

**HEALING OF SHAME
IN THE CHRISTIAN FAITH COMMUNITY:
A KOREAN PERSPECTIVE**

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November 2006

DECLARATION

I, the undersigned, declare that the dissertation hereby submitted by me for the degree of Master of Theology at the University of the Free State is my own independent work and has not previously been submitted by me at another University/Faculty. I further more cede copyright of the dissertation in favour of the University of the Free State.

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ABSTRACT

HEALING OF SHAME IN THE CHRISTIAN FAITH COMMUNITY: A KOREAN PERSPECTIVE

The purpose of this study is to identify the shame that Koreans suffer from, and suggest that pastoral caregivers and the Christian faith community, in a Korean context, can help the recovery of the fragmented or depleted self, which has been caused by shame experiences, through forgiveness and acceptance by grace, by creating a healthy autonomy as the foundation of healthy growth and through the Christian faith community as a healing agent and healing ground.

For the benefit of this study, the second chapter illustrates the phenomenon of shame. In this chapter, there is a discussion of a basic understanding of shame in the light of a phenomenological perspective and a psychological perspective. We find that shame is a source of a pathogenic force in the development and maintenance of various clinical disorders. In chapter three, the discussion focuses on Koreans' experiences of shame in the light of a socio-cultural perspective and the Korean family system. It is pointed out, that in Korea, people learn to know shame in their earliest, most influential educational institution, the family. This occurs through "poisonous pedagogy" and/or "shame-bound parenting" or "toxic parenting." Chapter four provides an understanding of shame from the perspective of a psychoanalytic understanding of shame. In this chapter an understanding of shame, in order to gain a good understanding of the

shame issue of Koreans, is discussed based on the explanations given by Freud, Karen Horney, Alice Miller and Kohut's self-psychology in relation to failed aspirations and ideals, plaguing and unsatisfactory early-object relationships, and narcissistic manifestations with shame at their core. In chapter five, there is a discussion on a biblical perspective of shame. In this chapter, we see how both the Old and New Testament address the issue of shame and find the ultimate solution of shame through the salvation of Jesus Christ. Chapter six provides some theological perspectives on shame based upon the investigations of the views of John Patton, Lewis Smedes, James Fowler, and Donald Eric Capps. These theologians; especially Capps' view of shame, provides a theological foundation for a discussion of the healing of shame in a Korean context. In chapter seven, the discussion focuses on the method of healing shame in a Korean context, especially, healing shame through forgiveness and acceptance by grace, and by creating a healthy autonomy as the foundation of healthy growth. This is followed by a discussion of the faith community as a healing agent and healing ground. Lastly, in chapter eight, the discussion is about "how to" heal shame in a Korean context: how pastoral caregivers and counselors can be involved in the healing process, and the implications of this approach for pastoral care in a Korean context.

Key words: shame, guilt, pastoral care & counseling, face, *chemyoun*, self, self-object, narcissism, mirroring, forgiveness, acceptance, autonomy, Christian faith community.

OPSOMMING

Die heling van skaamte binne die Christelike geloofsgemeenskap:
‘n Koreaanse perspektief

Die doel van die studie is om:

- Die voorkom van skaamte by Koreane te identifiseer.
- Aan te dui hoe pastorale versorgers binne die Koreaanse Christelike geloofsgemeenskap die heling van gebroke mense, weens die ervaring van skaamte, kan bewerkstellig: Uit een te sit hoe die Christelike geloofsgemeenskap as bron kan dien waarbinne heling deur middel van vergifnis, aanvaarding van genade en die skep van gesonde outonomie as die grondslag van gesonde groei kan plaas vind.

In hoofstuk een word die inleiding tot en oorsig van die verhandeling bespreek. Dit sluit in ‘n probleemstelling, ‘n hipotese, die doel van die navorsing, die navorsingsmetodologie en die uiteensetting van die studie. Die verskynsel van skaamte word in hoofstuk twee bespreek. In dié hoofstuk word die begrip skaamte in die lig van ‘n fenomenologiese en psigologiese perspektief bespreek. Dit blyk dat skaamte ‘n bydraende oorsaak tot die ontwikkeling en instandhouding van verskeie gedragsafwykings en geestesongesteldhede is.

Hoofstuk drie handel oor Koreane se ervaring van skaamte in die lig van ‘n sosio-kulturele perspektief in die konteks van die Koreaanse gesinsisteem. Dit word beklemtoon dat die mense in Korea se eerste kennismaking met skaamte binne die invloedrykste opvoedkundige sisteem, naamlik die gesin, plaasvind. Ongewenste opvoedingsmetodes, byvoorbeeld ouers se optredes, wat inhou dat skaamte benut word om ‘n opvoedingsdoel te bereik.

In hoofstuk vier word skaamte vanuit ‘n psigo-analitiese perspektief toegelig. Ten einde te kan begryp hoe die verskynsel van skaamte in die Koreaanse samelewing manifesteer, word die uiteensettings van Freud,

Keren Horney, Alice Miller and Kohut se selfpsigologie bespreek. Die voorkoms van skaamte word in verband gebring met onvervulde verwagtinge en onbereikte ideale, die ervaring van onbevredigende verhoudings vanaf 'n jong ouderdom en die manifestasie van narsisme.

Hoofstuk vyf bevat 'n bespreking van 'n Bybelse perspektief op die verskynsel van skaamte. Sowel die Ou- as Nuwe Testament se beskouing van skaamte en hoe die verlossing in Jesus Christus die beste oplossing bied, word aangedui. In hoofstuk ses word gefokus op teologiese perspektiewe op skaamte gebaseer op die sienings van John Patton, Lewis Smedes, James Fowler and Donald Eric Capps. Hierdie teoloë, veral Capps se siening van skaamte bied 'n teologiese grondslag vir 'n bespreking oor die heling van skaamte binne 'n Koreaanse konteks.

Hoofstuk sewe bied 'n bespreking oor die metode van die heling van skaamte binne die Koreaanse konteks met spesifieke verwysing na die heling van skaamte deur middel van vergifnis, die aanvaarding van genade en die skepping van 'n gesonde outonomie as die grondslag vir gesonde groei. Dit word opgevolg met 'n bespreking oor die geloofsgemeenskap as die helingsinstrument en omgewing waarbinne heling kan plaasvind.

Ten slotte word daar in hoofstuk agt bespreek hoe om skaamte in die Koreaanse konteks te heel. Die fokus val op wyses hoe pastorale versorgers en -beraders betrokke kan wees in die helingsproses en die implikasies van hierdie benadering vir pastorale sorg binne 'n Koreaanse konteks.

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CHAPTER I

INTRODUCTION

1.1. Statement of the Problem

In February 2005, a famous Korean actress named Lee, Eun-joo committed suicide by hanging herself. The well-known actress was also a Christian and her suicide received much interest from the nation raising many questions. Many people consider her death unfortunate and there are still many who cannot stop suspecting the real cause of her death. According to the claims of her close relatives, friends and psychiatrist, after filming for a role showing extreme nudity, she experienced shame and went through severe depression, and unable to overcome such circumstances, decided to take her life.

Recently a Korean newspaper introduced exclusive news which lies along the lines of the issue discussed above. It outlines the rising number of suicide events in the Korean society committed by people in the leadership class; this newspaper article lists the following series of suicides.

Levels of suicide committed by people during police investigation are becoming more frequent and these people generally consist of people in the leadership class, in August 2003, Jung, Mong-hyun; head of the Hyundai Group committed suicide, followed by Jang, Rae-chun; the first prosecutor of the Office of Bank Supervision and Examination in October 2000, Pusan's former mayor Ahn, Sung-yeon; in February 2004, Daewoo Corp.'s former president, Nam, Sang-kuk; in March

2004, JeonNam's governor Park, Tae-young in the following month, Paju's governor Lee, Jun-won in June of the same year, the second vice-chief president of the Agency for National Security Planning Lee, Soo-il in November 2005, Police lieutenant Kang, Hwy-do in January 2006 and Chief Director of the housing department Park, Seok-ahn in May of the same year.... The exact reason for their suicide is unclear, ... however, psychiatrists and psychotherapists claim that after being summoned to the Police, when their identities were declared as criminal suspects, they were unable to overcome the shame, and were determined to commit suicide." (Kang 2006: 6)

Another newspaper states on the same issue: "Psychologists claim that when individuals experience their loss of reputation suddenly, shame follows along with psychological shock which may have been the primary factor for the cause" (Kang 2005: 4). Although these people have each been inspected for different causes, shame forms the base for their suicide commitments. Such series of events which occurred in Korea makes us wonder and question: "What instigated them to throw away their lives? What kind of psychological sufferings initiated the cause? What is the main cause of the human predicament?"

Although psychoanalysis has been greatly influenced by Freudian psychology, the traditional view of 'guilt', as the main cause of the human predicament, has been reconsidered by contemporary scholars (in particular Heinz Kohut). They argue that shame is the main cause of the human predicament rather than guilt (Hwang 2003: 343-4). Several psychological empirical studies support this view. According to these studies, contrary to common-sense belief, shame is more global and more painful than guilt, as

it arises from self-evaluation and mal-adaptation. In contrast to shame, guilt is more specific, less painful, less threatening to the identity and is the result of a specific act. Guilt has no relationship or inverse relationship with psychopathology (Tangney 2004: 112ff.). Although shame and guilt might have common physiological grounds, they differ in cognitive, self-related, affective, motivational, and psychopathological aspects.

Cultural anthropologists, such as Ruth Benedict¹, have also brought about a new awareness that guilt is not universally observed as the main source of suffering in the human mind. They are of the opinion that people, in many parts of the world, are not as seriously affected by guilt as those people are who live in countries that have a traditional Western culture. They have discovered that shame and honour, rather than guilt, influence people's lives in many 'other' cultures (Augsburger 1986: 119ff.). This discovery of the anthropologists has drawn our attention to a dichotomy when categorizing cultures into a guilt culture (e.g. the West) and a shame culture (e.g. the non-West).

However, this dichotomy in culture-categorization is undergoing revision because many cross-cultural studies have observed a worldwide shift in modern people from a guilt to a shame-oriented life. That is to say,

¹ Ruth Benedict, *The Chrysanthemum and the Sword : Patterns of Japanese Culture* (Routledge and Kegan Paul, London, 1972) (reprint), spells out the distinction in more detail in her discussion of Japanese culture, prepared during World War II to help Americans understand their enemies. She distinguishes between the "guilt culture" with which the West is familiar from its criminal justice system, and the "shame culture" of the more collectivist Japan.

not only the non-West, but also the West has developed a ‘shame-culture.’ In Western society, for instance, there has been a major shift from guilt (which is based on the principle of moral submission) to shame (which is based on the principle of self-responsibility).

In keeping with this general tendency, shame has been the main topic in the pastoral anthropology of pastoral theologians such as Donald Eric Capps and John Patton, who have talked about human nature in terms of selfhood. According to Patton and Capps, even though traditional theology has dealt with pastoral anthropology, the issue of shame has been buried under the current and prevalent discussion of guilt.

Therefore John Patton (1985: 13, 39) asserts that every pastoral caregiver “must be very familiar with the function of shame in human life.” Patton (1985: 41) believes that “a thorough understanding of shame is essential, not only to deal with the problem of human forgiveness, but also for the total work of pastoral care today.” Capps (1993: 3) also asserts: “to relate sin to the experience of shame, not only to the experience of guilt, we need to reformulate our theology of sin requesting a fundamental change in our theological paradigm.” The reason? Because we live in “a cultural milieu in which shame, not guilt, is the predominant experience, the more deeply felt emotion.” The potential for facilitating growth and healing through pastoral care and counseling mandates the need for a serious pastoral theological reflection of shame.

From birth, humans confront conditional realization. Self-realization of failure leads to narcissistic wounds which cause shame (Lewis 1987: 95-6). Shame is largely divided into two types, namely, emotionally healthy shame and identity toxic shame (Fowler 1996: 113-4; Bradshaw 1988: 18). When shame becomes a part of someone's personal identity, it is called a shame-based identity. For example one's self identity becomes split into a "true self" and a "false self", creating a duality of self (Winnicott 1986: 52). One's self-fragmentation can occur as a result of neurosis, personality and emotional disorders as well as from an addiction source (Kohut 1984: 10). A shame-based identity causes the relationship with oneself and with other people to break down, causing one to live in isolation. In addition, if the person is a Christian, a shame-based identity can cause that person's relationship with God to become fragmentary and broken, making it difficult to live a Christian life.

Even though Korea has a shame-based culture, Koreans, including Korean Christians, are usually unaware of shame and its detrimental influence on the self, because of its pervasive presence. Although a person's shame and shame-based identity affect the entire family, society and culture, the issue has often been ignored in the Korean counseling field, to say nothing of the Korean pastoral context. Therefore not only in the Korean context, but also among Korean Christians, a pastoral theological reflection of shame is urgently required.

To this end, the comparative cultural perspective and the cultural anthropological approach may be indispensable.

Therefore, in this situation, it is necessary to discuss how pastoral counselling, through the understanding of theological, psychological, and cultural-anthropological shame, may be used to treat shame in Korean people, especially the shame felt by Korean Christians, and to investigate what kind of approach we should take towards healing shame during pastoral care and counselling in the Korean context.

With respect to the main research problem, the following questions will be answered:

- 1.1.1. What is “shame” in phenomenological and psychological terms and how can it be explained?
- 1.1.2. What kind of features does shame exhibit in the Korean context?
- 1.1.3. Is there any useful view of psychological theory for understanding the Korean shame issue?
- 1.1.4. What is the biblical perspective on shame?
- 1.1.5. Can we identify significant implications based on several theological shame theories for pastoral care and counselling in the Korean context? What kind of approach should we take towards healing shame during pastoral care and counselling in the Korean context?
- 1.1.6. What are the healing means which the Christian faith community has?

1.1.7. And, finally how can a pastor be involved in the healing process?

1.2. Research Hypotheses

The phenomenological observation of the emotions and attitudes of human beings, as well as the interpretation of relevant literature leads to certain hypotheses underlying this research:

1.2.1. The phenomenon of unhealthy shame can be found in the practices of our daily lives.

1.2.2. In the light of a socio-cultural perspective on the Korean context, we will discover that there are diverse aspects of Korean shame, that Koreans have a tendency to be affected by shame more than by guilt, and that they learn shame, through “poisonous pedagogy” and/or “shame-bound parenting”, in their families, which are their earliest, most influential educational institution,

1.2.3. It is possible to discover significant implications based on an in-depth study of psychological perspectives on shame in pastoral care and counselling. In particular, it is meaningful to discuss Karen Horney’s “pride system,” the “poisonous pedagogy” of Alice Miller and the re-evaluation of the narcissistic phenomena in the context of Kohut’s self psychology in order to identify the implications for pastoral counselling in the Korean context.

1.2.4. The Bible provides a meaningful contribution for understanding shame. Therefore both the Old and New Testament deal thoroughly with

the issue of shame and its ultimate solution through the salvation of Jesus Christ.

1.2.5. Various theological understandings of shame and self will contribute significantly to the discussion of healing shame. We will identify, specifically, meaningful implications based on investigations of theological statements made by John Patton, Lewis Smedes, James Fowler, and Capps who focus on shame in pastoral care and counselling in the Korean context.

1.2.6. We shall discover how healing occurs through pastoral care, and during counselling for shame as experienced by a Korean.

1.2.7. Pastoral caregivers and the Christian faith community can help the fragmented or depleted self, caused by shame experiences, to recover through forgiveness and acceptance, and by creating a healthy autonomy through the help of a faith community in a Korean context.

1.3. Research Methodology

The method employed in this study will mainly be a review of the literature, which will provide pastoral and theological reflection throughout. In using this method, the following theoretical approaches will be adopted.

1.3.1. A Multi-dimensional approach to the study and an evaluation of shame in pastoral care and counselling will be followed. A review of the literature will be done through biblical, theological, and psychological approaches.

1.3.2. A comparative cultural-anthropological approach will be employed to identify the distinguishing character of Korean culture in contrast to Western culture. A review of the literature will be undertaken in terms of the comparative cultural-anthropological approach.

1.3.3. An examination will be conducted to suggest, and show, what kind of healing process is proper for the healing of shame in the pastoral context.

1.4. Purpose of the Research

The purpose of this study is to identify the shame that Koreans suffer from, and suggest that pastoral caregivers and the Christian faith community, in a Korean context, can help the recovery of the fragmented or depleted self, which has been caused by shame experiences, through forgiveness and acceptance, and by creating a healthy autonomy.

1.5. The basic structure of this study

Chapter 1: The first chapter will be composed of an introduction and overview of the dissertation. This will include a statement of the problem, the research hypotheses, the purpose of the research and an organisational outline of the study including the methodology.

Chapter 2: The second chapter will illustrate the phenomenon of shame.

In this chapter, there will be a discussion of a basic understanding of shame in the light of a phenomenological perspective and a psychological perspective. We will find that shame is a source of a pathogenic force in the development and maintenance of various clinical disorders.

Chapter 3: In chapter three, the discussion will focus on Koreans' experiences of shame in the light of a socio-cultural perspective and the Korean family system. It will be pointed out, that in Korea, people learn to know shame in their earliest, most influential educational institution, the family. This occurs through "poisonous pedagogy" and/or "shame-bound parenting" or "toxic parenting."

Chapter 4: Chapter four will provide an understanding of shame from the perspective of a psychoanalytic understanding of shame. In this chapter an understanding of shame, in order to gain a good understanding of the shame issue of Koreans, will be discussed based on the explanations given by Freud, Keren Horney, Alice Miller and Kohut's self-psychology in relation to failed aspirations and ideals, plaguing and unsatisfactory early-object relationships, and narcissistic manifestations with shame at their core.

Chapter 5: In chapter five, there will be a discussion on a biblical perspective of shame. In this chapter, we will see how both the Old and New Testament address the issue of shame and find the ultimate solution of shame through the salvation of Jesus Christ.

Chapter 6: Chapter six will provide some theological perspectives on shame based upon the investigations of the views of John Patton, Lewis

Smedes, James Fowler, and Donald Eric Capps. These theologians, especially Capps' view of shame, will provide a theological foundation for a discussion of the healing of shame in a Korean context.

Chapter 7: In chapter seven, the discussion will focus on the method of healing shame in a Korean context, especially, healing shame through forgiveness and acceptance by grace, and by creating a healthy autonomy as the foundation of healthy growth. This will be followed by a discussion of the faith community as a healing agent and healing ground.

Chapter 8: Lastly, in chapter eight, the discussion will be about “how to” heal shame in a Korean context: how pastoral caregivers and counsellors can be involved in the healing process, and the implications of this approach for pastoral care in a Korean context. This will be followed by a conclusion.

1.6. Relevancy and Justification for the Subject of Research

The research subject of this study is relevant for several reasons. Firstly, this research is justified because, by discussing a pastoral theology of shame, there are implications for ministry in general, as well as for pastoral care and counselling, and for Christian education in particular.

Secondly, this research will help to explain shame, especially the shame experienced by Koreans. And through this understanding, we can carry out our duties as pastoral caregivers and counsellors more adequately.

Lastly, there is, as Donald Capps points out, a growing

psychological and theological interest about the centrality of shame in contemporary experience.

CHAPTER 2

A BASIC UNDERSTANDING OF SHAME

In this chapter, there is a description of shame. The focus is on the phenomenon of shame, and the psychological understanding of shame. The discussion is about what shame is, the kinds of shame, resources and sources of shame, and the impact of shame on our lives.

The discussion begins by drawing a distinction between shame and guilt, followed by a definition of shame, and a description distinguishing between healthy and unhealthy shame. Lastly, the origins and causes of unhealthy shame are discussed.

At the most basic level, shame is “connected to the very fact of one’s humanness” (Nussbaum 2001: 196). Fundamentally, shame always arises directly or indirectly, from life in the body. Whenever shame is traced to its initial source, it is invariably found to have reference to the needs, desires, situations, or conditions of the body. It arises out of the uniquely human experience of being a creature, yet feeling somehow that one is spirit and of God as well. Shame most likely begins with an infant’s dawning realization of its helplessness and dependency, coupled with its desire for omnipotence. “For shame involves the realisation that one is weak and needy in some way in which one expects oneself to be adequate” (Nussbaum 2001: 196).

A task, which now needs to be undertaken in this discussion, is that of making a distinction between guilt and shame, because the two concepts are frequently confused.

2.1. The Distinction between Shame and Guilt

A commonly articulated distinction between shame and guilt is that guilt has reference to an action, which is perceived as wrong, whereas shame has reference to the self (“self-consciousness”).

Hong and Chiu, in their study of the comparative structures of guilt and shame, describe the structures of guilt and shame as follows:

Guilt is more frequently experienced when individuals violate norms, rather than perceiving themselves to be inadequate, and the reverse is true for shame. Compared with individuals who experience guilt, individuals who experience shame will be more sensitive to the evaluations of others, and hence more likely to mention the presence of an audience in their retrospective reports. Individuals are more likely to hold themselves personally responsible in the case of guilt than in the case of shame. (Hong and Chiu 1991: 172)

Interestingly enough, although the subject population in their study was Hong Kong Chinese, Hong and Chiu conclude that the results of their study are consistent with those that were obtained in theoretical and empirical analyses of guilt and shame in the West (Hong and Chiu 1991: 172-174).

In other words, the structures of guilt and shame, which are consistent across cultures, might be related to the universal societal function of shame and guilt. This structure is also consistent with the Korean culture.

When people experience guilt, they have the sense of having made a mistake; of having done something, that is unacceptable in their culture or which their own superego condemns, or they believe they have failed to comply with demands dictated by their culture or superego. Shame, on the other hand, is self-referential. Regardless of what people have “done” or “left undone,” to a greater or lesser extent they experience themselves as being inherently, ontologically flawed in the core of their being.

Simply put, they feel guilty about making a mistake. Shame is experienced as the sense of being a mistake. “Guilt allows for retribution and atonement, shame does not” (Underland-Rosow 1995: 46).

Potter-Efron defines guilt as “a painful state of awareness that accompanies actual or contemplated violation of societal values and rules” while shame is “a painful state of awareness of one’s basic defectiveness as a human being” (Potter-Efron 1989: 1). Guilt is a feeling we have when we have done something wrong. We know what we have done, and we know what to do make up for it. Kaufman observes,

Feeling guilty can be a way of doing penance with the fantasy of magically bringing about something hoped for. ‘If I punish myself and suffer, then I’ll get what I want.’ Feeling guilty can also be a way of seeking to control the actions of others. ‘If I show how much I suffer, then they’ll feel badly and do what I want.’ Shame, however, is not a feeling in the way anger, sadness, joy, or guilt are feelings. Neither is it a magical hope nor an attempt to control others. Shame is the experience of being fundamentally bad as a person.

Nothing we have done is wrong, and nothing we can do will make up for it. It is a total experience that forbids communication with words. (Kaufman 1996: 569)

Guilt is the emotional core of our conscience. It is an emotion, which results from behaving in a manner contrary to our beliefs and values. Guilt does not reflect directly upon one's identity or diminish one's sense of personal worth. It flows from an integrated set of values. Merle Fossum and Marilyn Mason state the difference similarly:

A person with guilt might say, 'I feel awful seeing that I did something which violated my values.' In doing so the person's values are reaffirmed. The possibility of repair exists and learning and growth are promoted. While guilt is a painful feeling of regret and responsibility for one's actions, shame is a painful feeling about oneself as a person. The possibility of repair seems foreclosed to the shameful person because shame is a matter of identity not of behavioral infraction. There is nothing to be learned from it and no growth is opened by the experience because it only confirms one's negative feelings about oneself. (Fossum & Mason 1986: 5-6)

Shame is an inner sense of being completely diminished or insufficient as a person. The person feels badly about himself. Guilt on the other hand, focuses on behaviours and values. Guilt is the painful feeling of regret people have about behaviour that has violated a personal value. Guilt is about what I do, and my behaviour. Shame is about me, and my personhood. Guilt is the fault of doing. Shame is the fault of being. Guilt involves a choice. Shame is involuntary. With guilt, people count. With shame, objects count. Guilt focuses on specifics: "You told a lie." Shame focuses on persons: "You are a liar" (Martin 1990: 18).

To summarise, then, “guilt involves less experience of the self than shame. Shame is about the self; guilt involves the activity of the self, with less perceptual feedback from the self’s activity” (Lewis 1971: 34). Yet it would be clearly incorrect to separate shame and guilt from each other: they are often tangled together and exist in a state of fusion. If people do wrong, they can feel both guilty and ashamed of themselves at the same time. As Helen Block Lewis puts it, the guilty self says:

How could I have *done* that; what an injurious *thing* to have done; how I *hurt so and so*; what a moral lapse that *act* was; what will become of *that* or *of him* now that I have neglected to do it, or *injured him*. How should I be *punished* or *make amends*? *Mea culpa!* (Lewis 1971: 36)

The shamed self, on the other hand, would say: “How Could *I* have done that; what an *idiot I am*—how humiliating; what a *fool*, what an *uncontrolled person*—how mortifying; how unlike so and so who does not do such things; how *awful and worthless I am*” (Lewis 1971: 36). The phenomena of guilt and shame “enter into the attitudes of most people, and often into the same situation” (Lynd 1999: 208). Shame and guilt can easily be fused, and shame often arises out of guilt.

2.2. Definition of Shame

Shame is one of the least known or understood dimensions of the human experience and is, paradoxically, one of great significance. There is a lack of words in our language to clearly identify shame experiences.

Indeed, as Kaufman has pointed out, many clinicians, theorists, and writers have written about some aspect or other of shame, but few have been able to fathom it fully (Kaufman 1996: 568). What is shame?

Surprisingly, the Dictionary of Pastoral Care and Counselling does not give a clear definition of shame. The reason is, according to the Dictionary, “There is no consensus at present regarding the dynamics, meaning, valuation, or even terminology for shame” (Schneider 1990: 1160). Thus, it is proper and appropriate to introduce various definitions of shame now, before presenting a working definition.

According to James Fowler, “Shame is about the self — its adequacy and its worth, its defectiveness and its unworthiness” (Fowler 1993: 816). Lewis Smedes (1993: 31ff.) divides shame experiences into four categories: healthy, unhealthy, spiritual, and social shame. Social shame or the social experience of shame is felt when “we are held up for inspection — by anyone at all — stared down, rejected, spat at, or seen as an object of scorn instead of a person to love.” There are three levels in social shame: individual-to-individual, individual-to-group, and group-to-group levels.¹

Shame has an emotional dimension, as Erik Erikson puts it, when he states that shame is “an emotion insufficiently studied, because in our civilization it is so early and easily absorbed by guilt” (Erikson 1963: 252). Lewis B. Smedes (1993: 15) also emphasizes the emotional dimension

¹ According to Smedes, social shame has three dimensions: “We experience shame if another person despises us as if we were nothing but objects to use instead of persons to love.” This is the individual-individual level. “We feel shame if we are despised and rejected by our own group.” This is individual-group level. “We feel shame when our group is despised and rejected by another group.” This is group-group level. Lewis B. Smedes, *Shame and Grace: Healing the Shame We Don't Deserve* (New York: Zondervan Publishing House, 1993) p. 54.

when he says that shame is “a very heavy feeling,” “a primal feeling.” Gershen Kaufman and Lev Raphael (1991: xiv) describe shame in terms of exposure when they say: “to experience shame is to feel seen in a painfully diminished sense.” John Patton introduces two definitions of shame. One is “a painful sense of guilt or degradation caused by consciousness of guilt or by anything degrading, unworthy or immodest.” Another is “a restraining sense of pride, decency or modesty” (Patton 1985: 39). Carl Schneider has described the first meaning of shame as ‘disgrace-shame’ and the second, as ‘discretionary shame’. The latter refers to shame that is felt prior to and as a warning against an action; the former, to shame felt after an action (Schneider 1977: 19ff.). ‘Disgrace-shame’ is painful, unexpected, and disorienting” (Schneider 1977: 22).

Perhaps Dietrich Bonhoeffer was the first (pastoral) theologian who mentioned shame within a theological perspective. Viewing the Corruption story in Genesis, he comments: “Instead of seeing God, man sees himself.” Bonhoeffer understands shame as man’s “disunion with God and with men.” Thus humans long “for the restoration of the lost unity” and “hence there arises shame.”

Man is ashamed because he has lost something that is essential to his original character, to himself as a whole: he is ashamed of his nakedness ... he feels shame because he lacks something. Shame is more original than remorse. (Bonhoeffer 1955: 20-23)

Thus, for Bonhoeffer, reunion and fellowship with God and man is the answer to shame.

According to Donald Capps, shame, as a “narcissistic reaction,” is “a

response to our failure to live up to an ideal that we have held for ourselves and shame is therefore the experience of a self-deficiency”² (Capps 1993: 72). The reason is, according to Capps, that mirrored failures typically arouse a deep sense of shame as one realises that longings for, and anticipations of mirroring will not be met (Capps 1993: 63).

In this dissertation shame is understood as “a painful feeling of being exposed uncovered, unprotected, and vulnerable,” (Schneider 1990: 1160) occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost so that one ultimately suffers from low self-esteem, or even from emotionally pathological conditions.

Experiences of shame are primarily ones of emotion occurring at specific times. As many other emotions are involuntary, this is very much the case with shame. Shame is an unwanted and difficult-to-control experience (Gilbert & Andrews 1998: 4).

The experience of shame is inseparable from our search for ourselves. The search for true relatedness with others and for answers to the question “who am I?” is central to our experience as human beings. The need for a secure, self-affirming identity, which provides both continuity and meaning to the paths we travel, lies at the core of each of us (Kaufman 1996: 568). Therefore, shame can be seen as the result of failure to achieve affirmation from other people.

Another dimension of shame is an intense fear of exposure, of having

² Capps’ definition of shame is based on Heinz Kohut and Ernest Wolf, “The Disorders of the Self and Their Treatment: An Outline,” in *Essential Papers on Narcissism*, ed. Andrew P. Morrison (New York: New York University Press, 1986), pp. 175-196. According to John Patton, in Kohut’s theory, “shame is a response of the whole self to frustration and rejection rather than a struggle between conflicting parts of the personality.” Patton, *Forgiveness*, p. 56.

one's inadequacy seen by others. Such exposure of self is intolerable because of the underlying sense of being irreparably and unspeakably defective, which somehow separates one from the rest of humanity.

Shame is mainly caused, especially in Korean culture, by failure of being mirrored by one's significant others. In this dissertation, shame will be considered mainly in a family context, and an attempt will be made to discover the function and origin of shame in the Korean context in chapter 3.

2.3. The Types of Shame

Stephen Pattison³(2000: 70) tends to view shame as a kind of "... family of concepts and usages [rather] than a unitary entity with a single clear meaning." Etymologically and conceptually, shame provides its own kind of dialectic. At the outset of this task the researcher tended to agree with Pattison—and many others.

As has already been pointed out, Carl Schneider (1977: 1) distinguishes between two types of shame, namely "discretionary" shame and "disgrace" shame. John Bradshaw (1988: 3) refers to "nourishing" and "toxic/life-destroying" shame. Dan Allendar (1990: 66) also agrees that there are two kinds of shame: "Legitimate shame exposes depravity, and illegitimate shame shines a light on some element of dignity." Martin

³ For those interested in having an overview of the literature regarding shame, the researcher recommends his summary on the background of different approaches to the study of shame in Part II of his book, pp. 18-64.

(1990:12) has made a very helpful distinction between what he terms “healthy” shame and “unhealthy” shame. It appears that every statement made about shame states that there is definitely a positive side to shame in the development of conscience.

Martin separates shame into “healthy” (good) and “unhealthy” (bad) shame.

Shame that is used wisely, in a healthy way, is “an emotion that defines our limits” (Martin 1990: 12). We need structure and we develop boundaries to provide that structure. Healthy shame sets boundaries for us as human beings. It is the emotional energy that tells us we are not God. It keeps us humble; we know we ‘don’t know it all’. Concerning this issue Smedes argues:

There is a nice irony in shame: our feelings of inferiority are a sure sign of our superiority, and our feelings of unworthiness testify to our great worth. Only a very noble being can feel shame. The reason is simple. A creature meant to be a little less than God is likely to feel a deep dissatisfaction with himself/herself if he/she falls a notch below the splendid human being he/she is meant to be. If we never feel shame, we may have lost contact with the person we most truly are. If we can still feel the pain, it is because we are healthy enough to feel uncomfortable with being less than we ought to be and less than we want to be. This is healthy shame. Healthy shame is a voice from our true self. The feeling of shame is also a fact which absolutely distinguishes (us) from our lower nature. (Smedes 1993: 31)

On the other hand, shame that is used unwisely, in an unhealthy way, is an “... emotion that gives a person the feeling that s/he is defective as a human being. He views himself as an object worthy of contempt. Such a

person is called ‘a shame-based person’ who is haunted by a sense of emptiness” (Martin 1990: 12). Smedes, in his book Shame and Grace, argues that,

Shame can be like a signal from a drunken signalman who warns of a train that is not coming. The pain of this shame is not a signal of something wrong in us that needs to be made right. Our shame is what is wrong with us. It is a false shame because the feeling has no basis in reality. It is unhealthy shame because it saps our creative powers and kills our joy. It is a shame we do not deserve because we are not as bad as our feelings tell us we are. Undeserved shame is a good gift gone bad. Unhealthy shame is a voice from our false self. (Smedes 1993: 37)

What distinguishes unhealthy shame from healthy shame?⁴

2.3.1. Healthy Shame

2.3.1.1. Shame that exposes our human limitations

A healthy feeling of shame informs us that we are limited. Our feeling of shame tells us that we are limited by our humanity. Not one of us has, or can ever have, unlimited power. Healthy shame is an emotion that exposes our limits. Like all emotions, healthy shame is energy-in-motion.

Healthy shame keeps our feet on the ground. It is a yellow light warning us that we are essentially limited. Healthy shame is the basic metaphysical boundary for human beings. It is the emotional energy that signals that we are not God—that we have and will make mistakes, and that

⁴ Bradshaw, in his book *Healing the shame that Binds You*, clearly explains when shame is healthy and when shame is unhealthy (Bradshaw 1988:3-17).

we need help (Bradshaw 1988:4). Robert H. Albers makes the following observation about the religious expression of this healthy shame:

(It) takes the form of “awe” and “wonder” in the presence of the Holy God. It is an acknowledgment of the gap and the gulf between the human and the divine. Isaiah experiences this phenomenon in his call (Isaiah 6:1-8) and Peter makes a similar confession in his experience with Jesus, when he acknowledges the divine presence in his statement, “Depart from me for I am a sinful man.” (Luke 5:8) Human beings cannot tolerate the glory of God, even when it is reflected in someone else’s face (Exodus 34:30, II Corinthians 3:7-18). (Albers 1995: 11-12)

Healthy shame exposes our human limitations.

2.3.1.2. Shame as evidence of God’s special creation

Shame can also be seen as God’s gift to human beings. It is evidence of God’s special creation. Shame distinguishes us from creatures. God created us higher than animals. Animals do not have shame, but human beings do. Smedes argues: “only a very noble being can feel shame” (Smedes 1993: 38).

An example of this healthy shame is one’s ability to be embarrassed and blush. People are embarrassed when they are caught off guard or they are exposed when they are not ready to be exposed (Smedes 1993: 5). They feel they are unable to cope with a situation in the presence of others. In such a situation they may experience blushing, that accompanies feelings of healthy shame. Blushing manifests the exposure, the unexpectedness, and the involuntary nature of shame. Blushing that expresses embarrassment, is the manifestation of our human strength and is a product of healthy shame. With blushing comes the impulse to ‘cover one’s face’, ‘bury one’s’ face’,

‘save face’, or ‘sink into the ground’ (Smedes 1993: 6). This kind of embarrassment is a sign of healthy shame. Shame that is shown by embarrassment and blushing may indicate that one has made a mistake. Such shame is a gift from God and is healthy.

Therefore, shame is not only to reveal our human limitations, but also to reveal our strength as God’s special creation.

2.3.1.3. Shame as A Wake-up Call for Restoration

Shame can also be a signal of surrender, the need for forgiveness, and the wish to re-establish a relationship. This is healthy shame that brings reconciliation with others.

Latkovic quotes Benedict Ashley, O.P.:

The experience of shame reveals the human condition: our sense of alienation from our true selves, from other persons, and from God. ... it (shame) reveals our responsibility for ourselves and for others and hence our personhood, as sickness reveals the glory of health. (Ashley 2000: 35, cited in Latkovic 2003: 47-8).

Ashley indicates that shame has the particular function of pointing out to us where we are broken in ourselves and in our relationships with others.

Shame’s primary function is to be a marker of “sickness”; shame is a wake-up call. And just as we cannot separate a symptom of a disease from the whole person and the ability to function in daily activities, we cannot separate shame from the context of the person and the inner workings of the process, or from the need to be in a relationship with God and others.

The experience of shame is the alarm that informs people that there is something amiss in their lives. In other words, shame is a reminder to turn to God. It is God's way of breaking through our delusions. Shame appears to be one of the inner responses to a particular sin, for which we will eventually have to take responsibility. Therefore shame is the wake-up call that can make us aware of the truth about ourselves, enabling us to take that next step, and say, "Oops, that isn't me," and thereby become free to step forward in our relationship with God and others.

Though painful, shame is sometimes positive, and can be a wake-up call to be aware of sin in us. Therefore, shame can bring spiritual growth through a kind of catalyst, which is meant to open our eyes to see our inner delusions.

2.3.2. Unhealthy Shame

2.3.2.1. Shame as An Identity - Internalisation of Shame

If the feeling of shame is internalised and becomes one's identity, it can be called unhealthy shame. Any human emotion can become internalised. When internalised, an emotion stops functioning in the manner of an emotion and becomes a character trait. We probably know someone who could be labelled "an angry person" or someone we could call a "sad sack." In both cases the emotion has become the core of the person's character, or has become the person's identity. These kinds of people do not have anger or melancholy, they are angry and melancholy (Bradshaw 1988: 10ff.).

When Adam disobeyed God's command by eating the forbidden fruit, he realised that he was naked and was ashamed. Actually, at first, Adam's shame was healthy because it warned him that he had made a mistake. Unfortunately, this healthy shame turned to unhealthy shame when Adam internalised his shame. Shame became his identity as is seen from his reaction when God called him. His answer, "I was naked," (Genesis 3:9) indicates that he claimed that he was bad and unworthy in God's sight. This is an example of the internalisation of shame, which is unhealthy shame.

Internalization of shame can occur when people identify themselves with an unreliable and shame-based model (Bradshaw 1988: 11). Erik Erickson defines identifications as "one's ability to maintain inner sameness and continuity with other people" (Schneider 1977: 1160). Identification is one of our normal human processes. Identification gives one a sense of security. Therefore, the need to identify with someone, to feel a part of something, to belong is one of our most basic needs. This need begins with our caregivers or significant others and extends to our families, peer groups, cultures, nations, and the people of the world. When children have shame-based parents, they identify with them. This is the first step in a child's internalising of shame, which becomes unhealthy shame.

2.3.2.2. Shame as Self-Alienation and Estrangement

Alienation means "to cause to be withdrawn and this occurs when attachment is changed into separateness or identity changes into otherness" (Scott 1990: 22). When one suffers from alienation, it means that one experiences alienation from various parts of one's self (Scott 1990: 13). For

example if we were never allowed to express our emotions in our families, our emotions would become alienated parts of ourselves. We experience unhealthy shame when we feel angry. This part of us becomes disowned or severed. The more our emotions cause unhealthy shame, the more we are alienated.

For example, in Korea, when we express emotions by crying, we feel flawed and inferior; we have the sense of being a failure.

For this reason, there is no way in which we can share our inner selves because we are objects of contempt to ourselves. When we are contemptible to ourselves, we deny our true selves. As a result, we isolate ourselves because of unhealthy feelings of shame (Scott 1990: 13).

2.3.2.3. Shame as the Cause of Addictions

Unhealthy shame may contribute to many addictive behaviours, such as, chemical, food, work, and sexual addictions (Fossum & Mason 1986: 123ff.). Addictive behaviour is “a pathological relationship to any mood-altering experience that has life-damaging consequences” (Potter-Efron 1989: 1). People who have unhealthy shame may become addicts or they may develop addictive forms of behaviour. The issue in any addiction is about the ruptured self, the belief that one is flawed as a person. Through addictions people attempt to establish intimate relationships with others, for instance, the workaholic with his work, the alcoholic with his alcohol, or the person having a love affair. Each one alters the mood to avoid the feelings of loneliness and hurt that are prevalent in the underbelly of shame. Each addictive act creates life-damaging consequences, which create more

shame. The new shame fuels the cycle of addiction. For example, the more we drink to relieve our shame-based loneliness and hurt, the more we feel ashamed. Shame begets shame.

