2011

Thinking Too Long

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suggest, but rather a desire to “feleth no-thing,” stoical. In the Legend of Lucretia, the protagonist Boethian desire to remain temporary deafness and I propose that Griselda’s sire is essentially meaning powerlessness,” — such de- her material, gendered ening] into the reality of keeping her from “[awak- her with earthly power by due to its ability to provide rect—in stating that Griselda finds suffering as a pleas- able suffering as the supreme good through obtaining power are doomed to fail. In other words, since power itself is inherently powerless, it can only serve as a means to an end. This knowledge, born from the lack of attachment to social power, enables Griselda to adopt a fully Boethian moral view. Walter feels that “liberty a woman in marriage” and that if he weds a wife, he must exchange freedom for servitude. “Griselda, on the other hand, is familiar with servitude long before she weds Walter due to her social powerlessness. Over time, her servitude has caused her to discover other ways to protect herself, as she has not historically detached herself will not only protect both her san- ity and physical well-being, but will eventually lead her to the “supreme good.” It is Griselda’s womanly social position that enables her to adopt a model of Boethian self-sufficiency in an effort to protect herself. Chaucer, therefore, provides readers with a possible explanation to the tension between “sentence and solas” in The Clerk’s Tale: Griselda is able to apply the practical Boethian moral lessons, or sentence, because doing so is crucial to her survival, or solas. Griselda’s gendered social position causes her to act in a wholly reasonable way that does not necessarily feel pleasurable at the moment but that is able to secure her true happiness and comfort, a form of solas, in the future.