

"ماذا يخبئ الضحك؟ نظرة على الفكاهة في الاحتجاجات البيئية"

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What is in a Laughter? A Glance at Humour in Environmental Protests¹

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مستخلص

"قد لا تعرف أبدا النتائج التي تأتي من أفعالك، ولكن إذا لم تفعل شيئا ، فلن تكون هناك نتائج".
- مهاتما غاندي

إن تصاعد المعارضة بين النظام الحاكم وعامة الشعب هو احد صفحات التاريخ للمجتمعات في جميع أنحاء العالم. احتجاجا على القوانين والإجراءات والنظم الحكومية، يستخدم المعارضون، سواء كانوا نشطاء أو متظاهرين أو منظمين، أدوات مختلفة للتواصل مع أنظمتهم. الأدوات اللفظية وغير اللفظية هي المتعارف عليها في احتجاجات الشوارع و/ أو المعارضة

¹ The current article is abridged from Ahmed Mohammed Jasim's (MA Candidate) and Lect. Dr. Huda Halawachy's (Advisor) original work titled "When Humour Goes with Civilization: A Call for Ecolinguistic Approach to Humorous Environmental Protest (Thesis in Process).

السياسية عبر الإنترنت ولها أشكال مختلفة. في عصر الوباء الذي يتسم بتزايد عدم المساواة، هذه المقالة تتحدث عن الفكاهة كأداة قوية في الاحتجاجات البيئية. في لافتاتهم ورسومهم الكرتونية وملصقاتهم ورسومهم الكاريكاتورية وصورهم وميماتهم، يوضح المعارضون البيئيون الطريقة التي تسحق بها الأنظمة ليس فقط حقوق الإنسان، وإنما حقوق التنوع البيولوجي أيضا في تقاسم الحقوق لمخلوقات الأرض وموادها، بما في ذلك الحيوانات والنباتات والمياه والتربة. بعض الأمثلة التوضيحية للفكاهة اللفظية والفكاهة غير اللفظية والفكاهة المختلطة يتم اعطائها عند الضرورة. مقالتنا الوصفية مبنية بشكل أساسي على الادعاء بأن النكتة في الاحتجاجات البيئية لا ينبغي تصورها على أنها متعة وفرح أو لب لنكتة من قصة بعد الآن. بدلا من ذلك، فإن الدور العميق للفكاهة يعمل كهجاء وسخرية وتلاعب لفظي وتهكم مستعرضاً مجموعة متنوعة من القضايا البيئية في ذلك الوقت. الاحتباس الحراري العالمي وانقراض الحيوانات والتلوث والتصحر ما هم الا امثلة جيدة في الاحتجاجات والحركات غير العنيفة لإنقاذ الطبيعة الأم.

ABSTRACT

“You may never know what results come of your actions, but if you do nothing, there will be no results.” — Mahatma Gandhi

The rise of opposition between the authoritarian regime and the non-authoritarian public is a page in history of worldwide communities. Protesting against governmental laws, actions, and regulations, the anti-party, whether the activists, the protesters or the organizers make use of different tools to communicate with their regimes. The verbal and the non-verbal tools are canonical in the street protests and/or online political dissents having different shapes. In our pandemic age of increasing inequality, this article speaks of humour as a powerful tool in environmental protests. In their banners, cartoons, posters, caricatures, pictures, and memes, the environmental dissenters spell out the way the regimes are crushing not only the human rights, but also the biodiversity rights of sharing with us the earth creatures and substances, including animals, plants, water, and soil. Some illustrative examples of verbal humour, non-verbal humour and mixed humour are given where necessary. Our descriptive article is basically built on the claim that a joke in environmental protests should not be conceptualized as fun and joy or a punch line of a story anymore; rather, it is the profound role of humour functioning as satire, irony, pun, and sarcasm speaking to a variety of environmental issues of the day. Global warming, animal





extinction, pollution, and desertification are good representatives in non-violent actions and movements to save Mother Nature.