Some people think that they will be accepted if they drink, eat, have sex, get more money, work harder, and so on. This is often the expression of a stage of addiction. These addictions may end in drunkenness, satiation, orgasm, or spending all the money. These behaviours lead to more shame caused by the hangover, the infidelity, the demeaning sex, and the empty pocketbook. This intensifies a shame-bound identity. Unhealthy shame fuels the addiction and regenerates itself, deepening the addiction.

2.3.2.4. Shame as Imprisonment

“Most everyone walks through a valley of shame now and then. Some people, however, take a lifelong lease on shame; it is their permanent home. They have lived with it for so long that it has become part of their consciousness, part of themselves, part of their being” (Smedes 1993: 41).

These are shame-bound people. Their feelings are inclined towards shame. Anything can cause an onset, such as mild criticism of their work; a hunch that they are being overlooked when other people are set apart for honors; a memory of a foolish word they said to someone; or having a mistake pointed out to them. Anything, that has the slightest negative connotation, causes feelings of shame. In chronic cases, they are primed for shame and this shame is unhealthy.

Unhealthy shame can pervade our whole beings. Unhealthy shame spills over everything we are. We cannot get our shame on target. It flops,

sloshes, and smears our whole being with the stain of unworthiness (Martin 1990:14).

How, then is unhealthy shame built into one's personality? What are the issues that contribute to a shame-bound person?

2.4. The Sources and Causes of Unhealthy Shame

There are three stages of shame: external, inherited generational, and maintained shame (Fossum & Mason 1986: xiii). Fossum and Mason state:

External shame occurs when a person's body, thoughts or feelings are invaded in such a way that the person feels like, and is subsequently treated like, an object or a thing. The event can range from an embezzlement or job loss, resulting in loss of family pride, to explicit sexual assault in the family. The family's secret protection of external shame results in inherited generational shame. Maintaining shame presents itself as a clinical problem. It is the ongoing shame-bound dynamic that maintains shame in a family and in its members' interpersonal pattern. (Fossum & Mason 1986: xiii)

One of the sources and the causes of unhealthy shame is the external stage of shame where one receives shaming messages from people around one, which can cause humiliation, which may lead to unhealthy shame.

2.4.1. The sources of Unhealthy Shame

Unhealthy shame normally comes from outside; somebody taught us early in our lives to accept false images of the self we are supposed to be

(Smedes 1993: 42). Unhealthy shame may come to us from being violated or disowned or controlled by unaccepting parents. It may come from browbeating churches. External shame is put on us by a culture that shames us if we are not handsome, smart, and loaded with luxuries. It may come from what others tell us about what sort of person we ought to be, and for this reason alone it is shame we do not deserve. Shame can be given to us by people in authority, such as parents, teachers, ministers, and others. The sources of shame can be inside or outside of the family.

2.4.1.1. Inside The Family

Unhealthy shame is primarily fostered in significant relationships. If we do not value someone, it's hard to imagine being shamed by what that person says or does. The possibility of unhealthy shame begins with our source relationships. If our primary caregivers are shame-based, they will project their feelings of shame and pass their unhealthy shame onto us. There is no way to teach self-value if one does not value oneself (Bradshaw 1988: 25). Thus, the family can be a primary source of shame.

2.4.1.1.1. Parents

Parents, as the primary caregivers, play a significant role in building children's identities. If parents nurture their children in the way they should, their children will probably grow in their self-esteem. But, if parents do not nurture their children and meet their needs, their children will experience shame, and they will pass on this shame from generation to generation (Martin 1990 :12).

One of the reasons for parent(s) not nurturing their children properly, and which may lead to the growth of shame in children, is that parents do not receive the children they want. For example, a child may be shamed because he or she is the wrong sex and the parent(s) make it plain that the child should have been a boy instead of a girl (Martin 1990: 12). This often occurs in Korean families. Asian people, including Koreans, want sons rather than daughters. This is because sons will carry the family's name for their entire lives. Unlike sons, daughters cannot hand down their family name to their children when they marry and give birth, because their children are given their father's family name in Korean culture. For this reason, Korean people desire to have sons rather than daughters. If they have only daughters, they are upset and disappointed. Unfortunately, the daughters who are born to such families feel unwanted. They know their parents are disappointed. This creates shame and the shame becomes a part of their identities. Therefore, parents need to provide healthy care and acceptance of their children, if they do not want to have shame-bound children.

2.4.1.1.2. Family Rules

Each family has several categories of rules. There are rules about celebrating and socialising; rules about touching and sexuality; rules about sickness and proper health care; rules about vacations and vocations; rules about household maintenance and spending money. Perhaps the most important rules are about feelings, interpersonal communication, and parenting.

Unhealthy shame is consciously transferred by means of shaming rules (Bradshaw 1988: 39). In dysfunctional families the rules consciously shame all the members. Generally however, children receive the major brunt of the shame. Rigid family rules can shame children. Sara H. Martin in her book, Shame On You, describes dysfunctional family rules that can create shame in the children. They are:

- (1) Control - this is the major defense strategy for shame,
- (2) Denial of the five freedoms: to think, to feel, to want, to choose, and to imagine.
- (3) Blame - whenever things don't turn out as planned, blame yourselves or others. This is a defensive cover-up for shame,
- (4) Perfectionism - always be right in everything you do.
- (5) Silence – this prohibits the full expression of any feeling, need or want.
- (6) Don't make mistakes - cover up your own mistakes and if anyone else makes a mistake, shame him,
- and (7) Unreliability – don't expect reliability in relationships. Don't trust anyone and you will never be disappointed. (Martin 1990: 16)

These rules are not written on a signboard as family precepts. However, they are the operative principles that govern dysfunctional families in their interpersonal relationships. As a result, shame is built into children's lives, if they cannot keep these rules.

These rules govern many Korean families. Korean children are taught that crying in front of people is bad. Korean culture does not help people to handle emotions well. Korean children are encouraged to be right all the time. A mistake is an “unforgivable sin.” Korean children also do not have the freedom to think, feel, want, choose, and imagine. Their parents control everything. If they violate these family rules, they are punished. This may

lead to unhealthy shame. Dysfunctional family rules are the chief cause of unhealthy shame in Korean society.

Unfortunately, these rigid family rules pass from generation to generation. As a result, unhealthy shame is also passed from generation to generation in Korea. (In chapter 3, the way to rear a child in the Korean context as the main source of shame is discussed in detail.)

2.4.1.2. Outside The Family

2.4.1.2.1. Shame from the School

Children are shamed in school if they are “too” anything - too smart, too dumb, too different. Grades posted on the bulletin board reveal who received failing grades and exposes those students to acquiring unhealthy shame. Teachers value beautiful and bright students. What happens to those students who fall into neither category? The answer is obvious—they probably feel shame. Teachers can play a significant role in the development of unhealthy shame in children’s lives.

Peer groups can also be a source of unhealthy shame. The peer group may become like a parent. Only this parent is much more rigid, and has several sets of eyes examining its members. Physical appearance is crucial; having acne and poor sexual development can become excruciatingly painful because of peer criticism. Conforming to peer group dress standards is a must if members want to avoid being shamed. All in all, it can be disastrous if children are not physically or financially endowed. They can be teased and picked upon by their peers. Teasing is a major source of shaming, which often occurs during high school years.

2.4.1.2.2. Shame from the Church

A person can acquire healthy shame through the church. Healing can also be found there. This is the way it should be. The church is meant to be a place where we gain the courage to feel healthy shame, and by grace we receive it. Such shame is good shame that brings salvation and redemption.

Unfortunately, people frequently come to church carrying a load of unhealthy shame and their burden gets heavier for having come. Their unhealthy shame blocks their spiritual arteries and keeps grace from getting through. When they finally they become aware, what they hear is judgment rather than grace. The sweet hour of worship or prayer becomes an hour of unhealthy shame. How does this happen?

Churches have been a major source of unhealthy shaming because of perfectionism. Moral “shoulds”, “oughts” and “musts” have been sanctioned by a subjective interpretation of the Bible. The Bible has been used to justify all types of blaming judgments (Bradshaw 1988: 66). Churches teach a kind of behavioural righteousness. There is a religious script that contains the standards of holiness and righteous behaviour. These standards dictate how to talk, dress, walk and behave in almost every situation, and departure from this standard is deemed sinful.

Church messages can stir up feelings of unhealthy shame. Rather than creating a healthy sense of guilt, which leads to confession and forgiveness, these messages create an attitude of low self worth, which leads to more unhealthy shame (Smedes 1993: 77). Churches should confront sinful deeds committed by their parishioners; however, the methods that are used

have to be chosen carefully. Wisdom is needed by church leaders in addressing sin in their parishioners' lives to avoid creating unhealthy shame, which can lead to a separation between them and the church. Therefore, church leaders should be equipped with skills to enable them to serve their congregations in ways that will not hurt the feelings of the members of their congregations.

2.4.2. The Causes of Unhealthy Shame

Shame is often related to feelings of abandonment. When children feel abandoned by parents, their feelings become shame-bound. Shame may be internalised when one is abandoned. Abandonment is the term used to describe how one loses one's authentic self and ceases to exist psychologically. The conditions that can cause feelings of abandonment are: loss of mirroring, neglect of dependency needs, experience of abuse, relinquishment, adoption and so on.

2.4.2.1. Loss of Mirroring

Abandonment can be caused by the loss of mirroring. Mirroring is the ability to understand and to affirm someone's emotions (Martin 1990: 12). Parents who are shut down emotionally cannot mirror and affirm their children's emotions. Basch believes that, "shame can occur when the child's need for the parents' validating affective response or mirroring is consistently ignored, misunderstood, or punished" (Basch 1988: 138).

During the first years of life, children need parents who will take them seriously and admire them — value them for the special/unique human

being they are. Children know who they are only by receiving “mirroring” from the caretakers, which means that the parents mirror or reflect the children’s emotions. During the mirroring act, the parent has strong, affirming eye contact with the child and communicates nonverbally. Children feel abandoned when they experience the loss of mirroring from their parents, and this creates shame in their lives.

2.4.2.2. Neglect of Dependency Needs

Children have tremendous dependency needs. They depend on their parents to meet those needs. Parents, who have experienced trauma or depression, are often not able or available to supply the needed nurturing. These parents may send messages of shame to their children because they have expressed their needs, and the children may feel ashamed for having needs. This feeling of shame can be carried over into every aspect of their lives. As a result, such persons will never be able to express their needs.

One of these needs is the need for attunement. “To attune means to bring something into harmony or agreement with something” (Basch 1988: 137). Children will develop unhealthy shame when their parents fail to be attuned or to give a positive response that is in harmony with their children’s needs. For example, a baby may play in a crib and make a mess with toys. When the mother comes into the room, instead of responding to the child’s excited, proud smile with facial and vocal expressions of admiration and praise for what the child has done, she scowls angrily and complains about the mess that the child has created. At that moment her child loses contact with the mother. The child’s need for attunement has

been neglected because the mother does not share in her child's excitement and pride. This can create shame in the child.

2.4.2.3. Experiencing Abuse

There are many different types of abuse: Emotional Abuse, Verbal Abuse, Physical Abuse, Sexual Abuse, and Spiritual Abuse.

Emotional abuse occurs when parents say or imply that emotions are weak, and that the children must repress any expression of their primary emotions, such as sadness, fear, anger, guilt, shame, joy, and so on. This is a primary issue amongst Korean people. It is taboo for anyone, especially boys or men, to express their feelings openly. The community around them will shame them, if they express their emotions in front of other people.

Verbal abuse takes place when parents hurt their children with words by, for instance, calling children names in a tone of voice that cuts, or using words that reject or humiliate their children. In Korean society, labelling someone is a very common occurrence, which is used to embarrass people. This often occurs in families where parents try to embarrass their children who do something wrong by labelling them in front of people, by referring to them, for instance as "lazy boy", or "stupid girl." This embarrassment causes feelings of shame in these children.

Physical abuse occurs when parents hit children to give vent to their own anger, and their primary motive is to inflict hurt, rather than teach the child. In the Korean community, physical abuse is a very serious problem and many children suffer from abusive parents. Unfortunately, there is no

law that deals with this issue. Physical abuse is considered to be a domestic problem and is therefore a private matter, in which the Korean government has no interest in punishing abusive parents.

Sexual abuse creates the greatest amount of unhealthy shame in children. It takes less sexual abuse to cause shame than any other type of abuse. Since talking about sex is taboo for Korean people, the issue of sexual abuse is unheard of, although it happens everyday. As a result, children who have experienced sexual abuse carry the shame of it throughout their lives. Sexual abuse affects women more than men, because virginity is very sacred in Korean society. Men, who are no longer virgins, do not experience difficulty in finding a marriage partner, but this is not true for women. They are seen as dirty women and it is difficult to find someone who is willing to marry them. Thus, the shame caused by sexual abuse is very powerful.

Abuse that has the potential for being the most devastating occurs in church and wounds people spiritually. This is called spiritual abuse (Van Vonderen 1989: 64). Spiritual abuse occurs when anyone in a position of power and authority in the church uses that power to manipulate or to shame others to meet his or her own needs (Van Vonderen 1989: 66). There are many victims of spiritual abuse, but although they feel abused, most people would never call it that. Those who dare to speak out are labelled as being disobedient, disloyal, contentious, unspiritual, judgmental, and critical. “Disobedient parishioners are shamed in God’s name week after week, cajoled to attend, to serve, to give money, or build buildings so their leaders can gain a sense of satisfaction” (Van Vonderen 1989: 66). This

spiritual abuse is also a sign of the abuse of power by the leaders of the church. Spiritual abuse is spiritually damaging and it creates unhealthy shame.

2.4.2.4. Relinquishment and Adoption

Being relinquished by one's parents and given out for adoption creates feelings of abandonment that leads to shame. The experience of relinquishment has to be seen as a potential problem for adopted children. Studies show that the struggle that is experienced by adopted children is often related to their feelings of relinquishment (Nydram 1999: 13-14).

Relinquishment and adoption, though parallel, are two different elements in the issue of adoption. "Relinquishment is the legal decision by natural parents to give up their parental rights to a child and to make plans for the adoption of the child. Adoption is the legal transaction by which parental rights are transferred to non-biological parent(s)" (Nydram 1999: 14). No wonder adopted children often hate their relinquishment, but love their adoption (Nydram 1999: 14). It is because relinquishment has to do with the experience of being given up. In other words, in the process of adoption, consciously or unconsciously, adopted children feel abandoned and rejected by their biological parent(s). This feeling can interfere with their development and their relationships with other people. Adopted children sometimes have difficulties forming relationships with other people even with the families that adopted them. Adopted children are sometimes not able to establish close relationships with other people because they are afraid of rejection. Adopted children often lack self-

esteem and self-confidence. They frequently try to withdraw from the crowd. These are signs of the presence of unhealthy shame. Certainly, the issue of relinquishment has a negative impact on the development of adopted children.

Adoption cannot be separated from abandonment. Children who are adopted have also been relinquished by their biological parent(s). Being relinquished means being abandoned, rejected, declined, or whatever else it can be called. This experience is very painful and often causes feelings of shame. The shame here is about feeling unworthy as a person they have been given away by his/her own parent(s).

In Korean society, both the parents who have adopted a child and adopted children never reveal their status to other people. They always try to keep this a secret. Once it is revealed, both are ashamed. The parents feel ashamed because they are not able to have their own child. Adopted children feel ashamed because their biological parents relinquished them. They also feel ashamed because society will always tell them that they do not belong to their new family. Therefore, because relinquishment and adoption may create unhealthy shame, the issue of adoption is not discussed in Korean society as openly as it is in Western society.

Conclusion

Healthy shame is useful, and it enables people to know what has caused the shame. Once it finds the shame spot, it zeroes in on it with a

painful smack so that the feelings of shame do not invade the rest of their lives (Smedes 1993: 42). Unhealthy shame has no aim, no focus; it leaves the sufferers feeling that they are undefined, undifferentiated, free-floating failures (Smedes 1993: 42).

Unhealthy shame is “unspiritual.” Spiritual shame may be experienced as a tremor after a close encounter with God, but unhealthy shame is a godless shame. Unhealthy shame destroys God’s image in our lives. Unhealthy shame also creates a huge gap between God, and ourselves, as happened in the Garden of Eden. Unhealthy shame is damaging to ourselves, destroys our relationship with others, and affects our intimacy with God. Therefore, we need to deal seriously with unhealthy shame.

In the next chapter, the nature and the function of shame in Korean society, and how the mechanism of shame is cultivated in a Korean context, will be discussed in more detail.

CHAPTER 3

SHAME IN THE KOREAN CONTEXT

This chapter is a discussion of shame in the Korean context.

In the first part, Confucianism, which is considered to be the core of Korean traditional culture and family life, is presented as the cultural background of Korea. This is followed by a discussion of the heritage of the Korean-Confucian culture. In the second part, the nature of shame as a Korean cultural phenomenon is investigated. While exploring both the meaning of ‘face’ in an East-Asian Confucian society, and of chemyon as a Korean ‘face’ in Korean society, explanations are given for the relationship between chemyon and shame, and the relationship between shame and guilt. Furthermore, there is an investigation into the function of shame in Korean society. In the third part, by focusing primarily on preschool socialisation in the family, consideration is given to the mechanism of how shame is cultivated in the Korean context.

3.1. The Cultural Background of Korea

People learn to think, act, value, and even how to feel in their cultural environment. The way our culture shapes us is so integral to our lives that the way we think seems perfectly natural to us. How we feel appears to be caused by what we feel. Our values seem right. Our actions seem obviously suited to achieve the objectives they are supposed to accomplish.

Yet, as we all know now, people from different cultures think, feel, value, and act differently from one another and each group believes their ways are natural and correct. Our cultural ways are so deeply embedded in our lives that changing them is often very difficult.

According to John Stott, “The mind-set of all human beings has been formed by the culture in which they have been brought up” (Stott 1980: vii). Clifford Geertz (1973: 49) echoes Stott when he says: “... there is no such a thing as a human nature independent of culture. ... Without men, no culture, certainly; but equally, and more significantly, without culture, no men.” Geertz (1973: 50) states: “Our ideas, our values, our acts, even our emotions are, like our nervous system itself, cultural products — products manufactured, indeed, out of tendencies, capacities, and dispositions with which we were born, but manufactured nonetheless.” If John Stott and Clifford Geertz are right, culture affects the human personality, and Koreans are no exception to this rule, and they, too, are formed by their culture. Thus, an appropriate and sincere understanding of Koreans requires a study of their culture, which forms the background for their personality.

In Korean society, Confucianism is ultimately concerned with the great moral principles of status, order, and duties governing the relationships between the superior and inferior members in the family as well as in society. These principles are morally binding principles, thus Koreans are expected to act upon these binding principles not only in society but also at home. Korean-Confucian culture has manifested itself in the daily lives of Koreans.

In this section, there is a discussion of the values and practices present

in the family, which create all kinds of shame experiences for the individual.

3.1.1. The Core of Korean Traditional Culture: Confucianism

Many religions have been followed throughout Korean history. Since Tangun founded Korea in 2333 B.C, Shamanism, as an indigenous religion, has been ingrained in the minds of Korean people. At the same time, Taoism has coexisted with Shamanism. Buddhism was implanted in 372 A.D. and has prevailed in Korea for over 1600 years. Catholicism brought Christianity to Korea in 1780, one hundred years before Protestantism arrived. Since the beginning of the Yi dynasty (1392-1910), Neo-Confucianism¹ has also been one of the dominant religions, which has shaped the landscape of Korean culture and society.² However, no religion flourishing in Korea has established itself as a monolithic religion. Most of the religions in Korea have maintained their own characteristics, and have shown strong syncretic tendencies. Of all these religions, Confucianism has had the most significant influence on Korean culture and people. Confucian moral and ethical principles have transformed Korean society and culture by moulding the Korean mind and behavioural patterns. Therefore, without an understanding of the cultural influences of Confucianism, one cannot

¹ Confucianism appeared in Korea as early as the time of the Three Kingdoms. (circa 57 B.C. - A.D.668) After Neo-Confucianism, as interpreted by Chu Hsi (Chuja in Korea, 1130-1200), one of the greatest Chinese thinkers, was adapted by the Yi dynasty for bringing new laws and order into society, Confucianism took root in the Korean culture. Generally, Neo-Confucianism provided classic Confucian thought with a more systematic philosophy of cosmic order and human nature. This system of thought was closely related to the law for regulating the state. Especially, Neo-Confucianism stressed the importance of the family as the basis of society for governing the state.

² Yea Sun Eum Kim indicates that "under the influence of neo-Confucianism, the patriarchal and hierarchical family structure, the favoritism of sons and the special treatment of the eldest son, the separation of the sexes, and the discrimination against women have been basic characteristics of the traditional Korean family." in *Korean Families and Family Therapy*. (New York: Verlag Peter Lang, 1987), 25.

fully understand the Korean social background or the Korean personality.

3.1.2 The Heritage of Korean Confucian Culture

3.1.2.1. The Hierarchical Society

Harmony and hierarchy characterize the cosmic order in Confucianism. Everything in life is not only relational but also hierarchical. Heaven is closely related to earth. Heaven is superior. Earth is inferior. In Confucianism, human relationships are fashioned by the cosmic order.

The five cardinal relationships in Confucian society reflect the hierarchical aspects of the cosmic order. The five ethical norms deal with certain responsibilities and obligations governing the relationships between individuals, namely, the principle of righteousness and justice between the ruler and his ministers (subjects), cordiality or closeness between parents and sons (children), distinction between husbands and wives, order between elders and juniors, and trust (shin) between friends.³

In addition, rulers, parents, husbands and elder siblings are placed in high and superior position, while subjects, children, wives and younger siblings are expected to exist in low and inferior positions. Likewise, though there is a kinship between man and woman, the relationship is structured according to the hierarchical order. The position of the man is identified with heaven, and he is regarded as the superior. The position of the woman is identified with earth and, so, she is regarded as the inferior.

³ This is one of the major teachings of Confucianism; Sam-Gang-O-Ryun, Andres C. Nahm, *Korea: Tradition & Transformation*. (Seoul: Hollym International Corp, 1988), p. 112. We can make a list of the five ethical norms.

<u>Relationship</u>	<u>Responsibility</u>
ruler-minister	justice
parent-children	cordiality
husband-wife	distinction
elder-junior	order
friend-friend	trust

“A woman accepts her inferior status, according to Confucian logic, not because men have told her to but because the authority of the cosmic order demands it” (Kelleher 1987: 147). Korean society is known as an extremely hierarchical society. Lee Ku Tae assumes that “Korean people, in the world, are very sensitive to hierarchical order and have hierarchical awareness...” (Lee 1993: 19). Korea has a vertical society and its nature is hierarchical. The nature of the Korean hierarchy serves to illuminate the nature of patriarchy found in the Korean family system.

3.1.2.2. Traditionalism

Korean people place great value on their traditions, because Confucianism has instilled conservative tendencies in them. During the Yi dynasty, the way of learning was found not in speculation, analysis and synthesis, but in the memorization of ancient Chinese classics. The goal of the intellectual class was to collect the old classics and literature, and comment on the original texts. All efforts were channelled into cultivating an indigenous tradition, which exercised authority over the Korean mind. This situation has brought about the solidarity of traditions as well as the legalistic pursuit of authority in Korea. Thus the desirable objective for each new generation was to simply follow in the steps of the authoritarian traditions of the older generations. Unfortunately, when the authority of tradition prevails outwardly, the fresh spiritual impetus of the inner mind is always likely to be lacking. “Excessive adherence to marked ceremoniousness and the weight of tradition and custom can easily stifle individual spontaneity, creativity, and freedom. Free thinking - spontaneous

and creative thinking-was a quality of the mind that was very limited in traditional Korean society” (Chung 1988: 52). Thus, the traditionalism of the Korean people developed by Confucianism, has shaped the peculiar aspects of the Korean mind. Yoon Tae-Rim describes this notion in the following way:

The ideal human model in Confucianism was to be a “man of nobility.” However, external attributes were more emphasized than internal ones in characterizing the morality of a virtuous man. Emphasis was placed on adhering to formality, possessing authority, being considerate in one’s conduct, reticent, and cautious with one’s words and manners by restraining oneself. (Yoon 1994: 20)

As a result of excessive formalism, and obedience to the authority of tradition the Korean personality has become strained, and Korean men and women easily become rigid and emotionally restrained.

3.1.2.3. Familial Importance in the Korean Social Order

In a Confucian society, the priority of the family is paramount in the hierarchical order of society. The family is considered to be the most basic unit of society. The family is the prototype of the Confucian society. The family is the basis of society and produces social solidarity. Since the whole social order is organized on the basis of the family, society and even the nation are just extensions of family life in Confucian society. Only one of the five cardinal relationships refers to the nation – the relationship between the ruler and the ministers. Yet, there are three cardinal relationships that refer to the family – the relationships between parents and children, between husbands and wives, between older and younger siblings.

Order in Korean society depends on the family. Therefore, the establishment of private order in the family is important for the promotion of public law and order in society.

According to Park, Bong Bae, “The familial order required by Confucianism, has become the source of authority for three of the components of society: the religious aspect based on ancestor worship, the institutional aspect based on patriarchy, and the ethical aspect based on filial respect” (Park 1988: 350). Historically speaking, Korean social ethics were established to sustain the patriarchal family. As mentioned above, the cardinal virtues can be understood in the context of family relationships, which focus on filial respect and obedience. Furthermore, ancestor worship has established the solidarity of the family. Whenever loyalty to the country and filial loyalty have contended, filial loyalty has always won first place in Korea. Thus, because of their high regard for genealogy and ancestor worship as well as for filial respect and loyalty, Koreans, more than other East-Asian peoples, have attached significant importance to the continuity and solidarity of the family.

However, Korean-Confucian emphasis on the importance of the family implies a lack of ethical universalism. Since Korean respect for the family is strongly influenced by blood lineage, relatives, the clan and ancestors, these aspects cannot establish universal moral principles, which underpin society. Korean regard for the family easily degenerates into nepotism, which is why the Korean familial order has been drained of its strength. The Korean people are experiencing the effect of westernisation, which emphasizes egalitarian relationships amongst human beings and not

an inherited hierarchal system.

3.2. Shame as a Korean Cultural Phenomenon

3.2.1. The Meaning of ‘Face’ in a Confucian Society

3.2.1.1. The ‘Self’ in Confucian Thought

In Western society, individualism, which is expressed in terms of human freedom, seems to be a core value present in all human relationships. The “I-relationship” is more important than family or society. Hence, autonomy and self-assertiveness are considered to be critically important. In contrast, Asian society emphasizes the “we-relationship,” rather than the “I-relationship.” Asian people are said to be other-oriented. The selves of individuals exist, only in terms of social relationships.

The ‘self’ in Confucian thought is not so much a state of achievement as a process of becoming. Confucius understood the Mandate of Heaven as a positive command to carry out a life-long task from childhood to old age. It can be asked, “What is the Mandate of Heaven?” Heuristically, it can be conceived in terms of two interrelated dimensions — “conscientiousness (chung) within, and altruism (shu) without” (Tu 1989: 34). To be conscientious is to be serious about one’s internal self-development. The ‘self’ has to have the inner strength to carry on the long and strenuous task of self-development at its own pace. “In the passage in the Analects where it does appear, the word “cultivate” in “cultivate oneself” does not really seem to have “oneself” as the object, but has instead a more specific aim such as one’s capacity to pacify the people” (Fingarette 1979: 130). The

‘self’ that has acquired a new level of self-development, continues to develop inner sensitivity and awareness so that there is harmony within the ‘self’ and with others. “Since a person in the Confucian tradition is always conceived as being at the center of relationships, the more one penetrates into one's self, the more one will be capable of realizing the true nature of one’s human-relatedness” (Tu 1989: 34). one is, thus, never self-centered. Rather, one is open-minded and considerate because of being mindful of both family members and neighbours. Thus, the ‘self’ practises the ordinary virtues of serving parents, taking care of children or helping friends.

3.2.1.2. The Social Nature of the ‘Self’

The inner need to be truthful to one’s ‘self’ is inseparable from the social need to care for others. The acquisition of self-realisation promotes the acquisition of harmonious human relationships. The traditional dyadic relationships, including the five cardinal relationships (ruler-minister, parent-child, husband-wife, sibling-sibling, and friend-friend) are all governed by the Confucian principle of harmony and mutuality.

The social patterns of ethical conduct are generally associated with the social nature of the ‘self’. The ‘self’ is not a static reality, but a social self-feeling, which comes from social interaction with others. G. H. Mead contends that “... the self, as that which can be an object to itself, is essentially a social structure, and it arises, in social experience” (Mead 1934: 140, cited in Kim 2001: 14).

C. H. Cooley has called this kind of social ‘self’ the ‘looking-glass self’. The ‘looking-glass self’ exists in our imaginations, where we see

ourselves reflected by others. “A self-idea of this sort seems to have three principal elements; the imagination of our appearance to the other person; the imagination of his judgment of that appearance, and some sort of self-feeling, such as pride or mortification” (Cooley 1922: 184, cited in Kim 2001: 15). The social ‘self’ implies that we are living in the minds of others through our imaginations. The social ‘self’ is not confined to personhood, which is very sensitive to others. Even “with all normal people it remains, in one form or another, the mainspring of endeavor and a chief interest of the imagination throughout life.” (Cooley 1922: 208, cited in Kim 2001: 15) Also, Cooley’s analysis of the social ‘self’ presents pride and shame as the basic social emotions. Pride and shame are perceptions of the social ‘self’. “The thing that moves an individual to pride or shame is not the mere mechanical reflection of ourselves, but an imputed sentiment, the imagined effect of this reflection upon another’s mind” (Cooley 1922: 184, cited in Kim 2001: 15). This concept of the social ‘self’ is very conducive to understanding the nature of ‘face’ in the East-Asian context.

3.2.1.3. The Meaning of ‘Face’ in the East-Asian Context

The social ‘self’, especially in the East-Asian setting, can be expressed through Goffman’s theory of ‘face’. “Face is an image of self delineated in terms of approved social attributes — albeit an image that others may share...” (Goffman 1967: 51). Just as we are sensitive to others, so we are sensitive to our ‘faces’, to which others respond. The ‘self’, shaped by social interaction, has great emotional attachment for its face, because of the image of the ‘self’. Hence, the ‘face’ represents and is the embodiment of the ‘self’.

According to Goffman, as well, "... the person's face clearly is something that is not lodged in or on his body, but is something that is diffusely located in the flow of events in the encounter and becomes manifest only when these events are read and interpreted for the appraisals expressed in them" (Goffman 1967: 51). In this light, the term 'face' incorporates all relational aspects that are present during the processes of social interaction, such as the origin of the family, family membership, social status, one's role, and so on. At the same time, the term 'face' has a psycho-social value. "Face is really a personal psychological satisfaction, a social esteem accorded by others" (Yang 1945: 167).

Traditionally, Chinese people have two concepts of 'face':

One of these is mien-tzu, which represents a kind of prestige, a reputation achieved by getting on in life, through success and ostentation. This prestige is accumulated by means of personal effort or clever maneuvering. ... The other kind of 'face', lien, refers to the respect of the group for a man with a good moral reputation. Lien represents the confidence of society in the integrity of someone's moral character, the loss of which makes it impossible for him to function properly within the community. Lien is both a social tactic for enforcing moral standards and an internalised tactic. (Hu 1944: 45)

'Face', in the East-Asian context, does not only mean a successful reputation and prestige, but refers to the moral integrity and dignity, which society invests in an individual. In some sense, "it is only on loan to him from society; it will be withdrawn unless he conducts himself in a way that is worthy of it" (Goffman 1967: 51). People are said to lose 'face' when they do not fulfill their obligations in society.

When we analyse the social and cultural factors involved in managing

‘face’, we can better understand the meaning of ‘face’ in Asian society. Firstly, ‘face’ is closely related to self-development. The real strength of ‘face’ lies in one’s self-realisation and self-development. Self-development is the means through which one understands, and promotes the growth of one’s true nature.

There are two different views about human nature, in China. There is the view that human nature is evil, and the view that human nature is fundamentally good. According to Hsun Tzu, human nature has no inherent, ethical value. His theory is quite contrary to the Mencian theory, which holds that human beings are born good. Throughout the history of China, the Mencian theory, which recognises the presence of an ethical value system innate in man’s disposition, has predominated. Yet, in spite of their differences, both these views about human nature, emphasize that ethical qualities can be cultivated through training and discipline. People, who try to improve their character, are accredited with a good ‘face’ by society. They may be spoken of as people of virtue. Seen in this light, ‘face’ is the materialisation of the moral character of the individual, which is linked directly to their social reputation. A person, who is never self-centered nor conceited, but who is careful to behave correctly, is said to have a reliable ‘face’. An imprudent person is said to have a light ‘face’.

Secondly, ‘face’ is the ritual property of a person. ‘Face’ is the outward ritual expression the social worth of the participants. E. Goffman explains the term ‘ritual’, in this context, in the following manner:

I use the term ‘ritual’ because I am dealing with acts through whose symbolic component the actor shows how worthy he is of respect or how worthy he feels others are of it. ... One’s face, then, is a sacred

thing, and the expressive order required to sustain it, is therefore a ritual one. (Goffman 1967: 51)

‘Face’ is a social mask, which a person wears, depending on ritual behaviours and situations. Generally, Western society accepts the world-view that all persons are equal, regardless of race, status, rank, and so on.⁴ Interpersonal relationships, therefore, are expected to be equal. Westerners, in some situations, tend to be informal about manners and behaviour. However, East-Asian society has not accepted egalitarian relationships, and tends to preserve the clear differences between intimate relationships and ritual ones. The relationships among East-Asian people are naturally determined by sex, age, birth order, ancestry, and so on. They also tend to see relationships as socially determined by the hierarchical structure, status and the roles people play. Intimate relationships are built on mutual and spontaneous responses, as well as on emotional attachments. So ‘face’ has no special meaning in intimate relationships. Takie S. Lebra has written: “intimate behaviour takes the form of what might be called social nudity” (Lebra 1976: 116). “Infantility, stupidity, rudeness, vulgarity are thus released or deliberately acted out in an intimate situation” (Lebra 1976: 116). These kinds of informality may appear as being ill mannered.

However, ritual relationships require a different attitude. The social nudity freely expressed in intimate relationships has to be suppressed. People display ritual behaviour, by conforming to manners and etiquette. They maintain a ritual distance from one another. Hence, ‘face’ is the ritual mask that covers self-exposure and manages the impression made on others.

⁴ It sometimes could be a pseudo equality hiding profound social and economic stratification.

Takie S. Lebra delineates the character of 'face' in a ritual situation as follows:

Face is most vulnerable in unpredictable situations. The most common means of keeping it safe, is to minimize the options and uncertainties that might arise in a situation. Ritualism is an answer. Ritualism refers to rigid, meticulous control of interactive behaviour in a predetermined way so as to prevent embarrassing surprises. (Lebra 1976: 125)

In ritual relationships, there are some mechanisms of managing face. One typical mechanism is humility. Western people have often observed that the East-Asian people are so modest in their behaviour that East-Asian men may appear to be "unmanly." Yet, in the East-Asian setting, modesty is considered a necessary virtue for conformity, to which East-Asian people attach great importance. The ostentation of one's power and ability can easily be subject to public criticism. A person, engaged in the promotion of 'self', will have no sympathisers and will excite ridicule. So, humility and politeness, besides being virtues, have the unique attributes of being able to defend one's face.

Thirdly, 'face' has something to do with one's social status. "Status here refers to a position in the hierarchical social system" (Lebra 1976: 69). The higher the social position someone has, the more dignity the individual has to maintain. The more conscious one is of one's status, the more vulnerable is one's 'face'. People with status have to be prudent when in relationships with people of an inferior status. Well-educated people must be more discreet and maintain a fitting status demeanor in front of younger and inferior people. If their behaviour does not meet the expectations of

society their dignity will be impaired and their 'face' disgraced. There must be no lack of sincerity and integrity in the manner of people who possess social prestige. Shameful stigma is attached to stinginess and a lack of generosity. An individual must be generous in all things. Broad-mindedness is greatly admired. A generous person, who responds spontaneously with loving care, is blessed with dignity. That person's 'face' wins public confidence and popularity. In other words, the individual's 'face' has a certain credibility.

Generous, and respected people may be willing to allow people, who have an inferior status, to borrow a 'face' by recommending the inferior person for a certain position. Concerning this borrowing of 'face', Takie S. Lebra describes the usefulness of 'face': "Face...is to be imposed and utilized, instead of being protected, to get things done" (Lebra 1976: 183). For example, when a poor person assumes an office, and needs a reference from some person of prestige in the community, the inferior person is placed under the guardianship of the prestigious person, who is acknowledged as a widely recognized 'face'. That person's prestigious 'face' replaces the inferior individual's 'face' and operates as a means of mediation. Borrowing a 'face', when disputes are settled, is not uncommon in East-Asian society.

Just as a 'face' can be borrowed, so it may be acquired through an individual's effort. "It is built up through an initial high position, wealth, power, ability, through cleverly establishing social ties with a number of prominent people, as well as through avoidance of acts that would cause

unfavourable comment” (Hu 1944: 61). Koreans, individuals and families, will go to great lengths to acquire a good social reputation in order to improve their social status. When people fail in social interaction and in life, they are described as having no ‘face’ with which to see their families. When people’s behaviour invites ridicule, this is a very unhappy situation, because they blemish their families’ reputations. Thus, it is clear that the ‘face’ of every individual is closely related to the honor and social standing of their families.

3.2.2. The Nature of Shame and Guilt among Korean People

3.2.2.1. The Analysis of the Korean ‘Face’

Generally speaking, in Korea, chemyon is my ‘face’⁵ which I to others. In Jung’s term, chemyon is the persona⁶, the form of an individual’s psychic attitude towards the outside world.⁷

Chemyon also represents my position and role in the family and society. At the same time, chemyon is associated with the unconscious mind, which conforms to certain ideals and desired images of oneself. In this light, it is

⁵ We can summarize many levels of meaning of ‘face’ in the following manner:

A. The psycho-social view of face.

1. face as social a state: mien-tzu

2. face as “true self,” really developing the best in oneself: lien

3. face turned outward: social mask: Jung’s persona.

B. The psychoanalytic view of face: face as the unconscious mind and internal monitor, checking whether the ego approximates the ego-ideal.

⁶ According to C. G. Jung, “This mask, i.e. the ad hoc adopted attitude, I have called the persona, which is the name for the masks worn by actors in antiquity. The man who identifies with this mask I would call “personal” as opposed to “individual”.” in *Psychological Types*. (London: Routledge & Kegan Paul, Ltd, 1971), 465.

⁷ He defines the persona as follows: “The persona is thus a functional complex that comes into existence for reasons of adaptation or personal convenience, but is by no means identical with individuality. The persona is exclusively concerned with the relationship with others. The relationship of the individual to the object must be sharply distinguished from the relationship to the subject.” in *Psychological Types*, 465-6.

closely related to the ego ideal.⁸

Through Korean family and societal hierarchical relationships, Korean children are raised to be sensitive to their responsibilities and obligations to others. Generally, the ideal for all forms of behaviour are conveyed to children by their parents. Confucian cultural ideals and values, which are suited to function within the Korean society, are inculcated into their children's minds by their parents. Thus, parental ideals and cultural imperatives are deeply introjected into the ego ideal of children. Thus, while growing up, they develop a strong ego ideal, "recognizing it as a structure created by the internalization of cultural values, idealized parental representations, and moral precepts to guide the actions and contours of the self" (Morrison 1989: 43). Therefore, the Korean ego ideal represents the internalisation of personal ideals, manners and customs of the Confucian society.

