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# R E V U E   D E   Z A N

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**THE WANTED THRONE IN *HAMLET*,  
*PRINCE OF DENMARK*, *JULIUS CAESAR*  
AND *MACBETH* BY WILLIAM SHAKESPEARE**

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**Abstract**

Any human being's reaction before an unforeseen and prevailing situation in a community has its essence in his/her belief, egotism and destiny. In addition, human beings do forget their belonging to a community and their counterparts as well in their rush to power. Thanks to the new criticism, this research work reveals how clashes or social divisions and conflicts spread before, during and after one's accession to power are identifiable as burdens that handicap communities' socio-cultural, political and economic growth. The study on the one hand points out the existence of belief and selfishness in people's actions. On the other hand, this research work shows that someone's destiny fulfillment becomes an evidence no matter what is the obstacle s/he encounters for his/her wanted and reached position in his/her community.

**Key words: Power, Destiny, Clashes, Divine, Belief**

**Résumé**

Toute réaction humaine devant une situation imprévue et qui perdure dans la communauté, trouve son existence dans la foi ou croyance, l'égotisme et le destin de ce dernier. L'Homme ignore son appartenance à une communauté ainsi que la relation qui le lie à sa communauté et à ses semblables dans sa quête du pouvoir. De ce fait et grâce à la théorie de la nouvelle critique, la présente étude lève un coin de voile sur les

heurts, les conflits, de même que sur les déchirements sociaux observés avant, au cours et après l'accession au trône ou au pouvoir d'un semblable et qui sont sources du non développement socio-culturel, politique et économique des communautés. Cette étude montre aussi la présence de la foi et l'égoïsme dans les actions de tout être humain. Elle permet également de découvrir l'existence du divin dans l'accomplissement du destin de tout être humain dans sa position sociale désirée et ou attente dans sa communauté.

**Mots clés : Pouvoir, Destin, Conflits, Divin, Croyance**

### **Introduction**

Very often, human being is eager of his/her socio-economic, financial and political position in his/her community. This attitude undoubtedly has a relation with his/her beliefs, destiny and egotism in his/her socioeconomic progress toward welfare. Therefore, people's egotism and belief help to fix somehow the human being's commitment, devotion to their destined goal in life. In that vein and emphasizing the important role destiny plays in someone's life, the current research work is to explore the Shakespearean perspectives on the concepts of wanted throne and the offshoots of the search for personal interests based on the selected plays. Thus, the new criticism of the British philosopher Ivor Armstrong Richards (1924) and the American writer and critic John Crowe Ransom (1941) which emphasizes the "close reading" as a way to engage with a text, and pays close attention to the interactions between form and meaning by using literary devices such as metaphor, irony, tension, and paradox, allows to replace what in the socio-political, cultural and historical influences people are continuously subjected to. In that prospect, this research work is shared into the following divisions. The first part uncovers Throne and Shakespearean's perceptions on leadership in Shakespeare's plays understudy; the second part talks of the representation of belief and selfishness versus destiny in the plays. The last part tackles people's commitments on their way to power's conquest.

## 1. Throne and Shakespearean's Perceptions on Leadership

According to English tradition and culture of the playwright's time, any social group as well as community, kingdom, empire, and nation needs each for their running a leader. Thus, a countryman has to be selected and s/he has to access the throne, wear the crown, bear the power and take the lead of the territory. In that way of selection of the runner of the power some moral, traditional, political, economic socio-cultural and even spiritual rules become standards to follow during the race to the wanted throne. Any competitor anyhow is aware of existence of these norms that have to be observed and taken into account during the competition. The non-implementation of these principles draw ways to socio-political and economic disorder in that given social group.

Uzuegbunam (2013:8) finds that "it's already bad enough that we are tagged the watchdogs that no one watches. We must not lose our sense of responsibility because it is what our profession hangs on". Being a leader of social group becomes therefore a matter of responsibility. The leader is supposed to be at the service of their group's members. In that concern, Alexander (2007: 258), focusing on that tied attachment between people and their social groups, said: "There is no private life which has not been determined by a wider public life [...]. Yet the wider life was interesting to George Eliot because it shaped the moral and emotional life of single persons". So, the opinions of the members of a social group come out to re-plot and redirect somehow the leader or the ruler personal commitment and choice in a given case.

