

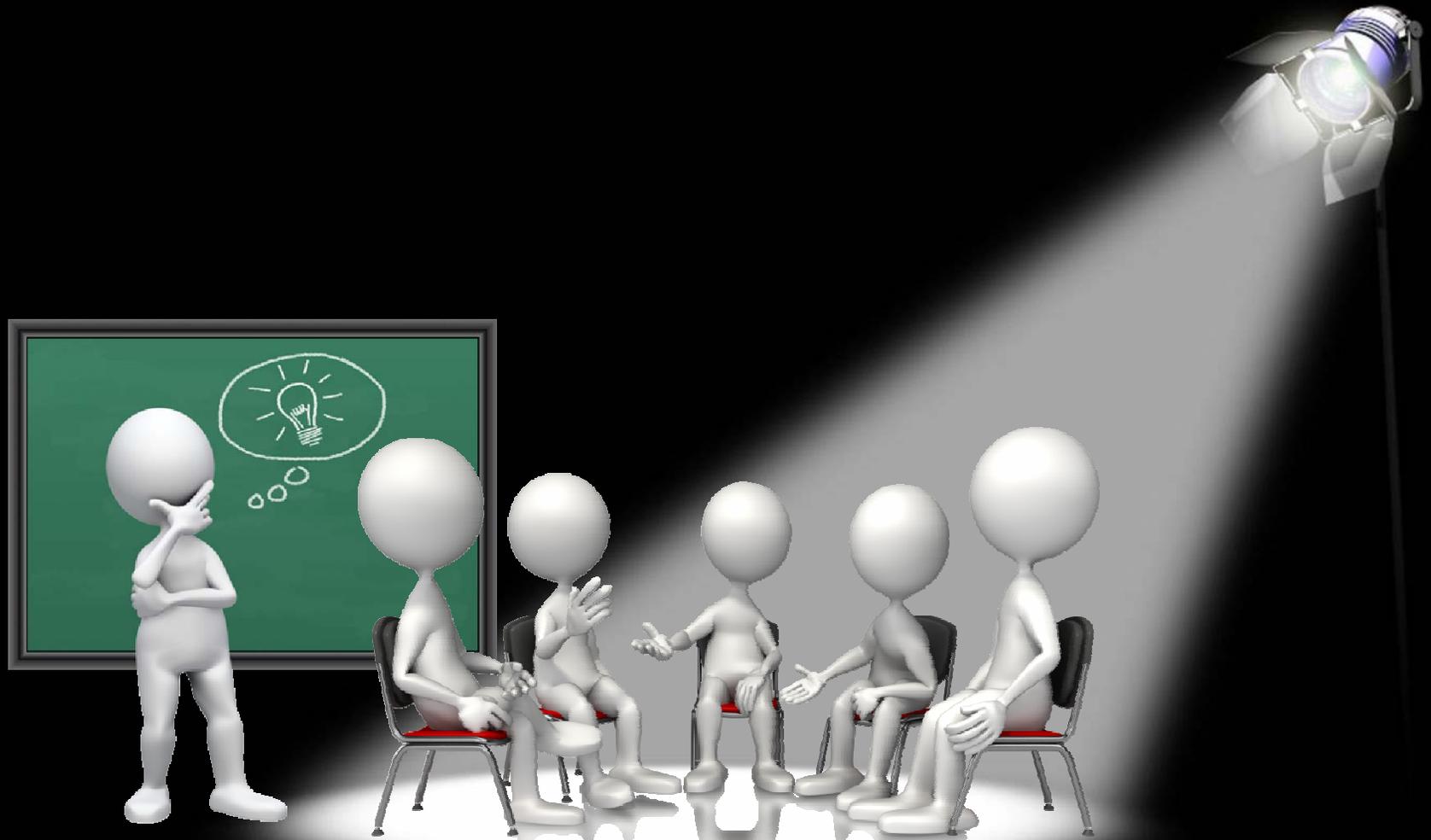
NAVIGATING *beyond the* CØMPASS

Shame, Guilt & Empathy
in RP in the School Setting



The 5th National Restorative Justice Aotearoa and
3rd Restorative Practices International 2011 Conferences

NAVIGATING *beyond the* COMPASS



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Today

- Current understandings: *Affect Theory & the Compass of Shame*
- The moral emotions: shame and guilt – new perspectives
- Good pride and Bad pride
- Application to Restorative Practices
- Promoting moral development of students/adults in schools

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THE TOMKINS INSTITUTE APPLIED STUDIES IN MOTIVATION, EMOTION, AND COGNITION

Affect Script Psychology

By Way of Introduction
For a more complete introduction to Affect Script Psychology we invite you to download these two excellent documents. They are available here as free downloadable pdf files.

Prologue to the new version of Tomkins's Affect, Imagery and Consciousness by Donald Nathanson, MD

A Primer of Affect Psychology by Vernon C. Kelly, MD

The Challenge of a New Paradigm
The work of Silvan S. Tomkins (1911-1991) represents a lifetime of monumental effort and theoretical achievement in producing an innovative lens through which human activity can be seen in an innovative way. This applies both to humans in general, to groups, as well as to individuals.

In 1992, several clinicians led by Donald Nathanson and Vernon Kelly banded together to explore and learn from the vast territory staked out by Tomkins in his 4 volume work titled "Affect Imagery Consciousness." Through their efforts, a new form of affect-based psychotherapy called The Philadelphia System emerged. Chiefly through the writings and work of Nathanson, a practical application of Tomkins's work was developed. Kelly's work with couples was an important contribution.

The Silvan S Tomkins Institute (now called the Tomkins Institute) was formed to carry out this innovative application of affect, cognition and script. Since then, other applications began to develop in fields of biology (neurology), psychology (theoretical, as with the topic of consciousness; practical in "A New Psychotherapy"); public policy formation), sociology (community organization), law (as with the restorative justice movement), philosophy (epistemology); somatically (sensory awareness); and aesthetically (music, art, literature, theater). The original SSTI was focused on clinical theory and application. The Institute has been re-organized, and while retaining the original focus, it is expanding its reach into other fields. Some of those goals

Affect Script Psychology

THE TOMKINS INSTITUTE
UNDERSTANDING AFFECT EVERYWHERE
LIVING FROM THE INSIDE OUT

Charles Darwin
The Expression of Emotions in Man and Animals

"I have come to believe that innate affect is almost impossible for most people to learn because they have been reared in a psychosocial system that declares the expression of affect to be an unwanted remnant of disgusting infantile behavior."
Donald Nathanson, MD

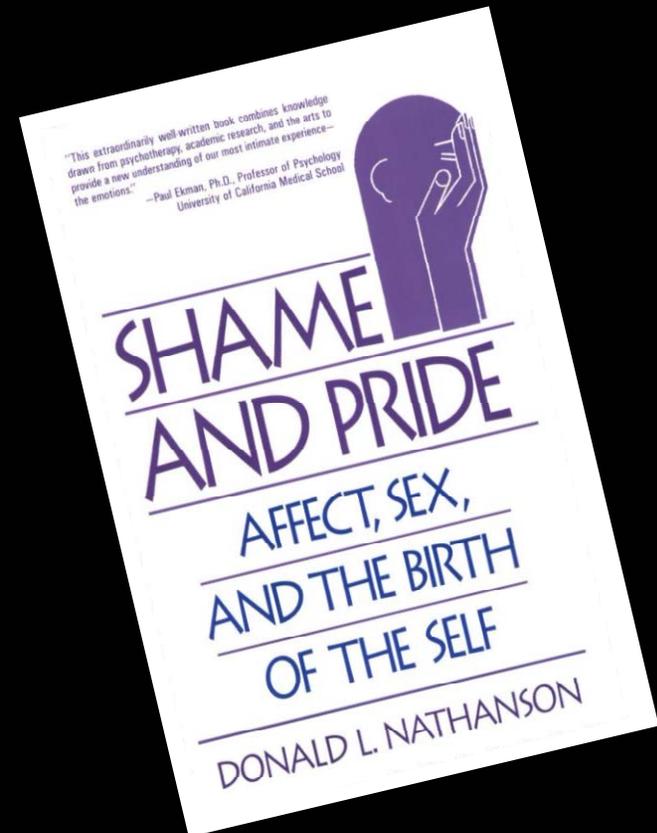
http://www.tomkins.org/Affect_Script_Psyc.html

A PRIMER OF AFFECT PSYCHOLOGY

Vernon C. Kelly, Jr., M.D.
(Copyright © 2009)

The purpose of this primer is to introduce the reader to the work of Silvan S. Tomkins, who dedicated his life to developing a new, more comprehensive understanding of the biological and evolutionary roots of human motivation in order to establish a more accurate picture of personality, something he called Human Being Theory. While Tomkins's formal educational background included the study of playwriting, philosophy, and psychology, it is clear from reading the four volumes of his magnum opus *Affect Imagery Consciousness* that he was also well versed in many other areas including anatomy, Darwinian evolution, history, literature, religion, and artificial intelligence, all of which he pursued to answer the question "What do human beings really want?"

