

CHAPTER IV

ANALYSIS

This chapter provides the analysis of the chosen drama with the concept and the theories that the researcher writes in previous chapters. The researcher describes the social background of this drama, including about historical moment in the era of the drama created, and the condition of religion after the Second World War in chapter II that related with this analysis. After that, the researcher would like to relate between the social background of the drama and the drama also. For the last, the researcher will compare with the author's life. This chapter describes 2 (two) subchapters, those are the relation between social background of *Waiting for Godot* and the drama (4.1) and also the comparison and contrast between Samuel Beckett and *Waiting for Godot* (4.3).

4.1 The Relation Between Social Background and The Drama

Waiting for Godot was created in Paris in 1948 with the name *En Attendant Godot*. Although it was created in 1948, the first performed as *En Attendant Godot* in 1953 in Paris and as *Waiting for Godot* in 1955 in London (Kennedy, 1989:1). After being published in Paris, Beckett translates it into English and published it in London. Based on the explanation above, it can be seen that *Waiting for Godot* was created after the Second World War. It means that *Waiting for Godot* shows the situation about the condition of human life after Second World War.

Waiting for Godot is one of the most popular absurd dramas in literature world. Ahmad said in his journal that *Waiting for Godot* is the absurd drama that

influences the other absurd drama in twentieth century (2011:211). Theatre of absurd rise in modern era and post modern era. In this era, the Post-World War II gives the impact to the writers. Esslin (in Bolick, 2009) says “The Post-World War II Absurdists movement centered on the idea that life is irrational, illogical, incongruous, and without reason”. Based on that idea, the dramas that provide about irrational, illogical, and meaningless were rising. This drama provides the main characters, Estragon and Vladimir, are waiting for Godot. They are a friend and they always help each other. They are not only helping each other, but they also always reminding each other. They are waiting for something who they do not know it all the time until the end of story. It can be seen in act 1 and act 2, Beckett set the time and place in act 2 same like in act 1. Although in the end of act 1 Vladimir says “Yes, let’s go.” (p.45) they are do not move, they do the same thing like that in the end of act 2.

4.1.1 Historical Moment

Waiting for Godot is a drama by Samuel Beckett influenced by the condition of post-World War II. Ben and Justin state about *Waiting for Godot*,

The drama is set in a strange, unspecified time, and does not take place in the context of any historical events, but many have seen the widespread suffering and disillusionment caused by World War II in the background of the drama’s pessimistic, nihilistic conception of the worlds. (2015)

Pinkmonkey states,

The early twentieth century had been overshadowed by two World Wars that brought about uncertainties, and new challenges to the all of mankind. The poignancy and calamities of the wars found sharp reflections in the writings of the day. The global conflict and the nuclear destruction stamped a lasting impact on the minds of the writers. (2007)

In the first quotation, Ben and Justin explain in their blog that *Waiting for Godot* has relation with the historical event. The historical event is World War II. This drama was influenced by the condition of post-World War II that was widespread suffering and disillusionment. In the second quotation, it can be seen that the writers in the twentieth century inspired by the condition of World War II to create a literary works. Pinkmonkey also states about the background of *Waiting for Godot* “Hence, the mental conflict, distress, loneliness, and anxiety that they went through found an overt and dominant expression in their writings.” (2007). It can be concluded that Samuel Beckett creates *Waiting for Godot* while being inspired by the condition after the Second World War.

In addition, Ahmad also said in his journal that the absurd drama emerge because the people in west Europe lose the concept of religion or about God. This problem can be bigger when Marxism appears. In that era, after the Second World War, the people of Europe think that there is no God because they are still miserable. Because of that, the existentialism appears and *Waiting for Godot* is classified as the drama from that group (2011:212-213). As the people know, *Waiting for Godot* is one of the most popular absurd dramas. Based on the statements above, the researcher more sure that this drama influenced by the condition of Post-World War II.