Prosperity of the kingdom is what targets the throne's leading. Nevertheless, the leader's decision about the running of the affairs of the community can be subjected to challenges or any other harassment and the opposed opinion of a group member even though constructive is taken as an invitation to disorder to stop the leading group in the accomplishment of its vision. In that logic to bring harmony and good living atmosphere in social groups, Kanetake (2012:10) concludes that "the discordance would not be problematic if either the political or legal line can be readily [respected]". Undoubtedly, it is the human's desires, wants or egos which bring social dislocation, fights or violence up. In fact, most of Shakespeare's works mainly *Macbeth*, *Hamlet*, *Prince of*

*Denmark*, and *Julius Caesar* give features of political amalgamations over 400 thousand of years where power, throne and kingship brought up to a new way of thinking and living together a community. So, power getting or throne seat or crown wearing becomes a prestigious ascension of the bearer that grants him/her a sort of socio-economic and political strength before his/her counterparts.

In that regards and focusing on its role, the throne or power values its bearer. Wehmeier (2010: 1542) in that logic perceives throne as “the position of being a king or queen”, and he even furthers analysis and comments that the power grants “the ability to control people or things over something or somebody”. This is custardy emblematic rather than being opposite to peace for the fact that, it brings violence, conflict, or the old grudges or manners. In addition, Mayer (2015: 297) also refers the throne to power and decrypts it as the position that grants the bearer “the ability to decide who will have access to resources; the capacity to direct or influence the behaviours of others, oneself, and/or the course of events”. So, one reaches the throne in order to control and handle others’ lives. These attitudes of prestige in controlling without a real sentence of the King/Queen while deriving give insights to competitors to stand on subjectivity under the throne regarding their belief, selfishness and destiny. In fact and by taking into account Wehmeier’s (2010: 122) explanation of the belief perceived as “the acceptance that something is true or real without any proof”; somehow push competitors in the race to throne to express their ego by referring and concentrating things only on themselves. So, in this commitment to the throne, competitors do forget the existence of a hidden power (destiny) in a particular person that controls their future events.

The accession to the throne was subjected to many social conflicts in Shakespeare’s time while considering his *Hamlet*, *Prince of Denmark*, *Macbeth* and *Julius Caesar*, the plays understudy. The throne as a higher position of the kingdom, brings conflicts while competing for and in its ruling as well. Any evil behaviour is welcome to end up a competitor velleity in his race to power by the other competitors. Conspiracies, betrayals and denunciations are well made the use. Caesar in Shakespeare’s *Julius Caesar*, faced the conspiracies by the

part of his challengers even though he is considered as a valiant warrior who belongs to the kingship and deserves the throne. Antonio's words prompted it: "[...] when Caesar says do this, it is perform'd" (W. Shakespeare, I, ii, 520). Only good morality and economic status do not prompt the reaching of throne but the competitor has also to counter with his/her destiny.

People have to know that power leading is also a matter of destiny. Destiny determines the existence and social promotion of a human being in his community. Caesar was discredited by his challengers. But Caesar's destiny is at work. Brutus confesses it: "I do fear, the people choose Caesar for their King", (Ibid.). And to Casca to demonstrate how Caesar is confident in his destiny in the throne ruling concern. Casca said: "[...]it is obvious that [Caesar] denies the title of a king [...] he refused it, the rabblement hooted and chopped hands and threw up their sweaty night-caps and uttered such a deal of stinking breath because Caesar refused the crown [...]", (W. Shakespeare, Op. Cit.). Destiny plays a great role in the power reaching in the kingdom. Caesar refused to compete to the race for the throne without knowing that he is the one the crown is destined to. He is not in hurry to the throne as his so-called close friends Brutus, Lucius the General, Cassius and Casca.

Taking into account the destiny role is important in a human being life and in his/her projects as well. Contrastively any reaching of the power by force generates damages. Cassius does neglect the importance of destiny in human projects. His behavior and talks exemplify the fact. Cassius declared before the crowd:

[...] I had as lief not be as live to be  
In awe of such a thing as I myself  
I was born free as Caesar: so were you:  
We both have fed as well, and we can both  
Endure the winter's cold as well as he:  
For once, upon a raw and gusty day, [...]  
Caesar said to me 'Darest thou, Cassius, now  
Leap in with me into this angry flood,  
And swim to yonder point?' [...]  
Caesar cried 'Help me, Cassius or I sink!' [...]  
And this man is now become a god and Cassius is

A wretched creature and must bend his body. (*Julius Caesar*, I, ii, 521)

Cassius knows that the throne is not destined to him. But focusing on his selfishness rooted on his personal interest, he is speaking out of his close friend Caesar's weaknesses to the public. His conspiracies as one of Caesar's challengers is now uncovered.