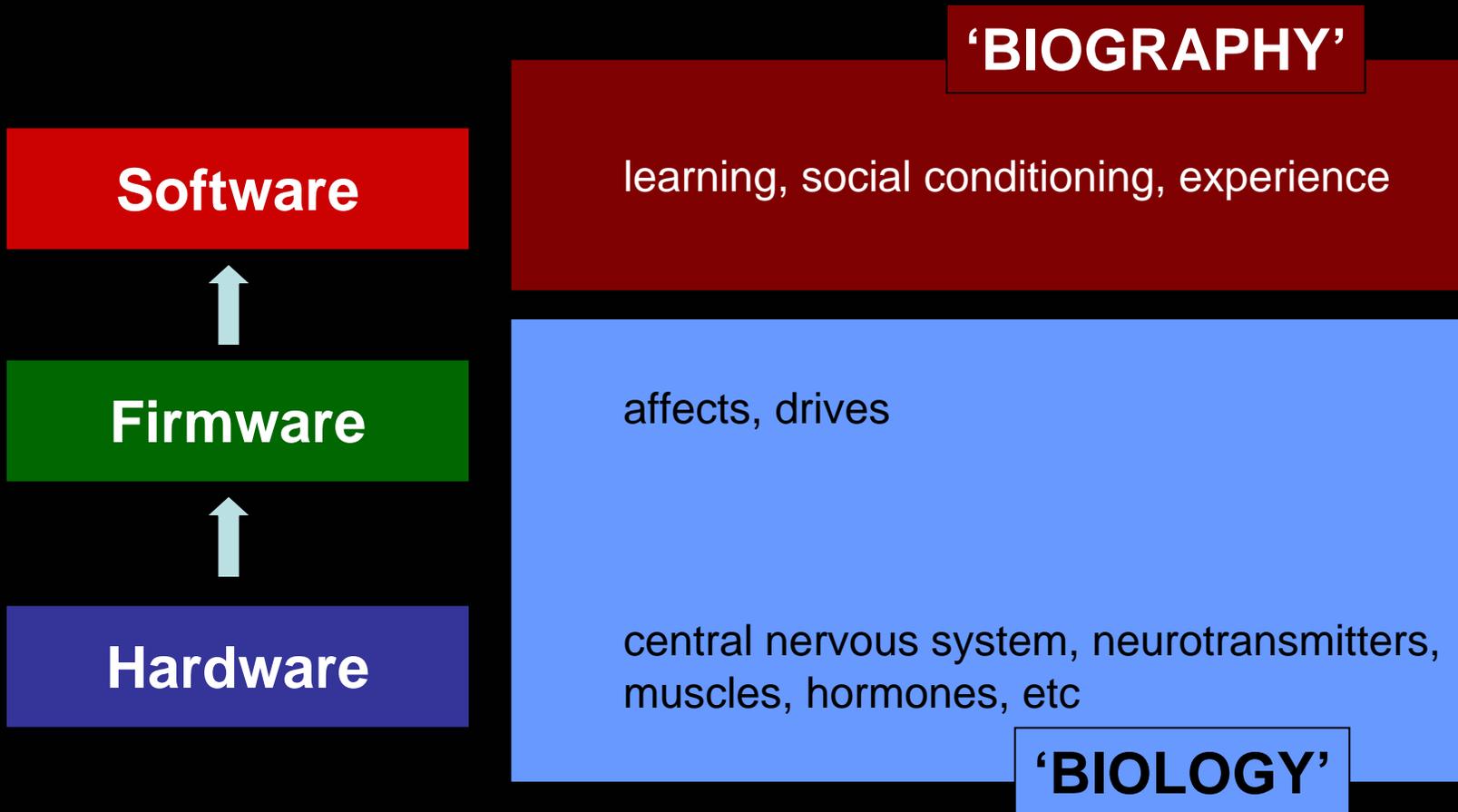
My introduction to Tomkins's theories took place in the early 1980's when I initially read volumes I and II of *Affect Imagery Consciousness* (abbreviated *AIC* from here on) which were first published in 1962 and 1963. My motivation for doing so was provided by my colleague Donald L. Nathanson, MD whose excitement at discovering Tomkins's ideas was contagious. Both of us realized that in spite of our



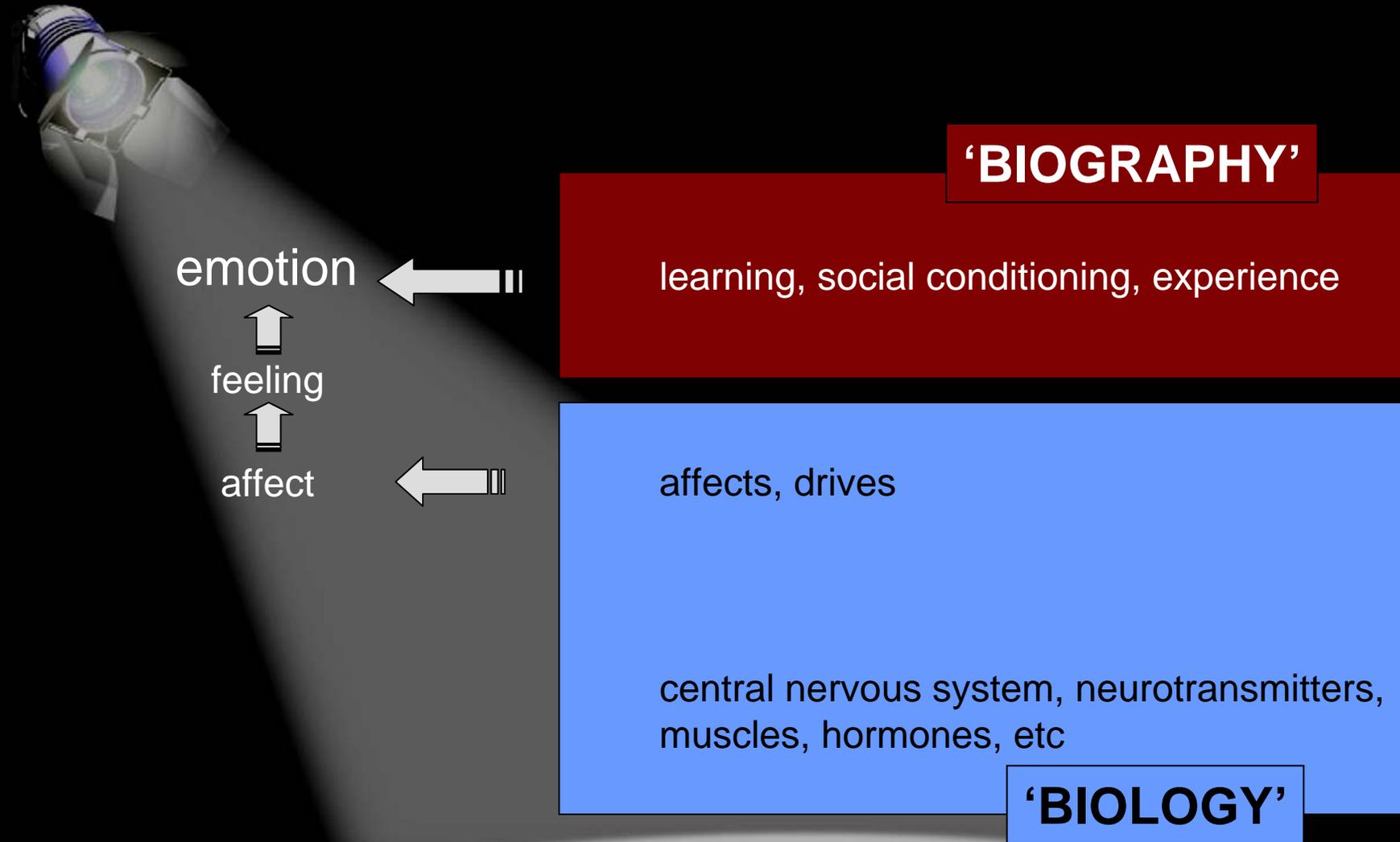
Donald Nathanson, 1992. *Shame and Pride: Affect, Sex, and the birth of the Self.*

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The human emotional system...



