

The shame and the life cycle

by Maria Cristina Piauhy Silva Mendes

“A person is the sum total of his life experiences, each of which is registered in his personality and structured in his body.”

Alexander Lowen.

Abstract

The purpose of this work is to situate the shame in the stages of the life cycle. As each crisis belongs to a life cycle, the shame may appear as one of the components presents relative about the changes. This article has a theoretical foundation the work of Erik Erikson, Psychosocial Development, where he includes the idea of development throughout all the life cycle. When a life cycle changes, new challenges unleash a crisis. The stages of human development are “crisis situations”, solving problems situation (or not) that arise both from psychic and biological maturation and from the encounters with the social/ relational reality to which the person has been presented. In the crisis, the shame could appear as something resulting from unresolved crisis situation from past stages, which are reactivated or that arise in the current phase

Keywords: Shame, Life Cycle, Crisis, Body.

Introduction

New aptitudes and different *normative crises* are awakened in each stage of development throughout the biological and psychic maturation. Erik Erikson uses the term *normative crises*, to name the crises belonging to each stage of the life cycle.

Reichian functional thinking tells us of an energy that is born the nucleus of living beings, which constitutes movement in the direction of life. He represented this vital movement in the formula: tension-charge-discharge-relaxation. The vital charge is expressed in the pursuit of discharge and relaxation. The dysfunctions in this cycle of charge and

discharge, which may occur during development, will give rise to character structures. In the beginning, the child needs a mother's emotional and bodily support to integrate the mind and body. In the course of development, the child builds internal support to achieve autonomy and independence. The interaction of the child with the environment and the environment with the child can interfere positively or negatively at each stage of their development, whether or not they compromise the person's physical and mental health.

For Reich, cited in Reichert, 2011 p. 84:

Orgone is more than a drive for desires and pleasures. It is the drive of life itself, which is also in nature, in all living beings. Functional thinking, the center of the Reichian approach, understands the pulse of life - the energy that springs from the nucleus of living organisms - is pure movement, always in a creative and renewed direction.

When this energy is blocked, planted areas will be formed in the body structure, with physical and psychical diseases. The shame appears as result of inhibition of feelings expression and unaccepted behaviors by the environment. This answer from environment furthers a feeling of being inadequate. The younger the age of the vital spontaneous flow interruption, more damages will be caused in the next development stages.

The vital energy interruption movement furthers the break of relations with the other and with our own heart

According to Maley (2006, p. 81): "If the connection doesn't happen, we need something that stops our involvement, this something is the answer of shame (the affection)."

Life Cycle

The expression "Life Cycle" is used to indicate the time evolution of an individual or a family. Is the process, in stages, of the natural human development life, where a growth always correspondent to a change, that by itself, will make a crisis and the need to change attitudes. Erikson (1959) signals that each stage of childhood are critical psychological conflicts, and for the person to remain psychologically alive, he must resolve these conflicts. When a life cycle of an individual suffers damage, appears the symptom. The development stages are expansion movements, where the interesting is focus on the skills to be developed.

About human growth, Erikson (1959, p.51) says:

I shall present human growth from the point of view of the conflicts, inner and outer, which the healthy personality weathers, emerging and reemerging with an increased sense of inner unity, with an increase of good judgment, and an increase in the capacity to do well, according to the standards of those who are significant to him. The use of the words “to do well,” of course, points up the whole question of cultural relativity.

At the beginning, the clinical psychology was focus on the person intern own world. To the extent that the context and its influences in the human relations were embedded, the cycles have come to be perceived as expressions of issues that fulfill common purposes to a system. The new systemic paradigm sees, and treats the emotional problems of the person as components of a context (Franke-Bryson, 2013).

The events that happen with our ancestors are registered in the family memory with symbolic forms. These symbols are energy, emotive bounds which, in a certain way, organizes the life project of the descendants and can be passed down from generation to generation. Getting stronger involves appropriating and incorporating the shame of what happened to your generation. When we don't take our shame, our side of shame is projected on the other.

Each stage of the life cycle is characterized of growth and downs moments that are understood as a continuous process. The psychological development is determined by internal factors, family, environmental and takes different forms, depends on the historical, social and cultural conditions in life.

Life Cycle Stages

Psychosocial development – Erik Erikson.

