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LIGNE EDITORIALE

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- Un **TITRE** en caractère d'imprimerie et en gras. Le titre ne doit pas être trop long ;
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- **Key words** ;
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Les articulations du développement du texte doivent être titrées et/ou sous titrées ainsi :

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Elle doit être brève et insister sur l'originalité des résultats de la recherche.

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SELFISHNESS AND GREED FOR POWER IN POLITICS: A SOCIO-EDUCATIVE READING OF SOME OF SHAKESPEARE'S PLAYS

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Abstract

Humanity is confronted with many socio-political injustices. It often occurs that in a social context people hinder the welfare of others for the sake of personal interest. The selfishness rooted in greed is deeply present in that evil nature of mankind which does not spare his community or himself. Indeed, this situation gives way to the socio-economic and even political disparities observable worldwide in the development of any community. To solve or collapse such an unfair reality, historical evidence and the reading responses of the plays for that purpose allow us to decipher the author's dramatization of characters' actions in the plays under study. They provide us with knowledge that draw our attention on the danger caused by human misconducts which do not favored our personal and collective development as a social entity. This research work aims at urging leaders as well as any actors of development at any position of the scale, to balance the prosperity for the socio-economic and political welfare in the planet.

Keywords: unity, evil, collective-satisfaction, patriotism, wickedness

Résumé

L'humanité est confrontée à d'énormes injustices socio-politiques. On voit souvent que l'être humain s'approprie le bonheur de son prochain à cause de ses intérêts égoïstes. L'égoïsme humain enraciné dans le refus de partager est expressif en l'homme et corrompt sa communauté, donc lui-même. Cette situation donne lieu à des disparités socio-économique set même politiques que véhicule toute société humaine du point de vue du développement. Pour résoudre ou réduire ce déséquilibre, les faits historiques ainsi que notre interprétation des écrits de l'auteur en tant que lecteur nous ont permis d'analyser le choix dramatique des personnages dans les pièces de théâtres soumises à notre étude. Ces outils nous gratifient des notions qui nous ont permis de toucher du doigt les dangers auxquels l'homme a livré sa communauté à cause de son mauvais comportement. Ainsi, cette étude se veut un appel aux acteurs de développement à quelque position qu'il soit à penser et cultiver l'équité en tout pour le bien socio-économique et politique de toute la planète.

Mots clés : unité, le mal, la satisfaction-collective, le patriotisme, la méchanceté.

Introduction

Nowadays, societies seem to be marked by intolerance and clashes. Collective values reside in collective-satisfaction which meant to satisfy the needs of people and individuals are getting replaced by individualism. Life in seclusion from societal values and interactions can result in many societal problems. In Daniel Goleman's (2006:234) view,

Self-absorption in all its forms kills empathy, let alone compassion. When we focus on ourselves, our world contracts as our problems and preoccupations loom large. But when we focus on others, our world expands. Our own problems drift to the periphery of the mind and so seem smaller, and we increase our capacity for connection - or compassionate action.

A person's pride becomes the cultivable and careful seed in the family, in the community as well as the nation. This way of living in isolation from one's neighbors in view of securing control over others and keep all the advantages for oneself leads to drastic social conflicts. Though some wayward greedy people can prosper in their evil deeds, we need to question our attitudes in order to really stand as people who contribute to social growth. Such an attitude will constitute one of the assets likely to help avoid being a handicap to social harmony if we must belong to the same community and share the same social perspective. We all belong to the same community. Within or across cultures, interpersonal relationships shape the present and determine the future of humanity (Munoz, 2007: 213 & Alexander, 1995: 59) even if physical and intended conflicts continue to be nursed by people at home and worldwide.

