Research Article

Cultural and Artistic Transformations of the Culture of Laughter under Conditions of Current Challenges

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ARTICLE INFO	ABSTRACT
	The relevance of the issue is that humour plays an important role in many areas of modern cultural life. Considering this, it is necessary to study how exactly the impact of jokes is carried out and what their meaning is in order to improve social relations. The purpose is to determine the key features and differences of modern humour in terms of the leading trends of the 21st century. This study has delineated the primary components of humor, encompassing the subjects and social themes around which jokes revolve, as well as the forms in which they manifest. It has been established that the predominant function of humor in modern culture is entertainment. Of particular note is the role of humor within the realm of politics, where it assumes diverse objectives in countries with varying forms of political governance, be it authoritarian or democratic. The study also recognizes the pivotal role humor plays in the domain of art, particularly in the context of post-modernism's evolution. Research offers fresh insights into the transformations occurring in contemporary humor culture and the current impact of jokes on social relations.

INTRODUCTION

Humour is an integral part of life of almost the entire population of the planet, and plays an important role in communication between people. It should be understood that jokes can play both a positive and a negative role, that is why it is important to study this topic, because the study and description of the modern culture of laughter will allow determining how exactly humour can help the interaction between people, and vice versa, how it can ruin social relations. Therefore, it is important to form positive trends of changes in the culture of laughter, and separate out negative ones. The problem with this study is that the humour topic is quite broad and includes a big number of different aspects. In particular, the history of humour, its main components and the main trends of the modern world development should be understood, in terms of which the culture of laughter is developing. But the problem of this topic is not limited to the definition of the main aspects, because it was necessary to consider individual examples, based on which it was possible to determine the main aspects of modern humour development. An important issue was also the analysis of certain individual jokes, which were rather the exception than the general rule. Considering this, the part of the problem of studying this topic has become the precise definition and distinction between jokes that form general trends and jokes that are exceptions.

The ability to laugh is a universal human reaction manifested in vocal expressions of joy and amusement, often accompanied by physical gestures such as smiles, giggles, or outright laughter. Laughter has a physiological

component as it triggers the release of endorphins and dopamine, contributing to feelings of happiness and joy. Furthermore, laughter serves a strong social function by facilitating communication and mutual understanding. It is an effective means of reducing stress and improving mental well-being. World Laughter Day is observed annually on the first Sunday in May and is aimed at promoting laughter and joy to foster global peace. Laughter is associated with feelings of happiness, relief, strengthened social bonds, increased energy, and often arises as a response to humor and jokes.

Polish researcher Lipovetsky (2001) explored humor in the 21st century, offering a broad and forward-looking analysis. His work, while primarily predictive, identified key trends in future laughter culture development. It's worth noting that this study was authored early in the 21st century, emphasizing its forward-looking nature. On the other hand, Harari (2019) focused on modern attitudes and societal trends without delving into humor. Instead, the research provided a comprehensive analysis of contemporary trends with broad implications across society.

Simon (2019) examined humor's role in intercultural interaction, particularly through the study of caricature images aimed at combating prejudice and fostering cultural connections between Europeans and Muslims. This work significantly contributes to understanding humor's role in addressing modern challenges. Temelkuran (2019) analyzed modern trends in Turkey's development, emphasizing humor as a tool for resisting authoritarianism, a crucial aspect of societal resistance.

Becker (2011) explored political humor in a democratic society, highlighting its potential to positively impact civil society development when certain rules are adhered to. This research also considered humor perception among individuals from diverse cultures. Research Cao, Hou, Dong, & Ji (2023) explores how culture and social distance influence humor appreciation, sharing, and production. It seeks to understand the role of cultural norms and social relationships in shaping individuals' humor-related behaviors.

The study Yang & Yeh (2023) investigates the role and appropriateness of humor in leadership within cultures influenced by Confucian values, emphasizing the cultural and contextual factors that shape leader humor and its impact on organizational dynamics and relationships. Lastly, Chang's (2022) study examined humor's role in communication between Chinese and Australian students, providing valuable insights into humor's ability to bridge cultural divides.

The main purpose of this study is to determine the main features and differences of modern humour in terms of the modern world challenges. The tasks of this article are the analysis of the humour formation history to determine its main components. The description of general trends and modern challenges. The analysis of the role of jokes in modern artistic and cultural life. A comparison of the humour of the 20th century with the culture of laughter of the 21st century to identify the key differences between them.

