

"King Lear" by Shakespeare

5 pages | 1061 words

Throughout *King Lear* (1606), Shakespeare depicts a dark world torn apart by deception, hate, and selfish values of self-social mobility. In Lear's distribution of his land and power to Albany and Cornwall - husbands to his daughters Goneril and Regan, respectively - the social order is disheveled, and the result is a brewing civil war as described by Kent ("there is a division ... 'twixt Albany and Cornwall"); the invasion of England by France; and the usurping of Lear's power by his daughters which leads to his madness and aged deterioration. Mirroring this is the subplot in which Shakespeare depicts the division constructed by Edmund between his father, Gloucester, and brother, Edgar - his motives similar to the two daughters in his pursuit of social mobility ("legitimate Edgar, I must have your land"). However, while all seems bleak in a world of deception and disloyalty, not all moral values are lost: Kent, even through rejection, stays as a loyal servant to Lear; The Fool is continuously loyal, and acts as Lear's conscience, even in emotional turmoil; Cordelia, upholding Lear's feudalistic values of loyalty, is quick to reaccept him in IV, vii, as he accepts he has treated her wrongly ("if you have poison for me, I shall drink it"). However, what redemption there is for the actions of the antagonists in *King Lear*, is often marred by pain and suffering. While Goneril and Regan destroy each other in just retribution for their disloyalty, this does not come without the death of Cordelia and, as a result, Lear's demise, his final words as tormented and confused as he had been before his reconnection with Cordelia, emotionally wailing in conflict over her state of being ("The feather stirs; she lives!"); Edmund is not justly punished in death without the demise of Gloucester, the latter's heart described by Edgar as "burst smilingly". That said, in some cases, actions of loyalty result in redemption: Cornwall is killed by a servant of Gloucester after he takes out Gloucester's eyes. Not only does this redeem Gloucester's blinding, but it also allows him to gain 'tragic sight' - an Aristotelian convention of tragic theatre, in which a protagonist gains sight into the truth by losing their physical ability to see, popularised by such texts as *Oedipus Rex*. However, is death actually redemption for the immoral actions of characters in the play? Ben Schneider (1995) writes:

"... death used to be the rule, now it is the exception."

In reality, while a modern audience would identify death as harsh punishment for immorality, in Jacobean England - a time during which audiences would literally have to brave the plague, risk death, to watch plays like *King Lear* - it is likely that it would not have carried so much weight. Death was simply the nature of things, the natural order at work. Perhaps, then, the dramatic emphasis of death is not on its finality and action as punishment, but actually as symbolic for the natural order. Furthermore, a critic sympathetic to Edmund may suggest that Gloucester's blinding was actually redemption for his neglect, openly declaring the immoral pleasures gained...

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