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Positive Affects

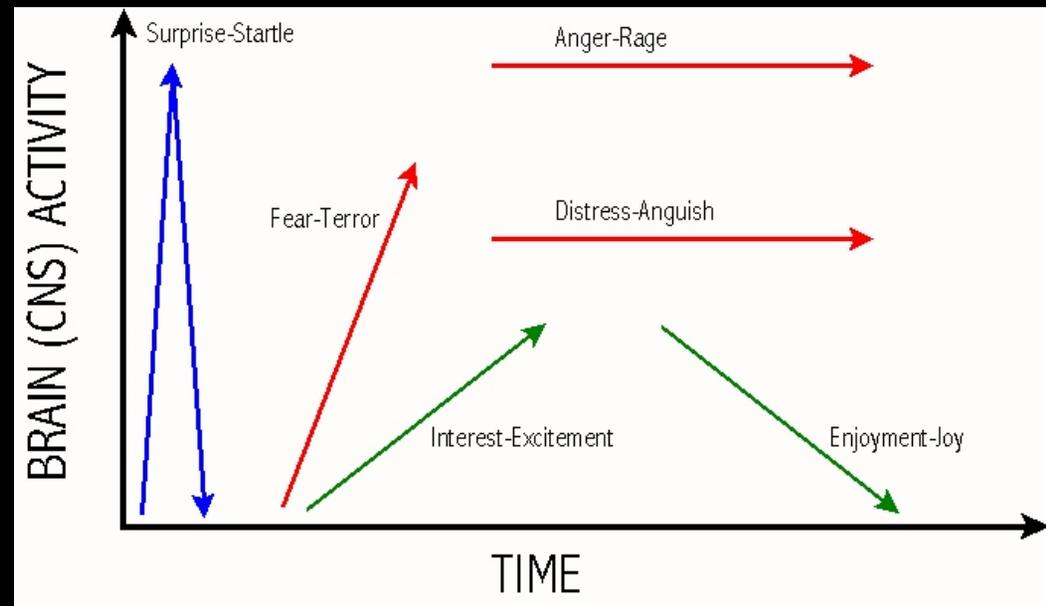
- Interest – Excitement
- Enjoyment – Joy

Neutral Affect

- Surprise – Startle

Negative Affects

- Fear – Terror
- Distress – Anguish
- Anger – Rage
- Disgust
- Dissmell
- Shame – Humiliation



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Positive Affects

- Interest – Excitement
- Enjoyment – Joy

Neutral Affect

- Surprise – Startle

Negative Affects

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Positive Affects

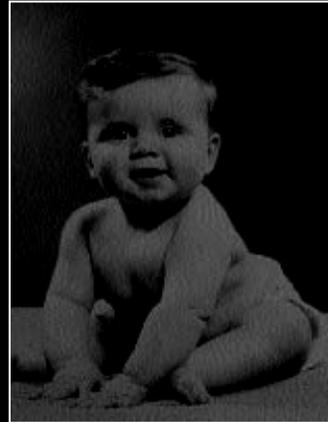
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Positive Affects

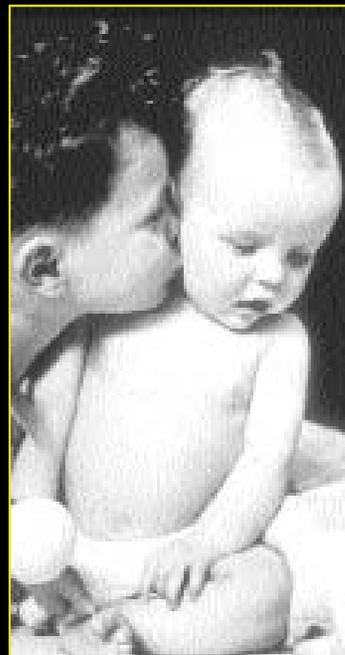
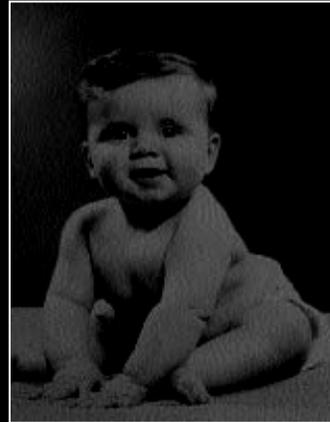
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Neutral Affect

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Negative Affects

- Fear – Terror
- Distress – Anguish
- Anger – Rage
- Disgust
- Dissmell
- Shame – Humiliation



*An impediment to our enjoying
the positive affects*

The 'Spotlight of Shame'

“As soon as we focus our attention where the spotlight falls, our best problem solving brain starts to work on whatever appears.

Nevertheless, in the case of shame, it usually shines on something we'd rather not know or even think about!”

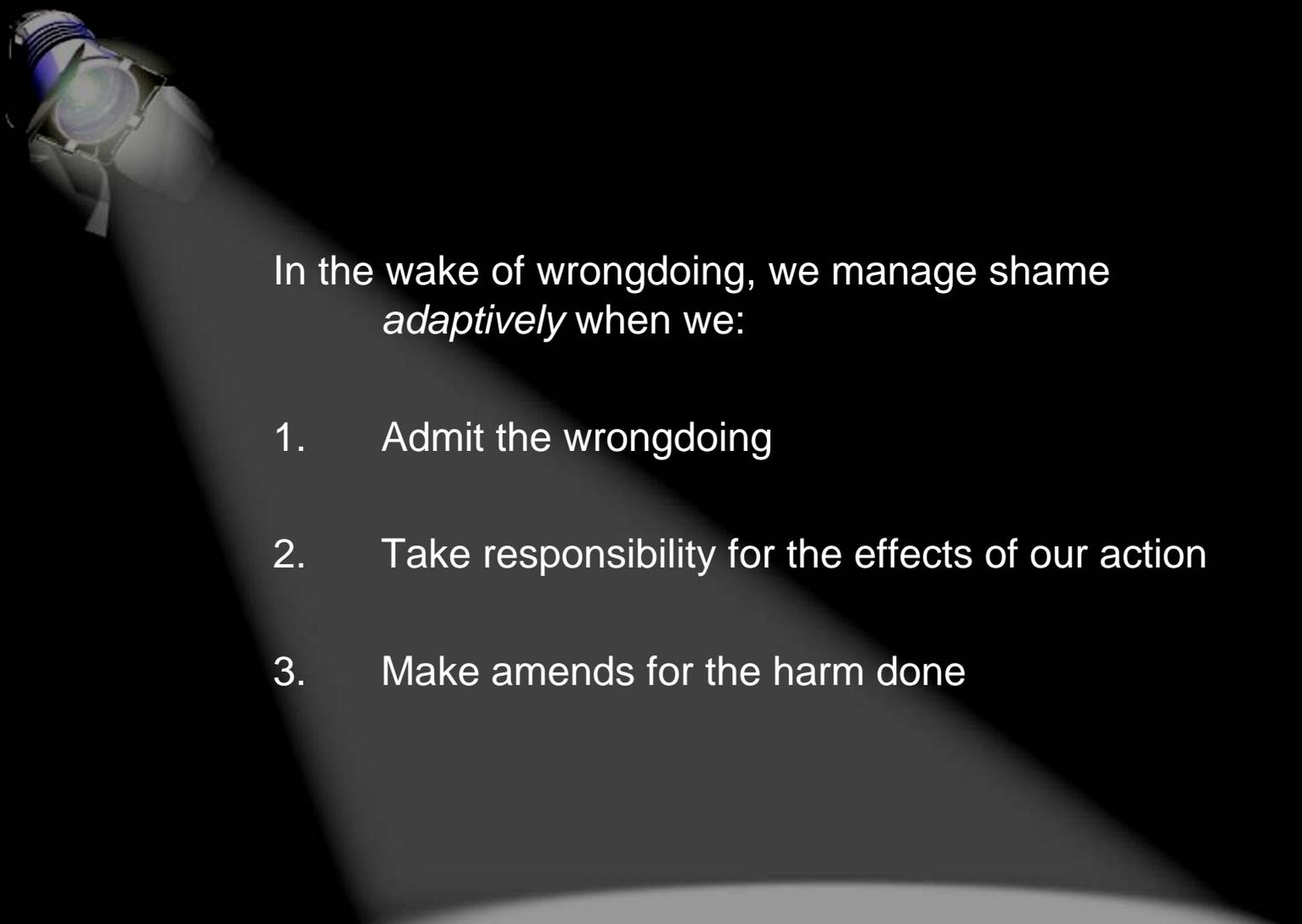
Shame Management

The process we use to rationalise wrongdoing that threatens our ethical identity (*that we are ashamed of*)