In their attention to political practices, English playwrights have evoked changes in political regimes and how these changes have paved the way to bloodshed. Shakespeare's *Hamlet* and *Macbeth*, provide useful aspects to understand and decipher the behavior of mankind through the characters regarding the selfishness and greed that characterizes them. The plays also point to the aftermaths of their acts on them. In that vein, this research work aims at bringing out the misappropriation of political power, the

mismanagement of heritage, and also the impact these have on the people of that community. In this prospect, a look at the author's dramatization of characters' speeches will be determinant in highlighting the core issues under study. We intend to explore the Reader-response approach as it would allow us to highlight the various points and counterpoints used by the playwright in order to make us see the values he promotes and those he wants to decry. In order to achieve the various objectives set for this study, we have structured this study into two major sections; the first part sheds light on the author's aesthetic construction of characters and motives behind their selfishness and greed in connection to the throne. The second part of this study traces the mindset that can foster sustainable development of any community through the concept of patriotism against the trends of corruption and impunity in the lives of people. The conclusion will be a summary of findings achieved by this study.

1. Selfishness and Greediness in *Hamlet* and *Macbeth*

Living in a community is a shared value worldwide. Among the English, entertainment in the form of balls and celebrations are social occasions when people interact and where social roles are played by members of each social stratum. It is often peculiar to see how sneering and snobbish attitudes are used as modes of social featuring. Shakespeare seems to have borrowed from such Elizabethan evidence in the construction of characters in the royal palace as dramatized in the play *Macbeth*. In *Macbeth*, this can be exemplified by the banquets offered by King Duncan and the relatives and friends who are thereby convened. The social functions of such gatherings lie in the enforcement of solidarity and socialization which on the whole contribute to better life in most of the English communities of the 16th century. The same benefits are to be derived from British traditional festivals during which community-based values are promoted in the benefits of all. However, it is worth noting that not all members of the society contribute to such an unwritten contract. Selfish and imbued people do stand against communal values. It is possible to see in *Macbeth* how some characters would not hesitate to snob others regarding their social class. This apparent

Social rejection or fearing is one of the most common causes of anxiety. Feelings of inclusion depend not so much on having frequent social contacts or numerous relationships as on how accepted we feel, even in just a few key relationships. There is no wonder that we have a hardwired system that is alert to the threat of abandonment, separation, or rejection: these were once actual threats to life itself, though they are only symbolically so today. Still, when we hope to be a You, being treated like an It, as though we do not matter, carries a particularly harsh sting (Daniel Goleman, 2006: 237)

The human kind as a social animal does not draw any benefit from a life in seclusion. Neighbors have a huge part to play in the social and biological health of each member. Indeed, the one that contracted such a social disease of living alone (apart from his or her community) can be a problem for his or her relatives due to the abrupt changes that he or she could come with. So, a person who lives outside the social sphere is likely to be morally degenerate as to how he views himself or herself and others. He might as well view himself or herself as perfect while others around would appear demeaned because of the discrepancies in the values that make up their principles.

In *Macbeth* the main character, Macbeth, is revealed living a life of seclusion coupled with a sense of greed that kindles his desire to kill King Duncan, Banquo and his son Fleance and even Macduff in his ambition to seize power and exercise it. That ambition has led him to destroy and corrupt all his good abilities he might use for the good sake of his community. Such a mind set in Macbeth epitomizes selfishness and greediness on his way to glory. Macbeth's thoughts seem to determine his actions, and as we can see, such selfish and greedy ambitions are radically sanctioned according to English tradition that was prevailing in communities the 16th century. In the light of social norms, Macbeth is aware that the "devilish thoughts and sight" have transformed his mind in a "feverish brain". The feverish mind the character refers to is a reactionary and irrational one likely to do wrong while in pursuit of a personal goal. No wonder the help of his wife, Lady Macbeth, who vies the prestige of a Queen surpasses all communal values enough to support the devious plans of her husband. Everything and strengthened Macbeth in his deed. The murder must be committed no matter how by the couple for the couple, they must get rid of any person standing in their way to the throne even if they must commit a murder. By criticizing the malicious habits of the couple

namely the one of Lady Macbeth, Ashitey, pinpoints how higher was the ambition of the couple to be on the throne when she retakes the words of Lady Macbeth: “if it is not because he resembled my father while he was sleeping, I would have killed him myself” (Ashitey, 2011: 29).

