EXPOSITION OF SPONTANEOUS HUMOR IN DIGITAL ENVIRONMENT ESPECIALLY IN SOCIAL MEDIA AFTER SOCIAL EVENTS

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ABSTRACT
Humor, besides the fact that it is a funny, comic and extraordinary way to look to the social facts, its main character is criticism. Therefore it’s not a solo activity. Humor, not only lets us to look at the facts from another point of view, it also declines the pressure of the government and it enables the society’s perception to criticize the existing order and to protest it.

Humor can be seen in various media channels (radio, TV, newspaper, magazine, social media etc.) not only in Turkish society, but also in the other societies too. According to German political scientist and philosopher Hannah Arendt, “The biggest enemy of the authority is disobedience and the sharpest way to agitate it is to laugh”. Therefore, can we assume that humor is a disobedience activity while it jeers with the authority? If it’s accepted as humor has an endless freedom area, then how the digital ambient creates a background for the social events which develops as a reflexion?

Key Words: Humor, digital ambient, social media, social events

INTRODUCTION
“Smiling” and “thinking” are privileges of human beings and the humor culture created by this privilege has survived until today.

Psychology and psychoanalysis, led by Freud, have focused on how to define laughing. Laughing emerges in certain behavioral patterns because it is different from many other human activities and because it is expected to. It emerges as a result of human interaction just like speaking and functions accordingly; thus, one who chuckles, speaks aside or stocks up everything is thought to be antisocial. Laughing is sharing since it has an important place within interrelations and is defined as an indispensable dimension of social life in every society. (Rose Laub Coser, aymavisi.org/psikoloji/, 12.03.2014)

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Besides entertaining and relieving, it also reflects the resistance possibilities of mostly dependent classes. The power has to obtain the consent of lower classes to maintain social order and thus encounters resistance frequently. One of the most striking stances of these resistance focuses is certainly humor. It can also be said that humor, which is a tool to satirize power, functions as a “public inspector” for ruling classes who abuse the power they hold for their own interest, arbitrarily and against people (Koksal, M.S., 2013-Introduction, 2). Human beings are able to sense and think more than she/he can. One of the things that provides this sensitivity is sense of humor. Again, the fact that it does not realize this sensitivity is a power to make it creative is a matter of humor (Inam, A., 1994-29). Humor is the art of showing and pointing out differences delicately and making people think about events. According to Western sources humor dates back to 4th and 5th centuries B.C. Humor is a way of acting out social joy. In all eras from the Ancient Greece to Islamic period there has always been a conflict of opposite concepts. The conflict of good and bad and belief and disbelief witnessed the ridicule of the loser by the winner. Human beings are able to revolt against natural and social restrictions, which is a Promethean feature. Humor and laughing have always been an area of freedom created by humanity because laughing has always shown the world in a different way. Indeed, people and power that do not have a sense of humor believe that what is known to be right is always clear and that all people should think the same thing (Avci, A., 2003, s.166, 80-96). For this reason, laughing creates discomfort and is censored, restricted and prohibited by the powers. In Eastern societies in which prohibitions are numerous and taboos are permanent humor is a kind of complaint and way of transmitting discomfort. Social components such as family, religion, education and culture and ideas and studies have always taken the form of different things since the ancient times. Despite the studies of thinkers focusing on social behaviors of human beings and the society, the current situation, mobility and orientations of the society were not tackled as a separate discipline before this period (Gurkan, A.,2012, s.28). It is seen that the systems that have existed within the social life for a long time took different forms and dimensions thanks to the modern ages and mechanisms emerged in this period. Individuals did not have the opportunity to be organized or interact with other social groups in totalitarian regimes at all and partly in authoritarian regimes. It is also seen that the current systems are legacy of previous systems existed within the social order rather than being created out of nothing. Therefore, it is necessary to evaluate the new order and the historical process of capitalism that developed accordingly with this point of view. The fact that Weber who was searching for an objective method for social events focused on interpreting types of social movements and consequents of social relationships and explained capitalism within the frame of relationships with money embodies clues regarding his frame of meaning despite not doing studies on economics and politics (Gurkan, A.,2012, s.28) With its broadest meaning capitalism is a social and economic system in which private property owns and runs majority of means of production, production, goods and service prices meet and are determined by market economy. The terms mass culture and consumer society which were standardized and became popular as a result of the increasing production in the post-industrial era are an outcome of capitalist production model.

Within the light of great technological advances emerged after 1980 and especially together with the rise of new media technologies, the social and economic dimensions
of capitalism adapted to the new order. The most remarkable development which social media which means the socializing of media tools and the society being more mediatic and which is a product of digital sharing environment made a name for itself lately is its effect on political and social events.