Our management strategy can be
adaptive or maladaptive

Ahmed, E., Harris, N. Braithwaite, J., & Braithwaite, V., 2001
Shame Management through Reintegration Cambridge University Press
quoted in: Brenda Morrison, 2005 *Restorative Justice in Schools* (Pre-publication draft)

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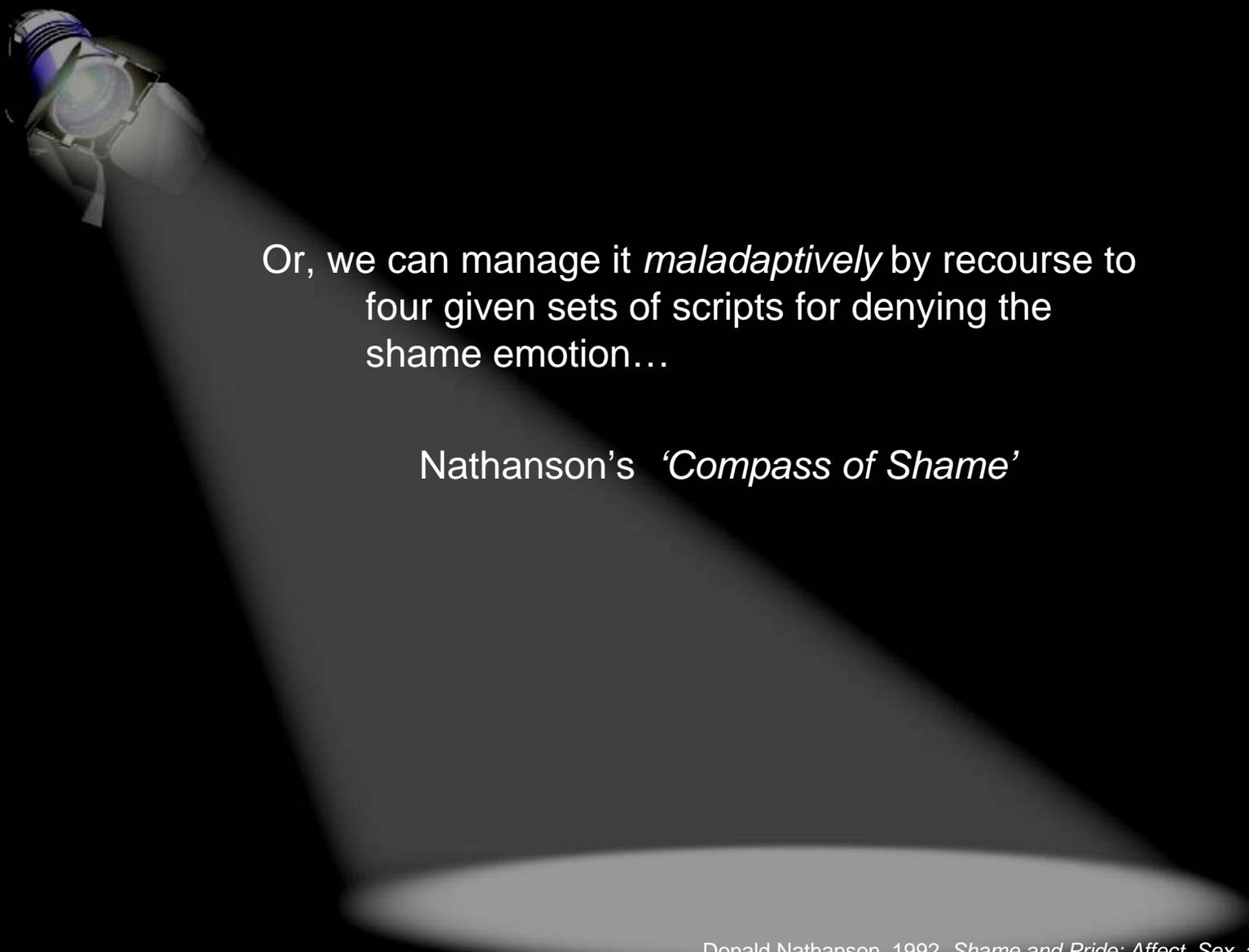


In the wake of wrongdoing, we manage shame
adaptively when we:

1. Admit the wrongdoing
2. Take responsibility for the effects of our action
3. Make amends for the harm done

Ahmed, E., Harris, N. Braithwaite, J., & Braithwaite, V., 2001
Shame Management through Reintegration Cambridge University Press
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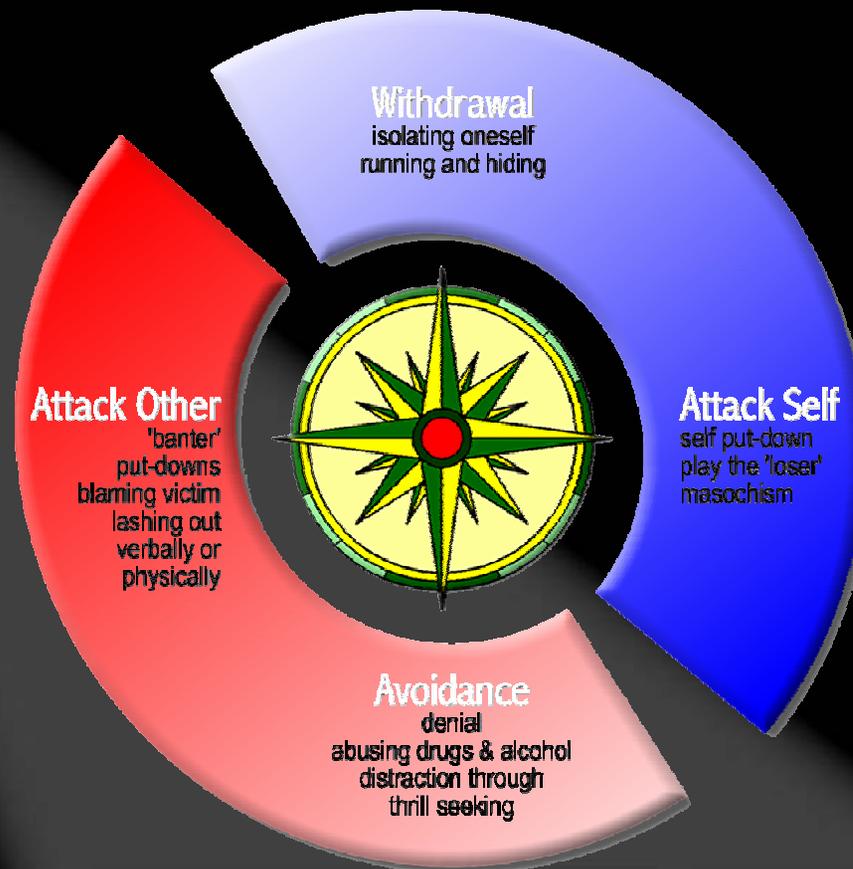
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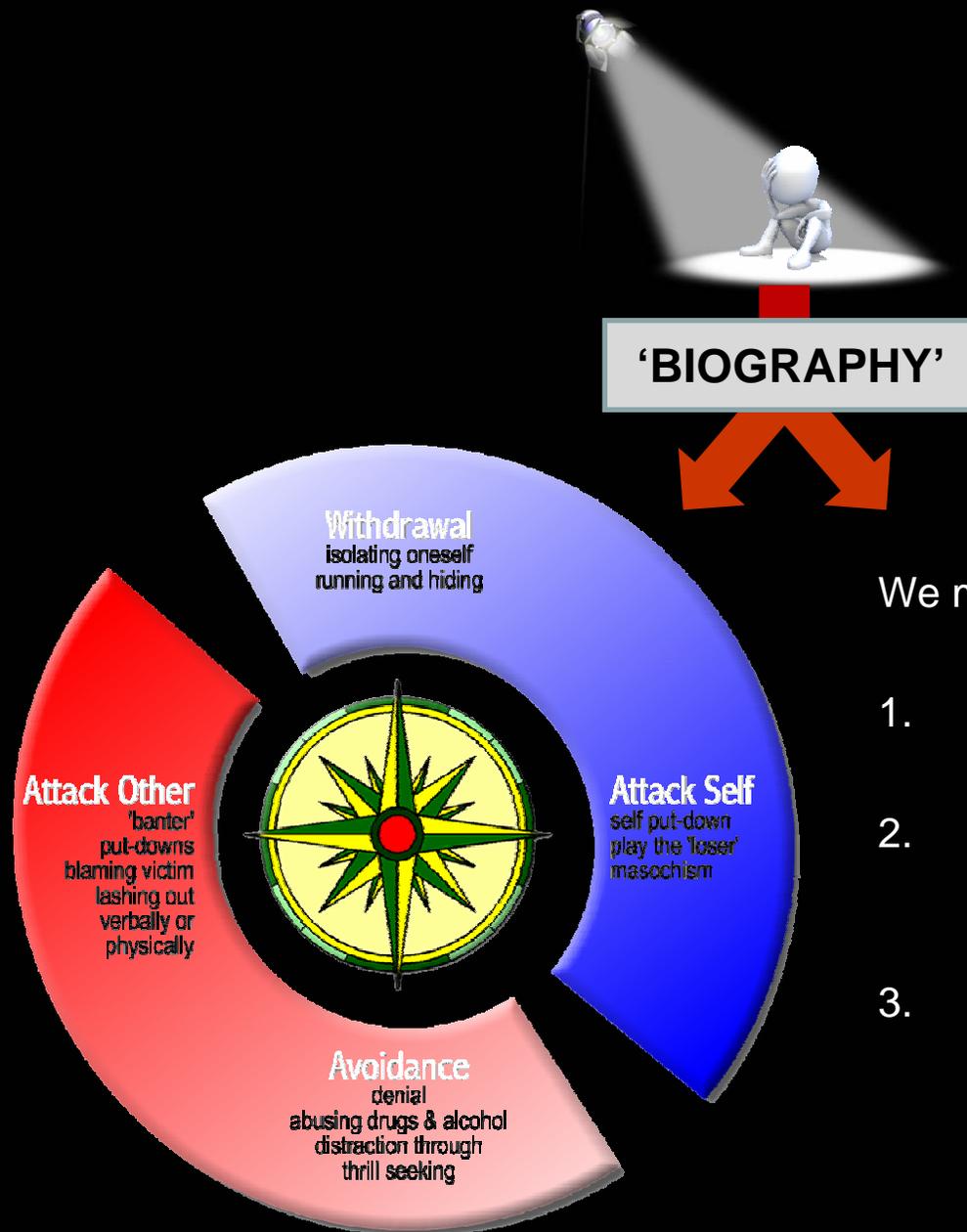
Or, we can manage it *maladaptively* by recourse to four given sets of scripts for denying the shame emotion...

Nathanson's '*Compass of Shame*'

The Compass of Shame



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We manage shame *adaptively* when we:

1. Admit the wrongdoing
2. Take responsibility for the effects of our action
3. Make amends for the harm done

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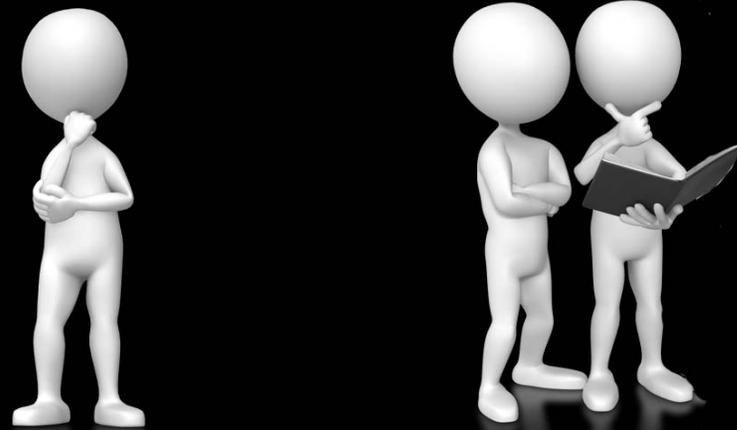
“the key issue with shame management is helping wrongdoers

acknowledge and discharge shame

rather than *displace* shame into anger”

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“there is a relationship between institutional disciplinary style
and the development of shame management strategies”



The Moral Emotions: Shame and Guilt

A new perspective

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Annu Rev Psychol 2007 ; 58: 345-372. doi:10.1146/annurev.psych.56.091103.070145.

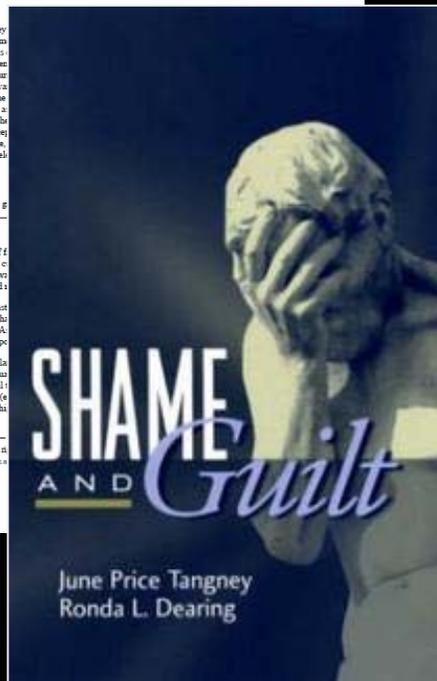
Moral Emotions and Moral Behavior
June Price Tangney¹, Jeff Stuewig¹, and Debra J. Mashek²
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¹Department of Psychology, George Mason University, Fairfax, Virginia 22030
²Department of Humanities and Social Sciences, Harvey Mudd College, Claremont, California 91711

Abstract
Moral emotions represent a key between moral standards and moral emotions. We first focus on shame, guilt, and embarrassment, and then on pride, elevation, and awe. We review our relative advantages and disadvantages are highlighted: research on the with shame, psychological a proneness to shame, and the plus guilt. In recent years, the concept emotions—elevation, gratitude, we discuss broadly a morally rel.

Keywords
shame, guilt, pride, elevation, p

OVERVIEW
What confluence of f review summarizes o thinking about the wo moral standards and i
Living a moral, cost morally relevant beha defining moment). At a one-to-one consep
Many potential expla (intentions) and actu social psychological i between intentions (e social psychology, hi

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Correspondence to: June Price Tangney, jpt



Lewis, HB. Shame and Guilt in Neurosis. New York: Int. Univ. Press; 1971.

Tangney, JP 1990, 'Assessing Individual Differences in Proneness to Shame and Guilt: Development of the Self-Conscious Affect and Attribution Inventory', *Journal of Personality and Social Psychology*, vol 59, pp. 102-11.

Tangney, JP 2001, 'Constructive and Destructive Aspects of Shame and Guilt', in *Constructive Destructive Behavior Implications for Family School Society*, American Psychological Society.

Tangney, JP & Dearing, RL 2002, *Shame and Guilt*, Guilford Press, New York.

Tangney, JP, Steuwig, J & Mashek, DJ 2007, 'Moral Emotions and Moral Behaviour', *Annual Review of Psychology*, pp. 58: 345-372.

Tangney, JP & Tracy, J 2011, 'Self-Conscious Emotions', in *Handbook of Self and Identity*, Guilford Press, New York.