The death of Duncan was planned and meditated by the couple but mainly by Lady Macbeth who stands as the brain behind the whole project. She even proves desperate and impatient as to the undertaking of the evil act. One can derive this from the play when she says “God! I am afraid the attendants have woken up and my husband has not been able to kill Duncan. If he attempted it without success we are ruined. I put their swords where he would not have missed them.”(Ashitey, *Ibid*). Lady Macbeth’s intentions tell of the expected actions of her husband. One would be right in saying that the murder was committed by Lady Macbeth. She proves ready to do everything likely to heave her up to the position of a Queen of the whole kingdom. She does even believe that she deserves it and since she is on the verge of victory, no one and nothing could stop her on her way to the throne. In pursuit of their perfidious project, they opted for secrecy against all and the environment around them. “You hard earth, do not hear my footsteps, else the very stones under my feet would betray me and spoil our plan at this most quiet and suitable moment.” (Ashitey, *Op.Cit.* p 30)

Many a reader and spectator would agree that Lady Macbeth and her husband have heeded their selfish interest to the detriment of community values and welfare. In the prime of the action in the play, the ego of the couple has reached its climax and led to King Duncan’s murder. They even sought to conceal everything and avoid being suspected of anything related to the crime for, just after the murder, Lady Macbeth would advise: “I hear more knocking. Put on your night gown so that should we be called, we would look like people who are from bed. Do not be confused.” (Ashitey, *Ibid*: 33) It was necessary to do everything possible to preserve every privilege even at the cost of community interest. Duncan was killed just like all the others.

The same sense of selfishness and greed is to be seen in the attitudes of the couple when they assumed power after the death of Duncan. Macbeth and his wife would not tolerate any dishonor toward them as the new leader of the kingdom. Thus, people involved in acts of disobedience became subject to banishment from the kingdom. The act of banishment resulting in the killing of Banquo, Macduff and the attendants of Duncan, justifies the greed and selfish outlook of the couple who are ready to do everything for themselves regardless the values that knit them together with others in the community. Macbeth's discussion with Macduff and Lennox deciphers it:

Lennox: It seems his attendants did it. Their hands, faces and swords are blood-stained. They stared and looked wild. They could kill anybody.

Macbeth: I could not control my anger so I have killed them.

Macduff: Why did you do that?

Macbeth: Who can be furious and control his temper at this same time? Or be loyal and yet neutral? No one; my love for the King did not make me think before acting. Duncan lay there, his white skin smeared with blood and gaping stabs, and the swords of his servants covered with blood that with my love for the King I could not restrain myself but kill them. (Ashitey, Op.Cit, 37-38)

Playing on make-believe, Macbeth would not allow anybody to suspect that he has got a hand in the series of murders that occurred. Everything was done to save Lady Macbeth and Macbeth and trample upon community values. He proved loyal and rewardable to the late King. Through Macbeth, Shakespeare pinpoints Man's ego and how it can cause disaster. The killing of the attendants of the King exemplifies the sly nature hidden in his selfishness and greed for power. He has taken advantage of the drinking party to commit his forfeiture. Macbeth is explored with such features to show the tricky and wicked nature of a selfish person the man is. Being aware that the servants could denounce him and his wife if they survive, he decides to put an end to their lives. Shakespeare seems to take inspiration from the realities of his time and that still prevails nowadays in the political arena where frankness has given place to mistrust.

