

TAKING
Laughter
SERIOUSLY

by
John Morreall

Taking Laughter Seriously

American Transit Association



Taking Laughter Seriously:

Taking Laughter Seriously John Morreall, 1983-06-30 There has never been a time in Western history that humor and laughter were not topics of intellectual debate and interest That is still true John Morreall's broad ranging concerns in *Taking Laughter Seriously* make it a book that will interest those in the social and behavioral sciences philosophy English literature and criticism drama and folklore Morreall has done an admirable job of analyzing earlier theories His discussions of humor as aesthetic experience social lubricant and valuable human feature are original and provocative Jeffrey H Goldstein Professor of Psychology Temple University The attempt at providing a theoretical framework which will include all forms of laughter and humor and will accommodate the main types of theories previously advanced is the principal thrust and success of *Taking Laughter Seriously* The topic is important and is one which philosophers have tended to ignore as have most disciplines It needs periodic philosophical reflection The book is clearly written well organized and well illustrated Morreall's style sometimes almost conversational fits the subject matter One would hope that a book on laughter and humor even a scholarly one would not be so ponderous and officious that it evidenced little relationship to its announced topic *Taking Laughter Seriously* avoids that contradiction and strikes a good balance Conrad Hyers Professor of Religion Gustavus Adolphus College author of *The Comic Vision and the Christian Faith* The book's qualities are first its scope and persuasiveness The whole book demonstrates the seriousness of humor and its central place in human life I know of no comparable work The second quality of *Taking Laughter Seriously* is its clarity and its engaging style It knocks out previous theories of laughter including Freud's and replaces them with a comprehensive one of its own It is bloody funny It will be enjoyed by philosophers psychologists teachers and anyone who can read G J Barker Benfield Associate Professor of History State University of New York at Albany Taking laughter seriously John Morreall, 1983 *Taking Laughter Seriously* John Morreall, 1983 We Take Laughter Seriously Daniel Paul, 2013 *We take laughter seriously* is a collection of nine short stories **Comedy and Feminist Interpretation of the Hebrew Bible** Melissa Jackson, 2012-07-26 Comedy is both relative linked to a time and culture and universal found pervasively across time and culture The Hebrew Bible contains comedy of this relative yet universal nature Melissa A Jackson engages the Hebrew Bible via a comic reading and brings that reading into conversation with feminist critical interpretation in resistance to any lingering stereotype that comedy is fundamentally non serious or that feminist critique is fundamentally unsmiling Dividing comic elements into categories of literary devices psychological social features and psychological social function Jackson examines the narratives of a number of biblical characters for evidence of these comic elements The characters include the trickster matriarchs the women involved in the infancy of Moses Rahab Deborah and Jael Delilah three of David's wives Michal Abigail Bathsheba Jezebel Ruth and Esther Nine particularly instructive points of contact between comedy and feminist interpretation emerge both 1 resist definition 2 exist amidst a self other subject object dichotomy 3 emphasise and utilise context 4 promote creativity 5

acknowledge the concept of distancing 6 work towards revelation 7 are subversive 8 are concerned with containment and control and 9 enable survival The use of comedy as an interpretive lens for the Hebrew Bible is not without difficulties for feminist interpretation While maintaining an uncomfortable even painful awareness of the hold patriarchy retains on the Hebrew Bible feminist critics can still choose to allow comedy's revelatory subversive survivalist nature to do its work revealing subverting and surviving

Why So Serious: On Philosophy and Comedy Russell Ford, 2018-12-07 The Western philosophical tradition shows a marked fondness for tragedy From Plato and Aristotle through German idealism to contemporary reflections on the murderous violence of the twentieth century philosophy has often looked to tragedy for resources to make suffering grief and death thinkable But what if showing a preference for tragedy philosophical thought has unwittingly and unknowingly aligned itself with a form of thinking that accepts injustice without protest This collection explores possibilities for philosophical thinking that refuses the tragic model of thought and turns instead to its often overlooked companion comedy Comprising of a series of experiments ranging across the philosophical tradition the essays in this volume propose to break or at least suspend the use of tragedy as an index of truth and philosophical worth Instead they explore new conceptions of solidarity sympathy critique and justice In addition the essays collected here provide ample reason to believe that philosophical thinking aligned with comedy is capable of important and original insights discoveries and creations The prejudicial acceptance of tragic seriousness only impoverishes the life of thought it can be rejuvenated and renewed by laughter and the comic This book was originally published as a special issue of *Angelaki*

Civilized Oppression Jean Harvey, 1999 Silenced discredited stripped of powers of moral appeal and deprived of the interpersonal conditions necessary for maintaining self respect many people suffer from serious but subtle forms of oppression involving neither physical violence nor the use of law In *Civilized Oppression* J Harvey forcefully argues for the crucial role of morally distorted relationships in such oppression While uncovering a set of underlying moral principles that account for the immorality of civilized oppression Harvey's analyses provide frameworks for identifying morally problematic situations and relationships criteria for evaluating them and guidelines for appropriate responses This book will be essential for both graduates and undergraduates in ethics social theory theory of justice and feminist and race studies

Styles of Seriousness Steven Connor, 2023-10-10 Being serious demands serious kinds of work In *Styles of Seriousness* Steven Connor reflects on the surprisingly various ways in which a sense of the serious is made and maintained revealing that while seriousness is the most powerful feeling it is also the most poignantly indeterminate perhaps because of the impossibility of being completely serious In colloquy with philosophers such as Aristotle Nietzsche James Sartre Austin Agamben and Sloterdijk and writers like Shakespeare Byron Auden and Orwell Connor considers the linguistic and ritual behaviors associated with different modes of seriousness importance intention or ways of really meaning things sincerity solemnity urgency regret warning and ordeal The central claim of the book is human beings are capable of taking things seriously in a

way that nonhuman animals are not for the unexpected reason that human beings are so much more versatile than most animals at not being completely serious One always in fact has a choice about whether or not to take seriously something that is supposed to be so As a consequence seriousness depends on different kinds of formalization or stylized practice Styles of seriousness matter Connor shows because human beings are incapable of simply and spontaneously existing Being a human means having to take seriously one s style of being

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Humor ,2008 The Mother's Book Caroline French Benton,William Byron Forbush,Jennie Ellis Burdick,1919 **African American Review** ,2003 *Quarterly Journal of Forestry* ,1925 **Journal of Behavioral Medicine** ,1987 **Street Railway Bulletin** ,1927 *Quarterly of the Colorado School of Mines* ,1921

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