1. “Right to Protest!” Write about Protest

In the world of lexicography, *protest* is the showing of disagreement; a statement or action that shows that one does not like or agree with something (Oxford Word Power, 2010, p.613). Broadly speaking, protests are events of civil disobedience, specifically building occupations. Still, civil disobedience is not a clear-cut strategy as much as a normative claim about one’s protest (Lindell, 2015, p.10). When it occurs in the suitable context under perfect circumstances, protest may become impactful and cause effects on the public or even on decision-makers or power holders (Walgrave & Wouters, 2017, p.13).

The first records of protest come from the 1300s; more accurately, from the Latin term *prōtestār*(Meaning: *to declare publicly*) which is derived from the root *testārī* (Meaning: to testify). The pro- in the word protest does not mean “in favour of” or “supporting” as it does in some other words but it is used to indicate a sense of concern with outward things. To protest is then to speak out against something (Bohnet, 2020, pp.26-27).

Readings in the history of man, “[p]rotests have been inseparable from the nation’s social and political history...” (Hamilton, 2016, p. iii). Since old times, the public individuals (the non-authoritarian party) have resisted the power-



Illustration (1): In 1898, a formidable deputation of suffragists made their way from their Russell Street headquarters to the Victorian Parliament where they were met with ‘low jests and idiotic exclamations’ (Hamilton, 2016, n.39).



Illustration (2): In July 1971, six months before the founding of the Aboriginal Embassy, Indigenous activist Gary Foley, 21, staged his own protest outside the Squire Inn where the Springboks were staying in Sydney. He drew attention to Australia’s own history of racism and in so doing exposed the contradiction in the heart of the nation (Hamilton, 2016, p.137).



holders(the authoritarian party) as the former disagree with the latter. Different political stories of protests from the globe assure a variety of issues raised by the public to be political, social, economic, environmental, educational, and many others. It is not a secret any more that human rights are violated around the world. We as part of the public in one spot of this big world have noticed that chances for the public to express themselves are expanding, yet civic spot for the public remains shrinking in some nations depending on the regime and other political issues surrounding the event and the situation of the protest in a particular place of the world (Goris & Hollander, 2017, p.11). The current qualitative article gives some indications to answers to these questions which could be collected from the open-ended archive of protesters in different eras –old and new - around the world. Clive Hamilton who thankfully emailed us a PDF copy publication entitled *What do We Want!* (Hamilton, 2016), moved us to find an answer to this big question suggested in his title. We could quote some of the issues raised in the Australian protests with illustrations (Illustrations 1-4).

1.Woman’s Rights in Election Dissents

Some women waves of suffragists started early in Australia where Australian women had won the vote early after a long struggle. In 1891, the Victorian Parliament received a ‘monster’ petition signed by 33,000 citizens calling for women’s enfranchisement. The gentlemen of the Parliament were unmoved. They remained unmoved in 1898, when 250 indignant women turned up to lobby them (Hamilton, 2016, p.39).



Illustration (3): Terania Creek , 1979, pro-logging activists facing the bulldozers, the loggers and the police(Hamilton, 2016, p.167).

2.Anti -Racism Dissents

In September 1971, the Australian Cricket Board of Control, chaired by Don Bradman, cancelled the tour by the South African cricket team. Rather than merely declaring it too risky, Bradman said the decision was based on the board’s opposition to racially selected teams (Hamilton, 2016, p.136).

3.Environmental Dissents





It is one of the landmark environmental protests. In 1979, the protesters started blocking the path of bulldozers to stop the logging of rainforest at Terania Creek on the New South Wales north coast. Below, Illustration(3) shows Neil Pike refuses to disband and is dragged down Mackay's Road, with dog in solidarity .The Terania Creek Forest activists pioneered music and theatre as protest tactics. They wrote their own songs and sang them to the bulldozers, the loggers and the police. They sang for themselves, for the forests , and for the world (Hamilton, 2016, p.164).