As the theories that the researcher writes in chapter II about Historicism that is the theory that discussed about the relationship between the author’s life and the situation around the place or time the authors’ life and their literary works, in here, the researcher would like to show the situation around Beckett’s life after the

Second World War. First, the life is looking meaningless in that era. It can be seen from this excerpt below,

A country road, A tree.

Evening.

ESTRAGON, *sitting on a low mound, is trying to take off his boot. He pulls at it with both hands, painting. He gives up, exhausted, rest, tries again. As before.*

Enter VLADIMIR.

ESTRAGON (*giving up again*): nothing to be done
 VLADIMIR (*advancing with short, stiff strides, legs wide apart*): I'm beginning to come round to that opinion. All my life I've tried to put it from me, saying, Vladimir, be reasonable, you haven't yet tried everything. And I resumed the struggle. (*He broods, musing on the struggle. Turning ESTRAGON.*) So there you are again. (p.3)

That dialogue happens in country road, near a tree. They talk in evening. There are two people in that conversation, they are Vladimir and Estragon. Estragon is sitting on a low mound, he is trying to take off his boot but he cannot do it, he tries again and again, until Vladimir comes. In this conversation, they are talking about the word "nothing to be done".

From the excerpt above, the researcher can explain that Estragon always tries to putt off his boot, although sometime he gives up about it, he tries again and again and then he said that nothing can be done. It means that human always give up when they cannot do anything, the people think that this life is meaningless. This situation happen in post-world war II that the people think this life is meaningless. In that excerpt, Vladimir said that he tried to put off the word "nothing to be done" from his life because he wants to try everything and he starts to struggle. It means that the condition in post-world war II make the people give up, but in their mind, they think that they will try everything and start to struggle.

That explanation above also supported by this excerpt below,

VLADIMIR (*gloomily*): It's too much for one man. (*Pause, Cheerfully.*) On the other hand what's the good of losing heart now, that's what I say. We should have thought of it a million years ago, in the nineties. (p.4)

That excerpt, Vladimir said that he tried to put off the losing heart from his life, and he said that it should have thought of it a million years, in the nineties, in War. It can be concluded that although human always feel they cannot do something and wants to give up because the effect of War, the other hand they have to think that give up is an activity that is meaningless.

Those excerpts above supported by the explanation of the condition after the Second World War in *World War II A Student Encyclopedia*. *World War II A Student Encyclopedia* stated that part of European and Asian who feel starving and have no home go to the Reich. They go there because they want to work in German Industry and agriculture as slave laborers (summarized from *World War II A Student Encyclopedia*, 2005:21). The explanation above provides that many people try to struggle. They have no home and they feel starving so that they go to the Reich to work. It shows that they try to struggle to catch the better life after the Second World War.

Second, the impact after Second World War that shows in *Waiting for Godot* is the condition of human who look frustration, suffering and dilemma. As the explanation about historical moment above, the condition after the Second World War is many people feel starve, they have no place for live, they cannot do their activity as before, many children who have no parents, and many people passed away because of the war.

Beckett draws that situation with the simple things like the excerpt below. It can be seen from the excerpt below,

VLADIMIR: It hurts?
 ESTRAGON (*angrily*): Hurts! He wants to know if it hurts!
 VLADIMIR (*angrily*): No one ever suffers but you.
 I don't count. I'd like to hear what you'd say if you
 had what I have.
 ESTRAGON: It hurts?
 VLADIMIR (*angrily*): Hurts! He wants to know if it hurts!
 ESTRAGON (*pointing*): You might button it all the same.
 VLADIMIR (*stooping*): True. (*He buttons his fly.*)
 Never neglect the little things of life.
 ESTRAGON: What do you expect, you always wait
 till the last moment.
 VLADIMIR (*musingly*): The last moment . . . (*He
 meditates.*) Hope deferred maketh the something
 sick, who said that? (p.4)

The conversation is still happen in the same location like the first excerpt that is in near a tree, in a country road and in evening. They are talking about the hurts that Estragon feels because of his boot. Vladimir said that Estragon is the only one that feels so suffers. He said that Estragon does not know what Vladimir's problem and Vladimir wants Estragon to feels what he feels. When Estragon asks to Vladimir it is hurts or not, Vladimir repeats the utterance of Estragon as before. Vladimir tries to give the advice to Estragon that He cannot neglect the little things of life. Estragon ask to Vladimir about his hope because Estragon see that Vladimir always waiting something all the time. Vladimir answer that the hope deferred is hurts.