MATERIALS AND METHODS

This research adopts a multidisciplinary approach, drawing from fields such as history, politics, sociology, cultural studies, and art to comprehensively examine the culture of laughter in the 21st century. The study design encompasses a qualitative and analytical framework, aiming to explore various facets of humor and its evolution in contemporary society. To gather relevant data, a systematic search was conducted to select appropriate sources that connect with the aforementioned topics. These sources include academic articles, books, and online materials, chosen for their relevance to humor, culture, and society. The data collection process was structured to ensure the inclusion of diverse perspectives and dimensions of humor in the 21st century.

The analytical process consisted of several key steps. The initial step involved a thorough analysis of the selected sources. This phase encompassed a detailed examination of humor's historical formation, contemporary trends, core principles within the modern culture of laughter, and the scrutiny of various joke examples. The results from the analysis of individual components were synthesized to derive new conclusions. This approach was particularly instrumental in the exploration of political humor and the comprehensive consideration of humor in intercultural interactions. After identifying the key components of humor through historical analysis, the study focused on specific aspects to structure the research findings effectively. This method allowed for a more in-depth examination of topics such as political humor, stand-up performances, and the utilization of the Internet as a medium for joke dissemination. A comparative analysis was essential to understand the differences between humor in the 20th and 21st centuries. This involved distinguishing changes in the primary purposes of jokes, analyzing humor's role in shaping political discourse, and exploring distinct forms of joke embodiment in these two time periods. Given the potential political, religious, or social implications of many jokes and humor examples, the abstraction method was employed to maintain objectivity. It helped to shift focus from specific worldviews

and concentrate on the general aspects of modern humor. Generalization was applied both during the various stages of the study and when formulating overarching conclusions. It ensured that findings were synthesized effectively, providing a comprehensive understanding of the culture of laughter in the modern world.

This study adheres to ethical guidelines regarding the use of research materials, ensuring proper citation and respect for intellectual property rights. In summary, this research utilizes a multidisciplinary qualitative approach, involving systematic data collection and a step-by-step analytical process to explore the culture of laughter in the 21st century. The chosen methodology facilitates a thorough examination of various aspects of humor and its evolution, contributing to a nuanced understanding of this cultural phenomenon.

RESULTS

The question of the humour nature has been quite controversial at all times of human history, in particular, even in Antiquity, philosophers deeply studied this topic. The Greek philosopher Aristotle (2021) stated that something ugly is funny, but something that does not bring suffering. Later, in Roman times, Cicero (2021) picked up this thesis and expanded it, stating that the presentation form of humorous information is also important. It should be noted that in ancient times, humour was a quite common phenomenon in the life of the common people. For example, in famous Greek theatres, one of the most common genres was comedy, which usually ridiculed social problems. During the Renaissance and Enlightenment, humour began to be considered from quite different positions. Namely, Hobbes (2017), while studying the problem of the funny, stated that, in addition to the form of telling jokes, an important component of the culture of laughter is the failures of others. That is, the philosopher emphasised on the humour social component. The period of the 19th century is a time of psychology active development, in particular, the teachings of Freud (2022), who also considered the humour problem. The author stated that laughter can be used as a means of protecting the psyche from external irritants. When studying the history of humour development in the world in general, it is necessary to pay attention to the humour perception in Eastern cultures, in particular, Chinese one. One of the leading philosophical teachings of ancient China, Confucianism, states that humour is a sign of an unserious attitude towards one's life and a certain kind of ignorance, therefore, the culture of laughter is not highly developed in this country. Considering this, modern Europeans and Chinese have a rather different attitude to humour and perception of the funny. Based on the abovementioned information, it can be said that humour is a universal phenomenon that has changed in terms of historical development. The main components of humour are: the object, that is, what causes laughter, and social circumstances that provide topics for jokes; a form of presenting humour; and it is also necessary to emphasise the cultural differences in the humour perception.

In the 20th century, humour became one of the most important cultural components. First of all, the forms of the humour embodiment should be noted, the main of which at that time were caricatures that were published in newspapers and magazines. Other forms of the humour embodiment are connected with the technology development, in particular, the use of radio and television contributed to the spread of this cultural phenomenon (Kryshovska, 2017). The object of the culture of laughter of the 20th century was mostly political figures and generally political events of those times. In addition, it should be emphasised that these objects often became hot topics due to which the humour gained a racist, xenophobic and sexist meaning. Regarding social circumstances, it should be understood that the 20th century, especially its second half, became a period of struggle between democracy and authoritarianism. One of the characteristics of authoritarian countries is the lack of freedom of citizens to freely express their own thoughts and views, that is why humour has become an element of criticism of the government. Considering this, various kinds of anecdotes and jokes were spread in authoritarian countries, which were spread verbally among citizens.