4. Anti –war Dissents

During the visit of the president of the United States of America, George Bush, to Australia in 2003, a protest wave came out to the streets demanding ending the war (Hamilton, 2016, p.ix).

5.Low Standard of Living Dissents

In the north half of the planet, Arabs launched demonstrations and revolts; the spark was in the early 2010s (December 17, 2010) when a young Tunisian set himself afire. This is the key date which made up the so –called *Arab Spring* across the Arab World . Issues which protesters share in the Arab community are centered around the low standard of living dissents.



Illustration (4): When President George W. Bush visited Australia in 2003, protesters angry about the Iraq War broke through the barricade around the US Embassy in Canberra (Hamilton, 2016, p.ix).



Illustration (5): Arab Spring: Egypt's January 25 Revolution An Egyptian armoured personnel carrier covered in anti-Mubarak graffiti in Cairo, 2011. Image: monasosh.



Illustration (6): Demonstrators in the capital city of Tunis sitting on a wall where “Free at last” was written after the popular unrest of the Jasmine Revolution forced Tunisian Press. Zine al-Abidine Ben Ali to step down, January 2011. Image: Christophe Ena



1.2 Tools of Protest

- **Banner-** a long piece of cloth with words on it, which can be hung up or carried through the streets on two poles,
- **Slogan-** a short phrase that is easy to remember and that is used in politics or advertising,
- **Cartoon-** a funny drawing, especially one in a newspaper or magazine that makes a joke about a current event,
- **Picture-** a painting, drawing or photograph,
- **Poster-** a large printed picture or a notice in a public place, often used for advertise something,
- **Caricature-**a picture or description of somebody that makes his/her appearance or behaviour funnier and more extreme than it really is (Oxford Word Power Dictionary, 2010, pp. 55,111,112,575,594, and727) ; and
- **Meme-** an idea, behaviour, style, or usage that spreads from person to person within a culture (Xue, 2020, p.:5).

All these types could include words, an image, or a combination of both.

1.3 Types of Protest

Protests vary according to the purpose they serve. People protest for the sake of different issues which have a serious influence on the globe. There are different protest waves that occurred around the world. Hints were given in the abovementioned discussion on different protest waves that occurred in the world. Do protests always work to scare authorities into performing changes? Simply the answer is not a resounding YES, the power-holders have another option to meet such actions: Make them even higher-risk through repression until the protesters give up. Protests are signals that signify: “We are unhappy, and we will not put up with things the way they are.” But for that to work, the “We won’t put up with it” part has to be believable. Nowadays, large protests sometimes lack such credibility, as digital technologies have made them so much easier to organize. It can take few months or even weeks to be launched from a Facebook page to millions in the street, as we witnessed with the Women’s March in 2017. In comparison, the historic March on Washington, in 1963, take more than 10 years to be applied from being an idea to being organized. It took many months just to the logistics with many obstacles before and during the protest. Being in such difficulties to establish, a protest serves as an exclamation mark to



power holders, whereas something that is easy to organize is a mere question mark for the future. Protests work because they can undermine the most important pillar of power - legitimacy. The word *legitimate* is as important as the words *physical force*, if not more (Tufekci, 2020, pp. 1-4).

The Black Lives Matter protest wave is definitely high risk through the double whammy of the pandemic and the police response. The police have unleashed so much brutality against demonstrators without being stopped from authorities that in just three weeks, at least eight people have already lost eyesight due to rubber bullets. Old people were shoved with severe damage to their skull. The language that has been used in this wave was anti-racist language. They raised banners which read: “BLACK LIVES MATTER” indicating that coloured people deserve to live.