This characteristic of the ego ideal illuminates the nature of chemyon. Chemyon refers to the mask or the 'face' a person puts on to confront the world. It is the social mask through which Korean individuals manifest their ego ideal. Hence, chemyon, as a social mask, designates the external representation of their internalised Confucian cultural values and manners. Chemyon represents the embodiment of the idealized Confucian values and behaviour which Korean people have internalised as a checklist to compare themselves with. More often than not, it is also referred to as the social role

⁸ This term was first introduced by Freud in 1914. In *The Ego and the Id* (1923), the ego-ideal and the superego are used synonymously. Freud does not regard the ego-ideal as distinct from, the superego. Yet, E. Jacobson (1964) considers the ego-ideal as a pilot and guide for the ego, as part of the superego system. Annie Reich (1954) makes a distinction between the ego-ideal and the superego: "the ego ideal expresses what one desires to be; the superego, what one ought to be." (218)

or as the gender role, involving all the appropriate expectations for living in a society.

Another important function of chemyon is that it has a ritual aspect. It is a ritual mask that Koreans wear, in order to protect their integrity in the face of unexpected situations. This ritual mask keeps people from exposing themselves to others. So, as long as they wear the ritual mask, they will behave with caution and, will thus, be able to keep an eye on the other's response to them. Yoon Tae-Rim has contended: Chemyon is concerned about 'what will they think about me,' and not about 'This is what I think.'" (Yoon 1971: 239) Therefore, the appearance of chemyon differs according to various social contexts. The chemyon of the father and the chemyon of the teacher are different. The function of the chemyon is, therefore, dependent on the social context. For this reason, the chemyon of Korean people appears hypocritical and two-faced to Western people.

Since Confucian culture emphasizes ritualism and formalism, Korean people, give "formality and appearance priority over content and essence" (Yoon 1971: 21). Thus, the external form of chemyon, when it is out of context, appears to be vulnerable and fragile. This illustrates why the consciousness of the Korean chemyon can degenerate into a source of shame.

3.2.2.2. The Nature of Shame and Guilt among Korean People

When the ego fails to attain goals and ideals which the ego-ideal suggests, or when the ego cannot achieve goals presented by the ego-ideal, and if, at the same time, this failure is exposed in the face of others, the chemyon is lost or injured. Losing chemyon causes an individual to feel

shame, since it means that his social mask has turned out to be erroneous and invalid. According to Goffman, in the mind of the person who is unable to conform to the standards which society calls ‘normal,’ there is a discrepancy between “his virtual social identity and his actual social identity.”⁹ “This discrepancy, when known or apparent, spoils his social identity, and it has the effect of cutting him off from society and from himself so that he stands as a discredited person facing an unaccepting world” (Goffman 1986: 19). Thus, the shame arises from a chasm, which has developed, between his virtual and actual social identity.

In Korean society, the falseness and vileness of one’s character is the source of shameful humiliation leading to a loss of ‘face’. But, a mere falling short of the ego ideal does not evoke shame. When falling short of one’s ego ideal is exposed by the others, and the chemyon is injured, then shame occurs. As H. M. Lynd notes, experiences of shame are “experiences of exposure, exposure of peculiarly sensitive, intimate, and vulnerable aspects of the self” (Lynd 1999: 27). “Being taken unpleasantly by surprise, the impossibility of ordered behavior, the sudden sense of exposure, of being unable to deal with what is happening, characterizes shame” (Lynd 1999: 34). The unexpected exposure of misbehaviours, which are incongruous with the socially claimed role, induces unhealthy or toxic shame. These experiences of shame are experiences of “weakness, defectiveness and dirtiness” (Wurmser 1995: 42). These experiences make

⁹ Regarding the concepts of these two different identities, Goffman comments that “the character we impute to the individual might better be seen as an imputation made in potential retrospect - a characterization “in effect,” a virtual social identity. The category and attributes he could in fact be proved to possess will be called his actual social identity” (Goffman 1986: 2).

the chemyon so severely vulnerable that the individuals lose self-esteem and turn away from themselves in disgust. They wish to be invisible. So, “the experience of shame is in itself isolating, alienating, incommunicable” (Lynd 1999: 87). Thus, among Korean people, shame can be seen as an interpersonal effect, deeply related to being exposed by others. It represents the failure of the ego to reach ideal behavioural levels (ego-ideal), and a byproduct of this is the loss of chemyon, which leads to contempt and withdrawal.

In contrast to shame, guilt can be considered to have an intraphysical effect, closely connected to the tension between the ego and the superego. According to Piers and Singer, “guilt ... is the painful internal tension generated whenever the emotionally highly charged barrier erected by the Super-Ego is touched or transgressed” (Piers & Singer 1971: 5-6). To a Korean child, a hierarchically superior parent or parent-surrogate serves as the source of moral authority. Since an authoritarian and hierarchical relationship exists between parent and child, the Super-Ego stems from the “internalisation (introjection) of the punishing, restrictive aspects of parental images” (Piers & Singer 1971: 6). In the face of the morally restrictive superego, guilt arises when the moral rules are transgressed, or when moral obligations toward others are not fulfilled. In general, when Koreans cannot discharge their obligations and responsibilities toward others in familial and extra-familial hierarchical relationships, they feel guilty. The guilt is expressed in self-contempt, or self-remorse, which is independent of other’s criticism. The most typical case, in which a Korean feels guilt, can be seen in the relationship between parents and children.

When children, whether they are male or female, cannot support their parents, and they cannot meet their expectations, they feel guilty. Moreover, a man, who grows up feeling obliged to repay his mother for her sacrificial devotion, feels guilty about his mother if she passes away before he can meet his obligation to her. Since the primary obligation among Korean moral obligations is filial respect, disobedience and a lack of dutifulness to parents are major sources of Korean guilt. Thus, guilt is experienced when the moral obligations, set by the superego, are not fulfilled. This guilt designates an injured conscience as an internal penalty. Guilt is different from shame which has an external penalty, which is received for not conforming to cultural ideals and values.¹⁰ But shame and guilt are not mutually exclusive.¹¹ Guilt may be accompanied by shame, when someone is criticised and exposed by others for committing wrong behaviour. When others expose someone's disobedience or disrespect, that person's feelings of guilt may be followed by feelings of shame.

3.2.3. The Function of Shame in Korean Society

3.2.3.1. The Social Implications of Shame

Shame is a powerful social mechanism, which controls the Korean way of life. Society maintains the moral order throughout the shaming process. H. Lowenfeld comments on this as follows:

¹⁰ See chapter 2 A Basic Understanding on Shame.

¹¹ Sidney Levin (1967: 274) describes the mutual relationship between shame and guilt in the following way: "When intense shame arises and leads to a major disturbance in libido economy, instinctual delusion occurs,- and the angry destructive impulses which are thus mobilized may be channelized into the superego and directed against the self, leading to, feelings of guilt. Therefore, the initial intense shame is followed by guilt and may seem to have been transformed into guilt. Such a sequence does not occur when the angry destructive impulses evoked by shame are discharged outward, as in the case of blaming others for one's failures. Under such circumstances shame is not followed by guilt."

The experience of shame is, far more than the feeling of guilt, a social phenomenon, depending on one's status, class, or group. As the environment plays a decisive role in this experience, shame has an important function in upholding the structure of society. (Lowenfeld 1976: 63)

He continues to emphasize the influence of shame: “once the sense of shame is dissolved or diluted, the cement that keeps the structure of society from falling apart tends to disintegrate” (Lowenfeld 1976: 71). These remarks indicate that shame is the social mechanism, which protects social boundaries. Without the function of shame, public discipline cannot be sustained.

Shaming is one of the paramount means by which children are reared and educated in Korea. Above all, parents are the most effective agents in using the shaming process to make their children socially acceptable. As J. Braithwaite states, “just as the insurance company cannot do business without the underwriter, the family could not develop young consciences in the cultural vacuum which would be left without societal practices of shaming” (Braithwaite 1990: 72). As a child-rearing tactic, shaming has played a central role in Korean society.

During my childhood, my friend was a bed-wetter. Whenever his bed was wet, his mother made him visit neighbours in the early morning to ask them for salts. Then the neighbours sprinkled salt over his head and made him feel ashamed. All the neighbours took part in his toilet training through the shaming process. This kind of shaming is very important and influential in the socialisation of Korean children.

The following event is a description of another example which

demonstrates this principle: When the eldest daughter of one of our neighbours in my hometown, reached the age of puberty, she became troublesome. She performed poorly at school and was sexually active. She had a relationship with a boyfriend who was unacceptable to her parents. Her father warned her not to go outside during the evenings. However, she did not listen to him. One night, while she was sleeping, her father went into her bedroom unexpectedly, and cut her long hair. By doing this, he inflicted shame on her, because he wanted to put an end to her bad behaviour.

“Shaming brings into existence two very different kinds of punishers — social disapproval and pangs of conscience” (Braithwaite 1990: 75). This asserts a tremendous pressure on an individual's self-control. It also serves as a deterrent to socially unacceptable behavior. Once children mature, societal shaming subjects them to public discipline. Social conformity is also achieved through shaming. Thus, shaming is both the social process which builds the Korean conscience and the social mechanism which protects the moral boundaries in Korean society.

3.2.3.2. The Role of Shame in the Korean Emotional Makeup

Shame plays a significant role, especially, in the emotional makeup of Koreans. Because, in Korean society, harmony, relatedness, dependency, and the group are priorities, “personal growth means learning to relate, rather than being an autonomous person,” as Young-Ae Kim (1991: 16) puts it. It is critical for Koreans to know how they are perceived and accepted by others and by society.

Korean traditional ethics are relative and situational; no attempt is made to judge human conduct according to an absolute standard. Simple white-and-black dualism is unacceptable. Good and evil are taken as a continuum, compromising an overlapping and interpenetrating whole. From earliest childhood, every “decent” member of traditional society is trained to avoid any course of action that might lead to confrontation with another. A well-bred person is one whose sensitivity is so refined that the person may detect far in advance the possibility of conflict, and who promptly modifies his behavior in order to minimize the conflict. This refined sensibility, nunchi (eye sensitivity), is the quintessence of traditional cultural refinement. Individuality, regardless of how it is expressed, suggests a desire to separate oneself from others; it creates a boundary between the individual and the community, which the traditional individual avoids and abhors. In the interest of conformity, traditional women and men avoid many types of behaviour, and act in accordance with nunchi and chemyun. If we consider the fact that shame predominantly relies on external or group pressure, it is not difficult to realize the powerful effect of shame on Koreans.

Lynn M. Bechtel points out that shame is often used as a tactic to control behaviour especially in a group-oriented society. According to Bechtel, shame tactics function primarily as:

1. a means of social control which attempts to repress aggressive or undesirable behavior;
2. a pressure that preserves social cohesion in the community through rejection and the creation of social distance between deviant members and the group;
3. an important means of dominating others and manipulating social status. (Bechtel 1991: 49)

Shame tactics function effectively in Korean culture not only because it is a group-oriented culture but also because it is a shame-oriented culture. Pointing out how shame was prevalent and used in ancient Israel, Lynn Bechtel says that “These societies [group-oriented and shame cultures] are usually layered by an ‘honour’ hierarchy which designates the amount of authority held: rulers over subjects, parents over children, husbands over wives, elders over younger ones” (Bechtel 1991: 52). What Bechtel describes is precisely a Confucian society such as is found in China, Japan, and Korea. When we take into account the importance of ‘honor and pride’ in a Confucian society, and the significant role of Sam-Gang-O-Ryun, one of the major teachings of Confucianism, we can identify Korean society as a group/shame-oriented culture.

3.3. The Origin of Korean Shame

3.3.1. The Practice of Korean Child-rearing

3.3.1.1. The Uterine Family

One of the distinctive characteristics of the Korean family is the closeness of the relationships among family members. A mother makes her major emotional investment in her children, particularly in her sons. The mother is a lifelong object of attachment for them, since she is the source of emotional warmth and affection. Legally, the father-son relationship enjoys a higher status than the mother-son relationship. Yet, inwardly, since the pivot of a family is the mother, the mother-son relationship is of primary

importance. In modern nuclear families, because a father goes to work and spends little time at home, he is destined to do less parenting. His absences lead to a close relationship between the mother and the children. Margery Wolf describes this mother-centered home as “the uterine family.”

M. Wolf (1972:33) elaborates on the concept of “the uterine family” as follows: “the group that has the most meaning for her and with which she will have the most lasting ties is the smaller, more cohesive unit centering on her mother, i.e., the uterine family—her mother and her mother's children.” In the uterine family, there is a great emotional and sensual symbiotic bond between the mother and the children. In a sense, one can say that there are mutual feelings of an omnipotent alliance between mothers and male children. The mutual bonds of sentiment and emotion are indispensable in this family. M. Wolf portrays the emotional connection between mothers and sons, without reserve:

Both consciously and unconsciously a woman weaves ties with her sons that are personal and exclusive. These links are based not on explicit reminders of obligations or filiality, but on emotions that call forth memories of warmth and comfort, flashes of gratitude and pure satisfaction (Wolf 1972: 160).

However, in spite of these positive aspects, there is a fatal weakness in the bonds of the uterine family. The excessive bond of mutual emotion can cause over-dependency, on the mother’s part, and, at the same time, over-indulgence, of the son so that their relationship becomes an “enmeshed” relationship.

3.3.1.2. “Enmeshed” Relationships between a Mother and her Children.

A Korean mother-child (chiefly, male child) relationship can often be described as an “enmeshed” relationship. A child can play on his mother’s affections because of his mother’s love, and the mother gives in to his whims. Thus, there is often a lack of discipline in Korean child rearing. As a result of enmeshed relationships, the process of separation-individuation in children’s development is frequently blocked. S. Minuchin describes an enmeshed family as follows:

The enmeshed family is a system which has turned upon itself, developing its own microcosm. There is a high degree of communication and concern among family members, boundaries are blurred, and differentiation is diffused. Such a system may lack the resources necessary to adapt and change under stressful circumstances. (Minuchin, Rosman & Baker 1978: 57)

Since the symbiotic connection of the mother is so persistent, and the son is acutely sensitive to the mother’s needs, their boundaries are blurred. Thus, the necessity of separation and autonomy is severely deprived. Various studies show how deeply the enmeshed relationship between mother and children is rooted in the minds of Korean women. For example, “according to a study on 561 Korean mothers, who were under thirty-nine years of age, and who came from both rural and urban areas, 89.5% of them answered that they would die for their children; 97.2% answered that their children’s success meant their own success; and 94% believed in the necessity of their own sacrifices for their children” (Kim 2001: 45). It appears as if these enmeshed relationships are, to a large extent, due to a lack of acknowledgement of a woman’s real self. Korean women, who are victims of a socio-cultural reality, have not developed a firm sense of self.

As a result, ego boundaries between mother and child are blurred, so that problems occur in their relationships.

3.3.1.3. The Concept of ‘Self’ in Korean Mothers

Korean family life has undergone fundamental changes owing to the development of urbanization and industrialization since the 1970s. However, in spite of many changes, one cannot deny the fact that Korean women are still afflicted by patriarchy and sexism. The actions of Korean women, as recorded in the past or observed in present-day rural villages, often seem to be confounded by the Confucian idealisation of passive and sequestered womanhood. As Alan Roland terms it, Korean women do not significantly possess a sense of an “individualized self.”¹² They seem to embrace the “familial self.”¹³ Presently, most Korean women are trying to find an “I-ness” and they are trying not to accept their cultural destinies as they used to. However, whenever they attempt to find their “individualized self” and try to pull themselves away from old customs, which oriented them to what they were supposed to be and to do, they experience unnecessary guilt feelings. It is not easy to question or go against deeply fixed ideas that have resided in the consciousness for decades, as well as within families and society.

Since there has been no ground on which Korean mothers could

¹² According to A. Roland, “The individualized self is characterized by inner representational organizations that emphasize: an individualistic “I-ness” with relatively self-contained outer ego boundaries, sharp differentiation between inner images of self and other ...” in *In Search of Self in India and Japan*, (Princeton: Princeton Univ. Press, 1988), 8

¹³ A. Roland defines this as “a basic inner psychological organization that enables women and men to function well within the hierarchical intimacy relationships of the extended family, community, and other groups.” in *In Search of Self in India and Japan*. 7.

establish their selfhood, they have derived their pride from their sons' accomplishments. This may be one of the major reasons why the notion of male preference is prevalent in Korea. By comparison, having an amicable relationship with their husbands is considered to be of only secondary importance. As M. Wolf (1972: 160) notes, "a woman cannot depend on her husband for support in times of trouble. To be sure, she will use every technique available to manipulate him, but when she looks to her future, she too will look to it in terms of her son, not her husband."

In child development, a mother's acknowledgement of the child's emerging self is necessary and indispensable for the development of the child's self. Through appropriate response and optimal frustration, the child's self needs to be differentiated from the symbiotic matrix of the mother-child relationship. However, Korean mothers over accept and encourage their children's grandiosity for a longer period of time. Korean mothers continue to accept their son's self-centeredness beyond the appropriate period, and this self-centeredness later becomes selfishness. In a certain sense, Korean mothers frustrate the development of their sons' emerging self through over acceptance of unacceptable behaviour, under a mask of protection. This process is very similar to the over indulgence of a caretaker in an object-relationship theory.

The development of an object-relationship is characterized by the differentiation of an object as well as by 'self'. M. Mahler, who initiates the notion of the process of separation and individuation, assumes that an object-relationship develops on the basis of differentiation from the normal mother-child dyad unity. The process of separation-individuation is so

crucial for the healthy development of personality that it has been described as the second birth experience. The development of internal structures for maturely differentiated relationships between ‘self’ and others is essentially dependent upon a healthy process of separation-individuation. Yet, a smooth and progressive personality development is not easy, since this process is based on the symbiotic relationship between mother and child.

As Mahler suggests:

It seems to be inherent in the human condition that not even the most normally endowed child, with the most optimally available mother, is able to weather the separation-individuation process with a crises, come out unscathed by the rapprochement struggle, and enter the oedipal phase without developmental difficulty. (Mahler 1975: 227)

Thus, the pathological distortion of object-relationships can have its precursor in the period of separation-individuation. For example, undue prolongation of the mother-child dyad unity is a signal of potential danger in the later life of the child. In this context, Mahler (1975: 227) contends: “much of our understanding of health and pathology may depend on developmental aspects, the most important of which, from our point of view, is the qualitative assessment of residues of the symbiotic as well as of the separation-individuation periods.”

From the perspective of Mahler who stresses the process of separation-individuation, it seems that Korean child rearing could cause difficulties later in life. The enmeshment between mother and child could contribute to psychological problems suffered by the child. One of the Korean child psychiatrists reports: “this almost symbiotic mother-child

relationship appears to be related to the high incidence of somatic symptoms, sleep problems, separation anxiety, phobia, symbiotic psychosis and passive-dependent personality in Korean children” (Kim 1987: 220-21).

3.3.1.4. Over-Dependency and Shame

“One study reports that 45.2% of Korean urban families are characterized by parental overprotection of children” (Kim 2001: 53). It is natural that parents should provide their children with security and protection. Yet, under the pretext of security and protection, Korean parents become too involved in their children’s lives, and interfere in their educations, careers and marriages. The Korean mother, especially, has been consistently characterized as being too possessive of her son. Even though this attitude is counter-balanced by her sacrificial commitment, it continues under the name of maternal care. In a sense, because of her narcissistic nurturing, she is quite dependent on her son. A. Miller (1997: 11) describes this attitude of a mother in the following manner: “This was not the case because his mother was bad, but because she herself was narcissistically deprived, dependent on a specific echo from the child that was essential to her, for she herself was a child in search of an object that could be available to her.” When, in spite of her own good intentions, she tries to assuage her own narcissistic needs through her son, she can disturb the process of separation-individuation of her son. We are reminded of M. Mahler who says:

A complementary pathogenic factor is the well-known parasitic, infantilizing mother who needs to continue her overprotection beyond the stage when it is beneficial. This attitude becomes an

engulfing threat, detrimental to the child's normal disengagement and individuation from his second year of life on. (Mahler 1979:115)

An important reason why Korean mothers are overprotective, over stimulating and overanxious, is, as I mentioned earlier, the lack of an individualized 'self'. In the enmeshed relationships between family members, they cannot develop their autonomous and individualized 'self'. They are often narcissistically deprived. Even though they love their children as a self-object, this is not the way children need to be loved. Within their subconscious mind, they want the child to be a self-object who reflects their own need. Yet, as A. Miller points out, the problem of this relationship is that:

what is missing above all is the framework within which the child could experience his feelings and emotions. Instead, he develops something the mother needs, and this certainly saves his life. ... at the time, but it nevertheless may prevent him, throughout his life, from being himself. (Miller 1997: 35)

In general, a mother's dependency is an emotional trait, which is demonstrated by indulging the child. The male child who is uncritically indulged is unconsciously dependent on his mother. Because he is indulged by maternal care so much, he wants to fill his mother's needs at the expense of his own self-autonomy.

The lack of an independent ego development leads to the formation of what Winnicott (1980a: 145; 1986: 52) terms the 'false self.' The 'false self' is not false in the sense of being fake. It is another form of self that enables the self to accommodate the needs of others. The child, attempting

to comply with a needy mother, can develop the ‘false self’. “This compliance on the part of the infant is the earliest stage of the ‘false self’, and belongs to the mother's inability to sense her infant's needs” (Winnicott 1980a: 145). “In the extreme examples of ‘false self, the ‘true self’ is so well hidden that spontaneity is not a feature in the infant’s living experience” (Winnicott 1980a: 147). When a mother is not good enough, the child has no spontaneity and, can easily be seduced into compliance, so that the compliant ‘false self’ is in agreement with maternal expectations. He will grow and become his mother's expectation of whom he ought to be.

According to Winnicott, the ‘false self’ is closely related to the loss of ‘the capacity to be alone.’ Concerning ‘the capacity to be alone,’ “this experience is that of being alone, as an infant and a small child, in the presence of a mother” (Winnicott 1980b: 30). Winnicott expresses this in a more detailed way:

Being alone in the presence of someone can take place at a very early stage, when the ego immaturity is naturally balanced by the ego-support from the mother. In the course of time the individual introjects the ego-supportive mother and in this way becomes able to be alone without frequent reference to the mother or mother symbol. (Winnicott 1980b: 32)

“The capacity to be alone is very nearly synonymous with emotional maturity” (Winnicott 1980b: 31). Thus, the child who has lost “the capacity to be alone,” builds up a ‘false self’. The ‘false self’ is based on adaptation to the wishes of others (especially, to the wishes of the mother), rather than being based upon the child’s own genuine feelings. Therefore, the child who has lost “the capacity to be alone,” is easily over-compliant to please

others (especially, the mother). Later, this kind of person cannot become emotionally mature enough to have an autonomous 'self'.

The child who is inordinately at one with a mother can develop serious emotional problems. D. L. Nathanson analyzes this problem:

Any child who grows up with a mother who is frightened and angry about matters of autonomy will be liable to develop a peculiar emotional state in which the effects of shame and fear are bound together and linked to the idea of independence . . . the child develops a linkage between shame and fear that Tomkins calls a shame-fear bind. . . . This linkage has profound implications for the development of complex ego structures. Since shame interferes with our ability to commune with the object of our interest or enjoyment, it is an intrinsic instrument of isolation and withdrawal. (Nathanson 1992: 181)

This analysis of Nathanson about the emotional problems of the dependent child echoes the sentiments of Takeo Doi, who has examined, in depth, the dependent behaviours of Japanese people. According to T. Doi, the pathology of dependence can be illustrated by the fear of others, the sense of injury, and the lack of self. In particular, the fear of others is closely related to a shameful experience. He implies that "especially, shyness and embarrassment in the presence of strangers is itself a form of shame" (Doi 1977: 108). He makes it clearer: "the man who feels shame, senses that other person is not prepared to accept his feelings with understanding, turns in upon himself and becomes tense, which gives rise in turn to anxiety symptoms such as blushing and he has doubts about his own person" (Doi 1977: 108-09). These analyses of both Nathanson and Doi support the fact that the dependent child can easily turn into a shame-bound person loaded with negative emotional states characterized by shame,

fear and disgust.

When children cannot develop their ‘true self’ owing to ineffective parenting, they cannot make a distinction between mature dependence and healthy independence. The result is an aberration in their character development. In this context, when one examines the shame of Koreans, one detects that their character structure is deeply entwined with these complex forms of shame, driven by the failure of the process of separation-individuation because of over-dependent relationships between mothers and their male children.

3.3.2. Korean People as Field-Dependent People and Shame

Generally speaking, East-Asian people are strong yet interdependent people owing to the fact that East-Asian societies are collective societies. Individual concern for self at the expense of the group is unacceptable. In the case of Koreans, it appears that this interdependency has been driven by interdependent relationships between mothers and children. A. Roland, who deeply examines the concept of the Japanese familial ‘self’ from a cross-cultural perspective, presents a detailed description of the major reason for the dependency in Japanese people in the following passage:

There are three major interrelated factors in the Japanese maternal child-rearing relationship. ... The first is prolonged symbiotic mothering, where there is enormous involvement and devotion with considerable physical closeness, caring and affection. This results in both son and daughter being intensely and emotionally tied to the mother in a relationship of dependence and interdependence, with diffuse outer ego boundaries, an inner representational world with images of self and other being closely interrelated, and a

developmental emphasis on symbiosis rather than on separation and autonomy. (Roland 1988: 275)¹⁴

The origin of the dependent relationships among the East-Asian people is described in the analysis by Roland. The origin of the dependency lies in the intense, prolonged maternal care of children. Other relationships are thought to be extensions of mother-child relationships. Without exception, “Korean people, who consider the most dependent and intimate relationship between mother and child as an ideal, take the measure of a relationship with others from the perspective of a mother-child relationship” (Lee 1994: 209). All Korean relationships are established on the basis of the paradigm of the mother-child dyadic unity. The foci of these relationships are dependency, affiliation and harmony. The emotional structure of dependency formulates itself during childhood. A mother’s emotional and empathic nurturing is oriented toward the child’s dependence and sensitivity to others. As a result, children grow up to become sensitively aware of other’s feelings and needs. They become “other-oriented” without “maintaining and enhancing each other's ‘we-self’ regard,” (Roland 1988: 246) They cannot manipulate the world, which is necessary. Thus, all relationships, throughout their lives life, are embedded with emotional interdependency.

The pioneer, among the psychoanalysts who study the uniquely interesting relationships between dependent people and independent people

¹⁴ According Roland, “the second factor revolves around the high degree of maternal empathy with the child’s inner feelings, needs, wishes, temperament, and inclination.” (1988: 275) “The third factor is indeed more specific to the Japanese and involves intense maternal expectations for a very high degree of performance and skill in both relationships and tasks” (1988: 276)

to shame, is Helen Block Lewis. She borrows the term, “field-dependent people” and “field-independent people” from Herman A. Witkin. Field dependence is a cognitive style that perceives the self in relation not only to its physical surrounding but in relation to others, people who live in an agricultural society, where there are numerous planted fields, are more field dependent than people, living in a hunting society. According to Witkin, “In a field-dependent mode of perceiving, perception is strongly dominated by the overall organisation of the field, and parts of field are experienced as ‘fused’” (Witkin 1965: 318). Among the descriptions of relatively field-dependent persons that have been identified, are the following:

like being with others, are sociable, are gregarious, are affiliation oriented, are socially outgoing, prefer interpersonal and group to intrapersonal circumstances, seek relations with others . . . have a wide acquaintanceship, know many people and are known to many. (Witkin & Goodenough 1977: 672)

Here one can perceive the turning-toward-others orientation of field-dependent people. Field-dependent people are particularly interested in the human face, and are attentive to what others feel. In contrast, “field-independent people are not particularly attentive to social cues, show distancing from others, and favour impersonal situations” (Witkin & Goodenough 1977: 668). They place a high value on such attributes as autonomy, self-assertiveness, and self-reliance.

The studies by Witkin and Lewis provide support for the view that, in general, Korean people are field-dependent people. Moreover, one can observe that there is an intuitive connection between field dependence and shame. Through dynamic psychotherapy sessions, Lewis demonstrates that

field-dependent people are more prone to the effect of shame than that of guilt. She clarifies the difference in the process between shame and guilt as analogous to the difference between field-dependent and field-independent patients.

As predicted, in the transcripts of field-dependent patients there were significantly more references to the anxiety of “shame, humiliation, embarrassment, ridicule and exposure of private details”, than references to the anxiety of “guilt, fault, responsibility, being punished, scolded or abused.” The converse was true for field-independent patients (Lewis 1971: 421).

Humiliation, embarrassment, ridicule and exposure of private details, are all psychological stages of shame, which Korean people, as field-dependent people, experience, in interpersonal relationships.

Conclusion

In this chapter Koreans’ feelings of shame have been discussed in the light of the Korean family system.

First of all, Confucianism was discussed as the cultural background of Koreans. Confucianism is the core of Korean traditional culture and family life. Thus, Confucian moral and ethical principles have transformed Korean society and culture by moulding the Korean mind and behavioural patterns.

Secondly, the nature of shame as a Korean cultural phenomenon was investigated. Through exploring both the meaning of ‘face’ in an East-Asian Confucian society and of chemyon in Korean society, the relationship between

chemyon and shame, and the relationship between shame and guilt was discussed. Further, the function of shame in Korean society was traced. Under the traditional familial and societal structure of Confucianism, Koreans not only as children, but as adults, too, have had to work through all kinds of abusive and shaming systems in society and at home.

Lastly, consideration was given to how the mechanism of shame is cultivated in the Korean context by focusing primarily on preschool socialisation in the family. The Korean mother-child relationship was described as an “enmeshed” relationship in which the process of separation-individuation is blocked, with the result that over-dependency produces “the insecure attachments which develop into feelings of shame and inadequacy.” It has been pointed out that the result of this is that an unhealthy “dependency mentality” is bred in the child, and this, in reverse, causes a similar dependency in parents. In Korean society, shame tactics have been generally used to establish male domination over women, and parental domination over children.

In a shaming culture, unresolved shame of parents is passed onto children through internalisation. This “borrowed” or “inherited” shame is harmful to the mental health of a child in a culture, where significant others are contemptuous of children. These problematic situations gives rise to the necessity to study psychoanalytic theories on shame to discover significant implications in pastoral care and counselling. In particular, it will be meaningful to discuss Karen Horney’s “pride system”; the “poisonous pedagogy” of Alice Miller; and the re-evaluation of the narcissistic phenomena in the context of Kohut’s ‘self’ psychology in order to identify the implications for pastoral counselling in the Korean context.

Some psychoanalytic theories are discussed in the following chapter.

CHAPTER 4

PSYCHOANALYTICAL PERSPECTIVES ON SHAME

The purpose of this chapter is to present an understanding of shame from the perspective of a psychoanalytical understanding of shame, based on Sigmund Freud, Karen Horney, Alice Miller and Heinz Kohut.

Karen Horney's "pride system," the "poisonous pedagogy" of Alice Miller and the re-evaluation of the narcissistic phenomena in the context of Kohut's self psychology are examined in order to identify the implications, which these concepts have for pastoral counselling in the Korean context.

After a brief discussion of Sigmund Freud's, Karen Horney's, and Alice Miller's concepts of shame, Kohut's view of shame will be discussed in detail. In this chapter, the writings on shame will be reviewed while relying, particularly, on the analyses of Leon Wurmser, Andrew Morrison, Allen Siegel, and Jill L. McNish.¹

¹ Wurmser, Leon. *The Mask of Shame* (Northvale, NJ: Jason Aronson Press, 1995); Morrison, Andrew P. *Shame: the Underside of Narcissism* (Hillsdale, NJ: Analytic Press, 1989); Siegel, Allen. *Heinz Kohut and the Psychology of the Self* (London: Routledge Press, 1996); and McNish, Jill L. *Transforming Shame: A Pastoral Response* (NY: The Haworth Pastoral Press, 2004).

4.1. Sigmund Freud's References to Shame

Sigmund Freud paid passing attention to shame. Freud's explicit references to shame are limited. According to Jill L. McNish, there are a total of only thirty-six indexed uses of the word shame in The Standard Edition of the Complete Psychological Works of Sigmund Freud² (McNish 2004: 86). Although Freud's relative lack of interest in shame might have been unintentional, interest in shame was an inevitable outcome of the historical evolution of psychoanalysis. In 1895, Freud first wrote about shame in Draft K in a letter to Wilhelm Fliess, which outlined his thoughts about the neuroses of defense (Freud 1966: 222). Here shame, along with morality and disgust, was proposed as a cause for the repression of sexual experiences. Thus Freud saw the function of shame as a defense mechanism. In discussing the return of the repressed, Freud wrote in Draft K of "self-reproach" being "transformed by various psychical processes ..." (Freud 1966: 224). Freud added several examples, "anxiety (fear of the consequences of an action which has resulted in self-reproach), hypochondria (fear of the physical effects of an action), delusions of persecution (fear of the social effects of an action), shame (fear of other people knowing about the action) ..." (Freud 1966: 224).

In his discussion of puberty, Freud suggests that "girls are seized upon by a non-neurotic sexual repugnance..." which may account for "the flood of shame which overwhelms the female at that period, till the new, vaginal zone is awakened, whether spontaneously or by reflex action." (Freud

² While on the other, the word guilt appears 127 indexed times in Freud's work, it is almost four times as often as shame. (McNish 2004: 87)

1966: 270) Elsewhere, Freud illustrated the use a mother made of shame by threatening to tell her young son's friends and teachers about his bed-wetting. While the boy was still at school he regularly wet his bed, even after his mother had threatened to tell the masters and all the other boys about it. He felt tremendously anxious because he feared the shame of exposure (Freud 1966: 275).³

Thus, Freud unequivocally places shame as an effect of an action within a social context. He equates shame with the “fear of other people knowing about it [self-reproach].” Similarly, Freud wrote, “I reproach myself on account of an event — I am afraid other people may know about it [the effect of self-reproach] — therefore I feel ashamed in front of other people.” (Freud 1966: 225)

Elsewhere in “Further Remarks on the Neuro-Psychoses of Defense,” Freud links shame with conscientiousness and self-distrust as primary symptoms of defense (Freud 1962: 169). As Francis Broucek (1991: 12) puts it, “Freud had no consistent theory of shame.” Broucek further summarises Freud's theory of shame. “Shame was viewed as one of the major forces for promoting repression and resistance to the analytic process, thus opposing insight into the sexual dynamics underlying various neuroses” (Broucek 1991: 12). For the purpose of this dissertation,

³ This insight is particularly powerful in a Korean context, especially in the light of the old Korean tradition, which is described in chapter 3 - when a child wet his or her bed, a traditional Korean parent (or, mother usually) put a *chae* on the head of the child, then directed the child to go to neighbors to ask for “salt,” which was supposed to be thrown upon the head of the bed-wetter causing a lot of shame to the child's self. Thus, Koreans believed this would heal shame issues through “shaming.” It is, however, absurd that Freud related the cause of regular bed-wetting with sexual experiences. Freud said that “Now, a child who has regularly wet his bed till his seventh year (without being epileptic or anything of the kind) must have had sexual experiences in his earlier childhood. Spontaneous or by seduction?” (ibid. p. 276).

Morrison's summary is considered to be important and helpful.

Shame was seen (1) as a social (interpersonal) effect, linked with being observed, being found out, by another; (2) as a defense against the memory of a source of unpleasure (that is, a prepubertal sexual experience or, later, fantasy); and (3) as a symptom analogous to self-reproach for having been discovered in the early commission of a sexual act. (Morrison 1989: 22-23)

Freud's view of shame is neither consistent nor clearly defined. He does not focus on shame as a principal concern. Instead, he develops a structural theory, with guilt and the Oedipus complex at its center. Freud did, however, write about shame. In his early writings he mentions its painful effects, which are related to audience, discovery, and feelings of inferiority. Later he viewed shame as a defense mechanism against sexual drives and the sense of genital defect in women. It seems that, Freud, considers defense and affective experiences to be interlaced, because a social context, in conflict with cultural norms, is conjectured to explain the painful effects of shame, whereas an internal, intrapsychic context is postulated to display shame as a reaction against drives such as ethical ideals.

This primitive explanation of shame by Freud seems to be directly applicable to the Korean context where "shaming" is used both as a defense mechanism through projection and as a method to heal shame issues resulting in an aggregated shame of the self. Therefore, a more comprehensive understanding of shame, and its effect on 'self' is urgently needed for the mental health of Koreans.

4.2. Karen Horney's "Pride System"

Karen Horney does not mention shame, but shame is implied as one of the "expansive solutions" (Kaufman 1992: 90) to the uncertainty about one's self-worth in her work. That is, shame is one of those elements in an inadequate self.

Karen Horney differs from Freud in that she is not as interested in discussing innate biological drives and instincts, as she is in examining motivations for human behaviour about responses that we make as a result of our culture and our upbringing. Horney is interested in the impulse of human beings to glorify themselves, to have a positive self-regard, and to desire others to think well of us.

Moving towards the development of a working concept of the 'self'/ego ideal as a major factor in the study of mental illness, Horney developed a pragmatic theory of neurosis, which has as its center the "pride system" (Horney 1950: 111). The pride system seeks to organize the self around an unrealistic, artificially constructed self-idealizing process, as distinguished from a healthy and realistic self-realising process.

Horney's pride system describes compensation that is made for feelings of worthlessness and inadequacy, which have been caused by injuries to the narcissistic structure. Compensation for these injuries is made through the development of idealized images of ourselves. Images that generate neurotic pride, neurotic claims, tyrannical "should haves", and self-hate. Horney contends that we are motivated by a "search for glory," by which we seek to actualize an idealized self (Horney 1950: 38).

The search for glory can be manifested in a relentless pursuit of perfection, in neurotic ambition, or, failing this, in a drive towards vindictive triumph.

The pride system can also give rise to neurotic claims, such as needing to believe that one is entitled to benefits and privileges without putting in the corresponding effort as well as the belief that one is exempt from illness, aging, and death (Horney 1950: 41ff.).

The pride system's tyranny of the 'should haves' impairs spontaneity in feelings and actions as well as in authentic morality. There is a coercive character to morality generated by the tyranny of the 'should haves', which is what Lynd would call an orientation towards the guilt axis (Lynd 1999: 208-209), and what Winnicott would call False Self living (Winnicott 1980: 145ff.).

For Horney, the central conflict in the neurotic person is between the real self and the idealized self. She sees three basic styles of negotiation of that conflict. These styles are instructive in understanding some of the basic ways in which we contend with feelings of shame.

The first style is the expansive solution. This consists of three subtypes. The first is the narcissistic type, in which a person imagines that he or she is the idealized self and seems to adore it:

He has (consciously) no doubts; he is the anointed, the man of destiny, the prophet, the great giver, the benefactor of mankind. All of this contains a grain of truth. He is often gifted beyond the average, early and easily won distinctions, and sometimes was the favoured and admired child. (Horney 1950: 194)

The second subtype of the expansive solution is the perfectionist who

identifies himself or herself with his or her standard. Such a person, according to Horney,

feels superior because of his high standards, moral and intellectual, and on this basis looks down on others, is hidden—from himself as well—behind polished friendliness, because his very standards prohibit such “irregular” feelings. (Horney 1950: 196)

The third is the arrogant vindictive subtype. His or her main motivation is the need for vindictive triumph over others. While Horney cautions that the need for vindictive triumph is a “regular ingredient in any search for glory,” in the arrogant vindictive type it assumes overwhelming priority and intensity. This makes the person extremely competitive and unable to “tolerate anyone who knows or achieves more than he does, wields more power, or in any way questions his superiority” (Horney 1950: 198). There is a pervasive attitude of distrust of others.

The second basic style of negotiating the conflict between the real self and the idealized self is the self-effacing solution. This person approaches life in a manner opposite to that of a person who employs the expansive solution. The self-effacing individual

Tends to subordinate himself to others, to be dependent upon them, to appease them. ... In sharp contrast to the expansive type, he lives with a diffuse sense of failure (to measure up to his ‘should haves’) and hence tends to feel guilty, inferior, or contemptible. (Horney 1950: 215)

Many people suffering from depression openly speak of themselves in this way, which, indeed, also recalls Freud’s description of the melancholiac in his paper “Mourning and Melancholia.” Moreover, the

person who employs the self-effacing solution may “provoke others to treat him badly, and thus transfer the inner scene to the outside. In this way, too, he becomes the noble victim suffering under an ignoble and cruel world” (Horney 1950: 231).