In that perspective, the satisfaction of personal desires and the achievement of one's personal ambitions clashes with values that knit people together. The politicians

seem to place their priorities elsewhere. The power and the laws in their hands are used against the general unity and welfare of the community. Though we can notice a huge influence of Lady Macbeth on her husband and the wholesale disaster that follows it, it is worth noting that in the late nineteenth century, women were not granted the right to express themselves politically. These political shortcomings and social policies have led Raymond to observe that in “Working-class, males were only gradually given the vote in the late nineteenth century and gained some representation in Parliament – Women’s social and political position became marginally better towards the end of the nineteenth century.” (Raymond, 2007: 87).

One can see the effect of human big ego that is fed by greed and ambition. Such ambition in political authorities supersedes the sense of public service enough to give way to wayward practices and devastating large scale effects. In the views of *Mark Rosenman*, (2011) “In both government and corporations — and even in the nonprofit sector — the greed of some damages and diminishes all of us while also undermining those very institutions that are supposed to protect us and America itself.” For Mark, it is very important to deeply think about the phenomenon which is corrupting human societies. . Nothing is actually done to spare social values from the decay they are going through. Just as we have attempted to show in the case of Macbeth and Lady Macbeth, political leaders, businessmen and social group representatives tend to privilege their private interests over that of the populations. The same realities connected to human selfishness and greed are evoked in other plays by Shakespeare.

In *Hamlet* for instance, after the usurpation of the throne of his senior brother, old Hamlet, Claudius married Gertrude, the mother of young Hamlet and even forces the latter to exile. The same motives of usurpation lead him to kill people who can handicap his access to the throne of Denmark. Only Hamlet and his mother are spared. The author’s construction of Claudius as a character and the type of relationships he keeps with his social environment highlights the wicked nature of mankind. Nothing more than power, honor and prestige mattered to Claudius. He appears to display instances of mental affliction because in the words of one critic Claudius reigns but “the body is with

the king but the king is not with body.” (Comfort Owusu, 2007: 21). This seems to imply that though the king has got access to the throne, he is bothered by the unnaturalness of his act which does leave him rule as a balanced leader. For instance, Claudius planned to poison Young Hamlet with the help of Laertes since he knows he has usurped the throne reserved for him as the direct descendent of the dead Hamlet. He also knows that he has participated in the murder of his senior brother; because he never died a natural death. All these highlight that the unnaturalness that agitates him and forces him in his imprisonment’s plan.

On the contrary, Shakespeare would like his reader and spectator to know that unnaturalness comes from one’s uncontrolled ego. As a human being, we are all gifted with goodness by nature. Claudius somehow, also keeps his humane qualities, when he gets married to Gertrude. Therefore he expresses his love as a human being to the widower Gertrude who was still suffering for the abrupt disappearance of her husband. This sign of compassion and love was implemented through his marriage with Gertrude. He acts in that way to spare his late brother’s wife to endure long mourning. His truthfulness is expressive in the following:

“She’s so conjunctive to my life and soul,
That, as the star moves not but in his spheres,
I could not but by her”. (Comfort, *Ibid*: 22)

Comfort would like her readers to know that for King Claudius, Gertrude, his counterpart is indispensable for his living. Her presence is a source of balance and makes him handle the affairs of the kingdom. For him Gertrude is “the star” that “moves” normally in sky. The sky therefore corresponds to his spheres that represent the whole system of his worldviews and leadership. In spite of the usurpation he seems to enjoy, Claudius views his union with Gertrude like an encounter representing a balanced microcosm of realities worth maintaining for the leadership of Denmark.

The good-natured outlook of Claudius makes him believe in his possible leadership of Denmark, but Shakespeare seems to explore the human frailty in him to highlight the potential man has to fall in the face of temptation. This state of things justifies the dramatization of Claudius' fall under the spur of wickedness. He could not resist his aspiration to climb up the social ladder. Such ambition appears to have gnawed at the goodness in him to the extent of pushing to the crime that has polluted Denmark.

