären der Commandantes! Totgeschwiegen! Weil das sonst dem Gegner helfen könnte!,” *Der Spiegel* 31 (July 27, 1998): 128–32.
- 58 See the work done by science historian Rachel P. Maines on the history of technology and the body, including sexuality and medicine, at [courses.cit.cornell.edu/rpm24](http://courses.cit.cornell.edu/rpm24). The vibrator

was used to help doctors cure “hysteria” by eliciting “paroxysm” or orgasm. Later, however, the vibrator lost its medical legitimacy together with hysteria. In 1952, the American Psychiatric Association dropped hysteria from its list of recognized conditions.

59 H. Hendrix, *Getting the Love You Want: A Guide for Couples* (New York: Harper and Row, 1988).

60 H. Hendrix and H. Hunt, *Giving the Love That Heals: A Guide for Parents* (New York: Simon and Schuster, 1997).

61 T. Real, *The New Rules of Marriage: What You Need to Know to Make Love Work* (New York: Ballantine Books, 2007). Real calls for relationships to be carried by zero violence, radical respect, and a culture of appreciation. I thank Michael Britton for making me aware of this book.

62 Oppressive negotiation (when the father decides for his daughter, for example) is not remedied by nonnegotiation, only by nonoppressive negotiation.

63 See for more discussion also my book *Emotion and Conflict*.

64 P. Love and S. Stosny, *How to Improve Your Marriage Without Talking About It* (New York: Random House, 2008).

65 Linda M. Hartling, personal communication, June 10, 2009. See work on the *correspondence bias* by E. E. Jones and K. E. Davis, “From Acts to Dispositions: The Attribution Process in Person Perception,” in *Advances in Experimental Social Psychology*, vol. 2, ed. L. Berkowitz (Orlando, FL: Academic Press, 1965), 219–66; on the *fundamental attribution error* by L. D. Ross and R. E. Nisbett, *The Person and the Situation: Perspectives of Social Psychology* (Philadelphia: Temple University Press, 1991); R. E. Nisbett and L. D. Ross, *Human Inference: Strategies and Shortcomings of Social Judgment* (Englewood Cliffs, NJ: Prentice-Hall, 1980); and L. D. Ross, “The Intuitive Psychologist and His Shortcomings: Distortions in the Attribution Process,” in *Advances in Experimental Social Psychology*, vol. 10, ed. L. Berkowitz (Orlando, FL: Academic Press, 1977). Ross’s mention of attributional charity is quoted in P. G. Zimbardo, *The Lucifer Effect: Understanding How Good People Turn Evil* (New York: Random House, 2007).

66 J. G. Miller, “Culture and the Development of Everyday Social Explanation,” *Journal of Personality and Social Psychology* 46, no. 5 (1984): 961–78.

67 A. Margalit, *The Ethics of Memory* (Cambridge, MA: Harvard University Press, 2002).

68 The row concerns Erica Steinbach, president of the German Federation of Expellees, a woman who is met with deep distrust in Poland. See “Poland Ups the Pressure in WWII Memorial Feud With Germany,” February 26, 2009, [www.expatica.com/de/news/news\\_focus/Poland-ups-the-pressure-in-WWII-memorial-feud-with-Germany--\\_49974.html](http://www.expatica.com/de/news/news_focus/Poland-ups-the-pressure-in-WWII-memorial-feud-with-Germany--_49974.html) (accessed June 7, 2009). I often discuss this point with my friends in the Middle East. See also E. G. Lindner, N. R. Walsh, and J. Kuriansky, “Humiliation or Dignity in the Israeli-Palestinian Conflict,” in *Terror in the Holy Land, Inside the Anguish of the Israeli-Palestinian Conflict*, ed. J. Kuriansky (Westport, CT: Greenwood/Praeger Security International, 2006), 123–31.

69 R. D. Precht, *Liebe: Ein unordentliches Gefühl* (Munich, Germany: Goldmann, 2009).

70 M. Sveland, *Bitterfittan* (Stockholm, Sweden: Norstedts, 2007).

71 R. Kluun, *Komt een vrouw bij de dokter* (Amsterdam; The Netherlands: Podium, 2003).

72 R. J. Sternberg, “A Triangular Theory of Love,” *Psychological Review* 93, no. 2 (1986): 119–35.

73 M. Mary, *5 Lügen, die Liebe betreffend* (Hamburg, Germany: Hoffmann und Campe, 2002).

74 U. Beck and E. Beck-Gernsheim, *Das ganz normale Chaos der Liebe* (Frankfurt/Main, Germany: Suhrkamp, 1990).

75 For Webb, the label “emotion” is to be reserved for the cognitive evaluation (based on our past experience and memory of this experience) of how we perceive the situation, including

what we think (cognitive), what we do (behavioral), and what we sense in our body and what we feel (affective). “‘Feeling’ might then usefully be reserved for the awareness we have of the affect—the body sensations and body language,” T. Webb, “On Love, Shame and Other Strong Emotions,” *No to Violence* 5 no. 1 (2009): 45–73, 57.

76 Ibid.

77 D. C. Klein, “The Power of Appreciation,” *American Journal of Community Psychology* 16, no. 2 (1988): 305–24. Donald C. Klein always steered our HumanDHS conferences into safety with this approach; see [www.humiliationstudies.org/whoweare/annualmeetings.php](http://www.humiliationstudies.org/whoweare/annualmeetings.php).

78 D. L. Cooperrider, ed., *Appreciative Inquiry: Rethinking Human Organization Toward a Positive Theory of Change* (Champaign, IL: Stipes, 2000).

79 Or, as Linda M. Hartling formulates it: Disagreeing without being disagreeable, without contempt or disrespect. Saying what you mean, meaning what you say, but don’t saying it meanly.

80 W. B. Pearce, *Toward Communicative Virtuosity: A Meditation on Modernity and Other Forms of Communication* (Santa Barbara, CA: School of Human and Organization Development, Fielding Graduate University, 2005).

81 A. L. Nagata, “Communicating Across Differences: A Domestic Case,” *Rikkyo Intercultural Communication Review* 3 (2005): 41–52.

82 *Appreciative Nurturing* (AN) as developed by the Human Dignity and Humiliation Studies network. [www.humiliationstudies.org/documents/AppreciativeNurturingJuly2008.pdf](http://www.humiliationstudies.org/documents/AppreciativeNurturingJuly2008.pdf).

83 S. L. Bartky, *“Sympathy and Solidarity” and Other Essays* (Lanham, MD: Rowman and Littlefield, 2002).

84 E. Young-Bruel and F. Bethelard, *Cherishment: A Psychology of the Heart* (New York: Free Press, 2000); and E. Young-Bruel, *Where Do We Fall When We Fall in Love?* (New York: Other Press, 2003).

85 K. Weingarten, *Compassionate Witnessing and the Transformation of Societal Violence: How Individuals Can Make a Difference* (New York: Dutton, 2003), 2 (adapted from *Common Shock: Witnessing Violence Every Day—How We Are Harmed, How We Can Heal*).

86 E. G. Lindner, “Avoiding Humiliation—From Intercultural Communication to Global Interhuman Communication,” *Journal of Intercultural Communication, SIETAR Japan* 10 (2007): 21–38. See also note 122 in this chapter.

87 Laozi recommended “not doing” as the best way to deal with aggression—one’s own, and that of others.

88 I thank Howard Richards for making me aware of these neighborhood councils.

89 M. Deutsch, *The Resolution of Conflict: Constructive and Destructive Processes* (New Haven, CT: Yale University Press, 1973), 367.

90 R. Axelrod, *The Evolution of Cooperation* (London: Penguin Books, 1990). See also T. Pfeiffer, C. Rutte, T. Killingback, M. Taborsky, and S. Bonhöfer, “Evolution of Cooperation by Generalized Reciprocity,” *Proceedings of the Royal Society of London, Series B* 272 (2005): 1115–20, [www.journals.royalsoc.ac.uk/content/u47987fqkfy74u7p/fulltext.pdf](http://www.journals.royalsoc.ac.uk/content/u47987fqkfy74u7p/fulltext.pdf) (accessed July 8, 2007).

91 S. G. Post, and J. Neimark, *Why Good Things Happen to Good People: The Exciting New Research That Proves the Link Between Doing Good and Living a Longer, Healthier, Happier Life* (New York: Random House, 2007).

92 A. Margalit, *The Decent Society* (Cambridge, MA: Harvard University Press, 1996).

93 M. N. Christoffersen, “Growing Up With Dad: A Comparison of Children Aged 3–5 Years Old Living With Their Mothers or Their Fathers,” *Childhood* 5, no. 1 (1998): 41–54.

94 J. Smedslund, *The Structure of Psychological Common Sense* (Mahwah, NJ: Erlbaum, 1997), 59–62, 75–76.

95 S. Power, *Chasing the Flame: Sergio Vieira De Mello and the Fight to Save the World* (New York: Penguin Press, 2008); see also [www.chasingtheflame.org](http://www.chasingtheflame.org). I thank Karen Murphy for reminding me of this reference. See also chapter 6, note 4.

96 J. M. Gottman, "The Mathematics of Love: A Talk With John Gottman," *Edge* (April 14, 2004): [www.edge.org/3rd\\_culture/gottman05/gottman05\\_index.html](http://www.edge.org/3rd_culture/gottman05/gottman05_index.html) (accessed December 5, 2007).

97 I thank Peter T. Coleman for reminding me of Gottman's work.

98 J. M. Gottman and N. Silver, *The Seven Principles for Making Marriage Work* (New York: Crown, 1999), 11.

99 See, for example, A. J. Cherlin, *The Marriage-Go-Round: The State of Marriage and the Family in America Today* (New York: Knopf, 2009).

100 Linda M. Hartling paraphrases Jean Bakerr Miller's conceptualization as follows: The "five good things" are increased zest, empowerment, clarity of thought, sense of worth, and a desire for greater connection. The benefits are authentic engagement and communication, energy going into the discussion of ideas rather than into defending one's perspective or position, the emergence of creative ideas and new understandings, and, most importantly, the prevention of humiliation and promotion of human dignity.

101 Riane T. Eisler, personal communication, July 18, 2008.

102 R. T. Eisler, *Sacred Pleasure: Sex, Myth, and the Politics of the Body* (San Francisco, CA: HarperCollins, 1995); R. T. Eisler, D. Loye, and K. Norgaard, *Women, Men, and the Global Quality of Life* (Pacific Grove, CA: The Center for Partnership Studies, 1995),

[www.partnershipway.org](http://www.partnershipway.org); and D. Loye, *3,000 Years of Love: The Life of Riane Eisler and David Loye* (Carmel, CA: Benjamin Franklin Press, 2007), a book that presents their dual-biography and travels to Minoan Crete, Greece, Italy, Germany, and Africa.

103 I resonate with Linda M. Hartling's comments that religion has too much baggage on one side, and is too precious and valuable to be drawn in here on the other side. She asks why we do not have words in the secular world that reflect the same kind of value that we connect with the divine and sacred. Personal communications throughout July and August 2009.

104 I discussed the topic of "hellig sex" ("holy or sacred sex") with sociologist Ragnvald Kalleberg on October 18, 2007, at the University of Oslo, Norway. He explained that the most pressing question of our time, to his view, is how we can protect and develop our own and others' sacredness. He suggests authors who have written and thought about this theme, such as sociologist Émile Durkheim (1858–1917) and his work on religion and the concept of the sacredness of the individual, or sociologist Erving Goffman (1922–1982) and his view of the self as holy. Ludvig Holberg (1684–1754), considered the founder of modern Danish and Norwegian literature, contended that we have to become human before we can strive for the divine. Sociologist Robert Merton's (1910–2003) and philosopher Jürgen Habermas's work is relevant here, as is sociologist Eviatar Zerubavel and his studies on shared patterns of time and thinking.

105 From [hompi.sogang.ac.kr/anthony/Classics/Diotima.htm](http://hompi.sogang.ac.kr/anthony/Classics/Diotima.htm).

106 E. Boulding, *One Small Plot of Heaven: Reflections on Family Life by a Quaker Sociologist* (Philadelphia, PA: Pendle Hill Press, 1989). I thank David Kimball for bringing me together with Elise Boulding on November 19, 2008.

107 S. Støren, *Mystiker uten kloster. Veien videre for medvandrere* (Hamar, Norway: Presentation at the Helge Hognestad gathering, Hamar, Norway, May 1-3, 2009).

108 C. Dell'Amore, "Bikinis Make Men See Women As Objects, Scans Confirm," *National Geographic News*, February 16, 2009, [news.nationalgeographic.com/news/2009/02/090216-bikinis-women-men-objects.html](http://news.nationalgeographic.com/news/2009/02/090216-bikinis-women-men-objects.html) (accessed February 25, 2009).

109 B. Murray, "Boys to Men: Emotional Miseducation," *American Psychological Association (APA) Monitor* 30, no. 7 (July/August 1999), [www.apa.org/monitor/julaug99/youth.html](http://www.apa.org/monitor/julaug99/youth.html) accessed October 18, 2000).

110 The work by novelist Elizabeth Gaskell (1810–1865) is particularly illustrative. I thank Linda M. Hartling for introducing me to the 2004 BBC rendering of her novel *North and South*, which, due to the personal maturity of actor Richard Armitage (playing John Thornton), showcases how a man can combine the best of the past, namely a sense of commitment and responsibility, with future-oriented investment in emotional growth, maturity and complexity. The South stands for honor, the North for profit, both rejected by the heroine of the story, Margaret Hale, as dehumanizing foundations for marriage. Equality in dignity proves to be the sole foundation for mature mutual love. Gaskell shows how both the honor and the profit motive can dehumanize, thus going further than Jane Austen (1775–1817), who, for instance, in *Pride and Prejudice*, contrasts honor rankings based on land ownership with equality in dignity as only true enabler of love. These novels personalize how both, rankings based on land-ownership and rankings based on the maximization of profit within a money market can have dehumanizing effects.

111 Paul Richards, in his September 2006 talks.

112 M. Henneberger, *If They Only Listened to Us: What Women Voters Want Politicians to Hear* (New York: Simon and Schuster, 2007).

113 See [www.partnershipway.org/html/subpages/articles/sacredpleasure.htm](http://www.partnershipway.org/html/subpages/articles/sacredpleasure.htm).

114 See

[www.springer.com/psychology/community+%26+environmental+psychology/journal/11195](http://www.springer.com/psychology/community+%26+environmental+psychology/journal/11195).

115 V. Muhlbauer and J. C. Chrisler, eds., *Women Over 50: Psychological Perspectives* (Berlin, Germany: Springer, 2007).

116 H. Markus and P. Nurius, “Possible Selves,” *American Psychologist* 41, no. 9 (1986): 954–69.

117 K. Davidson and G. Fennell, “New Intimate Relationship in Later Life,” *Ageing International* 27 (2002): 3–10.

118 T. H. Peng, *What's in a Chinese Character* (Beijing: New World Press, by arrangement with Marshall Cavendish International, Asia, 2005), 65.