Each time that a life stage change happens, new challenges unleash a normative crisis, which was identified by the psychologist Erik Erikson. Theses crises, in this case, are the motors of changes. Without them, the evolution doesn't happen, neither the rising of a new way to be in life [...]. Developing is the primary law of human existence. In adulthood, when we feel stagnant it is because we are lacking development. Usually, this is by accommodation, insecurity, fear or shame. Then we lose the vitality, the courage, the inspiration and in the end, the sense of living. (Reichert, 2011 p. 93)

The Epigenetic Scheme of Erik Erikson was the first and the best known to include the idea of development throughout the life cycle. For him development is the result of the interaction between the instincts and the environment. His central idea is that the identity of the person emerges gradually.

TABLE 1: The eight stages of development by Erik Erikson (Bee, 1997 p.63)

AGE (Approximately)	CONFLICT (QUALITY OF THE EGO TO BE DEVELOPED)	SOME TASKS AND STAGE ACTIVITIES
0-1	Basic trust vs. Mistrust.	Trust in the mother, or primary provider.
2-3	Autonomy vs. Shame.	New physical skills, control of sphincters, the child learns to control himself but can develop embarrassment if the situation is not properly handled.
4-5	Initiative vs. Guilt.	They organize activities with a goal. Oedipal conflict can lead to guilt.
6-12	Industry vs. inferiority	They absorb all normal basic cultural skills.
13-18	Identity vs. Confusion.	They adapt the sense of Self to the changes of puberty. Makes an occupational choice, reaches adult sexual identity, and seeks new values.
19-25	Intimacy vs. Isolation.	They form of one or more intimate relationships that go beyond adolescent love.
26-40	Generativity vs. Stagnation.	They have and raise children. Focus on professional achievement and creativity, and training of the next generation.
41 +	Integrity vs. Despair.	They integrate previous stages and find the basic identity. Accept the "Self".

Each new task and every dilemma is thrust upon the developing person due to changes in social demands. Each age stratum has its own central psychological task. Because of the age of accompaniment, whether willing or not, the developing person finds himself confronted with new tasks, whether he has successfully solved previous dilemmas or not. Unresolved issues are carried forward, such as excess baggage, making it difficult to fully or successfully solve later dilemmas. Those earlier stages are thus, especially important, because it is decisive for everything that follows (Bee, 1997 p. 64).

The first stage of human life is characterized by the trust in the mother or caregiver, who should establish a secure attachment to support the development of the next step. In the next stage, with the training of sphincter control, the child learns to control himself and to have more autonomy. If caregivers don't adequately deal with this autonomy, the child may develop shame or guilt. In puberty the crisis is established between identities vs. confusion. Crises of adulthood develop between the capacity for intimacy and the danger of isolation. And finally, in the old age, the themes experienced are integrity as opposed to anxiety.

Shame

Man's raising himself from the ground, of his assumption of an upright gait, made his genitals, which were previously concealed, visible and in need of protection, and so provoked a feeling of shame in him (Freud, 1930).

Freud cites shame, mainly in his early texts. He places it, along with disgust and morality, as one of the repressive barriers of sexuality, alongside the pregenital drives. This connection to the pregenital stages explains not only its narcissistic prevalence, but also its intransigent, cruel and unrepeatable character. (Green, 1983/1988 as cited in Bilenky, 2014).

Shame is something innate. We are already born with the empathic field, expressed, for example, in a baby's ability to adjust to the mother's gaze. When the natural impulse of the child is not socially accepted, there is in the organism and in the psyche a contraction response, resulting in a reactive formation. The Shame only exists from the gaze of others, what the other's gaze communicates about an expressed behavior. "Both shame and guilt are affections to the morality and social regulations of human behavior" (Bilenky, 2014).

Shame is the hardest, densest energy band of consciousness to heal! It is so painful for most people that splitting off or dissociating from it is an understandable coping mechanism. This is similar to what occurs when trauma affects the body. (Cryns, 2017, p.130)

Shame promotes difficulties for self-acceptance and compromises self-esteem, causing damage to the body/mind unit.

Cultures of shame are traditionalist societies with a highly hierarchical structure, whose codes of honor and ancestral ideals are used as a reliable source of measure to determine the morality of the action of its members. In them, individuals choose to act ethically so as not to have their image stained before their peers, to preserve their honor and dignity. The sense of shame is intimately connected with ideals and values related to honor. Shame appears when the transgressive act is exposed to the other's gaze. It is a

feeling of public order. There is no possible repair for a damaged image. (Venturi &Verztman, 2012, Pp. 125-126, Cited In Bilenky, 2014).

