



AFTERWORD ALL RISE FOR DIGNITY

IF THERE IS NO STRUGGLE, THERE IS NO PROGRESS.
. . . THIS STRUGGLE MAY BE A MORAL ONE, OR IT MAY BE A PHYSICAL
ONE, AND IT MAY BE BOTH, BUT IT MUST BE A STRUGGLE.
POWER CONCEDES NOTHING WITHOUT A DEMAND.
IT NEVER DID AND IT NEVER WILL.
—FREDERICK DOUGLASS

Getting Started

THE DIGNITY MOVEMENT is in its infancy. Yet for every example described in this book, there are thousands more. Taken together, they illustrate that the place to stand up for dignity is right where you are. For those who are ready to do this, I conclude with a list of some simple suggestions drawn from the full text of this book.

► *Break the Taboo on Rank*

If you run an organization, make it safe for everyone involved to question the rightful role of rank, the authority vested in specific positions, and the prerogatives associated with the various gradations of rank. Explain to them that you're not doing this to unleash hostility or incite jealousy, but rather to create fairness, and that this may well take multiple "passes" spread over several years' time. Transparency, particularly in the form of open budgeting, is an invaluable tool for reducing rankism, which thrives in dark places. Freedom to speak up or "blow

the whistle” without fear of retaliation is essential to dignitarian organizations. Mutual accountability—everyone to everyone else—is their hallmark.

► ***Understand the Roles of Others and Support Equitable Compensation***

Wherever you find yourself in the ranks, take responsibility for knowing what others do and understanding how their job fits into the whole. Then recognize their contributions and support compensation that acknowledges the part they play in fulfilling the organizational mission. There aren’t many rules yet for determining the monetary worth of one job as compared to another, but clearly rankist self-dealing over the years has produced a gap between rich and poor that is incompatible with the values of a dignitarian society.

► ***Keep Your Promises to Somebodies and Nobodies Alike***

One way to tell if you are using the somebody-nobody distinction invidiously as a rationalization for rankist behavior is to notice to whom you keep your promises. In a post-rankist world, we’d all feel as obliged to keep our promises to those whom we outrank as we do to those who outrank us. If you’re not sure you’ll keep a promise, don’t make it.

► ***Create “Indignity-Free Zones”***

Teachers are increasingly sensitive to the harm done to students by indignity. If you’re an educator, you can bring this awareness into the open and communicate it to those students whose bullying and humiliation of peers unconsciously mirrors that of adult society. An insult to a student’s dignity is more than a mere discourtesy. It’s an attack on one’s status in the “tribe” and carries the implicit danger of ostracism and exclusion. Status has historically been a matter of life and death and remains a determinant of whether we prosper or decline, so an attack on status is experienced as a threat to survival. Schoolchildren begin the school day by reciting the pledge of allegiance to the flag. Perhaps it should be amended to conclude “with liberty, justice, and dignity for all.”

► *Enlist Your Patients as Partners*

If you are a health care provider, you can help your clients make the awkward transition from patients to partners. Ridding health care of its legacy of dehumanization and infantilization is simply good medical practice. You can also insist on respect throughout the organization in which you work. If you are a patient, have compassion for your doctors. It's not easy to give up one's "deity status," and many of them are doing so with remarkable grace. Moreover, remember that they're victims of rankism themselves at the hands of HMOs that often treat them less like the professionals they are and more like pieceworkers on an assembly line.

► *Recognize That Servers Are People, Too*

If you're patronizing a store or restaurant, avoid the mistake of thinking that because "the customer is king" you're allowed to act like a tyrant. The majority of servers and clerks are doing their jobs as best they can, often under trying conditions and a great deal of pressure. If you're a salesperson waiting on a customer whom you find unacceptably rude, you may be able to persuade your boss to back you in refusing service. The halo goes to the clerk or salesperson who can devise a dialogue that will induce rankist customers to become aware of their own destructive behavior and change their ways.

► *Be Aware That Rankism Begets Rankism*

If you humiliate those who are abusing rank, they're likely to take it out on their subordinates—often, family members—so there will be no net reduction of rankism in the world. If someone insults your dignity, see if you can break the cycle of rankism begetting rankism. Every situation requires a tailor-made solution and they are often hard to devise. Coming up with something after the fact is not in vain. There will almost certainly be a chance to use it on another occasion.

► *Have Respect for the Other Team*

If you're a coach, you can forbid trash talk, on and off the court, among your players and to your opponents. Show your team that they are

capable of more—not by humiliating them but by teaching and inspiring them. Rent the 1973 film *Bang the Drum Slowly* and show it to your athletes. Its punch line—“I rag on nobody”—puts it in the anti-rankist hall of fame.

► ***Exemplify Rather Than Exhort***

If you're a religious leader, you can refrain from pulling “spiritual rank.” You can do more for your flock by listening and providing them with a personal example worthy of emulation than you can by invoking higher authority, which is often little more than a claim that God shares your politics. So, too, with other professions.

► ***Respect Your Children So They Will Be Respectful***

Today's speakable n-word is “nobody.” If you're a parent, you can avoid using it in front of your kids. Parents who listen to their children and who don't belittle them or anyone else are preparing their offspring to inhabit a dignitarian world.

► ***Adopt a “No Nobodies” Policy in the Schools***

Students may want to see if their friends are interested in adopting a schoolwide policy of “No Nobodies.” They could make a list of all the forms that “nobodying” takes and see if others will agree to toss them out.

