

Humour

Συντάχθηκε απο τον/την Χρήστος Μπούμπουλης (Christos Boumpoulis)

Πέμπτη, 20 Νοέμβριος 2014 01:10 - Τελευταία Ενημέρωση Πέμπτη, 20 Νοέμβριος 2014 01:23



Humour or **humor** (see [spelling differences](#)) is the tendency of particular cognitive experiences to provoke [laughter](#) and provide [amusement](#)

. The term derives from the [humoral medicine](#)

of the

[ancient Greeks](#)

, which taught that the balance of fluids in the human body, known as humours (

[Latin](#)

:

humor

, "body fluid"), controlled human health and emotion.

People of all ages and cultures respond to humour. Most people are able to experience humour—i.e., to be amused, to smile or laugh at something funny—and thus are considered to have a **sense of humour**. The hypothetical person lacking a sense of humour would likely find the behaviour induced by humour to be inexplicable, strange, or even irrational. Though

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ultimately decided by personal [taste](#) , the extent to which a person finds something humorous depends on a host of variables, including [geographical location](#)

,
[culture](#)

,
[maturity](#)
, level of
[education](#)

,
[intelligence](#)
and
[context](#)

. For example, young children may favour [slapstick](#)

such as

[Punch and Judy](#)

puppet shows or cartoons such as

[Tom and Jerry](#)

, whose purely physical nature makes it more accessible to them. By contrast, more sophisticated forms of humour such as

[satire](#)

require an understanding of its social meaning and context, and thus tend to appeal to more mature audiences.

Theories

Many theories exist about what humour is and what social function it serves. The prevailing types of theories attempting to account for the existence of humour include [psychological](#) theories, the vast majority of which consider humour-induced behaviour to be very healthy; spiritual theories, which may, for instance, consider humour to be a "gift from God"; and theories which consider humour to be an unexplainable mystery, very much like a [mystical experience](#)

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Views

Some claim that humour cannot or should not be explained. Author [E.B. White](#) once said,

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"Humor can be dissected as a frog can, but the thing dies in the process and the innards are discouraging to any but the pure scientific mind."

[2]

[Arthur Schopenhauer](#) lamented the misuse of *humour* (a [German loanword](#) from [English](#)) to mean any type of

[comedy](#)

. However, both

humour

and

comic

are often used when theorising about the subject. The connotations of

humour

as opposed to

comic

are said to be that of response versus stimulus. Additionally,

humour

was thought to include a combination of ridiculousness and wit in an individual; the paradigmatic case being Shakespeare's Sir John Falstaff. The French were slow to adopt the term

humour

; in French,

humeur

and

humour

are still two different words, the former referring to a person's

[mood](#)

or to the archaic concept of the four

[humours](#)

.

Ancient Greece

Western humour theory begins with [Plato](#), who attributed to [Socrates](#) (as a semi-historical dialogue character) in the

[Philebus](#)

(p. 49b) the view that the essence of the

[ridiculous](#)

is an ignorance in the weak, who are thus unable to retaliate when ridiculed. Later, in Greek philosophy,

[Aristotle](#)

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, in the

[Poetics](#)

(1449a, pp. 34–35), suggested that an ugliness that does not disgust is fundamental to humour.

India

In ancient [Sanskrit drama](#) , [Bharata Muni](#) 's [Natyashastra](#) defined humour (*hāsyam*) as one of the nine

[nava rasas](#)

, or principle

[rasas](#)

(emotional responses), which can be inspired in the audience by

bhavas

, the imitations of emotions that the actors perform. Each

rasa

was associated with a specific

[bhavas](#)

portrayed on stage. In the case of humour, it was associated with mirth (

hasya

).

In Arabic culture

The terms [comedy](#) and [satire](#) became synonymous after Aristotle's *Poetics* was translated into [Arabic](#) in the

[medieval Islamic world](#)

, where it was elaborated upon by

[Arabic writers](#)

and

[Islamic philosophers](#)

such as Abu Bischr, his pupil

[Al-Farabi](#)

, Persian

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[Avicenna](#)

, and

[Averroes](#)

. Due to cultural differences, they disassociated comedy from

[Greek dramatic](#)

representation, and instead identified it with Arabic poetic themes and forms, such as

hija

(satirical poetry). They viewed comedy as simply the "art of reprehension" and made no

reference to light and cheerful events or troublesome beginnings and happy endings associated with classical Greek comedy. After the

[Latin translations of the 12th century](#)

, the term

comedy

thus gained a new semantic meaning in

[Medieval literature](#)

.

[[wiki](#)]

Coping with the adversities of life presupposes that we maintain both, even strength, as well as, clear thinking.

Emotional detachment of the problems that we try to resolve creatively help us to maintain our courage and strengthens our problem solving ability. This detachment may become accomplished by having developed the sense of humour.

The collective joy that shared humour may cause help us to make our personal relationships, during hard times, even more creative and harmonious.

A good sense of humour may become a “key” ingredient of the resolution process of the most difficult collective problems, there are.

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Airplane!: Automatic pilot.

{youtube}FAR0v-V783s{/youtube}

Note: the photo was found [here](#) .