From the excerpt above, the researcher can explained that the main characters feel so suffered. It draws the situation of Post-World War II because in that era many people feel so suffered. In this excerpt above Vladimir has hope but his hope deferred. It makes him feel so hurt. It draws the situation of human life. If

human in Vladimir's position, they will feel so hurts like Vladimir feels. These statements related with this excerpt, "VLADIMIR: There's a man all over for you, blaming on his boots the faults of his feet" (p.5). This excerpt means that human always blame something that has no fault. It caused all hopes of human to be deferred. They never make introspection for themselves. The explanation above draws the condition of many people in Post-World War II who have some dreams but it deferred because of the impact of war.

The human is not only looks suffering, but also looks like frustrating. The condition of it draws in this excerpt below,

VLADIMIR: It's for the kidneys. (*Silence.*
ESTRAGON *looks attentively at the tree.*) What do
we do now?

ESTRAGON: Wait.

VLADIMIR: Yes, but while waiting.

ESTRAGON: What about hanging ourselves?

VLADIMIR: Hmm. It'd give us an erection.

ESTRAGON (*highly excited*): An erection!

VLADIMIR: With all that follows. Where it falls
mandrakes grow. That's why they shriek when you pull
them up. Did you not know that?

ESTRAGON: Let's hang ourselves immediately!(p.10)

Vladimir asks Estragon what they will do because Godot does not come yet.

Then, Estragon has the idea about hanging themselves. That idea makes Vladimir excited and Estragon feels more excited. Then, Estragon asks Vladimir to hang them as soon as possible.

The utterance that shows Vladimir and Estragon feel frustration again can be seen in act 2. It can be seen from the excerpt below,

ESTRAGON: Why don't we hang ourselves?

VLADIMIR: With what?

ESTRAGON: You haven't got a bit of rope?

VLADIMIR: No.

ESTRAGON: Then we can't.

Silence

VLADIMIR: Let's go.
 ESTRAGON: Wait, there's my belt.
 VLADIMIR: It's too short.
 ESTRAGON: You could hang on to my legs. (p.82)

The conversation still in the same place as before, that is in a country road and under the tree. They are still waiting for Godot until in the act II. Estragon asks again to Vladimir to hang them. They have no rope, and Estragon give the idea that they can hang them with belt. Vladimir said that it's too short, but Estragon said that they can hang them on his legs.

Those excerpts mean that Vladimir and Estragon feel so frustration. They are only waiting and waiting. They do not know what they should do until they feel so frustrated and bored. They are waiting something who they do not know who it is. They only hope that Godot will come and give the happiness. It shows in the condition of human after Second World War that the researcher explained in chapter II that is about the historical background of *Waiting for Godot*, the human feel so frustration and suffer because the impact of the war. They are waiting for the freedom of war until they feel so frustration and suffer.

The last is, in this drama draw that human in post-world war II feel so starve. It can be seen from this excerpt below,

ESTRAGON (*violently*): I'm hungry!
 VLADIMIR: Do you want a carrot?
 ESTRAGON: It that all there is?
 VLADIMIR: I might have some turnips. (p.13)

Estragon feel so hungry, he has no some food during waiting for Godot. Vladimir only brings carrot and turnips, and he will give them to Estragon. They are feeling hungry like the researcher explains about the condition of human in post-world war II.

