

WAPCEPC- Congress, 3 July 2010, Roma.

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Shame and respect

Good afternoon. I am very pleased the subject of my lecture brought you all here.

Let me first introduce myself shortly. I graduated in 1978 at Leiden University in Holland. As a social psychologist I applied successfully in the early 1980's for a position as psychotherapist at Centrum '45 near Leiden. Centrum '45 is our national centre for medical-psychological treatment for victims of world war 2 and nowadays for victims of organized violence from Iran, Iraq etc. as well.

In due course I developed more and more insight in the complexity of the interaction between survivors and myself. The insights gained, lead me to emphasize the necessity of the development of a hyperacusis to survival guilt and survival shame. I did such amongst others in a lecture at our world congress in 2003 in Egmond in the Netherlands. The existential guilt and existential shame of traumatized war victims were my topic then. Afterwards my interest in *that* agencies of repression, shame and guilt, only grew ever since.

In this lecture I will again reflect on the necessity to pay respect to shame in trauma-therapy and by implication in everyday dialogue. My focus will be on the question what we as psychotherapists can do with existential guilt and shame.

I will today more precisely refresh Martin Buber's ideas in this matters. Martin Buber spoke in 1948 on invitation to a group of American psychiatrists on guilt and guilt feelings. However, despite his deep and broad influence the so called conspiracy of silence established itself and endured a long time. Buber visionary described in his '48 lecture already the danger of the possibility of bypassing and repression of guilt and he came to integrate his main ideas in his interpretation of Kafka's gate parable, a part of the masterpiece *The Trial*. Buber did find therein his **marker** on this topic in *the Trial* and for his lecture.

In rereading his lecture and during my studies thereafter, I came to notice a remarkable resemblance of his ideas on guilt with the ideas of Scheff and Retzinger on shame. It is my objective today to make this noticed resemblance clear and transparent to you. And to sketch my **marker** in what does happen when the gates of communication laws stay closed and what can happen when they are opened; what happens to us in guilt and shame-assimilation as psychotherapists and by implication what to each and every one of us in everyday dialogue?

The roadmap of my lecture will be as follows: After my introduction I will shortly pay attention to the question what guilt is and more extensively what existential guilt is. More extensively because so many war traumatized carry that heavy burden with them. I would like to present a short resume of Bubers ideas on guilt and existential guilt. In the last decade my attention shifted however more and more from survival guilt to the management problems with those often underlying feelings of shame. But could Bubers' precious idea of atonement in relation to guilt reparation though be worth full in relation to shame assimilation?

In vignettes I would like to show how my own wrestling with shame fit in 'Buber' and in the theory of conflict presented by Scheff and Retzinger and I will end in making explicit some general conclusions for our therapeutical work.

- Introduction
- Guilt Guilt and existential guilt in historical perspective.
- Buber on existential guilt and Buber on Kafka's gate parable
- Shame What is shame?
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- Vignette 1 and Vignette 2
- Conclusions Relevance theory for the role as therapist

Guilt and existential guilt in historical perspective

In our humanistic Judeo- Christian world guilt can be called the core affect. Freud came to find his *pars pro toto* of the human condition of guilt in the Oedipus complex. In 1913, almost a century ago, he was in Rome and not by accident. He was watching Michelangelo's statue of Moses in the San Pietro in Vincoli daily for three weeks in a row and wondered about that typifying ambiguity in the statue of Moses. Did Moses just kept his aggression back in, while he was holding the tablets of the laws in his hands when he saw the transgressions by his people or was he on the verge of acting out and crushing the tablet. Freud really was fascinated by the quest of the origins of civilization.

Earlier in 1897 he had marked (with Breuer) two agents of repression, shame and guilt. And if he had lived today, I am sure that he surely would warmly have nodded in affirming Elias' findings on the civilizing process in Europe. Elias found in his magnum opus *the Civilization Process*, that society was built on two contradictory movements: increasing use of shame as an internal control on the one hand, and increasing repression of shame on the other. However mainstream culture was focused on guilt and Freud in my opinion for pragmatic reasons marked guilt, instead of shame, as the central negative affect of human life as for example in the *Civilization and its Discontents*.

