

Universal Pragmatic perspective of Humor in Standup Comedy Shows

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الملخص

الفكاهة هي وسيلة للتواصل يُعتقد أنها سمة عالمية سائدة في جميع اللغات. الغرض من هذه الدراسة هو تطبيق النظرية التداولية العالمية في فن الفكاهة من خلال منظور عملي عالمي في عرض كوميديا الوقوف "you wanna hear something crazy". حيث تسعى هذه الدراسة إلى فحص ادعاءات الصحة في أفعال الكلام الفكاهية التي يستخدمها الكوميدي من أجل إيصال الجمهور إلى الفهم المتبادل. وقد استخدم الباحثون النظرية التداولية العالمية لـ Habermas (١٩٧٩، ١٩٨٤، ١٩٨٧، ١٩٩٨) لتحقيق هدف الدراسة. حيث تقوم هذه النظرية على استخدام بعض المفاتيح الكلامية منقبل المتحدث لإيصال السامع إلى فهم قصد المتحدث و تسمى هذه المفاتيح بـ(ادعاءات الصحة) التي يثيرها المتحدث مع المستمع في سياق. بعد تحليل ثلاثة مقتطفات من البرنامج، استنتجت الدراسة إلى أن ادعاءات الصحة العالمية للحقيقة والإخلاص والصواب المعياري لتحقيق التفاهم المتبادل مع الجمهور تستخدم أفعال الكلام الفكاهي المختلفة Habermas (١٩٨١) ويمكن لأكثر من ادعاء صحة واحد يتم استخدامه لإيصال فكرة الكلام للمستمع.

Abstract

It is vital to learn the skill of communication in order to live a larger and happier life. The more we communicate, the less we suffer and the more we enjoy our environment. Humor is a method of communication that is thought to be a universal trait prevalent in all languages. The purpose of this study is to look at humor through a universal pragmatic perspective in a stand-up comedy show called *You Wanna Hear Something Crazy*. It seeks to examine the validity claims in humorous speech acts raised by the comic in order to bring the audience closer to mutual understanding. The researchers employ Habermas' universal pragmatic theory (1979, 1984, 1987, 1998) to achieve the study's goal. The study of the codes (Validity Claims) raised by the speaker to attain mutual understanding with the hearer in a specific setting is known as universal pragmatics. After analyzing three representative extracts, the study concludes that the universal validity claims of truth, sincerity, and normative rightness for achieving mutual understanding with the audience are raised when producing humor employing various speech acts of Habermas (1981) and more than one validity claim can be raised.

1. Introduction

Humans are thought to be complex creatures with a very diverse range of behaviors that stem from an equally diverse range of underlying causes. Among these actions is their attempt to be funny or humorous. Their motivation for engaging in such activity is their desire to fulfill particular objectives, one of which is to make people laugh or find entertainment, regardless of the methods they employ to get there. That being said, humor cannot be established as such without the hearer's laughter or response; in other words, the hearer's perception of humor is a necessary condition for designating this type of behavior as humorous.

On account of the complex interaction of the social, psychological, linguistic, philosophical, biological, historical, and etymological variables that define humor, it remains a mystery. This is why, since Plato and Aristotle's foundations of humor, the study of humor has occupied an important place in English studies and has piqued the curiosity of researchers for ages. Although humor is a complex phenomenon, it is regarded to be an excellent tool for evaluating the behavior of other participants through interaction. This, in turn, indicates the need to understand humor from another approach which is a universal pragmatics approach. In other words, the present study aims to investigate humor in the standup comedy, *You Wanna Hear Something Crazy*, from a universal pragmatic approach (1979, 1984, 1987, 1998), and here lies the significance of this study.

Ultimately, the choice to utilize a standup comedy is made since this type of performance is frequently used to discuss a range of social issues and offers more than just entertainment. As Siwi (2016, p.2) states "The humor materials in a standup comedy are original, intelligent, and amusing". They hold the power to inform and influence

a wide audience to ponder and take action toward a particular cause or issue. By combining facts and humor, the impact of the message is amplified and increases its chances of being seen and grasped by the public. Thus, a comic needs to practice the art of communication to achieve the goal of amusing and revealing issues. In other words, a comic needs to give clues while performing the comedy to facilitate the understanding process.

