

English Abstracts of Articles || תקצירים באנגלית של המאמרים**Humor and cognition: Relations, influences and applications****Shulamith Kreitler¹****Abstract**

The paper deals with the different bilateral relations between humor and cognition: humor depends on cognition, and cognition benefits from humor. The objective is to clarify that humor has important properties, advantages and applications in regard to cognition, beyond those that have been identified and are well-known in the domains of emotions, mental health and social behavior. The examined themes are the involvement of cognition in the understanding of every act of humor, applying specific cognitive strategies that enable comprehending humor, the relations between humor and brain activity, the impact of humor on specific cognitive acts such as creativity, the support of a specific cognitive structures in the humor action (the meaning profile), the role of cognitive processes such as shifting, identifying the subject-matter in the grasping of humor and the contribution of humor for the development of cognitive processes and thinking. The multiplicity of connections between humor and cognition supports the conclusion that humor can be considered as a characteristic component in the cognitive system and in certain individuals even as a sub-system in the cognitive system.

Keywords

Humor, cognition, profile of the understood, humor understanding, shift, relevance, thought processes.

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Holocaust and parody in Israeli popular culture

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Abstract

For many years, Israeli culture recoiled from dealing with the Holocaust from a humorous perspective. The perception was that a humorous approach to the Holocaust might threaten the sanctity of its memory, or evoke feelings of disrespect towards the subject, and hurt the survivors' feelings. Official agents of Holocaust memory continue to use this approach, but from the 1990s a new unofficial path of memory began taking shape in tandem with it. It is an alternative and subversive path that seeks to remember - but differently. Texts that combine the Holocaust with parody of various characters related to Nazism and Israeli Holocaust commemoration are a major aspect of this new memory. This article analyzes examples of Holocaust parody in Hebrew. It shows that Holocaust parody in Israel is directed at the average Jewish-Israelis due to their intense Holocaust awareness; public figures, politicians and collective memory agents who manipulate Holocaust commemoration and Hitler's image. The texts are analyzed through theories of collective trauma, humor, and parody. Contrary to perceptions that Holocaust humor and parody disrespects the Holocaust and its survivors, this article maintains that Holocaust parody in Israel proves the great extent to which the Holocaust is a living part of the identity of the young generation and is also used as a tool to protest against the distortions in Holocaust commemoration.

Keywords

Holocaust Parody, Post-trauma, Israeli culture, Israeli collective memory.

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How Can Philosophy Develop Your Sense of Humor?

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Abstract

Humor is a powerful tool which helps us attain to the good life. I propose a new worldview called Homo risibilis or the ridiculous human being, which makes a systematic use of internal and self-referential humor. The theoretical explanation of this worldview is exemplified by exercises which help to implement it.

To this purpose, I critically assess a number of issues which are inherent to the good life, such as the relationship between the tragic and the comic, the pre-requisites for self-knowledge, the awareness of the ambivalence which defines the human being, and the bettering of the capacity for effective deliberation. Moreover, I discuss the relationships between reason and emotions, joy and suffering, the endowment of life with meaning and the founding of an ethics of compassion without metaphysical or religious presuppositions. Finally, I formulate the conditions which enable positive attitudes toward conflict, I propose ways to live with unresolved conflict, and eventually to resolve the conflict which characterizes the human condition. The worldview which I propose here answers both the theoretical demand of philosophy and the practical demand of philosophical practice. Following ancient philosophy theories, the theoretical demand is for philosophies of liberation; in the modern era, following Baruch Spinoza, philosophic liberation should replace its religious antecedent. This philosophic liberation should be implemented in our lives and thus meet the practical requirement of philosophical practice: to enable moderate self-change, or a full-fledged transformation for those who are interested in it. More humbly, since we are not fully rational, the tool which I propose here enables a better implementation of a variety of philosophic ideals, including those which I do not endorse.

Keywords: philosophy, homo risibilis, self-referential humor development, the tragic and the comic.

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Humor, intelligence, and creativity

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Abstract

This article examines the relationship between humor, intelligence, and creativity. The article is divided into three parts. The first one is discussing studies that examined whether there is a connection between humor and creativity, and the answer is positive. Creative people have been found to decode and produce humor more than others. In addition, a connection was found between intelligence, decoding, and creating humor. The second part explains the origins of humor and describes the relationship between a sense of humor and the human defense mechanism. The third part decodes humorous images and texts to empirically examine the cognitive processes that arise during the reception of a humorous situation.

Keywords: humor, creativity, intelligence, cognitive processes.

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