

The savage fury of Dmitry, who strikes his father and threatens to kill him, is nothing other than the reactive response to feeling deceived by those who, for his whole life, were indifferent to his existence and now take advantage of his impulsivity in order to deprive him of the inheritance that belongs to him; the disrespect of Ivan for his father, his acting like a helpless spectator of the humiliation that this causes in front of the Elder, and in general, fleeing in the face of danger and responsibility, are clear distancing and avoidance behaviours. And the repugnance that Ivan shows for his father is the same that he experiences for all of humankind and therefore also for himself. With such a filial experience, his refuge in rationalism will only lead him to cynicism. It will be him to say to Dmitry, now after the murder of their father, that their father was a pig but his ideas were right; and it will always be him to confide to Alyosha that what will help him carry on will be the strength of the Karamazov's abjection (297).

The very suicide of Smerdyakov has a likely cause in the shame induced by the gaze of the other. He, who without any scrupulosity calculates all of the details in the murder of Fyodor Pavlovich, kills himself when he realizes that his instigator (Ivan) does not recognize the authorship of the gesture and denies it. One could reflect a long time on the motivations of Smerdyakov's suicide and on the ambiguity of his figure, and that is not the object of this reflection; however, the mere fear of being accused is not enough to justify suicide or the willingness to blame others. It is much more likely that the misunderstanding of the only person whose approval and concurrence he seeks led him to take his own life. There are numerous studies, which, starting from Durkheim, give the impression that suicide is the result of an intense feeling of shame that gives rise to an aggression against oneself. The psychoanalyst, Lansky, argues that "subjects with suicidal tendencies are vulnerable to shame and hypersensitive both to excessive intrusiveness and to abandonment by significant people from the standpoint of emotional support, and they risk being overwhelmed by shame when the optimal distance with respect to these figures is lost." The sense of inferiority and dependence with respect to the gaze of the other appears evident in the cases of the three sons.

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