Those excerpts above supported by the condition of Post-World War II in *World War II A Student Encyclopedia* as the researcher explains in chapter II. *World War II A Student Encyclopedia* stated that the so many the impacts of Post-World War II. In that era, all people in part of Europe and Asia feel suffering and many civilians passed away. They feel so starving and they have no home. They are only live in temporary shelter. The impact of the war also happens in transportation that disturbs human activities. There are stagnations of transportation in some of Central Europe, West Europe and also in Japan, such as so many broke bridge, broke rail, and also broke street. There are so many harbors difficult to access and some of them need to rebuild. They try to struggle and try to get the better life after Second World War. They go to the Reich to work in German industry and agriculture as slave laborers (Summarized from *World War II A Student Encyclopedia*, 2005:21).

The explanation above provides that there are many impacts of Post-World War II. There are so many people feel suffering and have no home. It shows that they are feel frustration. They are only live in temporary shelter and they feel starving. It also shows that they are really frustration and suffering. There are so many stagnations of transportation and it disturbs their activities. It shows that they cannot do their activities like usually such as they have to go to the school; they have to go to work, and so on. It means that they have to defer their hope or their dreams and it make them hurt. They feel so suffers but they try to struggle and they want to get the better life after Second World War. Therefore, they work in German industry and agriculture as slave laborers.

All of excerpts above show that this drama has the relationship with the condition of human in post-world war II in Europe. Beckett draws the condition of human around him or the meaning of life in this drama beautifully. Kennedy and Gioia stated that to understand the literary works, in historical criticism, reader have to investigate the social milieu and the biography of the artist (2005:666). So, if the researcher makes a correlation between the theory and the data, it shows that *Waiting for Godot* is a reflection of human's condition in Post-World War II. The main characters are doing meaningless activities. The place of the drama is in the country road and under the tree. It looks so desolate. They feel so suffering, frustration, meaningless, easy to surrender like the condition of human in Post-World War II that the researcher explained before.

4.1.2 Spiritual Life

As the explanation above, there is a concept of uncertain, anxiety and so on in *Waiting for Godot*. The main characters are waiting for someone but they do not who it is. They call him "Godot", they believe that Godot can help them. It can be seen from this excerpt,

VLADIMIR: Pah!
 He spits, ESTRAGON moves to center, halts with his back to auditorium.
 ESTRAGON: Charming spot. (*He turns, advances to front, halts facing auditorium.*) Inspiring prospects. (*He turns to VLADIMIR.*) Let's go.
 VLADIMIR: We can't
 ESTRAGON: Why not?
 VLADIMIR: We're waiting for Godot. (p.7)

And also from this excerpt,

ESTRAGON: He should be here.
 VLADIMIR: He didn't say for sure he'd come.
 ESTRAGON: And if he doesn't come?
 VLADIMIR: We'll come back to-morrow.

ESTRAGON: And then the day the day after tomorrow.

VLADIMIR: Possibly.

ESTRAGON: And so on.

VLADIMIR: The point is-

ESTRAGON: Until he comes. (p.8)

These conversations still happen in a country road, in the same place that is near a tree and in the same situation as before. They are talking anything. In the first excerpt of the conversation, Estragon tries to enjoy the spot. He feels that spot look charming and make him inspired the prospect. After that he asks Vladimir to go from that place but Vladimir said that they cannot move from that place because they are still waiting for Godot. In the second excerpt of conversation, they are talking that they will waiting for Godot until Godot comes.

The activity of waiting also happens in act II. They are still waiting and waiting, until they feel so bored because the activity of waiting. It can be seen in this excerpt below,

Long silence

VLADIMIR: Say something!

ESTRAGON: I'm trying.

Long silence.

VLADIMIR (*in anguish*): Say anything at all!

ESTRAGON: What do we do now?

VLADIMIR: Wait for Godot.

ESTRAGON: Ah! (p.82)

They are silence in a long time and also stay in the same place. Vladimir wants Estragon to say something and Estragon is trying to do it but he do not do that. They are silence again until Vladimir asks Estragon again to say anything. Estragon asks to Vladimir what should they do now, and Vladimir again answer that they are waiting for Godot. Estragon looks so bored and says "ah".