The shame is a social feeling. It comes to appear from the moment that the other starts to exist consciously for the child. This existence is accompanied by the gaze of the other. This occurs with the entry of one third in the mother-child relationship. Shame is inscribed in the psyche and in the body as a traumatic experience (Bilenky, 2014). The shamed person seeks to hide what causes shame, whether it is a physical characteristic, a quality that the person considers shameful, or a situation where he feels that his failure can't be revealed.

The shame can also arise suddenly, when in front of some situation appears a fracture between the image that is of himself and the ideal image. Shame erupts when the goals of the ideal of self are not attained, and the subject finds himself in a situation where he imagines that everyone will perceive this break. Because of its cruel and castrating character, shame acts to lead the individual to attempt to inhibit any activity that may reveal discontinuity in relation to his ideal. (Bilenky, 2014).

With the shame, the individual becomes depressed. Although blood is available to the periphery, the heart's feeling is cold, lonely, the *Self* is rejected, and it's useless.

Shame is central to the relationship with the *Self*, particularly to *Self*-image." Narcissism is a positive experience of the *Self*, it is a state of love and admiration of oneself. Shame is the negative experience of the *Self*; it is a momentary "destruction" of the *Self* in a severe defamation". (Resneck-Sannes, 1991, p.5).

In our culture boys and girls have different behavioral demands, when they express behavior that conflicts with pre-established cultural patterns, they often experience situations of humiliation and shame.

According to Alexander Lowen:

The sense of shame, like that of guilt, has a disintegrating effect on the personality. It destroys the dignity of the individual and erodes his sense of "Self". Being humiliated is often more traumatic than being physically injured. The leaving wound rarely heals spontaneously. The humiliation remains a stain on the personality, the removal of which requires considerable therapeutic effort. (Lowen, 1984, p. 177)

Every culture has its own value system, and can vary according to the social position of the individual and the culture in which the person is inserted.

The shame in the body

According to Charles Darwin:

We have seen that in all parts of the world persons who feel shame for some moral delinquency, are apt to avert, bend down, or hide their faces, independently of any thought about their personal appearance. The object can hardly be to conceal their blushes, for the face is thus averted or hidden under circumstances which exclude any desire to conceal shame, as when guilt is fully confessed and repented of. It is, however, probable that primeval man before he had acquired much moral sensitiveness would have been highly sensitive about his personal appearance, at least in reference to the other sex, and he would consequently have felt distress at any depreciatory remarks about his appearance; and this is one form of shame. And as the face is the part of the body which is most regarded, it is intelligible that any one ashamed of his personal appearance would desire to conceal this part of his body.

The habit, so general with everyone who feels ashamed, of turning away, or lowering his eyes, or restlessly moving them from side to side, probably follows from each glance directed towards those present, bringing home the conviction that he is intently regarded; and he endeavors, by not looking at those present, and especially not at their eyes, momentarily to escape from this painful conviction. (Darwin, 1965,p.306)

Darwin (1965, p.290), refers to blushing as the most peculiar and most humane of all expressions. The reddening of the face from a blush is due to the relaxation of the muscular coats of the small arteries, by which the capillaries become filled with blood; and this depends on the proper vasomotor center being affected. The small vessels of the face become filled with blood, from the emotion of shame, in almost all the races of man. By frequent reiteration during numberless generations, the process will have become so habitual, in association with the belief that others are thinking of us, that even a suspicion of their depreciation suffices to relax the capillaries, without any conscious thought about our faces.

According to Conger (1994) “shame falls on the foundations of the embodied Self: our grounding, our sense of limits, our inhibited breathing, our access to a range of emotions, and our ability to make ourselves present.” When embarrassed, the person’s initial reaction is flushing, blood flowing rapidly to the periphery, and heart rate increases. As the effect deepens in shame, in the consciousness of *Self* as bad, we try to hide, pull our energy in, the face becomes devitalized, the eyes are low, the shoulders forward and the upper body collapses. The effect is like a shock: the stimulation from vagus nerve leads to a reduction in blood pressure and the heart slows down.

The Shame in the Life Cycles.