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Shame

Guilt

Pride



Self-conscious emotions



Require the capacity to:

- recognise the self as separate, and reflect upon the self
- evaluate against internal or societal standards

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Empirical studies:

- College students
- General adult population (airport)
- Fifth graders, their parents & grandparents
- Inmate population

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Is there a difference between *shame* and *guilt*?

If so, what is the nature of the difference?

Are both equally adaptive emotions?

Is it important to distinguish between them?

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Shame

Guilt

a differential attribution for a failure or transgression

Shame

evaluation of *the self*

feel badly about *the self*

“How could *I* have done that?”

generally much more painful

emotions: shrinking, feeling small, feeling worthless, powerless

Guilt

evaluation of *specific behaviour*

feel badly about *something we've done*

“How could I have *done that*?”

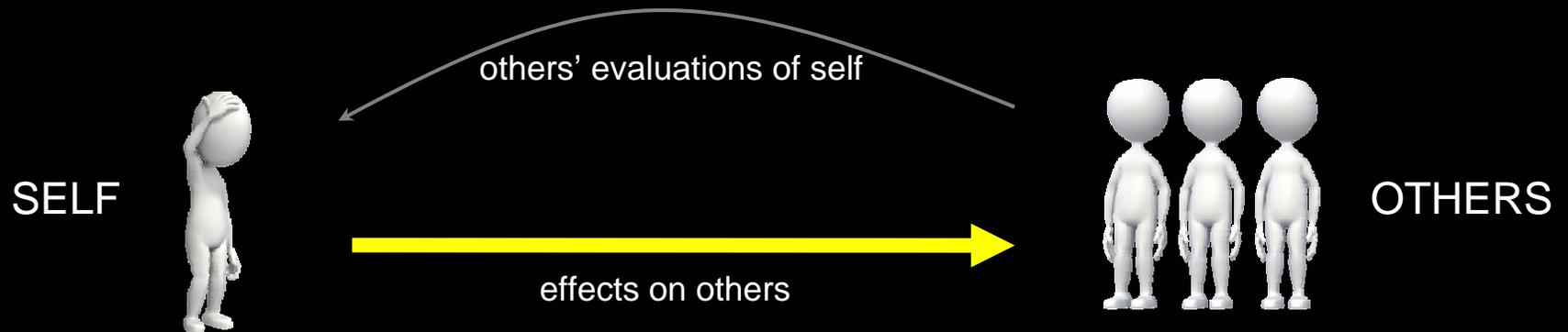
generally less painful

emotions: tension, remorse, regret

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SHAME



GUILT

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Shame

evaluation of *the self*

feel badly about *the self*

“How could *I* have done that?”

Guilt

evaluation of *specific behaviour*

feel badly about *something we've done*

“How could I have *done that*?”

MOTIVATIONS

attempts to deny, hide or
escape the situation

“duck the heat”

‘Compass of Shame’?

towards reparative action, confessing,
apologising, undoing

“face the music”

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Shame

evaluation of *the self*

feel badly about *the self*

“How could *I* have done that?”

Guilt

evaluation of *specific behaviour*

feel badly about *something we've done*

“How could I have *done that*?”

OTHER-ORIENTED EMPATHY

interferes with empathic
connection

(self-oriented personal distress)

associated with perspective-taking
and other-centred empathy

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Also interested in *dispositions* or *propensities* towards either shame or guilt.

More susceptible to *anticipatory* and *consequential* experiences of shame or guilt.

Shame-proneness

Guilt-proneness

Shame-proneness

Guilt-proneness

ANGER and AGGRESSION

prone to anger/hostility

manage anger in destructive
ways – externalising

‘Compass of Shame’?

less prone to anger

manage anger more constructively
more likely to discuss rationally

Shame-proneness

Guilt-proneness

DETERRING/INHIBITING IMMORAL BEHAVIOUR

no evidence that shame inhibits
immoral behaviour

evidence that guilt inhibits immoral
behaviour

no effect on recidivism
(inmates)

protective factor against recidivism
(inmates)

Shame-proneness

Guilt-proneness

PSYCHOLOGICAL SYMPTOMS

Higher levels of:

anxiety, depression, low self-esteem, eating disorder symptoms, suicidal ideation

lower levels of psychological distress

higher psychological resilience

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Longitudinal Study...

then 5th Grade, parents & grandparents
then 7/8th Grade, parents & grandparents
then High school graduates, parents & grandparents

Shame-proneness

(in 5th grade)

At age 18:

Less likely to have applied for college

Less likely to practise safe sex

More likely to be using drugs/alcohol,
and to have started earlier

*(‘hard’ drug users were all ‘off the scale’
for shame-proneness in 5th grade)*

Guilt-proneness

(in 5th grade)

At age 18:

More likely to have applied for college

Fewer sexual partners

More likely to practise safe sex

More likely to use birth control

Less likely to be using drugs/alcohol,
and to have started later

Less likely to drive under the influence

Shame-proneness

(in 5th grade)

At age 18:

More likely to have attempted suicide

Less likely to be making contributions through community service

Guilt-proneness

(in 5th grade)

At age 18:

Less likely to have been arrested

More likely to be making contributions through community service

Each of these findings held even when controlling for factors such as levels of aggression, parents' socioeconomic status and mothers' level of education...

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Inmate Study...

	On entry to prison
<i>then</i>	six months later
<i>then</i>	12 months after release

Shame-proneness

Deny responsibility

Self-oriented personal distress

No deterrence of aggression

Psychological symptoms

Substance abuse

Guilt-proneness

Accept responsibility

Other-oriented empathy

Low aggression

Psychological resilience

Low substance abuse

Measurably less likely to re-offend in first year out

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“Considering

the welfare of the individual,
their relationships, and
the good of society in general...

guilt is the

moral emotion

of choice.”

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Shame offers little opportunity for redemption...

...whereas *Guilt* can offer multiple pathways

Shame might serve some limited useful purpose...

Guilt can sometimes be a maladaptive response...