**FINDINGS**

The postmodern society is defined as a society which is shaped by development becoming a tool rather than a goal and in which consumption is the focal point despite becoming famous for different qualities. Therefore, such a society started to use postmodern media, namely social media, in its own digital environment rather than the traditional media. The developments created by social networks and social media which emerged as a product of digital communication technology unsettled the dominance of mass mediums and transferred them into another position called traditional media. Digital communication mediums which added communication content consumption another dimension thanks to their interaction and speed affect professional practices by changing newspaper, magazines, cinema and television in terms of their production type and compel the mediums to create production types compatible with the newly developed communication types (Istanbul Trade University, Digital Communication Effect Declaration, 2014) Since different societies create and maintain different cultures types of humor differ by societies. The increase of visual and aural elements in time has influenced the humor culture and contributed to humor visually by using dressing and costumes and has enriched it. These have been reflected on comic strips as disproportionate body shapes or facial expressions (Ongoren, F., 1998,37). The individual and social effects of social media can be evaluated sociologically, economically, psychologically and politically, but we should focus on the psychological effects and personal development since all the other effects of social media are based on this essence. The reason why people seize, follow and accept social media this much is the fact that users discover new humor elements that they have not seen or heard before thanks to the amusing and laughing feature of social media. Social media has shown how people who use their humor skill use the stuff they encounter so well. (M. Kemal Sen, sosyalmedya-tr.com/12.01.2014)

The area in which social media expresses itself so powerfully is political humor which emerged in parallel with political, cultural and economic developments and changes in the world. While this type of humor is seen in comic strips, which are a sub-function of humor and can be traced back to the Paleolithic Era. However, the comic strips in today’s context appeared in the 17th century (Ozer, A., home.anadolu.edu.tr/13.03.2014) As it was stated in Koksal's postgraduate thesis themed humor, humor is a phenomenon whose inexistence would create an enormous gap because people have always abstained from criticizing, expressing their opinions on a certain case, standing against the rulers and defending their own rights frankly. The most notable proof of this may be the fact that even in today’s modern world the right to freedom of expression cannot be exercised properly.

The legendary comics such as Amcabey published in 1940s by Cemal Nadir, Akbaba published by Yusuf Ziya Ortac and Orhan Seyfi Orhon in 1950s and Gırgır published in 1970s by Oguz Aral and the ones that have survived till today have articulated the
feelings of the opposing people and especially of people who had a peasant and urbanite culture.

People who wanted to criticize and deny the social and political developments in our country in 1980 and afterwards attempted to interfere with these through humor. These methods of criticism were comic strips, anecdotes, columns, poems, lyrics, plays, movies and radio and television programs.

In the 2000s developments in print and visual media peaked with the contribution of internet and via digital communication platforms that enabled social sharing in virtual environment reached a terrifying threshold.

From a black and white world and unwilling acceptance of everything, within almost 40 years administrators who displayed colored digital communication in which insatiable desires could not be curbed approved of a development that weakened their own power unwittingly.

Popularization of communication mediums may cause changes in the ways individuals and societies communicate with each other so much so that types and mediums of communication consisting of humor enable people to resist, riot and criticize as well as amusing them and may drive the power into the corner.

Social media users whose producers and consumers are in the same environment have put emphasis on showing up in this environment because their skills appear. Although newspapers, magazines, radio and television are made use of, social media users have preferred internet which provides them with speed and control relatively.

Social media is the digital environment where the opposing side of humor and its reflection on the society are observed. Opposition in general refers to a negative criticism ideationally and actually and opposing. Politically and socially it refers to opposing, criticizing the power or aiming to undermine the power and such activities. In political literature, there is a dual distinction for opposition which are "opposition as a group" and "behavioral opposition". The former refers to the opposition of parties that do not approve of the policies of the power, and the latter refers to being against the government's deed individually through some actions (Koksal, M.S., 2013-s.114).

Within the scope of the convenience and freedom facilitated by the digital media what the people who share comic strip characters in magazines, newspapers and social media actually do is nothing but an individual and social resistance and manifestation of riot.

To exemplify we should take a look at what was written and drawn during and after the Gezi resistance which took place between May and June 2013 in Turkey:

"We should acknowledge the fact that we are facing a multi-level, a rather exceptional and unprecedented event no matter how you see it, what you call it (resistance, riot, marauder uprising etc.), which political movement or party you feel
close to or whether you take part in it or watch anxiously." (Taycan, O., Dag Media, 2013).

THOSE MAKING EXPLANATIONS ABOUT THE GEZİ PARK ON TWITTER HAVE STARTED TO BE ARRESTED!
(DIDN'T WE TELL YOU OVER AND OVER NOT TO GET INVOLVED IN THE INCIDENTS..!)

While Sinan Tascı and Omer Goksel's who drew comic strips appearing on Facebook group called Political Left Comic Strips and comic strips and humor website "osokak.com" supported the people who were taken under custody for tweeting about Gezi Park with their comic strip shown above, they were also making a reference to CNN Turk, a Turkish TV channel, which broadcast "documents about penguins" during the Gezi Park protests.