The third basic way for negotiating the conflict between the real self and the idealized self is resignation. Resignation can take three different forms. One is withdrawal and disengagement from activities. A second is open rebellion-taking an “I-don’t-give-a-damn-about-anything” attitude. Such a person may leave home, quit his or her job, and become militantly aggressive towards everyone. The third subtype of resignation is shallow living (Horney 1950: 286), and is probably the most prevalent in Korean culture. The emphasis here is on enjoying oneself and living on the surface. A person may pursue “prestige or opportunistic success” with no real values or morals. Or a person may be a “well-adapted automation” with no deep or authentic feelings about anything. The personality is flat. He or she may be wealthy, travel around the world and frequent clubs, or this individual may be a member of the middle class and spend all of his or her free time exercising, gossiping, or watching television. Such people have over-adapted to culture. They may seem healthy on the surface but in fact they always need to “push down a gnawing feeling of futility by means of distracting pleasures” (Horney 1950: 286). They are not obviously disturbed by conflicts and may display no particular symptoms, such as anxiety or depression. They do not experience the “something is wrong” — i.e. the shame — of which William James speaks (James 1982: 508). Consequently, they do not experience a personal relationship with the

living God. They may attend church, but their experience of religion, like everything else in their lives, is shallow.

As stated above, Horney does not make explicit use of the word shame in her work, but the pride system she outlines, and the strategies she describes as supporting it are most certainly the symptoms and defenses of shame. If we recall that the entire pride system is constructed around basic feelings of worthlessness and inadequacy, we find that there is no doubt that her pride system is related to shame. One experiences shame because one's real self is not in fact the ideal self, and there is an implicit judgment that the real self is not worth having and holding and presenting to the world.

Horney's work contains a simple and undeniable truth. It is, indeed, disarming in the truth that it describes. Horney's theory is cultural in its nature. Her theory provides great insight into the understanding of shame in the light of the Korean cultural background. However, Horney's theory does not appear to have the depth, which would explain and account for how and why this pride system, this search for glory, this self-idealizing process, which is all part of the so-called comprehensive neurotic solution, emerges in the first place (McNish 2004: 95). She describes the phenomenon, the mechanisms, and the defenses of shame in technical terms, and her description is certainly enlightening as far as it goes, but it fails to account for the pride system (or what we might call the defensive shame system) in terms of human biology or human growth and development. Therefore, it is imperative that we should move on in our examination to theorists who have looked closely at shame-related issues.

4.3. Alice Miller and “Poisonous Pedagogy”

As stated in chapter 2 & 3 of this dissertation, shame is related to how the children are generally treated. Harsh and negative behavior, including humiliation, is related to shame. Parents socialize through the use of reasoning, shaming, and love withdrawal. These techniques may be of equal importance to the use of attribution in the development of individual differences in shame.

Parents, especially Korean middle-class parents, see themselves as benign socializers of their children. However, Freud and psychoanalytic theory gave us a model of socialization as a struggle. The young child, full of drives and needs, enters into battle with parents whose task is to socialize the child, transforming her into an adult who possesses the same values, goal, and cognitive structures. The methods that we employ in this struggle, although appearing benign, may not be so. Indeed, Alice Miller contends that the socialization process is full of humiliation and shame.

Miller wrote from her perspective as an experienced psychoanalyst, about the abuse that many, if not most, children in western cultures—and eastern cultures—suffer from because of, what she terms, “poisonous pedagogy” (Miller 1990: 3ff.). Poisonous pedagogy occurs when adults behave as the masters of the dependent child. The child’s will must be “broken” as soon as possible. The parents are always right and determine in a “godlike fashion what is right and what is wrong.” Children do not deserve respect, and only the parents’ feelings matter (Miller 1990: 59). Miller develops the argument throughout her work that the prevalence of

poisonous pedagogy has resulted in many of us learning to hide our own feelings, needs, and memories in order to meet our parents' expectations and win their "love".

In its extreme forms, poisonous pedagogy has resulted in many children being physically abused, and such people often grow up to be violent themselves. Violent acts are "often done in the name of 'patriotism' or religious beliefs" (Miller 1997: 2). People, raised under poisonous pedagogy but who appear to be successful, are plagued by feelings of emptiness and alienation. The worst symptom of poisonous pedagogy is a "vicious circle of contempt", which is set up and in which feelings of helplessness, powerlessness, and unlovability are passed on to and perpetuated in the next generation. "Disregard for those who are smaller and weaker is thus the best defense against a breakthrough of one's own feelings of helplessness: it is an expression of this split-off weakness." Parents use "their 'grown-upness to avenge themselves unconsciously on their child for their own earlier humiliations. They encounter their own humiliating past in the child's eyes, and they ward it off with the power they now have" (Miller 1997: 73).

Clearly, Miller is talking about the development and perpetuation, through poisonous pedagogy and the vicious circle of contempt, of the shame-based personality from generation to generation. Miller, like Horny, is concerned with the development of a personality that contains the implicit assumption that one's true and ideal self, one's actual feelings and desires are not worthy or lovable. Therefore, individuals must strive to conform themselves, their desires, and the very structure of their lives to

meet the ideal image of the good and acceptable person they were raised with. We find in these persons, what Michael Lewis terms, a “global” (Lewis 1992: 72) evaluation of the totality of the ‘self’ that is “bad”, and unworthy of love or respect.

Miller comes slightly closer to the root of the shame problem than Horney does. Horney sets out an elaborate phenomenological comprehensive neurotic solution to display the disparity between the ideal self and the real self, but she is not really preoccupied with the etiology of this conflict. Miller goes as far as giving a description of poisonous pedagogy and the vicious circle of contempt which passes shame on from generation to generation. All of this is probably helpful from a clinical point of view. Miller says that

it is one of the turning points in therapy when the patient comes to the emotional insight that all the love she has captured with so much effort and self-denial was not meant for her as she really was, that the admiration for her beauty and achievements was aimed at this beauty and not at the child herself. In therapy, the small and lonely child that is hidden behind her achievements wakes up and asks: “What would have happened if I had appeared before you sad, needy, angry, furious? Where would your love have been then? ... Does this mean that it was not really me you loved, but only what I pretended to be? The well-behaved, reliably empathic, understanding, and convenient child, who in fact was never a child at all?” (Miller 1997: 14)

Miller has much to offer, although Miller did not specifically study Korean family systems, her opinion is extremely useful in helping one reconsider and understand the general Korean family. Hence, as pointed out in chapter 3, Miller’s theory provides great insight into knowing how

incorrect parental care in Korean society promotes unhealthy shame in their children. However, although she, too, comes closer to the core of the problem she does not reach it. To say that we feel shame because of the way we are raised, and because of our cultures is to beg the question. Human beings and their cultures and pedagogy do not spring completely clothed from the earth, nor can they be instantly changed just because we do not like what we see. Culture and pedagogy, poisonous or pristine, emerge and evolve out of the depths of the human psyche (McNish 2004: 97). So we will try to delve more deeply into the etiology of shame rather than say that “they”, which may refer to our culture, or our parents and grandparents, have caused our shame.

A deeper place to go in exploring the etiology of shame is to the depths of the human psyche.

4.4. Heinz Kohut’s Self-Psychology

The 20th century Hungarian-American psychoanalyst, Heinz Kohut is the in-depth psychologist who developed the most nuanced and explicit ideas as to the intrapsychic etiology of shame in human persons (McNish 2004: 97). Although 19 years have passed since Kohut’s last book was published, his theories are still considered to be important today and are used in psychoanalysis. As McNish puts it, Kohut is responsible for a major theoretical development within psychoanalysis, referred to as self-psychology (McNish 2004: 97). His theory has since grown, and now

forms an independent branch of self-psychology. His theory has taken root as an important method for psychological analysis in the modern world (Mitchell & Black 1995: 247). Research based on his theory of narcissism and of shame is increasing, and such studies form the basis for further research that needs to be carried out (Lewis 1992: 153, 164ff.).⁴

His work gives shame, as Andrew Morrison claims, a central place in self psychology that is analogous to the place guilt holds in traditional Freudian theory: “Just as guilt is the central negative effect in the classical (conflict/drive) theory ... shame occupies that position in problems of narcissism, in the psychology of the self and its deficits” (Pattison 2000: 48; cf. Morrison 1987: 274).

In the following section, the normal development of the cohesive self in Heinz Kohut’s self-psychology is discussed, followed by a discussion of aspects and themes of the defective self in the context of Kohut’s theory, and followed by Kohut’s theory of therapy. Lastly, Kohut’s contribution is briefly discussed. The section starts with a discussion of narcissism re-evaluated.

⁴ The following books provide information on Kohut’s influence: Stephen A. Mitchell & Margaret J. Black. *Freud and Beyond – A History of Modern Psychoanalytic Thought* – (New York: BasicBooks, 1996); Michael St. Clair. *Human Relationship & the Experience of God* (New York: Wipt & Stock Publishers, 2004); Michael St. Clair & Jodie Wiqren. *Object Relations and Self Psychology: An Introduction* (New York: Wipt & Stock Publishers, 2003); James Jones. *Contemporary Psychoanalysis & Religion* (New York: Yale University Press, 1993). James Jones specifically explained Kohut’s extensive influence at the Korean Association of Pastoral Counselors which took place in 22nd May 2004 at the 10th Academic lecture by the title of “THE ROLE OF NARCISSISM IN RELIGION.”

4.4.1. Kohut's Understanding on Narcissism

4.4.1.1. A Re-evaluation of Narcissism

Kohut's understanding of the self needs to be understood in terms of his re-evaluation of narcissism as espoused by Sigmund Freud. It was Sigmund Freud who, most categorically, introduced the concept of narcissism into psychiatric literature, in his essay "On Narcissism" (1914).⁵ In this essay Freud used the phenomenon of narcissism in the context of his drive-theory.

Richard Chessick summarises Freud's view by saying:

Whenever libido is greatly attached to the ego, we have the phenomenological situation defined as narcissism. In the early phases of life, this situation is normal, according to Freud, and is called a state of primary narcissism; in the later stages of life when the libido is withdrawn again to the ego, that state is defined as secondary narcissism. (Chessick 1985: 27)

While Freud asserts that in infancy, in the state of primary narcissism, the actual ego enjoys self-love and is sufficient unto itself, he believes that the target of secondary narcissism is an ego ideal. Freud states:

As always where the libido is concerned, man has here again shown himself incapable of giving up a satisfaction that he once enjoyed. He is not willing to forgo the narcissistic perfection of his childhood; and when, as he grows up, he is disturbed by the admonitions of others and by the awakening of his own critical judgment, so that he can no longer retain that perfection, and he seeks to recover it in the new form of an ego ideal. What he projects before him, as his ideal, is the substitute for the lost narcissism of

⁵ Andrew P. Morrison ed., *Essential Papers on Narcissism* (New York: New York University Press, 1986), pp. 17-43. Freud's essay is reprinted with editorial notes in the book.

his childhood in which he was his own ideal. (Freud 1986: 36)

Already in Totem and Taboo,⁶ Freud assumes that the development of the libido proceeds through the stages of auto-eroticism and narcissism, which is characterized by pathological fixation, to ‘object-love’. Freud admits that:

this narcissistic organization is never wholly abandoned. A human being remains to some extent narcissistic even after he has found external objects for his libido. The cathexes of objects are as it were emanations of the libido that still remain in his ego and can be drawn back into it once more. The state of being in love, which is psychologically so remarkable and is the normal prototype of the psychoses, shows these emanations at their maximum compared to the level of self-love. (Freud 1955: 89)

However, it is quite clear that Freud was biased toward ‘object-love’ in his definition of mental health. Narcissistic psychopathology, in this framework, is seen as the withdrawal of libidinal investment from others towards the ‘self’, which implies that, as more psychic energy is directed towards the ‘self’, less psychic energy is available for object relationships. For this reason, Freud maintains that narcissistic character types cannot be psychoanalysed because they cannot create the strong transference relationship, which is the primary area in which classical analysis takes place (Gay 1981: 199).

In conclusion, for Freud, narcissism involves a withdrawal of instinctual energy from external objects and is an investment of libido in

⁶ Sigmund Freud, Totem and Taboo: Some Points of Agreement between the Mental Lives of Savages and Neurotics. The Standard Edition of the Complete Psychological Works of Sigmund Freud, vol. 13, ed. James Strachey (London: The Hogarth Press, 1955), p.89.

the ego. This investment in the ego implies that the person is unable to love or relate with others and is self-absorbed. In Freud's model, narcissism is essentially a pathological exception of primary narcissism. The person who has the 'self' as a love object is narcissistic.

4.4.1.2. Narcissism: An Independent Line of Development

Traditional psychoanalytic thought maintains that only those patients struggling primarily with oedipal problems — the neuroses — can and should be analysed. Kohut, however, discovered, through his work with narcissistic patients, that narcissistic patients can be analysed by using a new tool, self-psychology.

Kohut states that the most important point about narcissism is “its independent line of development, from the primitive to the most mature, adaptive, and culturally valuable” (1978: 617). He theorises about two separate, though intertwined, lines of development for narcissism and object love. He states:

In this essay I shall add only one small point to the results I have previously reported, namely, that the side-by-side existence of separate developmental lines in the narcissistic and in the object-instinctual realms in the child is intertwined with the parents' attitude toward the child, i.e., the parents sometimes relate to the child in an empathetic narcissistic merger and look upon the child's psychic organization as part of their own, while at other times they respond to the child as to an independent center of his own initiative, i.e., they invest him with object libido. (Kohut 1978: 617-618)

Traditional psychoanalytic thought, represented by Freud, has the notion that there is a continuum of development from narcissism to 'object

love’, and that the differentiation between narcissism and ‘object love’ is one of opposition. Kohut disagrees with this, and states that we need to think in terms of two separate, though intertwined, lines of development for narcissism and ‘object love’. According to Kohut, there are two continua of development: the first from archaic narcissism to mature narcissism, and the second from archaic ‘object love’ to mature ‘object love’ (Kohut 1978: 740-741).

There are two major reasons, according to Kohut, why it is important to assert that narcissism has a line of development of its own.

The first reason is that, when one is working with narcissistic clients who have a ‘self’-disorder, it is important and helpful not to have a prejudiced attitude toward narcissism. Such a negative view toward narcissism can “lead to a wish from the side of the therapist to replace the patient’s narcissistic position with ‘object love’, while the often more appropriate goal of a transformed narcissism is neglected” (Kohut 1978: 427-428). Regarding this Paul Ornstein writes:

The theoretical straitjacket of the single-axis theory of narcissism (the developmental sequence of autoeroticism, narcissism and object love) only permitted a conceptualization of narcissism as a resistance, precluding the discovery of the narcissistic transferences and their expressions of narcissism as a developmental driving force. (Ornstein 1978: 23)

Kohut’s therapy for narcissistic personality disorders was successful only after his change of attitude towards narcissism, and his recognition of it as a positive driving force (Kohut 1979: 3).

The second reason is because the ‘self’ develops from its own drive

toward cohesion and self-realization out of a matrix of narcissistic relationships. These narcissistic relationships are especially important during the early years of childhood but they remain important throughout life (Kohut 1978: 623).

While traditional psychoanalysis regarded narcissism as pathological, Kohut reformulated narcissism so as to see how it played a role in psychological health. Already in “Forms and Transformations of Narcissism,” Kohut suggests that the classical psychoanalytical evaluation of narcissism and its implied value judgments leads to therapeutic interventions, which aim at replacing the patient’s narcissistic position with object love. He objects to this theory because he believes that the appropriate therapeutic response is often not replacement but rather transformation. Kohut states:

In many instances, the reshaping of narcissistic structures and their integration into the personality - the strengthening of ideals, and the achievement, even to a modest degree, of such wholesome transformations of narcissism as humor, creativity, empathy, and wisdom - must be rated as a more genuine and valid result of therapy than the patient's precarious compliance with demands for a change of his narcissism into object love. (Kohut 1978: 460)

Even though Kohut in his early research of narcissism clearly moves away from Freud’s interpretation of the narcissistic phenomena, he nevertheless seems to view what he calls the “transformations of narcissism” as derivatives of successful ego functioning, according to Chessick (Chessick 1985: 91).

4.4.2. The Self and Its Development

In this section, the ‘self’ and its development is considered from the viewpoint of Kohut’s self-psychology. Most notable in Kohut’s studies is the attention he gives to the ‘self,’ as a distinctive structure in the mind “similar to an object representation, containing differing and even contradictory qualities” (Siegel 1996: 64). Kohut’s emphasis on the ‘self’ is central to his theories, and provides a basis for the further understanding of shame. As Lawrence Ephron states (Ephron 1967: 499), the concept of the ‘self’ has been reintroduced into psychoanalytic theory because of attempts to redefine the meaning of narcissism. This also occurred when Kohut re-evaluated narcissism in the context of psychoanalytic theory, and that activity led to his interest in the concept and in the psychology of the ‘self’. In Kohut’s theory, the ‘self’ is essentially and inherently narcissistic.

4.4.2.1. Kohut’s Definition of the ‘Self’

Initially, Kohut defined the ‘self’ in the context of psychoanalytical theory as “a specific structure in the mental apparatus,” (Kohut 1977: 310) or “as self-representations (images) of the self that are located within the ego, the id, and the superego...” (Kohut 1978: 588) But later Kohut described the ‘self’ in terms of psychic structure and agency. In his work, The Analysis of the Self (1971) he refers to the ‘self’ in terms of the content of the agencies of the mental apparatus. In a later book, The Restoration of the Self, he revises his understanding of ‘self’ (1977) and describes the ‘self’ “as a supraordinate unified and coherent constellation,

with drives and defenses (the classic ingredients of psychic functioning) subsumed as constituents of this self” (Wallerstein 1981: 379). Kohut, furthermore, describes the ‘self’ as the psychic structure, that is, “the core of our personality,” which is characterized by initiative and receptiveness to reality, by interaction with its objects, as well as by continuity in space and time. Within the conceptual frame of Kohut’s self psychology, the ‘self’ crystallizes in the interplay of inherited and environmental factors and:

aims towards the realization of its own specific programme of action — a programme that is determined by the specific intrinsic patterns of its constituent ambitions, goals, skills, and talents, and by the tensions that arise between these constituents. The patterns of ambitions, skills, and goals; the tensions between them; the programme of action that they create; and the activities that strive towards the realization of this programme are all experienced as continuous in space and time — they are the self, an independent centre of initiative, an independent recipient of impressions. (Kohut & Wolf 1986: 177-178)

Despite his attempts to arrive at an operational definition of the ‘self’, Kohut acknowledges that, in essence, the ‘self’ is characterized by mystery. He points out that

The self, whether conceived within the framework of the psychology of the self in the narrow sense of the term, as a specific structure in the mental apparatus, or, within the framework of the psychology of the self in the broad sense of the term, as the center of the individual’s psychological universe, is, like all reality— physical reality (the data about the world perceived by our senses) or psychological reality (the data about the world perceived via introspection and empathy) — not knowable in its essence. We cannot, by introspection and empathy, penetrate to the ‘self’ per se;

only its introspectively or empathically perceived psychological manifestations are open to us. Demands for an exact definition of the nature of the ‘self’ disregard the fact that “the self” is not a concept of an abstract science, but a generalization derived from empirical data. (Kohut 1977: 310-311)

Thus, others can experience the ‘self’ only through introspection and empathy as it is reflected in psychological structures, in its agency, and in its strivings toward cohesion. Being the “I” of experience, it is characterized by subjectivity (Kropp 1982: 103).

4.4.2.2. The ‘Self’ and the ‘Self-Object’

Clearly, an understanding of the concept of the ‘self-object’ is crucial for understanding Kohut. The primary psychological outline is the relationship between the ‘self’ and the empathic ‘self-object’ (Kohut 1977: 171). For Kohut, ‘self-objects’ are objects that are experienced as a part of the ‘self’ and in the service of the ‘self’. They perform functions that are necessary for the development of a cohesively structured ‘self’. In Kohut’s discussion of the crucial developmental stage of infancy, ‘self-object’ refers to the primary caregiver of the infant. Throughout adulthood, spouses, friends, and even careers may be ‘self-objects’ (Baker & Baker 1987: 2).

Kohut believed that the matrix of the ‘self’ and ‘self-object’ relationship is crucial for the growth and maturation of human beings. Indeed, he spoke of the responsiveness of ‘self-objects’ as a “life-sustaining matrix” for the ‘self’ (Kohut 1977: 123). For good or for worse, the

empathic responsiveness of the ‘self-object(s)’ to the child’s behaviour and needs is instrumental in the gradual formation of a core ‘self’, or, as Kohut puts it, in the establishment of the nuclear ‘self’. Kohut explains that the nuclear ‘self’ is ideally a cohesive and enduring psychic configuration that forms the central sector of the personality. Kohut contends, “This structure is the basis for our sense of being an independent center of initiative and perception, integrated with our most central ambitions and ideals and with our experience that our body and mind form a unit in space and a continuum in time” (Kohut 1977: 177).

The importance of ‘self’ and ‘self-object’ relationships is not confined to early developmental stages. Since ‘self-objects’ provide reassurance for the ‘self’ and solidify the ‘self’ in the midst of anxiety and conflicts, they are crucial for human growth throughout the life cycle. The lifelong human need for ‘self-objects’ has a prominent place in Kohut’s self psychology. At each stage of growth and self-consolidation, the person ideally internalises the functions that are performed by the ‘self-object’. Kohut explains that in the developmental sequence:

the increasing selectivity of the parental responses, the increasing frustration, the increasing loss of the approving object, not by death and sudden disappearance, but by the gradual withholding of approval, which is always part of an object that is lost, if you take the term object in the sophisticated sense—all this leads to the gradual taking over by the psyche of functions that were formerly performed by others. (Kohut 1987: 81)

Kohut calls this process of gradual internalisation of ‘self-object’

functions by the child, transmuting internalization.⁷ It is through this process of transmuting internalisation that the ‘self’ gradually acquires a cohesive structure and self-regulation. In other words, the concept of transmuting internalisation refers to the ability of the person to preserve the functions that used to be performed by the ‘self-object’ internally, and to establish as a result of this internalisation psychological structures which now can perform these functions for the ‘self’ (Kohut 1977: 85-87).

4.4.2.3. The Bipolar Structure of the ‘Self’

The bipolar ‘self’ is a central construct in Kohut’s framework of self psychology. The bipolar ‘self’ refers to two chances at establishing a healthy, cohesive self.

The two chances relate, in gross approximation, to the establishment of the child’s cohesive grandiose-exhibitionistic self (via his relation to the empathically responding merging-mirroring-approving self-object), on the one hand, and to the establishment of the child’s cohesive idealized parent-imagó (via his relation to the empathically responding ‘self-object’ parent who permits and indeed enjoys the child’s idealization of him and merges with him), on the other. (Kohut 1977: 185)

According to Kohut’s scheme of ‘self’, the ‘self’ is bi-polar. The ‘self’

⁷ In an interview with David Moss, Kohut uses an analogy to explain the concept of transmuting internalization. According to Kohut, “Transmuting internalization means that what someone gets from the outside is received so gradually, in such a fractionated, detailed, bit by bit way that what is inside then becomes adapted to one’s own needs. It has been transmuted. Let us use a biological analogy: when you swallow the molecules of albumin, of protein, you swallow foreign proteins. As you digest it, it becomes broken up into the molecular constituents, and then it becomes rearranged in terms of your own protein. Beef protein, or egg protein, when chewed and digested, become human protein. They don’t remain beef and egg protein. Still, you need protein in order to form protein. It gets broken down into bits and is then rearranged in your own patterns.” (David M. Moss, “Narcissism, Empathy, and the Fragmentation of the Self: An Interview with Heinz Kohut,” *Pilgrimage*. 4, no. 1 [1976], 34)

is ideally structured in a cohesive way through the child's 'self-object' experiences during the early developmental phases. The structures of the 'self' evolve as 'self-object' functions and are gradually transmuted into self-functions. In this way, the poles of the 'self' are acquired through a process which is called transmuting internalisation.

In normal development, when there are positive mirror experiences, the child develops a grandiose self, which is characterized by ambition and self-esteem. As a result of positive idealizing experiences, the child establishes what Kohut calls an idealized parent-imago that is characterized by goals and ideals. Traces of both ambitions and idealized goals are acquired side by side in early infancy. However, Kohut holds that the grandiose self is consolidated in early childhood, mainly from age two through to age four, while the idealized goal structures are acquired in late childhood, that is, from the fourth through to the sixth year of life (Kohut 1977: 179).

With regard to the relationship of the two poles, Kohut employs an analogy from physics. Kohut states that

Just as there is a gradient of tension between two differently charged (+,-) electrical poles that are spatially separated, inviting the formation of an electrical arc in which the electricity may be said to flow from the higher to the lower level, so also with the self. (Kohut 1977: 180)

The tension gradient is the "action-promoting condition" that arises in the tension between a person's ambitions and ideals. The tension arc refers to "the abiding flow of actual psychological activity that establishes itself

between the two poles of the self, i.e., a person's basic pursuits toward which he is 'driven' by his ambitions and 'led' by his ideals...." (Kohut 1977: 180) A particular pattern of talents and skills, which is developed through twinship or alter ego experiences, enables the self to a greater or lesser extent to turn ambitions into achieved goals. Thus, the tension arc, which persists throughout each person's lifetime, can be pictured as moving from basic ambitions, via basic talents and skills, towards basic ideals (Kohut 1971: 4-5). Kohut speculates that the sense of the continuity of the 'self' develops partly from the specific relationship in which the constituents of the 'self' find themselves. Thus, the notion of the bipolar 'self' suggests two opportunities for the development of a cohesive, unfragmented nuclear 'self'; if the mirroring 'self-object' fails, some of the damage in self-structure may be corrected by the responsive presence of the empathic, idealized 'self-object' later on. Kohut believes that these two functions do not progress in strictly linear fashion, but interact during self-development.

4.4.3. The Defective Self

Based on his sophisticated understanding of the nature and development of the 'self', Kohut was able to develop an equally sophisticated delineation of the defective 'self'. Understanding that delineation will enable us to achieve a yet clearer understanding of his contribution.

Kohut defines mental health in terms of the future-orientation of the 'self', that is, in terms of a person's use of his or her possibilities. He

contends that:

... mental health cannot be defined by one form of mechanism or another, but, if anything, by the capacity to turn to the full instrumentation of possibilities, depending on one's momentary needs or particular psychological task. Health is thus determined by the variety of possibilities that a person has at his disposal rather than a rigid narrow way of dealing with the world and with inner and outer problems. (Kohut 1987: 84)

When self-cohesion is firm, possibilities and creative-productive initiatives emerge in the dynamic tension between ambitions and idealized goals. Paradoxically, it is in persons that suffer from a disturbance in the formation of the 'self', that is, when the polarity of the 'self' turns into fragmentation, that the bipolar structure of the 'self' can be observed most clearly (Kohut 1987: 178).

Among the formative influences upon the 'self', various environmental factors play a significant role and account, singly or in combination with each other, for the cohesiveness, weakness, or vulnerability of the nuclear 'self'. Kohut points in particular to the pervasive influence of the personalities of the primary caregivers and of the atmosphere in which the child grows up (Kohut 1987: 186-87). If the parents or caregivers are able to respond empathically to the child's grandiosity as well as to his or her idealizing, the foundation for self-consolidation is laid. The caregivers' responsiveness, via transmuting internalisation, becomes the basis for the structuring and consolidation of the 'self'. The ability to approve of and accept the child empathically depends to a large degree upon the caregivers' own psychological make-up,

that is, upon their sense of ‘self’ and the degree of self-cohesiveness they have developed. A non-responsive environment might ultimately lead to the enfeeblement of the ‘self’ or to self-fragmentation. Here lies the origin of narcissistic personality disorders. In other words, narcissistic disorders are not a manifestation of “too much self” but rather a manifestation of “too little self.” As Kohut says,

The essential psycho-pathology in the narcissistic personality disorders is defined by the fact that the self has not been solidly established, that its cohesion and firmness depend on the presence of a self-object (on the development of self-object transference), and that it responds to the loss of the self-object with simple enfeeblement, various regressions, and fragmentation. (Kohut 1987: 137)

4.4.3.1. Self-Fragmentation

Fragmentation experiences are characterized by “feeling that one is not real, that one is not cohesive, that one has no continuity in time, that one is not a whole” (Kohut 1987: 33). Kohut holds that fragmentation experiences occur in “all of us when our self-esteem has been taxed for prolonged periods and when no replenishing sustenance has presented itself” (Kohut & Wolf 1986: 185). If the ‘self’ is healthily established, it will recover from these experiences. However, severe self-fragmentation, as manifest in narcissistic personality disorders, reflects the developmental arrest of the ‘self’ as a “consequence of the lack of integrating responses to the nascent self⁸ in its totality from the side of the self-objects in

⁸ Kohut explains the nascent self as follows: “The New born infant cannot have any reflective awareness of himself, He is not capable of experiencing himself, if ever so dimly, as a unit, cohesive in space and enduring in time, which is a center of initiative and a recipient of impressions. And yet, he is, from the beginning, fused via mutual empathy with an environment that does experience him as already possessing a self. ... At that moment when the mother sees

childhood” (Kohut & Wolf 1986: 185). That is, in the state of self-fragmentation, the person operates out of archaic grandiose and idealizing structures that have not been integrated into a mature and firm ‘self’. Thus, the ‘self’ cannot realize its creative-productive potential. Instead, a person might counteract the subjectively painful feeling of self-fragmentation through various forced actions, such as physical stimulation, athletic activities, excessive work, or other addictive behavior (Kohut 1971: 119).

Self-fragmentation, then, refers to the isolation of sectors of the ‘self’. This isolation results from narcissistic injuries, which occur when the early ‘self-objects’ are grossly unempathic, unresponsive, and unreliable. ‘Self-object’ failures, and narcissistic injuries, to be sure, are:

intrinsic to human life. [They are] an inevitable and ineluctable part of living. The prototype of narcissistic injury is impingement — a disruption of going-on-being. Anything that threatens our continuity, or boundaries, our centeredness, our feelings of agency, our self-object transferences, or that brings about regressive fragmentation is narcissistically injurious, as is the diminution of the self through objectification—being turned into an object by another. (Levin 1993: 46)

Moreover, ‘self-object’ failures are, according to Kohut, not only unavoidable but also necessary for the development of psychological structures. That is:

with each of the mother’s empathic failures, misunderstandings, and delays, the infant withdraws narcissistic libido from the archaic imago of unconditional perfection (primary narcissism) and acquires

her baby for the first time and is also in contact with him. ..., a process that lays down a person’s self has its virtual beginning—it continues throughout childhood and to a lesser extent later in life.” Heinz Kohut, *The Restoration of the Self* (New York: International Universities Press, 1977), pp.99-100.

in its stead a particle of inner psychological structure which takes over the mother's functions in the service of the maintenance of narcissistic equilibrium.... (Kohut 1971: 64)

When the child, however, experiences chronic and traumatic 'self-object' failures, the process through which the structures of the 'self' are firmly established (transmuting internalisation) becomes disrupted. In that case, "the psyche continues to cling to a vaguely delimited imago of absolute perfection, does not develop the various internal functions which secondarily re-establish the narcissistic equilibrium...." (Kohut 1971: 65)

4.4.3.2. "Tragic Man" and "Guilty Man"

The understanding of shame in the scheme of Kohut's self-psychology may start with an understanding of his anthropology: "Tragic man" and "guilty man."

Traditionally, psychoanalysis has focused on psychopathology in terms of conflicts over drive frustrations. According to Kohut, these symptoms have been successfully conceptualized by psychoanalytic structural theory and treated by classical psychoanalysis. However, Kohut through his clinical experiences has met with many patients with different symptoms. These people have suffered from empty depression, a sense of meaninglessness-sometimes even in the face of apparent external success—resulting from a lack of self-cohesion; i.e., a sense of the 'self' being fragmented or depleted. Kohut subsumes patients, who are in need of drive-conflict resolution, under the generic term, Guilty Man. Those patients who are in need of the establishment of self-cohesion, he calls, Tragic Man.

Explaining that human functioning can be generally understood as aiming in two directions—that is, towards the activity of drives, or towards the fulfillment and expressions of the ‘self’ — Kohut employs the themes of guilt and tragedy in order to contrast the two approaches. Kohut states that:

The (sexual and destructive) id and the (inhibiting-prohibiting) superego are constituents of the mental apparatus of Guilty Man. Nuclear ambitions and ideals are the poles of the self; between them stretches the tension that forms the center of the pursuits of Tragic Man.... The conceptualization of mental-apparatus psychology are adequate in explaining structural neurosis and guilt-depression—in short, the psychic disturbances and conflicts of Guilty Man. The psychology of the self is needed to explain the pathology of the fragmented self (from schizophrenia to narcissistic personality disorder) and of the depleted self (empty depression, i.e., the world of unmirrored ambitions, the world devoid of ideals)—in short, the psychic disturbances and struggles of Tragic Man. (Kohut 1977: 243)

Kohut further describes Tragic Man in this way:

Classical theory cannot illuminate the essence of fractured, enfeebled, discontinued human existence: it cannot explain ... the despair — the guiltless despair, I stress — of those who in late middle age discover that the basic pattern of their self as laid down in their nuclear ambitions and ideals have not been realized. Dynamic-structural metapsychology does not do justice to these problems of men, who cannot overcome the problems of Tragic Man. (Kohut 1977: 238)

4.4.3.3. Shame and the ‘Self’

The person who lives primarily in a situation of tragedy, experiences shame as both a driving and an inhibiting force. In the framework of self

psychology, shame is conceptualized as one of the psychological reactions to narcissistic injuries to the 'self'. It "arises when the 'self-objects' do not respond with the expected mirroring, approval, and admiration to the 'boundless exhibitionism' of the grandiose self" (Ornstein 1978: 69).

Speaking in psychoanalytic terms, Kohut seems to locate the origins of shame in the anal and phallic phases of psycho-sexual development when the child's grandiose 'body-self' seeks affirmation through the 'self-object's' empathic mirroring. However, while Freud viewed shame in the framework of the conflict-drive theory, primarily as a defense strategy in the service of morality, self psychology holds that shame serves as an inhibitor of exhibitionistic excitement. In other words, rather than inhibiting exhibitionistic impulses by disguising "forbidden wishes" from conscious awareness, shame is seen as an "embarrassed inhibition of the self" in response to humiliation. Shameful self-inhibition serves to retain or restore a sense of self-cohesiveness after experiences of fragmentation (Goldberg 1991:106-07). Kohut describes the development of shame-experiences as a psychophysical phenomenon and dilemma.

Exhibitionistic libido is mobilized and deployed for discharge in expectation of mirroring and approving responses.... If the expected response is not forthcoming, then the flow of exhibitionistic libido becomes disturbed. Instead of a smooth suffusion of self and body-self with a warm glow of approved and echoed exhibitionistic libido, the discharge and deployment processes disintegrate. The unexpected noncooperation of the mirroring object creates a psychoeconomic imbalance which disrupts the ego's capacity to regulate the outpouring of the exhibitionistic cathexes. In consequence of its temporary paralysis, the ego, on the one hand, yields to the pressure of the exhibitionistic surface of the body-self,

the skin, therefore shows, not the pleasant warmth of successful exhibitionism, but heat and blushing side by side with pallor. It is this disorganized mixture of massive discharge (tension decrease) and blockage (tension increase) in the area of exhibitionistic libido that is experienced as shame. (Kohut 1978b: 655)

Thus, in the experience of shame, the person feels exposed rather than affirmed. While Kohut, as is evident in the lengthy quotation above, echoes the psychoanalytic drive theory in his exploration of shame, he nevertheless locates the phenomenon of shame within the developing framework of self psychology as he explains that shame is one of the principal experiential and behavioural manifestations of the fragmented self (Kohut 1978b: 655). It is important to understand that the referent of shame is ultimately not an action, or transgression, but the ‘self’ that is experienced as defective and inadequate. Drawing on Kohut’s work, Andrew Morrison concludes that individuals who have suffered chronic narcissistic injuries live by archaic grandiose fantasies, which have not been modified by empathic and realistic ‘self-object’ responses. Inevitably, they face repeated failure to achieve their unrealistic ambitions. Consequently, their shame is experienced in relation to repeated failure to realise exhibitionistic, grandiose ambitions: to the emptiness (depletion) of their ‘self’ with regard to ideals; and failure too in their attempt to establish close, meaningful interpersonal relationships. ... In essence, these are individuals who cannot attain even a modicum of self-acceptance, who cannot believe that anyone else could possibly accept them, because of all their emptiness and failure at their own, self-appointed, grandiose life-tasks. This lack of acceptance

by self and others is, possibly, a central narcissistic dilemma (Morrison 1986: 368).

Shame is a deeply subjective experience. Persons who are prone to experience shame might very well appear to be successful, gifted, and sensitive. Their attempts to perform well in certain areas and their achievements, however, are likely to be reflections of their “search for the self,” desperate attempts to overcome their self-fragmentation and to gain acceptance and responsiveness from admired ‘self-objects’. Having suffered deep narcissistic injuries in childhood, they have learned to adapt to the needs and expectations of parental figures in response to the threat of losing the needed ‘self-object’ completely. Thus, their creativity, sensitivity, and achievements are adaptive rather than expressions of their unique ‘self’. Despite excellent grades, promotions, and honors, they still fall short of their own archaic and grandiose ideals; and, while their performance might find applause and recognition from others, their ‘self’ remains unmirrored and isolated.⁹

In summary, incomplete development of self-cohesiveness can occur in two ways—by primary defect and by compensatory defect. Due to the mother’s empathic failures in optimally mirroring the grandiose-exhibitionistic aspects of the ‘self’, a primary defect in the psychological structure of the ‘self’ is formed. The result is a chronic enfeeblement of the ‘self’ with tendencies toward temporary fragmentation of the ‘self’.

⁹ See also Alice Miller’s discussion of narcissistic disturbances in so-called “gifted children” in her book *The Drama of the Gifted Child* (New York: Basic Books, 1997).

Attempts to cover this primary defect, through perverse sexual fantasies and actions, for example, are called “defensive structures.”

In the face of the mother’s empathic failure to the grandiose ‘self’, the child still has a chance to develop narcissistic equilibrium. He can turn to the father as the idealized ‘self-object’. If the father allows the child to attach himself to the father in order to share the father’s power or omnipotence, then a “compensatory structure” is developed, which, rather than merely covering the primary defect in the ‘self’, compensates for the defect. Making up for the weakness in one pole of the bipolar ‘self’ through the strengthening of the other pole effects a functional rehabilitation of the ‘self’. If, however, the idealized ‘self-object’ fails the child, the ‘self’ suffers both a primary defect and a compensatory defect.

Kohut is clear that the “failure” of the ‘self’ to develop its nuclear ambitions and ideals must not be taken in an absolute sense. There is the “more-or-less of the ‘self-object’s’ failures in fulfilling the child’s needs, the relative failure of one as compared with the failure of the other,” which determines the degree to which the ‘self’ falls ill to one type of self-pathology or another (Kohut 1977: 190-91). Man’s failures so overshadow his successes, however, that Kohut is prompted by this realism to adopt the negative terms “Guilty Man” and “Tragic Man” as symbols of our existential condition. Of these, Tragic Man is primary and dominant.

The failures of Tragic Man to realize his essential nuclear ‘self’ are varied and relative, yet inevitable. All men are Tragic Men, and Kohut is clear as to where the primary source of such tragedy resides: defects in the ‘self’ of Tragic Man occur mainly as the result of empathy failures from the

side of the ‘self-objects’, the parents (Kohut 1977: 87). Kohut offers a social critique of the present mode of Western parenting, in which parents fail to provide their children with the necessary narcissistic nutriment¹⁰ (Kohut 1977: 271).

How does such faulty empathy arise in parents? Kohut answers this question by saying that “The under stimulation due to parental remoteness that is a pathogenic factor in disorders of the self is a manifestation of a disorder of the self in the parent” (Kohut 1977: 274). In short, the narcissistic defect, in other words, the shame experiences, inherited from their parents are passed on to the children. Such defect transmission has always been part of the condition of Tragic Man. Because of changing social factors, this condition has become more widespread. For this reason we need to listen to the insights provided by Kohut - insights on how to restore the ‘self’.

4.4.4. The Restoration of the Self

The term, restoration, in Kohut’s work is related to a cohesive, functioning ‘self’ that actively realises its own ambitions and is led by its own ideals. The “ultimate achievement of Tragic Man” is, according to Kohut, the “realization through his actions of the blueprint for his life that had been laid down in his nuclear self” (Kohut 1977: 133). The blueprint is not any type of mental, emotional, or spiritual “content”; rather, it is a type of psychic action. Kohut states:

¹⁰ The researcher believes that Kohut’s critique about Western parenting is directly applicable to Korean parenting which is the source of shame experiences of the child’s ‘self’ in the Korean context.