To sum up, the current study attempts to explore humor in the stand-up comedy *You Wanna Hear Something Crazy* from a universal pragmatic perspective in order to answer the following questions:

1. What are the universal pragmatics components required for mutual understanding?
2. What are the clues (validity claims in terms of the universal pragmatics method) employed by the comedy to bring the audience to mutual understanding?
3. Does the comic comply to the universal pragmatics standards of saying something understandable?

2. Literature Review

2.1 Universal Pragmatics

Due to the fact that misunderstandings between individuals are the main cause of many social conflicts across the world, including disagreements, challenges, war, selfishness, confusion, and so on. Therefore, whatever approaches or tasks aim at enhancing understanding can significantly minimize these social disputes; thus one of these approaches is universal pragmatics which is a philosophical study that investigates the conditions required for mutual understanding in a communication. It sits between linguistics and empirical pragmatics. Its two most fundamental theoretical components are concerned with the cognitive and communicative uses of language. The first involves competently arranged expressions that can be used in speech contexts. The second is concerned with the nature of those circumstances in the real world. The concept of universal pragmatics, which is based on two factors, reflexivity, and reciprocity, makes mutual understanding possible among people who belong to the same culture or the same social environment or geographical neighboring who share the same language. According to Habermas (1979, p.2), the purpose of universal pragmatics is to "identify and reconstruct universal conditions of possible understanding". He states (1998, p.47) that;

"The aim of reconstructive linguistic analysis is the explicit description of the rules that a competent speaker must master to form grammatical sentences and to utter them in an acceptable way...the assumption is that communicative competence is just as universal as linguistic competence."

This means that it is not only linguistic competence that can be reconstructed rationally and universally but also communicative competence. In this regard, Habermas (1998, pp.48-49) rejects

Chomsky's way of distinguishing between competence and performance because it reduces the speaker-listener's ideal knowledge of their language to limited linguistic competence. Moreover, what the speaker-listener ideal knows about their language, that enables them to use and understand it, has been limited to phonetics, syntax, and semantics components which are reconstructed formally and substantially into a universal language theory. Yet, Habermas's (1979) concept of universal pragmatics is not only related to the phonetic, syntactic, and semantic characteristics of sentences but also to the pragmatic characteristics of utterances. He (1998) argues that language in use (utterances) must be uttered in relation to three worlds: (1) the external or the objective world about which people can make true or false claims; (2) the internal or the subjective world where people share their experiences intentionally; and (3) the normative or the social world which is composed of values and standards, as well as roles and rules.

From the above explanation, it is clear that communicative competence is related to three things: (1) the speaker's ability to select propositional content that can accurately represent an experience or fact so that listeners can learn from it; (2) the speaker's ability to use language that precisely expresses the intended message; and (3) the speaker's ability to employ situationally appropriate language (Habermas, 1998, p.50).

However, communicative competence, which is an analytical aspect of Habermas's concept of universal pragmatics, corresponds to the three kinds of pragmatic functions; namely (1) cognitive, (2) expressive, and (3) interactive functions. The first function, which is related to implicit truth claims, is an analysis of universal and obligatory requirements that do not depend on context and are not

variable in making statements about the world. The second function, which is related to claims of trustworthiness and sincerity, is an analysis of universal and obligatory requirements in expressing experiences of the intentionality of one's world in relation to the transparent representation of one's subjectivity. The third function, which is related to claims to normative grounds, is the analysis of the universal and obligatory conditions for the placement of interpersonal relations that linguistically perpetuate the social world, a shared world based on the reciprocity of expectations (Habermas,1998,p.54).

Habermas's universal pragmatics is a development of Austin's (1962) and Searle's (1969) theory of speech acts. Therefore, following Austin's and Searle's footnotes, Habermas' analysis takes the form of an investigation into the conditions necessary for the success of a speech act. Success in the above case depends not only on comprehensibility but also on acceptability; that is a speaker offers something that can be accepted or rejected by the hearer. However, if Searle emphasizes his discussion on institutional speech acts (for example at weddings, inaugurations, and baptisms), Habermas emphasizes speech acts that are not institutional. In institutional speech acts, illocutionary power can be directly traced to the strength of established binding norms. Meanwhile, in non-institutional speech acts, illocutionary power comes from the honest will of the person. speakers to enter into a relationship, accept obligations, and bear the consequences of their actions (McCarthy,1978, pp. 282).