According to Erik Erikson, the stages of the individual cycle - first years of life, early childhood, age of games, school age, adolescence, youth, maturity, old age - are characterized by specific psychosocial crises,

real propels and organizers of evolutionary dynamics: Indeed, they are determined by the adaptive resolution of the antagonism between two forces (also defined as qualities) prevailing at that evolutionary stage.

If the Child overcomes these early conflicts, she, accompanied by feelings of trust, self-esteem and skills, may face the teen crisis, at the crossroads between identity and confusion of identity.

The central crises of adulthood unfold between the capacity for intimacy and the danger of isolation, and between productivity - understood in the broad sense as a tendency to generate products and ideas - and the risk of exclusively concern with oneself and with one's pleasure.

Adulthood is the link between the individual, the past generation and the future, so it is a turning point in historical transmission. And finally, in the old age, the themes experienced are of integrity as opposed to anxiety.

The Childhood

According to Resneck-Sannes (1991), "shame is felt and received by the eyes. One of the first connections of the baby with his parents is through the eyes. Sannes suggests that the reciprocal gaze acts as a creator of affection."

The reciprocal gaze seems to be a child's need just as it is the suction and the physical holding, and it seems to be one of the primary requirements for building a good mother-child attachment. In this way, from the very beginning, shame can be communicated and received through the eyes. (Resneck-Sannes, 1991,p.3).

The great understanding of the energetic body approach is that the trigger of innate shame is the interruption of excitement or joy. For some reason, negative, positive or neutral reason, if the baby is interrupted during in an act, in some moment of expansion, the baby will experience the feeling of shame. So even if the baby doesn't have a sense of his own social life, he experiences shame. The eyes look down and away, the muscles in the neck give way and the head hangs.

The shame breaks the formation of a primitive central *Self*, which is reflected in the body by an inability to take root, establish good limits, a restricted breathing, a loss of emotional diversity and a weakening in the desire of being present. These aspects will be repeated in the next stages of development (Conger, 2001).

In this context of shame, comes a false "Self", a simulacrum to protect and cover our nakedness, to keep us hidden - what Reich (calls "character". Our primitive shame originates in the mother-infant attention breaks and character initially gains shape from

the baby's strictly and dodges defensive response. Character can be built on these foundations, suffering under the imagined gaze of others. Shame always brings with difficulties of bonding and contact. But shame is diffuse, like a shadowy aspect of the stages of development, evident in all of Lowen's character structures. When a child feels welcomed by their parents, there is a feeling of being seen and being safe. If the parents are present, they are able to look at the child of this place, evoking in the child the affirmation of this eternal space. In this way, the child learns to recognize and validate the presence by himself. (Conger, 2001, p. 5-8).

According to (Resneck-Sannes, 1991), during the developmental process, specifically in infancy to about three years of age, and again during the adolescence, the child is especially vulnerable to narcissistic disorder. If parents cannot allow their little child to be as big as they can be, then narcissistic disorders occur. Shame is the reaction of the *Self* overwhelmed by unreflected grandeur. Erik Erikson describes that when a child starts to control his muscles, he begins the exploratory activity of his environment. It is at this time, that parents come to help limit this exploitation, there are things that the child should not do, so parents use the means to teach the child to respect certain social rules. At this stage, depending on how caregivers deal with the child's attempt to autonomy can be structured autonomy, shame and / or doubt. By allowing the child to function autonomously, without overprotection, it acquires self-confidence and feels that it can control itself and the world around it.

The vital impetus of autonomy brings with it its own will. This is the first time we have self-asserted ourselves before the other. The aspiration now is of freedom and differentiation, desires that usually clash with the will and care of the adult, giving birth to the first impasses between parents and children, children and caregivers. (Reichert, 2011 p. 189)

It's very important that parents be careful about the appropriate degree of autonomy of the child. If he is demanded too much, he will feel he can't handle it, and his self-esteem will be shaken. If the child is little demanded, he has the feeling of not being cared for, of abandonment, and begins to doubt his abilities. If the adult protects the child too much, he becomes fragile, insecure and ashamed. Shame is hardly forgotten because it is inscribed not only as a representation, a painful memory, but a traumatic experience - inscribed, therefore, in the body itself.

Obtaining a balance between autonomy, shame and doubt would lead to will, which is the belief that children can act with intention, within reason and limits. This phase supports the formation of identity, since, with the acquisition of autonomy, the first emancipation of the child in relation to the mother or caregiver is consummated.