It may ultimately be, not the content of the nuclear self, but the unchanging specificity of the self-expressive, creative tensions that point toward the future — which tells us that our transient individuality also possesses a significance that extends beyond the borders of our life. (Kohut 1977: 182)

For Kohut, “restoration comes through exercising a cohesive mode of one’s self-ambitions and self-ideals, whatever they may be ...,” according to Robert Randall (Randall 1980: 88).

When a ‘self’ is “functionally rehabilitated,” which is Kohut’s key term for the process of restoration, a fully effective and joyful functioning of the ‘self’ is what “provides a central purpose to his personality and gives a sense of meaning to his life” (Kohut 1977: 229).

Kohut describes human functioning as aimed in two directions: Guilty Man and Tragic Man. Guilty Man emphasizes humanity’s pleasure seeking drives and tension reduction, and Tragic man strives “toward the fulfillment of the self.” A cure for Guilty Man occurs when there has been conflict resolution through the expansion of the individual’s consciousness. Consequently, there is a disappearance or amelioration of the person’s neurotic symptoms and inhibition, on the one hand, and his comparative freedom from neurotic anxiety and guilt, on the other. The cure for Tragic Man means the healing of a formerly fragmented self. Consequently, there will be the disappearance or amelioration of the person’s hypochondria, lack of initiative, empty depression, self-stimulation through sexualized activities, on the one hand, and a comparative freedom from excessive narcissistic vulnerability, on the other. In general, a cure is achieved for

Tragic Man when he is able to experience the joy of existence more keenly, so that even in the absence of pleasure he will consider his life worthwhile.

Based on his clinical experience and his developing understanding of the 'self' as an integrated psychic structure, Kohut developed a new understanding of the curative process in psychoanalytic therapy. The essence of the curative process in classical psychoanalysis is seen as bringing to consciousness what has been unconscious. According to Kohut, however, this is only one aspect of the psychological transformations that occur during the analytic process. He holds that the beneficial structural transformations occurring in a successful analysis do not take place as a result of insights but rather through the creation of

a psychological matrix that encourages the reactivation of the original developmental tendency. In other words, the nuclear self of the patient is consolidated, the talents and skills of the analysand that are correlated to the nuclear self are revitalized, while other aspects of the self are discarded or recede. (Kohut 1977: 178)

A crucial therapeutic element in this creative-healing process is the analyst's empathic attunement to and observation of 'self-object' transferences that are established during the analytic experience. To be sure, Kohut, by emphasizing the crucial role of empathy in the curative process, does not claim to present an innovation to the psychoanalytic community, or to provide psychoanalysis with "a new kind of empathy." However, he claims that self psychology "has supplied analysis with new theories which broaden and deepen the field of empathic perception" (Kohut 1984: 175).

4.4.4.1. Empathy in Kohut's Self Psychology

In the epilogue to The Restoration of the Self Kohut highlights the importance of the concept of empathy for his approach to psychoanalysis. Describing the empathic stance of the analyst as the “essence of psychoanalysis,” he states that empathy is not merely a therapeutic tool but indeed defines the field of psychoanalysis. Rather than the mechanisms of transference and resistance, Kohut believes that:

Empathy does indeed, in essence, define the field of our observations. Empathy is not just a useful way by which we have access to the inner life of man — the idea itself of an inner life of man, and thus of a psychology of complex mental states, is unthinkable without our ability to know via vicarious introspection ... what the inner life of man is, what we ourselves and what others think and feel. (Kohut 1977: 306)

Kohut defines empathy as “vicarious introspection” (Kohut 1978a: 205-06) and states that it is a value-neutral mode of observation. Elsewhere, Kohut elaborates on this “terse scientific definition” and explains that empathy “is the capacity to think and feel oneself into the inner life of another person. It is our lifelong ability to experience what another person experiences, though usually, and appropriately, to an attenuated degree” (Kohut 1984: 82).

4.4.4.2. Empathy and Self-Formation

Empathic understanding of the experiences of others, according to Kohut, is a basic endowment of human beings as are vision, hearing, touch, taste, and smell. Most basically, empathy is the parental function of being

‘self-objects’ in response to the child: “the resonance of the self in the self of others, of being understood, of somebody making an effort to understand you” (Kohut 1985: 222). While Kohut cautions against a misunderstanding of empathy in terms of love and compassion, he nevertheless links empathic mirroring-responses to the concept of hope. “That sense of bringing hope to others,” states Kohut, “is like the role of oxygen in the atmosphere for us physiologically: It is absolutely needed for psychological survival” (Kohut 1985: 222). One researcher echoes Kohut’s view of empathy as being essential to human existence and describes it as a “psychological bond” and a “psychological nutriment” (Schlauch 1990: 6).

Elsewhere, Kohut even speaks in “religious” terms of the importance of an empathic environment for the consolidation of the self. That is, in his description of the functions and failures of the empathic environment, he echoes concepts, which have been traditionally related to Christian theology and theological anthropology. Kohut states,

The self becomes fragmented because of the non-responsiveness of the parental-maternal environment. It is an echo that the child needs. ... It is this echo that makes the little boy and the little girl feel worth-while long before they have any words to describe their self-confidence. Its absence is the “original sin”; it creates the feeling of deepest unworthiness without having transgressed a moral injunction. But its presence is equally undeserved within the framework of a moral outlook; it is the “grace” of life-sustaining parental acceptance. This is the “divine” echo, this “peace,” this “God” that puts the fragments together. Without it the ‘self’ does not consolidate, it remains in pieces (broken). Without it the ‘self’ experiences life as discontinuous in time.... (Moss 1976: 42)

Empathy alone, to be sure, does not sufficiently satisfy the child’s

‘self-object’ needs. Empathic understanding needs to be followed by responsive and concrete action toward the child on the part of the caregivers. However, the ‘self-object’ functions, that is, the responsive action toward the child, are guided and informed by empathy (Kohut 1982: 397). In other words, during the developmental stages of infancy and early childhood, the adult caretakers’ empathic stance toward the child is a prerequisite for the formation of the nuclear self through transmuting internalization. The caretakers’ “radar of empathy” keeps them in tune with the child’s (self-object) needs and informs them as to which ‘self-object’ functions are needed in order to help to maintain the child’s narcissistic equilibrium. Empathic ‘self-object’ responses to the child’s archaic grandiosity and idealizing eventually aid the structuring of the self. That is, if the child has experienced ‘self-objects’ as responsive, then empathic failures which are appropriately and not traumatically frustrating, and which are in tune with the child’s maturation, enable the child to take over gradually the functions which were handled by the caring adult (Kohut 1987: 51-52).

4.4.4.3. Empathy and the Curative Process

Just as empathy is a crucial ingredient in the development and structuring of the ‘self’ during infancy and early childhood, it also serves in therapy the transformation of fragmented self-structures toward cohesiveness. “The therapist’s disciplined and educated employment of her or his human capacity for empathy provides the context for healing and growth, that is, for the transformation of the self” (Woggon 1994: 123).

As a therapeutic attitude, empathy is both a style of knowing and a style of relating. According to Kohut, there are two levels of empathy in the therapeutic process. On the one hand, empathy can be conceptualized in an epistemological context as a value-free mode of observation, that is, as an “information-gathering activity” through which data are collected and which is a necessary precondition for being successfully supportive and therapeutic. On the other hand, empathy refers within relationships to “a powerful bond between people” and, it has in a broad sense a beneficial and therapeutic effect in the clinical setting as well as in human life in general (Kohut 1982: 397). In other words, empathy has both a cognitive and an affective side. Together both aspects account for the centrality of the concept in self psychological theory and the therapeutic value of empathic practice.

As Kohut explains, the employment of empathy in the therapeutic process is related to three sets of therapeutic functions. These functions are (1) the therapist’s use of empathy, (2) the creation and use of theories, and (3) the move from understanding to interpretation and explanation in communication to the client or patient. (Kohut 1984: 174) Kohut asserts that the therapist seeks first of all to comprehend the experience of the other from that person’s own unique perspective. The therapist must empathically become attuned to the other person’s “self-world” and to the ‘self-object’ transferences. Interpretation needs to occur both at an experiential level and at an intellectual level. At an intellectual level, the therapist’s explanation of ‘self-object’ transferences provides the patient with meaningful insight about the nature of his or her difficulties. Kohut

states that, even though interpretations at this level may be objective, they serve the therapeutic goal, “if they are preceded by understanding and deepen the analysand’s recognition that he has been understood” (Kohut 1984: 191). At an experiential level, the interpretation takes on the form of ‘self-object’ relationship. In response to the patient’s ‘self-object’ transferences, the therapist provides functions which the patient who is “in search of the self” is unable to provide for himself or herself. In other words, the therapeutic situation provides the patient with a corrective experience. Gradually, by means of “optimal frustration” and “transmuting internalization,” the person experiences a transformation and a restructuring of the self. Summarising the meaning of empathic interpretation within the framework of self psychology, Kohut states that:

interpretation can only be truly analytic, that is, will ultimately allow the analysand to live in harmony with the patterns of his own nuclear self, if it is given without the hidden moral and educational pressure that is unavoidable as long as the traditional emphasis on drive primacy, the infant’s helplessness, and the pejorative connotation of the concept of narcissism are retained. Only if the analyst is able to grasp more or less accurately the experiences of his analysand, present and past, will he, via his interpretations, set up a working-through process that re-creates in the analysis a situation that provides protracted, development-enhancing exposure to optimal frustrations. It is this opportunity, insufficiently provided to the analysand in childhood that is offered once more by analysis. (Kohut 1984: 210)

4.4.5. The Contribution of Heirtz Kohut to Pastoral Care and Critique

The contribution of Heinz Kohut to the field of pastoral care and counselling is not a direct one. It is the task of practitioners of pastoral care

to discern how the theory and method of self psychology strengthen the praxis of pastoral care and counselling. Homer U. Ashby, Jr. (1982: 149-156) proposes two ways for this task in terms of methodological and hermeneutical concerns, and points out three contributions made by Kohut to pastoral care: the concepts of the bipolar 'self', empathy, and narcissism as an independent line of development.

Kohut's concept of the bipolar 'self' reflects the characteristic inner tension of the Christian faith as revealed in Romans 7:15. There is a real tension between our desire to achieve the ideal and our limited ability to do so. Kohut affirms this perspective on the human condition. In this regard, Kohut's description of human nature in terms of the "Tragic Man" is correct and meaningful. Kohut's self psychology suggests that narcissism has an independent line of development apart from the libidinal drive. Thus we can refer to narcissism as normal and healthy rather than solely as a deviation from the norm. The issue then becomes: how can narcissism develop healthily.

For Kohut, empathy is the singular process through which a 'self' develops and emerges as a cohesive 'self'. Self psychology holds that parents' inability to appropriately empathize with their children, causes the parenting failures that were noted earlier. Although parents are not usually purposely unresponsive, children must adapt — or maladapt — to parental treatment. Repeated empathic failures by the parents, and the child's responses to them, are at the root of almost all psychopathology.

Probably, the most important contribution of Heinz Kohut, for the purpose of this dissertation, is the statement: Jesus and/or the Presence of

God is the perfect ‘self-object’ in restoring/ healing the defective shame-based ‘self’.

Heinz Kohut’s approach to shame is important. However, there is a controversial point, because Kohut does not consider the evil effect of narcissistic injury from the perspective of the violated or the sinned against. Kohut discovers the miserable ‘self’ among those whose narcissistic needs are not satisfied through a transmuting internalisation with ‘self-objects’. He did not develop his concept of the “tragic self” out of a concern for the oppressed humans’ experience of narcissistic failure.¹¹ This is why Kohut’s theory accepts the pride of the archaic narcissism as the continuing characteristic of the narcissistic personality. He understands the entire self-related predicament as resulting from this archaic narcissism. For this reason, the Christian psychology that applies to Kohut’s understanding of the human predicament in the face of the reconceptualisation of ‘sin’ displays its limitations by showing concern, not for both ‘shame and rage’ but only for ‘shame’ as the cause of the brokenness in the narcissistic personality. By discovering people’s narcissistic wounds from the samples of the ashamed

¹¹ This point is noticed by Phillis Shepherd who wrote a thesis about the applicability of Heinz Kohut’s psychoanalytic self psychology for counselling with African-American female clients. She states, “To date, self psychology has not been used to investigate the impact of a society that has institutionalized sexist and racist notions on personality development or cultural group functioning. Nor has it been used to explicitly challenge the ideology of sexism, colorism or racism. In order to fully appreciate the relationship between embodied experiences and the development of racial, color, gender and sexual identities, cultural experiences and culture must become integral to our theories and analyses.” See Phillis Shepherd, “Fleshing the Theory: A Critical Analysis of Select Theories of the Body in Light of African Women’s Experiences” (Ph.D Thesis, The Chicago Theological Seminary, 1997), 221.

modern, individualistic personality (especially within Western affluent society), this attempt ignores the narcissistic wounds of the suffering people in the Third world: how their narcissism is similar to or different from the people in the West, and how they would explain their kind of narcissistic wounds.

Conclusion

Sigmund Freud viewed shame in the framework of the conflict-drive theory primarily as a defense strategy in the service of morality. Karen Horney, whose “pride system” is essentially cultural, thought that one experiences shame because one’s real self is not in fact the ideal self, and there is an implicit judgment that the real self is not worth having and holding and presenting to the world. Alice Miller attributes shame to the “poisonous pedagogy” of families of origin. Heinz Kohut views shame as an “embarrassed inhibition of the self” in response to humiliation. This discussion has been about an understanding of shame in Kohut’s self psychology in relation to failed aspirations and ideals, plaguing unsatisfactory early object relationships, and narcissistic manifestations with shame at their core. Because shame is so centrally about the ‘self’ and its narcissistic aspirations, self psychology is examined to broaden our understanding of shame.

Kohut's emphasis on empathic immersion in self-experience, and his elaboration of the 'self-object' function and the effect of 'self-object' failure in meeting the 'self's' needs to attain cohesion and vigor, opened the way to a fuller appreciation of shame. Also Kohut's theory about the restoration of the defective 'self' provided us with a theoretical foundation to discuss a way to restore and/or heal the shameful self.

CHAPTER 5

A BIBLICAL PERSPECTIVE ON SHAME

In this chapter the main purpose is to discuss a biblical perspective on shame. We will see how both the Old and New Testaments address the issue of shame in this chapter.

In the first section, there is an investigation of the biblical witness of shame, especially references to shame. In the second section, the Old Testament perspective on shame is discussed. The third part is a discussion on the New Testament perspective on shame.

5.1. The Biblical Witness of Shame

The Genesis story suggests that human history began with an experience of shame. Unhealthy shame presents itself after the fall in Genesis Chapter 3. The Bible describes unhealthy shame as the core and consequence of Adam and Eve's fall. Adam and Eve were not satisfied with their own condition. They wanted to be more than they were. They wanted to be more than human. They failed to accept their essential limitations.

When Adam and Eve ate the fruit from the tree of the knowledge of good and evil, their eyes were opened wide. They, in that moment, saw things that they did not and could not have seen before. It was as if a

mirror had been placed before them. The first object that met their view was themselves, and the first thing that struck them about themselves was their nakedness. Before the Fall the man and woman were both naked and “were not ashamed”¹ (Genesis 2:25) before each other. They were not shamed in an unhealthy way. Of course, nakedness refers primarily to physical nudity, but one may also think that no barrier of any kind drove a wedge between Adam and Eve (Hamilton 1990: 181). But the moment they disobeyed God’s command, the consciousness of being unfit to be seen arose within them (Hamilton 1990: 181; cf. Bonar 1875: 129). Formerly, all the parts of their body were comely; now certain parts were no longer comely. All parts of their nature had hitherto been equal and harmonious; now the flesh rose up, and sin revealed unhealthy shame (Hamilton 1990: 181; cf. Bonar 1875: 129). Their nakedness created unhealthy shame. At that time they felt, “I am not fit for God, or people to look upon” (Hamilton 1990: 181; cf. Bonar 1875: 129). This unhealthy shame destroyed the relationship between Adam and Eve, between them and other creatures, between them and God, and even between them and themselves. This broken relationship separated them from God and they were expelled from the Garden of Eden.

Even though he was disappointed, God still loved them and wanted to help them. God wanted to heal their shame. God’s plan for their salvation

¹ Hamilton suggests that the Hebrew words used here *welo yitbosasu*, “felt no shame,” is frequentative and that the use of the Hithpael stem denotes reciprocity. The words mean “they did not shame each other.” That would imply that the couples’ reaction to each other was not based on a single moment of discovery, but refers to a state they shared from the moment of their creation. Hamilton, Victor P. *The Book of Genesis 1-17. The New International Commentary on the Old Testament*. (Grand Rapids: William B. Eerdmans Publishing House, 1990).

was announced after their fall in Genesis 3:16. From that moment, the central theme of the Bible was God's plan of redemption for the shameful human beings. Redemption here was not only for the spiritual reconciliation between God and human beings, but also for the emotional healing from shame. In other words, redemption is both for the guilt and shame of human beings. Spiritual healing delivers us from the consequences of our sinful behaviours caused by God's true forgiveness in Jesus Christ. Emotional healing enables us to connect with other people and with God without feeling shame. God's plan for salvation is perfect and complete.

5.1.1. The References to Shame in the Bible

What is the position of shame in the Bible? How important a concept is shame in scripture? These questions are important because, as Wayne Rollins points out, the Bible may be seen "as a part and product, not only of a historical, literary and socio-anthropological process, but also of a psychological process" (Rollins 1999: 92). This means that:

conscious and unconscious processes are at work in the biblical researchers and their communities, in the texts they have produced, in readers and interpreters of these texts and in their communities, and in the individual, communal and cultural effects of those interpretations. (Rollins 1999: 92)

The Bible is God's revelation; however it is also a co-product by God and His people who communicated not only by means of reason, but also by means of emotion. In this regard, we need to examine the text from the

point of view of psychological biblical criticism. Psychological biblical criticism examines texts and their interpretation “as expressions of the nature, structure, processes, and habits of the human psyche/soul, both in individual and collective manifestations, past and present” (Rollins 1999: 93). With these premises in mind, the biblical use of the word shame is examined.

The Scriptures are filled with references to shame. The Hebrew words for shame, *bosh* and *kalein* appear 195 times in the Old Testament and the Greek word *aischyno* appears 46 times in the New Testament (Schneider 1990: 1160).

According to McNish (2004: 162), the word guilt as used in scripture is almost exclusively associated with wrongdoing, such as breaking the law and the Commandments. It appears approximately 135 times in the Old Testament, and not at all in the New Testament. The word guilty appears forty times in Old Testament, but only four times in the New Testament. “The emphasis shifts in the New Testament from guilt (in consequence of transgressions in keeping the law) to shame, an essential sense of unworthiness that is acknowledged, held, transformed, and expiated by God embodied in the man Jesus, who suffered ultimate shame in his conception, life, and death.” (McNish 2004: 163)

5.2. The Old Testament Perspective on Shame.

In the Old Testament, the use of the word shame seems to be roughly grouped into the following categories:

- *shame experienced in connection with the exposure of bodily nakedness (see e.g. Isaiah 47:3);
- *shame experienced in connection with various kinds of failure (see e.g. Jeremiah 20:11);
- *shame experienced in connection with defeat in war (e.g. Jeremiah 50:2);
- *shame as the consequence of sin (e.g. Daniel 9:8);
- *shame as an emotion attendant upon outcast status (e.g. Zephaniah 3:19).

We see that the scriptural uses of “shame” are in close accord with the phenomenology of shame already discussed in chapters 2 and 3. Biblical shame is about exposure — e.g., of the body, which is positive proof that we have been created and are creatures. It is also about failure and defeat. Finally, it is about being isolated and outcast, and it is often fused with guilt because it is perceived as wrongdoing.

The issue of shame runs throughout the books of the Old Testament. The shame can be seen both in individuals such as Adam and Eve, Cain, some of the psalmists and in nations, especially in Israel. The Hebrew words used for shame in the Old Testament, “*bosh* and *kalein* convey the notion of disgrace because one has done something unfitting according to God’s decrees” (Richards 1985: 101). The perspective of the Old Testament Scripture focuses on the Israelites’ relationship with their God. In the Old testament, shame is at the heart of Israel’s responses as it again and again is confronted both by its own betrayal of the covenant

relationship with God and by its idolatrous neighbours' defilement of the holy law of God (Jeremiah 3:24-25). The Old Testament prophets are often depicted as scolding the Israelites for trusting foreign alliances rather than their covenant with God. They warn that the shame of defeat by one's enemies would result from the Israelites' disobedience to God. For example, Isaiah cries out to his flock, "Pharaoh's protection will be your shame. Egypt's shade will bring you disgrace." The preponderance of Old Testament references to shame occurs in the Psalms (Psalm 44:13-15) and the prophetic books, especially Jeremiah, Isaiah, and Ezekiel.

Though shame is associated with many sins, it is often seen as the result of idolatry: "All of the makers of idols will be put to shame and disgraced; they will go off into disgrace together" (Isaiah 45:16). The relationship between shame and sin is complex. In the Old Testament, shame is also seen as a form of consequence for sinful behaviour (Psalm 31:17; 35:4,26). For example, when the Israelites did not obey God's law, God let them be exiled and their land was occupied by other nations. Through the exile the Israelites experienced shame.

From the above explanation, we can say that a shameful situation may involve an action that is physically injurious to another person, but more often it conveys disobedience to God or a loss of pride and confidence in one's relationship with the Lord (Goldberg 1991: 100). The following cases in the Old Testament explain shame, its causes, its impacts, and how God deals with the issue of shame.

5.2.1. Shame in the Tragedy of Eden

Before the Fall, Adam and Eve did not feel shame, even though they were naked as described in Genesis 2:25. Shame came into existence immediately after the Fall in the Garden of Eden. Eve was tempted by the serpent to eat the fruit that would make her be like God. The tempter's method was effective. Eve took the fruit for herself and also for Adam. As a result, they both ate that fruit. By doing this, they ate the fruit of the forbidden tree, the tree of the knowledge of good and evil.

This rebellion created a serious problem for them. Instead of knowing good and evil, the couple now knew they were naked. What was formerly understood to be a sign of a healthy relationship between the man and the woman (Genesis 2:25) had now become something unpleasant and filled with shame. They were felt alienated from one another. This alienation created conflict (Retzinger 1991: 4). As a result, their marital relationship was affected. Shame destroyed their intimate relationship. Shame, alienation, and conflict are three matters that can interfere with one's marital relationship (Retzinger 1991: 53).

The couple's solution to this shame was freighted with folly. Having committed the sin themselves, they were now living with its immediate consequence, namely shame. They attempted to alleviate the problem themselves. Rather than leading them back to God, their shame led them

into a self-atoning, self-protecting procedure: they had to cover themselves (Hamilton 1990: 191). This is one of the ways people respond to shame.

Shame did not end there. God did not let them be overpowered by shame. God wanted to help them overcome their shame. In other words, God wanted to bring healing to them. God, in His unconditional love, came out of His dwelling place approaching and calling the shame-filled Adam (Genesis 3:8). It's very interesting that in this story God, the good shepherd, who sought the lost and shamed sheep, addressed a question rather than a command to the shamed couple. God did not ask Adam, "Why are you hiding?" but "Where are you?" Why did God do that? If God had used the "why?" question, it would have exposed their shame and that would not have been a wise action for God to do. God did not want to add more shame to them. God knew how shame had turned them away from Him. God wanted to help the couple overcome their shame and draw them back to Him. The couple, who were ashamed, experienced God's grace when He asked them, "Where are you?" and God stretched out his mighty hand to lift them up, out of the pit of shame.

Unfortunately, as is seen in the man's response to God's question, the couple did not want to accept God's gracious love and care. The man did not respond to the question "Where are you?" Instead, Adam answered the question: "Why are you hiding?" (Genesis 3:10) As a result, the couple's shame created another problem, and contributed to their destruction. Shame destroyed the husband and wife relationship. Shame created a gap between human beings and God. Adam and Eve were expelled from the

Garden of Eden. This unspeakable shame has been passed on to all succeeding generations, including our present generation.

God is the ultimate healer of shamed people. In the same book, Genesis, God promises to the shamed couple that He will provide a perfect man who will crush the head of Satan, the source of shame, and deliver us from our shamefulness (Genesis 3:15). Jesus is God's appointed man for this reason. He hung naked and dead on the cross. His death on the cross, which is a shameful death, brings healing to shameful people. This is God's grace for shame-bound or shame-based persons.

5.2.2. Shame in the Next Generation

Shame did not stop with Adam and Eve but continued in their children, Cain and Abel (Genesis 4). Shame not only destroyed Adam and Eve's marital relationship, but also damaged the siblings' relationship. Shame caused Cain to murder his brother Abel. The story begins when God accepts Abel's offering but rejected Cain's (Genesis 4:4-5). Cain is very upset when he realises that God has not accepted his offering. In Genesis 4:5 we read, "... So Cain was very angry, and his face was downcast (lit. his face was fallen)" and in Genesis 4:14 Cain says "... I will be hidden from your presence." To drop and hide one's face is a sign of shame (Hamilton 1990: 224). These two verses show how very ashamed Cain was. Shame is caused by feelings of rejection or abandonment. Cain's shame, produced rage and he was unfortunately not able to control his rage. As a result, he gave vent to his anger and took the life of his

innocent brother, Abel. Cain killed Abel (Genesis 4:8). The word “kill” used in this verse means, “to murder intentionally” (Hamilton 1990: 230). In this case, we can see that Cain’s rage was caused by feeling the shame of rejection, as Kohut puts it (Kohut 1987:178).

Cain’s shame, caused by the rejection of his offering, was much more severe than either of his parents’ shame in the Garden of Eden. Indeed, shame may produce rage. Rage protects the ‘self’ against further exposure and further experiences of shame by both insulating the ‘self’ and actively keeping others away (Kaufman 1989: 571). In extreme cases, people who are exposed to shame may destroy others, as Cain did.

Scripture shows us God’s concern about Cain’s shame that made him so emotionally imbalanced and he made a tragic decision. Shame may create anger because, according to Suzanne Retzinger, “shame is often experienced as an attack coming from the other (which may or may not be the case). The ‘self’ in shame feels as though it is the target for others’ hostility” (Retzinger 1991: 48). This is what Cain felt, and as a result, he murdered his own brother, Abel.

5.2.3. Shame in the Psalms

The Old Testament contains 150 psalms, which is Hebrew poetry that articulates every conceivable aspect of our lives. Within the 150 psalms, fifty — a full one-third — are psalms of lament. In a typical Christian church service, a psalm is read or chanted by the congregation. Many of these psalms pull no punches in the anguish of the shame they express, and

use such words as the following: “My disgrace is before me all day long, and my face is covered with shame” (Psalm 44:15), and “You know how I am scorned, disgraced and shamed; all my enemies are before you” (Psalm 69:19).

In the 150 psalms, the word shame or ashamed appears forty-four times (McNish 2004: 163), and the researcher believes that the disproportionate number of appearances of the word is reflective of its centrality in religious feelings. Nine psalms plead for God never to let the psalmist “be put to shame.” Eighteen psalms exhort God to put the psalmist’s enemies to shame. The picture emerges from reading the psalms that shame is the worst experience of anguish and suffering one can have. Psalmists plead with God that they will not experience it, and they wish it on their worst enemies. The tone of this pleading tends to accentuate that deep shame experience is frightening, because of the horror and dread it evokes: “There they were, overwhelmed with dread. God scattered the bones of those who attacked you; you put them to shame, for God despised them” (Psalm 53:5).

The psalms of lament often express our hurt and anger over our foolishness and ridiculousness, and/or anger over the ridicule and abuse we suffer at the hands of others. They help us to give voice to our feelings about our unlovability and sense of shame, abandonment, rejection, and isolation. “The wisdom of the psalms of lament is that deep feelings of frustration and agony cannot remain unexpressed without doing serious damage to the one who has them” (Wimberly 1999: 54).

5.2.4. Shame of God's Servant

Isaiah the prophet describes a man who is despised and rejected by men (Isaiah 53). This rejection creates shame in this man. This man is shamed when his own people reject him. Regarding this issue Smedes argues that:

Shame digs deeper when it is our own people who reject us, who shame us because they feel shamed by us. Only people who are members of a community ever feel it, and only a community that cares for its members can effectively make them feel it. This is the paradox of all true communities: the closer knit and caring a community is, the more cruel its shaming can be. This is why a close-knit family, which lives in a close-knit community, has the most effective means, of all, to shame. (Smedes 1993: 56)

Thus God's servant is rejected not only by men and women but also by God. How shameful this man is in his helpless condition. Nobody wants him. The questions are: Why is this happening in this man's life? What's wrong with him that he has been shamed? Why has God shamed him?

Many scholars believe that this man is the shadow of the promised Messiah. What happens to this man will occur in the life of the coming Messiah. This prophecy is fulfilled in the life of Jesus Christ. On the cross men and God reject Jesus. He is really shamed in front of the people.

However, this shameful incident does not cause Jesus to feel shame. On the cross, Jesus overcomes and conquers the power of shame. This brings hope for sinners because his rejection and shame are designed by God to substitute ours. We are the ones that deserve to be rejected and ashamed because of our rebellion. But God puts all our punishment on his faithful servant who is shamed because of our rebellion. He is shamed to free us from shame. Jesus overpowered shame, and anyone, who believes in Him, will be given the power to overcome shame.

5.3. The New Testament Perspective on Shame

The word generally used in the New Testament for shame is the Greek verb *aischyno*. Actually there are two Greek words for shame, *aischyno* and *aidos* (Goldberg 1991: 101). Goldberg explains the distinction between these two words:

The origin of *aischyno* is dishonor, of *aidos* is awe. Dishonor puts the emphasis on man-made codes. If you are ashamed of violating or having violated such codes, the Greeks use the verb that corresponds to the noun *aischyne*. *Aidos* is not concerned merely with man-made codes. You feel *aidos* when confronted by things nature tells you to revere and not to violate. Shame in sexual matters is *aidos*, not *aischyne*. In the *Odyssey*, Hephaistos catches his wife, Aphrodite, with her lover, Ares, in nets he spread around Aphrodite's bed. He calls all the gods and goddesses to come and look at the adulterous couple. The gods hurry to the place, but the goddesses stay at home out of shame. This is *aidos*. (Goldberg 1991: 101)

A survey of the New Testament suggests that shame takes on a new meaning there (Richards 1985: 100). No longer is the objective situation that evokes shame emphasized, as in the Old Testament; instead, “the ashamed’s subjective reaction to the ridicule of other people for acts dishonorable to the decrees of the Lord is stressed” (Achtmeier 1985: 100). Most of all New Testament references speak of shame as *aischyno*, dishonor or disgrace, not *aidos*, awe.² Regarding this matter, Schneider states:

The absence of the sense of shame is most strikingly evident in the original Greek *Aidos*, the Greek word for the positive sense of shame, which links it with awe and the sacred, and appears but once. This omission of *aidos* is accompanied by an unabashed shamelessness in the attitude and actions of the New Testament. This “shamelessness” of the New Testament, however, does not negate the importance of the sense of shame in the face of the sacred, but it adds an important dynamic to the picture... (Schneider 1990: 1160)

What is the important dynamic to the picture here? The most important aspect of this matter is that the New Testament wants to reveal that in Christ Jesus, a shame-bound person is being changed into a respected person. In other words, whoever is in Jesus Christ will not be chained and haunted by shameful feelings. Jesus not only sets us free from sin, but also from shame (John 8:35). Paul affirms this truth in his letter to the Romans by quoting the prophet Isaiah, “Anyone who trusts in him will never be put to shame” (Romans 10:11).

² For example, Hebrews 12:2 says “Who ... endured the cross, scorning its shame....”

5.3.1. Shame in Jesus' life and His ministry

When we study the New Testament, we discover shameful aspects about the life and death of Jesus Christ of Nazareth: his irregular conception, his birth³ in a manger, his irregular itinerant lifestyle, his

³ For example, in reference to his birth, Andries Van Aarde (1997: 451-472) and Donald Capps (2000: 149ff), have convincingly asserted that, by reason of the unusual and unorthodox circumstances of his conception, the historical Jesus was not a completely accepted member of the house of Israel. Van Aarde understands there to have been seven categories of Israelite men based upon their parentage and the circumstances of their birth. Priests, Levites, and full-blooded Israelites made up three of these categories. (Capps 2000: 149; cf. Van Aarde 1997: 451-472) "Illegal" children of priests—i.e., children of priests who had married prohibited women—and proselytes made up the fourth category. The fifth group was "made up of bastards, the fatherless, foundlings and those made eunuchs by human agency." (Capps 2000: 149) The sixth group included those who for physical reasons could not have sexual intercourse, such as born eunuchs, men with deformed genitals, and hermaphrodites. The last group consisted of non-Israelites who by definition were "impure and outside the covenant and thus excluded from any kind of social relationships" with Israelites. (Capps 2000: 149)

Van Aarde believes that Jesus belongs in the fifth category. He writes that "the historical claim may therefore be made that in terms of the criteria of the period of the Second Temple, Jesus was regarded as being of illegitimate descent." (Capps 2000: 150; cf Van Aarde 1997: 464)

The image of Jesus as the fatherless carpenter, the unmarried son of Mary, who lived in a strained relationship with his village kin of Nazareth, probably because of the stigma of being fatherless and; therefore, a sinner, fits the ideal type of the fifth category. (Capps 2000: 149)

If this is true, Jesus would have been without "proper covenant membership" in the house of Israel. People in this fifth category were those "of doubtful parentage, perhaps even of disreputable descent. Thus, their membership in the true Israel was ... suspect"—and they were therefore "not allowed to enter the congregation of the Lord in terms of the ideology of the temple...." (Capps 2000: 149) If it is so, Jesus had very deep shameful aspect from his birth.

It is not the researcher's intent to object to the doctrine of the virgin birth of Christian faith or the direct fatherhood by God of Jesus by the instrumentality of the Holy Spirit. He believes the doctrine and has confessional belief. But this is not the concern of the present work. Here he is concerned with how the circumstances of Jesus' birth would have been construed by his own historical community and by the

unmarried status, his shameful execution.

As for Jesus' earthly ministry, it is that Jesus was kind and compassionate to outcasts and sinners, and that we know we should strive to be like him. It behoves us here, however, to look closely at the people to whom Jesus ministered. When we do, we see that most of them were individuals under clouds of shame⁴—shame that isolated them from and made them unacceptable in their communities. Here are some of the people whom Jesus healed, ministered to, and associated with:

- *Zacchaeus, a tax collector despised by his people for his collaboration with the occupying Romans in exacting taxes from the Jews (Luke 19:1-9), and other “tax collectors and sinners” with whom Jesus ate and otherwise associated (Matthew 9:10-13);
- *the woman with the menstrual hemorrhage who was ritually impure under Jewish law (Mark 5:25; Luke 8:43-48);
- *the sinner woman—presumably a prostitute—who barged into the Pharisee Simon's dinner party and washed Jesus' feet with her tears and hair (Luke 7:36-50);
- *various and sundry lepers, who were ritually impure and outcasts from the community¹⁴² (e.g., Mark 1:40-44; Luke 17: 11 -19);
- *women, such as the Samaritan woman at the well with whom Jesus engaged in conversation about matters of shame to her, and the Syrophenician woman who pleaded with him on behalf of her daughter (Matthew 15: 21-28; John 4:7-30; Mark 7:24-30);
- *the raving Gerasene demoniac (Mark 5:1-20);
- *various other persons who were “possessed by demons” (Matthew 8:28-34; Matthew 17:14-20; Luke: 8:1-2; Luke 9:37-43; Luke 11:14; Mark 1:23-27; Mark 3:22);

gospelers. Donald Capps, *Jesus: A Psychological Biography* (St. Louis, MO: Chalice Press, 2000), p. 149ff, citing Andries Van Aarde, “Social Identity, Status Envy and Jesus' Abba,” *Pastoral Psychology* 45 (1997): 451-472.

⁴ See Karen A. McClintock, *Sexual Shame: An Urgent Call for Healing* (Minneapolis: Fortress Press, 2001), pp. 142-144.

- *an adulteress who was about to be stoned to death (John 8:4);
- *a blind man who was presumed to have sinned, or had parents who had sinned, about whom Jesus announced that the blindness was not due to anyone's sins (John 9:1-3).

Jesus' teachings were, in general, antithetical to the rigid honour/shame system by which people of his time were judged and measured. Jesus told parables about love and the acceptance of shamed and defiled individuals, such as the prodigal son whose behavior in demanding and then dissipating his inheritance in dissolute living before his father's death, sleeping with pigs, etc., would have been heard by his listeners as completely beyond the pale (Luke 15:11-32). Jesus told those who are insulted by being slapped on the right cheek to turn the other as well (Matthew 5:39). In a culture in which an assault on the face or head was viewed as a great humiliation, this was a radical directive. We also understand that Jesus was shamed during his trial when his face was struck (Mark 14:65; Luke 22:65; John 18:22) and his head was mockingly crowned with thorns (Neyrey 1998: 204-05).

Jesus repeatedly exhorted people that "the greatest among you must become like the youngest, and the leader like one who serves" (e.g., Matthew 18:2-5; Luke 9:46-47; Luke 22:26-27), thereby exalting the humble at the expense of the proud and the powerful. Even as he was believed to be, at the very least, a great teacher, he humbled himself by washing the feet of lesser men at the Last Supper and exhorting them to do likewise (John 13:1-8).

Jesus taught that the shamed and outcast tax collector, who prostrated himself at the temple was exalted by God, but the proud Pharisees, who “trusted in themselves” and their righteousness and “regarded others with contempt”, would be “humbled” (Luke 18:9-14).

As he himself hung on the cross half naked after being spat upon, whipped, ridiculed, and crowned with thorns, Jesus conversed lovingly with self-confessed criminals (Luke 23:39-44).⁵

Jesus returned to his disciples after his crucifixion and death not in a glorified body but still bearing the wounds of his humiliating death. Indeed, it was these wounds in his hands and side that he displayed to Thomas in order to clearly identify himself as the Christ (John 20:24-28). As Pilch and Malina put it, “... honor and shame as they touch Jesus are best evidenced in the passion account, and this in a culture where crucifixion was the most humiliating of all possible forms of death” (Pilch & Malina 1998: 113). However, “God’s raising Jesus from the dead demonstrates God’s vindication of Jesus and the ascription of paramount honour to him. It equally underscores God’s approval of Jesus’ standards for what is honorable and what is shameful.” (Pilch & Malina 1998: 114)

Jesus not only overcame but also turned shame on its head. We see it everywhere in the gospels. In an honour/shame culture in which a male’s honour was the most fundamental core value, (Pilch & Malina 1998: 106-114) Jesus did not shrink from being shamed. Jesus did not shame people—except perhaps those who shamed others. He seemed particularly attracted

⁵ As concerns His death, this will be discussed in more detail in the next part, Shame on the Cross.

to shamed outcasts and perhaps was not far from being one himself, (Pilch & Malina 1998: 45-48) by reason, of the irregular circumstances of his conception and birth, his life and ministry, and his crucifixion and death. John Dominic Crossan has in fact contended that the “healing miracles” of Jesus recounted in scripture were not intended to be read as literal interventions in the physical world but as the healing of a sense of rejection and isolation. Jesus “refused to accept the disease’s ritual uncleanness and social ostracization” (Crossan 1994: 82).

It is a very great mistake, however, to limit our understanding of the meaning of the gospels to an exhortation that we modern day Christians, like Jesus, should be kind to and inclusive of outcasts. Yes, of course we should be kind to and inclusive of outcasts, but there is a much deeper meaning to be gleaned from the gospels. The Gospels are truly chronicles of shame. They are about the outcast, the unlovable, the impure, the abandoned — the shamed — present in all of us, not just outside of us. We will do well to take in this message, and not just the message that we should be kind and compassionate to others. The New Testament scholar Robin Scroggs has written that “The psychological realities coming to expression in the biblical texts may be either descriptions of the imprisonment of the self needing release, or those of the liberated, transformed person” (Scroggs 1982: 336). The main point is that “God’s acts of salvation, insofar as they lead to transformation happen not outside us or to us, but primarily within us. Salvation means changes. Changes in how we think, in how we feel, in how we act” (Scroggs 1982: 336). Jesus’

transformation of shame — i.e., his resurrection — is a description of a “liberated, transformed person.” He is, indeed, the “bearer of archetypal truths about the human condition that are alive and at work in the conscious and unconscious haunts of the human psyche or mind” (Rollins 1999: 128).