119 P. R. Madson, *Improv Wisdom: Don't Prepare, Just Show Up* (New York: Harmony/Bell Tower, 2005). I thank Linda M. Hartling for making me aware of this reference.

120 The television debate *Hart aber fair* may serve as an example. On April 8, 2009, its discussion on marriage and fidelity entitled “Sehnsucht Ehe, Endstation Scheidung—wie viel Treue braucht der Mensch?” with moderator Frank Plasberg, produced by Westdeutscher Rundfunk (WDR), was broadcast on Das Erste (the first German television channel or ARD); see [www.wdr.de/tv/hartaberfair/sendungen/2009/20090408.php5?akt=1](http://www.wdr.de/tv/hartaberfair/sendungen/2009/20090408.php5?akt=1). If somebody were to ask me to include the entire range of lived realities around the globe into such a program, I would invite two more people and expand the spectrum from five to seven people: For the extreme conservative pole of the spectrum, I would invite an advocate, for example, of the new Afghanistan law that requires Shiite women to ask permission from their husbands before leaving the house and to accept their requests for sex (1). In the *Hart aber fair* television debate on marriage, the first in line for the conservative pole was Michaela Freifrau Heereman, a catholic theologian and publicist, mother of six children, who explained her position that feelings must be controlled (just as Egyptian grandparents would argue), that faithfulness is protective of mothers, and that the freedom to choose a partner, also for women, has Christian roots. Within Germany, she is an appropriate representative of the outer conservative pole (2). Next in line was Joachim Fuchsberger, actor and entertainer, married since 55 years. He reported how he protects his marriage by minimizing temptations by having his wife accompany him wherever he goes, thus securing his marriage pragmatically, rather than with normative claims (3). Friedhelm Schwiderski, a marriage counselor, was a well-spoken representative for the middle of the spectrum. He explained that marriages where partners do no longer touch each other, are more at risk than those with open conflict. He also argued that divorce, even though it can hurt children, under certain circumstances, can also set children

free. Children, at a certain point, may want their parents to split—he knew of children who even dreamt of killing their abusive father (4). Next, I would invite a representative of the Norwegian way of handling joint custody post-divorce (see more in chapter 8). Gabriele Pauli, Member of the Bavarian Parliament, stood for a much more libertarian definition of marriage. She explained that she wishes to protect the essence of love by introducing freedom, abandoning the definition of marriage as a life-long arrangement by default. She disagreed that this freedom will destroy love and claimed that the opposite will happen (6). The outer libertarian pole was filled well by Julia Seeliger, internet-consultant and publicist, and member of the green party in Germany, Bündnis 90/Die Grünen. She laid out her view that she is open for a wide range of arrangements, including polyamory, or the practice, desire, and acceptance of having more than one loving and intimate relationship at a time, with the full knowledge and free consent of everyone involved (7).

121 A. Roy, *Listening to Grasshoppers: Field Notes on Democracy* (London: Hamish Hamilton, 2009).

122 See note 86 earlier in this chapter. See more in E. G. Lindner, *What the World's Cultures Can Contribute to Creating a Sustainable Future for Humankind*, paper presented at the 11th Annual Conference of Human Dignity and Humiliation Studies, Oslo, Bergen, Trondheim, June 23–July 1, 2008, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

123 K. Ring, *Life at Death: A Scientific Investigation of the Near-Death Experience* (New York: Coward, McCann and Geoghegan, 1980).

124 J. B. Taylor, *My Stroke of Insight: A Brain Scientist's Personal Journey* (Morrisville, NC: Lulu.com, 2006). See also E. L. Mayer, *Extraordinary Knowing: Science, Skepticism, and the Inexplicable Powers of the Human Mind* (New York: Bantam Books, 2007); and D. Genpo Merzel, *Big Mind, Big Heart: Finding Your Way* (Salt Lake City, UT: Big Mind, 2007).

125 This painting was presented on March 29, 2009, on Arte, in *Grand' Art*, directed by Hector Obalk, at [www.arte.tv/de/woche/244,broadcastingNum=1007026,day=2,week=14,year=2009.html](http://www.arte.tv/de/woche/244,broadcastingNum=1007026,day=2,week=14,year=2009.html).

## Chapter 8: Parenthood

From [www.globalissues.org/article/715/today-over-25000-children-died-around-the-world](http://www.globalissues.org/article/715/today-over-25000-children-died-around-the-world).

1 “Indonesian Divorce Rate Surges,” *BBC News*, April 2, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/asia-pacific/7869813.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/asia-pacific/7869813.stm). The Religious Affairs Ministry reports the divorce rate had jumped from an average of 20,000 a year to more than 200,000. The reason is that women have a greater awareness of their rights and are bringing more cases to court. The number citing polygamy as grounds for divorce is also rising. Altogether, since the introduction of democratic reforms 10 years ago, authoritarian attitudes to marriage are changing. As to Europe, total divorce rates are made visible on a map at

[epp.eurostat.ec.europa.eu/cache/ITY\\_SDDS/FR/demo\\_nup\\_sml.htm](http://epp.eurostat.ec.europa.eu/cache/ITY_SDDS/FR/demo_nup_sml.htm). The average total divorce rate in Europe (25 countries included) on 100 marriages is 35 in 2003. Statistics until 2007 are shown in Table 7 on [epp.eurostat.ec.europa.eu/cache/ITY\\_OFFPUB/KS-SF-08-081/EN/KS-SF-08-081-EN.PDF](http://epp.eurostat.ec.europa.eu/cache/ITY_OFFPUB/KS-SF-08-081/EN/KS-SF-08-081-EN.PDF), and

[epp.eurostat.ec.europa.eu/portal/page?\\_pageid=1996,39140985&\\_dad=portal&\\_schema=PORTAL&product=REF\\_TB\\_population&root=theme0/t\\_popula/t\\_pop/t\\_demo\\_nup/tps00013&zone=detail](http://epp.eurostat.ec.europa.eu/portal/page?_pageid=1996,39140985&_dad=portal&_schema=PORTAL&product=REF_TB_population&root=theme0/t_popula/t_pop/t_demo_nup/tps00013&zone=detail). United States Census Bureau statistics about marriage and divorce rates by country from 1980 to 2005 are displayed in Table 1302 at

[www.census.gov/prod/2007pubs/08abstract/intlstat.pdf](http://www.census.gov/prod/2007pubs/08abstract/intlstat.pdf), showing that people get married (and divorced) more in the United States than in the other countries listed, more than, for instance, in Canada, Europe, or Japan. The Web site [www.divorcemag.com/statistics/statsWorld.shtml](http://www.divorcemag.com/statistics/statsWorld.shtml) lists the percentage of new marriages that end in divorce in selected countries for 2002,

ranging from Sweden where 54.9 percent of new marriages ended in divorce in 2002, to the United States with 45.8 percent, Russia with 43.3, the United Kingdom with 42.6, Norway with 40.4, Germany with 39.4, France with 38.3, down to India with 1.1 percent. See also chapter 7, note 99, on *The Marriage-Go-Round* in America by Andrew J. Cherlin.

2 R. J. Waller, *The Bridges of Madison County* (New York: Warner, 1992), and the 1995 film of the same title, based on Waller's novel, produced and directed by Clint Eastwood, starring Eastwood and Meryl Streep, [www.imdb.com/title/tt0112579](http://www.imdb.com/title/tt0112579).

3 See, for example, E. A. Kuznesof, "The House, the Street, Global Society: Latin American Families and Childhood in the Twenty-First Century," *Journal of Social History* 38, no. 4 (2005): 859–72.

4 "The World of Modern Child Slavery," *BBC News*, March 27, 2007, [news.bbc.co.uk/go/pr/ft/-/2/hi/programmes/this\\_world/6458377.stm](http://news.bbc.co.uk/go/pr/ft/-/2/hi/programmes/this_world/6458377.stm).

5 Watch, for example, the 2008 Television for the Environment (TVE) documentary *No Country for Young Girls* at [www.tve.org/lifeonline/index.cfm?aid=1915](http://www.tve.org/lifeonline/index.cfm?aid=1915).

6 Nobel Laureate Muhammad Yunus, spoke at the National Press Club just before being awarded the Medal of Freedom in the White House. Yunus founded the Grameen Bank (Village Bank), where 97 percent of the 7.5 million borrowers are women. Initially, many women were afraid and would insist they did not understand money. To Yunus, it was not their voice he was hearing, it was the voice of a history of neglect. He wanted "to peel away this fear layer by layer." Eventually he began to notice that when money was lent to women, they were not only better borrowers, but also invested more of their earnings into their households. See [www.c-span.org/Watch/Media/2009/08/12/HP/A/22070/Nobel+Laureate+Muhammad+Yunus+on+Microcredit+Lending+Programs.aspx](http://www.c-span.org/Watch/Media/2009/08/12/HP/A/22070/Nobel+Laureate+Muhammad+Yunus+on+Microcredit+Lending+Programs.aspx). It is important to note, however, that recent studies found that microcredit does not offer a way out of poverty and is not a tool for empowering women. Rather, male entrepreneurs with existing businesses benefit. See more at [www.boston.com/bostonglobe/ideas/articles/2009/09/20/small\\_change\\_does\\_micro lending\\_actually\\_fight\\_poverty/?page=full](http://www.boston.com/bostonglobe/ideas/articles/2009/09/20/small_change_does_micro lending_actually_fight_poverty/?page=full). I thank Genevieve Vaughan for this link.

7 See, among others, the United Nations Development Programme (UNDP), Human Development Reports 2007/2008 and 2009, [hdr.undp.org/en/reports/global/hdr2007-2008](http://hdr.undp.org/en/reports/global/hdr2007-2008) and [hdr.undp.org/en/reports/global/hdr2009](http://hdr.undp.org/en/reports/global/hdr2009). For statistical data on Women, Poverty and Economics, see [www.unifem.org/gender\\_issues/women\\_poverty\\_economics](http://www.unifem.org/gender_issues/women_poverty_economics). See also [www.unfpa.org](http://www.unfpa.org) for related publications. See, furthermore, data from the World Bank on the Economic Status of Women at [web.worldbank.org/WBSITE/EXTERNAL/NEWS/0,,contentMDK:21227023~pagePK:64257043~piPK:437376~theSitePK:4607,00.html](http://web.worldbank.org/WBSITE/EXTERNAL/NEWS/0,,contentMDK:21227023~pagePK:64257043~piPK:437376~theSitePK:4607,00.html). See also D. Zavaleta Reyes, "The Ability to Go About Without Shame: A Proposal for International," *Oxford Development Studies* 35, no. 4 (2007), [www.ophi.org.uk/pubs/Zavaleta\\_Shame\\_Humiliation\\_FINAL.pdf](http://www.ophi.org.uk/pubs/Zavaleta_Shame_Humiliation_FINAL.pdf) (accessed December 11, 2007).

8 See, for example, M. I. White, *Perfectly Japanese: Making Families in an Era of Upheaval* (Berkeley: University of California Press, 2002). See also C. Yi and B. Nauck, "Gender, Marriage and Family Support in East Asian Families: Introduction," *Current Sociology* 54, no. 2 (March 2006): 155–63.

9 E. Ohnuki-Tierney, *Kamikaze, Cherry Blossoms, and Nationalisms* (Chicago: The University of Chicago Press, 2002).

10 I thank Henry Scott Stokes for sharing with me his insights with respect to the hikikomori phenomenon. See also his nuanced description of the mother-grandmother-son relationships of Yukio Mishima, who later committed ritual suicide, H. S. Stokes, *The Life and Death of Yukio Mishima* (Tokyo, Japan: C.E. Tuttle, 1975). I also thank Camilla Hsiung for making me aware of M. Zielenziger, *Shutting Out the Sun: How Japan Created Its Own Lost Generation* (New York: Nan A. Talese, 2006). Note also the work by anthropologist Francis L. K. Hsu on



dominant dyads: In China, Hsu identifies as dominant dyad the father-son dyad, in India mother-son, in Africa siblings. In Japan it is father-son, with mother-son as subdominant dyad, in America husband-wife. See H. Serrie, "Francis L. K. Hsu (1909–1999)," *American Anthropologist* 103, no. 1 (2008): 168–71. I thank Jacqueline H. Wasilewski for making me aware of Hsu's work.

11 "Mental hunger" is what these women suffer. Elizabeth Cady Stanton (1815–1902) spoke of the mental hunger connected with too confined homemaking. I thank Linda M. Hartling for making me aware of Sally Roesch Wagner, one of the first women to receive a doctorate for work in women's studies in the United States (UC Santa Cruz, 1978) and founder of one of the United States' first women's studies programs at California State University, Sacramento (1970) and her work on the leading figures of the early woman's movement in America, Elizabeth Cady Stanton and Susan B. Anthony. See for more recent voices, "Entfremdung vom Ich: Ferngesteuert durchs eigene Leben," by Rahel Jaeggi, *Spiegel Online*, April 4, 2009, [www.spiegel.de/wissenschaft/mensch/0,1518,619354,00.html](http://www.spiegel.de/wissenschaft/mensch/0,1518,619354,00.html) (accessed April 4, 2009). Scholars at the Jean Baker Miller Training Institute of Wellesley College, apply relational-cultural theory (RCT) to discuss related themes. See, among others, J. V. Jordan and L. M. Hartling, "New Developments in Relational-Cultural Theory," in *Rethinking Mental Health and Disorders: Feminist Perspectives*, ed. M. Ballou and L. S. Brown (New York: Guilford Press, 2002), 48–70.

12 *The Journal of Perinatal Education*, for example, is a valuable source of information about the state of the art of the discussion.

13 "Babies To Get New Growth Charts," *BBC News*, May 6, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/health/8035784.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/health/8035784.stm).

14 G. Spangler and K. E. Grossmann, "Biobehavioral Organization in Securely and Insecurely Attached Infants," *Child Development* 64 (1993): 1439–50, [www.jstor.org/pss/1131544](http://www.jstor.org/pss/1131544).

15 See chapter 3, note 45.

16 I heard this expression being used in *Nicht von schlechten Eltern*, a documentary by the second German television channel, Zweites Deutsches Fernsehen ("Second German Television" or ZDF), broadcast on June 7–9, 2009; see [www.zdf.de/ZDFde/inhalt/9/0,1872,7597897,00.html](http://www.zdf.de/ZDFde/inhalt/9/0,1872,7597897,00.html). The following experts were given voice: Uta Meier-Gräwe, Andreas Lange, Barbara Thiessen, Rosemarie Nave-Herz, and Jutta Allmendinger.