In the movie “Extraordinary” (Wonder, 2017), the character represented by a boy has a congenital craniofacial disease, because of this issue, he leads a life restricted to the contact with his parents and sister. He was educated at home by his mother. When he enters in the college, this becomes his first experience outside of the family environment. To hide his disability, the character wears a helmet. His image makes him stand out from his colleagues. He starts to be looked in pejoratively way and suffers bullying. Until he took off his helmet and resolved to look and being saw as he is. Despite pain and suffering this was the way found by him to be seen beyond physical deformation.

Adolescence

Puberty comes with intense hormonal and social changes. Family values may seem inadequate and inappropriate to the adolescent. He looks at the world in a differentiated way, in the face of the bodily sensation enlarged by his libido, of the expansion of his cognitive capacities and of social demand, influenced by the friends and the trendiness assumed by his social groups (Recihert, 2011). The adolescent reissues crises and difficulties of the previous development, being impelled to make a general review of the past, before entering in the adult life. There is an attempt to integrate these conflicts while the identity is structured.

The adolescent’s rebelliousness doesn’t release the repressed emotions in childhood. It is based on the newly discovered prerogatives of adolescence and thus introduces a new conflict in the relationship between parents and children. Even if the young man is dominant in the new conflict of wills, the guilt and shame from childhood experiences are not resolved. (Lowen, 1984, p.183)

Erikson’s description of the adolescent’s central dilemma in terms of identity vs. role confusion also had major influences. He argued that any adolescent who wanted to achieve a mature sexual identity and an occupational identity should reexamine their identity and the roles they should occupy. He should come to a reintegrated sense of the *Self*, of what he would like to do and be, and of his proper sex role. There is a risk of confusion arising from the profusion of roles that open up to the child at this age. (Bee, 1997). The crisis of this age is treated by many adults as teenage nonsense, but it is very delicate. It is often treated by the adult without any respect. Thus, the young man feels ridiculed in his fragilities, reacting with revolt, aggression or shame.

The adolescent wants to promote change, but feels confused. He doesn’t know how to handle the amount of feelings and physical changes

of this stage. Many adolescent conflicts are associated with a lack of affective contact in childhood and excessive, family and social repression of the child's basic natural needs in his or her previous libidinal development. The desire for personal affirmation, the desire to make things free from parental control has its roots in the anal stage, when the crisis is autonomy vs. shame and doubt. Adolescent self-assurance, when shaken by previous phases and especially by the anal phase (the period of autonomy and self-will), leads to the inhibition and brings criticism of oneself and the others. This inhibition is an obstacle to the realization of identity and entry into adult life.

Teens are susceptible to shame due to they desire to be accepted by the group. For them, it is necessary to connect outside the family to complete their development process. They are extremely sensitive to rejection, but when this occurs, they try to cover up the humiliation feelings. (Resneck-Sannes, 1991,p.4)

The body changes that occurred during adolescence may bring strangeness to one's own body, causing in the teenager a feeling of being inadequate in front of the other's gaze. Often the adolescent constructs idealized models from his idols (singers, actors, actresses, models, teachers, etc.). The teenager feels that he can only be loved if his image is close to the ideal of "Self". The requirement to achieve these idealized goals, which most often brings a great distance between the "Self" and the ideal of the "Self", makes the adolescent feels ashamed, and often he seeks for isolation. There is an attempt to become invisible and to hide anything that might be regarded as imperfection. This promotes a high level of demand for himself and for the other, impossibility of risking and failing, often paralyzes him to face his life.

Adulthood

In the initial adulthood (approximate start at 20 years old), some relationships are built from a greater intimacy that goes beyond adolescent love, often leading to family building and procreation. Procreate is not only related to having children, but also to the creative work, to the service for organizations or the society. (Bee,1997). Young adults become more independent, more confident, more affirmative, more goal-oriented, more individualistic, and less governed by social rules. Any significant deviation from the moment understood as normal has a price to be paid.

