

## **Laughing with Beckett in *Waiting for Godot* and *Endgame***

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*This paper examines the use of laughter as redemption in Samuel Beckett's *Waiting for Godot* and *Endgame*. By acknowledging the somatic life of characters, Beckett's humour problematises un-embodied philosophies of life. Challenging Hugh Kenner's claim that Beckett's humour is not redemptive because of the dryness and repetitions involved, it is argued that the foregrounding of fragility and vulnerability is a way of expressing deeply humane laughter in *Waiting for Godot* and *Endgame*. While highlighting that the dialectic of lack and excess is one source of Beckettian laughter, the main thrust of the argument emphasises the possibility of transcendence in a comic situation. The play of lack and excess, rather than suspending transcendental redemption, presents the human condition in its existential mundane realities. Accordingly, visceral and repetitive laughter are discussed in the two plays to bring to the fore the ironic and redemptive aspect of the comic, especially in the scenes where some sort of existential humour is implied.*

### **Keywords**

Samuel Beckett; Humour; Redemptive Laughter; Lack/Excess; *Waiting for Godot*; *Endgame*

### **Introduction**

Early Greek philosophers viewed laughter as a threat to order. Plato, for example, viewed humour as an entity that would lead to an unrestrained state of self, which he despised. Plato considers laughter to be a sign of ignorance; those who ridicule others, with the exception of the stupid, are stupid themselves, because they ignore one of the most important Delphic maxims (inscribed on the Temple of Apollo), "know thyself". Plato in his

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## **Table of Contents Ncswaiting For Godot Endgame Pr**

1. Understanding the eBook Ncswaiting For Godot Endgame Pr
  - The Rise of Digital Reading Ncswaiting For Godot Endgame Pr
  - Advantages of eBooks Over Traditional Books
2. Identifying Ncswaiting For Godot Endgame Pr
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Ncswaiting For Godot Endgame Pr
  - User-Friendly Interface
4. Exploring eBook Recommendations from Ncswaiting For Godot Endgame Pr
  - Personalized Recommendations
  - Ncswaiting For Godot Endgame Pr User Reviews and Ratings
  - Ncswaiting For Godot Endgame Pr and Bestseller Lists
5. Accessing Ncswaiting For Godot Endgame Pr Free and Paid eBooks
  - Ncswaiting For Godot Endgame Pr Public Domain eBooks
  - Ncswaiting For Godot Endgame Pr eBook Subscription Services
  - Ncswaiting For Godot Endgame Pr Budget-Friendly Options
6. Navigating Ncswaiting For Godot Endgame Pr eBook Formats
  - ePub, PDF, MOBI, and More
  - Ncswaiting For Godot Endgame Pr Compatibility with Devices
  - Ncswaiting For Godot Endgame Pr Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Ncswaiting For Godot Endgame Pr
  - Highlighting and Note-Taking Ncswaiting For Godot Endgame Pr
  - Interactive Elements Ncswaiting For Godot Endgame Pr

8. Staying Engaged with Ncswaiting For Godot Endgame Pr
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Ncswaiting For Godot Endgame Pr
9. Balancing eBooks and Physical Books Ncswaiting For Godot Endgame Pr
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Ncswaiting For Godot Endgame Pr
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Ncswaiting For Godot Endgame Pr
  - Setting Reading Goals Ncswaiting For Godot Endgame Pr
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Ncswaiting For Godot Endgame Pr
  - Fact-Checking eBook Content of Ncswaiting For Godot Endgame Pr
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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