After Freud's death and after the start of World War 2, the riddle of the why of the manifold transgressions of the 'divine' law- not to kill- and that always ever following guilt afterwards, was only growing. The quest of controlling aggression became urgent and just so the urge to deal with guilt.

After the events of World War 2 existentialism grew in popularity, you know of course. And so with time, with this philosophy the notion was promoted that choice meant guilt. Authentic life implicated, so was formulated in the offspring of existentialism in the humanistic psychology the will to be oneself, to get to self-fulfillment of one's potential and choose one's own life script. But also as a consequence of this choice, it did implicate guilt. That Oedipus-like unavoidable guilt, that was experienced as "anxious badness", as Yalom defined in his *Existential therapy* (p.280). A definition in which I will follow his track hereafter.

Existence was not a pleasure full experience, unavoidable choice meant guilt; and so guilt was always there as well.

Buber on existential guilt

Buber, the famous humanistic philosopher was in touch with his time and its guilt problems. He was therefore in 1948 invited to give a lecture for psychiatrists in America. In this lecture neurotic guilt was differentiated from existential guilt. He named guilt, as in the fore mentioned normal Freudian understanding, the central negative affect in classical (conflict/drive) theory and culturally the result of the famous Oedipus complex.

However... "Existential guilt occurs", Buber says, "when someone injures an order of the human world whose foundations he knows and recognizes as those of his own existence and of all common human existence." And it is precisely this experience of the injury of the order of natural existence I would like to focus on here today, because it's what I found of the utmost importance to war traumatized clients I worked with. I did experience that just most of my clients carry that heavy burden of their memory of this injury afterwards with them.

Buber got aware of the implications of existential guilt himself when he did forsake when a desperate man came to visit him. He became aware, in retrospect, that he gave the right answers to the questions asked, but he also became aware that he had been preoccupied with himself and had not been present in the conversation. The man died afterwards. Buber was explicitly told about the man and his evaluation of the conversation. Although Buber of course did not have direct responsibility for the death of the man during a front fight in World War 1, he came to reflect that it might have made a difference when he had been fully present and had given way to the 'despair' that might be defined partially as 'no longer opposing one's own death'" , according to Friedman, his biographer. (p. 80).

Buber afterwards, I would like to stress, thought that it would have made a difference, had he not been absent in the conversation. The man could have died as well, but possibly not in desperate resignation, he seemed to say.

Buber clarified this importance further ever since. In his 1948 lecture I would like to recall today, he came to remark: "that when a therapist recognizes an existential guilt of his patient, he cannot-...- show him the way to the world, which the latter must rather seek and find as his own personal law. The doctor can only conduct him to the point from which he can glimpse his personal way or at least its beginning."

Buber outlined the general nature of this way, common to all great acts of conscience, and told about the nature of existential guilt and the nature of its way and he described this way in a threefold action: self- illumination, preservation of the illumination and active atonement in the act of reconciliation.

What did Buber mean by this natural way?

Buber came to read his *pars pro toto* in this context in Kafka's gate parable in *The Trial* . That marking metaphor of existence of guilt indeed.

I happened to find therein my **marker** for this lecture as well. How did Buber, and I in his track, got so involved in this metaphor, this parable?

Buber on Kafka

Buber in my words condensed the essence of the *Trial and of his ideas* in his analysis in the lecture of 1948 this way: "" But I am not guilty, "answers K, main figure in *the Trial* and alter ego of Kafka, ""it's a misunderstanding. And, if it comes to that, how can any man be called guilty? We are all simple men here, one as much as the other." as Kafka wrote."

"One must listen closely", was the precise comment of Buber: "what is denied here is the ontic character of guilt, the depth of existential guilt beyond all mere violations of taboos. It is just this that Freud wished to deny when he took to relativize guilt feeling genetically."

And we see in contrast to Freud, it was *existential* guilt, that Buber was after. That *guilt after injury of the natural order*.