17 See recommendations for improving the administration of divorce litigation so as to reduce undue trauma, cost and delay to the parties, and most importantly, the children, for instance, in S. Miller, *Matrimonial Commission Report to the Chief Judge of the State of New York* (New York: New York State Unified Court System, [www.courts.state.ny.us/ip/matrimonial-commission/index.shtml](http://www.courts.state.ny.us/ip/matrimonial-commission/index.shtml), 2006). See also G. Firestone and J. Weinstein, "In the Best Interests of Children: A Proposal to Transform the Adversarial System," *Family Court Review* 42, no. 2 (2004): 203–13; and S. Perrine, "Keeping Divorced Dads at a Distance," *The New York Times*, June 18, 2009, [www.nytimes.com/2006/06/18/opinion/18perrine.html](http://www.nytimes.com/2006/06/18/opinion/18perrine.html) (accessed June 18, 2006). Demographic statistics about nuptiality in Europe can be found in the Eurostat Metadata, in SDDS format; see a summary of the methodology at [epp.eurostat.ec.europa.eu/cache/ITY\\_SDDS/EN/demo\\_nup\\_sm1.htm](http://epp.eurostat.ec.europa.eu/cache/ITY_SDDS/EN/demo_nup_sm1.htm).

18 V. Forrester, *L'horreur économique* (Paris: Fayard, 1996).

19 R. Lane, *Loss of Happiness in Market Democracies* (New Haven, CT: Yale University Press, 2001). According to the World Health Organization (WHO, [www.who.int](http://www.who.int)), major depression (i.e., severe depressed mood that is episodic in nature and recurs in 75–80 percent of cases) is now the leading cause of disability worldwide with a lifetime prevalence of 17 percent in the Western world, thus ranking fourth among the 10 leading causes of global disease burden. In addition, the WHO states that depression is the most common mental

disorder leading to suicide and they project that, at its present rate of growth, depression will be the second leading contributor to global disease burden by 2020.

20 “Here we are, we’re supposed to be great, prosperous and successful countries and people are unhappy, not because they’re badly treated, not because they’re badly managed, but because they’re actually not using their lives in the way that I think is fully productive. And I call this a sort of “corporate sin,” C. Handy and S. Bernhut, “Leader’s Edge: An Interview With Charles Handy,” *Ivey Business Journal* no. Reprint # 9B04TB06 (March/April 2004): 1–7, [www.iveybusinessjournal.com/view\\_article.asp?intArticle\\_ID=476](http://www.iveybusinessjournal.com/view_article.asp?intArticle_ID=476), 4 (accessed August 1, 2009).

21 Political scientist Robert D. Putnam reports that studies “have established beyond reasonable doubt that social connectedness is one of the most powerful determinants of our well-being,” R. D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster, 2000), 326.

22 This information has already found its way into the public eye. See, for instance, M. Honigsbaum, “On the Happy Trail,” *The Observer*, Sunday, April 4 2004, [www.guardian.co.uk/society/2004/apr/04/mentalhealth.observermagazine](http://www.guardian.co.uk/society/2004/apr/04/mentalhealth.observermagazine).

23 See for example, C. A. Anderson, N. L. Carnagey, and J. Eubanks, “Exposure to Violent Media: The Effects of Songs With Violent Lyrics on Aggressive Thoughts and Feelings,” *Journal of Personality and Social Psychology* 84, no. 5 (May 2003): 960–71, [psycnet.apa.org/journals/psp/84/5/960](http://psycnet.apa.org/journals/psp/84/5/960). I thank Francisco Gomes de Matos for making me aware of this reference.

24 A Berlin barman has gone on trial accused of having served a 16 year-old-boy 45 tequila shots, which killed him; see “Barman Tried Over Fatal Tequila,” *BBC News*, February 2, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/europe/7883752.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/europe/7883752.stm).

25 W. Wüllenweber, “Sexuelle Verwahrlosung: Voll Porno!” *Stern.de* (February 14, 2007), [www.stern.de/politik/deutschland/:Sexuelle-Verwahrlosung-Voll-Porno!/581936.html](http://www.stern.de/politik/deutschland/:Sexuelle-Verwahrlosung-Voll-Porno!/581936.html).

26 See “How the ‘Art of Domination’ Was Perfected in Systems of Ranked Honor” in my book *Emotion and Conflict*, 60–64. See also M. Jackman, *The Velvet Glove: Paternalism and Conflict in Gender, Class, and Race Relations* (Berkeley: University of California Press, 1992), [ark.cdlib.org/ark:/13030/ft958009k3](http://ark.cdlib.org/ark:/13030/ft958009k3). I thank Arie Nadler for reminding me of Jackman’s work.

27 A. Miller, *For Your Own Good: Hidden Cruelty in Child-Rearing and the Roots of Violence* (London: Virago Press, 1983). See also, among others, C. Chen, *Chinese Children’s Humiliation at School*, doctoral dissertation, Minneapolis, University of Minnesota, 2004; C. Negrao, G. A. Bonanno, J. G. Noll, F. W. Putnam, and P. K. Trickett, “Shame, Humiliation, and Childhood Sexual Abuse: Distinct Contributions and Emotional Coherence,” *Child Maltreatment* 10 (2005): 350–63, S. R. Pyncheon, *Resisting Humiliation in Schooling: Narratives and Counter-Narratives*, doctoral dissertation, Washington, DC, University of Washington, 2005.

28 “Egypt School Beating ‘Kills Boy,’” *BBC News*, October 28, 2008, [news.bbc.co.uk/go/pr/fr/-/2/hi/middle\\_east/7695194.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/middle_east/7695194.stm).

29 D. B. Weddle, “Brutality and Blindness: Bullying in Schools and Negligent Supervision by School Officials,” in *Our Promise: Achieving Educational Equality for America’s Children*, ed. M. R. Dyson and D. B. Weddle (Durham, NC: Carolina Academic Press, 2009), 425–48. [papers.ssrn.com/sol3/papers.cfm?abstract\\_id=1319397](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1319397). I thank Michael L. Perlin for making me aware of this reference.

30 G. P. Lakoff and M. L. Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999), 327. Recent research confirms Lakoff’s and Johnson’s insights. Children who are spanked, for instance, have lower IQs. This is being demonstrated, for example, by the work done by sociologist Murray A. Straus, Co-Director of the Family Research Laboratory at the University of New Hampshire,

www.unh.edu/fri. For Crimes Against Children's Research Center, see www.unh.edu/ccrc. Note also the work by Henry T. Stein and colleagues at the Alfred Adler Institutes of San Francisco & Northwestern Washington about how to educate children for cooperation and contribution; see [home.att.net/~Adlerian/homepage.htm](http://home.att.net/~Adlerian/homepage.htm).

31 J. Sidanius and F. Pratto, *Social Dominance: An Intergroup Theory of Social Hierarchy and Oppression* (Cambridge: Cambridge University Press, 1999).

32 See my book *Emotion and Conflict*.

33 See note 33 in chapter 3.

34 S. A. Diamond, *Anger, Madness, and the Daimonic: The Psychological Genesis of Violence, Evil, and Creativity* (Albany, State University of New York Press, 1996).

35 Male culture, often characterized by pride of the "rational" male mind, ironically, tufts its honorable male courage on what could safely be called "irrational" abandon of this very mind. I discuss this inconsistency in my book *Emotion and Conflict*.

36 Ohnuki-Tierney, *Kamikaze*, 151.

37 *Ibid.*, 137.

38 Human Rights Watch, *A Violent Education* (New York: Human Rights Watch, 2008), [www.hrw.org/en/node/62078/section/1](http://www.hrw.org/en/node/62078/section/1).

39 See, among others, B. J. Bushman and R. F. Baumeister, "Threatened Egotism, Narcissism, Self-Esteem, and Direct and Displaced Aggression: Does Self-Love or Self-Hate Lead to Violence?" *Journal of Personality and Social Psychology* 75 (1998): 219–29. See also note 44 in this chapter.

40 E. G. Lindner, *Is It Possible to "Change the World"? Some Guidelines to How We Can Build a More Decent and Dignified World Effectively: The Case of Dignifying Abusers* (Human Dignity and Humiliation Studies, [www.humiliationstudies.org#evelin02.php](http://www.humiliationstudies.org#evelin02.php), 2006).

41 Lakoff and Johnson, *Philosophy in the Flesh*, 316. See also Swiss pedagogue and educational reformer Johann Heinrich Pestalozzi (January 1827), whose workplace in Yverdon I sought out in 2008. Of high relevance is, furthermore, P. Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage* (Lanham, MD: Rowman and Littlefield, 1998); and A. S. Neill, *Summerhill: A Radical Approach to Child Rearing* (New York: Hart, 1960). See for a recent discussion of the laissez-faire overshoot in Germany, M. Winterhoff, *Tyrannen müssen nicht sein: Warum Erziehung nicht reicht—Auswege* (Gütersloh, Germany: Gütersloher Verlagshaus, 2009).

42 J. B. Miller, *Toward a New Psychology of Women* (Boston, MA: Beacon Press, 1976). I thank Leland R. Beaumont for suggesting *transitional inequality*.

43 Linda M. Hartling, personal communication, May 11, 2009.

44 See, among others, J. M. Twenge, *Generation Me: Why Today's Young Americans Are More Confident, Assertive, Entitled—and More Miserable Than Ever Before* (New York: Free Press, 2006).

45 See [www.imdb.com/title/tt0208003](http://www.imdb.com/title/tt0208003).

46 *In Liebe eine Eins (An A in Love)* is a similar German television film produced in 2005. It brilliantly contrasts low cognitive IQ with high emotional IQ. See [www.imdb.com/title/tt0452638](http://www.imdb.com/title/tt0452638).

47 See chapter 2, note 82.

48 L. Feldman Barrett and P. Salovey, eds., *The Wisdom in Feeling: Psychological Processes in Emotional Intelligence* (New York: Guilford Press, 2002), popularized in D. Goleman, *Emotional Intelligence* (New York: Bantam Books, 1995). See also "The Other Kind of Smart: Is It Time for Schools to Try to Boost Kids' Emotional Intelligence?" by Drake Bennett in *The Boston Globe*, April 5, 2009, [www.boston.com/bostonglobe/ideas/articles/2009/04/05/the\\_other\\_kind\\_of\\_smart](http://www.boston.com/bostonglobe/ideas/articles/2009/04/05/the_other_kind_of_smart).

49 See relevant discussions, for example, in *Fertility and Sterility*, at [www.asrm.org/Professionals/Fertility&Sterility/fspage.html](http://www.asrm.org/Professionals/Fertility&Sterility/fspage.html). Feminist, sociologist and

political activist Barbara Ehrenreich has given attention to this topic already in the early 1980s. For a recent German discussion, see C. Zerle and I. Krok, *Null Bock auf Familie? Der schwierige Weg junger Männer in die Vaterschaft* (Gütersloh, Germany: Verlag Bertelsmann Stiftung, 2008).

50 Women realize the individualization of broader community responsibility, often painfully, at the moment they get pregnant. As a clinical psychologist, I witnessed this dynamic in many shades and variations. Susanne (the name is anonymized), for instance, came to me as a client. She had been the girlfriend of a Wall Street financier, Jim, who owned several sports cars, a luxury flat, and had her as a trophy companion. He did not wish to get married nor have children. When she got pregnant, he explained to her that she was free to do what she wanted with the child, abort it, have it, and care for it, but she should refrain from bothering him. They had fun together, he told her, and she knew he did not want children: the accounts were settled and he owed her nothing. She was shocked. She accused him of never having been open to her about that. He, on his side, insisted that she should have known. In other words, when his girl friend got pregnant, Jim failed to make the transition from what Alan Page Fiske calls equality matching to communal sharing. See the section on communal sharing in this chapter.

51 J. W. Dower, *Embracing Defeat: Japan in the Wake of World War II* (New York: Norton, 1999), 157.

52 See [www.swaraj.org/shikshantar/mission\\_swaraj.html](http://www.swaraj.org/shikshantar/mission_swaraj.html).

53 J. Dewey, *Democracy and Education* (New York: Free Press, 1916).

54 P. Freire, *Education for Critical Consciousness* (New York: Continuum, 1973).

55 E. Mustakova-Possardt, "Education for Critical Moral Consciousness," *Journal of Moral Education* 33, no. 3 (September 2004): 245–69.

56 W. B. Pearce, *New Models for Communication: From Theory to Praxis, From Objectivism to Constructionism, and From Representation to Reflexivity*, presentation given at the Norwegian Family Therapy Association (NFFT), Risør Seminar, June 14–15, 2007, Risør, Norway); R. Kegan, *The Evolving Self: Problem and Process in Human Development* (Cambridge, MA: Harvard University Press, 1982).

57 Postconventional moral reasoning (see also Jürgen Habermas and Karl Otto Apel) describes the deliberations of a person who bases her moral standards on principles that she herself has evaluated and that she accepts as inherently valid, regardless of society's opinion.

58 E. Staub, *The Roots of Evil: The Origins of Genocide and Other Group Violence* (Cambridge: Cambridge University Press, 1989).

59 I. Kant, "Beantwortung der Frage: Was ist Aufklärung?" *Berlinische Monatsschrift* 4, no. 12 (Dezember 1784): 481–94, 481. However, moral philosopher Bernard Williams warns that Mündigkeit, to be truly emancipated, needs to avoid falling victim to the illusory modern ideal of the autonomous triumph of human morality and rationality over context and necessity; see B. Williams, *Shame and Necessity* (Los Angeles: University of California Press, 1993). See also B. Williams, "Truth, Politics, and Self-Deception," *Social Research*, 63, no. 3 (1996): 603–17.

60 I. Beah, *A Long Way Gone: Memoirs of a Boy Soldier* (New York: Farrar, Straus and Giroux, 2007). See an interview at [www.cbc.ca/wordsatlarge/features/feature.php?storyId=355](http://www.cbc.ca/wordsatlarge/features/feature.php?storyId=355). See also P. W. Singer, *Children at War* (New York: Pantheon Books, 2005).

61 See the section "How Human Rights Can Free Shame," in my book *Emotion and Conflict*, 78–83, where I report on Tony Webb's workshops.