It is now common to observe people create problem to their neighbours who are also candidates for the same socio-political and economic position in communities. To block Caesar to wear the crown, Cassius is even comparing their professional experiences. The defamation of a counterpart due to fact that s/he is on way to reach power is at work. Hidden affairs or deals between close friends are now openly revealed to the public. Cassius in past, granted help to Caesar. "Help me, Cassius or I sink!" Caesar demanded. But this is not sufficient to blame someone publicly. Cassius has to recognize that the throne is a matter of destiny. And the attitudes based on selfishness that is observed in political area while taking *Julius Caesar*, highlights on how betrayal and defamation are made use in the race to throne.

The phenomenon of outlying of a competitor from the same goal reaching is also well pronounced in Shakespeare's *Hamlet, Prince of Denmark*. In that outmaneuvering, a competitor can be killed by a challenger. Claudius outlaid his own elder brother and his son young Hamlet. He killed his senior brother and targeted to poison the son. Claudius confesses it while saying: "My fault is past, but, O, what form of prayer, Can serve my turn? Forgive me my foul murder? That cannot be, since I am still possess'd of those effects for which I did the murder: My crown, mine own ambition, and my queen" (*Hamlet, Prince of Denmark*, III, iii, 129).

Personal interest of a candidate for a social group leading is well manifested in human beings' behaviours and in the ones of the playwright's characters. In fact, the race to power in the corpus, is subjected to many challenges from the part of adversaries in competitions. Each competitor wants to pass and be at the front and lead the kingdom. Thus, their self-interest becomes what they all target. In *Hamlet, Prince of Denmark*, the Queen's Beauty, the crown and the properties are mostly what drained Claudius about outlying all his

challengers. He killed his own brother, got married his wife and poisoned the little Hamlet. Shakespeare's character Claudius states it in one of his speeches:

In the corrupted currents of this world  
Offense's gilded hand may shove by justice,  
And oft 'tis seen the wicked prize itself  
Buys out the law, but 'tis not so above:  
There is no shuffling, there the action lies  
In his true nature, and we ourselves compell'd,  
Even to the teeth and forehead of our faults,  
To give in evidence. What then? What rests? (*Hamlet*,  
*Prince of Denmark*, III, iii, 129)

According to Claudius the nature is insane and full of faults. And nothing can be important than achieving his ambitions or desires. Claudius has done everything to access the supreme position in his community. For that reason, "there is no shuffling, there the action lies" and he "buys out the law", (*Hamlet, Prince of Denmark*, Ibid). So, there is no need to complain about Claudius' deed.

Selfishness and beliefs which focus is to reach the higher position of the kingdom or nation is also witnessed nowadays in politics. The race for power is worldwide subjected to many rivalries between protagonists. Politically, many people desire to reach the higher position in their communities; but this attempt is not without any insurance. In that focus, the achievement of someone's personal project regarding the destiny has to be questioned. Macbeth's desires the king Duncan's throne in the play *Macbeth*. But here divine and spiritual aspects of leadership in one's ego fulfillment regarding belief rooted on prophecies have to be emphasized on. In fact, Macbeth is prophesized by weirds to become the cawdor, the most powerful warrior and savior of the kingdom. And these weirds' revelations will be enough for the so-called cawdor, Macbeth to start committing the unbelievable atrocities against his relatives and challengers. Macbeth believes in weirds' revelations without any cross-checking on its realization. People need to go beyond their belief and selfishness in all their commitments. There is a divine plan for everyone and the destiny plays a great role in that prospect.

## 2. Belief and Selfishness versus Destiny Behavioral Expressions in the Three Plays

Traditionally and culturally people believe or trust in something or in a God. This attitude seems to be transmitted in all of their actions in their communities. Shakespeare's plays understudy, even though written in the 15<sup>th</sup> century stress the race to throne or how power becomes an unavoidable issue to mind for countrymen's safety and peace spread in communities and people's generations as well. Conspiracies, betrayals and mistrusts are manifested within human social groups. All these behavioral expressions are originated by someone's focus on their belief on their vision and commitment that are shaped by their selfishness. But they are in their way to forget the existence of an inner divine spirit that controls their vision and commitment. The inner divine spirit is nothing than their destiny.