Another wave of well-known protest is when the young girl Greta Thunberg protested in front of the Swedish parliament on the climate change issues. Thunberg began her solo protests outside Sweden’s parliament in Stockholm on August 20, 2018. Greta used a banner which reads: “SCHOOL STRIKE FOR CLIMATE CHANGE”. Students around the world soon started following her lead, organizing regular huge protests, and she was invited to speak in front political and business leaders at U.N. conferences and the annual World Economic Forum in Davos. Thunberg’s honest words to presidents and prime ministers, peppered with scientific facts about the necessity to urgently stop greenhouse gas emissions have won her praise and awards, but also the occasional criticism and even death threats. They demand that lawmakers stick to the 2015 landmark Paris climate deal that asks both rich and poor countries to engage to curb the rise in global temperatures that is melting glaciers, raising sea levels, and shifting rainfall patterns. It requires governments to present national plans to lessen emissions in order to limit global temperature rise to well below 2C. Climate protests are also taking place elsewhere around the world. The 2019 **Global Week for Future** was a series of 4,500 strikes across over 150 countries. Some are planned in cities across Canada, including Halifax, Toronto and Vancouver. The protests started earlier in the Arctic, when British climate activist and ornithologist Mya-Rose Craig, stood on a piece of ice broken off from the ice cap (Keyton, 2020, p.1).



In all these waves, protestors used different techniques; one of which is humour. Environmental protests and the way humour is adopted are our main concern in the current article.

1.4 Functions of Protest

Protest is a means for showing dissatisfaction, identification of problems, making suggestions and providing solutions. It functions socially just like the language does in that: (1) it is attainable to everybody, (2) its discourse is simple and it serves as a tool for lessening sociopolitical realities to small number of words and phrases to insure world public's understanding, (3) it provokes emotions and tension , and (4) it shows that power can be shifted from political leaders and governments to young generations (Be'kar, 2015, p. 339).

1.5 Language of Protest

Fifty years ago, sociologists considered protest to be an undemocratic intrusion into politics. The wake of the movements of the 1960s make sociologists consider protest as an important addition to democratic politics and a significant factor in the transition from authoritarian to democratic regimes (Oliver, Cadena-Roa, & Strawn, 2002, p.2).

Martin Luther King once insisted that a riot is the language of the unheard. Since 2011 swathes of protest, rebellion, and rioting have overwhelmed the globe (D'Arcy, 2014, p.1). The language which is used in protests' slogans, banners and posters does not need to be standard, and in its full form, it is the functions of the language that make English, even in its simplest form, be used as lingua franca in protests. Lingua franca exists because of its simplicity, not because it is a "formal linguistic phenomenon."

According to Crystal (1997), "a language achieves a genuinely global status when it develops a special role that is recognized in every country" (p.2). Crystal argues that it does not matter how many individuals speak the language but what is matter is who speaks it. In protest, it is a fact that it matters *who* not *how many people* use a certain type of language. It is those who lack political and economic power that construct some discourse and make it global, i.e., protesters (Be'kar, 2015, p.340).

Let us move forward with the discussion we need to focus on language in protesting where humorous quotes or pictures criticizing the decision makers for not acting seriously. Humour belongs to the rich instruments of communication and can be used as such in social protest. Puns, punch lines, and jokes can articulate discontent and cartoons can visualize injustice (Hart, 2016, p.198). Activists have used humour in most of the



environmental protest waves that occurred in the world. They have acknowledged that humour is the most powerful weapon used in demonstrations. Humour is a technique for protesting when protesters decide to criticize regimes; it is viewed as a double-edged sword.

2. Humour

We all laugh at jokes, telling each other humorous stories and jokes for amusement and information, disturb each other, and spell clever insults for entertainment in our daily life (Cisneros et al., 2006, p.1). Memes are one of the different types of techniques that play a distinct role in protest; they seem to be to the resistance of today what “political posters” were to yesterday – the embodiment of shared ideas in a community (Kruk & Velden, 2016, p. 1).

2.1 Functions of Humour

The function of humour is expressed largely by means of irony, satire, sarcasm, caricature, parody, burlesque, and the like (Stephenson, 2015, p.569). Humour is the constant challenge and irritant to the cloak of seriousness with which every power group in the world disguises its attempts at supremacy, monopoly, and domination (Marín-Arrese, 2003, pp.4-5).