Kafka was quoted, to go on, in the lecture again: “And to Joseph K’s reply the priest answers, “That is true,” : “Indeed we are all men, and should not overestimate the difference between men. He continues, however, “But that’s how all guilty men talk,” which means: “He who is in question gets off by talking about the others, instead of occupying himself with himself.”” And can we herein recognize easily avoiding moves of our clients in the starting periods of our contacts?

Now the priest asks, following Kafka in Buber’s lecture : “What is the next step you propose to take in the matter?” “I’m going to seek more help,” answers K. ‘You cast about too much for outside help’, he now hears.”

And don’t we recognize the moves of our clients, who desperately, and often against their own conviction, still do try to avoid taking real responsibility for their own behavior?

And to go further: “ ... when he still will not understand, the chaplain shrieks at him, “can’t you see two steps in front of you?” He speaks like one who sees a man who still stands there before him as already fallen. What Kafka wants to say with these words, without directly saying it, is that the verdict, into which the proceedings (of *the Trial*, DW) gradually pass over,” now stands at hand, and the verdict itself already means death.”

And don’t we recognize ourselves as therapists in the chaplain’s position, when we in despair over the insistent avoidance of our clients try to make a final confrontation?

And then in Buber’s lecture ... “as the last and the most extreme effort, the chaplain tells the man, for whose soul and destiny he wrestles, that remarkable *parable* of the *gatekeeper*” or as Buber called it the *doorkeeper* who stands, as one of countless men, ‘before the Law,’. Before one of the countless gates, or as Buber called it doors, leading into the interior of the Law, and tells of the man who desires entrance here. This man is frightened by the difficulties that await him who dares entrance, according to the information imparted him by the doorkeeper. He now passes days and years, the entire remainder of his life, sitting sideways before this one out of innumerable doors, until shortly before his end the keeper discloses to him that this doorway was destined for him alone and now is going to be shut. Joseph K. listens to the parable and does not understand it: what could the man have done to manage to get in? The clergyman does not tell him.” Kafka himself, as he records in his dairies,” , and as Buber noted, “ first understood the significance of the story when he read it aloud to his fiancée. On another occasion, Kafka himself more over clearly expressed the significance of the parable in an unforgettable passage in his notebooks: “Confession of guilt, unconditional confession of guilt, door springing open, it appears in the interior of the house of the world whose turbid reflection lay behind walls.” The confession is the door springing open. It is true “ breakthrough,” , so Kafka says.

The therapist has work to do in the facilitation of this losing of innocence, with self confession of guilt. And after that in the preservation of the guilt in the self identification. We can help them to contain this. The final step towards reconciliation at last, Buber says in my opinion, can only be healing when it is worked out by oneself in authenticity. So far Buber and his threefold action of guilt assimilation.

What rests as enigmatic to me about Kafka in this context is that he concludes his masterpiece *The Trial* with those unforgettable but mysterious words: "...it was as if shame would survive him." So mind you, I would like to remark, what Kafka says here, is that shame in the end will stay; shame might even endure where death ends the existence of guilt. And isn't that enigmatic indeed?

Shame

One more good reason for me to go on with shame now.

What is shame exactly? A short poem to begin with to give you an impression of the context of my work:

I face you in shame
I belong to the night
I let you die
I stayed behind

In shame I face the trees
crouching down on the hills
which have heard
your last cries

from M. Sjenker in *Written with blood, not with ink, songs from ghetto's and concentration camps, choice and transcription Chanah Milner*, Bert Bakker/ Daamen n.v., Den Haag, 1966. Translation by FC.

Definition

After events, as you might have seen in the poem, shame glues itself into existence and stays there after survival, inseparable. An unavoidable appearance of shame for the witness since then. A further exploration of what shame and existential shame contains, should thus be fruitful here.