Equally important, however, is having a plan for dealing with slip-ups. Old habits die hard, and how you go about correcting relapses can be trickier than the pronouncement of noble resolutions. Remember, you can't cure rankism with rankism. When somebody nobodies someone else, it won't improve things to shame the perpetrator. To make the transition from a rankist environment to a dignitarian one, you have to protect the dignity of perpetrator and victim alike as new habits are established. So the real meat and potatoes of a “No Nobodies” policy is not the policy itself, but rather securing agreement on what's to be done when violations of it occur, which they most certainly will. For starters, the person who is nobodied can gently describe to the perpetrator how it feels. Doing this periodically in a public forum (in the manner of instructor Stephanie Heuer's “I feel like a nobody when. . .” exercise

described in chapter 5) is a remedy that often suffices to change what is deemed acceptable behavior by the group.

► ***Be a Susan B. Anthony of the Dignity Movement***

In the nineteenth century, Susan B. Anthony traveled a million miles by train and gave twenty thousand speeches advocating the enfranchisement of women. Sadly, she did not live to see the success of the suffragette movement she spearheaded—but her image is on the dollar coin!

If you're an organizer, create a chapter of the dignitarian movement in your area. Coordinate with other chapters and make them a national force under a slogan like "No Rankism" or "Dignity for All." Programs to help the poor or end poverty will continue to fall short until those trapped in the underclass have found their voice and together insist on respect and equity. Do what Susan B. Anthony did for women and Rosa Parks and Martin Luther King, Jr. did for African Americans: help the victims of chronic indignity find an effective way to give voice to their plight and change the status quo.

► ***Bring Dignity to Law Enforcement and Conflict***

If you're a police officer, protect citizens' dignity as you already protect their lives. If you're a soldier, protect the dignity of your foes, if only because by so doing you're reducing the chance of them seeking revenge.

► ***Show the World Dignity Through Your Profession***

If you're an artist, expose rankism; put dignity on exhibit. If you're a philosopher, define dignity. If you're a psychologist, demonstrate the consequences of malrecognition and show us how to heal its wounds. If you're a historian, chronicle the many forms that rankism has assumed over the centuries. If you're an economist, calculate its cumulative impact on social class and the distribution of wealth. If you're a comedian, make us laugh at the double standards that apply to somebodies and nobodies. If you're a filmmaker, give us heroes who overcome rankism without resorting to rankism. If you're a songwriter, write an anthem for the dignity movement. If you're a TV producer, stop exploit-

ing humiliation and celebrating rankism. Sooner than you think, the current staple of TV entertainment—humiliation—is going to play the way racism now does.

► *Honor Your Inner Nobody and Your Inner Somebody Alike*

If you're "just" you, don't be ashamed of the nobody within. It's really a genius—at least, it's your genius. Your inner somebody is dependent on it for new ideas, so don't let your somebody put your nobody down. Remind your somebody that despite all the attention it gets, it's a plagiarist and in grave danger of becoming a "smiling public man."¹ Our somebodies are all guilty of stealing intellectual property from our nobodies. Likewise, if you disparage your inner somebody, you're trashing your meal ticket. It's best to remember that your somebody and your nobody thrive or starve together. Their proper relationship is like that of the masculine and feminine principles we carry within us—peaceful coexistence and mutual respect. As our internal nobodies and somebodies make peace and each gets the recognition it deserves, we typically find ourselves better able to extend to others the dignity we're granting ourselves.

► *Remove Rankism from Politics*

If you're in electoral politics you can point the way to a dignitarian society, even if your colleagues aren't yet ready to embrace your ideas. Treat your opponents with dignity. Don't sneer, mock, or condescend. Avoid patronizing or posturing. When politicians affect moral superiority, they extend rankism's lease.

Since rankism is an attack on both liberty and dignity, denounce it along with the other isms. Explain to your constituents why you're against it—in all its forms—and then go after them one by one. Be the leader you wanted to be when you first imagined running for office. Be willing to lose an election for your dignitarian convictions. If you do, run for office a few years later, and win!

To paraphrase Victor Hugo, dignity is an idea whose time has come.

Notes

INTRODUCTION

1. Robert W. Fuller, *Somebodies and Nobodies: Overcoming the Abuse of Rank* (Gabriola Island, British Columbia: New Society Publishers, 2003).
2. “R-E-S-P-E-C-T,” *O, The Oprah Magazine*, Apr. 2003, p. 196.
3. *Ableism* is used, alternatively, to refer to the fear of people with disabilities—analogueously to *homophobia*—and also to the abuse and discrimination they are the targets of.
4. Betty Friedan, *The Feminine Mystique* (New York: Norton, [1963]1997), p. 15.
5. Thanks to Eileen Hammer for bringing this analogy to my attention.
6. Alexis de Tocqueville, *Democracy in America* (New York: Harper & Row/Perennial Library, 1988), Vol. II, Part IV, ch. 6.
7. For example, John Rawls, *A Theory of Justice* (Cambridge, Mass.: Belknap Press, 1999), Michael Walzer, *Spheres of Justice* (New York: Basic Books, 1983), and Avishai Margalit, *The Decent Society* (Cambridge, Mass.: Harvard University Press, 1996).

CHAPTER 1

1. Jim Yardley, “Rape in China: A Nightmare for 26 Pupils,” *New York Times*, June 21, 2005, p. 1.
2. John Sullivan, “Nuclear Plant in New Jersey Draws Censure,” *New York Times*, Oct. 21, 2005, p. A1.
3. Gen. 1:26.
4. See, for example, Carolyn Merchant, *Reinventing Eden: The Fate of Western Culture* (New York: Routledge, 2003).