One's destiny has to consider in human beings' undertakings. In politics, candidates to power leading have be aware of that. Not only is the leader's competences important but also his/her destiny. Caesar was praised by his people to succeed to the old and late Caesar's throne but his conspirators like Casca, Cassius and Brutus do not want and try to stop him. They even planned to kill him. Caesar will be informed of their plan thanks to Soothsayers. Conspirators have made everything to accomplish their goal. Obviously, nothing does force Soothsayers to denounce conspirators about "the idea of March" (*Julius Caesar*, I, ii, 520) against Caesar. Destiny plays a great role in both leaders and nations, kingdoms and community's parts. The importance of the destiny in someone's fulfillment is also elucidated by the appearance of the late old Hamlet's ghost that comes to remind the young man that the throne was usurped by his uncle in *Hamlet, Prince of Denmark*.

The representation of the vengeful motives of the nature against the king's murdering throughout the portrayal of the ghost in *Hamlet, Prince of Denmark* is a call for political competitors. It is therefore perceivable that, the late king, young Hamlet's father reached the throne thanks to his destiny. And his conspired sudden death should be revenged. Claudius is not the one the throne was destined to. Perhaps, his senior brother that he has killed, did not yet finish his leading

period. So, things have to be reorganized into normal ways for the dead young Hamlet's father's destiny and nature sake. This re-coming to one's destiny and the late old Hamlet's soul's sake were even emphasized on to young Hamlet by his father's ghost. The ghost said:

Save me, and hover o'er me with your wings,  
You heavenly guards! What would your gracious  
figure?  
[...] Do not forget: this visitation.  
Is but to whet thy almost blunted purpose.  
But, look, amazement on thy mother sits:  
O, step between her and her fighting soul:  
Conceit in weakest bodies strongest works:  
Speak to her, Hamlet. (*Hamlet, Prince of Denmark*, III,  
iv, 585)

Because of his selfishness, Claudius killed his senior brother, stopped his reign and took possession of Gertrude, the young Hamlet's mother. Claudius has forced the way of his destiny accomplishment. People's personal belief and selfishness are at work to the detriment of their own well-beings

People's selfishness is also remarkable while it comes for power, crown or throne reaching. Selfishness in power chasing stands for individual interest-saving. K. A. Renninger (2000:374) described individual interest which the manifestation of human selfishness as "an ongoing and deepening relation of a person to particular subject content that does, in fact, have qualities of full engagement and task orientation". Self-interest is a deepening engagement in project for a self-satisfaction. Macbeth and his wife in *Macbeth* by Shakespeare, do confuse their ego and belief to their destiny. Rahman and Tajuddin (2015:128) note that "Lady Macbeth bears burdens upon herself. More than anyone. One burden is about ill reputation, another one is about over ambition [...] she herself provides the ground for that". In other words, human being has to mind whatever they heard and have as vision so as not to be hampered by any human trap and create socio-political damages.

Macbeth's idealization which focuses on the leading of King Duncan's Throne is something that can fear since he is not from the royal family. At the time in Scotland, the succession to the throne was the matter of

royal clan. Thus, Macbeth's attitudes can make someone say that he is not destined to that and he wants to usurp the throne; and so, step on the socio-cultural principles of the kingdom. Macbeth knows he does not deserve that throne. Macbeth, far from being said full with ambition seems to embody evil. Islam (2011:3) in that vein said that Macbeth "[...] is now without any conscience whatsoever. The evil which was latent in him has now come out in its most frightening form". In other words, the egotism which can be named here as the 'evil' lies in Macbeth and takes possession of his mind. The warrior is no longer able to control himself, his family and the kingdom as well. In the emotive prospect and expression of his selfishness, he wants to destroy everything that would obstruct him on his way to wear Duncan's crown.