To say that, universal pragmatic built on mutual understanding which starts from the clues that are raised by the speaker and may be questioned by the hearer. Yet, the word "Understanding" does not only mean raising justifications for accepting a claim that reflects on the aforementioned worlds; rather, it refers to the process of communication by which the participants engaged in questioning the

validity of the claims whether they are appropriate, and if challenged, the participant may explain their claims until they reach to an agreement or, in Habermas's word, mutual understanding (Habermas, 1984).

As a consequence of this, both the speaker and the hearer must agree on universal validity claims given throughout communicative action in order to achieve mutual understanding. As Habermas (2001, p. 23) states;

"The aim of reaching understanding [verständigung] is to bring about an agreement [Einverständnis] that terminates in share knowledge, mutual trust ... Agreement is based on recognition of the corresponding validity claim of comprehensibility truth, truthfulness, and rightness."

In short and sweet, Habermas believes that validity claims must be fulfilled for any act intended for mutual understanding. However, the point is that speakers who are seeking to mutual agreement or understanding must propose three main claims to accept any speech acts as a truth, legitimate standard, or subjectively held experience.

To shed a spot on the previous paragraph, the validity claims of Habermas (1984) are of three types that he considers universal, they are :

1. **Claim to the truth** which belongs to the external world.
2. **Claim to the sincerity** which belongs to the speaker's internal world.
3. **Claim to the normative** which belongs to the social world or others.

Hand in hand goes with raising the validity claims, Habermas (1979) believes that there are basic presuppositions of communicative competence and possible understanding that speakers have to acknowledge responsibility for the "fit" between an utterance and the inner, outer, and social worlds through practicing the art of being communicative which meet the following conditions:

1. Uttering something understandable;
2. Giving the hearer something to understand;
3. Making himself understandable, and
4. Coming to understand another person (Habermas, 1979, p.2).

Meanwhile, universal pragmatics acknowledges that speech acts as the foundation for universal validity claims. Habermas (1998, p.81) classifies speech acts into three classes, which are related to the three types of worlds, the three types of pragmatic functions, and three types of validity claims; namely (1) constative or assertive, (2) regulative, and (3) expressive.

1. **Constative or assertive** speech acts relate to the right-false value of speech which is based on truth conditions, and this is closely related to the pragmatic-representative function which reflects the objective world.
2. **Expressive** speech acts are speech acts that aim to describe the speaker's internal status in such a way that the speaker shares a lived experience with the public, and this is closely related to the pragmatic-expressive function which reflects the subjective or internal world.
3. **Regulative** speech acts are speech acts that aim to influence a person's relationship with other people or certain groups and are based on the requirements of appropriateness, and this is closely

related to the pragmatic-interactive function which reflects the social world that is governed by the norms and role.

To sum up, if a semiotic map is set for the universality in linguistics, then the rules for forming sentences in all languages (universal grammar theory) will be set on one side and the rules for using sentences in a speech (universal pragmatics theory) will be set on the other side (McCarthy, 1978, p.279). That is, universal pragmatics is an attempt to put pragmatics, which is the study of implied meaning in a specific context, on an empirical scientific study to hold all the conditions to generate speech acts (utterances) which aid to reach mutual agreement or understanding just as universal grammar which studies the universal rules to generate well-formed grammatical sentences. Figure 1 illustrates the semiotic map of universality in linguistics.