CHAPTER 2

1. Garry Wills, *Lincoln at Gettysburg: The Words That Remade America* (New York: Simon & Schuster, 1993).
2. The word *dignity* has been given a variety of meanings over the centuries. An excellent account of these meanings is provided by Gabriel Moran, professor of religious studies at New York University, in his essays on dignity, uniqueness, and rights. Another illuminating discussion of the meaning of dignity appears in Margalit’s insightful study, *The Decent Society*. Finally, *dignity* has provoked an intense

- discussion in the context of medical ethics. A sample can be found at <http://bmj.bmjournals.com/cgi/eletters/327/7429/1419>.
3. See Steven LeBlanc and Katherine E. Register, *Constant Battles: The Myth of the Peaceful, Noble Savage* (New York: St. Martin's Press, 2003).
 4. For example, Article 1 of the Basic Law for the Federal Republic of Germany reads: "Human dignity shall be inviolable. To respect and protect it shall be the duty of all state authority."
 5. William Shakespeare, *Merchant of Venice*, 3.1.52–53.
 6. Sojourner Truth, address to the Ohio Women's Rights Conference, Akron, May 29, 1851. In Deirdre Mullane, *Words to Make My Dream Children Live: A Book of African American Quotations* (New York: Anchor, 1995), p. 430.
 7. Shakespeare, *Merchant of Venice*, 3.1.63–65.
 8. As quoted by Harvey J. Kaye in *Thomas Paine and the Promise of America* (New York: Hill & Wang, 2005), p. 200.
 9. *BBC News*, May 14, 2005; see <http://news.bbc.co.uk/2/hi/europe/4547227.stm>.
 10. See, for example, Jeffrey D. Sachs and Pedro A. Sanchez, "We Can End World Hunger," *World Arc*, Nov./Dec. 2004. Also see Jeffrey Sachs, *The End of Poverty: Economic Possibilities for Our Time* (New York: Penguin Books, 2005).
 11. You can learn about the Center for Therapeutic Justice at www.therapeuticjustice.com. Also, see the cover story in *American Jails*, Jan./Feb. 2006: "Center for Therapeutic Justice's Community Model: The Jail Administrator's Best Friend—Security Friendly Programming," Vol XIX, No. 6, p. 35. Visit the Centre for Restorative Justice at www.sfu.ca/crj for a model that emphasizes rehabilitation instead of punishment. Also see Alan Elsner's book, *Gates of Injustice: The Crisis in America's Prisons* (Englewood Cliffs, N.J.: Financial Times/Prentice Hall, 2004).
 12. Claire Sheridan, personal communication with the author, Oct. 21, 2005.
 13. Noah Brand, personal communication with the author, Oct. 4, 2005.
 14. See www.hyperhistory.net/apwh/bios/b2archimedes_piab.htm.
 15. Lani Guinier, Harvard Law School professor and author of many books and articles on race and gender equity, describes allies who, regardless of color, align themselves with the rights of subalterns seeking inclusion as being "politically black." See Lani Guinier, *The Miner's Canary: Rethinking Race and Power* (Cambridge, Mass.: Harvard University Press, 2002).
 16. Richard E. Baldwin, writer and realtor, personal communication with the author, Oct. 2005.

CHAPTER 3

1. A book is devoted to explicating the Leon Lederman remark: Don Falk, *Universe on a T-Shirt: The Quest for the Theory of Everything* (Canada: Penguin Books, 2004). There is also one coauthored by Lederman himself: Leon M. Lederman and Christopher T. Hill, *Symmetry and the Beautiful Universe* (Amherst, N.Y.: Prometheus Books, 2004).

2. An excellent and accessible description of string theory can be found in *The Elegant Universe* by Brian Greene (New York: Vintage, 2000); see also Greene's *The Fabric of the Cosmos* (New York: Knopf, 2004).
3. Edmund L. Andrews, "The Doctrine Was Not to Have One; Greenspan Will Leave No Road Map to His Successor," *New York Times*, Aug. 26, 2005, p. C1.
4. For Bertrand Russell quote, see <http://en.proverbia.net/citasautor.asp?autor=16327&page=11>.
5. For Galileo recantation, see www.law.umkc.edu/faculty/projects/ftrials/galileo/recantation.html.
6. Walter Truett Anderson discusses the evolving meaning of the truth in his book *The Truth About the Truth: De-Confusing and Re-Constructing the Postmodern World* (New York: Tarcher, 1995).
7. Freeman Dyson, *Infinite in All Directions* (New York: HarperPerennial, 2004).
8. Stephanie Coontz, *Marriage, a History: From Obedience to Intimacy, or How Love Conquered Marriage* (New York: Viking, 2005).
9. Statistics from Gwynne Dyer, London-based syndicated columnist, in a column circulated by Global Business Network under the title *Global Perspectives*, Sept. 26, 2005.
10. Enrico Fermi, "The Future of Nuclear Physics," unpublished address, Rochester, New York, Jan. 10, 1953. In *Proceedings of the International Conference*, "Enrico Fermi and the Universe of Physics," Rome, Sept. 29–Oct. 2, 2001 (Rome: Accademia Nazionale dei Lincei, Istituto Nazionale de Fisica Nucleare, ENEA, 2003).
11. Stewart Brand, editor of the *Whole Earth Catalog* (Menlo Park, Calif.: Portola Institute, 1968–71; New York: Viking, 1972; New York: Random House, 1980–81; New York: Doubleday, 1988) and author of *Clock of the Long Now* (New York: Basic Books, 1999).
12. The practice of conducting such thought-experiments—often called by their German name *Gedankenexperiments*—is part of every physicist's training.
13. For the Clement Attlee quote, see www.creativequotations.com/one/1705.htm.