Contemporary man suffers from almost the same flaws. Even if one argues that the motifs have come to vary it is worth noting that man loses in virtue when in pursuit of secular assets. This is the type of alarm Mark (2011) seems to ring when he uses the example of American congressmen and how they wrongly make decisions. He seems to say that:

By catering to the avarice of some of the wealthiest Americans, many members of Congress reflect their own greed — to get and hold power they are willing to serve private interests over public ones. As a result, the portion of tax measures that directly benefit the rich may deny the Treasury about a trillion dollars.

The elected people should stand as models for the people they are representing. Once they have the position they are elected for, they give priority to their own social and economic breakthrough. Their own interest is the priority for them.

The blind-folded scramble for power remains a universal matter which Shakespeare has not fail to evoke in the plot of *Hamlet*. There are inputs in the making of characters that help infer the evidence of selfishness and greediness in the female gender as depicted in the play. Considering to the series of incidents in the play, the reader or spectator is left to see the likely culpability of Gertrude in relation to the death of her husband. The play reveals that a few weeks after the death of late Hamlet and while the mourning time is still on, Gertrude gets married to her brother-in-law. The act is so flagrant that Comfort has this to say:

Gertrude really mourns the loss of her late husband but just easily succumbs to the seduction of his brother Claudius. She marries him within two months of her husband's death even before the "salt of most unrighteous tears had left the flushing in her galled eyes". She marries for base sensual desire nothing noble.

A person's selfish interests as they are dramatized in the character of Claudius are also observable in Gertrude's attitude toward her relatives in particular and female gender in general. Gertrude thinks only of herself without any consideration for the social norms around her. If it were otherwise, she could not have fallen so low as to commit incest, adultery with her brother-in-law. All she wanted is to access the throne whatever it takes and prevail over other characters of her own like. There is a lust for power and social position in this character which alludes to the tendency in many people to prove ruthless when they envisage to climb the social ladder.

In this line of thought, Comfort decries Gertrude's attitude when she talks about her marriage with Claudius in these terms:

...she goes through with it and thinks it is "pleasant to sit upon her throne and see smiling faces round her". She may be willing to see Hamlet excluded from the throne, yet she did love him as she did love Ophelia. She thought that Hamlet was a fool to persist in grieving for his father instead of marrying Ophelia and making his life comfortable and happy. She thought it is only through sensuality that people can be happy. (Comfort, Ibid.)

Human beings as represented by Gertrude in *Hamlet* fall prey to selfishness that precipitates them to their own destruction. She cares little for her own child who spends the rest of his life mourning his father. In one of her own speeches one could hear her say: "I doubt it is no other but the main, His father's death and sur our o'er hasty marriage" (Comfort, 2011: 66). A person should avoid self-interest cultivation for being at the service of others. By behaving in that humanity will develop sustainably.

2. Patriotism and Sustainable Development.

Nowadays, the unnatural behavior rules over human relationships, and calls for an awareness raising. Individualism is spreading and togetherness is giving way to loneliness worldwide. This phenomenon that has affected families, communities, is thoroughly corrupting our nations. Patriotism is being thrown away for the sake of self-satisfaction. This auto-satisfaction rooted in selfishness as apart of human habits regarding human nature, is becoming a heritage for generations.

It is therefore obvious that politically, there is no doubt that youngsters intending to engage in politics would find no other role models than their elders. They will also tend to copy their habits and practices regarding their political and social responsibilities. There is a common saying that politics is a game and lies are the best dice in that context. Politicians exploit the people like in a game. Their first goal lies in their personal interest to the detriment of the masses. Normally, as a representative from a constituency their target should be how to soothe people's hardships through community development projects. In this line of thought Mark (2011) says that:

Leadership must come from the charitable and philanthropic community, and it is needed now. It is wrong to abdicate responsibility in fear of complex national and global dynamics and a polarized electorate. Timid or confused silence is not an option for those who assert to represent our better natures; rather, it is an abdication of the fundamental moral and social obligations of the charitable community.