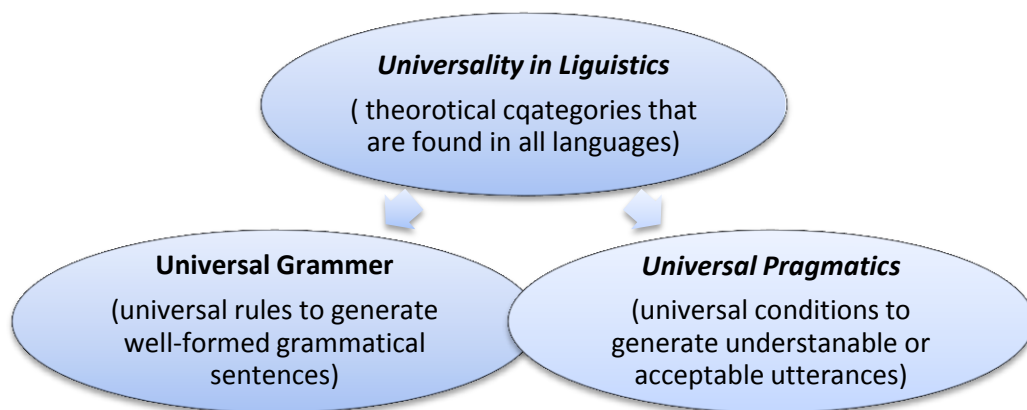
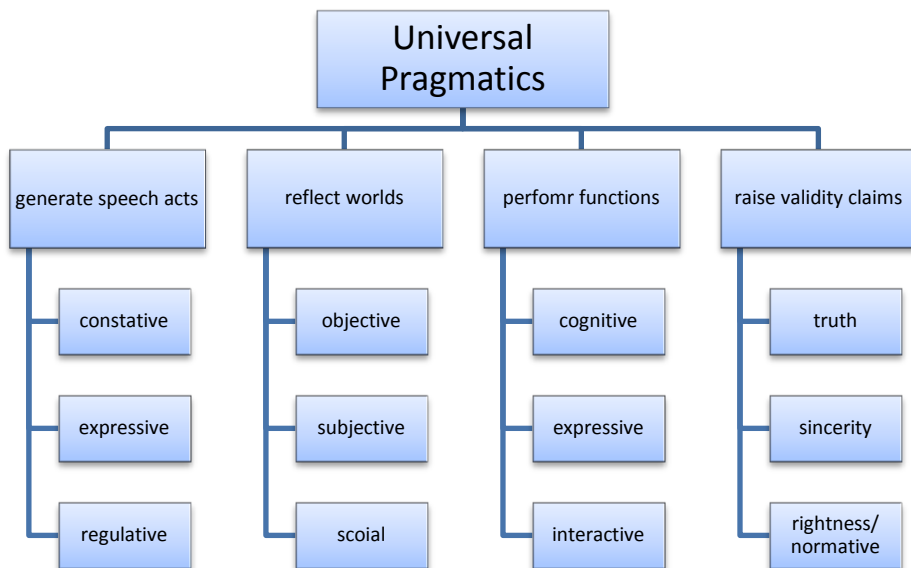


Figure (1)
Semiotic Map of The Universality in Linguistics.
(set by the researcher)

However, there is a schism among linguists between those who support Chomsky's claims of universal grammar and those who argue against the existence of underlying shared grammatical rules that can account for all languages; similarly, there is a schism between those who support universal pragmatics and those who argue against universal pragmatics. In order to resolve the question of the existence of universality in linguistics, Halliday (2000, p.12) has argued for establishing a distinction between descriptive and theoretical categories. He contends that "theoretical categories, and their inter-relations construe an abstract model of language...; they are interlocking and mutually defining". Descriptive categories, on the other hand, are those created to describe specific languages. He claims that "when people ask about 'universals', they usually mean descriptive categories that are assumed to be found in all languages". The problem is that there is no system for determining how similar descriptive categories from different languages must be before they are claimed to be "the same thing". In universal pragmatics, Habermas (1979, 1984, 1987, 1998) attempts to set a theoretical category that can be applied to all languages, i.e., all languages are used to reflect one of the three worlds (objective, subjective, and social), to achieve three functions (cognitive, expressive, and interactive), to generate three speech acts (constative, expressive, and regulative) and to raise three validity claims (truth, sincerity, normative or rightness) in order to reach mutual agreement, or acceptability or understanding while engaging in a communicative action. Figure 2 presents Habermas's universal pragmatics (1979, 1984, 1987, 1998).