CHAPTER 4

1. Jim Collins, *Good to Great: Why Some Companies Make the Leap . . . and Others Don't* (New York: HarperCollins, 2001).
2. Robert Knisely, "Rank Prejudice," *Washington Monthly*, Apr. 2003, pp. 59–60. In *Good to Great*, Collins provides a quantitative definition of "exceptional performance" in terms of cumulative stock returns.
3. Noel Hinnners, personal communication with the author, Apr. 8, 2005.
4. During the nuclear arms race of the cold war, political activist Fran Peavey sat on park benches in various international capitals with a sign reading "American Willing to Listen." She describes the effects of doing this in her book *Heart Politics* (Montreal: Black Rose Books, 1985).

5. In a personal e-mail to me. The teacher involved asked for anonymity for all concerned.
6. For more on Google's culture, visit www.google.com/corporate/culture.html.
7. For the Hyman Rickover quote, see, for example, www.pillowrock.com/ronnie/responsibility.htm. See also the statement of Admiral F. L. "Skip" Bowman, director, Naval Nuclear Propulsion Program, U.S. Navy, before the House Committee on Science, Oct. 20, 2003.
8. See <http://66.102.7.104/search?q=cache:voKAY85bpNwJ:www.winus.org/documents/GehmanInterview.pdf+%22commander+aviator%22&hl=en> to read the interview with Hal Gehman.
9. Daniel McGinn, "The Green Machine," *Newsweek*, Mar. 21, 2005, pp. E8–12.
10. Dennis Bakke, *Joy at Work: A Revolutionary Approach to Fun on the Job* (Frankfurt, Germany: PVG, 2005).
11. "Breakthrough Ideas for 2005," *Harvard Business Review*, Feb. 2005. The list is an annual survey of emerging management ideas.
12. Gerard Fairtlough, *The Three Ways of Getting Things Done: Hierarchy, Heterarchy, and Responsible Autonomy in Organizations* (Greenways, Ryall, Dorset, U.K.: Triarchy Press, 2005). Heterarchy means multiple or dispersed rule and a balance of power, with no one person or group dominant, rather than the single rule of hierarchy. In a heterarchy, decisions are reached by dialogue rather than dictate.
13. Art Kleiner, "Diversity and Its Discontents," *Strategy + Business*, spring 2004; see www.well.com/~art/sbspr2004cc.htm.
14. Dr. Thomas made these remarks at the City Club of Cleveland Forum, Sept. 30, 2005. See also David A. Thomas and John J. Gabarro, *Breaking Through: The Making of Minority Executives in Corporate America* (Cambridge, Mass.: Harvard Business School Press, 1999).
15. Wes Boyd, e-mail communication with the author, Oct. 3, 2005.
16. Michel Bauwens, "P2P and Human Evolution: Peer-to-Peer as the Premise of a New Mode of Civilization." See www.networkcultures.org/weblog/archives/P2P_essay.pdf#search='p2p%20and%20human%20evolution.
17. Regarding the open source movement generally, see Steven Weber, *The Success of Open Source* (Cambridge, Mass.: Harvard University Press, 2004). More on collaborative peer production can be found in Yochai Benkler, "Coase's Penguin, or Linux and the Nature of the Firm," *Yale Law Journal*. See www.yale.edu/yalelj/112/BenklerWEB.pdf.
18. See Samuel E. Finer, *The History of Government* (Oxford: Oxford University Press, 1997). See also <http://wikipedia.org/wiki/klerostocracy>.
19. Bulleted items excerpted and paraphrased from the Acorn Center's Web site at www.workthatworks.ca. In addition to Dr. Levey and Dr. Morrill, who are noted in the text extract, Acorn acknowledges www.workdoctor.com, Dr. Harvey Hornstein, author of *Brutal Bosses and Their Prey* (New York: Riverhead Press, 1997), and an article by Benedict Carey in the *New York Times* that was reprinted in the *Toronto*

- Star* on July 2, 2004. The entire Acorn Center article can be found at <http://work-thatworks.ca/editorials.php?section=opinion>.
20. John M. McCardell, Jr., "What Your College President Didn't Tell You," *New York Times*, Sept. 13, 2004, op-ed page.
 21. For example, an article in the *New York Times* (Eric Nagourney, "Vital Signs: Injustices at Work May Harm Men's Hearts," Nov. 1, 2005, p. F6) reports that "a Finnish study, published Oct. 24, 2005 in *Archives of Internal Medicine*, [shows that] men who perceived a low level of justice at work were more likely to suffer angina, heart attack, or death from coronary artery disease than those who perceived a high level of justice."
 22. For more information on the LEAP program, visit www.stmarys-ca.edu/academics/adult_graduate/programs_by_school/school_of_extended_education/programs/leap/.

