

Outer control at this stage, therefore, must be firmly reassuring. The infant must come to feel that the basic faith in existence, which is the lasting treasure saved from the rages of the oral stage, will not be jeopardized by this about-face of his, this sudden violent wish to have a choice, to appropriate demandingly, and to eliminate stubbornly. Firmness must protect him against the potential anarchy of his as yet untrained sense of discrimination, his inability to hold on and to let go with discretion. As his environment encourages him to "stand on his own feet," it must protect him against meaningless and arbitrary experiences of shame and of early doubt.

The latter danger is the one best known to us. For if denied the gradual and well-guided experience of the autonomy of free choice (or if, indeed, weakened by an initial loss of trust) the child will turn against himself all his urge to discriminate and to manipulate. He will overmanipulate himself, he will develop a precocious conscience. Instead of taking possession of things in order to test them by purposeful repetition, he will become obsessed by his own repetitiveness. By such obsessiveness, of course, he then learns to repossess the environment and to gain power by stubborn and minute control, where he could not find large-scale mutual regulation. Such hollow victory is the infantile model for a compulsion neurosis. It is also the infantile source of later attempts in adult life to govern by the letter, rather than by the spirit.

Shame is an emotion insufficiently studied, because in our civilization it is so early and easily absorbed by guilt. Shame supposes that one is completely exposed and conscious of being looked at: in one word, self-conscious. One is visible and not ready to be visible; which is why we dream of shame as a situation in which we are stared at in a condition of incomplete dress, in night attire, "with one's pants down." Shame is early expressed in an impulse to bury one's face, or to sink, right then and there, into the ground. But this, I think, is essentially rage turned against the self. He who is ashamed would like to force the world not to look at him, not to notice his exposure. He would like to destroy

the eyes of the world. Instead he must wish for his own invisibility. This potentiality is abundantly used in the educational method of "shaming" used so exclusively by some primitive peoples. Visual shame precedes auditory guilt, which is a sense of badness to be had all by oneself when nobody watches and when everything is quiet—except the voice of the superego. Such shaming exploits an increasing sense of being small, which can develop only as the child stands up and as his awareness permits him to note the relative measures of size and power. — *in d.p.*

Too much shaming does not lead to genuine propriety but to a secret determination to try to get away with things, unseen—if, indeed, it does not result in defiant shamelessness. There is an impressive American ballad in which a murderer to be hanged on the gallows before the eyes of the community, instead of feeling duly chastened, begins to berate the onlookers, ending every salvo of defiance with the words, "God damn your eyes." Many a small child, shamed beyond endurance, may be in a chronic mood (although not in possession of either the courage or the words) to express defiance in similar terms. What I mean by this sinister reference is that there is a limit to a child's and an adult's endurance in the face of demands to consider himself, his body, and his wishes as evil and dirty, and to his belief in the infallibility of those who pass such judgment. He may be apt to turn things around, and to consider as evil only the fact that they exist: his chance will come when they are gone, or when he will go from them.

Doubt is the brother of shame. Where shame is dependent on the consciousness of being upright and exposed, doubt, so clinical observation leads me to believe, has much to do with a consciousness of having a front and a back—and especially a "behind." For this reverse area of the body, with its aggressive and libidinal focus in the sphincters and in the buttocks, cannot be seen by the child, and yet it can be dominated by the will of others. The "behind" is the small being's dark continent, an area of the body which can be magically dominated and effectively invaded by those who would attack one's power of autonomy and who