Shakespeare's characters' attitudes in the plays understudy prompted this selfish expression of the American former leader, Trump. "Nothing is too big. No challenge is too great...our reach". (D. Trump, 2018). One's egotism and belief focus can be a danger for the community. Claudius in Shakespeare's *Hamlet, Prince of Denmark* does not want to share anything with his opponents. He will kill all of his obstructers as he wanted to do it for young Hamlet during his trip to England, (*Hamlet, Prince of Denmark*, V, ii, 219). Moreover, Claudius knows that during the fencing match with Laertes, Polonius' son, young Hamlet will pass away. But he has to count with the latter's destiny and his dead father's ghost under which protection the youngster is. The young Hamlet's escape of the cup of poison exemplifies the existence of divine spirit in any human being's destiny. As opposed, Claudius has to know that his reign is not blessed by divine spirit since he has usurped the crown of his senior brother. As a result, Claudius will not enjoy the usurped crown for long owing to the fact that his power or crown was not prompted by the divine spirit (the destiny) but his selfishness.

The destiny or divine spirit is undoubtedly the guide and protector of any human being in his/her enterprise or vision. Macbeth in *Macbeth*, Claudius in *Hamlet, Prince of Denmark* and Casca, Cassius and Brutus in *Julius Caesar* would like to force the divine spirit or their destiny to act in their favour so as to accomplish their ego. But they will be very quickly stopped in their illusive ways. Macduff's words in *Macbeth*

prove it. He knows that Macbeth acts against the kingdom and its spiritual standards. He makes it clear to Macbeth:

[...] Then yield thee, coward,  
And live to be the show and gaze o' the time:  
We'll have thee, as our rarer monsters are [...].  
(*Macbeth*, V, viii, 562)

Macduff wants to finish with the monster of the kingdom, the coward Macbeth who usurped King Duncan's throne. Therefore, the destiny is outlaid in Macbeth's race to power. Power or throne is God's gift; so, under the bearer's destiny or divine spirit's protection. Throne cannot be usurped forever by anyone.

As a proof while the runner of the power is not shaped by his/her destiny s/he fails. In Shakespeare's *Hamlet, Prince of Denmark*, Fortinbras mentioned clearly that Claudius usurped the throne of his senior brother by putting forcibly an end to his reign. Fortinbras said:

But I do prophesy th' election lights  
On Fortinbras, he has my dying voice  
So tell him, with th' occurrences more and less  
Which have solicited the rest is silence (*Hamlet, Prince  
of Denmark*, V, ii, 221)

Fortinbras' speeches uncover Claudius' ego. But Claudius does forget that Fortinbras will not be his accomplice for long; and will speak out the truth. Claudius, due to his self-accomplishment wants to finish with anyone who crosses or goes against his interest. For Claudius, only his selfishness counts.

Someone's personal ego-saving is also in exergue in the race to power. Not only is the throne a matter of merit but also the one of destiny. Many candidates compete for power running but only one person wears the crown. In *Julius Caesar*, the conspirators have come to realise that Caesar is a great man and the most wanted by the divine to be appointed as king. Caesar secures his legacy to the poor community before his countrymen. He is confident and deserved the crown of the late Caesar. Anthony stated in Caesar funeral:

Moreover, he hath left you all his walks,  
His private arbours and new planted orchards,

On this side Tiber; he hath left them you,  
 And to your heirs for ever, common pleasures,  
 To walk abroad, and recreate yourselves.  
 Here was a Caesar! When comes such another? (*Julius  
 Caesar*, III, ii, 533)

Clearly, Shakespeare does make it with full attention to Caesar's personality. Caesar is noble and has a great understanding of community wealth sharing. Markedly, no one of his conspirers has such abilities. He is kind and societal. Caesar knows that the crown wearing is divine. And its running has to follow the managerial skills. The playwright's writings seem to confront the contemporary leaders' attitudes in politics. He points out therefore relevant features of after-society in *Julius Caesar* which highlights the modern socio-political lifestyle. Fermi Turgut emphasizes Shakespeare's stylish plotting and says that: "Politics in Shakespeare's plays reveals similar characteristics with the politics of the contemporary world" (2015:41). So, one can conclude that in politics the leadership is not consistent if that does not ally fair citizens. Shakespeare makes conspirators and usurpers fail before the one the throne is destined to.