CHAPTER 5

1. Susan Faludi, *Backlash: The Undeclared War Against American Women* (New York: Anchor, 1992).
2. As reported on NPR's *Talk of the Nation* on June 8, 2005; see www.npr.org/templates/story/story.php?storyId=4694537. The works of Jonathan Kozol and Parker Palmer are excellent sources on the signal importance of respecting those we teach—and on what doing so in the classroom really means.
3. E-mail communication with the author, Oct. 2, 2005.
4. For example, see Michael B. Katz, *Class, Bureaucracy, and Schools: The Illusion of Educational Change in America* (New York: Praeger, 1975).
5. Julie Bosman, "Putting the Gym Back in Gym Class," *New York Times*, Oct. 13, 2005.
6. These statistics are from a 2005 exhibit on bullying in schools supported by the Logan Family Fund and held at the Addison Street Windows Gallery in Berkeley, California. See J. Douglas Allen-Taylor, "Middle School Students Tackle Bullying In Addison Street Windows Poster Display," *Berkeley Daily Planet*, Feb. 1, 2005.
7. Rosalind Wiseman, *Queen Bees and Wannabes: Helping Your Daughter Survive Cliques, Gossip, Boyfriends, and Other Realities of Adolescence* (New York: Three Rivers Press, 2003); Rachel Simmons, *Odd Girl Out: The Hidden Culture of Aggression in Girls* (New York: Harvest Books, 2003).
8. You can reach Youth Empowering Systems at P.O. Box 1335, Sebastopol, Calif. 95473, or visit www.nta-yes.com or call 800/624-1120.
9. Lauren Collins, "Don't Laugh," *The New Yorker*, July 4, 2005, pp. 31–32.
10. Visit Operation Respect at www.dontlaugh.org. The lyrics to *Don't Laugh at Me* are available at <http://pages.zdnet.com/ourorhskids/id65.html>.
11. Stephen Potter, *One-Upmanship* (Kingston, R.I.: Asphodel Press, [1952]1997).
12. Allyn Jackson, "As If Summoned from the Void: The Life of Alexandre Grothendieck," *Notices of the American Mathematical Society*, 51(10), pp. 1196–1216.

13. Paul R. Halmos, *Finite Dimensional Vector Spaces* (New York: Springer, 1993).
14. In a piece titled “True Story: The Art of Short Fiction,” in the Dec. 1, 2003 issue of the *New Yorker* (p. 105), Louis Menand discusses James Joyce’s use of the word *epiphany* in a literary context: “What Joyce meant by an epiphany was, he said, just ‘a revelation of the whatness of a thing’—a sudden apprehension of the way the world unmediatedly is. Language being one of the principal means by which the world is mediated, the epiphany is an experience beyond (or after, or without) words.”

CHAPTER 6

1. The evocative term “MDeity” was coined by writer Anna Quindlan.
2. Lindsey Tanner, “Apology a Tool to Avoid Malpractice,” *Boston Globe*, Nov. 12, 2004.
3. See C. M. Clark, “Incivility in Nursing Education: Student Perceptions of Uncivil Faculty Behaviors in the Academic Environment,” *Dissertation Abstracts International*, forthcoming.
4. Abigail Zuger, M.D., “Defining a Doctor, With a Tear, a Shrug and a Schedule,” *New York Times*, Nov. 2, 2004.
5. Helen Epstein, “Enough to Make You Sick,” *New York Times Magazine*, Oct. 12, 2003, p. 74. The link between heart disease and working conditions is reported in an article by Amanda Gardner, “Don’t Work Your Heart Out,” *HealthDay Reporter*, Oct. 24, 2005; see <http://bullyinginstitute.org/res/justiceheart2.html>. In the nineteenth century, “childbed fever” killed many new mothers. This mysterious “miasma” was finally understood by the Hungarian obstetrician Ignac Semmelweiss as resulting from microbes transmitted by unhygienic conditions in hospitals—not least of which was the unwashed hands of the doctors themselves. The “new ghetto miasma” described in the *New York Times Magazine* likewise has an invisible cause—rankism, in the language of this book—but this time, guilt cannot be laid at the hands of doctors but rather at society’s.
6. CBS News broadcast this story in Toronto, Canada, on Feb. 26, 2005; see www.cbsnews.com/stories/2005/02/26/oscar/printable676686.shtml.
7. “How Social Status Affects Our Health,” *San Francisco Chronicle*, Aug. 1, 2004, p. E3.
8. Ibid.
9. Michael Marmot, “Life at the Top,” *New York Times*, Feb. 27, 2005, op-ed page. See also Robert M. Sapolsky, “The Influence of Social Hierarchy on Primate Health,” *Science*, Apr. 29, 2005, p. 648.
10. For more information on this project, see Search for Common Ground’s Web site at www.sfcg.org.
11. Thomas A. Purvis, e-mail communication with the author, Oct. 20, 2005.
12. Richard Pérez-Peña, “At Clinic, Hurdles to Clear Before Medicaid Care,” *New York Times*, Oct. 17, 2005, p. A1.

CHAPTER 7

1. Barbara Ehrenreich, *Nickel and Dimed: On (Not) Getting By in America* (New York: Owl Books, 2002).
2. David Shipler, *The Working Poor: Invisible in America* (New York: Knopf, 2004).
3. Howard Karger, *Shortchanged: Life and Debt in the Fringe Economy* (San Francisco: Berrett-Koehler, 2005). See, for example, pp. 97–99.
4. The student who made this demand was Meg Root.
5. Thomas Paine’s proposals for a “national fund” that would compensate the landless and dispossessed “on every principle of justice, of gratitude, and of civilization” can be found in his book *Agrarian Justice* (1797). See Philip Foner, *The Complete Works of Thomas Paine, Vol. 1* (New York: Citadel Press, 1945), pp. 612–613, 620. A summary is provided in Harvey J. Kaye’s biography *Thomas Paine and the Promise of America* (New York: Hill & Wang, 2005).
6. Richard E. Baldwin, *Re-Birth of A Nation: American Identity and the Culture Wars* (forthcoming); Michael Sherraden, *Assets and the Poor* (Armonk, N.Y.: Sharpe, 1991); Bruce A. Ackerman and Anne Alstott, *The Stakeholder Society* (New Haven, Conn.: Yale University Press, 1999); Jonathon Rowe, “Every Baby a Trust Fund Baby,” *American Prospect*, Jan. 2001.
7. Richard E. Baldwin, e-mail communication with the author, May 28, 2005.
8. “The Economic Bill of Rights,” which warrants comparison with the dignitarian agenda presented in this chapter and the next, was proposed to the U.S. Congress by President Franklin D. Roosevelt in his Jan. 11, 1944 State of the Union Address. See www.worldpolicy.org/globalrights/econrights/fdr-econbill.html.