From those excerpts, the researcher can explain that they cannot move because they are waiting for Godot. They will wait in that place until Godot come. It shows that they spent the time to wait to someone who they do not know. They only believe that Godot will come to meet them. They are waiting for Godot with doing absurd activities. They look so bored because of waiting for Godot, but they always waiting. If this context related with the religion situation in post-world war II, it draws the human that human always waiting God's help without think that they can do everything if they want to try to do something.

The main characters in here believe that Godot will give them everything that they want. It can be seen from this excerpt,

ESTRAGON: What exactly did we ask him for?
 VLADIMIR: Were you not there?
 ESTRAGON: I can't have been listening.
 VLADIMIR: Oh... Nothing very definite.
 ESTRAGON: A kind of prayer.
 VLADIMIR: Precisely.
 ESTRAGON: A vague supplication.
 VLADIMIR: Exactly.
 ESTRAGON: And what did he reply?
 VLADIMIR: That he'd see. (p.11)

In this conversation, the main characters still in the same place that is in the country road and near a tree. Beckett did not explain the time of this conversation, but as the researcher knows, the conversation happen in the same situation like the excerpts of conversation above. In this conversation, they are talking about what they want to Godot. They are still confused about what they want although they know that their request likes a kind of prayer. They believe that Godot will think first about what they want.

From the excerpt above, it is clear that they are waiting for Godot and believe that Godot can give them what they want. It is like a human, especially in the era

of post-world war II, the human hope that god will give them what they want, in the fact; they believe that god let them go. In this context, can be seen from Vladimir's utterance "that he'd see", it means that Godot will think about it first before he gives them what they want.

In Beckett's life story, all people know that Beckett is a Protestant. Robert said that Beckett come from middle-class parents of protestant as the minority society in predominantly of Catholic area (1980:4). He has a religion, so that he has to believe about God's help. He has to believe that God always save him. In this drama, the main characters believe that Godot will come and give them what they want. The excerpts above show that the main characters (Vladimir and Estragon) believe about the existence of God. On the other side, they are still looking for who is Godot, someone who they believe to give them everything. This situation is contrast with the religion of Beckett. He has a religion, of course he has no need to looking for God because he has to believe that God is exist.

The excerpt that show the main characters do not know who Godot is can be seen from this excerpt below,

ESTRAGON (*undertone*): Is that him?
 VLADIMIR: Who?
 ESTRAGON (*trying to remember the name*): Er . . .
 VLADIMIR: Godot?
 ESTRAGON: Yes.
 POZZO: I presented myself: Pozzo.
 VLADIMIR (*to ESTRAGON*): Not at all!
 ESTRAGON (*timidly, to POZZO*): You're not Mr. Godot, Sir? (p.15)

Pozzo comes with his slave Lucky. Estragon asks to Vladimir it is Godot or not.

Pozzo looks so handsome and He introduces himself that His name is Pozzo.

Estragon asks to Pozzo he is Mr. Godot or not.

From that excerpt, it can be concluded that actually Estragon and Vladimir as the main characters in this drama do not know who Godot is although they believe that Godot can give them everything. It also can be seen from the excerpt below,

POZZO (*peremptory*): Who is Godot?
 ESTRAGON: Godot?
 POZZO: You took me for Godot.
 VLADIMIR: Oh no Sir, not for instants, Sir.
 POZZO: Who is he?
 VLADIMIR: Oh he's a . . . he's a kind of acquaintance.
 ESTRAGON: Nothing of the kind, we hardly know him.
 VLADIMIR: True . . . we don't know him very well . . . but all the same . . .
 ESTRAGON: Personally I wouldn't even know him if I saw him. (p. 16)

Pozzo asks Estragon and Vladimir who Godot is because they took Pozzo as Godot. Vladimir answer the question of Pozzo that Godot is his acquaintance and he does not know well about Godot, and Estragon also does not know who Godot is. Although they do not know who Godot is, they are still waiting for him.