Very often, a usurper mismanages the throne. Claudius kills people who will go against him in *Hamlet*. Macbeth did the same in *Macbeth*. But in *Julius Caesar*, the conspirators are subjected to a divine punishment or popular verdict. For instance, Brutus starts having nightmares and seeing Caesar's ghost everywhere. He confesses it himself:

The ghost of Caesar appear'd to me  
 Two several times by night; at sardis once,  
 And, this last night, here in philippi fields:  
 I know my hour is come (*Julius Caesar*, V, v, 541)

Cassius stabs himself and dies as he planned and did it to Caesar in 'ideas of March'. The remained conspirators will also be killed due to the fact that the leading of the throne was not for them and they have forced the course of things. Caesar's countrymen used to see their leader Caesar in action. They evidence his mankind as well as some of his conspirators. Caesar's "[...] life was gentle [...]", (*Julius Caesar*, V, v, 541). The good deeds are always rewarded and the evilness as well. People have to mind their ego-saving.

One's ego-saving makes him/her to damage his/her neighbouring in his/her commitment to power leading. In *Macbeth*, when Lady Macbeth was informed about the fortunate spells on her husband through the messenger, she was overwhelmed. Then she said: "I feel now the future in the instant" (I, v, 24). Her ego of being the queen of the kingdom is starting pushing at front. Thus, she urges her husband to make: "[...] must be provided for: and you shall put. This night's great business into my dispatch; which shall to all our nights and days to come give solely sovereign sway and masterdom". (I, v, 24). The realism of witch's prophecy on Macbeth regarding his egotism is now performable in Lady Macbeth's attitude. Certainly, the couple believes maybe that being king and queen is in their destiny. But they do forget that they do not belong to the royal family.

The reaching of power without someone's 'destiny blessings' brings punishment to the usurper. The couple Lady Macbeth and Macbeth get into conclusion of becoming the future ruler of a throne that was not destined to them. Being so impatient drains the couple into a full misery. Shakespeare emphasizes it:

In the affliction of these terrible dreams  
[...] That shakes us nightly: better be with the dead,  
Whom we, to gain our peace, have sent to peace,  
Than on the torture of the mind to lie  
In restless ecstasy. Duncan is in his grave;  
After life's fitful fever he sleeps well;  
Treason has done his worst: nor steel, nor poison,  
Malice domestic, foreign levy, nothing,  
Can touch him further. (*Macbeth*, III, ii, 61)

Obviously, there is no happiness except grief, sorrows and regrets to the usurper of a throne. There is hopeless for leading the usurped power. The couple Macbeth and Lady Macbeth is subjected to self-destruction and repudiation by their countrymen. People's moral virtues like loyalty and self-control that have to inhabit everyone before partaking in self-objectivism. Leaders or rulers should take glances at every little aspect of their socio-political and cultural behaviours toward their counterparts. Selfishness and belief in personal vision only in a community leading have to be revisited for sustainable peace establishment.

### 3. The Race to Throne in *Hamlet, Prince of Denmark, Julius Caesar and Macbeth*

Someone's selfishness and commitment for a vision's accomplishment without taking into account his/her destiny sourced conflictual situations. So, to avoid these rivalries in human relationships dos and don'ts are sorted in a social group. But very often and for human beings, everything is obviously achievable if an individual can just dream of it. In the same logic, Monear (2015: 2) adds while quoting Ward that: "if you can imagine it, you can achieve it. If you can dream it, you can become it." In other words, people bear the consequences of their actions in life. For instance, in *Julius Caesar*, Cassius dreams of becoming leader and Brutus thinks of getting the community freed from Caesar. Cassius' beliefs that can be taken as his dreams were expressive in his says:

Why, man, he doth bestride the narrow world  
Like a colossus, and we petty men  
Walk under his huge legs and peep about  
To find ourselves dishonorable grave.  
Men at some times are the masters of their fates.  
(*Julius Caesar*, I, ii, 521)

For Cassius, everyone is free and liable to himself/herself. An individual is therefore the result of their dreams and their inner divine spirit (destiny). In his perception, no one else can come to accomplish your dream for you if it is not you yourself. You have to afford your will yourself. No other men, people or nation should empower another one or someone's life or living. This can also be noticed in Macbeth's discourses even in misery:

I will not yield,  
To kiss the ground before young Malcolm's feet,  
And to be baited with the rabble's curse.  
Though Birnam wood be come to Dunsinane,  
And thou opposed, being of no woman born,  
Yet I will try the last. Before my body  
I throw my warlike shield [...] (*Macbeth*, V, viii, 126)