In middle adulthood (approximate start at 40 years old), professional achievements will materialize, creativity and the need to pass knowledge and experience to subsequent generations becomes more evident. If there

is failure, the adult absorbed in the *Self*, not pro-creative, may have a sense of stagnation. If we already bring from other stages of development issues related to shame, there will be a tendency for isolation and stagnation. In adulthood, the insecurity, fear or shame can keep us stagnant; with this, we lose the vitality, the spirit, the inspiration, in the end, the sense of living. The integrity of the Ego is also a quality of this stage of development, according to Erik Erikson, integrates the previous stages and finds a basic identity accepting the “Self”. Issues related to the shame of previous phases will have interferences in the construction of identity, which will be vulnerable to feelings of low self-esteem and insecurity.

Bilenky (2014) said: “The shame can also arise from a situation that is being experienced in the present moment, when in front of some situation, appears a fracture between the image that is of itself and the ideal image.” For example: professional, financial or affective failure. This leads the person to a depressive state where the image of the current failure reports to the feeling of the defective *Self*. Shame is the reaction of the oppressed *Self*. Shame can remove the adult from social interaction, can trigger an inhibition of exposure, this leads him to hide and protect himself from the judgmental gaze of his ideal of the *Self*, which is often designed for many other glances. Dignity, which is fundamental as regulator of social ties, is shaken.

Aging

With improvements in nutrition, sanitation and medical care, life expectancy, which was less than 50 years in 1900, rose to 60 years in 1930, already in the present, we have a life expectancy that goes a lot in addition, so sooner or later independence becomes impossible. A question arises: if we live for independence, what can we do when it can no longer be sustained? (Gawande, 2017). At this stage there is a set of social and biological changes that leads to a sense of loss of control. Physical and biological changes occur quite perceptibly: declines or physical deteriorations, the body shows signs of slowing and cultural messages announce aging.

When old age comes, vitality diminishes and can affect the pleasure of that age. The derogatory and phobic feelings about old age are introduced by the person. The changes that exist today are much more concerned with postponing what is considered the beginning of old age. There are positive changes, both in the medical capacity to solve problems, and in the philosophy of life in the face of aging. However, in social politics or

in the way the needs of aging individuals are understood, these changes have not yet been fully integrated by society. (Berger, 2007).

We live in a narcissistic society that reinforces the pursuit of lifestyles driven by disconnected images of the bodily self. Muscular strength and the state of the skeletal body define our appearance, which agrees with the idea of power, youth, and beauty until a certain moment of life. With the decline of muscle strength, the previously sustained image becomes incongruous and no longer contemplates narcissistic demands. This context establishes issues of an existential order: In fact, we are suffering in part from the losses attributed to aging. The acquisitions of youth assume a definitive value: we are born, we develop and mature functions, we reach the peak of our power and then we speak only of losses. (Berger, 2007, p.3).

The losses from aging, in the face of the imperious pattern of the present society of a continuous youth, leads the old man to be ashamed of the body consumed by time and of diminished or lost powers and abilities. The state of emotional, somatic, and often, financial dependence, leads the elderly to a state of shame and loss of dignity. It will then be necessary for the person to renew the sense of fulfillment in life, sometimes turning to spirituality or care for the new generations.

About the final stage of life, Erikson says that the dimension to be developed is the integration by the full acceptance of what has been lived. Resignify what has been lived makes the movement of aging.

Conclusion

In the psychosocial development theory studied by Erik Erikson, each new task and every dilemma is thrust upon the developing person due to changes in social demands. Each age stratum has its own central psychological task. The unresolved issues in the previous steps are taken to the next steps as a deficit, what create a lot of difficulty to solve later dilemmas. Shame permeates all stages of development and becomes more or less intense depending on how the context deals with behavior considered inappropriate by the environment. Shame is a feeling of public order. There is no repair for a damaged image. It originates from the consciousness of inferiority. Any act that makes a person feel inferior will also make him feel ashamed. Shame and humiliation go together; both steal the individual's dignity and self-respect. The earlier the stage where the traumatic situation has triggered the feeling of shame, the more committed is the self-acceptance and the unity of the person's personality. The shame breaks the formation of a primitive central *Self*, giving rise to a false *Self*, whose function is to keep hidden what the subject considers shameful, can be a physical characteristic, a quality, or a fact occurred. As regards the aspect of

narcissism, the only way to recover is to being another a person. Shame can't go away with the reparation, because it is not the behavior that committed a fault, but the *Self*.

Faced with this, each stage of development will be marked by an oppressed *Self*. When we assume what causes us shame, we find our dignity. At the moment that we take our shame, we can free ourselves.

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