62 See, for example, C. Batmanghelidj, *Shattered Lives: Children Who Live With Courage and Dignity* (London: Jessica Kingsley, 2006); J. Waldfoegel, *What Children Need* (Cambridge, MA: Harvard University Press, 2006); and for new routes to understanding the

- process of human resilience, see S. T. Hauser, J. P. Allen, and E. Golden, *Out of the Woods: Tales of Resilient Teens* (Cambridge, MA: Harvard University Press, 2006).
- 63 J. Frick, *Die Kraft der Ermutigung. Grundlagen und Beispiele zur Hilfe und Selbsthilfe* (Bern, Switzerland: Huber, 2007). See also M. Gladwell, *Outliers: The Story of Success* (London: Allen Lane, 2008). I thank Linda M. Hartling for making me aware of this book.
- 64 See [www.oportunidades.gob.mx](http://www.oportunidades.gob.mx). See also “How to Fight Poverty: 8 Programs That Work,” by Tina Rosenberg, *The New York Times*, November 16, 2006, [select.nytimes.com/2006/11/16/opinion/15talkingpoints.html?\\_r=1&scp=1&sq=Can%20the%20Cycle%20of%20Poverty%20Be%20Broken%20Mexico&st=cse](http://select.nytimes.com/2006/11/16/opinion/15talkingpoints.html?_r=1&scp=1&sq=Can%20the%20Cycle%20of%20Poverty%20Be%20Broken%20Mexico&st=cse).
- 65 Linda M. Hartling, personal communication, May 11, 2009.
- 66 A. Fields, *Katharine Dexter McCormick: Pioneer for Women’s Rights* (Westport, CT: Greenwood/Praeger, 2003). Dexter McCormick was a benefactor of Margaret Higgins Sanger; see chapter 7. A report from 2009 by the Guttmacher Institute shows that unintended pregnancy and abortion decline worldwide as contraceptive use rises; see [www.guttmacher.org/pubs/AWWfullreport.pdf](http://www.guttmacher.org/pubs/AWWfullreport.pdf).
- 67 S. L. Brown and B. P. Lewis, “Relational Dominance and Mate-Selection Criteria: Evidence That Males Attend to Female Dominance,” *Evolution and Human Behavior* 25, no. 6 (2005): 406–15. See also the section titled “Where Are All the Good Men?” in *The Cultural Creatives: How 50 Million People Are Changing the World*, ed. P. H. Ray and S. R. Anderson (New York: Three Rivers Press, 2000), 23–24.
- 68 C. Dienel, ed., *Abwanderung, Geburtenrückgang und regionale Entwicklung: Ursachen und Folgen des Bevölkerungsrückgangs in Ostdeutschland—Interdisziplinäre und vergleichende Perspektiven* (Wiesbaden, Germany: VS Verlag, 2005).
- 69 “Über 40 Prozent kinderlos: Akademikerinnen finden oft keinen Partner,” by Birgitt Pötsch, *Spiegel Online* September 7, 2005, [www.spiegel.de/unispiegel/jobundberuf/0,1518,373449,00.html](http://www.spiegel.de/unispiegel/jobundberuf/0,1518,373449,00.html). See also H. Wirth and K. Dümmler, “The Influence of Qualification on Women’s Childlessness in West Germany: Age and Cohort Effects,” *ZUMA-Arbeitsbericht* 3 (2005): 12–15. The correctness of the statistics is being disputed however, see, for example, J. Mischke and K. Hänsel, *Jugend und Familie in Europa* (Wiesbaden, Germany: Statistisches Bundesamt, 2009), [www.destatis.de](http://www.destatis.de).
- 70 See also [www.humiliationstudies.org/intervention/nonarrogantwomen.php](http://www.humiliationstudies.org/intervention/nonarrogantwomen.php).
- 71 Through my affiliation with the Norsk forening for fertilitet og barnløshet (Norwegian association for fertility and childlessness), [www.fub.no](http://www.fub.no), I am aware of the wide range of solutions that women seek.
- 72 See, among others, J. L. Goldenberg, T. A. Pyszczynski, S. K. McCoy, and J. Greenberg, “Death, Sex, Love, and Neuroticism: Why Is Sex Such a Problem?,” *Journal of Personality and Social Psychology* 77, no. 6 (1999): 1173–87.
- 73 U. Baureithel, “Baby-Bataillone: Demografisches Aufmarschgebiet: von Müttern, Kinderlosen und der ‘Schuld’ der Emanzipation,” *PROKLA—Zeitschrift für kritische Sozialwissenschaft* 37/146, no. 1 (2007): 25–37, [www.prokla.de](http://www.prokla.de). Lately, Germany has made efforts to ameliorate the situation both legally and through better child care provisions; see Bundesministerium für Familie, Senioren, Frauen und Jugend, [www.bmfsfj.de](http://www.bmfsfj.de).
- 74 Speech on welfare and health care on January 27, 2007, in Tokyo; see “In Japan, a Revolution Over Childbearing,” February 5, 2007, [www.time.com/time/world/article/0,8599,1585798,00.html](http://www.time.com/time/world/article/0,8599,1585798,00.html).
- 75 See for relevant analysis and discussion in the United States, for example, P. Amato, “The Impact of Family Formation Change on the Cognitive, Social, and Emotional Well-Being of the Next Generation,” *The Future of Children* 15, no. 2 (2005): 75–96; A. Carasso, and C. E. Steurle, “The Hefty Penalty on Marriage Facing Many Households With Children,” *The Future of Children* 15, no. 2 (2005): 157–175. [www.eric.ed.gov/ERICDocs/data/ericdocs2sql/content\\_storage\\_01/0000019b/80/3d/d5/77.pdf](http://www.eric.ed.gov/ERICDocs/data/ericdocs2sql/content_storage_01/0000019b/80/3d/d5/77.pdf)

; J. S. Carroll and W. J. Doherty, "Evaluating the Effectiveness of Premarital Prevention Programs: A Meta-Analytic Review of Outcome Research," *Family Relations* 52, no. 2 (2003): 105–18; S. McLanahan, "Diverging Destinies: How Children Are Faring Under the Second Demographic Transition," *Demography* 41, no. 4 (2004): 607–27; D. P. Moynihan, T. M. Smeeding, and L. Rainwater, eds., *The Future of the Family* (New York: Russell Sage Foundation, 2004); and A. Thomas and I. Sawhill, "For Love and Money? The Impact of Family Structure on Family Income," *The Future of Children* 15, no. 2 (2005): 57–74, [www.futureofchildren.org/usr\\_doc/04\\_FOC\\_15-2\\_fall05\\_Thomas-Sawhill.pdf](http://www.futureofchildren.org/usr_doc/04_FOC_15-2_fall05_Thomas-Sawhill.pdf).

76 DJ, musician and actor Goldie grew up in the care system in the UK, and makes a case for the importance of social workers stepping in when parents fail; see BBC World News *HARDtalk* with Carrie Gracie, October 22, 2009, [news.bbc.co.uk/2/hi/programmes/hardtalk/8310492.stm](http://news.bbc.co.uk/2/hi/programmes/hardtalk/8310492.stm).

77 See on work-life balance, for Europe, in comparison with the United States, among others, [w3.unece.org/pxweb/DATABASE/STAT/30-GE/98-GE\\_LifeBalance/98-GE\\_LifeBalance.asp](http://w3.unece.org/pxweb/DATABASE/STAT/30-GE/98-GE_LifeBalance/98-GE_LifeBalance.asp); and, for the United States, Welfare, Children, and Families: A Three-City Study, [www.icpsr.umich.edu/3cities](http://www.icpsr.umich.edu/3cities). See for literature, among others, R. Crompton and C. Lyonette, "Work-Life 'Balance' in Europe," *Acta Sociologica* 49, no. 4 (2006): 379–93, [asj.sagepub.com/cgi/content/abstract/49/4/379](http://asj.sagepub.com/cgi/content/abstract/49/4/379); M. Fine-Davis, ed., *Fathers and Mothers: Dilemmas of the Work-Life Balance: A Comparative Study in Four European Countries* (Dordrecht, The Netherlands: Kluwer Academic Publishers, 2004); M. Westman, F. Jones, and R. J. Burke, eds., *Work-Life Balance: A Psychological Perspective* (Hove, UK: Psychology Press, 2006); and R. Gambles, S. Lewis, and R. Rapoport, *The Myth of Work-Life Balance: The Challenge of Our Time for Men, Women and Societies* (Chichester: John Wiley, 2006).

78 See the press release of the 2008 survey of demographic trends at [europa.eu/rapid/pressReleasesAction.do?reference=STAT/08/119&format=HTML&aged=0&language=EN&guiLanguage=en](http://europa.eu/rapid/pressReleasesAction.do?reference=STAT/08/119&format=HTML&aged=0&language=EN&guiLanguage=en).

79 See, among others, P. Cushman, *Constructing the Self, Constructing America: A Cultural History of Psychotherapy* (Reading, MA: Addison-Wesley, 1995); and R. P. Bentall, *Doctoring the Mind: Why Psychiatric Treatments Fail* (London: Allan Lane, 2009). I thank Linda M. Hartling for these links. Note also psychotherapist J. Scott Rutan and his work on growth even through shame and humiliation.

80 BBC World News *HARDtalk* interview with Stephen Sackur, December 23, 2008, [news.bbc.co.uk/2/hi/programmes/hardtalk/7797187.stm](http://news.bbc.co.uk/2/hi/programmes/hardtalk/7797187.stm).

81 S. Pinker, *The Sexual Paradox: Extreme Men, Gifted Women and the Real Gender Gap* (Toronto: Random House Canada, 2008).

82 See [www.un.org/womenwatch/daw/csw/53sess.htm](http://www.un.org/womenwatch/daw/csw/53sess.htm). See also the sixth report of the World Survey on the Role of Women in Development that has been issued on June 17, 2009 (A/64/93, [www.un.org/ga/search/view\\_doc.asp?symbol=A/64/93](http://www.un.org/ga/search/view_doc.asp?symbol=A/64/93)). The survey focuses on emerging development issues that have an impact on the role of women in the economy. In the General Assembly resolution 60/210 ([www.un.org/ga/search/view\\_doc.asp?symbol=A/64/93](http://www.un.org/ga/search/view_doc.asp?symbol=A/64/93)), it was decided that the theme for the 2009 Survey would be "Women's control over economic resources and access to financial resources, including microfinance."

83 Elinor Ostrom, one of the leading scholars in the study of common pool resources, has just been awarded the Nobel Prize for Economics 2009. She shows how humans can interact with ecosystems and maintain long-term sustainable resource yields. See, furthermore, R. T. Eisler, *The Real Wealth of Nations: Creating a Caring Economics* (San Francisco, CA: Berrett-Koehler, 2007); B. A. Mann, *Iroquoian Women, the Gantowisas* (New York: Peter Lang, 2000); M. Mies, *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour* (London: Zed Books, 2006); V. S. Peterson, *A Critical Rewriting of Global Political Economy: Integrating Reproductive, Productive and Virtual Economies* (London: Routledge, 2003); and M. Waring, *If Women Counted: A New Feminist Economics* (San

Francisco, CA: Harper and Row, 1988). See also recent work done in the field of Modern Matriarchal Studies, for example, by Heide Goettner-Abendroth, at [www.goettner-abendroth.de/en/index.php](http://www.goettner-abendroth.de/en/index.php).

84 See, for example, J. Armstrong, "Indigenous Knowledge and Gift Giving," in *Women and the Gift Economy: A Radically Different Worldview Is Possible*, ed. G. Vaughan (Toronto: Innana, 2007), 41–49, [www.gift-economy.com/womenand.html](http://www.gift-economy.com/womenand.html) (accessed July 5, 2007); L. Hyde, *The Gift: How the Creative Spirit Transforms the World* (Edinburgh, UK: Canongate, 2006); M. Jain and S. Jain, eds., *Reclaiming the Gift Culture* (Udaipur, Rajasthan, India: Shikshantar: The Peoples' Institute for Rethinking Education and Development, 2008), [www.swaraj.org/shikshantar](http://www.swaraj.org/shikshantar); and G. Vaughan, ed., *Women and the Gift Economy: A Radically Different Worldview Is Possible* (Toronto: Innana, 2007), [www.gift-economy.com/womenand.html](http://www.gift-economy.com/womenand.html) (accessed July 5, 2007).

85 Hyde, *The Gift*.

86 This says Götz Wolfgang Werner, who proposes a basic income for everybody. See, for example, G. W. Werner and A. Presse, eds., *Grundeinkommen und Konsumsteuer. Impulse für „Unternimm die Zukunft“* (Karlsruhe, Germany: Universitätsverlag, Tagungsband zum Karlsruher Symposium "Grundeinkommen: bedingungslos," 2007), [digbib.ubka.uni-karlsruhe.de/volltexte/1000006351](http://digbib.ubka.uni-karlsruhe.de/volltexte/1000006351); see also [www.iep.uni-karlsruhe.de](http://www.iep.uni-karlsruhe.de).

87 This discussion grows ever more pressing, the more populations age, not only in the West. See, among others, Y. Zhang and F. W. Goza, "Who Will Care for the Elderly in China?: A Review of the Problems Caused by China's One-Child Policy and Their Potential Solutions," *Journal of Aging Studies* 20, no. 2 (2006): 151–64.

88 When I was in Australia in 2007, I learned to admire how Chris O'Brian approached his death. See C. O'Brian, *Never Say Die* (Sydney: HarperCollins Australia, 2008). He died on June 5, 2009; see [news.ninensn.com.au/article.aspx?id=821975](http://news.ninensn.com.au/article.aspx?id=821975). I also admire the way Steinar Lem and his family approached his death; see [www.nettavisen.no/innenriks/article2614605.ece](http://www.nettavisen.no/innenriks/article2614605.ece).

89 Motivation is more important than monetary remuneration, this is the result of research by, for example, Bård Kuvaas, professor at the Norwegian School of Management, BI; see [www.bi.no/Content/AcademicProfile\\_\\_\\_68856.aspx?ansattid=FGL90032&type=cv](http://www.bi.no/Content/AcademicProfile___68856.aspx?ansattid=FGL90032&type=cv).

90 These findings, from research by Liz Wright (De Montfort University) and Tony Cassidy (University of Ulster), were presented at the British Psychological Society Annual Conference in Brighton on April 2, 2009; see [www.bps.org.uk/ac2009](http://www.bps.org.uk/ac2009).

91 This section is adapted from E. G. Lindner, *The Need for a New World*, paper presented at the 5th Workshop on Humiliation and Violent Conflict, Columbia University, December 11–12, 2008, New York, [www.humiliationstudies.org/whowere/evelin02.php](http://www.humiliationstudies.org/whowere/evelin02.php).

92 K. S. Pope, "Ethics and Critical Thinking," in *Ethics in Psychotherapy and Counseling: A Practical Guide*, ed. K. S. Pope and M. J. T. Vasquez, 3rd ed. (San Francisco, CA: Jossey-Bass, 2007), 16–36. See an adaptation of this chapter at [kspope.com/apologies.php](http://kspope.com/apologies.php).

93 T. Fujiwara and I. Kawachi, "Social Capital and Health: A Study of Adult Twins in the U.S.," *American Journal of Preventive Health* 35, no. 2 (2008): 139–44. I thank Linda M. Hartling for making me aware of this seminal study.

94 R. L. Gibson, *Toxic Baby Bottles: Scientific Study Finds Leaching Chemicals in Clear Plastic Baby Bottles* (Los Angeles: Environment California, Research and Policy Center, 2007), [www.environmentalcalifornia.org/uploads/Ve/AQ/VeAQsr6MMu4xA3-2ibnr\\_g/Toxic-Baby-Bottles.pdf](http://www.environmentalcalifornia.org/uploads/Ve/AQ/VeAQsr6MMu4xA3-2ibnr_g/Toxic-Baby-Bottles.pdf).

95 "Child Food Adverts 'Misleading,'" *BBC News*, December 14, 2008, [news.bbc.co.uk/go/pr/fr/-/2/hi/health/7779438.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/health/7779438.stm).