Thomas Scheff, a sociologist and Suzanne Retzinger, his coworker, a psychotherapist (2000), described 'shame as the bond affect' and later even as "the master emotion of everyday life." In their conceptualization shame is the "signal of trouble in the relationship." Scheff, in my eyes *the* advocate of shame, came in a review of the history of the concept to rehabilitate the now almost forgotten symbolic interactionist Goffman, who said that embarrassment (that famous synonym of shame) "... arises out of slights (in signs of contempt, humiliation etc.), real, anticipated, or just imagined, NO MATTER HOW TRIVIAL THEY MIGHT APPEAR TO THE OUTSIDE OBSERVER." Everyone is extremely sensitive to the exact nuance of deference they receive. And this is Goffman's key contribution to emotion knowledge, as Scheff remarked. And I say he is right indeed. A Dutch sociologist Goudsblom calls shame social pain. So one can say globally that shame appears as a handsome tool in social life.

But how does it function exactly I did wonder? It helps us to keep straight. Scheff calls shame therefore our moral gyroscope. What did he mean by this? A **gyroscope** is a device for measuring or maintaining [orientation](#) in all directions. For example gyroscopes are used to keep compasses of a ship or airplane at level. In human affairs it takes care of precise orientation on rightfulness and guarding the equality and right distance in human relations. If equality is not in its exact nuance of deference communicated, or if borders of intimacy are crossed, our gyroscope signals shame and trouble.

Visually, verbally or paralinguistically, every bit of communication is precisely valued and integrated, as I came to remark in the empire of trauma. My clients have developed a hypersensitivity in registering signs of inequality. Shame can and does therefore play a significant role in every phase of the acquisition, manifestation, and treatment of PTSD and it is just because of this ever reappearing pervasive experience of unworthiness, of doubting one's place in the world or right to exist, that I'm talking today. Why? Because it appears so typical for the experience of traumatized clients of mine. I would precisely therefore like to affirm

Joseph Berke's words on shame, who said: "Shame is a tormenting sense of inferiority and sinfulness. It signals a loss of face and a state of disgrace. It reveals social inadequacy and moral degeneracy. It reveals in worthlessness, whether in light of oneself, or others. Shame appears when goodness disappears".

Nietzsche, an existentialist avant la lettre, was to go on, preoccupied with shame and morality. He was at war against shame, and did put it this way:

" Whom do you call evil? - Him who always wants to shame.

What is for you the most human thing? - To spare somebody shame.

What is the seal for freedom attained? - Not being ashamed anymore in front of oneself. "

(Nietzsche, 1882, p.177). – quoted in Wurmser's *Nietzsche's war against shame* p. 185-186.

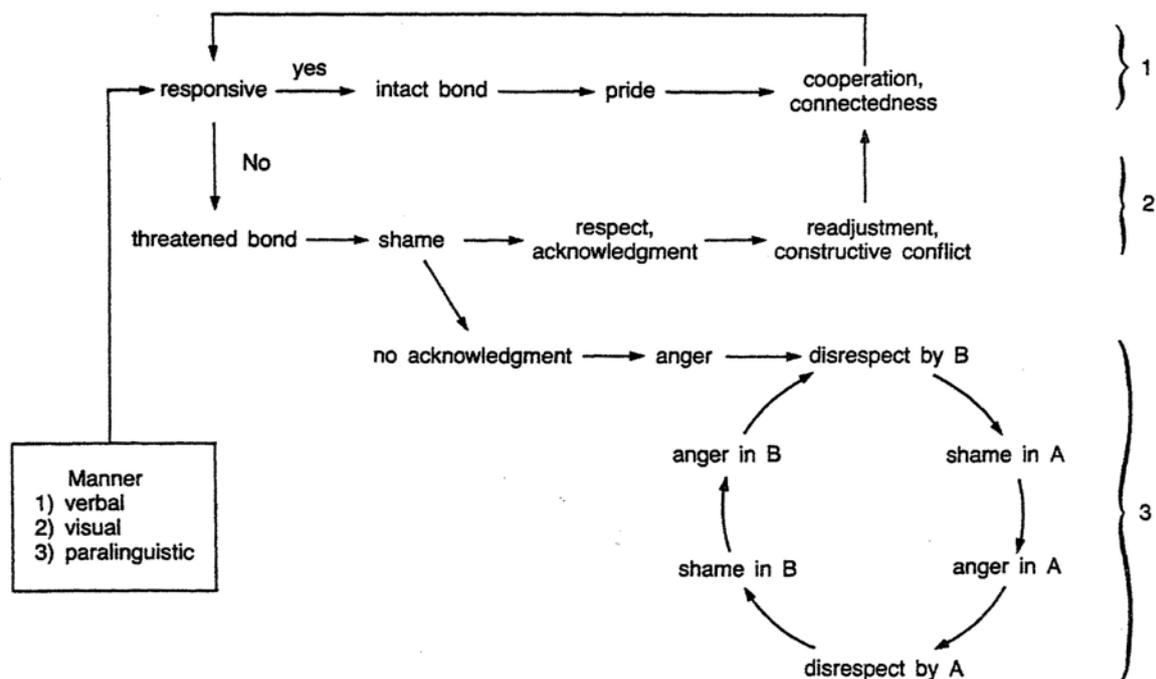
I would like to evoke, you might have guessed already, interest today in this Nietzschean war against shame. But freedom yes, freedom and not being ashamed of oneself, my clients and you could oppose, is not so easily attained in life. I say you are right.

