

Post-Postmodern Comedy Theory in Practice — Laughter as Relationship Generation

Ryusho Nemoto

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Abstract

This paper applies the framework of post-postmodern philosophy to comedy theory, translating it into concrete everyday and social scenarios. The goal is to reposition comedy not as mere entertainment, but as a philosophical act of generating and reorganizing relationships. In addition to practical examples, this paper presents a 'meta-example'—the cultural translation process itself—as an interactive form of post-postmodern comedy, demonstrating how theoretical structures can adapt across cultures.

1. Definition of Post-Postmodern Comedy (Recap)

Classical comedy: restoration of social order. Postmodern comedy: deconstruction and relativization of structure. Post-postmodern comedy: generative act of reconstructing positive relationships after deconstruction. Laughter is not an endpoint but a starting trigger, a space where audience, performer, and subject become co-conspirators.

2. Improvement Points

1. Reduce dependence on prior knowledge—introduce everyday relatable scenes. 2. Structure the concept—condense into one key sentence: 'Laughter = generation through combinations of relationships.' 3. Restore on-the-ground feel—include non-theatrical settings such as workplace, home, and sports. 4. Enable cultural translation—convert culturally specific elements into structural features and replace them with other-culture examples.

3. Practical Examples — Laughter as Relationship Generation

These examples show moments where laughter emerges not from the object or act itself, but from combinations or dissonances in relationships.

Example 1: Family Dining — Hiyashi Chuka (Cold Noodles)

Structure: 'Mother made it' + 'I eat it' + 'Conversation flow is interrupted'. Effect: Shifts the flow of the setting, lightens the family atmosphere. Interpretation: More than the dish itself, it's the combination of person × action × situation that reorganizes relationships. Cultural translation note: In Western contexts, homemade pizza, lasagna, or pasta serve the same function.

Example 2: Workplace Presentation

Structure: 'Presenter's mistake' + 'Audience's temporary advantage' + 'Shared laughter'. Effect: Reduces tension, brings participants closer. Interpretation: Turns a moment of failure into shared capital, reconstructing organizational relationships.

Example 3: Sports Match

Structure: 'Player's unintended action' + 'Audience's unexpected reaction' + 'Whole setting unites'. Effect: Temporarily dissolves the boundary between team and audience. Interpretation:

Non-gameplay elements prompt reorganization of relationships.

4. Meta-Example — Comedy as Cultural Translation

Theme: Hiyashi Chuka → Pizza / Lasagna / Pasta. Situation: After explaining the comedic structure of Japan's home dish 'Hiyashi Chuka', replace it for Western readers with pizza, lasagna, or pasta. Point: The replacement is not mere translation but re-reading the cultural background and household relationships. Effect: Readers can instantly recall a local equivalent, making the theory personal. Meta-significance: This replacement process itself becomes a post-postmodern comedic act of cross-cultural relationship generation.

5. The Logic of Relationship Generation

Post-postmodern comedic practice proceeds in three steps: 1. Dissonance — unexpected situations or actions shake existing relationships. 2. Co-conspiracy — multiple parties share the dissonance. 3. New order generation — laughter updates the structure of the setting.

6. Conclusion

Post-postmodern comedy is a generative act that creates new relationships after deconstruction. Beyond abstract theory, relatable daily-life examples are essential. The examples and meta-example presented here possess structures applicable across cultures, redefining laughter as a philosophical practice in the public sphere.