96 See, among others, B. Carey, "Psychiatrists Revise the Book of Human Troubles," *The New York Times*, December 18, 2008, [www.nytimes.com/2008/12/18/health/18psych.html](http://www.nytimes.com/2008/12/18/health/18psych.html); or L. Cosgrove, S. Krinsky, M. Vijayraghavan, and L. Schneider, "Financial Ties Between

DSM-IV Panel Members and the Pharmaceutical Industry,” *Psychotherapy and Psychosomatics* 75, no. 3 (2006): 154–60, [www.tufts.edu/~skrimsky/PDF/DSM%20COI.PDF](http://www.tufts.edu/~skrimsky/PDF/DSM%20COI.PDF); or J. Paris, *Prescriptions for the Mind: A Critical View of Contemporary Psychiatry* (Oxford: Oxford University Press, 2008). I thank Eugenia Tsao for the last two references.

97 Eugenia Tsao, personal communication, July 3, 2009. See also note 79 earlier in this chapter.

98 A. P. Fiske, *Structures of Social Life: The Four Elementary Forms of Human Relations—Communal Sharing, Authority Ranking, Equality Matching, Market Pricing* (New York: Free Press, 1991). A useful introduction to the theory, an overview of research, and a bibliography can be found on [www.rmt.ucla.edu](http://www.rmt.ucla.edu).

99 I thank Finn Tschudi and follow his formulation of the *relational models theory*, please see E. G. Lindner, “Why There Can Be No Conflict Resolution As Long As People Are Being Humiliated,” *International Review of Education* 55, Special Issue on Education for Reconciliation and Conflict Resolution (May 2–3, 2009): 157–84. This article includes the short version of Finn Tschudi’s response to the argument made in my article. See the long version of my conversation with Finn Tschudi, entitled “Reconciliation and Humiliation: A Review by Finn Tschudi & Evelin Lindner’s Responses,” at

[humiliationstudies.org/documents/evelin/ReconciliationforBirgitFinnEvelinlonginterview.pdf](http://humiliationstudies.org/documents/evelin/ReconciliationforBirgitFinnEvelinlonginterview.pdf).

100 Finn Tschudi at

[humiliationstudies.org/documents/evelin/ReconciliationforBirgitFinnEvelinlonginterview.pdf](http://humiliationstudies.org/documents/evelin/ReconciliationforBirgitFinnEvelinlonginterview.pdf), 2.

101 Finn Tschudi comments, “While both Lindner and Fiske emphasize a core of communality, Lindner is more explicit in also emphasizing diversity which is compatible with communality. This may point to an extension of RTM [*sic*],” *ibid*, 2, footnote 2.

102 Fiske developed the basics of relational models theory from two years of anthropological study among the Moose in Burkina Faso. He was struck by the fact that among the Moose, orientation to the land was dominated by communal sharing, “land is a commons for all to use freely,” Fiske, *Structures of Social Life*, 693.

103 Sommerakademie Friedens- und Konfliktforschung, July, 11–16, 1999, in Clemenswerth, Germany.

104 G. Hardin, “The Tragedy of the Commons,” *Science* 162 (1968): 1243–48. The economists’ antagonism to communal sharing is beginning to weaken. Elinor Ostrom won the 2009 Nobel prize in economics for her understanding of how commonly held resources are best managed collectively, not by the private market place (see also note 83 in this chapter).

See an interesting summary of Ostrom’s research on the commons at [enews.faireconomy.org/2009/October2009.html](http://enews.faireconomy.org/2009/October2009.html). Business man and activist John Bunzl wrote in a personal message (November 5, 2009): “Ostrom’s work doesn’t contradict the phenomenon of the Tragedy of the Commons at all. All it does is show that there are more ways to solve it than were previously acknowledged. What it also shows, furthermore, is that Tragedy-type problems are only solved if people *take responsibility* to do so - actively and consciously. And in terms of our present, worsening world situation, which is *the* Tragedy of the Commons *par excellence*, our failure as citizens to take responsibility is precisely the problem.”

105 See my discussion of the notion of *affordance* in *Emotion and Conflict*, 134–36. The term is used in perceptual psychology, cognitive psychology, environmental psychology, industrial design, human-computer interaction, interaction design, and artificial intelligence. A door handle, for example, “affords” or invites pulling.

106 A google search on the world’s second richest man, Warren Edward Buffet, and humility (“Warren Buffet & humility”), renders thousand of results. He still lives in the same small 3-bedroom house in mid-town Omaha. Indeed, one can only sleep in one bed per night and eat for one person a day—maximizing personal needs to highlight one’s ability to maximize profit



easily ends up in ridiculous, obscene, and exploitative overshoots. Art that is art only when it is absurdly expensive, for instance, destroys the very notion of art; see, for example, “When Beauty Is in the Eye of the Super-Rich,” *Financial Times FT.com*, September 9, 2009, by Jonathan Guthrie, [www.ft.com/cms/s/0/24bf3ea2-9d6d-11de-9f4a-00144feabdc0,s01=1.html?catid=122&SID=google](http://www.ft.com/cms/s/0/24bf3ea2-9d6d-11de-9f4a-00144feabdc0,s01=1.html?catid=122&SID=google). It is much more fulfilling to invest in awe before beauty (and love), as set forth by John Armstrong (search in [www.mbs.edu](http://www.mbs.edu)), Ellen Dissanayake ([www.ellendissanayake.com](http://www.ellendissanayake.com)), John O’Donohue ([www.jodonohue.com](http://www.jodonohue.com)), or Piero Ferrucci ([www.pieroferrucci.it](http://www.pieroferrucci.it)), to name but a few.

107 In his documentary *Let’s Make Money* (2008), Erwin Wagenhofer provides an impressive demonstration of how the poorest are made poorer so that the wealthy can “make” money. He shows how everybody is complicit, unwittingly, who has an account in a bank. Money deposited in a bank for safekeeping does not stay in the bank, but is circulated in the global money market, where enormous amounts of money collect at certain “hot spots” each day. At present, banks serve the wrong constituency: They serve their shareholders first, while they should serve society’s common good.

108 I expand on this topic in my book *Making Enemies*. The so-called *contact hypothesis*, or the hope that contact will foster friendship, is valid at the aggregate level (see a meta-analysis of the contact hypothesis by T. F. Pettigrew, and L. R. Tropp, “A Meta-Analytic Test of Intergroup Contact Theory,” *Journal of Personality and Social Psychology* 90, no. 5 (2006): 751-783; I thank Daniel J. Christie for making me aware of this work). However, the ingathering of the human family may also increase splitting tendencies, particularly when misunderstandings arise or expectations are disappointed. Feelings of humiliation can be more swiftly elicited than ever before. “Research indicates that the only remedies for humanity’s *splitting tendency* are common superordinate goals that are attainable and determined by common consent among equals. Three conditions must be fulfilled to allow the citizens of the *global village* to cooperate across fault lines. We must (1) identify with *common superordinate goals* that are (2) *realistically reachable*, and (3) *social inequality must be avoided* in the process (see, for example, [www.intractableconflict.org/docs/appendix\\_6.jsp](http://www.intractableconflict.org/docs/appendix_6.jsp)),” *Making Enemies*, 39.

109 chapter 1, note 18.

110 In agriculture, so-called *integrated pest management* maintains homeostatic balance. On May 24, 2008, I discussed this point with Reynald Parmelin, a pioneer of bio-viticulture (he started out in 1994 north of Lake Geneva at his *Domaine La Capitaine*). He explained that many of his colleagues are afraid to follow his example, because unless one possesses a wealth of knowledge about the complexity of homeostatic balance, the experiment can quickly veer out of control. The secret is optimization, not maximization. It is easier to maximize the killing of pests, than optimize a balance of integrated pest management. See also, among many others, V. V. Vaitheeswaran, *Power to the People: How the Coming Energy Revolution Will Transform an Industry, Change Our Lives, and Maybe Even Save the Planet* (New York: Farrar, Straus and Giroux, 2003).

111 See [www.oekonux.org](http://www.oekonux.org).

112 L. Lessig, *Free Culture: The Nature and Future of Creativity* (New York: Penguin Books, 2005).

113 M. Bauwens, *The Political Economy of Peer Production* (Kaiserslautern, Germany: Project Oekonux, 2008).  
[en.wiki.oekonux.org/Oekonux/TranslationProjects/BauwensPoliticalEconomy#id2](http://en.wiki.oekonux.org/Oekonux/TranslationProjects/BauwensPoliticalEconomy#id2).

114 Ibid.

115 Ibid.

116 See also C. Anderson, *Free International Edition: The Past and Future of a Radical Price* (London: Hyperion, 2009). I thank Kathleen Morrow for making me aware of this book.

117 “Care Children ‘Need Pushy Parent,’” *BBC News*, April 20, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/uk\\_news/education/8004735.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/uk_news/education/8004735.stm). One illustration of this point is access to illegal child abuse images. The Children’s Charities Coalition on Internet Safety (CHIS, [chisuk.blogspot.com](http://chisuk.blogspot.com)) warns that self-regulation is not working and is calling for firmer action by communities and the government. Today’s technological advances offer unprecedented means for communities to engage in responsible parenting. A report, published by online charity YouthNet, found that four out of five young people in the UK use the web to look for advice; about one third added that they felt no need to talk to a person face to face about their problems because of the resources available online; see [www.youthnet.org/mediaandcampaigns/pressreleases/hybrid-lives](http://www.youthnet.org/mediaandcampaigns/pressreleases/hybrid-lives).

118 See The World Debate “The Copenhagen Summit—Can it Succeed?,” at [www.bbcworldnews.com/Pages/ProgrammeMultiFeature.aspx?id=196](http://www.bbcworldnews.com/Pages/ProgrammeMultiFeature.aspx?id=196), July 4, 2009. See also Human Rights Watch, *A Violent Education*; or E. G. Lindner, “Disasters As a Chance to Implement Novel Solutions That Highlight Attention to Human Dignity,” in *Rebuilding Sustainable Communities for Children and Their Families After Disasters: A Global Survey*, ed. A. Awotona, proceedings of the International Conference on Rebuilding Sustainable Communities for Children and Their Families after Disasters, convened by Adenrele Awotona at the College of Public and Community Service University of Massachusetts at UMass Boston, November 16–19, 2008, [www.rebuilding.umb.edu/rsccfd](http://www.rebuilding.umb.edu/rsccfd) (published by Newcastle upon Tyne, UK: Cambridge Scholars Publishing in 2010).

119 Quoted from R. R. Mellen, “Net Worth: America Now Has the Largest Incarceration Rate in the World,” [prisonmovement.wordpress.com/2009/04/12/net-worth-america-now-has-the-largest-incarceration-rate-in-the-world](http://prisonmovement.wordpress.com/2009/04/12/net-worth-america-now-has-the-largest-incarceration-rate-in-the-world), based on J. Warren, *One in 100: Behind Bars in America 2008* (Washington, DC: The Pew Charitable Trusts, The Public Safety Performance Project of the PEW Center on the States, 2008), [www.pewcenteronthestates.org/uploadedFiles/One%20in%20100.pdf](http://www.pewcenteronthestates.org/uploadedFiles/One%20in%20100.pdf).

120 See [www.un.org/ga/econcrisissummit/background.shtml](http://www.un.org/ga/econcrisissummit/background.shtml).

121 “The Juggling Contest—Balancing the Global Economy,” an interview with James B. Quilligan by Christiana Wyly, [www.huffingtonpost.com/christiana-wyly/the-juggling-contest—b\\_b\\_225347.html](http://www.huffingtonpost.com/christiana-wyly/the-juggling-contest—b_b_225347.html). See also The Brandt Equation ([www.brandt21forum.info](http://www.brandt21forum.info)), and Share The World’s Resources (STWR, [www.stwr.net](http://www.stwr.net)).

122 See [www.unicef.org/nutrition/index\\_51688.html](http://www.unicef.org/nutrition/index_51688.html). See also United Nations, *The Millennium Development Goals Report 2008* (New York: United Nations, 2008), [mdgs.un.org/unsd/mdg/Resources/Static/Products/Progress2008/MDG\\_Report\\_2008\\_En.pdf](http://mdgs.un.org/unsd/mdg/Resources/Static/Products/Progress2008/MDG_Report_2008_En.pdf). Children raised in poverty are disadvantaged, not least, by having the capacities of their working memories reduced if compared with middle-class children. See, furthermore, among others, G. Kent, *Freedom From Want: The Human Right to Adequate Food* (Washington, DC: Georgetown University Press, 2005), [press.georgetown.edu/pdfs/9781589010550.pdf](http://press.georgetown.edu/pdfs/9781589010550.pdf); or K. G. Noble, B. D. McCandliss, and M. J. Farah, “Socioeconomic Gradients Predict Individual Differences in Neurocognitive Abilities,” *Developmental Science* 10 (2007): 464–80.

123 See the International Committee of the Red Cross, “Our World. Views From the Field. The Impact of Conflicts and Armed Violence on Civilians,” (2009), [www.icrc.org/web/eng/siteeng0.nsf/htmlall/research-report-240609](http://www.icrc.org/web/eng/siteeng0.nsf/htmlall/research-report-240609) (accessed June 23, 2009).

124 J. Kozczak, *Ghetto Diary*, new ed. (New Haven, CT: Yale University Press, 2003).

125 An observation credited to Yehoyshue Perle (1888–1943) .

## Chapter 9: Globalization

P.A.D. Singer, “The Drowning Child and the Expanding Circle,” *New Internationalist* (April 1997), [www.newint.org/issue289/drowning.htm](http://www.newint.org/issue289/drowning.htm).