What we have seen so far in the empire of trauma, to make a review, was the early interest in the working through of guilt by Freud and Buber. Then I did make clear how shame got in the picture of existentialism and the empire of trauma. Conflicts of both guilt and shame seem to play such a prominent role therein.

I would like to present to you now the conflict model of Scheff en Retzinger, for its sheer genius and its simplicity in finding a necessary answer to my conflict solving in these matters of guilt and shame, of its assimilation.

Shame and the Conflictmodel of Scheff en Retzinger

Scheff in shame in self and society , www.soc.ucsb.edu/faculty/scheff/3.html



Explanation of the model: You can see a message from a to b is given in different manners. When there is a good response etc. When there is no response in one manner or another the bond is threatened and there is shame.. And there in the model is the crux, the gate of shame as I would call it. When one goes through and affirms, acknowledge and respect the shame feeling, there follows readjustment and a constructive use of the conflict can lead to reconnection etc. But if there is no sign of accepting the felt shame by B, B gets angry, shows

disrespect and shame is evoked in A, A gets angry, shows disrespect and B feels shame, B gets angry shows disrespect and the feeling trap, the circular process is accelerated. Typical for marital quarrels, as Retzinger in following Helen Block Lewis, proved. Who is afraid of Virginia Woolf? You might have seen the play with the actors Richard Burton and Elisabeth Taylor.

Shame is so central, Retzinger said (1995). But how can we recognize shame, you might ask? We integrate as said before all these signals immediately, in a flash, in just one moment, really amazingly and incredibly fast, all together with our gyroscope.

In two vignettes I should now be able to make clear how all this worked through in my work as psychotherapist. What were my problems in finding the right answers to guilt and shame in my therapies and how they do fit into Retzinger's model?

Vignette 1

Sympathy and compassion

versus

Empathy & respect

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My first vignette tells you about a half Jewish girl, born in 1940. At the age of four she had been present, when her father was taken away by the Germans. Images of this event and then felt shame were easily touchable. Years after the war, after hopeful waiting and longing for reunion, father was reported to be missing. And many more years after, finally, an eyewitness of the death marches from Auschwitz told her mother that father kept walking until he was shot just dead when he tried to help a comrade, who fell down on the ground. Under the cruel and sad circumstances a consoling thought. But mother was definitely

widow without hope of return of her husband and my client got forced to the reality that she was half an orphan. A fact that she, by the way, only accepted many more years after. A neighbor already did had taken pity of the poor mother and her little daughter right after father was taken away. Since then and until long after the war there gradually grew a kind of extended family, of which surely the neighbor's wife was a part.

My client told me that when she was five/ six years old, she literally was pushed into the water by that woman, when she stood near the swimming pool and was trembling from fear during swimming lessons and was hesitating to go into the water. When she was telling me the story she reexperienced her then felt fear of drowning intensely. She stipulated firmly that it would have been better when she had died then in that black water. Because, she continued, after that she only had been heading for disaster and became a burden to everyone afterwards, including me too now, her therapist. Not a positive self regard for sure.

