In Milan Kundera's Testaments, Kundera explains that humans live two, separate lives—a private one and a public one. He explains that respect for that difference is the indispensable condition in that all accept that the separation is justified and necessary between the two worlds. Although it may be dishonoring to enter the private world of someone, the true crime is in exposing that private world. Based on the examples of the exposure of President Nixon, the exposure of Clinton's sex life in the Starr Report and the issue by President Carter to the question of whether he had an affair all qualify Kundera's assertion.

The example of the House Judiciary Committee's order of the exposure of Nixon's incriminating tapes demonstrates that it is possible for the man behind "the curtain," not the "curtain ripper," to be considered the criminal. After debate and negotiations, the House Judiciary Committee ordered President Nixon to hand over tapes that were recordings of him with his advisors in regards to the Watergate scandal to the committee. Nixon's private, intimate life was stared in these tapes because never in his wildest dreams had Nixon thought that his tapes would be released.
However, when the public eventually knew of the contents of the tapes, their anger was not directed towards the committee that released them, but towards Nixon for signing such things. Nixon made statements that Leander says are "hardly ever admit in public." In this case, the real scandal was in fact Nixon's "doing it" not the rape of his life which caused him to resign as a dishonored president. Therefore, Leander's assertion is disputed in this case as the criminal was Nixon, not the committee.

On the other hand, the release of the Starr Report supports Leander's assertion in that ultimately Clinton was not considered the criminal, but Starr was for exposing the president's private world. Although the public was initially angered by the president's private actions and discredited him as the "righteous man" discredited by productivity, later polls demonstrated a clear shift in blame from Clinton to Starr. Many were outraged at the great detail of Starr's report. He not only "ripped" the "curtain" but demonstrated every minute detail behind it. The public began feeling empathy towards Clinton in that "the respect for that difference (public and private worlds), which is the indispensable condition was not respected. Therefore, the experience of
Finally, the example of President Carter's response to a question about having affairs disputes Kennedy's central given that "the private and public are two essentially different worlds." Carter was asked by Playboy whether he had ever lusted and even knowing that his wife would know he would answer he said that he had lusted in his heart. Most people who try adamantly to separate the two public and private worlds would have refused to answer in order to keep the curtain strong. Yet Carter's response demonstrates that there is no disparity between his public and private lives. All that he would say in private, he would say in public. The public appreciated this new frankness and honesty especially after the Watergate scandal had been tied to about the ongoing assessments of the Vietnam conflict. Therefore, Carter disputes Kennedy's given that the private and public need to be separated by demonstrating that if the person himself/herself pulls down the curtain, this action will not be
met with criticism and fury, but will often be considered noble and righteous.

Overall, the combination of the three examples qualifies Kinder's assertion. Milton's example demonstrates that depending on the severity of the sin, the man behind the curtain, not "the curtain-rippers" are the ones considered criminals. The Clinton example, however, supports Kinder's claim in that the curtain-ripper was disdained and generalized, not the man behind it because the public had more empathy for the sins committed. Finally, the example of Carter further disputes Kinder's claim by challenging the idea that private and public are two essentially different worlds. If one lives with the curtain always open, one combines the "private" and "public" into one world, a righteous action.