2.1.1 Satire

Briefly put, satire is the use of humour to attack a person, an idea or behaviour that one thinks is bad or foolish (Oxford Word Power Dictionary, 2010, p. 680). It is so common in pop culture that most of us are already very familiar with, even if we do not always realize it. It can be part of any work of culture, art or entertainment. Sometimes satire is created for the goal of driving social change. Historically speaking, it is as relevant today as it was in ancient Rome (MasterClass, 2020, p. 1).

2.1.2 Sarcasm

Historically, the word *sarcasm* can be traced back to the Greek word *sarkazein*, meaning to speak bitterly (Lee & Katz, 1998, p.1). It is the use of words or expressions to mean the opposite of what they actually say. People use sarcasm to criticize other people or to make them look silly (Oxford Word Power Dictionary, 2010, p.680).

2.1.3 Irony

It is the way of speaking that shows you are joking or that you mean the opposite of what you say (Oxford Word Power Dictionary, 2010, p. 422). More revealing, irony represents the characteristic of situational freedom in that ironic speakers show a surface-level meaning that contradicts with



what would be expected given the contextual information present in an ironic scenario (Creusere, 1999, p. 215).

3. Statement of the Problem

Humour is something funny. This is an unquestionable fact but the other fact that a few of us do not realize is that humour is a double-faced coin. Activists around the world view humour as an effective element in protests and social movements.

4. Limitations

There are few limitations in this paper that should be stated. First, this study focuses on the concept of the term *protest* in general. Second, the study tackles the use of humour in environmental protests and not in other protests. Third, the analytical part considers a limited number of samples with limited functions of humour (satire, sarcasm, and irony).

5. Purpose of the Study

In this study we are aiming at:

- shedding light on the concept of protest as a term and action, and
- investigating the way humour functions differently in environmental protests as a weapon.

6. Research Questions

While allowing room for further discussion, two vigorous questions need to be answered as far as the regime, the protest, and the disobedient public are concerned:

1. *What do we want (as public)?*; and
2. *How to express our needs in a protest?*

7. Literature Review

In the long run of literature, authors in their different publications have tackled humour in protests spelling out different issues. Hart's article (2016) titled "*The Role of Humor in Protest Culture*" explained how powerful humour is in protest and the way the social movements have recognized this powerful tool. Stoicescu (2018) presented a paper tackling the phenomenon of resistance via language during Romania's communist period and in the massive street protests of February 2017. In a thesis entitled *Humor in Social Movements: A Novel Take on Environmentalism*, Batista (2019) analyzed the corpus collected from Instagram posts. This study came out with the result that humorous posts attract attention more than serious ones. In a current study, the function of humour is analyzed in the different tools that are used in protests such as: banners, cartoons, images, memes, posters and pictures.

Previous research has shown that many academics are interested in studying humour. Consider Bangsund's (2018) thesis, *Having a Laugh?*





The Role of Humor in Adolescents' Climate Change Communication Answering the question, "How does the use of humor in secondary students' communications about climate change connect to their sentiments and actions towards climate change," forms the basis of the study. The use of humor in climate change messaging had an influence on a few key aspects of participants' responses to and behaviors toward climate change, according to the researcher. The study found that humor may act as a two-way conduit between the feelings and actions that show "engagement" and those that show "dissociation or distance." The one-way nature of load and the value of mentorship were also appreciated by the researchers. Participants' use of affiliative humor increased their group cohesiveness and solidarity, which is essential in the ongoing process of coping with an issue like climate change. *A Laughing Matter? Confronting Climate Change Through Humor* was an article written by Boykoff & Osnes that was published in 2019 along similar lines. They looked into how humor and comedy could impact people's perceptions and behaviors in relation to anthropogenic climate change. This book critically examines how learning via experience, feeling, and the arts may affect scientific ways of knowing in a more general manner. With the help of the "Inside the Greenhouse" initiative, a component of the "Stand Up for Climate Change" program.