**Figure (2)**

Habermas's Universal Pragmatics (1979, 1984, 1987, 1998).

(set by the researchers)

2.2 Humor

Although scientists have made several attempts to define humor, no consensus definition has been offered. As Attardo (2020) points out "it is impossible to have a perfect and clear definition of humor". However, the Latin root of humor is "humorem", which means liquid or fluid. The term humor is used in physiology to describe bodily fluids or liquids, such as the aqueous and vitreous humor of the eye. The four primary bodily fluids, or "humor", according to Hippocrates, a Greek physician regarded as the father of medicine, are blood, phlegm, black bile, and yellow bile. Later, the idea that these four basic fluids 'humor' had specific psychological properties and that their excess caused a specific type of temper or mood shifted. (Martin, 2007 as cited in Ibrahim et al. 2016). Moreover, the term "humorist" or "the man of humor" was used to describe anyone who made people laugh. Until the

middle of the nineteenth century, the capacity to generate amusing situations to make others laugh came to be associated with the word humor as a talent (Martin, 2007). Additionally, Singh (2012) asserts that comedy has two interpretations. It is first described as a person's capacity for comprehending the purpose behind amusing or delightful things. Second, it is described as the capacity of the human being to convey intelligent or enjoyable senses.

Added to that, Raskin (1985, p.2) considers humor to be a "universal human trait," and that "responding to humor is part of human behavior". Berger (1993) contends that "humor is everywhere." It infiltrates every facet of our lives and sets its big nose where we don't want it. It's wonderful and often painful at the same time". Similarly, in the words of Oring (2011), humor is a universal phenomenon that is rooted in culture and represents a fundamental aspect of human nature. As a result, people unconsciously engage in humorous situations. According to Martin (2007), there are numerous varieties of comedy that individuals do and express in a variety of ways and for a variety of purposes. Humor can be found in various forms of media, including television, radio, newspapers, and comic books. To put it another way, humor is a trait that exists everywhere and can be used by everyone for a variety of targets which entails its necessity to study how comics get their audience to an understanding process.

2.3 Standup Comedy

Stand-up comedy is a much more sophisticated phenomenon than its name suggests; it has grown into an international phenomenon with an ever-growing attraction and audience. Bars and pubs evolved into theaters and enormous venues, while radio shows evolved into widely broadcast comedy specials. It is a type of comedy in which the performer, known as a stand-up comedian, stands on stage and directly

addresses the audience. Stand-up comedians, in general, are solo performers who stand in front of their audience with microphones and begin telling a sequence of amusing tales, one-liners or small jokes, and anecdotes, sometimes referred to as "bits," in an attempt to make their audience laugh. Successful stand-up comedy depends heavily on the comedian's personality, interactions with the audience, and ability to respond quickly to heckling (Schwarz, 2010, p.17).

Accordingly, Rutter (1997, p.92) highlights the significance of the audience in stand-up comedy by stating that "Like a conversation, stand-up is a 'collaborative production', It is made possible by the active involvement of those who form the interaction". Ross (1998, p.101) states that in stand-up comedy, the performers and the audience work together in a way that resembles teamwork. Both are interdependent and when we examine stand-up comedy, we see that the audience largely determines how well the performer timed his or her material. if they laugh or remain silent, the audience's response reveals to the joke-teller if they got the joke and whether they found it funny or not. That is, the comedian has to be careful when they present their humorous stories to make it clear to the audience to be understood as Suls (1972, p.44) agrees, stating that humor enjoyment necessitates understanding the topic, and this understanding should be at its peak when the information needs a reasonable level of struggle or effort. When the joke content is either too simple or excessively difficult to grasp, understanding drops.

To sum up, stand-up comedy is a form of communication that has been widely used nowadays. Yet, to spot the light on the way that the comics present their comedy to achieve their audience's understanding is a crucial issue under the present study.