Leadership should be rooted in patriotism which stands for unity and unification of people belonging to the same ties or same nation. Patriotism in this context refers to the collective sense of belonging to the same community and working to consolidate it. We, therefore need to start promoting self-help and equity as an evidence of social improvement for a sustainable development. The assistance of members of group needs to be promoted.

Macduff, Macbeth and Banquo combatted the enemies abroad for the safety of their empire. Lady Macbeth hides the guilt of her husband before the guests while the latter was doing wrong to other in his speech. Macduff helps Malcom to deliver the whole nation from disaster planned by Macbeth against the collective-satisfaction. The satisfaction of group needs is represented in this context by service and its sharing in the group of belonging. In that perspective, Pewissi says that "a good leader does not own for himself or herself brilliant ideas; he or she may have them for or from other people."(Pewissi, 2017: 206). For the critic Pewissi, the collective satisfaction has its root in the charity which resides in the tolerance and acceptance of other members of the community for and from their contributions to the blossoming of the whole community.

For him, no one can be separated from the whole because of the divergence of his or her opinion. The help of a group member contributes to lift up the leader and make him or her upgrade. There is no denying that Lady Macbeth helped Macbeth in his 'duties' regarding the throne by giving and reminding him the job to perform for their minded goodness of their couple.

Manz and Sims Jr. have come up with the point that "A leader is best/When people barely know he exists/...When his work is done, his aim fulfilled, /They will say:/ We did it ourselves", (Manz and Sims Jr, 1989: xv). The leader must know that his or her deeds have an impact on the group or community. He or she lives in, acts, and succeeds with it. So, the community's failure is a shame for all of its members as it is for the whole human body, while an organ is hurt. Human beings need to stand as a body that gathers and sustains many organs at the same time. And while an organ is hurt the others will suffer from the pain. While a people stand together for their rights, they most with time attend their goal and win their target. Females have stood up for their right to vote in United Kingdom in nineteenth century and they got it (Raymond, Ibid: 87). The value of charity decries selfishness and refers to the fact that "individuals must be incorporated in his or her socio-political agenda, ingredients that will yield the hopes and implement the wishes of other people without their asking for them", (Pewissi, Ibid: 206). We need to work together. That is what the humanity should start cultivating and transmitting to generations for a planet without conflicts and social strife.

Claudius could avoid doing harm to his nephew young Hamlet and grant him with a real help in his study. Instead of spying and attempting to poison him. In resorting to such a criminal act, he demonstrates that his leadership does not stand for collective-satisfaction but for self-achievement. In this context, Pewissi, (Op.Cit: 216) in one of his critics gives the example of womanists who urge to avoid clashing the two genders. He quotes Orjinta who exhorted:

Committed humanism shares boundary with the ideals of Womanism. Womanism goes beyond the Women's rights activism. Instead of always coming forward to confront the men as the feminists do, the Wamanists engage

men in dialogue, avoiding confrontation with them or fighting to push men out of the way. The Womanists are committed to the interests of women, and also to the interests of the whole society: men, children, and families. This sense of solidarity marks the Womanist as a social Crusader for all humanity and in particular for the genuinely common people. (Orjinta, 2013: 159)

Both females and males belong to the same community. They are all needed for its development. So, they have to share boundary and promote solidarity for the reaching of welfare that both are seeking. Targeting the common welfare may be the ideal of each social constituent that composes the whole. Humanity must avoid confrontation in every case. We have to avoid social conflicts that are spreading worldwide today.

We share the same blood i.e. the same planet as human beings. Thus, selfishness cannot prevail over the collective interest in the resolution of socio-political conflicts that the world undergoes. Solidarity among members of the community should be promoted worldwide and within any organization or socio-economic and political union. Great Britain may rethink its project of leaving the European Union. Greece, Italy and countries from Eastern Europe need the political and financial contributions/assistance from their counterparts mainly the ones of Germany, Russia, Switzerland, France, Belgium, Great Britain, etc. The idea of the Brexit and its implementation can result in conflicts which will open ways to international instability.