We — all of us — carry sexual shame; fear of abandonment; loss of love; fear of exposure; dread of public shaming and ridicule; fear of disease, of physical, spiritual, and emotional infirmity (or possession by demons); horror regarding our physicality, our lust, and greed. We are not just exhorted to be kind to outcasts. We — all of us to a greater or lesser extent — experience ourselves as outcasts. The gospels are about being kind, generous, compassionate, and inclusive to others who are outcasts, but they are most fundamentally about the shame defense of projection — - projection of our own shame onto others. If and to the extent that we honestly and courageously confront our own shame, our own isolation, and our own outcast status, we will not be tempted to treat others as outcasts and seek to isolate and stigmatize them.

5.3.2. Shame on the Cross

Jesus was the fulfillment of the Old Testament prophecy about the faithful servant. Jesus accomplished God’s plan for salvation (not only spiritual but also emotional healing from shame) by allowing Himself to be hung and shamed on the cross. New Testament researchers see the general perception of crucifixion in the Greco-Roman world as “shame” (Hebrews 12:2). Many scholars write about the typical process of

crucifixion, which at every step entailed progressive humiliation of the victim and loss of honor that lead to shame. Neyrey describes nine steps of humiliation for the crucified victims. They were:

1. Crucifixion was considered the appropriate punishment for slaves, bandits, prisoners of war, and revolutionaries.
2. Public trials served as status degradation rituals, which labeled the accused as a shameful person.
3. Flogging and torture, especially the blinding of eyes and the shedding of blood, generally accompanied the sentence. Since, scourging was done both to the front and back of the body, the victims were nude; often they befouled themselves with urine and excrement.
4. The condemned were forced to carry the cross beam.
5. The victim's property, normally clothing, was confiscated; hence they were further shamed by being denuded.
6. The victim lost power and thus honor through the pinioning of hands and arms, especially the mutilation of being nailed to the cross.
7. Executions served as crude forms of public entertainment, where the crowds ridiculed and mocked the victims, who were sometimes affixed to crosses in an odd and whimsical manner, including impalement.
8. Death by crucifixion was often slow and protracted. The powerless victim suffered bodily distortions, loss of bodily control, and enlargement of the penis.
9. In many cases, victims were denied honorable burial; corpses were left on display and devoured by carrion birds and scavenger animals. (Neyrey 1996: 113-14)

Jesus experienced these humiliating steps on the cross. The most shameful thing that Jesus experienced was being exposed and denuded in front of many spectators. He was really shamed on the cross as Adam and Eve were shamed when they realized that they were naked.

It seems clear that the Jewish leaders fully understood these steps when they asked for Jesus' crucifixion. He was not to die as a heretical

prophet by stoning, but as a ridiculous, blaspheming messianic pretender on a Gentile cross. The familiar words of the old hymn are quite literally correct. The cross was “the emblem of suffering and shame” (Kraus 1987: 225). It epitomizes human concepts of defilement and exclusion. One who was whipped outside the city and executed was “cursed” (Galatians 3:13). Jesus died outside the city walls shamed as a deceiver of the people whose cause he had espoused. Why was Jesus humiliated and shamed on the cross?

On the cross the infinite love of God is revealed to us. This love of God expressed itself through his solidarity with us in Jesus and especially through his shameful death on the cross. He shared the stigma and inferiority of the socially excluded and despised. The cross is the epitome of this identification with us in shame, and through this loving identification he opens again the possibility of communication between God and us, his sinful children caused by Adam and Eve’s disobedience. Regarding this matter Bonar argues that,

It was the shame of our sin that Christ bore upon the cross; and therefore it is said that He “despised the shame.” It was laid upon Him, and He shrank not from it. He felt it, yet He hid not His face from it. He was the well-beloved son of the Father, yet He hung upon the tree as one unfit for God to look upon fit only to be cast out from His presence. He took our place of shame that we might be permitted to take His place of honor. In giving credit to God’s record concerning Him, we are identified with Him as our representative; our shame passes over to Him, and His glory becomes ours forever. (Hamilton 1990: 181; cf. Bonar 1875: 130)

Jesus both shared our shame and has borne the shame for all who, through this disclosure of God's holy love, find freedom from its dread and power (Kraus 1987: 226). His identification and suffering with us in shame on the cross has permanently released all humankind from the power of shame. Through his shameful death on the cross, Jesus has affirmed our worth as children of God and has appointed us to the renewed possibility of being formed in his image. He has called us to share in his shame, to take up our crosses, and in identification with him and through him to find our true self-esteem and fulfillment (Kraus 1987: 226). To share in his shame does not mean that we have to go back to shame. Rather, we learn from Him how to conquer shame and to triumph over shame as Jesus did on the cross.

This is the heart of the gospel. The gospel brings healing for people who are overpowered by shame, and who are shown grace in their shame (Smedes 1993: 135). The Gospel returns our joy lost because of shame (Smedes 1993: 158). The Gospel empowers us to be ourselves again. Indeed, Jesus' shame sweeps away our shame. This is the only hope for those who are living in shame.

Conclusion

This chapter has traced some of the issues of shame present in the Bible. The Scriptures are filled with references to shame, particularly the shameful aspects of the life and death of Jesus Christ. In choosing to

become human, and in allowing himself to be shamed in so many profound ways, and then in the phenomenon of the resurrection and glorification of Jesus to the Godhead, God presented humankind with a paradigm of the transformation of shame.

The central theme of the Bible is God's plan of redemption for shameful human beings. Redemption is not only for spiritual reconciliation between God and human beings, but also for emotional healing from shame. In other words, redemption is both for the guilt and shame of human beings. Spiritual healing delivers us from the consequences of our sinful behaviour and is brought about by God's true forgiveness in Jesus Christ. Emotional healing enables us to connect with other people and with God without feeling shame. The next chapter discusses some of the more significant contributions to thinking about, and dealing with shame, that pastoral theologians have made.

CHAPTER 6

THEOLOGICAL PERSPECTIVES ON SHAME

The main purpose of this chapter is to discuss some theological perspectives on shame, which are based upon the investigations of themes by John Patton, Lewis Smedes, James Fowler, and Donald Eric Capps. The discussion is based on the writings of these theologians, and particularly on Capps' view of shame, because they give a theological foundation to the discussion of the healing of shame in a Korean context.

After the brief discussion about the perspectives on shame that are found in the books written by these theologians', Capps' contribution to the pastoral theology of shame is discussed in more detail. Donald Capps' methodology for pastoral care appears to express an understanding of the Korean church because his theology of shame is applicable to the shame situation in the Korean church.

6.1. John Patton's Perspective on Shame

6.1.1. John Patton's "Is Human Forgiveness Possible?"

John Patton has had a long interest in shame (Patton 2001: 63ff.). From his experience as a pastoral counsellor and academic, he has written on this subject a book entitled Is Human Forgiveness Possible? (1985).

John Patton puts forth in a clear and persuasive manner the provocative thesis that forgiveness is something that we discover more than something that we do. The suggestion that forgiveness is something we discover rather than do is intimately linked to an important distinction Patton makes between guilt and shame. He draws on a growing body of literatures on shame to conclude that shame is more about the whole self than specific acts.

Patton argues that some people, particularly within families, seem unable to forgive those who have offended them. Such people suffer from a sense of shame that complements the guilt that may be felt by those who have wounded them. Shame is a condition that provokes the use of defence mechanisms. When this occurs people often try to maintain a sense of power, such as the power to forgive, or they may be assertively righteous. Patton believes that these defence strategies must be overcome if people are to be able to forgive those who have offended them. They have to give up their defence of the power to forgive and their assertive righteousness if they are to attain full reconciliation and communion with themselves and their fellows.

Within the religious environment there is an emphasis on the deliberate action of forgiveness. Patton, however, argues that people only discover retrospectively that they have forgiven the other, when they have actually given up any claim to have the ability to do so: “human forgiveness is not doing something but discovering something – that I am more like those who have hurt me than different from them. I am able to

forgive, when I discover that I am not in a position to forgive” (Patton 1985: 16). It is true. As Anderson pointed out,

we are most able to forgive those who have offended us when we become aware — because of our common human plight — that we are not in a position to forgive. Our experience of God’s forgiveness is a discovery as well. It is the acknowledgement that we are affirmed as God’s own, even though we belong to the community of sinners. (Anderson 1986: 173)

Enabling forgiveness requires understanding the nature of shame and acting to reduce its effects. However, the road to comprehension and action is obscured within the Christian tradition by an emphasis on guilt (Patton 1985: 39). While shame is more personal and relational, guilt is more rational and objective. Patton argues that Christianity and pastoral caregivers have a vested interest in maintaining the primacy of guilt because it is easier to understand, can be dealt with at a cognitive level, seems to require an immediate, quick, verbal response such as confession or catharsis, and allows pastors to feel some measure of power and control. They can do something instantly like pronouncing absolution instead of feeling powerless, even ashamed (Patton 1985: 89f., 126f.). Traditional Christian practices of penitence and forgiveness may well hide shame and the need for a more profound, personal and relational forgiveness that is sometimes accomplished by an individual person who has the capacity to do this.

Patton consulted Kohut’s (1971) self-psychology to gain an understanding of the origins and nature of shame within the context of the

narcissistic personality. Shame is basically a response to a narcissistic wound. When a person has been wounded, they may defend themselves from the attacks of shame with responses of rage and power (including retention of the power to forgive or to withhold forgiveness), or they may respond with an assertion of righteousness (i.e. being right). When these modes of defence are used, there is no possibility of re-establishing full and healthy relationships with others. The self is cut off.

The way forward is for people to accept and experience their own shame (Patton 1985: 186). This enables them to surrender their defence of rage, power and righteousness to discover the mutuality of forgiveness in healed relationships. They can then take responsibility for their lives and the real guilt that accompanies living. Often, the church and its representatives have felt that it is enough to emphasise the outward forms of forgiveness and formal words. However, such words are secondary and may even be irrelevant. The real pastoral task is to get alongside people who have sustained narcissistic wounds and who cannot forgive because of the bonds of shame: 'pastoral caring is helping persons not with forgiveness but with the pain of being themselves' (Patton 1985: 186). By entering into sensitive, long-term relationships with these people, pastoral workers may be able to help people develop a sense of empathy for their own 'impoverished self' and surrender their sense of righteousness and the power to forgive. The 'function of the church and the ministry is not to supervise acts of forgiveness, but to develop relationships in which

genuine humanity, including the possibility that I am forgiving, can be discovered' (Patton 1985: 186).

Patton briefly reviews, and takes creatively into account, most of the relevant theological literature pertaining to shame from the Bible onwards. From the biblical notion of righteousness, for example, he relocates obedience and forgiveness within the context of fulfilling the demands of human relationships rather than performing specific acts or obeying particular laws. Patton's vision of the possibility of human forgiveness and overcoming shame is underwritten by the notion of the Kingdom of God as the context for forgiveness. Human forgiveness between persons functions as 'a witness that God's reconciliation has taken effect' (Patton 1985: 148). Because reconciliation is part of the life of the Kingdom, it cannot be commanded, predicted or bidden, only discovered. Sometimes the church community can bear witness to and manifest such reconciliation. Pastoral caregivers, too, can help to direct these shame-bound-people to discovering the Kingdom and to reconciliation if and when this occurs. However, Patton is realistic about the fallible, unpredictable nature of both the church and pastoral care (Patton 1985: 166). The process of helping people to come to terms with the pain of being themselves, does not carry with it guarantees of a successful outcome. It is a lengthy process, requiring much 'prayer and fasting' as people attempt to address deep narcissistic injuries (Patton 1985: 110).

Patton's book has many strengths. It is critical of traditional Christian views of forgiveness and presents a wide vision of reconciliation that takes

seriously the personal problems that people may have in moving towards forgiveness. Patton makes no claims for the infallible therapeutic efficacy or benefits of a Christian community or pastoral care. He is modest and practical in his suggestions for pastoral practice, acknowledging the problems of healing that exist for narcissistically wounded people who have to overcome a great deal of shame to discover the possibility of reconciliation and forgiveness. If forgiveness is mainly focused on individuals and psychological understandings of shame, while leaning heavily on the paradigm of self psychology, then this approach is not unique because it features in many other books as well.

6.1.2. Critique

The researcher does, however, have some reservations about Patton's approach. Firstly, he appears to place the onus of change upon those who have been narcissistically injured by the offence or neglect of others, past or present. While it may be that ultimately forgiveness cannot be accomplished without shamed people overcoming their defence mechanisms, this stance appears to leave no role for change on the part of those who wound and offend in the first place (Pattison 2000: 200). Thus Patton's approach is potentially victim-blaming; it places the responsibility for change and forgiveness with those who have had to bear the most in the first place and may have the least inner resources for effecting reconciliation. Patton could have included in the situation the responsibility of the 'offenders' rather than the 'victims'. One reason for

this inclusion, and this reason is certainly not the least, is because some of the offenders might, themselves, be extensively afflicted by shame. Perhaps the Christian tradition would support, quite vigorously, the notion of victims changing to be reconciled with their offenders. However, this seems to ignore the politics and power that characterize oppressive, injurious relationships. These are more apparent now that child abuse has become prominent, especially in the Korean context, than it was when Patton wrote his book.

Secondly, the focus of Patton's view is on human forgiving. He utilizes biblical and psychodynamic insights to illumine the obstacles to forgiving. What is missing from his discussion is the link between our experience of being forgiven and forgiving. God's initiating a relationship of love with unqualified people is regularly a scandal because it challenges our pride and self-sufficiency (Anderson 1987: 179). Discovering that we have been forgiven by God or some other is every bit as difficult as forgiving. The researcher wonders whether some of the same psychodynamic factors are operative. Could Patton's proposal help us understand why being forgiven is as difficult as forgiving? The answer to that question is critical because it keeps alive the link between God's forgiveness and ours.

Thirdly, the researcher applauds Patton's rather modest claims for pastoral care and counselling as a ministry of support and discernment which does not make people 'better' but rather assists them as they try to discover the reality of forgiveness and the presence of 'good news'

wherever it exists. However, while the researcher agrees that Christian pastoral care may have much to be modest about in relation to healing shame, he suspects that Patton avoids the practical questions, of how Christian thought and practice might beneficially intersect with shame and shamed people. It is not good enough to stand aside from issues of structure, organization, theology and outcomes in pastoral care, in favour of a role of simply witnessing to and possibly articulating, the presence of reconciliation if it is present. Christian ministry and practice must impact on shame and narcissism, albeit that its influence may be marginal. If such activity has any effect at all, more should be done to maximize its powers to heal narcissistic wounds and to minimize any injurious effects it might have. To this extent, reconciliation brought about by the Kingdom of God might become more tangible and less arbitrary. The quest for understanding and informed intervention does not necessarily turn pastoral care into some kind of psychological technology, rather than an effective theologically informed witness (Pattison 2000: 201).

A final reservation has to do with the following questions: what might be the consequences for Christians theology and liturgical practice if we determined that shame is more common than guilt in human experience and that forgiveness is what we discover more than what we do? How might a clearer understanding of the pervasiveness of shame alter a restitution view of salvation? If it is true that people today suffer from emptiness and other maladies of being as much as an anguished conscience, how might Christian theology and ritual change in order to

respond pastorally to this situation? Patton's creative thesis points in the direction of a consummation view of salvation in which God is not done creating. From that perspective, our sense of shame is an appropriate awareness of incompleteness.

6.2. Lewis Smedes' Perspective on Shame

6.2.1. Lewis Smedes' "Shame and Grace"

Lewis Smedes has crafted a book, Shame and Grace (1993) that deals with a problem that is pandemic in the Christian community. He dissects the anatomy of shame exposing its major symptom of an extremely pervasive, heavy feeling, and its close relation to feelings of guilt, embarrassment, discouragement, depression, frustration, and fatigue. His book is a short, accessible book from an evangelical perspective. It is heavily illustrated with stories and anecdotes, some taken from Smedes' own experience, that illustrate shame and responses to it. It seems to be a kind of self-help manual that enables Christian believers to recognize and come to terms with their own shame by accepting grace.

Smedes sees shame as a 'heavy feeling' of not 'measuring up', that can easily lead to a feeling of self-disgust and fundamental unacceptability (Smedes 1993: 5): 'Shame is a vague, undefined heaviness that presses on our spirit, dampens our gratitude for the goodness of life, and slackens the free flow of joy' (Smedes 1993: 9). Having distinguished shame from

cognate conditions such as guilt, embarrassment, depression and frustration, Smedes identifies types of people who may be shame-prone. These include those who are overly responsible, obsessive moralisers, approval addicts, the 'never-deserving', and people condemned by their dream memories (Smedes 1993: 17ff.)

Smedes identifies four varieties of shame. Healthy shame arises when there is conflict between the individual's true, inner 'self' — the ideal 'self' that is patterned on Jesus and God's call — and the false 'self'. Such shame informs the individual that something is wrong and nudges him or her in the direction of the true, ideal 'self' amidst the vagaries of the actual and the false 'self' (Smedes 1993: 31ff.). Unhealthy shame is based on deceit and untrue perception arising from the false 'self'. These distort people's perceptions of themselves so that, for example, they may see themselves as perfect or wholly defiled. Among the sources of the deceptive, unauthentic false 'self' are culture, graceless religion, and unaccepting parents, all of which can set up ideals that people cannot meet (Smedes 1993: 37ff.). Spiritual shame is evoked by seeing or being seen by God and feeling unworthy and humbled. Smedes feels that this shame is real and appropriate. The experience of God as loving presence, rather than that of a judge or a king, lessens the pain (Smede 1993: 45ff.). Finally, social shame occurs when various kinds of social rejection occur that pertain either to groups or to individuals (Smedes 1993:52ff.). Smedes concludes this part of the book with a consideration of the value of the individual's sense of shame, arguing along with Schneider (1987a) that

shame can act as the necessary preserver of personal mystery and privacy (Smedes 1993:61ff.).

Turning to sources of unhealthy shame, Smedes argues that this occurs when parents disown their children, are not interested in them, and do not take pride them (Smedes 1993: 69ff.). In addition, churches may exacerbate or feed shame in various ways — for example, by perfectionism, emphasising duty and the unworthiness of human beings, and failing to provide a sense of affirmation and acceptance (Smedes 1993: 77ff.). People can fan their own shame by, for example, discounting their positive features, judging themselves against perfectionist ideals, and transforming criticism of what they might have done into fundamental criticism of what they are (Smedes 1993: 83ff.). In trying to escape from shame, people adopt various responses such as doing good, doing evil, embracing and revelling in shame, or becoming legalistic and self-righteous (Smedes 1993: 91ff.).

For Smedes, the healing of unhealthy shame, ‘the shame we don’t deserve’, lies not in the inadequate ‘secular’ methods of lowering ideals to a manageable level, living up to ideals, or accepting oneself as one. Healing of unhealthy shame comes with ‘a spiritual experience of grace’ (Smedes 1993: 105). Grace in this context is ‘the experience of being accepted before we become acceptable’ (Smedes 1993: 107). It represents the work of God in pardoning, accepting, providing spiritual energy, and producing a sense of gratitude in the shamed individual. This enables them to recover a sense of the inner child that is accepted for what it is, not

because it is judged deserving, worthy, or acceptable (Smedes 1993: 108ff.). Grace works to remove the fear of rejection that lies at the heart of shame. It recognises the worth in persons that allows them gradually to accept themselves and to come to terms with shame (Smedes 1993: 119). Grace is not a magical cure-all. Although individuals may experience grace directly within themselves and on their own, traces of grace are also to be found in a very concrete form in the accepting attitudes of other people such as friends, and within religious communities such as churches.

The ‘lightness of grace’, that overcomes the inner fear of rejection, enables individuals to come to terms with those who have shamed them by forgiving them. Grace also helps them gradually to accept themselves and to move towards being the true ‘self’ that God intends them to be, though this may take a long time to complete. A sense of grace-based pride or elation should emerge that is accompanied by joy and gratitude rather than arrogance as individuals move towards realising Christ as their true inner ‘self’ (Smedes 1993: 155). In this process, false ‘self’ and unhealthy shame are disposed of in favour of discovering the true, Christ-based ‘self’ and the healthy shame that continues to prompt movement towards this condition of the self. Joy, therefore, returns (Smedes 1993: 159ff.).

6.2.2. Critique

The message in Smedes’ book is clear, well expressed and interestingly illustrated with stories about experiences of shame. Unlike most authors, Smedes is overt about his own experience of this condition.

This lends much credibility and practical wisdom to his approach as he actually follows the advice that many give which is to expose and share shame instead of allowing it to be hidden away (McCullough 1993: 72). Smedes is almost unique among theologians in being specifically critical of the part that religious communities and ideas can play in engendering or exploiting shame. Furthermore, he allows for some measure of social causation and expectation in the emergence of shame. Smedes has a realistic sense of the time that the healing of underserved shame might take, and he acknowledges the importance of human relationships in healing shame as well as in creating it. His approach is thus in many ways a sensible, practical, specific and humane one, not an exercise in high-flown generalisations.

Nonetheless, Smedes' approach presents some critical problems. The downside of writing a popular, accessible book is that the writer does not often acknowledge the sources of his theoretical views of shame. Despite some awareness of the social context, judging from the sources he cites in his bibliography, he draws mainly upon the psychological views of shame from a typical range of authorities such as Kaufman and Block Lewis. His approach is therefore fundamentally individualistic.

Curiously enough, although he lists a representative selection of the psychological literature on shame, psychological and therapeutic methods for dealing with shame hardly make an appearance in the book. Although Smedes seems to set great store by grace coming through other people, he deliberately excludes humanistic methods for coming to terms with shame,

such as modifying ideals or accepting ourselves as we are, in favour of having a direct experience of divine grace. This opens up a hole in his strategy for helping self and others. There is no infallible way of ensuring that people do have an appropriate experience of divine grace, nor that they can be healed by religious experience and methods on their own. Possibly, this shows the measure of Smedes' faith in direct divine intervention. However, it does not provide much of a ladder for many people, particularly non-believers, to come to terms with unhealthy shame. It is difficult to see why Smedes should not see the need to use 'human' wisdom and knowledge to resolve shame when he uses such wisdom to understand the condition.

It is equally difficult to understand and give content to Smedes' view of human beings. Smedes suggests that people may experience themselves as a false 'self', an actual 'self', and an ideal or real 'self', the last category being a religious category based upon personal life in Christ. However, he fails to spell out what the essence of the real 'self' might consist of, and what its nature and implications might be. He also opens up a potentially damaging split between the ideal and reality that might exacerbate shame in individuals who perceive themselves to be shamed and inadequate in the face of too many vague ideals. He admits that the notion of finding a life in Christ is open to the abuse of individuals engaging in grandiose fantasies and an over-identification with an omnipotent other that might distort the true nature of the personality (Smedes 1993: 155).

Finally, like Patton, Smedes' prescriptions for dealing with shame mostly involve change in the shamed individual who has to forgive not only him/herself but also the perpetrators of the shame (Pattison 2000: 213ff.). It is important that shamed individuals should not become trapped in the past. Forgiving 'self' and others may be a part of moving beyond the shame. Nonetheless, this restricts the possibility of others changing and of structuring rules and behaviours so that shame is not induced in the future. The prospect of a victim blaming others is also possible. The crucial importance of forgiveness, in Smedes' approach, may come from having to give a prominent place to a traditional theological concept, which has been of huge significance in Protestant thought. Unfortunately, relating all the ills of the human condition to offence, and its correlative forgiveness means that other aspects of considering and removing the stain of shame are ignored or distorted.

In conclusion, then, while Smedes' approach is broad, accessible, experiential and humane, it is less useful, well explained, and exhaustive than it appears at first sight.

6.3. James Fowler's Perspective on Shame

6.3.1. James Fowler's "Faithful Change"

James Fowler is well known as a scholar who has made significant contributions in the field of psychology of religion. In his book, Faithful

Change (1996), He addresses a wide range of intellectual investigation: very recent research on the formation of the self, the relation of human feelings both to structures of oppression and to changes in the structure of faith, and the change of the structure of faith that corresponds to the shift from modern to postmodern cultural patterns as well as the theological options developed to express that change. It analyses the relation of shame to oppressive structures and destructive behaviours in society, the moral impact of uncivil society, and the decline in faith that enables us to care for our children. It conducts the constructive enterprise of developing a theology of the praxis of God and makes some specific proposals for addressing the crisis of transition in the society. Here, five chapters are devoted to personal and social shame, they illustrate the need for emotional healing and reconstructive change for individuals, who need to grow while facing the realities of post-modern life in the light of faith (Fowler 1996: 10). Without facing the challenge of shame, there will be no possibility of recovering 'spiritual aliveness and integrity' (Fowler 1996: 93).

Fowler acknowledges the ubiquity yet covertness of shame in modern society (Fowler 1996: 91). He defines shame as an emotion of self-assessment and draws upon an undifferentiated synthesis of psychological and neuropsychological material from authorities such as Schneider, Erikson, Lynd and Block Lewis to understand it. Following Tomkins and Nathanson, Fowler argues that shame has an innate basis in human physiology as an auxiliary effect that is matched by the auxiliary effect of

confidence-pride (Fowler 1996: 97ff.). In a subsequent discussion of shame, guilt and conscience, Fowler follows Schneider in arguing for the importance of ‘discretion-shame’ as a custodian of personal worthiness. This type of shame is distinguished from ‘disgrace-shame’ that arises when the whole self is found to be defective (Fowler 1996: 104ff.). Next, Fowler, rather idiosyncratically, defines five different types of shame that comprise the ‘spectrum of shame’ (Fowler 1996: 113ff.). These are: healthy shame that protects relationships between people; perfectionist shame that is based on the false ‘self’; shame due to enforced minority status, such as being Black in a discriminatory society; toxic shame that comes from having created a false, public ‘self’ in order to survive a dysfunctional family; and shamelessness, that is, the absence of shame in people who have not learned how to trust others.

Finally, Fowler considers the relationship between shame and grace. He argues that the story of Adam and Eve in Genesis is about shame, not about pride and lust that lead to guilt. Fowler believes that the story is essentially about the ‘fall’ into self-consciousness, separation, and the responsibility that all human beings experience as children growing up and entering a relational world with other people who are different from them. In this psycho-dynamically and theologically insightful context, ‘shame is not the act of sin’:

Rather, it is the subjective amplification of the objective fact of the potential for separation or destruction of relation involved in the sinful act. Shame provisionally interrupts the pursuit of sin in order to provide a time for self-aware evaluation for the sake of avoiding a more serious breach. (Fowler 1996: 136)

Fowler moves on then to look at Nietzsche's view of Christianity, countering the sense of alienation, anger and resentment that Nietzsche displayed towards the oppressive character of the religion of his birth and with the life of Jesus himself. Jesus demonstrates acceptance for people who are shamed and excluded, such as the woman taken in adultery or the Gerasene demoniac: 'Jesus offers a quality of really seeing each of the persons, and conveying such acceptance and regard that they find a new relationship with Him, with God, and with the communities of which they are a part' (Fowler 1996: 144). If only Nietzsche had been able to accept the kind of grace that was apparent in Jesus' life and work instead of finding it threatening in his solitude, Fowler laments, 'who can know what so fertile a mind and so sensitive a soul might have offered' (Fowler 1996: 144). On this rather inconclusive note, Fowler concludes his discussion of shame.

6.3.2. Critique

There are some disappointments in Fowler's treatment of shame. Although Fowler addresses the present condition of society with a theology of the praxis of God, this part of the work is incomplete. Nothing is mistaken in what is said, but we feel its insufficiency. Thought is needed about how the adult community can come to understand the transitions—not least religious institutions—can step out of “culture wars” and help us gain a wider perspective.

Next, although his concluding theological perceptions about the nature of the fall of Adam and Eve are interesting and to some extent original (though they draw heavily on Bonhoeffer's Ethics), there is little originality in this work. Fowler's account of shame is derivative and uncritical of its psychological sources so that a kind of haphazard, idiosyncratic synthesis occurs (Pattison 1986: 199). His narrative and discussion are fragmentary, and to some extent incoherent. Ultimately, Fowler makes no creative proposals for concrete, practical, theological or therapeutic responses to shame (Wright 1997: 635). It is thus difficult to see how his work helps in any direct way to meet its self-avowed goal of meeting the spiritual challenge of shame.

6.4. Donald Eric Capps' Pastoral Theology of Shame

Donald Capps, a leading North American pastoral theologian, has returned to shame in various works over the last two decades, approaching it from various directions in connection with other themes. Thus, for example, he has written at least five essays that bear upon the significance of understanding shame and narcissism (Capps 1990, 1993, 1995a, 1995b, 2000). The following is a brief review of his theology of shame in the modern world, particularly in relation to pastoral work and followed by brief critiques.

In this section a pastoral theology of shame based upon Donald Eric Capps is considered. Until recently, pastoral theologians have given little

attention to the shame experience, according to Capps. Capps (1993: 84) argues that we have to turn to theology as “a source of therapeutic wisdom.”

6.4.1. A Pastoral-Theological Assessment of ‘Self’

Capps (1993: 100) asserts: “if theology is to be a resource of healing, it needs to centre, ... on the problematic self.” In The Minister as Diagnostician, (1976) Paul Pruyser emphasises the need for pastors to be attentive to the diagnostic aspect of their work. Pruyser urges that this process should be shaped not by the borrowed perspective of psychology but by the pastor’s distinctive theological perspective. Steven S. Ivy (1988: 81-89) argues that pastoral diagnosis should focus on the person in relation to ‘self’, others, and God. Donald Capps’ assessment (1993: 100) coincides with Ivy when he says that we are “estranged from self, from the world, and from God.”

Donald Capps diagnoses the place of ‘self’ in the narcissism of modern society in his book The Depleted Self. There are two arguments in The Depleted Self. The first argument is that contemporary people, including Christian laity and clergy, suffer from narcissism, and that shame is the pivotal experience of the narcissistic ‘self’. Traditional theology has emphasised the relationship between sin and guilt without knowing the defecting impact of shame on the human personality. A relevant theology of sin should centre on the true problematic ‘self’. According to Capps, (1993:86-100) the contemporary ‘self’ is not a guilty ‘self’ but a shameful self-divided, defensive, and depleted ‘self’.

“The divided self” is, according to Capps, (1993: 87) “the self that experiences itself as divided or split.” In other words, the real ‘self’ has failed to live up to the expectations of the ideal ‘self’. Based upon Heinz Kohut’s self-psychology, Capps (1993: 90) explains why the ‘self’ is divided in this way: “the equilibrium that existed between the two poles of the self, and enabled the self to function as an independent center of initiative and perception, has been disrupted by the shame experience, and they no longer function as a unit.”

Capps (1993: 95) explains the defensive character of the shameful ‘self’ relying on Gershen Kaufman. “The defensive self leads those who have experienced shame in their lives to develop defensive strategies to enable them to avoid or blunt the painfulness of future experiences of shame.” The defensive strategies identified by Kaufman include “rage against others, striving for power, striving for perfection, transfer of blame, and internal withdrawal” (Capps 1993: 95). These defensive strategies seriously distort human relationships, and thus are “the cause of self-estrangement”—isolation from ‘self’, others, and God (Capps 1993: 96). The depleted ‘self’ describes “the long-term effects of shaming” (Capps 1993: 97). Capps (1993: 99) explains “subtle experiences” of self-depletion that wear down and diminish the vital, living ‘self’. Self-depletion, as the deeper, inner experience of shame experiences, leaves the sufferer “empty, exhausted, drained, demoralized, depressed, deflated, bereft, needy, starving, apathetic, passive, and weak.”

Capps rethinks sin in the categories of the neo-Freudian psychology of the 'self', especially according to Erik Erikson and Heinz Kohut. Because the psychological disorders from which people most typically suffer today are narcissistic problems of a defective self-image, we need to adjust our concept of sin. We in the church must learn to think of ourselves less as guilty and more as ashamed or "depleted"; we are not so much agents who have undertaken evil as we are victims of inadequate mirroring in our childhood, or victims of humiliating social structures like the modern workplace, or of "the conceptual violence inflicted upon us by theologies of guilt" (Capps 1993: 86).

Capps, based upon his own survey study, asserts that while Christian laity and clergy speak the language of guilt, they experience sin as shame.

The second argument is that individualism, in particular, "expressive individualism," has been made the scapegoat for narcissism. Capps takes on the common view that individualism is the root cause of narcissism (for which the cure is a genuine community) (1993: 100) and argues the reverse, "narcissism is not, as is commonly believed, the effect of an individualism run amok, but of the diminishing influence of individualism in American institutional life, including our religious institutions" (1993: 7-8). Capps (1993: 104-122) criticises Robert Bellah for making expressive individualism a scapegoat for our problems and defends Ralph Waldo Emerson against the charge that his brand of individualism leads to the isolation of the individual from vital communities.

Capps (1993: 8) agrees that ours is a “culture of narcissism” as Christopher Lasch puts it, but for him narcissism “is a psychological condition,” not a cultural phenomenon. Using psychoanalytical definitions of narcissism, he shows how many individuals become “depleted selves.” They react with deep feelings of shame to often unrealistic ideals that they believe they have failed to live up to. They hunger for recognition and admiration but live with a gnawing sense of defeat and failure, even if they are outwardly successful. Narcissism is made worse by the mentality of bureaucracy and consumerism, which discard what they can no longer use.

In an effort to compensate for this loss of self-esteem, people resort to strategies of self-promotion that are popularly called narcissistic. Capps associates many of these strategies with the seven deadly sins. These sins are inappropriate attempts by depleted selves to fill their inner emptiness. Capps found from a small survey, which he conducted, that the sins of pride and envy plague middle-class Christians. He concludes that these sins are “dramatic evidence ... [of] personalities who thirst for self-objects whose confirming and admiring responses will nourish their famished self” (Capps 1993: 32). These efforts fail because awareness of these personal sins only adds to the sense of inadequacy and shame that people already experience.

The affirmation of the depleted ‘self’s’ need is best met by parents and others who can “mirror” one’s innate worth back to the person through appreciation and approval. “Our real self is discovered through the recognition that we receive from one another in the moment that our self-

affirmation is affirmed by the other” (1993: 166). Capps is clearer about the universal need for mirroring than, as a practical matter, he is about how people who have never experienced such mirroring can receive it. In this regard, Capps points out the importance of good parenting.

In effect, good parenting involves the capacity of the adult to mirror the child’s emotions and perceptions, to validate them as appropriate and true. The absence of mirroring leads to self-depletion, to the formation of a very insecure, undernourished self. Without mirroring, there can be no self, the light of the self depends on the mirroring it receives from without. (Capps 1993: 30-31)

Following the trend in current clinical practice, Capps also makes a helpful distinction between guilt and shame. Guilt is feeling bad about what one has done. Shame, the “narcissistic reaction,” is feeling bad about what one is, or believing oneself to be when he or she fails to live up to some ideal. Capps (1993: 72) says, “... shame is a response to our failure to live up to an ideal that we have held for ourselves, and that shame is therefore the experience of a self-deficiency.” Capps goes along with Gershen Kaufman’s ideas that steps should be avoided to pull back from a shameful experience, but he feels we must be responsible for our defensive actions. If we are not responsible we will feel as though we were captured like a victim and would not be able to act as a cohesive self. (Capps 1993: 95). Capps includes thoughts from Helen Merrell Lynd’s book, On Shame and the Search for Identity.¹ Lynd talks about the phenomenological

¹ Lynd, Helen Merrell. *On Shame and the Search for Identity*. (London: Routledge, 1999 [1958]). Capps mainly refers to chapter two of this book.

experience of shame and how shame involves the total ‘self’ and cannot be externalised as guilt can (Capps 1993: 74). Lynd sees shame as self-constricting because shame experiences make us more fearful and less willing to take risks, more concerned about surviving and less concerned with new experiences (Capps 1993: 79). Lynd also sees shame as tragic estrangement. Where we should feel pride and respect for others, there are those that we cannot respect, or there may be shame that has invaded a relationship. Often when a person wants to repair a relationship there is so much shame that the exposure of oneself to another creates even more shame. Thus the relationship remains broken. (Capps 1993: 81-82). Capps (1993: 72-84) describes shame in terms of “self-involving,” “self-constricting,” and “tragic estrangement.” Capps (1993: 3) asserts, “In our times, we are much more likely to experience this ‘wrongfulness’ [about ourselves] according to shame, rather than guilt, dynamics.”

Capps ends with a Kohutian reading of the Book of Jonah. Jonah’s real problem is that his God is insufficiently empathic. According to Capps, Jesus reveals the good news because His face indeed shines upon us while blessing us, He helps us have faith in ourselves, He authorizes our “mutual beholdings,” and believes in us. Capps (1993: 165-166) uses gospel texts to illustrate how Jesus replaced the bond of shame with the bond of love, how Jesus encouraged the fragile ‘self’s’ struggle to survive and flourish. Such is the true call of religious communities in any age, especially in the age of the depleted ‘self’.

6.4.2. Etiology and Healing

Donald Capps with Richard K. Fenn, in their edited book The Endangered Self, (1992: vii) assert: “the thesis” of their book is that “the self, at least in American society, is precarious and in danger of being further subordinated or even lost.” In his essay on the child Jesus, as an endangered self, Capps (1992: 21-35) emphasises the direct and overt role of “powerful social institutions and cultural forces” in the endangering of the inner ‘self’. From a very early age in life, we become the victims of social institutions and cultural influences over which we have no real control. As a result, what emerges “is a facade, a fictive or false self, a social and cultural contrivance, one that finds good reasons for why corporate actors treat us the way they do.” (Fenn & Capps 1992: 4)

In his book, The Child’s Song, (1995a) Capps diagnoses the etiology of the defective ‘self’ in terms of child abuse. Capps, influenced by the writings of Alice Miller on child abuse, points out that abusive parents demand that their children develop a compliant false ‘self’. In the book, Capps relates child abuse with religious institutions. According to Capps, we invest social institutions with power, transferring the power that inheres in us to them, allowing them to define us, and to drain us of our own power, leaving our spirits empty, weak, depleted, and degraded. For Capps, the freeing of the ‘self’ comes with our refusal to rationalise on behalf of these social institutions and cultural influences, and not sparing them as we once spared our parents. For Capps, the refusal to be victimized, an act of self-affirmation, is supported by the example of the

child Jesus, who through his belief in Abba Father found grounds for the refusal of his own victimization.

Indeed Jesus was born into a society in which the ‘self’ was victimized, whether by families, by an aggressive priesthood, by greedy institutions like the Temple, or by such larger social forces as the Roman army, not to mention repeated and drastic exposure to drought, famine, and violence. Such victimization and suffering does not only shame children, Capps argues, but makes them doubt their own perceptions, especially when the social order is presented to them as legitimate. In this process, the false or “fictive” ‘self’ develops as a way of adapting to a cruel social system and of defending the ‘self’ against it. Capps goes on, however, to find in Jesus’ an unmediated relationship to His heavenly father, a place for true selfhood at the end of a long and arduous journey through repressive social institutions like religion and the family.

The excess of guilt that comes from the individual’s subordination to the superego, however, endangers the true ‘self’, both of the child and the adult. “If we are endangered selves,” Capps argues, “then surely this endangerment begins at a very early age, as powerful social institutions and cultural forces begin the inexorable process of circumscribing our freedom to become the self that we truly are” (Capps 1992: 33).

Capps centres on particular persons in society — children and women — who are in fact the most endangered. Self-endangerment is a universal experience. Age, race and gender have their effect on how endangerment is experienced, but for Capps, the endangerment of ‘self’ is the inevitable

threat that each one of us confronts in life. For Capps, religious affirmation is a resource, which enables the ‘self’ to preserve its freedom to be the ‘self’ that it is. Capps views the divine Other as a resource for self-empowerment. It is the experience of a transcendent Other which underwrites the ‘self’ and its claim to freedom from social and cultural expectations.

6.4.3. Hope in Pastoral Theology

Capps, in Agents of Hope, expresses his belief that hope is the unique “stock in trade” of the pastor, and that it is the pastor’s primary task to be an agent of hope in the face of human needs and struggles. As a sequel to The Depleted Self, Capps focuses on how Jesus provides new grounds of hope for certain “depleted selves.”