3. Methodology

The current study is qualitative in nature. It looks at the humorous excerpts in the context they are in. Furthermore, it attempts to provide a comprehensive study of the excerpts by examining them, identifying the humorous act, and providing the validity claim, world, and function of each humorous act said by the comic. The universal pragmatic theory of Habermas (1979, 1984, 1987, 1998) constitutes the adapted model on which the researchers will depend on in this study. One of the standup comedy top shows in 2022 according to the IMDB ranking in Jardon Woods (2022), namely, *You Wanna Hear Something Crazy* has been spotted to be analyzed. To examine the viability of the adapted model used in this study, three extracts from the show are chosen for the analysis. The researchers handwrite the scripts for the assigned excerpts after watching the program on Netflix at <https://www.netflix.com/iq-en/browse/genre/2867892>.

4. Data Analysis

Extract One

Ms. Pat: And I gotta tell you too, this is the only set of crack babies I've raised that I raised in an all-white neighborhood too. And one thing I realized about raising this set of kids in an all-white neighborhood, yeah, I realized that white schools do not celebrate Black History Month the same way Black schools do. Mhmmm. White schools celebrate Black History Month according to how many Black kids are at the school. So if it's four -- it's four days.

Audience : laugh

Extract One's Contextualization

In this extract, Ms. Pat hits a racial issue in their society that her black kids face in white schools. She talks about the discrimination that is found in white schools as she has experienced.

Analyzing Extract One

In this extract, Ms. Pat raises claims of truth, and sincerity that represent different worlds and speech acts by using multiple techniques. She uses the assertive form "I gotta tell you too" which indicates that there is a prior discussion and now she wants to add another thing that emphasizes the previous understanding and gives the hearer a clue that she is going to tell something understandable. It goes further to say that, Ms. Pat starts her utterance by claiming that there is a previous discussion that her audience understood and now she will tell them another thing that they can understand. This starting point goes hand in hand with Habermas's validity claim of uttering something understandable. Yet, using the assertive form indicates the constative speech act which refers to something already known and they have

shared knowledge about it. The claim to truth is the dominating claim in this act. As she talks about an already known issue, it already exists in the objective world that all the audience can comprehend; that is, she talks about a racial issue in their world that can be regarded as a fact and everybody knows about it.

Consequently, she uses the expressive speech act when she says, "I've raised" to indicate her subjective world and her experience in case someone questions her she could defend herself by claiming that what she shared is all about her experience. Thus, in Habermas's theory, expressive speech act means the speaker refers to his intentions in such a way that shows a lived experience with the public. The claim to sincerity is the dominating claim in this act. She tells her audience about her story, emotion, and experience. She wants to highlight an important issue by sharing her motherhood story.

Moreover, she uses the pronominal "I" several times for the deictic purpose, which has the effect of a sincerity claim. All she wants is to share what she realizes by living in an all-white neighborhood. Besides, to make herself understandable, she talks about "Black History Month" which is known by everyone. Yet, the dominant claim in talking about something known by all participants is the truth claim which matches the objective world.

To sum up, Ms. Pat shares her motherhood experience in an all-white neighborhood by raising the sincerity claim as well as the truth claim. She talks about a racial issue that already exists in the world which people know about these things go on in the world, but these are the things that people do not want to talk about. They want to brush them up under the rug. They want to act like they do not exist. Yet, Ms. Pat in her humorous utterance brings it in this extract using various

claims, the sincerity and the truth. Besides, she does not want to generalize what she wants to talk about; that leads her to raise the sincerity claim which refers only to her experience. In this way, she keeps her utterance as understandable as is supposed to be and as friendly as the communicative action is supposed to be.

Extract Two

Ms. Pat: I spent five days in juvenile. But during that time, I learned a lot. On my first day there, they ring this bell, like, "Ding-a-ling-a-ling." "It's chow time." The lady walked me into this room, and I noticed stuff I had never seen before .

Audience: laugh .

Ms. Pat: And I'm like, "Mhmmm, what type of meat is that?" She was like, "Chicken." I'm like, "What type of chicken is that?" She was like, "Legs and thighs. "And I had never had a leg and thigh, so I asked , "Ain't got no ass and backs?" ' Cause, baby, that's all my mama ever cooked, were ass and backs. My mama didn't take us to McDonalds. She made us a McAss.

Audience: laugh.

Extract Two's Contextualization

For the first time in her life, she has had the legs and thighs of a chicken in juvenile. Ms. Pat takes her audience to another story about her childhood poverty when her mom never cooked legs and thighs of chickens.