CHAPTER 8

1. For example, Riane Eisler, *The Chalice and the Blade: Our History, Our Future* (San Francisco: HarperCollins, 1987), and Robert Wright, *Non-Zero: The Logic of Human Destiny* (New York: Pantheon, 2000).
2. See Greg Palast, *The Best Democracy Money Can Buy* (New York: Plume, 2004).
3. Benedict Carey, “Some Politics May Be Etched in the Genes,” *New York Times*, June 21, 2005, p. F1.
4. George Lakoff, *Moral Politics: What Conservatives Know That Liberals Don’t* (Chicago: University of Chicago Press, 1996).
5. Linda B. Major, *Dramatic Search for Root of Chicanismo* (San Juan Bautista, Calif.: Guaracha Publications, summer 1974), p. 7. Thanks to Linne Gravestock for providing this aphorism.
6. See www.transpartisan.net for more on this concept.
7. Shelley L. Davis, *Unbridled Power: Inside the Secret Culture of the IRS* (New York: HarperBusiness, 1997). See also the 1997 testimony by Senator Wayne Allard to the full U.S. Senate on the IRS at http://allard.senate.gov/issues/item.cfm?id=488&rand_type=3.

CHAPTER 9

1. Michael Kimmelman, "Kirk Varnedoe, 57, Curator Who Changed the Modern's Collection and Thinking, Dies," *New York Times*, Aug 15, 2003.
2. Betsy Leonard-Wright, *Class Matters* (Gabriola Island, British Columbia: New Society Publishers, 2005).
3. William Shakespeare, *Measure for Measure*, 2.2.118–123. This passage was brought to my attention by Douglas Harding, whose book *On Having No Head* (London: Inner Directions Foundation, [1961]2002) is an eye-opener. It is regarded as a modern spiritual classic.
4. The full passage is one of the most powerful testaments to dignity in American literature: "I don't say he's a great man. Willy Loman never made a lot of money. His name was never in the paper. He's not the finest character that ever lived. But he's a human being, and a terrible thing is happening to him. So attention must be paid. He's not to be allowed to fall into this grave like an old dog. Attention, attention must be finally paid to such a person." Arthur Miller, *Death of a Salesman* (New York City: Penguin, [1949]1998).
5. David Mamet eulogized Arthur Miller in his piece "Attention Must Be Paid," *New York Times*, Feb. 14, 2005, op-ed page.
6. William Shakespeare, *As You Like It*, 2.7.138–141. "All the world's a stage/And all the men and women merely players/They have their exits and their entrances/And one man in his time plays many parts."
7. *The Human Comedy* is the collective title of the gargantuan cycle of linked stories and novels written by nineteenth-century French author Honoré de Balzac, who shared Shakespeare's witnessing perspective, and in that spirit, saw life as a parade. In his collection of stories *Wineburg, Ohio* (New York: Penguin Books, [1919]1992), Sherwood Anderson evinces a similar enlightened perspective.
8. Harold Bloom, *The Western Canon* (Orlando: Harcourt Brace, 1994).
9. See www.jafi.org.il/education/hartman/4quest.html.
10. In *The Book of Laughter and Forgetting* (New York: Penguin Books, 1981), Czechoslovakian-born novelist Milan Kundera echoes Wallace Stegner: "A novel poses questions. . . . The stupidity of people comes from having an answer for everything. The wisdom of a novel comes from having a question for everything" (p. 237).
11. The English poet Stephen Spender wrote in his autobiographical novel *World Within World* (London: Reader's Union Ltd., 1953): "So I clung to my belief in myself but kept it a secret. . . . My 'extraordinariness,' did not lie in my being exceptionally clever or even gifted. It lay in a strong grasp of my uniqueness in time and space. I was aware that I was different from everyone else in the same sense in which everyone is different from everyone else" (p. 35).
12. Carolyn G. Heilbrun, *Writing a Woman's Life* (New York: Ballantine Books, 1989).
13. See www.parkwestgallery.com/invites/Chagall.pdf.
14. This quotation is the translation of William Arrowsmith, who supplied it in a personal communication to the author.

15. Henry James, "The Art of Fiction," in *Partial Portraits* (New York: Macmillan, 1888); see <http://guweb2.gonzaga.edu/faculty/campbell/engl462/artfiction.html>.
16. See www.john-keats.com/briefe/221117.htm
17. Martin Buber, *The Way of Man According to the Teaching of Hasidism* (New York: Citadel Press, 1995), p. 17.
18. For a philosophy of improvisation that goes far beyond stage use, see Keith Johnstone's classic *Impro: Improvisation and the Theatre* (New York: Routledge, 1979).
19. Ray Kurzweil, *The Singularity Is Near: When Humans Transcend Biology* (New York: Viking, 2005). See also Joel Garreau, *Radical Evolution: The Promise and Peril of Enhancing Our Minds, Our Bodies—And What It Means to Be Human* (New York: Doubleday, 2005).