The 21st century is a period of history that is radically different from previous eras. Firstly, currently an important characteristic is the globalisation process, that is, the unification of world values, which is closely connected with the intercultural interaction process (Doszhan, 2023). Considering this, an important feature of any modern society is tolerance, which is manifested in showing respect for any population group. Secondly, in the cultural aspect the leading artistic trend is post-modernism, which is quite different from previous cultural currents. Thirdly, one of the key characteristics of a person's daily life in the modern world is the wide influence of information and communication technologies (Harari, 2019).

Polish sociologist Lipovetsky (2001) made a significant contribution to the study of modern humor in the early 21st century by identifying pivotal trends shaping the future culture of laughter. Lipovetsky's insights revealed that in contrast to the 20th-century society, post-modern humor ascribes a different and more expansive significance to jests aimed at individuals within one's social circle. Central to grasping these concepts is the notion of stigmatization, a tool employed to pinpoint the exclusion of an individual or specific group from a community

based on negative criteria. Lipovetsky (2001) states that in the past jokes on acquaintances were made only for the stigmatisation purpose or, in other words, were a form of bullying. However, in the 21st century, critical humour has become a way of adaptation of individuals or groups in society, it is only important to understand the extent to which such jokes are used and what image of a person they form in society. In general, it can be said that currently the main purpose of humour is for consumers to enjoy listening to jokes and feel positive emotions, and not harshly ridiculing certain groups of the population. However, in the modern world, such an element as ridicule has a place in humour culture, but it is different from what existed in the 20th century as an element of disrespectful treatment of individuals or groups of persons, and was used for the stigmatisation purpose.

In compliance with this, the development of humour among European migrants from Muslim countries can be seen, some of whose representatives in Denmark launched the series "Caricatures of Mohammed". The leading purpose of this activity is to spread enlightened views about the Muslim religion by using critical humour. Also, one of the authors' purposes of the mentioned series of caricatures was to create an idea that Islam is not a rigid creed that is not capable of cultural interaction with other worldview systems. Instead of this, the creators of this humorous series aimed to show that the Muslim religion can adapt to the globalisation trends. The main idea in terms of humour of "Caricatures of Mohammed" was to ridicule intolerant views about Muslims and to spread the idea of the obligation to respect the equal rights of all people (Simon, 2019).

Other urgent problems of modernity are the topics of sexism and racism. In this area the works of such comedians as Thea Vidale, Sheryl Underwood and Amanda Seakes should be considered, because they are female and black. Considering this, the abovementioned comedians often faced prejudiced attitudes in many areas of their lives. Therefore, the basis for the humour of these authors is to ridicule intolerant and prejudiced attitudes, the basis of which is sexist or racist attitudes. In addition, comedians in their jokes focus on three areas of public life: religious, social and political, because their own experience shows that it is precisely in these areas of public life that one can most often encounter prejudiced attitudes (El-Sholfu, 2022). It should be emphasised that in the 21st century, a more secularised society is being formed than in previous times, therefore, religion can act as a social circumstance that affects the humour formation and these jokes are not immoral.

Regarding the social component of humour in the 21st century, it is important to understand that despite the fact that the leading form of political regime in most modern countries of the world is democracy, dictatorship and authoritarianism still exist today. In particular, Temelkuran (2019) describes the stages of establishing an authoritarian regime on the example of modern Turkey. In the course of the analysis, the researcher states that one of the signs of a dictatorship is that "the people will laugh in horror". That is, it is said when the common population is unable to stop political changes in the country, therefore, the only method of protest remains jokes about these events.

In general, political humour plays a significant role in modern society. In particular, this kind of the culture of laughter is one of the central elements of the popular animated series "The Simpsons". For example, the events of the 16th episode of the 6th season of the mentioned series take place in Australia, and the main idea of this issue is to make fun of the shortcomings of the political system of this country. The main object of jokes in this series is the Liberal Party of Australia, and the scandals and controversies connected with it. The humour in this series clearly reveals the features of the modern culture of laughter, because ridiculing of Australia's political life was not carried out for the purpose of malicious joy, but for the purpose of distinguishing and solving important problems of Australian society (Barnes, 2022).