National events may take on an international dimension via social media and other communication channels and one of the best examples of this is seen in a series of social events known to be the "Arab Spring" or the spring which is at a dead end. (Centre for Middle Eastern Strategic Research Report, No.65, August 2011)
A set of events which evoked in Gezi Protests in Turkey later have taken on an international dimension and surprised everyone, mainly the government authorities.

Social scientists, especially politicians and people on the streets were trying to name, define and picture this new occurrence whereas comics supported by the social media started to shape the bigger picture since social media users who organized themselves spontaneously after every social event tried to express their objection and opposition via humor by using the power of digital technology. The national comic called Penguen of which cover page is shown below published "Gezi Protests Special" which was attributed to Gezi Protests.
YOU BECOME SO BEAUTIFUL WHEN YOU RESIST, TURKEY!

This digital craze manifested itself in newspapers, magazines, comic strips, radio and television talk shows and panels as well as in platforms called social media such as Facebook, Twitter and Instagram where the producer and consumer co-existed and where people peaked at creativity.

It can be seen that usernames on Twitter sometimes reflect users' real identities and sometimes people using an imaginary account or name share whereas on Facebook and Instagram people use their real names mostly and prefer to share posts with the groups they feel they belong to.

These usernames on Twitter are good examples of the aforementioned situation; Unemployed Man (İşsiz Adam), Peeling Out Cat (Pati Çeken Kedi), Bullet Cop (Kurşun Polis), Mid-calf Computer (Dizaltı Bilgisayar), Insufficient Balance (Yetersiz Bakiye), Jam-making Bee (Reçel Yapan Arı) etc.

The content of two mentions between an active Twitter user Kadir D.B. whose username is Odun Herif and the Mayor of Ankara (the capital of Turkey) I. Melih Gökçek is a good example of this.
5) FOR GOD’S SAKE, LET NO ONE BRING “WOOD” TO THE INCITEMENT… LOOK AT THOSE WHO ARE JUMPING FOR JOY AND THEN MAKE YOUR DECISION…

Odun Herif:
@06melihgokcek Can I have a word with you
Odun Herif:
@06melihgokcek Come on, I wanna have a word with you
Odun Herif:
@06melihgokcek But I am gonna tell you something very important
İbrahim Melih Gökçek
@KadirDB So tell me
Odun Herif:
@06melihgokcek I am going to bed right now. Will talk to you tomorrow.
Ibrahim Melih Gokcek

THE PEOPLE OF SINCAN! ENJOY THE SINCAN METRO... THE FIRST TEST DRIVE OF THE METRO WAS DONE BY MR PRIME MINISTER HIMSELF BETWEEN BATIKENT-SINCAN...

Odun Herif:
They have arrested your son!!.. :( @06melihgokcek

Ibrahim Melih Gokcek
@KadirDB WHERE DID YOU READ IT

Odun Herif:
It was a joke, but tell him not to go out. Things are crazy @06melihgokcek

While the impact of Gezi Protests was still in progress, humor was created and consumed rapidly about events such as The Great Bribery and Corruption Operation performed in December 17 and 25 2013 and Local Elections held in March 30 2014

**DISCUSSION AND CONCLUSION**

"The Opposition Media" that have become a nightmare for the power and that can be named as "the shadow opposition" in times carry out the duty attributed to them by acting with the effect of being the 4th power.

However this fact should not be overlooked: The digital-based sharing environment social media which emerged as a result of changes and developments in technology and people's behaviors in this environment should not be considered independently of the new media structure.
It should be known that being liked, appreciated and applauded in the social media which emerged as a manifestation of the child in the subconscious of human beings created new phenomenon within the frame of power patterns and made life easier thanks to technology developed in parallel with digital capitalism.

As a result of the popularization of digital communication mediums, the use of rapid and hybrid communication channels intensified and the best example of this is social media. According to Hannah Arendt “The greatest enemy of authority is contempt and the surest way to undermine is laughter.” Those who do not question authority take it for granted.

Humor liberates individuals and thus societies, lessens anxiety and gives encouragement. Some humorous materials created in digital environments during the social events following the Gezi Protests in Turkey were mainly used by opposing groups and even by supporters of the ruling party and/or some non-partisans. For example, Baattin, a comic strips character shared on internet especially on Facebook and arrogated to themselves by every group had to riot in the end as shown below.

![Baattin Comic Strip](image)

Don't use me as a political material. I am neutral and I will stab you.

All actions aiming to laugh and make laugh either to represent a certain idea or just for humor via media actually make us to think and step.

When the essence of the matter is to be individuals and societies that think, object and stand against the system and use electronic communication environments as a defense mechanism, social media may encounter an authoritarian discourse such as being the potential behind the social events and its assistant and assister.
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