I gave her a fright in a session when I asked her where she exactly was hit by that neighbor woman at the swimming pool. She knew it right away, at her right shoulder. The eyes of the neighbor woman, so full of hate, were immediately back on her retina again, she sighed and repeated her saying, that it would have been better that she had died then.

I felt compassion for her when she told me her experience and rather on impulse I made out of sympathy a counterstatement that she had in my eyes a fundamental right of existence. To my surprise she only could react to my sympathetic gestures in anxiety and by forcefully restating her unworthiness. My sympathetic gestures were rejected. She even seemed to get more or less retraumatized by my sympathy.

Now much later I can see that I blocked the shame gate in that sense of Retzinger. And in doing so, I came to see, my client came to live further with anxiety and in fragments. Mostly in panic she had learned, I came to comprehend, to improvise in cases of overwhelming anxiety and had been used to a living accordingly to the expectations of her kweller and every other, more generally, who gave a sign of a certain expectation about her behavior.

My therapeutic interventions did only become productive after my realization that she was reliving her experience, for example the mortification after having been locked up in the wardrobe as happened so many times in the years after '44. A circular process, which in the end she came to induce by herself. I came to understand that she was trying to keep her self together that way. Had I realized earlier what my sympathy caused, I would have shown more respect to her resistance. I did not show empathy and lost myself and her in sympathy. We did not find the right gate of shame acknowledgement easily and consequently quarreled a lot.

A few weeks ago I heard so from her psychiatrist, whom she still visits for medication support, that by herself she remembered that she and I in the beginning of our contact made each other angry during quite a lot of time. And now we are so close, she said in relief. We finally did find the right gate of shame acknowledgement after my realization that my

sympathy had been killing to her. After that moment I could reframe her felt history in more emphatically fresh words. She felt relieved that I finally understood her long wrestling with her history of shame about herself. So after I paid respect to her felt meaning about herself, we could talk a lot about the kernel meaning of the swimming pool event. Therapy really brought her, looking back now, more self esteem.

To elaborate further on this relation and the difference between empathy and the sympathetic disease of my countertransference and to illustrate once more the complexity of psychotherapy. I will like to tell you now the following story of a client, I treated in early 1980's. Take a breath please if you will.

It is about a half Jewish child survivor. His father and mother were resistance fighters during World War II until they were arrested in 1943. His Jewish mother lived for years in Auschwitz. His father stayed for more than a year in Vught, the only concentration camp in the Netherlands. My client got into hiding. He came to remark, in the beginnings of our talks, in contempt, that he was troubled with shame and anger about the thought that his grandparents had without any resistance been transported to the gas-chambers. This degrading and attacking way of reacting towards his grandparents, also came my way during therapy. He came into conflict with a court. A great fury came over him. He wanted that I would inform the court about his case. I wanted to stay neutral in this particular situation. He reacted furiously when he noticed this and called me "a coward and worse than the Germans. All we reached, you put it on the edge", he said. He walked away, smashed the door and there was silence for a long period of time. My anger and countertransference arose immediately, I can tell you. I thought I can't handle this, this is blackmail. I cannot stand this. All is well, but I don't let him insult me in such a way. It went well in the psychotherapy but I won't take this insult.

Intervision and colleagues helped me in a most empathically way to work through my counter transference and helped me to get away from my antipathy and to find a way to recognition of his feeling of humiliation, of his shame. After a necessary period of cooling down I invited my client in a letter. In neutral words I asked him to come to my office to speak about a possible follow up of the psychotherapy. And this was sufficient to restore the contact. When he came in my office he said in an emotional way: "by myself I would not have come back". I may mark now, long afterwards, that we found the gate of shame-acknowledgement together. It was essential.

And to my surprise he then shared with me his deeper hidden own feelings of shame and he told me that he was the only child who had been able to get away. After the war my client did a research and discovered that all the hidden children who had been betrayed during the arrest of his parents had been transported and were killed. He had felt a deep shame about his own survival since then. He had been living on and had been reliving this experience for years in loneliness. Why did he survive the war and not the others? Why didn't he do

anything to prevent the betrayal of the other children? And why didn't he protest when his father was mistreated before his own eyes? Although of course this repeating and tormenting questioning was done in fantasy. But it sure was there. These shameful questions kept him busy until today, I got aware. He was flabbergasted during the arrest and had been paralyzed. He had been in shame about himself and felt guilty towards the children and his father. He was only 8 years old then. But his feelings stayed with him during his lifetime.