Talking of the resolution of social conflicts, James (1981: 49) invites his countrymen to cultivate collective-satisfaction. He has pledged: “I was going to make myself formidable intellectually, morally invulnerable, to make all the money that is possible for a man with my brains and brawn to make in Nigeria.” James’ thought is more likely to produce millionaires than selfless leaders of his country whose purposes are the self-interests. This lack in mind openness observable on the part of some leaders stands for “mental deficiency”, (Achebe, 2012: 12). There is no value in promoting individualist attitudes. Leadership must be focused on unity among countrymen. Achebe makes the same prompt when he says:

How valid is this notion of unity as an absolute good? Quite clearly it is nonsense. Unity can only be as good as the purpose for which it is desired.

Obviously it is good for a group of people to unite to build a school or a hospital or a nation. But supposing, a group of other people getting together in order to rob a bank. Their unity is deemed undesirable. Indeed lawyers would call their kind of unity by the unflattering name of conspiracy. Therefore we cannot extol the virtues of unity without first satisfying ourselves that the end to which the unity is directed is unimpeachable.

No wonder that unity becomes a value people should cultivate for the well-being of all. By the unification of people, the creation and realization of many goals become real. Through such evidence, one is left to infer that Achebe seeks to chastise evil and enforce unity. He seems to use the case of robbers of a bank on purpose to highlight how individual motives may clash with societal values to which every member of the society is supposed to conform. The burglars are anti-conformists who endanger social uplift in their pursuit self-satisfaction.

The resolution of social conflicts could be attained through the quest for general community welfare based on values of honesty and justice. . In that vein, Achebe has questioned his countrymen:

Is it possible that as a nation we instinctively chose to extol easy virtues which are amenable to the manipulation of hypocrites, rather than difficult ones which would have imposed the strain of seriousness upon us? And was that one of the legacies of our Founding Fathers? (Achebe, *Ibid*: 13)

Collective-satisfaction depends on the promotion of honesty as a basic value, against the foul resort to lies. For personal interest, people resort to lies to save a situation or reach for a position in a society. Lady Macbeth and Macbeth lie and make the guards be the murderers of King Duncan in order to wear the crown. Collective-satisfaction prompts honesty and truth in Man's daily behavior which consist in avoiding socio-economic and political conflicts within the society and upon the humankind. We should combat hypocrisy that leads to betrayal and mistrust. Those hurdles that handicap our living improvement have to be rejected through the implementation of franchise that must be the basis of human nature in the community. For Nathanaël (2015: 35) "la quête de la vérité ne peut pas ne pas passer par le chemin

de la croix⁷⁰.” It is better to work for the spread of goodness through the being true in every circumstance even if it is for losing your life. Nathanaël quotes bishop Joseph Malula in that case: “il vaut mieux être crucifié pour la vérité que de crucifier la vérité⁷¹”. The writer here would like to let us know that the actual sharing of prosperity resides in the truthful collaboration within one’s community via an advocacy of truth and honesty if we want a world without strife, we need to promote collective-satisfaction which refers to the banishment of social discrimination, individualism viewed in economic sense of word, and the acceptance and tolerance of one another with our specificities.

Conclusion

The selfishness of people ignites many conflicts worldwide nowadays. Due to greed people develop angry and harmful attitudes toward their fellow members of the community. This research work, by exploiting historical rudiments help us to know that *Hamlet* and *Macbeth* are plays that provide evidence in the context of social problems human being encounter daily. Shakespeare through his literary production helps humanity to be aware of our wrongdoings that are corrupting and endangering the planet. We need to surpass our own private interest for group or collective breakthrough. We need to live in unity and in togetherness by being frank toward our counterparts for a betterment of the future.

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⁷⁰ See my translation of Nathanaël’s citation; “The seeking for the truth must be passed through hurdles”.

⁷¹ “It is better to be hung-up or sacrificed for truth spreading than to lie for living safe”; my translation.

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