Considering the abovementioned information, it is also possible to make a conclusion about the form of humour embodiment. As it was mentioned in the case of "The Simpsons", it is an animated series. In general, if it refers entertainment series that do not have a coherent plot, but are aimed at telling jokes, then this genre is situational comedy, or sitcom for short. This genre originated in the second half of the 20th century and was popular at the beginning of the 21st century (Khart, 2021). Thus, it can be said that situational comedy is a certain transitional link between the humour of the 20th century and the humour of the 21st century. Considering modern cinematography, it can be said that this art form is a plane for embodiment of various kinds of jokes. In general, at any time, since the birth of cinematographic art, humour has played an important component. However, the cinema of the 21st century is distinguished by the fact that there are jokes in films of all genres. In addition, the humour of the current cinema is characterised by audacity and the use of many immoral jokes. This technique is often used to reveal the personality of a certain character (Bhattacharjee, 2022).

It's worth noting the significant technological shift in the 21st century, where the Internet has assumed a central role in the lives of a vast majority of people worldwide. Consequently, this technological advancement has also influenced the expression of humor. Notably, social media has emerged as a primary medium for the creation and dissemination of jokes. An intriguing addition to the culture of laughter in the 21st century is the concept of the "meme," defined as humorous content typically presented in the form of images or videos. This mode of

conveying humor can be seen as an evolution of the caricatures popular in the 20th century. However, it's essential to recognize that these concepts differ; while a caricature exists solely as an image with a single meaning, a meme can take various digital forms and be applied in diverse contexts. Furthermore, digital technologies have played a pivotal role in shaping political humor, with political jokes in the modern era often taking the form of memes (How, 2022; Todoriuk, 2017).

Another form of humour that is very popular in the modern world is stand-up. It is a performance, usually solo, in front of a live audience, during which the comedian interacts with the audience and presents their own jokes. The humour topics in stand-ups are quite diverse and, as a rule, relate to everyday problems (Wang, 2021). Ahmad (2022) in their study studied the topic of intercultural influence of stand-ups. Therein, the activities of comedians from India, in particular, K. Kamra who perform in front of a British audience, were considered. It was determined that the performances of Hindus encourage their listeners to be interested in and study the culture of India and allow getting rid of prejudiced views. Speaking about differences in the humour perception between cultures, it is necessary to mention China. As it was already mentioned, at the time of the founding of Chinese philosophy, humour was not perceived as something serious and was condemned by philosophers. Such thoughts still exist in Chinese society, but globalisation promotes the unification of cultural practices. In particular, studies of the communicative interaction of the Chinese with Australians shows that these groups can find a common language in terms of jokes, and humour has become an integral part of their communication (Chang, 2022).

The 20th and 21st centuries are characterised by the transformation of classic works of art with humorous implications (Table 1). For example, the avant-garde representative K. Malevich depicted and used the image of Mona Lisa and crossed it out twice. M. Duchamp was a conceptualism representative, and in their interpretation of Gioconda they painted moustaches and a goatee on the girl's face. Surrealist S. Dali is the author of a self-portrait in the form of Mona Lisa.

Table 1. Humour Comparison of the 20th and 21st Centuries

	20th century	**21st century**
Humour objects	Certain population groups, with the aim of humiliating them; political figures	Ridiculing of intolerant views; political figures of authoritarian countries
Social circumstances	Politics	Politics; religion
A form of joke embodiment	Radio; television; caricatures; anecdotes	Internet; mems; stand-up

In the 21st century, there are a number of artists who have taken up the baton of depicting Gioconda in an unusual style. In particular, the works of D. Teixidore, who depicted the Mona Lisa in a space suit, N. Hattori, who made a remake of this masterpiece in the form of using visual effects from the popular social network Snapchat, M. Kotz, whose painting depicts Gioconda with a cat that is a popular meme hero. In addition, there are a big number of images of Mona Lisa, in the form of her taking a selfie, which is a vivid example of ridiculing modern trends in social networks (Yakovlev, 2020). Considering this, it can be said that in the 20th century, classical works of art were adapted to certain artistic trends. Instead of this, in the 21st century, forms of humorous depiction of world classics are a unique way of interpreting trends and raising social issues.