I finally began to comprehend that his shame and anger were fixed to that very traumatic concrete event of the arrest. I had been overlooking this and kept him in the isolation in which he was for years. Working through my own shame and anger in my countertransference, his shameful feelings, which were connected to war events, became available to our dialogue.

After this phase of working through his shame- sufferings, and mine as well, we could talk more easily. He asked me for literature and grew interested in our profession. And in the years thereafter, really out of himself, there was growing that idea of writing a book about himself and his going through life. It became a real testimony and he gave me credit in the book for my way of paying respect to his shame. A way of rehabilitation of himself and a fight for integrity and growing self-esteem was the result. He had overcome his shame and did find his reconnection with the world. The comments on his book were happily more than good enough. He, as I came to realize, did give his own direction to his search for meaning and I was astonished how far prepared he was to reflect on his past with so many shame-rage events. I dare say that he got insight in his core-vulnerability and his developed narcissism.

By mutual recognition we have learned to respect each other. We did laugh more, he cried a bit more and grew sadder and wiser.

I realized in retrospect that his writing a book had been his unique way towards self illumination, preservation and finally in the end reconciliation, which made possible a reconnecting of himself with the world. He on his own went through the next gate in the sense that Buber sketched in Kafka's parable. Without my guidance or directivity! He really repaired his self esteem his own way. He made in his book his statement to the future and could hold his head high going through the gate of shame now, with impressive dignity and more in contact with the world..

Conclusions: Relevance model for therapist.

What is relevant here for us psychotherapists, I would like to start my conclusions, are those chances we get. Chances in psychotherapy as well as for everyday communication, I would like to conclude. They lay around that gateway of shame as you saw in Retzingers' model.

There and then one has a chance. It is acknowledgement of the feeling of shame that makes possible constructive use of a conflict. When one doesn't take that chance and gets overwhelmed with sympathy, one can miss that unique opportunity to get along. And one really can get very easy into endless and sometimes very destructive patterns of shame-rage loops (as I sketched in vignette 1). We have seen that all too often. It was for me such a relief to find my **eureka** in my therapies in both cases I described and find it so incredibly illuminating after Retzinger, to know now that for change there needs to be a *mutual* respect and recognition for the feelings of shame. Both partakers in dialogue have to acknowledge their own and the others feelings of shame. Only then, both have that chance of getting through the gate of shame in the right direction. Otherwise there lights up so easily shame- rage.

What else in general could be said about the relevance of these vignettes and the conflict model of Retzinger for shame treatment in psychotherapy? Can atonement and reconciliation in shame affairs be as valuable as in Buberian working through of guilt, I did ask in the beginning? I like to think so.

Vignette 2

A respectful dialogue about the past & a statement to the future

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The last therapy in vignette 2 did made me more precisely realize the necessity to be aware of that last step in Buberian way, that of reconciliation. In our profession we first have to

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attest to this acknowledgement of shame as an condition sine qua non; and then help people next to endure the process in which the emotion normalizes itself. We can help them to preserve this in self awareness and - identity.

But the essential step with which people really construct or reconstruct their rightful and worthy place in human life in Buberian sense , I would say, can't and must never in principal be directed. No illusions about this anymore. My client in vignette 2 did it his way. For whether one feels worth living, worth of connecting one's self with the world, is in principal one's own unique private affair. How is one's own unique choice. One eventually has to choose **if and when** to get through gates- by one self. And only with this line of thought in mind one can attain real value in dialogue. That's what Buber said, that 's what Kafka came to realize. That is what I said. It was learning in freedom, as Rogers would have said.

It took a working life to recognize the worth of shame. Shame about my self as well as the shame of my clients. I have tried today to communicate, as you noticed, the necessity of mutually acknowledging existential shame.

Thank you for listening to this cry for recognition of shame.

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