It is perceptible therefore that the making a change, the becoming great or the contributing to the progress of given ideals are prominent so as to identify the one who is dreaming the higher position in the kingdom or community. The king to be has to demonstrate his confidence and commitment before situations and obstacles as well. He has to be “opposed, being of no woman born (*Macbeth*, Ibid.). As a matter of fact, Brutus is Caesar’s best friend and most liked one than Cassius the “lean and angry look” man (*Julius Caesar*, Op.Cit. 521). In fact, Caesar used to ban and punish every little accusation without explanatory arguments regarding the case of Publius Cimber who was a captive. Thus, the kingdom leading is in Caesar’s destiny. Contrastively, Brutus, Caesar’s counterpart, knows that Caesar deserves the throne and power reaching is in his destiny. His declaration proved it. He said:

It might be by his death: and for my part,  
I know not a personal cause to spurn at him,  
But for the general. He would be crown’d:  
How that might change his nature, there’s the question.  
It is the bright day that brings forth the adder; (II, i, 524)

No one can change one’s destiny. And to emphasize the issue of destiny in someone’s life, Claudius confess his wrongdoing while willing to remove his brother from the crown so as to show his elder brother was the one the kingdom leading was destined to. Claudius said:

To be forestalled ere we come to fall,  
Or pardon’d being down? then I’ll look up.  
My fault is past, but, O, what form of prayer  
Can serve my turn [...]  
That cannot be, since I am still possess’d  
Of those effects for which I did the murder:  
My crown, mine own ambition, and my queen.  
(Hamlet, Prince of Denmark, III,iii,129)

Claudius targeted the crown and planned his performance of the king’s death so long ago. Here again, belief and selfishness overtake Claudius’ destiny. Claudius was not destined to succeed to the throne; but he has forced it.

Miseries and all kinds of deceptions are observed in the plays regarding the throwing away of the existence of destiny in human fulfillment in throne purchasing or accession by force. Claudius is so resilient and he

knows the existence of divine punishment for wrongdoings. He is praying to have forgiveness for the murder and rubbishes he committed. And he even knows that he does not deserve the throne. He said: “that cannot be, since I am still possess’d” (*Hamlet, Prince of Denmark*, Op.Cit., 129). He is in trouble with divine spirit and nature due to his egotism. For sure, it seems that the so-called usurpers of throne in their commitments, do not worry about their deeds in the achievement process. They may kill, assassinate or get opponents exiled.

The phenomenon of rivalry is well-spread nowadays in politics. And to collapse its effects, Shakespeare featured political leaders as self-subjectivists by making the use of supernatural powers to raise his political actors’ awareness on their desires and wheel of destiny in human nature. So, he uses for instance ghosts in *Hamlet*, witches in *Macbeth* and blue devils in *Julius Caesar* to shed light on leaders’ wrongdoings. In *Hamlet, Prince of Denmark*, Claudius in his assaults on power, tried to assume or make protocols about “What then? What rests?” (Ibid., 129). He was convincing himself on why he cannot be a king. And on why should he regret the killing of his brother. These wonderings once again testify that he is in trouble with the supernatural in order to appease himself and be pardoned. But the young Hamlet father’s ghost comes to alarm again the youngster to revenge his late father. The ghost reveals the hidden nature rooted in egotism of Claudius. He is not expecting such attacks since he did his work very privately. No one can know about his work except divine (the ghost) revelations or interventions. People’s destiny seems to be under God or divine protection and control. If not, why this revelation of the ghost for a hidden deed?

A passage of Holy Bible elucidates this divine protection on men. “If God be for us, who can be against us?” (*New King James Bible*, Romains 8: 31). The divine spirit’s protection is also manifest in the play *Julius Caesar*. Indeed, Caesar that will be later on killed by his conspirators gets warning about the “ideas of March”. “Beware the ideas of March” cried out by soothsayers when Caesar was passing by the city. And Caesar even dreams about the ‘ideas of March’ in the night. Shakespeare, by pinpointing these attitudes of his characters, sheds

light on how usurpers as leaders become stubborn about their countrymen's cries and sufferance in some circumstances. So, targeting someone's only fairness or welfare does not guarantee safety of a social group, community, kingdom or nation. The playwright's portrayal of his characters is a call toward the contemporary candidates for countries' leading. He is urging them to be aware of prediction or prophesy's interpretation.