CHAPTER 10

1. Langston Hughes's 1922 volume entitled *The Weary Blues* included this poem: "I've got the Weary Blues/And I can't be satisfied . . . /I ain't happy no mo'/And I wish that I had died." The British dramatist and composer Noël Coward applied Hughes's phrase to the collective travails of his time: "I got those weary twentieth-century blues." In 1980 David Hoffman, president of the organization Internews, which promotes free media around the world, coined the phrase "evolutionary blues" to highlight the fact that human angst is in part a species-wide coming-of-age phenomenon. He used it as the title of his journal, which was published as a response to the perils of the nuclear arms race. See www.biblio.com/details.php?dcx=28227497&src=frg.
2. H. G. Wells, *The Outline of History* (New York, Doubleday, [1920]1971).
3. See Mark Gerzon, *Leading Through Conflict: How Successful Leaders Transform Differences into Opportunity* (Cambridge, Mass.: Harvard Business School Press, 2006).
4. John Fowles, *Daniel Martin* (Boston: Little, Brown, 1977).
5. An article in the first issue of *Evolutionary Blues*, titled "A Better Game Than War," is based on editor David Hoffman's interview of the author. See www.context.org/ICLIB/ICo4/Fuller.htm.
6. For statistics on frequency and duration of wars, see www.user.erols.com/mwhite28/war-1900.htm. Also, the authoritative Stockholm International Peace Research Institute, in a 2004 report, said that nineteen major armed conflicts were under way worldwide the previous year, a sharp drop from the thirty-three counted in 1991 (see www.taipetimes.com/News/world/archives/2004/08/30/2003200889). Another report cited in the same *Taipei Times* article estimates battle-related deaths worldwide at fifteen thousand in 2002, and because of the Iraq war, rising to twenty thousand in 2003. Those estimates are down from annual tolls ranging from forty thousand to one hundred thousand in the 1990s and from a post–World War II peak of seven hundred thousand in 1951. See also users.erols.com/mwhite28/war-1900.htm.

7. See, for example, Robert Pape, *Dying to Win: The Strategic Logic of Suicide Terrorism* (New York: Random House, 2005). Pape argues that religious fundamentalism is rarely the root cause of suicidal terrorism. More often, terrorists have secular, strategic goals based on a desire to expel occupiers from land they regard as rightfully theirs. Other sources on this subject are Bernard Lewis, *The Crisis of Islam: Holy War and Unholy Terror* (New York: Modern Library, 2003); Paul Berman, *Terror and Liberalism* (New York: Norton, 2003); and Jessica Stern, *Terror in the Name of God: Why Religious Militants Kill* (New York: Ecco, 2003). Stern, who interviewed seventy-five terrorists around the world, argues that a common thread in their accounts is humiliation. She says, "For most Islamist groups, they feel that Islamic civilization has fallen behind politically, economically, intellectually and that is deeply humiliating, and someone is to blame." Among American terrorists, humiliation is often based on personal experience. Stern writes of an American terrorist, for example, who described himself as being sickly as a boy and placed in the girls' gym class.
8. See the section on peer-to-peer (P2P) organizations in chapter 4.
9. Thomas Friedman, "Rooting Out the Jihadist Cancer," *New York Times*, July 8, 2005, op-ed page. For more on the subject of shame, see John Bradshaw, *Healing the Shame That Binds You* (Deerfield Beach, Fla.: HCI, 1988).
10. Many have written about how Germany's humiliation in the aftermath of World War I was one of the causes of World War II. For example, see Evelin Gerda Lindner, *Making Enemies Unwittingly: Humiliation and International Conflict* (Westport, Conn.: Praeger, 2006), and also the Web site of Human Dignity and Humiliation Studies at www.humiliationstudies.org.
11. SWAT is an acronym for Special Weapons and Tactics. For more on standoffs and the response to them, see the work by sociologist Robin Wagner-Pacifici, *Theorizing the Standoff: Contingency in Action* (Cambridge, U.K.: Cambridge University Press, 2000).

CHAPTER 11

1. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of the World Order* (New York: Simon & Schuster, 1998).
2. Tenzin Gyatso, the Dalai Lama, "Our Faith in Science," *New York Times*, Nov. 12, 2005, p. A15.
3. Mo-tzu lived and practiced his own brand of citizen diplomacy in the fifth century BCE in China. He is less well-known in the West than other prophets, but no less significant. He may have been the first person to see the world as a village of kin-folk and therefore to realize that offensive war is never justified. His doctrine of universal love was far ahead of its time, and his reputation was soon eclipsed by the more down-to-earth Confucius. An introduction to his thought is provided by Burton Watson in *Mo Tzu: Basic Writings* (New York: Columbia University Press,

1963). Sankara was an Indian philosopher of Advaita Vedanta who lived in the eighth century CE.

4. William Golding, *Lord of the Flies* (New York: Berkeley Books, 1959).
5. Works that explore the self and its transformation include the plays of William Shakespeare, Dante's *Divine Comedy*, Cervantes' *Don Quixote*, Milton's *Paradise Lost*, Melville's *Moby Dick*, and Dostoevsky's *Brothers Karamazov*.

CHAPTER 12

1. Bill Moyer, *Doing Democracy: The MAP Model for Organizing Social Movements* (Gabriola Island, British Columbia: New Society Publishers, 2001).

AFTERWORD

1. From the W. B. Yeats poem, "Among School Children." See, for example, *The Collected Poems of W. B. Yeats* (New York: Macmillan, 1972), pp. 212–213. The first stanza concludes as follows: "The children learn to cipher and to sing/To study reading-books and history/To cut and sew, be neat in everything/In the best modern way—the children's eyes/In momentary wonder stare upon/A sixty-year-old smiling public man."