Discussion

The issues of the culture of laughter in the modern world is quite complex and ambiguous, because this problem can be considered from different positions, there are a significant number of points of view on the topic of humour transformation in the current world. Studying the general trends of modern humour Thompson (2020) studied the jokes of various comedians and also considered at a number of shows that are gaining popularity on the Internet. As a result of their research, the author found out that popular topics for jokes are the problems of LGBT (lesbian, gay, bisexual, transgender) communities, religious groups and a number of other minority representatives. Based on this, the researcher states that modern humour is immoral because its main purpose is to ridicule representatives of different society groups. In general, the very fact of the existence of this kind of jokes cannot be denied, but it should be understood that they do not create the leading trend of modern humour. As it was noted in this article, one of the key globalisation trends is tolerance and intercultural interaction that directly affects the increased tolerance of jokes. In addition, examples of how modern comedians ridicule prejudiced attitudes towards different population groups were considered. Considering this, it can be said that immorality is present in modern jokes, but the leading trend in the current culture of laughter is to move away from such

positions.

In their recent study, Davis (2022) delved into the topic of traditional humor prevalent in Asian countries, specifically focusing on South Korea, Japan, and China. Davis emphasized that the culture of laughter in these countries possesses deep-rooted traditions that have evolved throughout their extensive histories. A key tenet of this tradition is the prevailing seriousness in certain domains of human activity, where humor is sparingly employed. While Davis contends that the strong traditionalism in Asian cultures may hinder the adoption of global humor trends, this perspective is not entirely accurate. For instance, as demonstrated in the study of communication interactions between the Chinese and Australians, there is evidence that individuals from these cultures can adapt to and incorporate modern humor (Chang, 2022).

Furthermore, when considering the dissemination of humor in the context of social networks, an important contribution comes from the work of Barta (2022), who explored the role of jokes within the Tik-Tok application. Barta noted that Tik-Tok has emerged as one of the primary platforms for sharing humor, particularly through the format of memes presented in video or sketch form, often in the shape of short humorous videos. However, it's essential to challenge the notion that social networks are exclusively a medium for the younger generation to engage with humor. Contrary to this belief, a substantial portion, approximately 40 percent, of Tik-Tok's user base comprises individuals aged 30-50 (Zhu, 2022). This demographic diversity underscores that Tik-Tok serves as a platform for sharing humorous content across different age groups.

Matamoros-Fernández (2023) declare that humor and play serve as central pillars of TikTok culture, shaping the way users interact with the platform. Leveraging unique features like "Use this Sound" and "Duet," individuals engage with sounds, combining them with dance and other creative expressions in the form of "challenges." These challenges encourage imitation and transformation, fostering novel and inventive content. Within TikTok's memetic culture, users utilize humor for various prosocial purposes (Vizcaíno-Verdú & Aguaded, 2022). They employ the platform to draw attention to critical issues, such as condemning China's treatment of Uighurs or satirizing politicians for their inadequate responses to concerns like climate change. However, it's essential to recognize that TikTok is not devoid of problematic practices. Some users inadvertently or intentionally engage in behaviors that can be harmful, including viral trends that trivialize serious issues like police brutality, domestic violence, and racist parodies.

This article considered political humour from the perspective of protest and opposition to authoritarian regimes. It was also analysed how jokes from the animated series "The Simpsons" (Barnes, 2022) contribute to drawing attention to political problems in Australia. But the attention should be paid to one aspect, which A. Becker (2011) points out in their study. This scientist was engaged in the study of political humour in the world, as well as in how jokes contribute to the establishment of a democratic society. As a result of the study of this issue, the researcher established that the distribution of comedy programs and videos contribute to the development of civil society, because due to this, the population can easily learn about the threats posed by certain modern problems in the future. Thus, it becomes an impetus for the audience to look for ways to solve these problems. The main condition, according to Becker, is that such jokes should be made to draw attention to social problems, and not to spread disputes between citizens.