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**SHAME
PRONE**



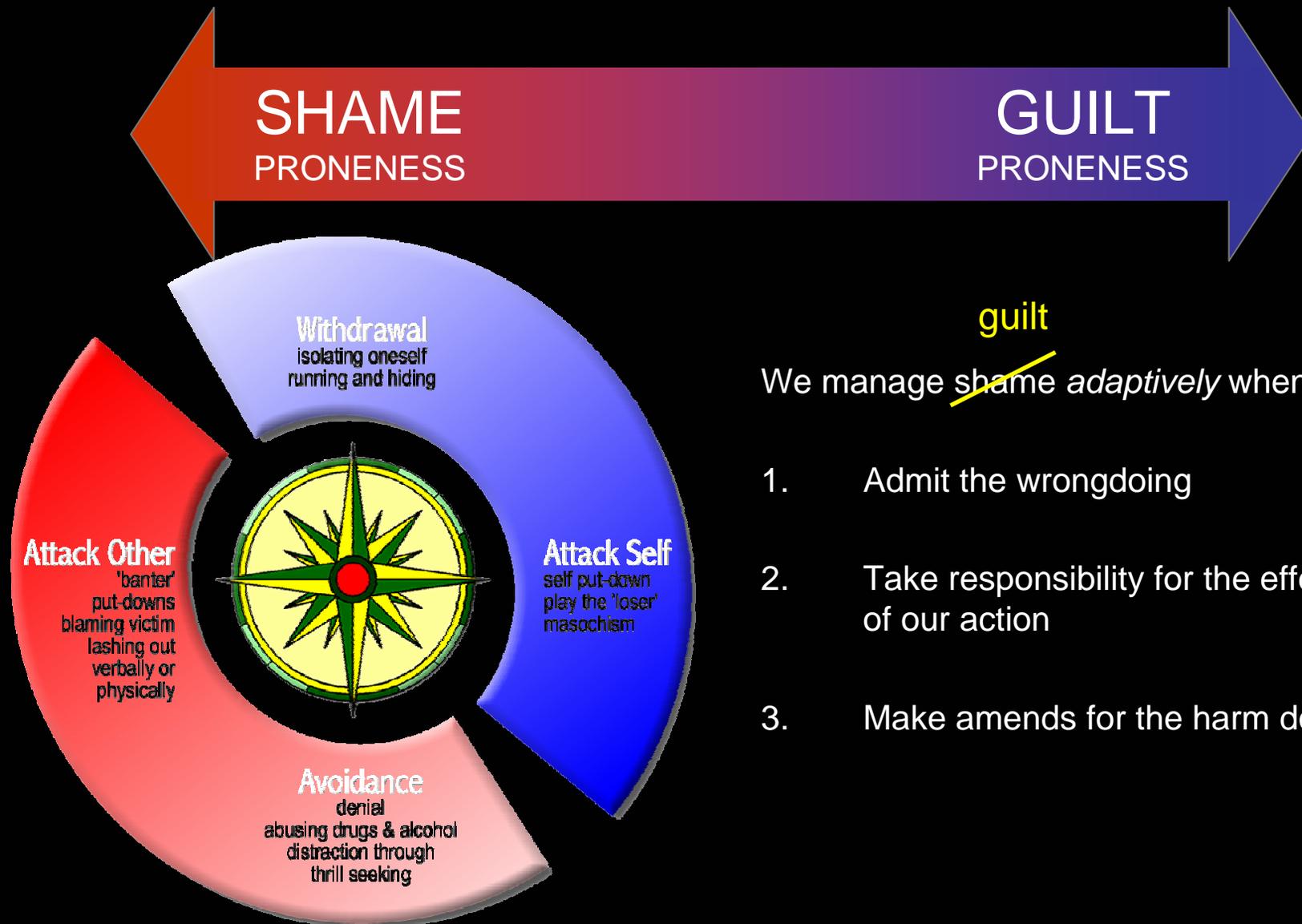
**GUILT
PRONE**



**SHAME
PRONENESS**

**GUILT
PRONENESS**

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~~guilt~~

We manage ~~shame~~ *adaptively* when we:

1. Admit the wrongdoing
2. Take responsibility for the effects of our action
3. Make amends for the harm done

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Conjecture:

- *Shame-proneness* may be the 'default position'
 - Difficult for young child to separate 'self' from 'behaviour'
- Environment, nurture, may determine any 'movement' towards *guilt-proneness*

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PRIDE



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arrogant pride vs *authoritative* pride (Nathanson 1992)

alpha pride vs *beta* pride (Tangney, Steuwig & Mashek 2007)

hubristic pride vs *authentic* pride (Tracy & Robins 2004)

Donald Nathanson, 1992. *Shame and Pride: Affect, Sex, and the birth of the Self*.

Tangney, JP, Steuwig, J & Mashek, DJ 2007, 'Moral Emotions and Moral Behaviour', *Annual Review of Psychology*, pp. 58: 345-372.

Tracy, JL & Robins, RW 2004, 'Putting the Self into Self-Conscious Emotions: A Theoretical Model', *Psychological Enquiry*, pp. Vol 15, No2, 103-125.

hubristic pride

attributes success to a more global assessment of the self

“I succeeded because ***I'm great!***”

authentic pride

attributes success to the effort made –
i.e. to specific behaviour

“I succeeded because ***I worked hard!***”

hubristic pride

may underlie narcissistic
aggression

hostility

interpersonal problems

self-destructive behaviours

psychological symptoms parallel
those of shame

diminished capacity for empathy

authentic pride

promotes achievement

contributes to pro-social development

genuine & deep-rooted sense of self-
esteem

psychological resilience parallels that
of guilt

greater other-centred empathy

“...**authentic pride** is the more
moral
pro-social
achievement-oriented
form of the emotion.”

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	Negative	Positive
internal stable global	shame	hubristic pride
internal unstable specific	guilt	authentic pride

internal – *ownership*

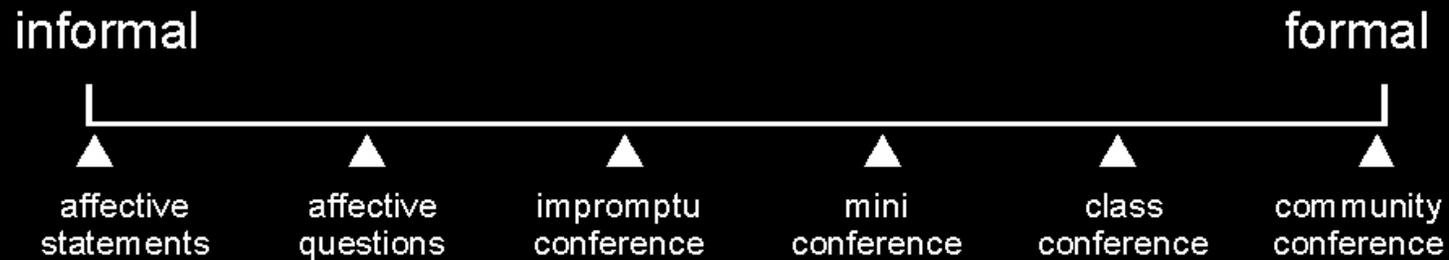
unstable – *changeable*

specific – *particular behaviours*



= focus on learning as *process of change*

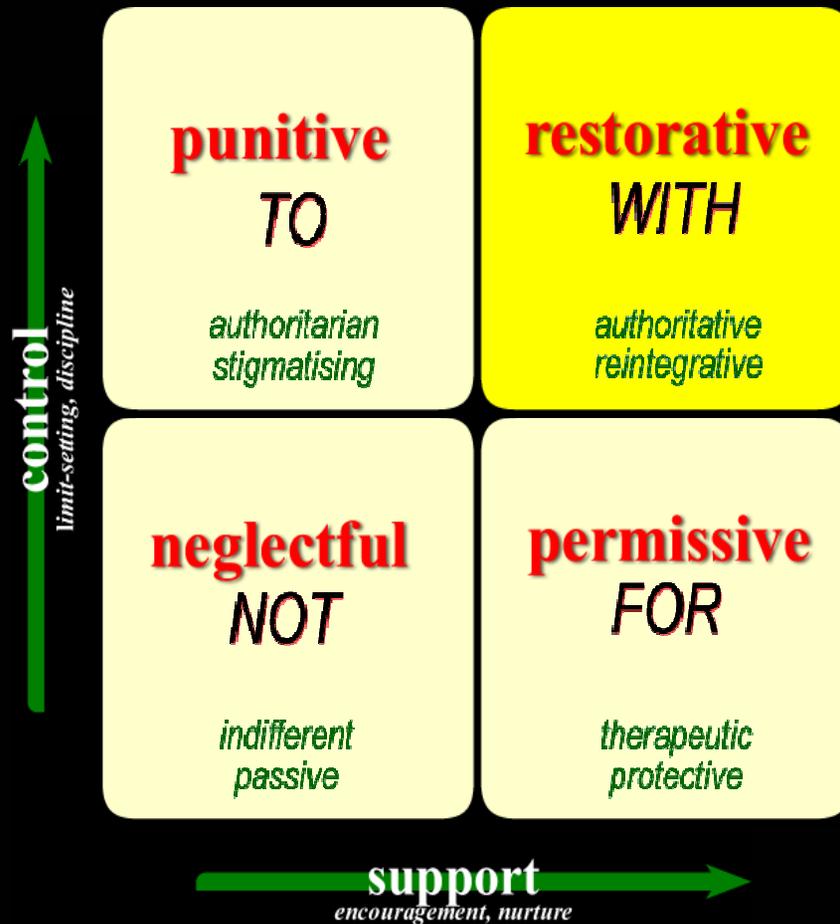
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How we address any incident of wrongdoing could promote a predominantly *shame-like* or *guilt-like* response...



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“Behaviour is confronted with disapproval...”

...within a continuum of respect and support”

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*“love the sinner,
but hate the sin”*

Augustine, City of God XIV, 6
~ 420 AD



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The
PROBLEM
is the problem.

The
PERSON
is not the problem.

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MORAL DEVELOPMENT



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Moral development depends upon:

- the discernment and adoption of appropriate ***moral standards***
- the development of ***moral reasoning skills***
- the capacity for appropriate and healthy ***moral emotions***

Promoting ***guilt-proneness*** over *shame-proneness*

encouraging ***guilt responses*** rather than *shame responses*

enabling ***authentic pride*** rather than *hubristic pride*

NAVIGATING *beyond the* COMPASS

Moral development depends upon:

- the discernment and adoption of appropriate ***moral standards***
- the development of ***moral reasoning skills***
- **the capacity for appropriate and healthy *moral emotions***

A special challenge in schools...