Witches, for instance, have distinguished, qualified and praised Macbeth for defending his community against enemies. This will make the latter start thinking as being the upcoming king of the kingdom. Sometimes, people are shortened in their mind and they are so weak regarding their feelings. The blue devils' role of witches in *Macbeth*, has its existence in their prophesies when they declared Macbeth as being the warrior, the "thane of Cawdor [...] that shall be king hereafter" (I, iii, 543) to the detriment of Banquo another soldier of the kingdom who was said to be "lesser than Macbeth, Not so happy, yet much happier [...] thou shalt get kings, though thou be none" (Ibid). Therefore, the 'kind' soldier's thoughts start changing and seem to be reinforced by his wife's manipulative praising speeches toward him. Lady Macbeth fuelled her husband with motivational phrases and plan for the King Duncan's killing:

Only look up clear;  
To alter favour ever is to fear:  
Leave all the rest to me. (*Macbeth*, I, v, 255)

Macbeth does not have ill thoughts or over ambitions. From the beginning, he is mostly kind. He is called, "the innocent flower" by even Lady Macbeth herself (I, ii, 28). But his brain will be watched by witches and get killed King Duncan with the help of his wife. Here people's vigilance and attitude before any situation are tackled in the plays regarding the atrocities that were prevailing. So, under any advisory regarding prophesies, predictions or 'fâ'<sup>1</sup> consultation, individual should quest about the relevancy of the revelation as young Hamlet did. Macbeth was not curious. He did not worry or mind the

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<sup>1</sup> Fâ, one of African names of the consultation of someone's, past, present and future.

speeches of the blue devils as his friend Banquo did about witches' prophecies who quickly says that "the earth bath bubbles, as water has and these are of them. And wonders why whither are they vanish'd?" (Ibid., 543).

The witches use wisdom and hazardous way of spells and wretch the communities. Regarding the followed consequences of their acts in *Macbeth*, it is worth advising people to understand every little aspect of something that one does not really master even though leaders in their self-subjectivism would not. Impatience in commitments and people's ego-tip have to be enlightened on hereafter. For instance, not to be subjected to the murder of Anthony Knights, Cassius and Brutus kill themselves although they recognise themselves as guilty ones. Brutus declared before stabbing himself that:

I shall have glory by this losing day  
More than Octavius and Mark Anthony  
By this vile conquest shall attain unto (*Julius  
Caesar*, V, v, 541)

Brutus' unique ideology is to have glory even if he has to lose his life. He has to conquer the power that is in Caesar's hand no matter what. This breakthrough helps to understand what was prevailing in Shakespeare's politicians' circles. Socio-political conflicts were openly manifested in Elizabethan period. Things have to be revisited. The bad deeds have to be punished anyhow. Claudius, Macbeth and Brutus died for going against their destiny. Their beliefs in predictions or prophecies with conscious make them pass away. Humanity is controlled by divine spirit as it is illustrated through the manifestation young Hamlet father's ghost to punish the throne usurper, Claudius in *Hamlet, Prince of Denmark*. This portrayal indicates that the divine spirit has a role to play in political universe since a leader of a social group, community, nation or kingdom is divinely chosen to preside over his countrymen. This is somehow rejected nowadays by some social human beings' groups.

## Conclusion

The wanted throne is subjected to challenges by competitors. As the wanted position in politics it has to be achieved with regards on one's destiny by emphasizing on self-control. Undoubtedly, commitment is needed in any human activities for someone's well-being and community's development as well but an analytical process before partaking in any deeds or accomplishment is required. In other words, people will always come forward with pieces of advice. Regarding the misunderstandings someone can be subjected to or made from a weird revelation (future visionary) as observed in *Macbeth*, people have to mind any of their commitments for the kingdom or nation sustainable development. An analysis of advice just like young Hamlet did, has to be taught in human social groups and promoted through generations since there is no doubt that, someone's destiny is achievable whatever the obstacles are. And any bloodshed for any personal accomplishment be it political or not, has to be banished since, for any devil work, the nature will stand back for revenge as it is observed in the three plays understudy: *Hamlet, Prince of Denmark, Julius Caesar, and Macbeth*.

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