

Early Career International Research Fellowship 2016

Patrick Gray

'Shame and Guilt in Shakespeare'



As part of its international research collaboration, the ARC Centre of Excellence for the History of Emotions funds outstanding international scholars in the field to visit one or more of the Australian nodes for a period of between four weeks and two months, to work with members of the Centre on a research program of their choice. Visitors are invited to present their work in lectures or symposia, where they will receive feedback from and engage in discussion with members of the Centre, promoting collaborative research.

Patrick Gray held an Early Career International Research Fellowship in 2016 and travelled to Australia to work with the Centre for a period of seven weeks. Patrick is a Lecturer in Shakespeare and Renaissance Literature in the Department of English Studies at Durham University, UK. He graduated from Yale University in 2011 with a PhD in English and Renaissance Studies, after studying at Oxford, the Sorbonne, and the University of North Carolina at Chapel Hill. He is the co-editor, with John D. Cox, of *Shakespeare and Renaissance Ethics* (Cambridge University Press, 2014) and guest editor of a forthcoming special issue of *Critical Survey on Shakespeare and War*. His essays have appeared or are forthcoming in *Shakespeare Survey*, *Shakespeare Jahrbuch*, *Critical Survey*, *Comparative Drama* and *Cahiers Shakespeare en Devenir*. He is currently working on a monograph on shame and guilt in Shakespeare, as well as co-editing a collection of essays on Shakespeare and Montaigne.

Patrick reflects on his time as an Early Career International Research Fellow with CHE, below.

I was able to join the ARC Centre of Excellence for the History of Emotions in person for seven weeks, from 31 March to 12 May 2016, as an Early Career International Research Fellow. I spent most of my time at The University of Queensland (UQ), but I also travelled to each of the other four nodes as well, spending a week or two at each university.

I am especially grateful to Peter Holbrook, Director of the UQ node, as well as the UQ Education and Outreach Officer, Xanthe Ashburner, and the UQ Events Assistant, Sushma Griffin. Together, they helped me put together and navigate a complicated, intense, and rewarding itinerary. I was amazed by the hospitality and the warm, friendly welcome I received, not only in Brisbane but at every node. I almost hesitate to name names, lest I forget anyone: at one point or another, in addition to Peter, Xanthe and Sushma, and in approximate order of appearance, I was able to enjoy fascinating conversations with Juanita Feros Ruys, Umberto Grassi, Diana Barnes, Kenneth Chong, Spencer Jackson, Lana Starkey, Jennifer Clement, Bob White, Andrew Lynch, Kirk Essary, Danijela Kambaskovic-Schwartz, Michael Barbezat, Robin Macdonald, Makoto Harris Takao, David Lemmings, Claire Walker and Stephanie Trigg, among many others. At The University of Queensland, Peter, Xanthe and Sushma helped me to organise a symposium on 'Afterlives of Hellenistic Ethics', including a plenary lecture by a friend of mine, Ada Palmer, an expert on the early modern reception of Lucretius from The University of Chicago. At The University of Western Australia, Andrew Lynch, Bob White and Kirk Essary helped me to organise a one-day symposium on 'Emotion, Ethics and War'. At every stop, I received invaluable feedback on my work in progress and learned about fascinating research underway in Australia, ranging with aplomb and insight from the Middle Ages to modernity.

My current project is a book, *Shame and Guilt in Shakespeare*. According to Freud, shame is a fear of external punishment and guilt is shame turned inward, a kind of pre-emptive self-flagellation. As it turns out, however, Freud was wrong. Recent research in psychiatry has defined the two emotions more accurately. Shame is what people feel when they see themselves as powerless, inadequate, victimised. Guilt, in contrast, is what people experience when they believe they have abused their own power: when they have cheated someone, for example, or harmed an innocent victim. Recent research in classics, as well, suggests that the longstanding, controversial concept of a distinction between shame culture and guilt culture needs to be redefined. The difference is not, as Freud might suggest, the degree to which fear of punishment is internalised. Instead, it is more closely akin to the opposition between what Nietzsche calls master and slave morality. Within shame culture, power is the greatest good. It is better to be cruel than weak. Within guilt culture, however, compassion is the greatest good. It is better to be kind, to take pity on other people, than to be an unyielding tyrant. Characters in Shakespeare's plays, such as Othello, Macbeth, Coriolanus, Hamlet, and Henry V, can be understood as torn between these two very different value-systems. One is Roman, medieval and aristocratic. The other

is modern, Christian and democratic. Shakespeare stands at a tipping point in history between these two incompatible moral paradigms.

At present, in addition to *Shame and Guilt in Shakespeare*, I am guest editing a special issue of *Critical Survey* on Shakespeare and war, due to appear in 2017, as well as finishing up the final draft of a monograph for Edinburgh University Press, *Shakespeare and the Fall of the Roman Republic*, which is forthcoming in 2018 as part of their new series, 'Edinburgh Critical Studies in Shakespeare and Philosophy'. The opportunity to present this research to an interdisciplinary array of experts and the feedback I received during my time this year as an Early Career International Research Fellow at the Centre for the History of Emotions has done much to improve all of these projects. I am very grateful for the opportunity to visit Australia and take part in such an exciting venture, and I would love to continue to be involved in any way that I can.

Presentations:

The University of Sydney

Lecture. "'Eye to Eye Opposed": Shakespeare and Intersubjective Recognition'. Early Modern Literature and Culture Seminar, The University of Sydney, 1 April 2016.

Lecture. 'Nietzsche vs Freud: Shame Culture, Guilt Culture, and the Study of Ancient Greece'. Classics and Ancient History Research Seminar, The University of Sydney, 4 April 2016.

Lecture. '[What is Iago? Shakespeare on Imagination and the Demonic](#)'. ARC Centre of Excellence for the History of Emotions Seminar, The University of Sydney, 5 April 2016.

The University of Queensland

Symposium co-organiser, '[Afterlives of Hellenistic Ethics](#)', 8 April 2016. Plenary lectures by Ada Palmer (The University of Chicago), Diana Barnes (UQ) and Matthew Sharpe (Deakin University), as well as my own: 'Renaissance Humanism and the Roman Reception of Hellenistic Philosophy'. Matthew Sharpe later hosted me for a guest lecture: 'Montaigne, "On Experience"', Deakin University, 10 May 2016.

The University of Western Australia

Lecture. 'Re-imagining Shame Culture and Guilt Culture'. ARC Centre of Excellence for the History of Emotions Seminar, The University of Western Australia, 12 April 2016. Video: <https://vimeo.com/163219533>

Lecture. 'Shakespeare and War: International Relations and the Problem of Honor'. '[Emotion, Ethics and War](#)' symposium, The University of Western Australia, 15 April 2016. Podcast: https://soundcloud.com/emotions_make_history/patrick-gray-shakespeare-and-ethics-of-war

The University of Adelaide

Lecture. '[Re-imagining Shame Culture and Guilt Culture](#)'. History of Emotions Seminar, The University of Adelaide, 6 May 2016.

The University of Melbourne

Lecture. '[Nietzsche vs Freud: Shame Culture, Guilt Culture, and the Study of Ancient Greece](#)'. Ancient World Seminar, The University of Melbourne, 9 May 2016.

Lecture, "[The Eye Sees Not Itself](#)": Shakespeare and Aristotle on Friendship'. English and Theatre Studies Seminar, The University of Melbourne, 11 May 2016.