- the nature of the learning process – which relies upon failure
- the public (peer) context – potential for shame-inducing

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Teachers can give attention to:

- discipline practices
- classroom practices
- pedagogy
- evaluation techniques

Each of which can separate the *self* from *specific behaviour*

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Discipline practices:

- accentuate the behaviour, not the person
- focus on the consequences for others
- help children develop reparative skills
- avoid public humiliation
- avoid teasing, derisive humour
- place discipline actions in a nurturing context

- using 'induction'
 - giving (or eliciting) reasons for them to change their behaviour, based on consequences for others, delivered with sincere affect

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Classroom practices & pedagogy:

- Promote a 'mastery orientation' rather than a 'performance orientation'

Mastery orientation

- effort and outcome *causally related*
- learning is valued *intrinsically*
- focus is on personal achievement and *improvement*

Performance orientation

- focus on *ability/self-worth*
- success evidenced by doing better *than others*

Promoting a Mastery Orientation

TASK

- Focus on the meaningful aspects of learning activities
- Design tasks for novelty, variety, diversity, and student interest
- Design tasks that offer reasonable challenge to students
- Help students establish short-term, self-referenced goals
- Support development and use of effective learning strategies

AUTHORITY

- Focus on helping students participate in the decision-making
- Provide “real” choices where decisions are based on effort, not ability
- Give opportunities to develop responsibility and independence
- Support development and use of self-management and monitoring skills

EVALUATION/RECOGNITION

- Focus on individual improvement, progress, and mastery
- Make evaluation private, not public
- Recognize students’ effort
- Provide opportunities for improvement
- Encourage view of mistakes as part of learning

MOTIVATION PATTERNS

- Focus on effort and learning
- High intrinsic interest in activity
- Attributions to effort
- Attributions to effort-based strategies
- Use of effective learning and other self-regulatory strategies
- Active engagement
- Positive affect on high effort tasks
- Feelings of belongingness
- “Failure-tolerance”

Teachers as role models

'Being an adult in a school is a profound moral challenge'

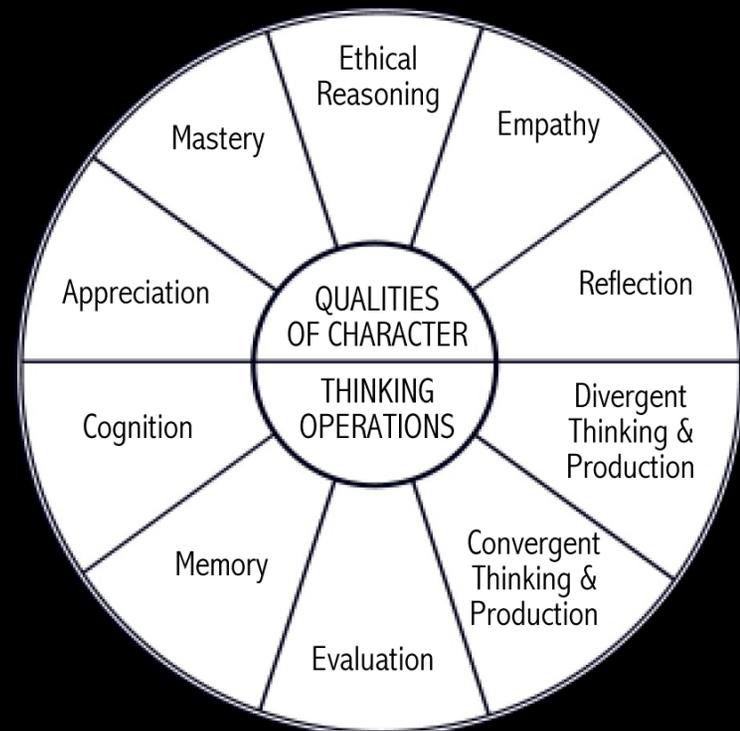
Weissbourd, R 2003, 'Moral Teachers, Moral Students', Educational Leadership, pp. Vol 60, No 6

- appreciate students perspectives, separate from their own
- admit and learn from moral error
- model moral reasoning and moral behaviour
- model restorative practices, reparation

Cognitive apprenticeship  Moral apprenticeship

Coordination/integration of effort

- policy
- school structures
- teaching & learning processes
- explicit character education
- classroom pedagogy
- behaviour management
- adult modelling
- staff development



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NAVIGATING BEYOND THE COMPASS Shame, Guilt and Empathy in RP in the School Setting

Graeme George

Introduction

The field of restorative practices was originally one in which practice led theory, in that restorative approaches were implemented in practice before researchers and theorists – in psychology and criminology – first helped to explore and explain the reasons why restorative conferences were found to be so effective.

Since those early days, research and theory in the social sciences have helped practitioners understand the 'how' and the 'why' of effective restorative processes, and these understandings have enabled them to refine, guide and inform, as well as examine and evaluate their practice. Having a theoretical understanding of the processes also assists in training new practitioners and in taking a deliberate, intentional approach to the introduction of new processes or interventions, as well as in evaluating existing ones.

One significant contribution to the practitioners' work was Wachtel's codification of disciplinary approaches into the *Social Discipline Window*. Another, perhaps more significant, contribution of theory to the practitioners' understanding of restorative approaches was the combination of Tomkins' *Affect Theory* with Nathanson's *Compass of Shame*. An understanding of these fundamental emotional dynamics immediately resonated with practitioners: as being important to effective restorative processes, since emotion and shame seemed central to the practitioners' experience of working restoratively.

In this paper, some newer research in psychology is examined for the potential contribution it could make to our understandings in restorative practices. The paper begins with a very brief scan of the existing *Affect Theory* and the *Compass of Shame*, to set the context before exploring the new research and then attempting to tie together the newer insights with the existing thinking. Potential implications of this newly-integrated work for how school communities might best encourage the proper moral development of their students are also briefly explored.

1. Current Affect and Shame Theory

1.1 The Affect System

The affect system has evolved to enable us to process sensory information, i.e. to make sense of the overload of information coming in to the body by focusing our attention at any time on only those stimuli most salient. In understanding the function of the affect, the analogy of a theatre spotlight is often used. A particular stimulus which causes an affect is amplified when our attention is drawn to it – just as our attention is drawn to a particular actor on the stage through the focus of the spotlight. Once a particular spotlight (affect) is triggered, our conscious awareness of that affect appears to us as a feeling. Such feelings (the conscious awareness of an affect) then prompt the retrieval of memories of similar incidents in the past. It is the mixing of this innate affect with the sum of all of our memories of experiencing this affect in the past which gives rise to an emotion (Nathanson 1992).

Whereas the affect system is biological – that is, we all share the same basic affects – the resulting emotion that we feel is largely *biographical* in origin. Once our memories become involved, the universality of the affect becomes the uniqueness of the particular individual's emotional responses – and what we then tend to do in response to these emotions – as scripts (as, again, in the theatrical sense of a series of lines or directions to follow). These scripts that follow from our emotional responses are also unique in the sense that they are dependent upon our own life experiences, but there are often some basic commonalities among these scripts across individuals.

Tomkins defined nine fundamental affects that have evolved to serve our needs to process stimuli. Of these, three are neutral, three are pleasant, and three are unpleasant affects.

The Nine Affects	
Positive Affects	Interest – Excitement Enjoyment – Joy
Neutral Affect	Surprise – Startle
Negative Affects	Fear – Terror Distress – Anguish Anger – Rage Disgust Disgust Disgust Shame – Humiliation

Of the nine affects, each of these (except two) is named after a range between two qualitatively different extremes. Six of the affects evolved to respond to the rate at which the environmental stimuli impinge upon the central nervous system. The relationship between the pattern of the information (environmental stimulus) and the consequent affect can be summarised as in Figure 1 below.

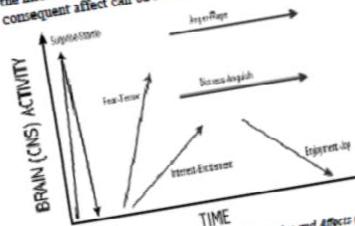


Figure 1 Relationships between Nature of Stimulus and Affect (Tomkins, 1963)



Restorative Practices

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