8. Corpus and Methodology

The design selected for this study is a qualitative one, i.e., a descriptive study. A number of different tools of protests such as banners, cartoons, posters, memes, and pictures were chosen randomly by surfing different websites. The number of samples is limited. In total, 9 samples were chosen - 3 banners, 3 cartoons, 1 poster, 1 meme and 1 picture. We opted for cutting the analytical part into four groups. Each group tackles an environmental issue. Group 1 -considers the Climate Change issue, Group 2- deals with Desertification issue, Group3- magnifies Global Warming issue and Group4 -tackles Pollution issue. In each group the three humour functions(satire, sarcasm, irony) are analyzed.

9. Findings and Discussion

Group1: Humour Speaks to Climate Change

In Illustration (7), there is a young girl wearing a polar bear costume in a protest with a WHITE hand fan on



Illustration (7): Old Town Square in Prague, Czech Republic, Friday, Sept. 20, 2019 (AP Photo/Peter David Josek).

which two words were written: “CLIMATE MIGRANT”. The sense of irony is represented in the wording and the custom as if the polar bear is telling mankind: “I migrate to another place if you will not react! It is global warming!”. The way the girl protester dressed (the non-verbal humour) with the wording (the verbal humour) convey a serious message of the melting ice and the rise of the sea level in the polar regions.

Protesters adopt memes as another impactful tool in protests across the world as well. The meme, in Illustration (8), illustrates the message the protesters send to the decision-makers which carries humour and seriousness simultaneously. In their meme, the dissenters spell out: “CLIMATE CHANGE DENIERS” and “THAT IS A PADDLIN” where paddlin is a slang referring to a character’s statement on *The Simpsons*, i.e., the T.V. American animated site come. The slang echoes that the character addresses those who would take minor misbehaviours saying “that’s a paddlin,” in a way to punish the offender by hitting them with a paddle. It is a threatening statement addressing someone who is disobedient. The young protesters are addressing the power-holders: “That’s a paddlin if you keep ignoring the climate issues!”.



Illustration (8): Huffpost, Australia (Sydney Climate Strike).

Group2: Humour Speaks to Desertification

In Illustration (9), a young lady is protesting wearing a mask and carrying a banner with the text which reads: “WHICH GREEN DO YOU SEE?” and small pictures of ‘trees’ and ‘paper currency’ in the same banner. On her mask, the text, “THERE IS NO PLANET B”, was written humourously referring to the backup plan whenever we decide to do something. It is funny as we have only one planet. The other sense of humour lies in other parts of the text and pictures on



Illustration (9): Krakow, Poland (SOPA Images via Getty Images).



the banner. The protester wrote the word “**GREEN**” and the question mark? in a green colour which is the same colour of “the trees” in the environment and the “paper currency”. She is criticizing the power-holders for their greed and for not thinking about environment. Materialism comes first. In this sense, humour functions sarcastically.

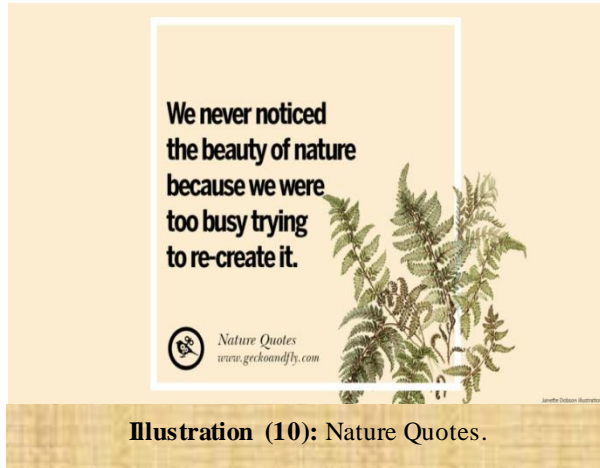


Illustration (10): Nature Quotes.