ACKNOWLEDGMENTS

1. Peter A. Putnam (1926–1987) published only a few papers, although his private writings were voluminous. Some of them are housed in the library of Union Theological Seminary in New York City. Others can be found at the Web site www.peterputnam.org. In 1967, Wesleyan University Press published a much earlier version of the material on values that appears here in chapter 11. It was titled "Causal and Moral Law—Their Relationship as Examined in Terms of a Model of the Brain" and appeared as no. 13 in a series of Monday Evening Papers presented at Wesleyan's Center for Advanced Study. A related paper, coauthored with Putnam, which outlines his Darwinian model of brain function, is titled "On the Origin of Order in Behavior." See Ludwig von Bertalanffy and Anatol Rapoport (eds.), *General Systems, Vol. XI* (Ann Arbor: Mental Health Research Institute, University of Michigan, 1966), pp. 99–112.

Resources

THIS SECTION LISTS alphabetically by author some of the resources I've consulted in developing the ideas found in this book. They may prove of interest to readers who want to pursue certain topics in more depth. Books cited in the chapter endnotes may be omitted here.

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- Kwame Anthony Appiah. *The Ethics of Identity*. Princeton: Princeton University Press, 2004.
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- Mary Johnson. Ragged Edge Online: www.ragged-edge-mag.com
- Evelin Gerda Lindner. Human Dignity and Humiliation Studies: <http://humiliationstudies.org>
- Joseph McCormick. Transpartisan News: www.transpartisan.net
- Peter A. Putnam: www.peterputnam.org
- Ann Richardson and Mary Lou Richardson. Dignitarian Foundation: www.dignitarians.org
- Julie Wambach. Right-rank: www.right-rank.com

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Like its predecessor, *All Rise* draws on hundreds of interactions stretching over decades. A sizable number of contributions came from strangers who wrote me with suggestions, cases in point, and anguished tales of what rankism had wrought in their lives. Quite a few of these stories have found their way into this book. I have tried to credit every contributor and paraphrase their words accurately. It is never my intention to appropriate others' work without proper acknowledgment, but in a broad project of this nature I realize there may well be oversights. For them, I apologize, and if notified, will amend subsequent editions.

Contributors to the project include Laura Adams, Walter Truett Anderson, Jonathan Arms, John Atkins, Andrea Ayvasian, Richard Baldwin, Bill Benda, Peter Beren, Chuck Blitz, Jennifer Bloomfield, Wes Boyd, Noah Brand, Stewart Brand, Meg Brookman, Jin Chen, Napier Collyns, Joanne Conger, Elisa Cooper, Stephen Dubner, Nan Dunne, Esther Dyson, Fabrice Florin, Adam Fuller, Benjamin Fuller, John Fuller, Karen Fuller, Stephen Fuller, Pamela Gerloff, Mark Gerzon, Sharon Goldinger, Linne Gravestock, Jay Greenberg, Wade Greene, Ruth Gruber, Eileen Hammer, Stephanie Heuer, Noel Hinnners, John Hobbs, David Hoffman, Tony Husch, Mary Johnson, Jo Ellen Green Kaiser, Art Kleiner, Jennifer Ladd, David Landau, Evelin Gerda Lindner, Laura Lowe, Christoph Maier, Bob Mazer, Evelyn Messinger, Tish Morgan, Barbara Morris, Morgan Moss, Jay Oglivy, Maureen O'Hara, Penny Patton, Ryan Phelan, Jennifer Prost, Thomas Purvis, Ann Richardson, Mary Lou Richardson, Peter Richardson, Suze Rutherford, Linda Seabright, Mark Sommer, Kim Spencer, Jennifer Spoerri, Ian Stonington, Ron Suny, Bill Ury, George Vamos, John Vasconcellos, and Rosalind Wiseman. I thank them all.

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My views on values, politics, and religion took shape during many conversations and a decade-long correspondence with Peter A. Putnam, a fellow graduate student at Princeton University.¹ Both of us were privileged to experience a priceless apprenticeship with John A. Wheeler, who, as mentor to generations of physicists, unstintingly went beyond the expected to share his unique style of model building with his students. Had I not been among them, I doubt this book would exist.

All Rise is dedicated to my wife, Claire Sheridan. I cannot imagine this endeavor reaching fruition without her constancy, integrity, and dignity.

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About the Author

ROBERT W. FULLER earned his Ph.D. in physics at Princeton University and taught at Columbia, where he coauthored the classic text *Mathematics of Classical and Quantum Physics*. The mounting social unrest of the 1960s drew his attention to educational reform, and at the age of thirty-three he was appointed president of Oberlin College, his alma mater.

In 1971 Fuller traveled to India as a consultant to Indira Gandhi, and there witnessed firsthand the famine resulting from the war with Pakistan over what became Bangladesh. With the election of Jimmy Carter, Fuller began a campaign to persuade the new president to end world hunger. His meeting with Carter in the Oval Office in June 1977 contributed to the establishment of the Presidential Commission on World Hunger.

During the 1980s Fuller traveled frequently to the USSR, working as a citizen-scientist to improve the cold war relationship. His work, together with that of others, led to the creation of the nonprofit global corporation Internews, which promotes democracy via free and independent media. For many years Fuller served as its chairman.

When the USSR collapsed, Fuller's work as a citizen-diplomat came to a close and he looked back reflectively on his career. He came to see that he had been, at different junctures in his life, both a somebody and a nobody. Contemplating his periodic sojourns into "Nobodyland" led him to identify and probe *rankism*—defined by him as abuse of the power inherent in rank—and ultimately to write *Somebodies and Nobodies: Overcoming the Abuse of Rank* (New Society Publishers, 2003). Growing popular interest in this subject led him to write the present sequel.

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