Capps explores hope in a more systematic fashion. Capps develops a model for the experience of hope, and names the major threats of hope: despair, apathy, and shame. Despair is “the perception that what is wanted will not happen, the sense that what is realisable for others is not realisable for me, in spite of the fact that I very much desire it,” (Capps 1995b: 100) and takes place when we have reason to believe that “what we desire so much to come about is not likely to occur after all” (Capps 1995b: 135). Apathy means basically “the state of desirelessness together with a strong element of ‘not caring’ about what is happening around us, to us, or within us” (Capps 1995b: 107). Apathy occurs “when we no longer invest desire in anything that is happening to us, and it usually results from the fact that

the future is already determined” (Capps 1995b: 135). Shame is the painful realisation that “events have in fact turned out very differently from what was hoped for and confidently expected” (Capps 1995b: 123). Shame takes place when “what we confidently expected to happen does not occur and we are faced with the painful realisation that we put our trust and confidence in a reality that was not there” (Capps 1995b: 135).

Also Capps develops a model for the corresponding allies of hope: trust, patience, and modesty. Trust is “a confident expectation, anticipation, or hope for the future,” or it is “a firm belief or confidence in the honesty, integrity, relationship, or justice of another person or thing” (Capps 1995b: 138). According to Capps, trust provides the necessary conditions for hope. Patience means steadiness, endurance, or perseverance in performing a task. This inner capacity or virtue, called patience, keeps hopes alive, and “plays a crucial role in sustaining hope” (Capps 1995b: 138). Modesty is not humility, but it retains “the sense that when we hope, we remain situated within the real world and do not try to distance ourselves from it” (Capps 1995b: 156). What is important in understanding modesty is the “spirit of moderation: neither resignation on the one hand nor demandingness on the other” (Capps 1995b: 157). Modesty, according to Capps, helps us to “put our hopes into perspective” (Capps 1995b: 138). Capps concludes with a discussion of the reframing of time as the key to forming and maintaining a hopeful attitude in the present.

Capps discusses how the reframing of time can provide an attitude of hopefulness. The first of these methods is “future visioning,” which invites the parishioner/counselee to project themselves into their future with the assumption that their future can be different from their present. Theologically, this is a kind of realised eschatology, where the person begins living as though the future is here. The second method is re-visioning the past. In this, the past is seen as a “resource for solutions” or for the learning it provides for living more healthily in the present and in the future. This in no way justifies violence and abuse, for example, but it helps individuals move beyond estrangement from their past as the source of all of their problems. It helps persons claim their past and, theologically, to claim God and God’s boundless mercy as the source for a hopeful future. Drawing on his extensive appreciation for Erik Erikson’s work, Capps makes the point that hope is a basic and essential element in all human experience.

6.4.4. Critique

In brief, Donald Capps argues that we need the theology of shame. His theory of ‘sin as shame’ emphasises the modern mind whose predicament is described within the self-related circumstances of life. Particularly, the feelings of shame as an outcome of the injury to narcissism represents how differently modern people conceive evil from the Traditional World that has focused on guilt. Capps’ approach to shame is important and suggestive. However, his work also has limitations.

Firstly, Capps' approach shows that his theory is based on observations of the American context. His research was undertaken with 'typical' people in an industrially, well-developed context, and did not include the oppressed situation where social oppression plays the decisive role in oppressing the cultural 'self-object'. Oppression causes rage among people who are unfairly treated. The people he studies do not consider the tragedy and misery of their lives in the same way that the third world people do.

Secondly, while Capps displays some awareness of the social and cultural factors and context involved in narcissism and shame, his analysis and response to this condition is basically confined to the psychological and the individual.

Thirdly, Capps's work relates to the project of constructing a theology of shame. Capps (1993) has many useful things to say about the need for a theology of shame. However, his own attempt to create a theology that is a resource of 'therapeutic wisdom' turns out to be a rather dubious fig leaf. Capps suggests that the use of biblical stories and material such as the life of Jonah, the experiences of Jesus, and stories from his life can be mined to provide illuminating theological material and a basis for tackling shame. However, ultimately, he provides little such material and, what he adds, does not add much substance to the understanding and treatment of shame. Furthermore, close examination shows that his approach is rather fanciful and imaginative as far as selection and interpretation are concerned.

In the case of the story of Jonah, Capps' interpretation, that it is a kind of narcissistic dream, is an interesting one that could cast light on the text in an imaginative way. However, his interpretation does not cast much light on contemporary experiences of shame. Moving to the more normative New Testament material, it is again not clear what Capps' interpretations really add to the understanding of shame or to the approaches to shame, besides sketchily legitimising the importance of taking shame seriously (Pattison 2000: 207).

Lastly, Capps takes no account of religious factors and church communities actually engendering or exacerbating shame through their words and actions. It is often difficult to be totally honest in prayer (one has internal defences) and that being so may simply exacerbate feelings of inferiority, defilement, alienation and so on. Similarly, it has often been the researcher's impression that pastors and others do not want to know about the things that they feel ashamed of – they have defences, too. Capps keeps silent about that.

6.4.5. Donald Capps's Contribution to A Pastoral Theology of Healing Shame

Despite the problems of Capps' theory indicated above, his research is far more analytical and influential than any other theologians' theories, especially in the Korean pastoral context where the issue of shame is seldom considered. Capps' work highlights shame as a phenomenon requiring a practical and theological response. It also expands the

interdisciplinary understanding of shame, introducing theologians to some of the main ways of interpreting shame, including some that imply a social context, causes and effects. Capps has argued powerfully for a theology of shame that counterbalances the traditional priority given to guilt, as well as advancing some theological motifs that might contribute to it. Furthermore, he has suggested ways in which people might be helped to recover from shame by various pastoral methods. It appears that Capps' thoughts may provide a way of healing shame in the Korean church. He bases his ideas, which contribute, to the pastoral theology of shame, on mirroring the 'self-object'. Personal autonomy, reframing, and the enlightened witness are discussed below.

6.4.5.1. The Need for Mirroring the 'Self-Object'

Capps, relying on Heinz Kohut, emphasizes the importance of mirroring for the development of the 'self' as follows:

Our need for mirroring, a key theme in Kohut's work, concerns the actual and symbolic role of the adult's face in the forming of the infant's emotional life. When the adult returns the infant's smile, the infant experiences self-recognition, which is inherently pleasurable, and learns that his or her own behaviour can evoke a positive, loving response from another. If, on the other hand, the adult is an unreliable mirror, whether by failing to return the child's smile, or returning it only on some but not all occasions, the infant experiences rejection, and insecurity and self-mistrust follow. (Capps 1993: 29)

Capps (Capps 1993: 29) points out why parents fail to mirror their beloved children. “Parents’ failure to mirror the infant is often due to their own emotional depletion.”

Capps, thus, asserts the importance of parenting in the development of the infant’s ‘self’ when he says “that... good parenting involves the capacity of the adult to mirror the child’s emotions and perceptions, to validate them as appropriate and true” (Capps 1993: 30). Capps’ emphasis on mirroring is very strong when he says, “... without mirroring, there can be no self” (Capps 1993: 31). Capps points out that mirroring failures may be a cause of shame, “... mirroring failures typically arouse a deep sense of shame as one realises that longings for and anticipations of such mirroring will not be met” (Capps 1993: 63). Capps (1993: 64) asserts that the heart of the Christian gospel is mirroring, through divine grace, and the benediction of God.

Donald Capps calls the attention of pastors and parishioners to “the mirroring that may appropriately occur between them” (Capps 1993: 68). Relying on Erikson, Capps relates the affinities between the greeting ritual of mother and infant and the relationship we have with God, thus providing a theological background for God as the perfect mirroring ‘Self-Object’. Capps says that:

As the mother greets her infant by name, as she lifts the child up, and as her face reflects her infant’s joy of seeing her, so, according to Erikson, does God greet us by name and lift us up, and we sense the joy and warmth of the glow on God’s face that corresponds to our own. (Capps 1993: 68)

Capps adds: "... this mirroring event is ritually affirmed in the sacrament of baptism, and repeated in the funeral service, when our spirit is declared to have been lifted up to heaven" (Capps 1993: 68).

Capps in his book, The Child's Song, directly links "the internalised image of Jesus" to the 'self-object' described by Heinz Kohut. He says,

In self-psychology terms, the internalized image of Jesus is a self object; i.e., an object in the external world that is experienced as part of the self and plays a vital role in the maintenance of self-cohesion and empowerment. Heinz Kohut provides an especially illuminating illustration of this phenomenon.... (Capps 1995a: 181)

Capps adds: "the image of Jesus as 'self object' need not be relinquished as we become mature adults" (Capps 1995a: 181).

Capps assures pastors and parishioners that "we are the gleam in God's eye, that we are God's beloved, in whom God is well pleased, and that we therefore have no reason to fear that our life-world will lose its colour, for it will always be bathed in the light of God's lustre." (Capps 1995a: 69). Thus what we as pastors have to do is to use God as the perfect mirroring 'Self-Object' in our Christian ministry. This is discussed in the next chapter.

6.4.5.2. The Need for an Autonomous Self

Most philosophers agree that freedom of will, the capacity to make a freely determined decision, is a characteristic feature of human beings preferable to their being compelled by instinctive patterns all the time. Capps stresses the importance of "personal autonomy," which means the

sense of independence and freedom to make choices, in order prevent the “‘transformation’ of the individual into a depleted self” (Capps 1995a: 129).

Capps discusses how our social institutions are making a travesty of the noble concept, personal autonomy. He says, “... an individual becomes depleted when the autonomy of the individual comes up against, and is defeated by, the autonomy wielded by the institution” (Capps 1995a: 144). Social control, which is contrary to personal autonomy, causes individuals to be ashamed of their legitimate desire for personal freedom, the freedom to trust themselves (Capps 1995a: 145). Thus shaming may become “... a means of control in the hands of one individual who is free to act autonomously” (Capps 1995a: 138).

Erik Erikson discusses the basic dynamics between autonomy, and shame, and doubt in the second stage of his psycho-social developmental theory. The child, emerging out of infancy, has acquired a will and the physical capacity to move about. Clashes of will between child and parent are not uncommon. Autonomy emerges when children learn to exercise control over their newly discovered capacity to will, and to challenge the will of others. Erikson does not talk about autonomy as separation and independence, but centres on the child’s will (Erikson 1968: 112-113). ‘Will’, according to Erikson, is “the unbroken determination to exercise free choice as well as self-restraint” when confronted by stronger or higher powers, and is thus the basis for the acceptance of law and necessity (Erikson 1964: 119). Also, trust in Erikson’s first stage is important because, according to Erikson, it is the foundation for autonomy,

For the growth of autonomy a firmly developed early trust is necessary. The infant must have come to be sure that his faith in himself and in the world will not be jeopardized by the violent wish to have his choice. (Erikson 1968: 110)

Autonomy emerges in the second stage of life as the child learns to exercise self-control over his wilfulness.

This concept of Erikson's is criticised by Carol Gilligan. Gilligan in her book, In a Different Voice, says that Erikson's developmental theory is male-oriented. She asserts that the female child is far more oriented towards relationships and interdependencies, while the male child is oriented toward separateness and independence (Gilligan 1982: 11-12). Nevertheless, Capps links autonomy to the exertion of free choice, (Capps 1993: 136) and asserts: "... the desire to be an autonomous self is inherent in all of us, women as well as men, and this desire need not be understood as anti-social or anti-relational" (Capps 1993: 136). Capps relates hope with personal autonomy. Capps says that the origin of hope is rooted in the relationship between the infant and the maternal person. This relationship between the mother and the infant provides the basic trust for the infant, and hope has its origins in trust. So, as the infant becomes a child, hope is closely associated with the formation of personal autonomy. Capps sees that "autonomy, the ability and capacity to make choices for ourselves, is vital to the development of a spirit of hopefulness" (Capps 1995b: 50). Capps considers paternalism to be the adversary of autonomy. According to Capps, paternalism occurs when "another person or agency makes our

choices for us on the grounds that they know better what is in our own best interests.” (Capps 1995b: 50) Capps asserts: “... without autonomy, the capacity to act on our desires, hoping is often reduced to wishing” (Capps 1995b: 51).

6.4.5.3. The Need for Reframing

According to Capps, the paradox of knowing God and knowing ourselves, is the “theological core of pastoral counselling as it reframes for second-order change.”(Capps 1990: 168) Capps regards reframing as a method that is appropriate for virtually every pastoral care and counselling context. Basic to Capps’ theme of reframing is the capability of thinking differently, seeing a new perspective, taking other forms into consideration, and considering a problem according to God’s perspective. Capps links reframing to hopefulness in life, or “future visioning.” He also emphasises re-visioning the past. In healing shame, Capps definitely believes there is a need for “re-visioning the past” (Capps 1995b: 170-176). Capps asserts: “... this re-visioning of our past is a reframing, as our past is placed in a new frame of meaning. It is no longer ‘the source of our problems’ but a ‘resource for solutions’.” (Capps 1995b: 170-176)

There is another pastoral theologian who emphasises the importance of reframing in pastoral counselling. Andrew D. Lester in his book, Hope in Pastoral Care and Counselling, describes the meaning of re-framing. According to Lester,

To reframe ... is to reshape one’s perceptions, to change the cognitive sets by which one interprets an event or a relationship.

Reframing is the process of helping a person, family, or group to transform the way in which they conceptualize a life situation. (Lester 1995: 139)

Through the therapeutic process of reframing, people are enabled to change their understanding of a past story. Lester also links reframing to the future. The techniques of reframing can be used to help people reshape their ideas about the future. Andrew Lester wisely points out how important it is for pastoral caregivers' to listen. Lester says that we, as pastoral caregivers, can facilitate change by "enabling a person to develop a progressive (hopeful) future story that has the power to confront that person's regressive (despairing) future story"(Lester 1995: 144). Lester states: "... hearing narratives about one's self from a trusted and respected counsellor can influence the way a person reframes or constructs future stories" (Lester 1995: 145).

6.4.5.4. The Need for an Enlightened Witness

In Banished Knowledge (1990), Alice Miller makes an impassioned plea for the importance of children to be allowed and encouraged to think for themselves, to exercise, what we have been calling, intellectual autonomy. This plea occurs in the context of her discussion of the enlightened witness, which means those adults who treat children with kindness and respect, and who thus enable them to become aware of their own parents' cruelty (Miller 1990: 171). Donald Capps goes along with

Alice Miller in her discussion of child abuse, and the need for the enlightened witness.

The enlightened witness, according to Capps, is a person who is "... able to and willing to take the side of the child unequivocally and protect her from the power abuse of the parents." Such an adult provides a "supporting and thus corrective witness" (Capps 1995a: 14). Relying on Miller, Capps goes on to say that enlightened witnesses are those people who acknowledge that they were abused as children. They also need the capacity to think for themselves. How an adult makes use of the enlightened witness's supportive perspective "will depend mainly on whether in their childhood they were sufficiently at liberty to query their parents' behaviour and opinions, or whether this was totally forbidden because the parents had to be regarded as infallible, blameless persons" (Miller 1990: 170).

What is important to note is that biblical literalism discourages the exercise of intellectual autonomy among children, because biblical literalism, and discouraging children's capacity to think for themselves, go hand in hand. A key factor in breaking the vicious cycle of child abuse is precisely intellectual autonomy, the very autonomy that is required so that the abuse people suffered as children can be recognized when they become adults, and, in recognizing it, make the self-conscious (autonomous) decision not to inflict the same abuse on their own children. "The role of the enlightened witness," according to Capps, "... is not to be a peace lover but a peacemaker, and this means challenging those who

would use the Bible to curtail and undermine the intellectual autonomy of our children” (Capps 1995a: 64). Capps asserts that biblical literalism, which discourages intellectual autonomy, the capacity to think for oneself, is harmful² (Capps 1995a: 64).

In conclusion, according to Capps, there is the recovery of wholeness and happiness when “we find ourselves reaching out over the seemingly impassable years to the child we used to be, taking this child in our arms and loving this child” (Capps 1995a: 168). Capps, commenting on Miller, asserts the importance of making peace with one’s inner child:

It is this soul that is found, restored, and regenerated when the feelings that were crushed in childhood are re-experienced, when the child that has existed in one’s body for these many years is accepted as oneself and is no longer treated as a stranger, alien, or enemy, but as companion, friend, and beloved. (Capps 1995a: 19)

Thus healing shame requires reconciliation with the inner child through the empathic counselling of a pastoral caregiver who mirrors the ‘self-object’.

Conclusion

In this chapter some theologians’ perspectives on shame have been traced, which are based upon the investigations of themes by John Patton, Lewis Smedes, and James Fowler. There was also a discussion of Donald

² Capps thinks that biblical literalism “invites parental abuse of children from generation to generation.”

Capps' pastoral theology of shame. Shame is an increasingly important theme within pastoral care and pastoral theology. All the sources examined give prominence to shame and its treatment. Moreover, most agree that shame has been inadequately considered within the Christian tradition which has focussed upon guilt. Some would point to the urgent need for evolving a theology or theologies of shame with a view to better informing pastoral practice in relation to shame. Overwhelmingly, there is a general sense that Christianity should gain a more discriminating understanding of shame. All the authors considered find a positive place for the kind of 'healthy' shame that embodies appropriate respect and reverence for others in society and for God. Equally, they all seem to assent to the notion that there are some kinds of shame that are destructive and alienating for individuals. In the latter case, Christianity should be willing and able to work towards healing. The theological basis for this lies in the love and acceptance of God as manifested and exemplified in the ministry of Jesus who welcomed the alienated and transformed shame by his death.

The next chapter discusses the methodology of healing shame in a Korean context.

CHAPTER 7

THE METHODOLOGY OF THE HEALING OF SHAME IN A KOREAN CONTEXT

The discussion in this chapter is about the method of healing shame in a Korean context. The discussion specifically deals with the healing of shame by the grace of forgiveness and acceptance, and by creating a healthy autonomy as the foundation of healthy growth. This is followed by a discussion of the faith community as a healing agent and as healing ground.

7.1. The Grace of Forgiveness and Acceptance

The healing of shame begins best with an experience of grace, which is an experience of being forgiven and being accepted. Forgiveness is the very crux of inner healing — forgiveness in the sense of forgiving and being forgiven. It is impossible to exaggerate the importance of forgiveness in the healing process. The matter of forgiveness is always accompanied by great struggles in prayer, and it is precisely here that counsellors will expend the most spiritual energy.

There is no question about forgiveness being the key relational issue in the Bible (Lee 2004: 201). This is true for all our relationships, whether

they are with God, with others or with ourselves. We often speak of grace and of our salvation being unconditional. There is nothing we can do to earn or achieve God's grace. It is given to us freely as a gift of His love.

The following part of this discussion considers the message, which declares that God's forgiving love can be appropriated for a person whose primary identity is "shame-based."

Colleen K. Benson says that there are two aspects of forgiveness: intrapsychic and interpersonal (Benson 1992: 78). While some Christian writers talk simplistically about forgiveness as an act of the will, it is more commonly seen in a phenomenological context: "We often have to grope into forgiving through snarls of feelings as well as clogs of misunderstanding" (Smedes 1984: 138). Smedes emphasizes the complexity of the process, indicating that the worse you've been hurt, the longer the process is likely to be. People with shame-based identities perceive themselves to be without value and unworthy of grace.

A shame-based person is someone whose "self-perception and self-understanding are determined by the internalized message that she or he is of little worth or value" (Kaufman 1992: 37-39). This identity often develops very early in life. A shame-based identity may develop as a result of growing up in a hostile environment or in the matrix of verbal, emotional and perhaps physical and/or sexual abuse. It is a socialized condition whereby the person picks up messages from the environment that he is disgusting, deficient, deserted, dishonorable, defective, or defiled (Albers 1995: 29-62). The cumulative effect of these messages and

perceptions makes the person see herself not only as one who makes mistakes (guilt), but also as one who is a mistake (shame).

These internalized messages and perceptions make the individual feel so unlovable and unacceptable, that no persuasive effort can break through the barrier of self-denigration. The disgrace-shame spiral relentlessly screams the message, “You are not worth anything; you are of no value or consequence.” This is the debilitating and paralyzing work of disgrace-shame. This is “a sickness of the soul,” as Gershen Kaufman puts it (Kaufman 1996: 24).

When providing pastoral care for people who find themselves lost in this labyrinth of thoughts, perceptions, and feelings, one must acknowledge that these people cannot hear the appropriate words of forgiveness. The words themselves might be heard, but the internalized message is that they are not “for me.” Can such people ever hear God’s words of grace? Pastoral care for people bound by disgrace-shame has to start not with forgiveness, but with “acceptance.” In other words, as John Patton puts it, shame must be embraced before forgiveness can be embraced (Patton 1985: 39).

7.1.1. Acceptance

Guilt and shame are often inextricably linked together to fashion a chain that keeps human beings shackled in bondage. Shame as disgrace can also manifest itself as a consequence of guilt (Augsburger 1986: 117). That is a combination that constitutes a critical condition, which requires even

greater pastoral sensitivity and sensibility. Susan Miller articulates the situation well when she states that shame and guilt often co-occur, and they hold certain elements in common. Owing to:

these shared features, shifts between the states occur rapidly and conceptual boundaries between the feeling-categories are difficult to maintain. Shame and guilt are most similar and most easily confused when moral shame is the type in question. Shame over ineffectiveness (as opposed to shame over immorality) generally is well distinguished from guilt. In fact, the clear differences between shame and guilt when shame involves no moral issues may explain the common conviction that shame and guilt are different states even though they are sometimes hard to distinguish. (Miller 1985: 140)

Miller's assertion is especially applicable to Koreans whose identity is shame-based and their culture is shame-oriented.

During pastoral care sessions, it has been found worthwhile to separate the distinctive dynamics of each phenomenon. Separation of the two concepts was an important breakthrough in ministering to people who suffer from both guilt and shame. Robert Albers contends that forgiveness constitutes the central core of the gospel of grace for those who suffer from guilt.

The attenuation of the guilt and the concomitant guilt feelings were accomplished by confession of the same to the party or parties that were offended, whether that was God or others. There was an appeal for forgiveness, an apology and, often, appropriate restitution for the harm which was done. Once the established sequence was completed, the person or persons could experience forgiveness, freedom from the guilt, and reconciliation. The process resulted in the possibility of becoming reinstated in the covenant relationship with God and in the social network of the community. The Old

Testament institution of sacrifice and the New Testament witness to the sacrifice of Christ have traditionally symbolized the manner in which the covenantal relationship has been reestablished. (Albers 1995: 21)

But where disgrace-shame is the operating force, the gracious words of forgiveness in the Bible cannot be heard, and this fact may exacerbate the sense of shame because the person now is shamed for not believing the word of God.

Acceptance is the antidote of grace for those who suffer from disgrace-shame. Paul Tillich expresses this concept very well when he suggests that, central to the New Being, is acceptance of one's acceptance by God (Tillich 1963: 223-228). Radical and unconditional acceptance, despite one's perceived unacceptability or unlovability, is the key issue. Communicating this truth and appropriating this theological reality in ministry, however, is quite another matter.

Unlike God, we are unable to forget the wrongs committed against us or by us. The so-called "forgive and forget" action is not possible whether one is a Christian, or not. Only God is capable of erasing our sinful histories (For example, see Psalm 25:7; 79:8-9; Jeremiah 31:34; and Isaiah 1:18.). Biblically we are called upon to forgive in the spirit of God's forgiveness of us. The accent is upon forgiving and not upon forgetting. Even if forgetting were possible, we would find ourselves radically cut off from the past, placing ourselves in a state of amnesia. We are asked to remember the cost of God's mercy through our participation in the

sacraments of baptism and the Eucharist. As we receive and remember God's costly mercies, we are persuaded to practise costly reconciliation with others.

“Forgive and forget” calls us to do the impossible, but God expects us to forgive without forgetting. That is why forgiveness involves a painful process. There is a cross at every forgiving encounter; open wounds take time to heal. Forgiveness without forgetfulness is the human way of loving one another.

7.1.2. Forgiveness as Healing

Forgiveness as healing directs us to the goal of wholeness. The healing process itself points to a wholeness, which begins with forgiveness. Paul Tillich suggested this in his sermon, “To Whom Much Is Forgiven,” when he indicated: “nothing greater can happen to a human being than that he is forgiven ... that is the greatest experience anyone can have” (Williams 1968: 17-21). The greatness of the forgiving event lies in the fact that it enables the creative powers of healing in us to be released. Robert Harvey and David Benner enumerate what forgiveness produces: “a sense of cleanness, a sense of guilt decisively removed, a sense of healing and emotional release, a new clarity of mind about God's purpose, and a new unity between persons. (Harvey & Benner 1996: 25-26). On the contrary, an absence of forgiveness produces “a clinging sense of uncleanness, a lostness, a sense of unresolved guilt, a continuing sense of being wounded, a longing for healing, a darkness of the mind, confusion about God's

purpose, and a growing disunity between persons even within a Christian fellowship” (Harvey & Benner 1996: 26-27). Any participation in forgiveness is a healing and uniting experience with God and with one another. The human face of God in Jesus manifests a healing and humanizing ministry of forgiveness. This humanizing power is the loving Spirit of Christ that heals and makes us whole. The paralytic, who was ordered to take up his sick bed and walk away, was both forgiven and healed; this incident represents God’s intention for all of us.

To recognise forgiveness as healing is also an admission that we cannot heal or forgive ourselves. The source of healing and forgiveness is God. Forgiveness as healing exposes our human limitations. The initiative always belongs to God; the source of healing resides outside of ourselves. This divine factor reminds us that we exist from grace to grace, from mercy to mercy during every day of our lives. The healing aspect of forgiveness reminds us of our fallibility and our faults. Having been forgiven for our sins, we may as Langdon Gilkey states, “... more hopefully embark upon becoming like Jesus to our neighbour in the world. Thus the cross is not only a sign of the negation of the world, but also, necessarily, a symbol of the negation of the virtue of the prophet himself” (Gilkey 1969: 407). The healing process informs us that we are neither virtuous nor heroic; we are simply travellers, wandering, and often lost, but nevertheless drawn to follow, however imperfectly, the Master of forgiveness incarnate.

When we pray for a person to be healed, the prayer for healing hypothesises that healing is believed to take place in the presence of the

Lord. The Spirit of the Lord is believed to empower the person in need of healing through the empathic mirroring of His Love. Thus, the person who wants to be healed is empowered by God to work through forgiveness. Lewis M. Smedes (1984: 3-37) outlines the four stages of forgiveness: “We hurt, we hate, we heal ourselves, and we come together.”

Terry Hargrave, in his book Families and Forgiveness, describes forgiveness as a process that involves four components: “insight, understanding, giving the opportunity for compensation, and the overt act of forgiveness” (Hargrave 1994: 29-102). Hargrave is careful to call these components “stations,” as opposed to “stages” or “steps.” His use of words intentionally invokes the religious journey of the Stations of the Cross. He contends that people can spend emotional time at each of these stations and find healing. Each station is not necessarily sequential, and people can find healing even if they only do part of the journey. In fact, for some people, who have come from extremely damaged families, it is not possible to go through the whole process of forgiveness which involves a restoration of the relationships within the family.

The first station of forgiveness is “insight.” Insight helps “... a person to objectify the mechanisms of family pain that have caused the relationship damage” (Hargrave 1994: 29). At this stage the counsellor or healer helps the client or parishioner understand and track down the transaction that causes pain, and identify who is responsible for the destruction of the relationship. Insight is important because it can protect the client or parishioner from continuing to engage in transactions that can be

damaging. Insight can also help break the chain of destructive entitlement, which can turn victim into victimizer in the next generation. Some families are so dangerous, destructive, or unavailable that the most that can be accomplished is to help a member of the family to gain enough insight to live a safer life.

Station two is “understanding.” Understanding is the process that helps the client or parishioner to comprehend why the victimization took place. At this point, the counsellor attempts to help the client see that the injustice or pain is part of a trans-generational history. The counsellor encourages some empathy with the family victimizer, but only after helping the client or parishioner learn how to be safe from further victimization.

The third station is “giving the opportunity for compensation.” Here the process moves to helping the client restore a relationship with the hurtful or victimizing family member. Hargrave points out that sometimes the victimizer is not even aware of the harm he or she has caused. At this station Hargrave encourages the rebuilding of a relationship by having the victimizing family member attempt to make some restitution for the damage caused.

The fourth station is “the overt act of forgiveness.” In this phase the person who was hurt or victimized agrees to put the history of injustice behind him or her, and engage in rebuilding a trusting relationship with the victimizing family member. In order to rebuild the relationship, the wronged family member must give up the desire to punish or continually

blame the victimizing family member. These last two stages require a great deal of motivation and maturity on the part of the client and the hurtful or victimizing family member. The first two stages, insight and understanding, fall under the heading of exoneration which is described as: “the effort of a person who has experienced injustice or hurt to lift the load of culpability off the person who has caused the hurt” (Hargrave 1994: 14).

7.1.3. Working through Forgiveness

Accepting perpetrators of shame does not mean forgiving them or forgetting what they have done. David Augsburger (1981: 26) states that true forgiveness can only occur when it is two-sided. Similar to Smedes, Augsburger thinks that true forgiveness happens when both parties are able to sit down face-to-face and acknowledge their pain, and the consequences the pain has had on both parties. The wrongdoer must accept responsibility for the pain of the one wronged. Augsburger is right in principle, but this will be difficult to manage in Korea, a country of hierarchy and authoritarianism. Letty M. Russell also discusses the mutuality needed between the “oppressor and the oppressed.” Russell states that dialogue implies a desire and an ability to move towards mutuality and trust. But, as she also says, this becomes difficult in a hierarchical relationship when one group or person insists on naming the reality on its own (Russell 1974: 161). She describes “vertical violence” in which social, psychological, and physical violence is exerted against the oppressed. Those who find themselves victims of vertical violence also find it difficult to enter into

dialogue with each other because of “horizontal violence” which is at work to undercut their relationship with each other (Russell 1974: 161). Glenn Veenstra points out that adult-child literature offers specific advice about how to work through the first steps of the process (Veenstra 1992: 167). The literature suggests the need for the adult survivors of shaming to present their cases against their parents (or the perpetrators of shame) openly. Though they seek to understand the perpetrators’ behaviour as a result of their upbringing, the literature does not just excuse it. Instead it moves on to convict them of wrongdoing and hold them responsible for the continuing consequences.

Augsburger describes a kind of forgiveness that entails the “cutting off of pain.” This kind of forgiveness is called “lock and key” forgiveness (Augsburger 1981: 40). This happens when the person shamed turns off the hurt, and seals away the past in a closet of obsolete memories. These locked up memories should be worked through. Forgiveness happens as a process of “letting go.” It may never entail a face-to-face confrontation, but takes place inside the wounded one as he or she works through his or her painful process with another who is a trusted counsellor or friend. Augsburger (1981: 40) says that “forgiveness happens as past resentments are owned, not disowned; are recognized, not repressed; are released, not retained; and are woven into new bonding relationships with others.” The first step towards forgiving the perpetrator is for the shamed person to begin forgiving himself or herself.

David Seamands (1985: 159) comments with insight, when he says:

“Sometimes the greatest battle is not in forgiving those who have hurt us, or in receiving God’s forgiveness for our hates, but in trying to forgive ourselves.” There is a need to make peace with one’s past and move on, and forgiveness is a personal matter. Forgiveness can become a process whereby one changes, grows, and develops into a more mature individual characterized by deepened self-awareness. Bobby Cunningham (1985: 143) argues, “Forgiveness is the intentional relating and renewed humility in the grace of God.”

To forgive means that a shamed person needs to confront his or her own feelings, values, impulses, and needs, as well as one’s own inclinations towards pride and self-righteousness (Cunningham 1985: 143). Ellen Bass and Laura Davis (1988: 122) also assert, “If forgiveness of others is to be a part of your healing...it will take place only when you’ve gone through all the stages of remembering, grief, anger and moving on.” In other words, healing happens when one has worked through the process and has reached the place of being able to forgive oneself.

Forgiving oneself seems the hardest thing to do. Unfortunately, the shamed find it much easier to forgive the perpetrators than to forgive themselves. Forgiving oneself involves forgiving the child for not having been able to stop the shaming, for not being big, and powerful, for not finding ways to cope with the shaming that is a hindrance now. During the process of healing shame, the conflicts, feelings, and frustrations are re-lived. In order to be able to forgive the perpetrators, the shamed have to re-live the experiences not intellectually, but deeply, in their hearts, guts and

bones, in other words, in the core or fiber of their being (Whitefield 1987: 112-113). The shamed persons can facilitate this process by risking, talking, and telling their stories with others whom they trust. Only after they have identified and experienced their pain completely, can they make the choice to continue suffering or to stop suffering from the results of their abuse. If the choice is to stop suffering, Whitfield (1987: 112-113) states that this is the point at which the shamed people can begin to “let go.”

Forgiveness is more than an individual matter. It is also a corporate affair involving the structures of society. The corporate dimension of forgiveness in our theologising frequently receives only a passing nod, but as Jesus was being crucified, he said, “Father, forgive them, for they know not what they do” (Luke 23:34). Wherever corporate forgiveness exists, we have the beginnings of a community. Joseph Haroutunian (1960: 73) said: “the church is where forgiving neighbours exist.” The church as the forgiving community should be the harbinger of a forgiving society.

At the core of Christianity lies the doctrine of forgiveness. Responding to divine forgiveness and practising forgiveness ourselves can humanise us. We are thus enabled to complete our incompleteness and to live and work for a forgiving society.

7.1.4. Proposals for Pastoral Care

According to John Patton, the pastoral response to the problem of human forgiveness is not encouraging someone to forgive; it is empowering them to surrender their power to forgive. The pastoral

response to forgiveness as powerful helps us understand forgiveness as an expression of the human need to protect oneself against rejection and shame (Patton 1985: 183). The pastoral caregiver's first concern is to recognize that the issue of whether I can forgive or not is a substitute for the main purpose — to assist the shamed person to re-experience the power of being human rather than the power of being able to forgive (Patton 1985: 185). Ultimately, it is God who is the final judge on forgiveness, and not us.

For Patton, forgiveness is a “discovery” and not an act. The pastoral response to shame-based persons is to help them not with forgiveness, but with the pain of being themselves. This is an attempt to break the isolation of shame and rejection so that they are empowered, if possible, and freed from their need to view themselves as victims of life, and accept responsibility for their lives and the guilt that may or may not go with it (Patton 1985: 186). However this is not an easy process. Thus the function of the church as a healing agent should not be to supervise acts of forgiveness, but to develop relationships in which genuine humanity, including the possibility that one may be forgiving, can be discovered.

As ministers of reconciliation and forgiveness, we must allow the survivors of shaming to follow their own schedule in the healing process. Leehan (1989:106) states,

Forgiveness that lets go does not condone the violence done. It does not even forget it. It simply creates an attitude that allows the victim, now a survivor, to acknowledge anger and move beyond it to a new personal awareness.

7.2. Healthy Autonomy as the Foundation of Healthy Growth

The eight stages of human development described by Erik Erikson can facilitate our understanding of our own natural process of growing and our progress towards maturity. Erik Erikson maintains that we are in all of the stages, all of the time, so that, throughout our lives, we are, for instance, deepening the first stage of basic trust. The occurrence of stages of development during specific periods of our lives simply means there is a critical period for each stage. In the autonomy stage, for instance, the child develops its own will, and learns to say “yes” and “no.” Growth does not come from going through the stages on time or in a particular order, but from receiving love at whatever stage we are in. If we let ourselves be loved wherever we are, we will automatically grow. What empowers us to change must surely be love power, not will power. Healing happens when we receive love and then apply that love to our wounds. In Korea parents usually use “shaming” as a parenting method to break a child’s will. However, they should learn to know the importance of helping children to develop a healthy autonomy.

7.2.1. Creating a Healthy Autonomy

According to Erikson’s eight developmental stages, the psychosocial crisis of the second stage is autonomy versus shame and doubt. In this early childhood stage, autonomy develops as the child tries to develop his or her own will and get whatever he or she wants. Shame develops as a

child follows his own will and experiences the disappointment of his mother, father and significant others for not living up to their expectations (Cordes 1985: 32-33). In following his own will, the child is not trying to disconnect from his mother, but rather seeking a separate sense of self so that he can relate to her in whole new ways.

At the age of two or three, the child becomes her own person through learning many things: how to walk, to talk, to sit, and to discard things. During this age, harsh parents can easily exploit the child's capacity for shame, whereas sensitive parents can lovingly guide their child. Affirmation is what a child needs for development during the stage when autonomy is developed. The child needs affirmation so that there can be healthy, autonomous development. Psychologists find that even from nine to eighteen months, the child begins to develop a healthy autonomy if she is allowed to take the initiative in games at least 30-40 % of the time (Cordes 1985: 32). But it does not only take affirmation of the right choices by caregivers, but it takes firmness when there is a wrong choice. Failure to achieve the harmonious and right balance between love and firmness is easily passed on from one generation to the next. Alice Miller writes,

A child who has been breast-fed for nine months and no longer wants to drink from the breast does not have to be taught to give it up. And a child who has been allowed to be egoistic, greedy, and asocial long enough will develop spontaneous pleasure in sharing and giving. ... If a mother respects both herself and her child from his very first day onward, she will never need to teach him respect for others. He will, of course, take both himself and others seriously — he couldn't do otherwise. But a mother who, as a child, was herself not taken seriously by her mother as the person she really

was will crave this respect from her child as a substitute; and she will try to get it by training him to give it to her. (Miller 1981: viii)

Parents who themselves have a healthy ability to say “yes” and “no” are more likely to naturally find the right balance between over-permissiveness and harsh firmness, and thus help to create healthy autonomy in their children.

7.2.2. The Crisis of Autonomy

In creating personal autonomy, the most common error is for a parent to be too firm, and to say no constantly, so that the child is never allowed to make choices. This destroys the will of the child and makes her exceedingly vulnerable. According to Arlene Skolnick, it isn't the severity of the situation, but whether people feel helpless and out of control. If they don't sense that they have a will, that they are in charge, then anything can just come in and wipe them out (Skolnick 1978: 33). That is why this stage is very important. It builds an inner resilience. ‘Because I have a ‘self’, I can bounce back onto my own two feet. With my will I can say ‘no’ to all the ways a situation paralyses me and begin to grow by making choices. I can make choices, rather than wait passively for the situation to change.’

A healthy will fosters physical and emotional health. A good number of psychologists believe that dependency illnesses, that is, addictions, have roots in a wounded sense of autonomy. Kenneth Pelletier finds that seventy percent of physical illnesses strike when a person is feeling helpless, hopeless or powerless to choose and have autonomy (Pelletier

1980: 11). The crisis of autonomy within each of Erikson's stages, is, however, not totally resolved during childhood but continues throughout one's lifetime. For example, in a dysfunctional family, such as one in an alcoholic home, the child does not experience autonomy but confusion and shame in the chaos (Go 2004: 16). Once they are adults, children may still assume any of the following four roles to survive: hero, scapegoat, mascot, and lost child (Bradshaw 1988: 38). If a parent has healthily resolved his own crisis of autonomy, he can help his children resolve theirs, as the father helps the prodigal son. In the story of the prodigal son (Luke 15:11-32), both the elder brother and the younger brother are struggling for autonomy by asking for their inheritance before their father is dead. Kenneth Bailey says, "In fact, in all Middle Eastern literature (apart from the prodigal story) from ancient times to the present, there is no case of any son, older or younger, asking for his inheritance from a father who is still in good health" (Bailey 1976: 164). In doing so, the sons are committing the worst "unthinkable" crime because they are treating their father as if he were dead. But the father trusts both sons and treats them in opposite ways. He does not confront the prodigal but permits him the freedom to go off and make mistakes with his inheritance. Yet in an atmosphere of trust where "everything I have is yours," the father confronts his eldest son with his mistake. Tough love that confronts one son will destroy another son who needs his freedom affirmed. Only a loving, trusting heart knows whether permissive love or tough love is best for each person. Struggles with autonomy resolve themselves to the degree that the love is deep and

recognised as love rather than as a contest of wills.