- 
- 1 J. B. Miller, "Forced Choices, False Choices," *Research and Action Report* 27, no. 2 (Spring/Summer 2006): 16–17.
- 2 See, among others, A. H. Eagly, M. C. Johannesen-Schmidt, and M. L. van Engen, "Transformational, Transactional, and Laissez-Faire Leadership Styles: A Meta-Analysis Comparing Women and Men," *Psychological Bulletin* 129, no. 4 (2003): 569–91; or D. D. Myers, *Why Women Should Rule the World* (New York: HarperCollins, 2008).
- 3 A. Margalit, *The Decent Society* (Cambridge, MA: Harvard University Press, 1996).
- 4 July 20–25, 1997. I thank Günter Bierbrauer for organizing such an excellent series of summer schools. See for more literature, B. Brock-Utne, *Educating for Peace: A Feminist Perspective* (New York: Pergamon Press, 1985); M. Cooper, A. Munich, and S. M. Squier, *Arms and the Woman: War, Gender, and Literary Representation* (Chapel Hill: University of North Carolina Press, 1989); and M. LeGates, *In Their Time: A History of Feminism in Western Society* (New York: Routledge, 2001).
- 5 Very briefly: Standpoint theory criticizes logical positivism and claims that there is no neutral perspective. Individual perspective is seen as influenced by class and gender position. Moderate standpoint theory attenuates radical standpoint theory's assertions of aggressive men and nurturing women. Two main aspects inform a gendered standpoint, namely, mothering and psychological training.
- 6 Standpoint theory has been criticized for being too essentialist. Newer theories address this point, for instance, empirical theory (as pertaining to method) and liberal theory (as pertaining to political orientation). Liberal theory celebrates equality and accepts logical positivism—reality can be objective, reality exists independently of our standpoint, and therefore the world is available to men and women, where men can care as well as women.
- 7 Postmodern and critical theory rejects essentialism and emphasizes deconstruction. It claims that all of reality is social construction, nothing is true "out there," and we should therefore not accept anything as fact—most importantly, since everything is constructed, there are no masculine or feminine properties either. This was a very brief summary of Beverly Crawford's week-long seminar.
- 8 Gilligan built on Lawrence Kohlberg's work and emphasized three points, (1) abstraction, autonomy, self-interest, (2) othering (meaning that girls have the same gender as their mother contrary to boys), and (3) dualistic thinking. See C. Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge, MA: Harvard University Press, 1982); and L. Kohlberg, *The Psychology of Moral Development: The Nature and Validity of Moral Stages* (San Francisco, CA: Harper and Row, 1984). Other eminent feminist scholars of ethics of care are philosophers Martha Nussbaum and Judith Butler.
- 9 P. R. Madson, *Improv Wisdom: Don't Prepare, Just Show Up* (New York: Harmony/Bell Tower, 2005). I thank Linda M. Hartling for making me aware of this reference.
- 10 See, among her publications in English, B. Ås, ed., *On Female Culture: An Attempt to Formulate a Theory of Women's Solidarity and Action* (Oslo, Norway: Department of Psychology, University of Oslo, 1974).
- 11 Please see [www.gender.no](http://www.gender.no) for an overview of gender studies in Norway, which is at the forefront worldwide and has been particularly relevant to my work.
- 12 M. Foucault, *Histoire de la sexualité: Volume 1. La volonté de savoir, 1976, Volume 2. L'usage des plaisirs, 1984, Volume 3. Le souci de soi, 1984* (Paris: Gallimard, 1984). See for a recent feminist publication fertilized by Foucault's work, K. Vintges and D. Taylor, eds., *Feminism and the Final Foucault* (Urbana: University of Illinois Press, 2004).
- 13 Social constructionism is often described as a sociological construct whereas social constructivism is typically described as a psychological construct. See also E. G. Lindner, *Humiliation and Rationality in International Relations. The Role of Humiliation in North Korea, Rwanda, Somalia, Germany, and the Global Village* (Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies, 2000), and

www.humiliationstudies.org/whoweare/evelin02.php; E. G. Lindner, *Social Constructionism, Logical Positivism, and the Story of Humiliation* (Oslo, Norway: University of Oslo, Human Dignity and Humiliation Studies, 2000), www.humiliationstudies.org/whoweare/evelin02.php.

In these articles it is argued that the divide between logical positivism and social constructionism may perhaps be less significant than the often rather bitter clashes between protagonists may suggest. See, as an illustration, S. Moscovici, *Social Representations Theory and Social Constructionism* (Paris: Social representations mailing list postings, April 28–May 27, 1997, psyberlink.flogiston.ru/internet/bits/mosc1.htm (accessed December 3, 2000).

14 K. J. Gergen, “The Social Constructionist Movement in Modern Psychology,” *American Psychologist* 40, no. 3 (1985): 266–75; and M. M. Gergen, “Finished at 40: Women’s Development Within Patriarchy,” *Psychology of Women Quarterly* 14, no. 4 (1990): 471–93.

15 K. J. Gergen, “The Social Constructionist Movement,” 266–75, 267.

16 T. Parsons, *The Social System* (London: Routledge and Kegan Paul, 1951).

17 Beverly Crawford in her comments on E. G. Lindner, “Women in the Global Village: Increasing Demand for Traditional Communication Patterns,” in *Towards a Women’s Agenda for a Culture of Peace*, ed. I. Breines, D. Gierycz, and B. Reardon (Paris: UNESCO, 1999), 89–98.

18 “The key concepts in this system are given definitions, and the basic assumptions are presented in the form of axioms. A number of corollaries and theorems are formally proved. The text also contains numerous notes in which the formal propositions and their broader implications are discussed. It is assumed that the relationship between psycho-logic and empirical psychology is analogous to that existing between geometry and geography. Psycho-logic and geometry both provide a formal system in terms of which one may describe and analyze respectively psychological phenomena and geographical terrains,” J. Smedslund, *Psycho-Logic* (Berlin, Germany: Springer, 1988), book cover text. See also J. Smedslund, *The Structure of Psychological Common Sense* (Mahwah, NJ: Erlbaum, 1997); and J. Smedslund, *Dialogues About a New Psychology* (Chagrin Falls, OH: Taos Institute, 2004).

19 L. Segal, *Why Feminism?* (Cambridge, UK: Polity Press, 1999).

20 I expand on the intricate cultural, social, and psychological baggage from the past that hinders this transition in chapter 8 of my book *Emotion and Conflict*, 129–37. Sociologist Allan G. Johnson, in *The Gender Knot: Unraveling Our Patriarchal Legacy*, rev. and updated ed. (Philadelphia, PA: Temple University Press, 2005), reports how millions of women have grown tired of struggling. They retreat into simply hanging on to what has been achieved so far. And well-intentioned men are passive as well because they fear inviting guilt and blame simply for being men. The result is a knotted tangle of fear, anger, blame, defensiveness, guilt, pain, denial, ambivalence, and confusion. The more this knot is exposed to pull, the tighter it gets. My suggestion to women is not to allow themselves to be discouraged, but rather be prepared. As soon as a woman wishes to enter a world of primarily male dominance, she must expect that she will not necessarily be supported, but rather face humiliation, overtly and covertly. Since men are still taking up the most influential positions in the world, in the public realm, while the female sphere is still inside the home, women and men are bound to face an uphill struggle if they wish the solidarity and cooperation that is part of the female role script to become more prevalent in society at large.

21 K. J. Warren, *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters* (Lanham, Md: Rowman and Littlefield, 2000).

22 C. McGuire and C. McGuire, “Ecofeminist Visions,” in *American Political Thought*, ed. K. Dolbear and M. S. Cummings, 5th ed. (Washington, DC: Congressional Quarterly Press, 2004), eve.enviroweb.org/what\_is/main.html. See also C. Glendinning, *Off the Map: An Expedition Deep into Empire and the Global Economy* (Gabriola Island, BC: New Society Publishers, 2002); and V. Shiva, *Earth Democracy: Justice, Sustainability, and Peace* (London: Zed Books, 2006).

23 This symbol was suggested by Mackenzie Amara, Chris Rasso, and Travis Powell to educator Charles Kouns, who discussed this with me at the “Creating Change Together” 2009 Hollyhock Summer Gathering, July 26–31, 2009, Cortes Island, BC, Canada.

24 Casino-capitalism, turbo-apitalism, fundamentalist-extremist capitalism, the terms in use are multiple.

25 See also Introduction, note 17, and chapter 8, note 26.

26 In Japan’s feudal hierarchy, for instance, the shogun ruled over his daimyo, samurai, peasants, farmers, craftsmen, and merchants, down to burakumin outcasts. In communist East Germany, a small elite of the highest East German functionaries lived a privileged life removed from the general population, secluded in a compound called *Waldsiedlung*, near Wandlitz in Brandenburg. From there they monitored the lives of East German citizens and, with the help of the Ministry of State Security (or Stasi), suppressed dissenters. Present day world society, when it enters into global climate negotiations, is starkly ranked into developed, developing, and least developed countries (LDCs).

27 M. Kaku, *Parallel Worlds: A Journey Through Creation, Higher Dimensions, and the Future of the Cosmos* (New York: Doubleday, 2005), 361.

28 See, among others, J. E. Jones, *The Post Victim Ethical Exemption Syndrome: An Outgrowth of Humiliation*, paper presented at the 3rd Workshop on Humiliation and Violent Conflict, Columbia University, December 14-15, 2006, New York, [www.humiliationstudies.org/documents/JonesNY06meeting.pdf](http://www.humiliationstudies.org/documents/JonesNY06meeting.pdf).

29 On December 9, 1992, *Operation Restore Hope* had been launched by the United States of America, as a response to the failure of the first United Nations operation *UNOSOM*. However, *Operation Restore Hope* failed, as did *UNOSOM II*.

30 P. J. O’Halloran, *Humanitarian Intervention and the Genocide in Rwanda* (London: Research Institute for the Study of Conflict and Terrorism, 1995).

31 A. Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations* (London: Strahan/ Cadell, 1776), [www.adamsmith.org/smith/won-index.htm](http://www.adamsmith.org/smith/won-index.htm).

32 A. Chua, *Day of Empire: How Hyperpowers Rise to Global Dominance—and Why They Fall* (New York: Doubleday, 2008). Watch also the interview “The Moment of Empire” that Harry Kreisler conducted with Amy Chua on November 21, 2007, as part of the “Conversations with History” at the Institute of International Studies, University of California–Berkeley, see [www.youtube.com/watch?v=QenLIFx4cCQ](http://www.youtube.com/watch?v=QenLIFx4cCQ). In this interview, Chua explains most convincingly the advantages of the inclusivity of what she labels “tolerance.” I paraphrase her words: The best and brightest will never be all of one ethnicity. Tolerance is therefore a necessary, albeit not sufficient element to become a *hyperpowers* (a hyperpower is an empire that dominates the world). Hyperpowers, throughout history, to maximize power, made use of diversity through inclusive tolerance, rather than suppressing it. Tolerance was employed because it produced strategic advantages, not advantages in the context of present-day Enlightenment-definitions of tolerance, but purely pragmatical. Slavery and persecution were simply too inefficient—it is easier to rule over compliant underlings. The evolution of hyperpowerdom evolved from personalities to processes, from conquest to commerce, from invasion to immigration, from autocracy to democracy. Scots, Huguenots, and Jews made the British empire possible, for example, a development that was enabled through the Bill of Rights that was enacted by the Parliament of England in 1689. Hyperpowers fall with intolerance and xenophobia. Fear-driven chauvinism and ethnocentrism undercut tolerance and cause power to spiral downward. Nowadays, the relevant resources are innovation, commerce, trade, and attracting the best and brightest, for example, through immigration. However, there is a caveat: too much tolerance, too much diversity, is as subversive as too much intolerance. In the case of too much tolerance, unity lacks, or, what Chua calls “glue.” America was the first democratic hyperpower. Foreign-born entrepreneurs have seeded one in four U.S. technology startups over the past decade. See, for instance, V. Wadhwa, A.

Saxenian, R. B. Freeman, and G. Gereffi, *America's Loss Is the World's Gain: America's New Immigrant Entrepreneurs, Part 4* (Durham, NC: Duke University, 2009), [ssrn.com/abstract=1348616](http://ssrn.com/abstract=1348616). When military domination is no longer feasible, the question arises as to how to create this glue of goodwill and loyalty. Persians and Mongols used military power, Rome granted citizenship also to non-Romans, however, the United States, if it wishes to preserve power, can do neither. Chua explains the advantages of building glue through immigration (incorporating the best and brightest from all around the world) and outsourcing (creating links of loyalty in other parts of the world). Chua predicts that China, since it is an ethnically defined society, will never become a hyperpower, even if the United States were to fall. So far to Chua's argument. Let me extend her reasoning: The advantages of inclusivity are not only apparent in the case of hyperpowers. A present-day example of less grand scale is, for instance, Indonesia. Mohammad Yazid, staff writer at the *Jakarta Post*, explains that the lessons to be learned from Indonesia are that "the majority needs to promote tolerance, mutual respect, protection and empathy for ethnic, religious and political minorities," see M. Yazid, "From Jakarta to Kosovo—What's the Big Attraction?" *Jakarta Post*, 5 (June 2007), [www.thejakartapost.com/news/2007/06/05/jakarta-kosovo-what039s-big-attraction.html](http://www.thejakartapost.com/news/2007/06/05/jakarta-kosovo-what039s-big-attraction.html). Chua's argument can also be extended to the global community. Human rights represent an inclusive invitation into world citizenship. However, to reap the advantages of this inclusivity, this invitation must still be transformed into appropriate global institutional structures.

33 E. G. Lindner, "Disasters As a Chance to Implement Novel Solutions That Highlight Attention to Human Dignity," in *Rebuilding Sustainable Communities for Children and Their Families After Disasters: A Global Survey*, ed. A. Awotona, proceedings of the International Conference on Rebuilding Sustainable Communities for Children and Their Families after Disasters, convened by Adenrele Awotona at the College of Public and Community Service University of Massachusetts at UMass Boston, November 16–19, 2008, [www.rebuilding.umb.edu/rscfd](http://www.rebuilding.umb.edu/rscfd) (published by Newcastle upon Tyne, UK: Cambridge Scholars Publishing in 2010).

34 The topic of emancipation has been illuminated, for example, in Z. Bauman, *Towards a Critical Sociology: An Essay on Commonsense and Emancipation* (London: Routledge, 1976).

35 See chapter 3, note 45, and chapter 8, note 15.

36 "Germany's Failed Emancipation: Women Face an Unfair Choice: Career or Children," *Spiegel Online*, May 5, 2006, [www.spiegel.de/international/spiegel/0,1518,414451,00.html](http://www.spiegel.de/international/spiegel/0,1518,414451,00.html).

Angela Merkel, labeled as the most powerful woman in the world, was socialized in the cultural atmosphere of East Germany, where many women were able to acquire a higher degree of confidence than was available for women in the West. In addition, through her inner opposition to the socialist system, she learned to keep an inner distance from society and its power structures, something that gave her a high degree of inner autonomy. See also chapter 8, note 69.

37 See a recent summary of the situation in France at an European Union side event of the 59th Session of the Commission on the Status of Women at the UN headquarters in New York on March 6, 2009, with a statement by French Sophie del Corso (service des droits des femmes et de l'égalité du Secrétariat d'Etat chargé de la Solidarité, Ministère du Travail, des Relations sociales et de la Solidarité), [www.franceonu.org/spip.php?article3650#1](http://www.franceonu.org/spip.php?article3650#1). See also chapter 8, note 78.

38 "Love in the Afternoon," *Time Magazine*, November 11, 1966, [www.time.com/time/magazine/article/0,9171,843018,00.html](http://www.time.com/time/magazine/article/0,9171,843018,00.html).

39 Many risk their lives; among the most recent victims was Natalya Estemirova, a prominent human rights advocate, who was kidnapped and killed in Chechnya on July 15, 2009.