Analyzing Extract Two

The audience responds to this utterance by laughing which indicates there is a mutual understanding of what has been said; the process of reaching a mutual agreement adheres to the universal

pragmatic's conditions. That is, uttering something understandable, giving the hearer something to understand, and making oneself understandable all have been met in this extract. It starts by raising a claim to sincerity by Ms. Pat when she uses the expressive speech act by repeating the pronominal "I" which reflects her free intentions from any kind of manipulation or power to raise a friendly relationship with her audience, she raises the sincerity claim to share her story; she says, "I spent five days in juvenile", "I learned", "I noticed" to emphasize on her subjective world i.e., she has no intention to let the words fit her world. All she wants is to tell her audience about her story, emotion, and experience. She wants to highlight an important issue by sharing her experience in juvenile to hit her childhood poverty story .

When she talks about one of the things that she noticed in juvenile which is the legs and thighs of chickens, she raises another claim in addition to the sincerity one; she raises the claim to the truth when she makes the analogical description. She mocks her childhood memories when she says, "My mama didn't take us to McDonalds. She made us a McAss" and her audience responds by laughing which indicates their mutual understanding. They understand this part since Ms. Pat gives them the truth clue; that is, she raises the claim to the truth that matches the objective world. Everyone knows McDonalds which is a multinational restaurant that offers all kinds of chicken recipes while her mom offers them "McAss". She explains previously that her mom used to cook them only ass and backs of chickens which creates background knowledge for them to understand what she means by saying my mom makes us to McAss .

To boot in, she gives them clues to understanding her utterance by raising security claim to share already known issues in the world but she does not want to be questioned by anyone; that is why she uses the

expressive speech act to reflect her subjective world. She shares the way she grew up and tries to paint a picture so she brings her audience to her subjective world. On the other hand, she points to a well-known restaurant that everyone knows through raising a constative speech act that is reflected in the objective world that makes her poverty story clear to be understood. She reflects on things that go on in the world, but these are things that people do not want to talk about. They want to brush them up under the rug. They want to act like they do not exist. Yet, Ms. Pat hits these issues, poverty, children who eat the ass, and the backs of chickens when McDonalds exit in the world. She speaks up on many issues using both security claim and truth claim.

Extract Three

Ms. Pat: I spent five days in juvenile. But during that time, I learned a lot. On my first day there, they ring this bell, like, "Ding-a-ling-a-ling". "It's chow time". The lady walked me into this room, and I noticed stuff I had never seen before.

Audience: laugh.

Ms. Pat: And I'm like, "Mhmmm, what type of meat is that"? She was like, "Chicken." I'm like, "What type of chicken is that"? She was like, "Legs and thighs". And I had never had a leg and thigh, so I asked , "Ain't got no ass and backs' "? Cause, baby, that's all my mama ever cooked, were ass and backs. My mama didn't take us to McDonalds. She made us a McAss.

Audience: laugh.

Extract Three's Contextualization

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Analyzing Extract Three

The audience responds to this utterance by laughing which indicates there is a mutual understanding of what has been said; the process of reaching a mutual agreement adheres to the UP's conditions. That is, uttering something understandable, giving the hearer something to understand, and making oneself understandable all have been met in this extract. It starts by raising a claim to sincerity by Ms. Pat when she uses the expressiva speech act by repeating the pronominal "I" which reflects her free intentions from any kind of manipulation or power to raise a friendly relationship with her audience, she raises the sincerity claim to share her story; she says, "I spent five days in juvenile", "I learned", "I noticed" to emphasize on her subjective world i.e., she has no intention to let the words fit her world. All she wants is to tell her audience about her story, emotion, and experience. She wants to highlight an important issue by sharing her experience in juvenile to hit her childhood poverty story .

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truth that matches the objective world. Everyone knows McDonalds which is a multinational restaurant that offers all kinds of chicken recipes while her mom offers them "McAss". She explains previously that her mom used to cook them only ass and backs of chickens which creates background knowledge for them to understand what she means by saying my mom makes us to McAss .