In their recent study, Weiser (2022) conducted an investigation into the role of memes in contemporary humor culture, with a particular focus on how these memes influence the consciousness of their consumers. The primary emphasis of Weiser's research was directed toward understanding the impact of such humor on young people. The study's findings indicated that memes can indeed influence the thought development of suicide among the younger generation, especially adolescents. It's important to acknowledge that the adolescent mindset is shaped by numerous factors. However, Weiser's proposal to limit adolescents' access to social networks as a means to mitigate this influence appears problematic. Social networks have become an integral aspect of modern youth's lives, and imposing restrictions on their usage may prove ineffective, as adolescents often find ways to circumvent such measures (Jiang, 2019; Zhu, 2022; Korobanova, 2017). Instead, a more appropriate approach would involve a thorough examination of the policies and regulations governing social networks, with a focus on strengthening content controls to block any material that encourages illegal actions or self-harm. This approach would prioritize responsible content management over limiting access to essential platforms for young people.

An important study on the role of humour in social and political life is the scientific work of Gopfet (2022). This scientist devoted their article to the study of the jokes influence on Ukrainian society during the war. First of all, it should be noted that the study of Gopfet (2022) confirms one of the conclusions that was made in this article, namely that social and political problems are one of the components of the jokes formation. The author states that despite all the horrors of the war, Ukrainians find the strength to see the funny and create jokes. In addition, it is noted that a big number of these jokes are not local, and are known at the entire state level. Gopfet (2022) states that the main purpose of these jokes is to support the fighting spirit of Ukrainians and their thirst for victory

(Boyd-Barrett, 2023). Thus, it can be traced that one of the features of political humour is a worldview function, the purpose of which is the consolidation of the people. Regarding the issue of other positive qualities of humour, the study of Olah (2022) is important. In their article, the author described the training experience of military veterans at the stand-up academy. The purpose of this activity type is the adaptation of ex-servicemen who have significant experience of being in combat conditions to peaceful life. As a result of the study, Olah (2022) states that this type of rehabilitation of veterans is quite effective and efficient. This is explained primarily by the fact that any stand-up performance involves social interaction, and the comical direction of this activity type allows servicemen to relax and distract themselves from negative thoughts.

The topic of stand-up comedy was also studied by Caroll (2022), who in their article paid attention to how this type of humorous activity can be used to convey important social ideas. The author considers the experience of how stand-up comedians raise the important issue of global climate change. A similar example was considered in this study when it came to countering intolerant and prejudiced views by ridiculing them. As it can be seen, stand-up is not just one of the popular modern forms of humour, but also an effective means of psychological therapy. In addition, this type of jokes embodiment can be used as a serious tool for popularising important ideas. In general, it should be said that modern humour is different from previous eras. This is manifested in its diversity and multifaceted forms of embodiment and the purpose of its use. Separately, it should be paid attention to the fact that in the 21st century, jokes have great cultural value.

CONCLUSION

As a result of conducing this study, the history of the culture of laughter development was analysed due to which it was found that humour played an important role in all time periods and is a universal phenomenon of interaction between people. Also, the main components of humour were determined, namely: the object and social circumstances of jokes, as well as the form of their presentation. Based on this structure, the main differences and features of humour of the 21st century were analysed, in particular:

In this study, an analysis of the history of humor's development revealed its universal and enduring role as a means of interaction among people throughout different time periods. Key components of humor, including the subject matter, social context, and presentation style, were identified. Examining these elements, we gleaned insights into the distinct characteristics of 21st-century humor.

The primary purpose of humor in the 21st century has shifted towards entertainment. Mocking specific societal groups has become less prevalent, giving way to the ridicule of intolerant attitudes. This shift has contributed significantly to fostering cultural connections between diverse global populations. Technology has profoundly influenced how jokes are disseminated, with a shift from traditional mediums like radio and television to the pervasive use of the Internet. Caricatures have been supplanted by memes, necessitating new modes of information presentation.

In an era where most countries embrace democracy, political humor is frequently used to draw attention to pressing social issues. However, the use of humor as a form of protest remains relevant in authoritarian regimes. Additionally, the study recognized the prominent role of stand-up performances in modern cultural life, which serve functions beyond entertainment. Modern humor also plays a crucial role in facilitating interaction between diverse world cultures and communities. Within the realm of post-modernism, humor is increasingly integrated into art, with humorous interpretations of classic masterpieces highlighting contemporary social issues and trends. Notably, humor has gained greater significance in the world of cinema, surpassing its previous role.

Future research should delve into the point at which humor transitions from a form of entertainment to a tool for insults and negative ridicule. Defining these boundaries will be instrumental in preventing the propagation of intolerant and prejudiced viewpoints, ultimately fostering improved intercultural interactions.

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ETHICAL DECLARATION