40 Tony Webb, in a personal communication, October 12, 2009, wrote:

---

I call the view of shame so dominant in guilt cultures (like the USA) the pathology of shame. This is, in my view, not shame. In fact it is, affectively, “*not-shame*”: the residue of other feelings left when we fail to acknowledge and deal with shame authentically. Authentic/salutogenic shame is not a place where one gets stuck—one gets stuck when one of the other masking emotions: fear anger, distress disgust, kicks in and takes over from/distorts the signal of shame that would motivate me to change (and work through the special quality of shame-empathy to bridge the gap to others). Shame-anger, shame-fear, shame-distress, shame-disgust are ‘not-shame’ affects (all effectively mask the shame with the other emotion)... To regard shame as ‘painful,’ ‘distressing,’ something to ‘fear’ or avoid, is to confuse shame with those ‘not-shame’ masks that so interfere with the salutogenic functioning of shame. This shame-sorrow disastrously interferes with the healing process. A prime example of this being where we say ‘sorry’ rather than ‘I feel ashamed.’ I have examined what happened in response to the national ‘apology’ to Aboriginal people in the Australian parliament last year, which illustrates how disastrous (and violent) it can be.

41 J. H. Wasilewski, “Interculturalists As Dragon-Riders,” *Journal of Intercultural Communication, SIETAR Japan* 4 (2001): 75–89. See for more of Wasilewski’s work also chapter 1, note 8, chapter 2, note 67, chapter 6, note 13, and chapter 8, note 10. See more in my book *Emotion and Conflict*, 98.

42 Political theorist John Keane, from the Centre for the Study of Democracy in London ([www.johnkeane.net](http://www.johnkeane.net)), made this argument particularly eloquently in the “Intelligence Squared Debate” on October 14, 2009, [www.intelligencesquared.com/briefings/iq2-briefing-democracy-is-not-for-everyone.pdf](http://www.intelligencesquared.com/briefings/iq2-briefing-democracy-is-not-for-everyone.pdf). See also chapter 8, note 106.

43 Margalit, *The Decent Society*.

44 Similar to the Moratorium On Trade In Small Arms, or the Moratorium On Commercial Whaling. Read, for instance, C. Patten and A. Lindh, “Let’s Control the Small Arms Trade,” *International Herald Tribune*, June 30, 2001.

45 Tony Webb, in a personal communication, October 12, 2009, wrote:

I’m a long term supporter of feminism *AND* have done a lot of work in men’s groups. I completely accept that the challenge for women is to review and revise the role-scripts they have grown up with/within. I’m reminded of a lovely piece in Emma Jung’s book *Animus and Anima* where she says something similar—but she goes on to say that while this reaching for the elements of her own internal animus may cost her dear (she was writing in the 1920s), this is nevertheless *reaching for that which has been denied her*. For men the challenge is different. Integrating the anima (particularly developing the language of, intelligence about, and facility with the world of feeling) is to reach for *that which he has been taught to devalue!* Both of these are needed if the world is to grow. The good news however (and this is my experience working with men) is that once they “get it” they become very good at it. For working class blokes in particular it is like “OK so I need to master this I can do it!” and they do. And, in part, this is helped by the way that they come at it from the rational/objective. They have one foot outside, as well as the one they put into this pool of feeling and so can sometimes more easily achieve what Tom Scheff calls the “aesthetic distance”—the point where working with (rather than being restimulated by/or even engulfed by) feeling/emotion can be more effective. This point (of aesthetic distance) is critical in this work—whether at the personal or political levels.

46 Intentional living means living with integrity in relation to one’s conscience and environment. Related terms cover a vast array, starting with ethical, frugal, or sustainable living, supported by appropriate technology and informed by areas of investigation and

activism as diverse as conservation, ecology, environmentalism, ethics, humanism, humanitarianism, moralism, religion, or simply socially responsible investing.

47 J. Collins, “Level 5 Leadership: The Triumph of Humility and Fierce Resolve,” *Harvard Business Review* (January 2001): 68–76. I thank Linda M. Hartling for making me aware of this work.

48 R. K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, 25th anniversary ed. (New York: Paulist Press, 2002). See also M. J. Wheatley, *Finding Our Way: Leadership for an Uncertain Time* (San Francisco, CA: Berrett-Koehler, 2007); and [www.berkana.org](http://www.berkana.org). I thank Bob Stilger for making me aware of this work. See also Brian Ward’s coinage of *contributory leadership* instead of *servant leadership* to emphasize mutuality and equality in dignity (Brian Ward in a personal communication November 15, 2009).

49 See [www.selflessleadership.com](http://www.selflessleadership.com).

50 J. L. Bower, “Solve the Succession Crisis by Growing Inside-Outside Leaders,” *Harvard Business Review* 85, no. 11 (November 2007): 91–96. I thank Linda M. Hartling for making me aware of this work.

51 L. Gratton and T. J. Erickson, “Eight Ways to Build Collaborative Teams,” *Harvard Business Review* 85, no. 11 (November 2007): 100–9. I thank Linda M. Hartling for making me aware of this work.

52 M. C. Gilbert, “The End of the Organization?,” *Nonprofit Online News*, February 7, 2008, [news.gilbert.org/EndOfOrg](http://news.gilbert.org/EndOfOrg) (accessed February 24, 2008).

53 B. Fisher-Yoshida and K. D. Geller, “Developing Transnational Leaders: Five Paradoxes for Success,” *Industrial and Commercial Training* 40, no. 1 (2008): 42–50. The five paradoxes that leaders and managers in the 21<sup>st</sup> century need to consider are the: paradox of knowing (self and other), paradox of focus (individual and communal), paradox of communication (direct and indirect), paradox of action (doing and being), and the paradox of response (time focus: short- and long-term).

54 B. Fisher-Yoshida, K. D. Geller, and S. A. Shapiro, eds., *Innovations in Transformative Learning: Space, Culture and the Arts* (New York: Peter Lang, 2009).

55 See chapter 8, note 6.

56 Management courses nowadays aim at training managers to understand the importance of what is called “soft” human factors such as motivation, job satisfaction, creative problem solving and cooperation in teams with flat hierarchies. I thank Ragnhild S. Nilsen for connecting me with this field since 1994 in Norway.

57 Adapted from E. G. Lindner, “Women in the Global Village,” 89–98.

58 I explain this point in the section “Twenty-to-Two, Women and Men! Coercion and Respect Can Be Combined” in chapter 8 of my book *Making Enemies*, 154–57.

59 See, among others, H. Carreiras, *Gender and the Military: Women in the Armed Forces of Western Democracies* (London: Routledge, 2006).

60 J. G. Stenstad, “Ola og Kari soldat kan dele rom,” *Forsvarsnett* (2009), [www.mil.no/felles/tmo/start/article.jhtml?articleID=171874](http://www.mil.no/felles/tmo/start/article.jhtml?articleID=171874) (accessed May 11, 2009).

61 See *India Today*, February 8, 2008,

[indiatoday.intoday.in/index.php?option=com\\_content&task=view&id=4376&issueid=39#](http://indiatoday.intoday.in/index.php?option=com_content&task=view&id=4376&issueid=39#).

62 See [www.radionz.co.nz/national/programmes/saturday/20090307](http://www.radionz.co.nz/national/programmes/saturday/20090307), March 7, 2009. I thank Brian Ward for drawing my attention to this interview. See also chapter 6, note 56.

63 Grief and humiliation is a more powerful predictor of major depression than loss alone; see psychiatrist Kenneth S. Kendler’s work on the nosology of psychiatric disorders, [www.gen.vcu.edu/faculty/adjunct/kendler.html](http://www.gen.vcu.edu/faculty/adjunct/kendler.html). I thank Linda M. Hartling for making me aware of Kendler’s work.

64 As we learn from Thomas S. Kuhn (Introduction), paradigms shift step-by-step, tipping point by tipping point (journalist Maxwell Gladwell’s authorship was dedicated to the topic of



---

tipping points). In my book *Making Enemies*, I discuss the notion of what I call “Trojan horses”: “The notion of equal dignity is a Lévinasian ‘Trojan horse’ that ‘sneaks’ into the Kantian view. The ‘Trojan’ connection is implicated in the human rights stipulation that equal chances and enabling environments for all are necessary to protect human dignity,” 66. I furthermore dedicated the section “Creativity Can Be a Trojan Horse for Equal Dignity” to this idea, *Ibid.*, 150-52. Creative “Trojan Horse” compromises can hasten tipping dynamics. However, “Trojan Horse” approaches often entail compromises that are humiliating, at least for a while. A Trojan Horse is a pitiable horse until it has revealed its true power. Likewise, the advocacy of cooperation as an approach may be ridiculed until it has had a chance to prove its true value. The argument of this book is that cooperation, solidarity, nurturing, facilitating, selfless leadership, communal sharing, all those approaches that are widely practiced within the traditional female realm, need to be championed beyond this realm at the current historical juncture, even in the face of initial derision. Only by protecting our personal strength and integrity from being broken down by the adversities we meet on this path, will we succeed. Many historical examples offer guidance; the life of Mary Wollstonecraft, for instance, is evocative for how she struggled between pioneering work and humiliating retreat into compromise.

65 For Dalida’s suicide, see, for example,

[www.youtube.com/watch?v=P8fMK1L58M8&feature=related](http://www.youtube.com/watch?v=P8fMK1L58M8&feature=related).

66 See, among others, [www.youtube.com/watch?v=dH\\_gArcZRt4&feature=related](http://www.youtube.com/watch?v=dH_gArcZRt4&feature=related).

67 Jean Baker Miller coined the phrase “waging good conflict,” a term that was central for my book *Emotion and Conflict*. Waging good conflict means refraining from the domination techniques that were employed by leaders in the past, including by women in power, as recently described by Blema S. Steinberg in B. S. Steinberg, *Women in Power: The Personalities and Leadership Styles of Indira Gandhi, Golda Meir, and Margaret Thatcher* (Montreal: McGill-Queen’s University Press, 2008). See also chapter 3, note 94, and note 88 in this chapter.

68 P. Rusesabagina and T. Zoellner, *An Ordinary Man: An Autobiography* (New York: Viking Adult, 2006).

69 In BBC World News *HARDtalk* with David Jessel, [news.bbc.co.uk/2/hi/programmes/hardtalk/5393104.stm](http://news.bbc.co.uk/2/hi/programmes/hardtalk/5393104.stm). The deeply existential connection between love and death has been skillfully dramatized in the opera *Turandot* by Giacomo Puccini.

70 *Singing Revolution* is a commonly used name for events between 1987 and 1990 that led to the restoration of the independence of Estonia, Latvia, and Lithuania. The list of *nonviolent revolutions* is not short. The end of colonialism was marked by a variety of nonviolent liberations. In more recent times, successes range from the 1986 overthrow of Philippine President Ferdinand Marcos, to the ousting of socialist dictatorships in the Eastern Block, beginning with the victory of the Solidarity opposition in Poland and continuing with the so-called color revolutions in mainly postcommunist states, such as the Orange Revolution, which used a color or flower as a symbol, or the street protests and hunger strikes in Mongolia in 1989, or the civil resistance in Azerbaijan in 1990.

71 B. Obama, *The Audacity of Hope: Thoughts on Reclaiming the American Dream* (New York: Crown, 2006).

72 M. L. King Jr., *Dream: The Words and Inspiration of Martin Luther King, Jr.* (Boulder, CO: Blue Mountain Arts, 2007), 26, with an Introduction by Archbishop Desmond Tutu.

73 M. Scheler, *Wesen und Formen der Sympathie* (Bonn: Friedrich Cohen, 1923).

74 See a comprehensive bibliography of feminist perspectives on the self at the Stanford Encyclopedia of Philosophy at [plato.stanford.edu/entries/feminism-self](http://plato.stanford.edu/entries/feminism-self).

75 This is not to say that social stability is not important; see my doctoral dissertation in medicine, E. G. Lindner, *Lebensqualität im ägyptisch-deutschen Vergleich: Eine*

*interkulturelle Untersuchung an drei Berufsgruppen (Ärzte, Journalisten, Künstler)*, doctoral dissertation in medicine, Hamburg, Germany, Department of Psychological Medicine, University of Hamburg, 1993.

76 See chapter 1, note 25: B. Swimme and S. Bridle, “Comprehensive Compassion: An Interview with Brian Swimme by Susan Bridle,” *EnlightenNext Magazine*, 34 (September–December 2006), [www.enlightennext.org/magazine/j19/swimme.asp?pf=1](http://www.enlightennext.org/magazine/j19/swimme.asp?pf=1) (accessed February 2, 2009; 15th anniversary issue). See also French actor and author Bernard Giraudeau, who in his letter to an imaginary women, entitled “cher amour” and published as a book in 2009, celebrates the importance of universal love. He explains in an interview in July 2009 with Emilie Vitel for *Evene.fr*: “L’amour. Il paraît toujours inaccessible ou illusoire... Mais il est là, prêt à nous envelopper. C’est nous qui ne savons pas le voir ou le provoquer. J’ai cherché l’amour un peu partout, mais je crois qu’aujourd’hui, je sais qu’il suffit d’être attentif, à l’écoute, et d’être amoureux des êtres. C’est aussi être amoureux de la vie,” [www.evene.fr/livres/actualite/bernard-giraudeau-cher-amour-dame-nage-2084.php?p=2](http://www.evene.fr/livres/actualite/bernard-giraudeau-cher-amour-dame-nage-2084.php?p=2) (accessed October 11, 2009, translated by the author: “Love. It always appears inaccessible or illusory. But it is there, ready to enwrap us. It is us who do not know to see it or to cause it to appear. I have looked for love about everywhere, but I believe that today, I know that it is enough to be attentive, to listen, and to be in love with all beings. This means also to be in love with life itself.”).

77 Kaku, *Parallel Worlds*, 361.

78 Swimme and Bridle, “Comprehensive Compassion.”

79 My book *Emotion and Conflict*. 76, italics added. The old and new definitions of *Realpolitik* were starkly illustrated on October 28, 2009, in a BBC World News *HARDtalk* interview, [news.bbc.co.uk/2/hi/programmes/hardtalk/8328084.stm](http://news.bbc.co.uk/2/hi/programmes/hardtalk/8328084.stm), conducted by Zeinab Badawi and entitled “Should the US Eliminate Its Nuclear Stockpile?” The interviewees were Richard Burt, who served under President Reagan and who now heads up the Global Zero campaign for nuclear disarmament and Richard Perle who served under President George W. Bush debate the options. Even more unacceptable levels of insecurity loom from the present trend to cyber warfare. Cyber war has moved from fiction to fact, says a report compiled by security firm McAfee, which bases its conclusion on analysis of recent net-based attacks ([newsroom.mcafee.com/article\\_print.cfm?article\\_id=3594](http://newsroom.mcafee.com/article_print.cfm?article_id=3594)).

80 Tony Webb, in a personal communication, October 12, 2009, wrote:

It also requires a fundamental shift in the way that we *see* it—”see” as in emotional affect—the social psychology of love—and that is intricately bound to shame. To borrow from Tom Scheff’s work (*3 A’s of Love*) and some of what I wrote earlier, this is to locate shame as the social emotion that is hardwired to monitor the state of relationships (Attachment); that triggers a very different quality of empathy when seen (Attunement); and which we need to grow to a level of maturity where it transcends the superficial likes/dislikes (Attractions). The new concept of love must follow the principles of working with shame: that we “correct without invalidation.” Humiliation is the shaming form—the challenge (of love) is to transmute this into authentic shame—to allow that which comes between us as human being to be seen (and felt) as shameful.

