

Funny story... Reasoning and perspective taking in humorous interaction

Vlad Maraev, Ellen Breitholtz and Christine Howes
Department of Philosophy, Linguistics and Theory of Science
University of Gothenburg

Humour is inherently dialogical, even in canned joke tellings and contexts such as social media, as example (1) shows.

(from Twitter:<https://twitter.com/andrealongchu/status/1246445034792239106>)

1) @andrealongchu: guys will stand 5'8" from you and call it 6 feet

@chodedc: Most guys can't tell what six inches look like let alone six feet. . .

Interpreting humour requires multiple perspective taking, which has been described using the notion of different "story worlds" in the analysis of jokes (Ritchie, 2018). This perspective taking is inherent in a dialogical approach to interaction in general (Linell, 2009), and involves us making inferences based on topoi, principles of reasoning recognised within a socio-cultural community (Breitholtz, 2020).

One important consequence of the dialogicity of humour is the possibility that interlocutors might interpret the same piece of discourse in distinct ways, and the source of humour is often a play on this potential for multiple interpretations. We argue that it is the juxtaposition of contrasting topoi which creates the humorous effect. For example, (1) relies on two contrasting topoi: a corona-specific "safe-distance" topos that people should stay 6 feet apart and a "dating website" topos that men who are 5'8" tall often claim to be 6", with "6 feet" as a point of overlap between the two.

In this talk we show how a dialogical account of humour using dialogue semantics (Cooper and Ginzburg, 2015; Ginzburg, 2012) and topoi allows us to account for written jokes with an idealised audience (Breitholtz and Maraev, 2019) as well as joke tellings in interaction (Maraev et al., 2020) using examples from the British National Corpus and social media examples such as (1). Our account gives a fine-grained precise formal definition of the notions of script compatibility and opposition from theories of humour (Raskin, 1985; Attardo and Raskin, 1991) whilst also taking the incremental processing of jokes into account (Ritchie, 2018).

References

Attardo, S. and Raskin, V. (1991). Script theory revis(it)ed: Joke similarity and joke representation model. *Humor-International Journal of Humor Research*, 4(3-4):293–348.

Breitholtz, E. (2020). *Enthymemes and Topoi in Dialogue: The Use of Common Sense Reasoning in Conversation*. Brill, Leiden, The Netherlands.

Breitholtz, E. and Maraev, V. (2019). How to put an elephant in the title: Modelling humorous incongruity with topoi. In *Proceedings of the 23rd Workshop on the Semantics and Pragmatics of Dialogue*, London, UK.

Cooper, R. and Ginzburg, J. (2015). Type theory with records for natural language semantics. *Handbook of Contemporary Semantic Theory*, pages 375–407.

Ginzburg, J. (2012). *The Interactive Stance*. Oxford University Press, Oxford, UK.

Linell, P. (2009). *Rethinking language, mind, and world dialogically*. IAP, Charlotte, NC.

Maraev, V., Breitholtz, E., and Howes, C. (2020). How do you make an AI get the joke? Here's what I found on the web. In *First AISB Symposium on Conversational AI (SoCAI)*.

Raskin, V. (1985). *Semantic Mechanisms of Humor*. Synthese Language Library, 24. Reidel, Dordrecht, The Netherlands.

Ritchie, G. (2018). *The Comprehension of Jokes: A Cognitive Science Framework*. Routledge, Oxford, UK.