From the explanations above, the researcher make a relation with the condition of spiritual life after Second World War. As the researcher explained before in chapter II, the condition of spiritual life after World War II is much negative comment about life especially about God. It is because when God still exist, why many people getting suffer, starving, dilemma, and so on. There is crisis of moral order also in France. The relation with the drama is, the main characters in that drama are looking for who is the savior, and they think that their savior is Godot. They look like suffer human and need God's help to give them the happiness. In other side, Beckett is a protestant. He has to believe with the

existence of God. Based on that, it can be concluded that Beckett thinks and draws the condition of human that human still looking for about the meaning of life especially about God although in Post-World War II many scientists lost their belief of sense of human.

4.2 The Comparison and Contrast between Samuel Beckett and *Waiting for Godot*

As the theory that the researcher writes in chapter 2 about sociology of literature, Wellek and Warren tried to formulate the relation between literary works and society that can analyzed in some ways, those are some factors in outside of text, like the position of authors and society, and it can be seen from the relation between literary works and society. It means that the researcher have to understand about the author's view that wrote in the author's works. Wellek and Warren also have a concept about the relationship between sociology of literature and sociology of authors, sociology of literary works and also sociology of reader (in Saraswati, 2003:11 and 17).

In addition, the researcher is using historicism as the theory for analysis in chapter 4. Historicism is, Kennedy and Gioia stated that if want to understand about the literary works, it has to investigating the artists' biography and milieu (2005:666). Guerin et al also stated that a literary works as the reflection of the author's life (2005:51). Based on the statements above, it can be concluded that the authors draw their view about the situation around them in their works. So that, the researcher can analyzed the literary works based on the sociology of the authors and the authors' life itself. Although the authors' create their works based

on situation around him, the authors' also add their imagination to their works so that their works look beautifully.

Based on that, their works have the comparisons and contrasts between the authors' life including the social milieu and the works. In subchapter here, the researcher would like to show the comparison and contrast between Samuel Beckett's life as the author of *Waiting for Godot* and his drama *Waiting for Godot*.

Graver stated that when the war began, Beckett worked in France Resistance Group to gathering information of German troop and resist German. When Gestapo was threatened his Group, Beckett and his wife Suzanne went to free place of France that is in South until the end of war (2004: xiii). Pinkmonkey explained that after the war ended, Beckett visited to Ireland in 1945. Then, Beckett joined the Red Cross to help all people who got the impact of the war (2007). As the researcher explained before, Beckett makes Paris as his home because he studied and lived in Paris for a long time. Then, Beckett back to Paris and created so many literary works, one of them is *Waiting for Godot*. *Waiting for Godot* provides the condition of human life or the meaning of life. Beckett knew the condition of human after World War II because he lived in Paris for a long time and worked in France Resistance Group and also he joined the Red Cross to help the people who got the impact of the war and after that he was back to Paris when the war ended, so that he can saw the condition after the war in Paris.

Behnke give the explanation like this,

Beckett grew up in an Ireland headed for chaos, and lived through the chaos of World War II France. The desolation and threat of violence that surround Didi and Gogo were not imaginary; they came from Beckett's own experiences (2004).

So, that explanation means that Beckett really face the chaos of the war in France. The image of Gogo (Estragon) and Didi (Vladimir) is real based on his experience. Gogo and Didi have no home for live, they feel so suffer, and they only have a carrot and turnips for eat. This condition is really happen in Post-World War II as the researcher explained before. The impacts of the war make all people feel so suffer, many people have no home, many people feel so starve, and Beckett really portrait this condition in his works.