Reading between the lines of the quote given in Illustration (10), one could immediately notice the sense of irony since mankind always pretends to protect and work for the sake of environment; unfortunately, they do not. It is the ironic humour power that the environmental conservation activists convey to mankind: “How to be busy recreating environment while it is already beautiful and you are the main cause behind destruction of the green lands?”.



Illustration (11): Chris Madden Cartoons on Man's Bad Behaviour with Mother Nature Causing Pollution.

In the cartoon which is shown in Illustration (11), irony is well established. Human beings are fully aware of the fact that the source of fresh air is our planet, Mother Nature. Still, they keep on destroying the atmosphere of the planet. The expansion of building on the planet earth causing pollution, they return to nature for fresh air. Logging trees and the global issue of deforestation supports the ironical function of humour in this cartoon. This evident contradiction in man's behaviour springs from human's greed to exploit Mother Nature sources for their benefits.

Group3: Humour Speaks to Global Warming

Illustration (12), magnifies the global warming issue in a humorous sense. Two ice mountains are talking to each other. The first mountain, on the right, tells the one on the left the following: “I saw you on CNN last night. You looked thin”. It is ridiculous and sad at the same

time. Being thin, which is a personification on the part of the mountain on the left, is a clear clue indicating that mountains in the polar regions are not like the mountains times back. It is really a sad message that ice is melting fast and this is a major problem which needs to be solved.



Illustration (12): Quotes about Melting

Illustration(13) shows two female- students holding two banners. Banner (1), which is to the right of the audience, gives an idea that sea levels are rising. Global warming is the main cause that led to this rise in sea level. The humour conveys the message to the authoritarian that “If we do not act quickly, we will be obliged to learn how to swim”. The “L &R” clue in Banner (1), to the right, connotes ‘the Left arm / Right arm swimming’. So, once there are no actions on the part

of the regime managing the melting ice in the polar regions, no land is left for man or the variety of species to live on. Banner (2) to left of the audience reads: "I WOULD B IN SCHOOL IF IT WERE COOL" also points to the global warming serious issue humorously. Some tree and plants are drawn in **GREEN** and the flames in **RED** and **ORANGE** colours. The word ‘**COOL**’ is typed in blue referring to a place



Illustration (13): Anadolu Agency via Getty Images Melbourne, Australia.

the students prefer to be in with no global warming. The humour functions as satire because the student protestors are criticizing the idea of ignoring the global warming issues. They may attend classes in school under one condition; when man stops causing global warming. The “B” letter typed in capital suggests the repeated text in environmental protests that there is no planet B; it is only the earth which is shared by biodiversity.

Group4: Humour Speaks to Pollution



Pollution has various shapes; one of which is water pollution due to the plastic waste. Plastic is hard to decay. It may take hundreds of millions of years. Creatures in the seas and the oceans are suffering from such type of waste. Illustration (14) shows the sense of humour which is represented in the whale puffing different plastic tools instead of water indicating the extent of water pollution and the ironical context.



Illustration (14): BSGStudio Environmental Protection Banner Plastic

Another serious problem is recycling. Humans must learn how to recycle for the sake of Mother Nature. In Illustration (15), a protester shows a funny and smart way to protest and recycle simultaneously writing: "I RECYCLED SOME TRASH FOR MY SIGN". Trash must be recycled for the sake of all living creatures. Humour here functions as sarcasm because the protester makes those who are not recycling look like silly people.



Illustration(15):Recycling Issue.

10. Conclusion

To sum up, humour has been used in global environmental protests for its effect on regimes and decision-makers. This study clarified the impact of humour and its functions in peaceful environmental demonstrations. It helps to bring huge media coverage and it is a powerful tool for criticizing authorities in being the main causes behind the serious environmental issues that the Earth and its biodiversity suffer from.

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