To boot in, she gives them clues to understanding her utterance by raising security claim to share already known issues in the world but she does not want to be questioned by anyone; that is why she uses the expressiva speech act to reflect her subjective world. She shares the way she grew up and tries to paint a picture so she brings her audience to her subjective world. On the other hand, she points to a well-known restaurant that everyone knows through raising a constativa speech act that is reflected in the objective world that makes her poverty story clear to be understood. She reflects on things that go on in the world, but these are things that people do not want to talk about. They want to brush them up under the rug. They want to act like they do not exist. Yet, Ms. Pat hits these issues, poverty, children who eat the ass, and the backs of chickens when McDonalds exit in the world. She speaks up on many issues using both security claim and truth claim.

4. Discussion

Studies tend to analyze humor from an external lens, linguistic, social, psychological, and the other lens that focuses on how humor is produced. Studies rarely take the time to contemplate the real nature of humor understanding; to ask the question, "how the comic makes himself understandable?" or "What are the universal is the external knowledge that the comic makes use of to get his audience to a mutual understanding?". Practicing the art of being communicative is having a good knowledge and understanding of many aspects; social aspect, linguistic aspect, and many other aspects that aid to produce humor successfully. In the present study, humor has been investigated to explore that understanding starts from the speaker by rising universal conditions or universal validity claims (truth, sincerity and rightness) in various speech acts (constative, expressive and regulative) that matches the three worlds (objective, subjective and social), as Habermas states in his universal pragmatics(1979, 1984, 1987, 1998), in the standup comedy *You Wanna Hear Something Crazy*.

The three research questions have been addressed using the present study's adapted model of which, the first was: What are the universal pragmatics components required for mutual understanding? The study provides a clear overview for the components of universal pragmatics. It shows that universal pragmatics stands mainly on four points; which are:

- (1) **Speech acts** which is classified into three universal classes; constative or assertive speech acts, expressive speech acts, and regulative speech acts.
- (2) **Worlds** which emphasizes the idea that each speech act represents a universal world that can be found in all languages. These worlds are: the objective or external world that goes hand in hand with

facts or objects in the real world, the subjective or inner world that goes to the speaker's experience, and the social world that goes to the shared social norms or rules of communication.

- (3) **Functions** of language which reflect the idea that each speech act represent a function which is either a cognitive, or expressive, or interactive one.
- (4) The last point is the **validity claims** which holds the idea that a speaker insert a clue in each speech act to aid the hearer to grasp the intended meaning and reach a mutual understanding or agreement.

As for the second, it was: What are the clues (validity claims in terms of the universal pragmatics method) employed by the comedy to bring the audience to mutual understanding? It shows that humor has adhered to the universal validity claims of truth, sincerity, and normative rightness. It also shows that more than one claim can be raised respectively. As for the third question, it was: Does the comic comply to the universal pragmatics standards of saying something understandable? This study shows that Ms. Pat's utterances meet three of the universal pragmatic conditions; uttering something understandable; giving the hearer something to understand; and making himself understandable. While "Coming to understand another person" requires a process of arguments between the speaker and the hearer to reach a mutual agreement on what has been uttered, and for this show, there are no arguments between the speaker and the hearer. Moreover, it shows that raising the sincerity claim is not only used to talk about the discrimination she faced in her life, i.e., her experience and emotions but also to assure that she is not a racist. To say that, she does not want to be misunderstood as if she is saying "Do Not Get Me Wrong".

5. Conclusion

This paper provides a universal pragmatic and linguistic analysis of humor in the stand-up comedy show, namely, *You Wanna Hear Something Crazy?*. The analysis is based on Habermas's universal pragmatics theory (1979, 1984, 1987, 1998). The researchers have come up with the following findings: humor has adhered to the universal validity claims of truth, sincerity, and normative rightness. Moreover, it has shown that more than one claim can be raised to get the audience's understanding of the humorous utterance. Besides, the expressive speech act is used not only to present the speaker's experience or subjective world, it has further function as Ms. Pat states her desire to be out of the scope of racist in extract two. She uses the expressive speech act when she talks about her black kids experience with an emphasis that she only tells what they pass through so no one can accuse her to be racist.

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