Beckett portrait the condition of human who feel suffer. It can be seen from the excerpt below,

VLADIMIR: It hurts?
 ESTRAGON (*angrily*): Hurts! He wants to know if it hurts!
 VLADIMIR (*angrily*): No one ever suffers but you.
 I don't count. I'd like to hear what you'd say if you
 had what I have.
 ESTRAGON: It hurts?
 VLADIMIR (*angrily*): Hurts! He wants to know if it hurts!
 ESTRAGON (*pointing*): You might button it all the same.
 VLADIMIR (*stooping*): True. (*He buttons his fly.*)
 Never neglect the little things of life.
 ESTRAGON: What do you expect, you always wait
 till the last moment.
 VLADIMIR (*musingly*): The last moment . . . (*He
 meditates.*) Hope deferred maketh the something
 sick, who said that? (p.4)

In that excerpt shows that they are suffer, Vladimir said that the only man who feel suffer is Estragon. Actually, he also feel suffer because the hope deferred and it is like something sick. He is more deferred than Estragon.

Beckett also portrait that the main characters in this drama feel starving like the condition of human in Post-World War II. It can be seen from the excerpt below,

ESTRAGON (*violently*): I'm hungry!

VLADIMIR: Do you want a carrot?
 ESTRAGON: It that all there is?
 VLADIMIR: I might have some turnips. (p.13)

In this excerpt, Estragon feel hungry, and Vladimir only bring a carrot and turnips. He has to give them to Estragon because Estragon feels hungry. It is the depiction of the condition of human in Post-World War II that feel starving. Beckett is really portrait the condition of human in Post-World War II in this drama.

In other side, Beckett is not only portrait the condition of human in Post-World war II, but also portrait his religion as Protestant in his drama. Samuel Beckett is a protestant. The holy book of Protestant is Bible. In *Waiting for Godot*, the main characters always talking about Bible and also believe with the content of Bible. It shows that Beckett also draws about himself that is a Protestant man in his works. It can be seen from the excerpt below,

VLADMIR: Did you ever read the Bible?
 ESTRAGON: The Bible . . . (*He reflects.*) I must have taken a look at it.
 VLADIMIR: Do you remember the Gospels?
 ESTRAGON: I remember the maps of the Holy Land. Coloured they were. Very pretty. The Dead Sea was pale blue. The very look of it made me thirsty. That's where we'll go, I used to say, that's where we'll go for our honeymoon. We'll swim. We'll be happy. (p.5)

They are talking about Bible. Vladimir asks to Estragon about the Gospels. Estragon tells about the Dead Sea, and He looks very happy when He told about that. He has a plan that He will go there with Estragon.

They are also talking about the context of bible in this excerpt below,

VLADIMIR: Ah yes, the two thieves. Do you remember the story?
 ESTRAGON: No.

VLADIMIR: It'll pass the time. (*pause*). Two thieves, crucified at the same time as our Saviour. One-
 ESTRAGON: Our what?
 VLADIMIR: Our Savior. Two thieves. One is supposed to have been saved and the other . . . (*He searches for the contrary of saved.*) . . . damned.
 (p.6)

Both of those excerpts happen in the same place and the same time. The excerpt above discussed about the two thieves who crucified at the same time as the savior. Vladimir also tells that one of them saved and the other damned. The story about two thieves and the savior who crucified is seen in the bible in Luke 23: 32-33 and Johanes 19:18. Luke and Johanes in Bible tell about the two thieves who crucified at the same time as the Savior, that is Jesus (Asali, 2007).

They also believe that Godot can save them. It can be seen from the excerpt below,

ESTRAGON: They're coming!
 VLADIMIR: Who?
 ESTRAGON: I don't know.
 VLADIMIR: How many?
 ESTRAGON: I don't know.
 VLADIMIR (*triumphantly*): It's Godot! At last! Gogo! It's Godot! We're saved! Let's go and meet him! (*He drags ESTRAGON towards the wings. ESTRAGON resists, pulls himself free, exit right.*)
 Gogo! Come back! (*VLADIMIR runs to extreme left, scans the horizon. Enter ESTRAGON right, he hastens toward VLADIMIR, falls into his arms.*)
 There you are again again! (p.62)

The utterance happens in same place and same time. Before Estragon said that someone is coming, they are doing act like Pozzo and Lucky. Suddenly, Estragon said that someone is coming, but he does not know who they are. Vladimir asks about the number of people who come, but Estragon also said that he does not know. Suddenly, Vladimir feels so excited and assumes that someone who is

coming is Godot. He said that they are saving because Godot come. Vladimir asks Estragon to go and meet Godot.