81 Bernard Hoffert, personal communication, May 19, 2006.

82 In Maybritt Illner, *Zweites Deutsches Fernsehen* (“Second German Television” or ZDF) business talk show, Berlin, Germany, October 9, 2008.

83 J. A. P. B. X. Ratzinger, *Caritas in Veritate* (Rome: The Vatican, 2009), [www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html).

84 See my book *Emotion and Conflict*, 105.

85 “Therefore, every rational being must so act as if he were through his maxim always a legislating member in the universal kingdom of ends,” I. Kant, *Grounding for the Metaphysics of Morals*, 3rd ed. (Indianapolis, IN: Hackett, 1993), 30.

86 See [www.selflessleadership.com](http://www.selflessleadership.com).

87 See S. Ebadi, *Iran Awakening: From Prison to Peace Price: One Woman’s Struggle at the Crossroads of History* (London: Rider, 2006). I discussed these topics with her during a conference entitled “Activists under Attack: Defending the Right to be a Human Rights Defender” on October 13–14, 2004, hosted by the Human Rights House Network in Oslo; see [www.humanrightshouse.org](http://www.humanrightshouse.org).

88 In 2002, Mary Robinson founded Realizing Rights: The Ethical Globalizaion Initiative in New York ([www.realizingrights.org](http://www.realizingrights.org)). She supports the work of the Human Dignity and Humiliation Studies (HumanDHS) network. I brought my *Making Enemies* book to her during the International Women Leaders Global Security Summit (IWLGSS) that was held on November 15-17, 2007 in New York City. Michelle Bachelet, now President of Chile, after the most traumatic of experiences, now wants an entire country, her homeland Chile, to turn hate into love (BBC World *HARDtalk* interview with Gavin Esler, 7th April 2008). Ellen Johnson Sirleaf gives hope to Liberia through her leadership. And Burma’s Aung San Suu Kyi will hopefully soon follow Mandela’s path from confinement to government. See also chapter 3, note 94, and note 67 in this chapter.

89 Also Helen Clark, new head of the UN Development Programme (UNDP), former Prime Minister of New Zealand, is such a woman. With respect to the Millennium Development Goals, she warns that maternal mortality is the one area that needs the most urgent attention, since it has not improved; see BBC World News *HARDtalk* interview broadcast on September 21, 2009, [news.bbc.co.uk/2/hi/programmes/hardtalk/7328542.stm](http://news.bbc.co.uk/2/hi/programmes/hardtalk/7328542.stm), with Jon Sopel. See also “Call to Act on Maternal Mortality,” *BBC News*, October 26, 2009, [news.bbc.co.uk/go/pr/fr/-/2/hi/health/8327144.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/health/8327144.stm). See, furthermore, N. D. Kristof and S. WuDunn, *Half the Sky: Turning Oppression into Opportunity for Women Worldwide* (New York: Knopf, 2009).

90 See the critical discourse that surrounds institutions such as the World Bank and the International Monetary Fund (IMF). See, among many other, the Columbia University’s Committee on Global Thought at [cgt.columbia.edu](http://cgt.columbia.edu).

91 Ratzinger, *Caritas in Veritate*, paragraph 67.

92 J. P. Baratta, *The Politics of World Federation, Volume 1. The United Nations, U.N. Reform, Atomic Control, Volume 2. From World Federalism to Global Governance* (Westport, CT: Greenwood/Praeger, 2004). See also chapter 2, note 66, and chapter 6, note 72. See, furthermore, T. G. Weiss, “What Happened to the Idea of World Government?” *International Studies Quarterly* 53, no. 2 (2009): 253–71, [www3.interscience.wiley.com/cgi-bin/fulltext/122437391/PDFSTART](http://www3.interscience.wiley.com/cgi-bin/fulltext/122437391/PDFSTART). See also D. J. O’Byrne, *The Dimensions of Global Citizenship: Political Identity Beyond the Nation-State* (London: Frank Cass, 2003). Already in the 1930s, Rosika Schwimmer (1877-1948) had set out to create a world government, co-founding the World Centre for Women’s Archives in 1935. In 1948, Garry Davis became a peace activist and creator of the first “World Passport,” which he also kindly presented to me. He suggests that it is important to look into the writing of Emery Reves (Hungarian Révész Imre, 1904–1981), an advocate of world federalism, and the work of futurist R. Buckminster Fuller (1895–1983). He furthermore commends human rights activist and lawyer Luis Kutner (1908–1993), who helped found Amnesty International in 1961, Anthony Stafford Beer (1926–2002), best known for his work in the fields of operational research and management cybernetics, as well as Derek Benjamin Heater, co-founder of the Politics Association and author of many works on world citizenship. Davis is opposed to a world federalism of sovereign nation-states; see [www.worldcitizen.com](http://www.worldcitizen.com). He highlights the need for “enforceable world law as the corollary of world peace” (personal message from Garry Davis, November 1, 2009).

93 See the previous note, and in chapter 8, see notes 83 and 84. See for an early initiative, *Our Common Future*, a report of the World Commission on Environment and Development chaired by Norwegian prime minister Gro Harlem Brundtland, March 20, 1987, [en.wikisource.org/wiki/Brundtland\\_Report](http://en.wikisource.org/wiki/Brundtland_Report). See the Millennium Development Goals at [www.un.org/millenniumgoals](http://www.un.org/millenniumgoals) and the Earth Charter at [www.earthcharter.org](http://www.earthcharter.org). Meet Paul Kruger, recipient of the Nobel Memorial Prize in Economics in 2008 ([krugman.blogs.nytimes.com](http://krugman.blogs.nytimes.com)) or Nobel Laureate Muhammad Yunus, founder of the Grameen Bank in Bangladesh ([www.grameen-info.org](http://www.grameen-info.org), see also chapter 8, note 6). Innovative initiatives are now emerging everywhere; see, among many, the Praxis Peace Institute ([www.economicsofpeace.net](http://www.economicsofpeace.net)) or the Rudolf Steiner Foundation Social Finance ([rsfsocialfinance.org](http://rsfsocialfinance.org)). See also the *Model Economy Wiki* at [model-economy.wikispaces.com](http://model-economy.wikispaces.com). ISO, the International Organization for Standardization, has decided to launch an International Standard providing guidelines for social responsibility (SR), named ISO 26000 or ISO SR, that is expected to be released in 2010. Nobel prize winning economist Robert Alexander Mundall, who laid the groundwork for the introduction of the Euro, advocates developing a world currency. David A. King, now Director of the Smith School of Enterprise and Environment at the University of Oxford, urges us to be courageous enough to face the uniqueness of the need for global collective action and to realize the feasibility of “green growth.”

Clearly, the list should be much longer and will certainly become ever more diverse and innovative in the future. Since economic systems have become crucial in framing human activity, nobody should leave this topic to so-called experts alone, see therefore E. G. Lindner, “Dignity or Humiliation in Economic and Monetary Systems: Toward a System of 'Right Relationships,’” paper in progress, first presented at the 13th Annual Conference of Human Dignity and Humiliation Studies “World Peace Through Humiliation-Free Global Human Interactions” August 20-22, 2009, Honolulu, Hawaii, [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

Many books should be listed here. See, among many others (in alphabetic order) John Bunzl’s *Making it Happen!* series of books at the International Simultaneous Policy Organisation (ISPO) Web site [www.simpol.org](http://www.simpol.org); H.-J. Chang, *Bad Samaritans: Rich Nations, Poor Policies, and the Threat to the Developing World* (London: Random House, 2007); A. Etzioni, *The Common Good* (Cambridge, UK: Polity Press, 2004), A. Etzioni, *The New Golden Rule: Community and Morality in a Democratic Society* (New York: Basic Books, 1996); L. Gold, *The Sharing Economy: Solidarity Networks Transforming Globalisation* (Aldershot: Ashgate, 2004); J. Gray, *False Dawn: The Delusions of Global Capitalism* (London: Granta Books, 2002); C. Karelis, *The Persistence of Poverty: Why the Economics of the Well-Off Can’t Help the Poor* (New Haven, CT: Yale University Press, 2007); N. Klein, *The Shock Doctrine: The Rise of Disaster Capitalism* (New York: Metropolitan Books, 2007); J. Kovel, *The Enemy of Nature: The End of Capitalism or the End of the World?* (Halifax, NS: Fernwood Publishing, 2002); P. Legrain, *Open World: The Truth About Globalisation* (London: Abacus, 2002); E. Maynard and J. Fresco, *Transforming the Global Biosphere: Twelve Futuristic Strategies* (Sedona, AZ: Arcos Cielos Research Center, 2003); L. Napoleoni, *Rogue Economics: Capitalism’s New Reality* (New York: Seven Stories Press, 2008); H. Patomäki, *The Political Economy of Global Security: War, Future Crises and Changes in Global Governance* (London, New York: Routledge, 2008); E. S. Reinert, *How Rich Countries Got Rich. . . And Why Poor Countries Stay Poor* (New York: Carroll and Graf, 2007); A. Sen, *Identity and Violence: The Illusion of Destiny* (New York: Norton, 2006); H. Silver and S. M. Miller, “From Poverty to Social Exclusion: Lessons From Europe,” in *Poverty and Race in America: The Emerging Agendas*, ed. C. Hartman (Lexington, MA: Lexington Books, 2006), 57–70; J. E. Stiglitz and N. Serra, eds., *The Washington Consensus Reconsidered: Towards a New Global Governance* (Oxford: Oxford University Press, 2008); V. V. Vaitheeswaran, *Power to*

*the People: How the Coming Energy Revolution Will Transform an Industry, Change Our Lives, and Maybe Even Save the Planet* (New York: Farrar, Straus and Giroux, 2003); and S. Wilkinson-Maposa, A. Fowler, C. Oliver-Evans, and C. F. N. Mulenga, *The Poor Philanthropist: How and Why the Poor Help Each Other* (Cape Town, South Africa: Compress, 2009).

New economic models are being thought through, among many others, by E. H. Brown, *Web of Debt: The Shocking Truth About Our Money System and How We Can Break Free*, 3rd rev. ed. (Baton Rouge, LA: Third Millennium Press, 2008); D. Eberly, *The Rise of Global Civil Society: Building Nations From the Ground Up* (San Francisco, CA: Encounter Books, 2008); A. Giddens, *The Third Way and Its Critics* (Cambridge, UK: Polity Press Press, 2000); H. Henderson and S. Sethi, *Ethical Markets: Growing the Green Economy* (White River Junction, VT: Chelsea Green, 2008); J. B. Quilligan, *The Brandt Equation: 21st Century Blueprint for the New Global Economy* (Philadelphia, PA: Brandt 21 Forum, 2002), [www.brandt21forum.info/BrandtEquation-19Sept04.pdf](http://www.brandt21forum.info/BrandtEquation-19Sept04.pdf); G. Soros, *The New Paradigm for Financial Markets: The Credit Crisis of 2008 and What It Means* (London: PublicAffairs, 2008); or G. W. Werner and A. Presse, eds., *Grundeinkommen und Konsumsteuer. Impulse für „Unternimm die Zukunft“* (Karlsruhe: Universitätsverlag, Tagungsband zum Karlsruher Symposium Grundeinkommen: bedingungslos, 2007).

94 See [howardrichards.org](http://howardrichards.org). See also H. Richards, *Can the United States Be Transformed?* (Limache, Chile, 2008), [howardrichards.org/peace/content/category/4/27/150](http://howardrichards.org/peace/content/category/4/27/150); and H. Richards, *Human Rights and the End of the Age of Keynes* (Limache, Chile, 2008), [howardrichards.org/peace/content/view/87/120](http://howardrichards.org/peace/content/view/87/120), where Richards suggests thinking in terms of basic cultural structures derived from Roman law to identify the specific features of global modern Western historical development that need to be corrected:

- *Suum cuique* needs to be corrected by socially functional forms of land tenancy and socially functional forms of property in general.
- *Pacta sunt servanda* needs to be corrected by reciprocity and responsibility for one another's welfare regardless of whether there is a contract. Externalities need to be acknowledged as normal, not exceptional, and human action should seek to promote positive externalities and to avoid negative ones.
- *Honeste vivare* needs to be corrected by recognizing that our very identity is relational.
- *Alterum non laedere* needs to be corrected to promote an ideal of service to others, above and beyond the obligation not to harm them.

Richards posits that these corrections will not rebuild the present one-size-fits-all global regime of capital accumulation but will generate multiple ways of integrating factors of production to provide goods and services that support life.

95 On June 5, 2008, more than one thousand representatives from indigenous communities across the Americas gathered in Lima, Peru, and agreed on a new social system, called "Living Well." See, among others, [www.villageearth.org/pages/Projects/Peru/perublog/2008/06/living-well-development-alternative.html#](http://www.villageearth.org/pages/Projects/Peru/perublog/2008/06/living-well-development-alternative.html#).

96 Eisler's gender-holistic perspective draws attention to contemporary Scandinavian nations as well as to prehistoric, historic, and anthropological data, for instance, from the BaMbuti and Tiruray; see R. T. Eisler, *Sacred Pleasure: Sex, Myth, and the Politics of the Body* (San Francisco, CA: HarperCollins, 1995). I learned about indigenous knowledge on many occasions. I spent time in Queensland, Australia, in 2007, and thank Michael Williams, Director of the Aboriginal and Torres Strait Islander Studies Unit at the University of Queensland, for making me aware of *ecological humanities*, a field of study being developed by Deborah Bird Rose and her colleagues with the aim to bridge the divides between the

sciences and the humanities, and between Western, Eastern, and Indigenous ways of seeing humanity as part of a larger living system; see [www.ecologicalhumanities.org](http://www.ecologicalhumanities.org). On August 29, 2009, subsequent to our 13th Annual HumanDHS Conference, Princess Lehuanani, in a handout that she distributed in her introductory presentation in Lahaina, Maui, Hawaii, explained the practices of Hawaiian values, or the spirit of Aloha, as follows: Practicing Aloha means being aware of others and recognizing that there is value in everyone; it means developing a feeling for one another's needs, having the sensitivity and awareness to assist without being asked (if another person needs food, for instance, feed him without putting him through the embarrassment of having to beg); it means not pushing others down to pull yourself up, but having empathy and putting yourself in the other's situation; and it means forgiving a person who has injured you, and then dropping the issue permanently.

#### **Afterword**

1 J. B. Miller, *Toward a New Psychology of Women* (Boston, MA: Beacon Press, 1976).

2 D. C. Klein, *Appreciative Psychology: An Antidote to Humiliation* (Paper presented at the First Workshop on Humiliation and Violent Conflict, Columbia University, New York, November 18–19, 2004, [www.humiliationstudies.org/whowere/annualmeeting04.php](http://www.humiliationstudies.org/whowere/annualmeeting04.php))

3 V. Woolf, *A Room of One's Own* (New York: Harcourt, 1929), 65.

4 P. H. Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, 2nd ed. (New York: Routledge, 2000).