

# Value: choice & tragedy

The theme of choice, choice of self, choice of taking charge of one's own life, & being fully responsible for self, is one which is close to tragedy.

The Gen's dilemma is one which resembles classic tragic characters, e.g. Hamlet - he is faced w. a choice which is v. difficult, the result of which may be great pain for others. So, a potentially tragic character, and who, for that reason amongst others, he postpones

But the pit: if the character is anything but tragic - it is trivialized & mocked by the farcical surroundings in which the dilemma has to be worked out. By the pretentious harm that wd result from any choice he might make, <sup>caused by the comic settings & situations;</sup> and by the unalloyed tone of the whole play, its language, the G's inferiority & <sup>scarcity</sup> of <sup>scarcity</sup>.

Also, in the existentialist worldview, tragedy is non-existent - since fate & God are non-existent, nothing shapes or human life except the person living it. <sup>in <sup>scholarship and circumstances</sup></sup> The Gen's attempt to be a tragic char.

are all mocked & shown to be false by the play's (esp. Act IV) demonstration that what is responsible for his life is not his wife, not providence, not others, not his daughters, not fate, but... himself.



## La valse : acte III

atrace

Plus noir est acte <sup>atrace</sup>, comme tragique, il faudrait  
i) pouvoir identifier une vérité - où est la vérité sur  
le passé du mariage de ces conjoints? Est-ce que  
l'une des 2 versions incompatibles est plus croyable  
que l'autre? Plus véridique? Meris messagerie?

Sans cette catibude, comment accepter, partager  
le point de vue de l'un ou de l'autre <sup>des</sup> personnages? Et  
s'il est impossible de partager un de ces points de vue,  
comment se laisser toucher par le sentiment  
tragique? Selon Aristote, l'action tragique suscite  
2 émotions: pitié et peur, suivies de la catharsis, cette  
purification de l'âme du spectateur par le spectacle du destin  
du coupable, purification qui purifie l'âme, libérant pitié et peur.

ii) il faudrait aussi que l'acte I résistât pas