In fact, until the end of story, Godot never comes. They are always waiting for Godot although they do not know who it is. They only believe that Godot can give them the happiness. They feel that they and Godot tied, so that they have to waiting for Godot. The reason why they always waiting for Godot is they believe that if they do not wait Godot, Godot will punish them. It can be seen from the excerpt below,

ESTRAGON: Where shall we go?
 VLADIMIR: Not far.
 ESTRAGON: Oh yes, let's go far away from here.
 VLADIMIR: We can't
 ESTRAGON: Why not?
 VLADIMIR: We have to come back tomorrow
 ESTRAGON: What for?
 VLADIMIR: To wait for Godot.
 ESTRAGON: Ah! (*Silence.*) He didn't come?
 VLADIMIR: No.
 ESTRAGON: And now it's too late.
 VLADIMIR: Yes, now it's night.
 ESTRAGON: And if we dropped him? (*Pause.*) If we dropped him?
 VLADIMIR: He'd punish us. (*Silence. He looks at the tree.*) Everything's dead but tree. (p.81)

Estragon asks Vladimir to go far away from the place, but Vladimir said that they cannot go far away because tomorrow they have to come back in that place again to wait Godot. They have to waiting for Godot until Godot comes because if they do not wait, Godot will punish them. It shows the protestant, because in protestant, human always waiting for Christ as the savior.

As the explanation above in first point that the researcher explained that so many effect because of war. The impacts of Post-World War II are many people are still starving. They also have no place for live, they have no family, and so on.

Samuel Beckett looks all that impact because he lived in a France and worked in Resistance Group of France during the war, one of most places of the war. In addition, he joined the Red Cross after the war in Ireland, so that he knows clearly how the impact of the war. He wrote all that moment to be excellent drama, that is *Waiting for Godot*. So many similarities about Beckett's life especially about the social milieu around him and that drama, but there is some contrast between Beckett's life and the drama.

First, the main characters in this drama are looking have no home. It can be seen because they always sleep or stay in a country road for waiting Godot. In act one, the setting is in the country road can be seen from this excerpt, "A Country road. A tree" (p.3), and it can be seen from the excerpt in the end of act 1 "ESTRAGON: Well, shall we go? VLADIMIR: Yes, let's go. They do not move." (p.45). the excerpts in act 2 explain that the main characters still in the same place, it can be seen from this excerpt, "Next day. Same time. Same place." (p.46). it also can be seen in the end of act 2 "ESTRAGON: Well, shall we go? VLADIMIR: Yes, let's go. They do not move." (p.83).

Those excerpts explain that the main characters have no place, they only waiting for Godot in the same road and never go home. That situation also draws the situation of human after the Second World War as the researcher explained before. This situation is very different or contrasts with the life of Samuel Beckett. Robert stated that Samuel Beckett is a second son from the comfortable of middle class parents (1980:4). From that explanation, it can be concluded that Samuel Beckett has home and he has a comfortable life. In addition, Robert also

said that Beckett can study until he gets his master degree (1980:4). It means that Beckett's life is contrast with the main characters in his drama *Waiting for Godot*.

So, based on the excerpts and explanations above, the researcher can conclude that Samuel Beckett really portrait the condition of human in Post-World War II in his drama *Waiting for Godot* because Beckett really live in France and work in that country and also creates so many literary works in France. Therefore, the researcher found so many similarities between the condition of social milieu around Beckett and the condition in his drama *Waiting for Godot*. It means that, Beckett really portrait his condition around him in his drama *Waiting for Godot*. In this research, the researcher is using Historicism as the theory. It means that the researcher has to found the correlation between the social milieu around the authors' and their dramas.