7.2.3. Autonomy and the Image of God

Leroy T. Howe says, “If fear is a sign that we’re still ‘imperfect in love,’ then shame is a cry of disbelief that God believes in us” (Howe 1995: 156). What Howe means by this is that shame-bound people find it hard to have faith in themselves, and those who have difficulty having faith in themselves, find it hard to have faith in God. Those who struggle with shame, struggle with autonomy, too. Those struggling with autonomy do not only struggle to relate to people but they struggle to have a relationship with God too. We can over-use our will and become a dictator to God or under-use our will and become a smiling Mona Lisa with no desires. Many who pray for healing seem to dictate to God with an arm-twisting prayer. It’s almost as if they feel they have to change God’s will. Rather than having faith in the human will, we should have faith in God’s will, in God’s love being much greater than ours.

The opposite of being a dictator is to be a perpetually smiling Mona Lisa who has no will, who never tells God about her real feelings, and real desires. These people are ashamed of their negative feelings so they hide their real feelings, and their real selves from God and from themselves. They hide their will rather than do as St. Ignatius and other masters of prayer teach — ‘trust God with your desires and ask for what you want.’ If they do this, they can become aware of their deepest desires to do God’s will with the help of, for instance, the Spiritual Exercises of St. Ignatius and

a spiritual director (Puhl 1959: 141-150).

7.2.4. Proposals for Pastoral Care: Memories and Autonomy

In this section of the dissertation, the positive and negative memories related to the stage where autonomy is acquired, will be briefly discussed. Those who have devoted their lives to healing ministries, unanimously recommend asking easy questions to help the person in need of healing to recall memories related to this time in their lives. The questions may include: who during those years expressed and helped you to express the full range of positive and negative emotions? Or, who could say “yes” and “no” to you in a loving way? By raising these questions, pastoral caregivers as helpers can help sufferers to look back on their early life and try to recall the time when they felt that they were wounded because they were denied the freedom to say “yes” and “no”.

If someone cannot remember any early wounds, she could be asked to look at childhood photos to see if a memory fits a facial expression, that she sees in a photo of herself. Or, she may be asked to imagine herself as a two-year-old throwing food, spilling milk, breaking something or hitting another child. Then she should imagine her parents and how they responded to her actions. Although she may not actually remember real events, the feelings and attitudes she experiences as she imagines such scenes are real and they express the way her heart remembers what her conscious mind may have forgotten. Another way to discover why her heart may need healing is to ask her how she reacts nowadays to a two-

year-old throwing food, spilling milk, and so on. Ask, what would she say or do? If she would react with “Be more careful!” or “Shame on you!,” then ask herself who may have shouted something similar at her. Then check the following memories with her: What is her earliest memory of being corrected or punished? Whom did she feel most distant from in her family – was it a sibling because of rivalry, or was it an alcoholic or absent parent? When was the first time she recalls being unhappy? Professionally trained pastoral caregivers will uncover the deepest hurts and help the person to come to the point where she can simply let Jesus’ love touch the pain of any real or imaginary hurtful scenes.

When children feel hurt while gaining autonomy, there is often no one there to pray with them, and the wounds they receive then, shape their later development. Fortunately, it is never too late to for them to pray for healing for themselves. Dennis and Matthew Linn suggest three important steps in the process of healing when they recommend that people, firstly, see “... events in God’s perspective ...” and that they, secondly, select healing memories and, finally, that they “... take the memories that cripple us and look at them from the Spirit’s viewpoint.” (Linn & Linn 1984: 11-12) The Linns further assert:

In healing of memories I must make a choice: Will I let past hurts control me and keep me acting in self-centered ways, or will I let the peace and love of the Holy Spirit control my future? By going back to memory after memory and turning them over to the Spirit, past hurts will no longer control me; rather, the freeing power of the Spirit will rule. (Linn & Linn 1984: 13)

Sheila Fabricant introduces her own healing experiences of the wounds that occurred during the stage of autonomy:

I think that in this experience Jesus answered my prayers for help by giving me his healthy will and his sense of autonomy. He helped me use that sense of autonomy as it's meant to be used: to resist what is harmful for ourselves or for another, and to obtain what is good, that which God wants us to have. We can know what God means us to have by listening to our own deepest desires. Jesus helped me trust my deepest desires and I learnt how to say "yes" and "no" in the ways that he would say "yes" and "no." That gift of autonomy has stayed with me, and I find in my present life that I'm more able to be assertive when necessary and say "yes" or "no" without fear or guilt because, as with Jesus, I resist what is bad for me or for another, and seek what is good. (Linn, Fabricant & Linn 1988: 73)

Also, according to the researcher's own healing experience and experiences in his healing ministry, the presence of God as the perfect mirroring Self-Object was the most powerful factor in healing shame and creating autonomy. With God's help the patients experienced the love-power of Jesus and viewed events according to God's perspective.

7.3. The Faith Community as a Healing Agent and as Healing Ground

God's acceptance is often experientially tied up with human acceptance. Thus, the acceptance of the faith community is a key factor for those experiencing disgrace-shames. People, in bondage to shame, show a

natural tendency to isolate themselves, and to hide for fear that their shame will be exposed, and that further humiliation will occur. They also need a community where they are accepted, and in which each can name, claim, and embrace safely their own issues of disgrace-shame. It is imperative that each shamed person learns to turn outwardly to others and to find meaning and purpose in the community. This suggests that a truly accepting community can be the incarnated expression of God's love and acceptance of wounded and suffering people.

But in reality, as Lewis Smedes says, we often find that the church, as the faith community, increases our feelings of shame Smedes (1993: 78). He points out how the church shames us through “the voice of duty” and “the voice of failure,” and in the confusion the voice of grace is not heard. According to Smedes', the voice of duty means that God requires me “to be perfect before I can be acceptable to him,” and the voice of failure says that “I am flawed, worse than imperfect, and all in all a totally unacceptable human being.” The result of listening to these two voices makes us miss the voice of grace which nurtures us and helps us to say, “By the grace of God I can be forgiven for my failure” (Smedes 1993: 78). This explains why it's so hard to believe the centerpiece of the New Covenant, “... that forgiven people have caught a glimpse of Christ and that the Spirit has used that glimpse to create goodness within us...” (Crabb 1997: 12). Earl Henslin explains why the Christian community cannot become a truly healing community when he states:

Rather than seeing the Holy Spirit (and His people) as a source of healing for people with problems, the Christian community has

either dismissed the existence of problems altogether or has associated serious problems with non-Christians. In doing so, it has missed the opportunity to make the local church a truly healing community. (Henslin 1995: 257)

In this condition the church can hardly be believed to be an agent of healing shame.

There are also shame-based people whose acute pain is exacerbated by asking for or seeking help. For some people pride precludes them from asking for help. For many it is a shame issue. Asking for help may be construed as a form of weakness and a diminishment of one's integrity, honour, or good name, especially in a country where "face" culture exists. It appears from observation, that fear is far more dominant for the shame-based person, than pride. There is the fear of self-disclosure occasioned by the fear of getting hurt, exploited, manipulated, or controlled. There is the fear of possible betrayal, abandonment, or rejection, which results in the fear of experiencing greater hurt and humiliating shame. These are evident aspects of a shame-prone culture, and are especially so in Korean culture where shame results not only in a vicious cycle, but in a downward spiraling experience.

Lawrence J. Crabb guides his readers in how to make a sick church a healing community through "connecting" (Crabb 1997: 10-21). He outlines three elements of a healing community: firstly, "a taste of Christ delighting in us," secondly, "a diligent search for what is good" beneath the bad, and thirdly, "an engaging exposure of what is bad or painful." Crabb explains

what connecting is, and how connecting can help people change as follows:

The most powerful thing we can do to help people change is to offer him or her a rich taste of God's incredible goodness in the New Covenant. He looks at us with eyes of delight, with eyes that see goodness beneath the mess, with a heart that beats wildly with excitement over whom we are and whom we will become. And sometimes he exposes what we are convinced would make him turn away in disgust, in order to amaze us with his grace. That's connecting. When we connect like that, it can change people's lives. (Crabb 1997:10)

What Crabb describes as connecting and grace is "Kohutian". He links grace to connecting, which is very similar to mirroring. Heinz Kohut, in his theory of the formation of 'self', emphasizes the importance of the mirroring object. Definitely, the church can be built to become like a Kohutian mirroring, healing community. What Kohut points out is echoed by James Poling when he points out why abuse of power takes place in a patriarchal culture. Poling points out that narcissism is prevalent in our society. According to him, the function of narcissism is "to regulate the self-esteem of the 'self' by balancing the need for positive self-affirmation with the need for constructive self-critique"(Poling 1991: 106). According to Poling, an ultimate cause of all kinds of abuse is the deficient or fragmented 'self', which results in disrupting human relationships. Poling summarises why the 'self' becomes sick,

When a person grows up and lives in an environment that is supportive and nurturing, the self becomes strong and able to withstand great frustration in the pursuit of worthy goals. When a person grows up in an abusive environment, the self is fragile and apt to be incapable of handling the normal stress of interpersonal

life. The pain of the fragmented self may be hidden in secrecy for many years in compliance with the wishes of abusive parents and a society apathetic towards human suffering. (Poling 1991: 109-110)

This, at least, partly explains why the church is apathetic about children's pain, which is caused by toxic parenting, or parents' and/or adults' shaming their children not only at home, but also at churches. Within the psychoanalytic theory, the 'self' is formed through the process of internalisation. The development of the 'self' is distorted by experiences of shame issues and by the abusive power of hierarchical, paternal, and shamanistic culture. Adults, who were abused by repeated shame issues, suffer long-term injuries, which affect their ability to love and work. Men are more prone to become perpetrators of shame because the introjection of isolation, rage, and grandiosity almost match the masculine stereotype in a patriarchal culture.

The community, as a healing agent and a healing ground, is an important element in the process of healing disgrace-shame. However a community may, initially, be only the counsellor for the shame-based person. After establishing a therapeutic alliance, the shameful person may be ready for the next significant step, which is to connect with other shameful people who are in the recovery process. Here timing and balance are most important. An intuitive sense of readiness is required in consultation with the person who is suffering from the pain of disgrace-shame. It is definitely not prudent to force the person into a group setting,

but it can be suggested as another step forward in the process of recovery. In this way pastoral care-givers may organize support groups.

Earl Henslin suggests that the local church should start a support group ministry for those in recovery from shame issues. Henslin says, “a support group is important for people who have tried to obtain healing and have not been able to” (Henslin 1995: 262). The principle that runs a support group is this:

It is understanding that I, too, am broken, and that in helping you I help myself. It is understanding that in sharing my brokenness with you, I receive in turn the support and understanding that will help me face another part of me that isn't so pretty; that when I share my brokenness with a person who has already “been there,” healing can take place. (Henslin 1995: 258)

Then, who needs a support group? We all need a support community at different times in our lives. Robert H. Albers suggests a prayer group as an instrument to break through the judgmental attitude of members of the community. This judgmental attitude is generally caused by perfectionism of certain church members and the projection of their own shame issues. Albers asserts that,

Members of the community who desire healing from their shame have an opportunity to be engaged in that healing process. It may be a prayer group in which the participants offer up to God their struggles with their shame, and ask for strength, courage, and a rich measure of the Spirit to effect change. (Albers 1995: 132-133)

This researcher agrees with Albers when he considers his own experiences in a healing ministry for both individuals and groups. Most

Koreans are really open to experiencing inner healing through prayer. In this respect, healing prayer which pleads with God to become the perfect mirroring Self-Object for the restoration of the fragmented and depleted ‘self’, is not an impossibility. We find, in support of this view, a steady, solid hope for healing shame in a Korean context.

At the beginning of The Different Drum: Community Making and Peace, M. Scott Peck tells the story of a little monastery “in the deep woods” that had “fallen upon hard times” (Peck 1987: 13-15). It and the great order of which it was a part were in danger of extinction. The monastery and the order were revived as its members pondered the meaning of a statement made by a rabbi who was sought out by the abbot for advice. “The only thing I can tell you,” the rabbi had said, “is that the Messiah is one of you.” As the following “days and weeks and months” went by, “the old monks began to treat each other with extraordinary respect on the off chance that one among them might be the Messiah. And on the off, off chance that each monk himself might be the Messiah, they began to treat themselves with extraordinary respect.” In time, an “aura of extraordinary respect ... began to surround the five old monks and seemed to radiate out from them and permeate the atmosphere of the place.” Visitors were drawn to the monastery, and new men joined the ranks. “Within a few years the monastery had once again become a thriving order and, thanks to the rabbi’s gift, a vibrant center of light and spirituality.”

The monastery is, of course, mythical, and the true Messiah is, of course, the one Lord Jesus Christ, our Saviour. But the point of the story,

that respect for oneself and one's neighbors creates an atmosphere of peace that leads to "light and spirituality," is highly relevant to the researcher's idea of community. As a Christian community the opportunity is before us to become a healing community, one that gives genuine support and acceptance to the broken and the suffering, no matter what the issue is (Wilson 2003: 17). We need to become a place where the shattered can share their pain with a community of believers, a place where caring people handle that which is broken in us in a delicate, accepting way. This will happen as we see each person, and ourselves, as someone very special.

7.3.1. Proposals for Pastoral Care

Community is not really a personal choice, rather it is a given. It is a gift that a "coterie of people may impart to one another but none can independently choose" (Gaede 1985: 24). Its existence is contingent on among other things, the willingness of the body to adopt members.

A community can be seen as an important part of the healing process for shame-prone people, and it is involved in many aspects of shame-based people's lives. A community is always present and has its effects at the time of childhood when shaming occurs. The community is ever present during shaming, and is also present when the shamed persons move towards growth and healing. It is sad when people cannot find a community of hope for their lives, whether it is Christian or not.

True healing of shame issues happens in a community. Many of the arguments of the authors mentioned in this chapter, state that community is

important to life, growth and even salvation. Healing does not occur in isolation. There is a strong call for pastoral caregivers to be the shepherds of their communities. Pastoral caregivers must know their flocks, know what they need through education and experience, and they must be willing to become shepherds in their communities.

CONCLUSION

This chapter has discussed the method of healing shame in a Korean context. They are the grace of forgiveness and acceptance, creating a healthy autonomy as the foundation of healthy growth, and the faith community as a healing agent and as healing ground.

The healing of shame begins best with an experience of grace, which is an experience of being forgiven and being accepted. Forgiveness is the very crux of inner healing—forgiveness in the sense of forgiving and being forgiven. And the presence of God as the perfect mirroring Self-Object is the most powerful factor in healing shame and creating autonomy. Lastly, the truly accepting community can be the incarnated expression of God's love and acceptance of wounded and suffering people. Christian faith community is called for this from God.

The next chapter discusses healing of shame in a Korean context. And lastly the conclusion will be briefly discussed.

CHAPTER 8

PASTORAL COUNSELING FOR THE HEALING OF SHAME IN A KOREAN CONTEXT AND THE CONCLUSION

The discussion in chapter two is concerned with a basic understanding of shame in the light of a phenomenological perspective and a psychological perspective. During this discussion shame is revealed as a source of a pathogenic force in the development and maintenance of various clinical disorders.

In chapter three, there is a description of Korean experiences of shame in the light of a socio-cultural perspective and the Korean family system. It is pointed out that in Korea people learn to know shame in their earliest, most influential educational institution, the family. This is through “poisonous pedagogy” and/or “shame-bound parenting” or “toxic parenting.”

Chapter four provides insight into shame from the perspective of a psychoanalytic understanding of shame, by discussing Sigmund Freud’s references to shame, Karen Horney’s “pride system,” the “poisonous pedagogy” of Alice Miller and an understanding of shame as explained by Kohut’s self-psychology in relation to failed aspirations and ideals,

unsatisfactory early object relationships, and narcissistic manifestations with shame at their core.

In chapter five, shame is considered from a biblical perspective. In this chapter, there is a discussion of how both the Old and New Testaments address the issue of shame.

In chapter six, the discussion covers theological perspectives of shame. In this chapter, views about shame held by some pastoral theologians are examined. Meaningful implications are drawn from the results of investigating John Patton's, Lewis Smedes', James Fowler's, and Capps' theologies, which focus on shame in pastoral care and counselling in a Korean context. Lastly, there is a discussion of Capps' contribution in terms of the 'self-object', personal autonomy, reframing, and the enlightened witness. The theological foundation for the discussion of healing shame in a Korean context is based largely on Capps' view of shame.

In chapter seven, the method of healing shame in a Korean context, is dealt with, particularly, in the light of healing shame through forgiveness and acceptance by grace, and creating a healthy autonomy for the foundation of healthy growth. There is a discussion of the faith community as a healing agent and as a healing field. Lastly there is a brief conclusion.

As described earlier in chapter three, Korea has a shame culture. All kinds of shame issues are prevalent across the country (Hwang 2003: 346-7). In this context, it is important for pastors and pastoral counsellors to

know that shame is the issue where we need to begin if we are to help a shame-bound individual find real release and peace from the binding powers of shame, guilt, and a lack of forgiveness. So where must one start?

The methodology of healing shame has already been discussed; therefore, in this section the discussion is about the “how to” of the healing ministry for shame-based people in Korea.

8.1. Confronting Our Own Shame

Before being in a position to assist others who are shame-based, the pastor (or pastoral counsellor/therapist) must confront his or her own shame. Robert Albers (1995: 112) says that he has felt the need to be aware of his own shame issues, and to process some of them in order to assist people. Andrew P. Morrison agrees with Albers when he says,

Each therapist must make a practice of facing and learning about his or her own shame experiences, and his or her own lack of self-acceptance. (Morrison 1987: 290)

The reason why therapists should confront their shame experiences is because there is a real threat that shame may be increased in the counselee as well as within the counsellor if the latter does not tend to his or her own shame issues. Thus Morrison astutely notes the need to make mutual efforts between the counselee and the counsellor, so that they can work through their shame issues. Morrison (1987: 281) writes:

The discovery, examination, and working through of these painful feelings, and the ultimate realization that therapist and patient alike can accept them, constitute a major curative element in successful

treatment. In achieving this goal, the therapist must be willing to face and acknowledge his or her own shame—his or her own failure to realize ambitions and ideals, his or her own grandiosity and defects. The therapist's avoidance of these feelings constitutes a major impediment to the treatment of shame, and explains in part the low profile of shame in the history of psychoanalytic writings. (Morrison 1987: 281)

James Harper and Margaret Hoopes (1990: 171-186) devote an entire chapter in their book to encouraging therapists to look at the origin, development, and nature of their own shame. The same concern is applicable to anyone in the faith community who is working with the issue of shame.

This fact does not mean that all pastors or counsellors have shame-based identities, but all people at least have to deal with “transient shame” from time to time. It is suggested that pastors and counsellors should work on issues of shame with another professional rather than by themselves, because dealing with shame issues is best resolved in the context of a positive and an affirming relationship (Harper & Hoopes 1990: 171).

Pastors and pastoral counsellors need to know “how their shame manifests, what it actually feels like on the inside” (Kaufman 1996: 222). They need to be capable of identifying what events activate their shame as well as examine their various reactions and responses to shame: “secondary effects, constructed thoughts or images, retrieved memories, perceptions, and overt behaviour” (Kaufman 1996: 222). They need to know their own personal identity scripts, which reproduce shame (Kaufman 1996: 223).

They need to take a look at how they defend themselves against shame, (Harper & Hoopes 1990: 182) and they need to reflect upon this.

Harper and Hoopes describe signals that indicate that a therapist is dealing with personal shame issues when working with their clients. According to Harper and Hoopes, therapists' shame may be involved when:

1. Therapists become uncomfortable with their own feelings towards their client(s) but they deny them.
2. Therapists withdraw emotionally during a session.
3. There is a lack of therapeutic progress, and the case seems stuck.
4. Therapists exhibit co-dependency and inappropriate care taking.
5. Therapists experience increased self-doubt and blame themselves for their clients' lack of progress.
6. Therapists become outwardly shaming towards their clients.
7. Therapists dread appointments with specific clients and hope they will fail to appear. (Harper & Hoopes 1990: 173)

All these areas are important to consider because, when a therapist or pastor is reluctant to deal with and be in touch with shame issues, it is almost impossible for the patient to talk about or even begin to deal with shame (Karen 1992: 49).

8.2. An Assessment of Shame

There are several ways to assess shame. Many people in the ministry may discover that one of the parishioners carries a great deal of shame through their weekly encounters in church activities. Pastors should use

observation and interviewing to make an assessment of whether a parishioner feels shame, rather than use a standardized test to measure the parishioner's shame. There are a number of measures for shame that are available.¹ Among many scales, good ones appear to be the Internalized Shame Scale, developed by Cook in 1989 (Harper & Hoopes 1990: 143-5), and the Test of Self-Conscious Affect (TOSCA-C, A, 3)² series, developed by Tangney, Burggraf, Dearing, Gavlas, Wagner and Gramzow in 1990, 1991, and 2000 (Tangney & Dearing 2004: 205-40). These seem to be the best instruments available.

Besides using an assessment test to understand if one is dealing with shame, a pastoral counsellor can assess different aspects of the client, which includes dimensions of emotional, cognitive, and interpersonal behaviour. (Harper & Hoopes 1990: 145). The importance of assessing the spiritual dimension should be added to this list. When assessing someone's emotional dimensions, the counsellor might consider using the following as a basis for understanding the difference between a healthy individual and one who is emotionally shame-based. (Harper & Hoopes 1990: 146):

1. Healthy individuals experience a wide range of emotions. Shame-prone individuals experience a constricted range of

¹ For example, (1) Korpi's shame and Guilt Test (Korpi, 1977), (2) Susceptibility to Embarrassment Scale (Cattell and Scheier, 1960), (3) Adapted Shame/Guilt Scale (Hoblitzelle, 1982), (4) Smith-Beall Shame and Guilt Test (Beall, 1972); Smith, 1972), (5) Perlman Scales (Perlman, 1958), (6) a system of content analysis that identifies references to shame/guilt in verbal dialogue (Gottschalk and Gleser, 1969) and the Internalized Shame Scale (Cook, 1989, 1987a, 1987b). For more details, see Harper and Hoopes, *Uncovering Shame*, p. 142.

² Test of Self-Conscious Affect for Children (TOSCA-C; Tangney, Wagner, Burggraf, Gramzow, & Fletcher, 1990), Test of Self-Conscious Affect for Adolescents (TOSCA-A; Tangney, Wagner, Gavlas, & Gramzow, 1991), Test of Self-Conscious Affect-3 (TOSCA-3; Tangney, Dearing, Wagner, & Gramzow, 2000).

emotions or they may be stuck in one emotion and so they are not able to experience another emotion.

2. In a healthy person the intensity of each emotion varies over time. Sometimes one can be very angry or very sad, but individuals may have an inappropriate matching of intensity of emotions with what is happening in their life. Their effect may be flat or exaggerated over something that does not merit the intensity of a response.

3. When healthy people think how their emotions are related to events and people, they can understand how their own emotional experiences and the environment are related. Shame-prone individuals usually experience a feeling of being bad irrespective of the context.

4. Healthy people appreciate feelings as a part of who they are. They use emotions to understand themselves and others. Shame-prone individuals often deny and defend themselves against feelings. (Harper & Hoopes 1990: 147-8)

In dealing with shame, it is important to assess the parishioner's cognitive processes or thought patterns. Thought processes are not observable, thus counsellors have to infer thought processes from patterns that emerge when people talk and do things. James Harper and Margaret Hoopes (1990: 146-7) see shame-prone individuals as generally following five basic patterns.³ People with shame have difficulty in the cognitive area, concerning what they tell themselves. They may resort to exaggeration, distorting the truth or lying. Lying has a great deal to do with the person not respecting himself or herself (Nichols 1995: 264). Lying is a protective

³ They are (1) a belief that something is wrong with me, (2) a perceptual focus on the negative, (3) polarized style of thinking, (4) subjective reasoning and (5) obsessive thinking.

barrier that keeps one from “breaking through to self-respect” (Nichols 1995: 266).

Another area a counsellor needs to assess is the parishioner’s behavioural patterns. This would include nonverbal behaviour, interpersonal relationships and the individual’s behaviour (Harper & Hoopes 1990: 147-8; 151-5). Gershen Kaufman says that there are several behavioural patterns that one learns in order to defend oneself against shame. Some of these areas may include: “rage, contempt, striving for perfection, striving for power, transferring blame, internal withdrawal, humour, and denial” (Kaufman 1996: 96-100).

John Patton focuses on rage, power and righteousness as those behavioural patterns that are used to defend one’s self against shame. He chooses to use the words being “right” or “righteous” rather than Kaufman’s term “striving for perfection” (Patton 1985: 65). Robert Albers focuses on several behaviours people choose as a way to defend themselves from shame. Most of them are the same as Kaufman’s but are worded differently. They are “perfectionism, self-righteousness, power and control through disguised manipulation, the scapegoat defence, ‘blaming,’ the martyr complex, and withdrawal and isolation” (Albers 1995: 69-82).

It is helpful to assess the client’s interpersonal relationships. The person often has unstable and intense relationships and is attracted to people who are also needy. They tend to be dependent on others (Harper & Hoopes 1990: 152-3).

There is another part of assessment that is important for pastors and pastoral counsellors. This is in the area of spiritual assessment. It is important to assess a parishioner's image of God. If God is seen as very critical and as a harsh judge, the person may feel shame for not ever being able to meet God's expectations (Wilson 2003: 72-4). What is the parishioner's belief system like? If the person strays away from a strict system of belief, they may feel condemnation, guilt and or more shame (Albers 1995: 61). What kind of a church community does the person have? Is it supportive or are there unspoken expectations about being pious? Some individuals may be in a church situation where they feel spiritually defective and feel they can never measure up to others who seem so spiritual (Albers 1995: 60-1). Does the person feel abandoned by God or unworthy of God's care? A person who struggles with shame feels he or she does not warrant God's concern (Albers 1995: 42-3). How does the church deal with confessions? If the person feels that he or she has to openly confess sin or a "problem," this can cause the person to feel more shame. These questions cover some of the basic areas that need to be assessed when one deals with shame.

Pastoral assessment is important in the helping field because parishioners are in different situations and each of them is in a particular context. As pastors or pastoral caregivers, our caring process should be a particular response in a particular context (Janse van Rensburg 2000: 95). When pastors understand shame, they can become more aware of the people around them who are bound by shame. Once we assess and

determine someone who is dealing with shame, we can offer more effective care for those who are on the long journey or process of healing shame.

8.3. Pastoral Counselling for Healing Shame

Helping one work through shame takes much time and patience on the part of the counsellor and the client. There is no quick way to move through the process. Some clients may want to “move over” it rather than “through” it (Albers 1995: 114). The helper may want to fix the problem or rescue the person but that would sabotage the process. Patience is a critically important quality on the part of the pastoral counsellor.

The main key to helping one work through shame is found in the relationship between the counsellor and the client. One of Kaufman’s contributions to the shame theory was his articulation of an “interpersonal bridge,” or an important relationship. Thus building a trusting relationship is crucial for the shamed individual so that he or she can feel secure and safe enough to begin to explore and deal with the inner pain. There are times when it is helpful for the therapist to use self-disclosure as a way to help in the bonding process with the client. It helps the client see that no one can be perfect, and that is the way of life. Elizabeth Beck and Charles Beck (1986: 101) say, “This sharing on the part of the counsellor can lead to self-acceptance on the part of the client.”

Often the person will become dependent upon the counsellor, but the client may need this at first for support, strength, and healing (Kaufman 1992: 135). It is important not to foster dependence, but permit it to happen. Even with dependence during the early stages of therapy there is the goal of helping the person to gain confidence (Kaufman 1992: 135).

As one begins to find safety in a relationship with another person, one can also begin to work through one's relationship with God. As someone begins to understand the shame and guilt in a trusting and nurturing relationship, the person may begin to feel how God desires him or her to understand freedom, grace and acceptance (Green & Lawrenz 1994: 117).

Daniel Green and Mel Lawrenz (1994: 120-1) suggest that clear boundaries should be set at the beginning of the counselling process because they feel that shame occurs through the violation of boundaries. In the first session, they define the purpose of the meeting, the time for each session and the total number of sessions anticipated as well as the responsibilities of everyone (Green & Lawrenz 1994: 120-1). Green and Lawrenz talk about dealing with shame in only five sessions. The first session is called the "Encounter Stage" to establish a relationship and acceptance. Sometimes Christians bring more shame by pushing their rigid values on others or by judging and not being open to offer grace and forgiveness. When this happens, a person with shame withdraws more and more, and shame cannot be healed.

There are other options for helping people with shame. According to Gershen Kaufman, the in-depth individual psychotherapeutic relationship is

necessary for those with entrenched shame-based syndromes (Kaufman 1996: 245). Yet he realizes this is expensive and takes so much time that it may not be possible on a long-term basis. Even with individual therapy, Kaufman (1996: 246) thinks there is a need for group work to be done to complete the process of dealing with shame. Kaufman leads educational groups and treatment groups. Part of what the group deals with includes: powerlessness, affect and stress, shame and self-esteem, identity development, affect management and release tools and interpersonal competence (Kaufman 1996: 247).

Harper and Hoopes (1990: 212) agree with Kaufman that individual therapy as well as group therapy is important for healing shame. They suggest that a team should share therapy for an individual or a family. This does not mean that the whole team is involved in every session, but some may lead a group or another may do individual therapy, another may be a consultant and so on. (Harper & Hoopes 1990: 211). They say that having just one counsellor for individual sessions may not be enough “to break through the layers of affect and resistance within the individual or the family system” (Harper & Hoopes 1990: 212). Since working through shame is difficult, they suggest individual sessions meet once a week for two hours. (Harper & Hoopes 1990: 212). Support groups can be helpful with someone who has been in therapy for a little while.

Robert Albers (1995: 119-129) suggests that a pastoral counsellor who is doing therapy needs to water the seeds of faith (trust), hope and love that are present in the client. As trust grows the person can begin to share shame

experiences, and as those experiences are opened and healing comes, hope grows. In the midst of unpacking shame, the person may begin to find a glimmer of love, for love is "...at the core of dismantling the shame structures in the lives of people" (Albers 1995: 125-126). This can be the time when a person begins to experience forgiveness and the unburdening of guilt. Being able to forgive ourselves and accept ourselves as loved and valuable to God is a long journey for those with shame.

8.4. Proposals for Pastoral Care

It is imperative that churches should sponsor groups or workshops dealing with shame. One of the problems, however, is finding a church that is open to this kind of group. Even if churches offer their facilities for such a group to come, there may be very few church members that would join the group. The participants will probably be from outside the church. However, a workshop on shame sponsored by a church should be beneficial for the members. The information on shame should be a help to any Sunday school teacher, deacon, minister or others in the church.

Harper and Hoopes (1990) and Tangney and Dearing (2004) do not mention the use of a minister on the treatment team. In fact, anyone who is a Christian, or someone dealing with spiritual matters might be encouraged to meet with a pastor or a pastoral counsellor who is well aware of shame issues. Unfortunately this may need to happen only after the person has

been in counselling for a while because he or she may be fearful of a person that represents God.

Confidentiality is a very important issue for the shamed person, whether the confidential information has been given in prayer or in the context of individual and/or group support. Confidentiality is crucial to an effective and trusting counselling relationship. Without it, most counselling relationships would never begin, and those that did would be unlikely to survive, especially in a Korean context, which is a context of shame and face culture.

Other ethical issues like power and sexuality, and professional duties in a pastoral ministry will be important not only for the client and the parishioner as the one in need of healing, but also for the pastor and the pastoral counsellor as the healer. Jay Adams produced his first book, Competent to Counsel, in 1970. Offering a form of applied Calvinism, Adams argues:

Apart from those who had organic problems, like brain damage, the people I met in the two institutions in Illinois were there because of their own failure to meet life's problems. To put it simply, they were there because of their unforgiven and unaltered sinful behaviour. Secondly, the whole experience drove me back to the Bible to ask once again, "What do the Scriptures say about such people and the solution to their problems?" (Adams 1970: xvi)

While Jay Adams's approach has generated a considerable amount of controversy in the field of Christian counselling over the past thirty-five

years, his desire to focus on the moral-ethical dimensions of care is to be applauded. Morality cannot be separated from care. The researcher agrees with Don Browning when he asserts: “there is a moral context to all acts of care” (Browning 1976: 11). The above-mentioned ethical issues are a must for all ministers who are involved in a healing ministry.

Lastly, because pastoral care and preaching cannot be separated easily, there must be a brief discussion on preaching (Janse van Rensburg 2003: 31). Both have healing as an ultimate goal. Both are communicative acts (Janse van Rensburg 2003: 31) with the potential to be used by the Holy Spirit to bring about wholeness and healing in all dimensions of life (Clinebell 1987: 14). However, pastoral counselling has always been thought of as attending to the relational and personal needs of people through one-to-one dialogue and interpersonal relationships, whilst preaching has always been thought of as communicating the gospel to a public community using a monologue style. Pastoral counselling embraces a more non-judgemental and accepting attitude while preaching embraces a more moral perspective in which people are challenged to change their attitudes. The narrative preaching method or storytelling approach is useful to bridge the gap and illustrate the interdependence between these two essential disciplines of ministry.

A good story succeeds in arousing the listener’s or reader’s interest and making him or her part of the narrative events. One reason is that the listener or reader may be surprised or even distressed by the story. Another reason is that the story is able to interpret a part of life for us. One of the

salient characteristics of stories is that they invite the listener or reader to identify with a character or possibly with a train of events. Because of all these elements, stories delight and entrance us. Stories in the Bible enhance our faith in the gospel of Jesus Christ. Specific experiences in the life and ministry of Jesus illustrate how Jesus engages with the world to transform a shame-based and hierarchical culture into a shame-less and egalitarian community in which one can experience value as a child of God. For a more extensive discussion on Narrative preaching, the consult the following books: J. Jasen van Rensburg, Narrative preaching: Theory and praxis of a new way of preaching (2003) and Edward P. Wimberly, Moving From Shame to Self-Worth: Preaching & pastoral care (1999).

8.5. Research Perspectives

8.5.1. A suggestion for pastoral care and counselling for the Korean Church

Until now, we have discussed processes for healing shame. In the Korean church, however, recognising problems related to shame is of more immediate urgency than the healing of shame. Despite the pervasive presence of shame in Korean life and thought, neither Korean society nor the Korean church is attempting to tackle the problems associated with shame.

If we agree that shame has shaped the worldview of the East and guilt the worldview of the West, then we must agree that the church should differentiate and cater for the growing sense of both shame and guilt through pastoral care and counselling. If the church ignores these two opposing worldviews, this may cause extensive problems within the church.

The first problem will probably be a communication barrier between the congregation – the audience - and the preacher. If Korean preachers, with a Western theological background, deliver sermons steeped in the psychological background of guilt, then the predominating message for the congregation will be to confess their sins and repent. When Korean church members do this they will visualise shame episodes from their past, they will again experience the pain of that shame, and will not be freed from it. They will feel pain because people made them feel ashamed; they will feel pain because they were not loved enough to be forgiven; they will feel pain because they are worthless, and a break down in communication will occur because the congregation has received the message in the context of their cultural background, which is based on shame rather than guilt. The same principle applies during counselling sessions. The shame, derived from the psychological pain of the experiences of the Korean patients', can only arouse the sympathy of the counsellor, when the counsellor is aware of the cultural background of Koreans. The church has, however, a long-established custom of requiring individuals to confess and name their particular sins and, therefore, many preachers follow this custom. A preacher, who understands that his audience has shame issues, may try, like

a judge, to assess their sense of shame rather than help them reflect upon their narcissism. In reality, many preachers try understand and solve their parishioners' problems in a biblical context, rather than listening to and interacting effectively with the patient. It is the pastoral counsellor's responsibility to accept and open up to individuals during counselling rather than preaching to them and rebuking them. As Rome 7:7-8:39 points out, although the Law is purposeful in aiding the recognition of sin, the Word shares God's grace, which embraces the sinful nature of man as it is. It is essential for healing, that inflicted individuals are accepted, in the same way as Jesus accepted sinners, during His ministry on earth.

Secondly, we must accept that healing shame is the core action in the process of growing from salvation to sanctification. According to the Christian tradition, the problems of man have always been caused by guilt. However, when shame is seen as the cause of mankind's problems, then it is no longer possible to heal and solve problems in a rapid and transient manner. During the journey of salvation, if forgiveness of sins and redemption are included in the segment of regeneration, sanctification is the long process of becoming holy and striving to reflect the image of God, which we had before the Fall. If the healing of shame is a process of evangelism, the goal of healing mankind is achieved through finding a solution for this sense of shame. Therefore, the road to sanctification is a process of healing shame until there is complete recovery. Sanctification continues after conversion and the acquisition of righteousness through the grace of God. Thus, the role of the pastor is not to merely guide the soul to

confess, but to embrace those who feel shame and anger in their lives, and to know that practising love is the foundation for all evangelism.

Thirdly, pastoral counsellors need to know the affirmative nature of the sense of shame. Shame does not necessarily have only negative connotations at all times. Scholars claim that shame may be effective, if shame is healthy. When healthy shame is used effectively, it promotes self-reflection, which may lead to confession, and then to progressively achieving a respectful and authentic 'self'. Healthy shame can be used to encourage individual growth when individuals strive to live godly lives within their community. God fearing, pious lives serve to maintain healthy public relationships in which individuals can grow towards sanctification.

Lastly, sincere and grateful self-love in the Christian community should contribute to a warm and embracing ambience, instead of being used to remonstrate and warn members against pursuing goals for the promotion of their self-interest. The church must create space for the transformation of oneself before God, and the church should protect and nurture individuals as a mother hen protects and cares for her young. Although self-love is associated with shame, young converts should not try to discard it, but direct it in along wholesome, healthy ways so that they grow spiritually within the church. St. Bernard of Clairvaux⁴, a monk who lived during the Middle Ages, claimed that true love for God comes from

⁴ According to St. Bernard, there are four degrees of growth in love: *love of self for self's sake, love of God for what He gives, love of God for what He is, and finally love of oneself for God's sake*. See Paul C. Vitz, *Psychology as Religion*, Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1977), 98-99; Gilson, Etienne. *The Mystical Theory of St. Bernard*. (New York: Shaed and Ward, 1940); St. Bernard, *On the Love of God (De Diligendo Deo)*. Trans. Sister Penelope. (London: Mowbrays, 1950)

loving one's neighbours, and true love for one's neighbours is derived from self-love. When we understand this concept, our service and love for our neighbours will truly become a practical expression of our love for God.

8.5.2. Conclusion

In conclusion, pastors should not be afraid that they or their prayers might fail. They need to overcome the fear of failure, learn to trust God, and develop a more comprehensive psychology and theology. It is a sad thing that modern ministers forget to invoke the Presence of God, and call down upon the needy person, through the grace of God, the perfect mirroring 'self-object' for the resolution of shame issues, guilt issues, and forgiveness issues. When ministers neglect to appeal to God, they neglect the root of healing, from whence healing continuously comes forth. They leave the essentially distorted will of the needy untouched, so that they are unable to stand on their weak feet.

The task of Christian ministers is to call the needy to a radical and full repentance, and then, in the power of the Spirit, to proclaim forgiveness in such a way that the repentant or the shamed members can receive and experience it. At these times the Christian pastor, especially in a Korean context, becomes a sacramental channel through which God's renewing river of life flows.

The healing process is indeed a long journey. But when the shamed are able to see things and events in God's perspective, and are able to communicate with God, 'self', and others, they begin the process of

“working through” to inner forgiveness, and at last they reach the point where they are thankful that their shackles have been removed. This journey may be tough for the travellers, the roads may seem to stretch in all directions, their wounds may be hard to heal, but they have a hope to hold on to — one day they will be free.

As pastors, pastoral counsellors, and pastoral theologians we have a gift to give that other clinicians may not have, and this is the gift of the Holy Spirit and the Presence of God. In our ministry, especially through our counselling, preaching and prayers for God’s people, we can bring a new perspective to the process of healing. We bring a new life to those who have lived in shame, and help them to bring new life to others.

The ardent wish of the researcher is that this dissertation should be useful, that it should bring healing to the people of Korea who are affected by unhealthy shame, and that this healing will bring back the joy that has been taken away by their shame.

Hopefully, the dissertation will open the eyes of Korean people, including pastors and pastoral caregivers, so that they will see the powerful impact that shame can have in their lives and ministries. The dissertation was written to achieve an academic goal, but the earnest wish of the researcher is that it will equip him for his future ministry, and help others to take the issue of shame seriously, so that they, in all sincerity, will minister to those who are overpowered by it.

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