40. The use of meta language in the humor

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Abstract

In the studies on humor, humor is generally regarded as an art form that reveals the funny side of life in different genres and styles. It can be said that the purpose of this activity is to make the recipient laugh and even criticize. While criticizing, the aim is also to eliminate the deficiencies, mistakes, and defects made in the communication and interaction process in which the messages are directly or indirectly transmitted. What makes humor important and different apart from its effects is the way it is applied, such as the style used, the rhetorical elements, etc. This is because what sounds "funny" for one may not be "funny" for another, so what seems "hilarious" to one may not be "hilarious" to another. Depending on the individual and even on the societies involved, this situation varies not only concerning the function of being hilarious but also concerning many other functions. Here lies actually the difficulty in creating humor. When individual differences, as well as the differences in the imagination of national and international receivers, are taken into account, it is a very tedious process to capture a common sense of humor, namely gathering people under the same roof by making them to get the same joke. Therefore, this study analyses not only (as usual) the choice of genre, style, and shape but especially their function in a multicultural, that is, multilingual environment. Obviously, it is necessary to add the dimension of a "metalanguage" in addition to the concepts of style and genre and to the rhetorical elements employed. In order to exemplify the function of "metalanguage" and "meta communication" as a tool to bring different cultures together, the perspective of humor has been used in this study. As a type of humor, the language used in the stand-up shows by Bülent Ceylan, who grew up in a bilingual environment, is Turkish; at the same time, he makes jokes Germans can understand easily; he can address not only native speakers but also memebers of other societies as the target group. This study analyses examples from Ceylan's humor. Ceylan uses humor as a communicative tool on the level of a metalanguage, thus bringing together the members of societies with two different, maybe even more, senses of humor under a common "humor" roof.

Keywords: Humor, Metacommunication, Culture, Bülent Ceylan, German

Mizahta meta dil kullanımı

Öz

Mizah konusunda bugüne kadar yapılan çalışmalarda mizahın genel anlamda hayatın güldürücü yönünü farklı türlerde ve üslupla ortaya çıkaran bir sanat türü şeklinde değerlendirildiği görülmektedir. Söz konusu etkinlikte amacın hem güldürmek hem de alıcıyı düşündürmek hatta eleştirmek olduğu söylenebilir. Eleştirirken amacın aynı zamanda, iletişim ve etkileşim sürecinde yapılan eksiklikleri, hataları, kusurları dolaylı ya da doğrudan iletilen mesajlarla ortadan kaldırmak olduğu da belirgindir. Mizahı söz konusu etkileri dışında önemli ve farklı kılan şey ise uygulama

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şeklidir. Bunların belirlenmesinde ise iletilen mesajın niteliği, amaç, hedef grup vb. faktörler rol oynamaktadır. Çünkü birisi için "komik" olan diğeri için "komik" olmayabilir yani birine "gülünç" gelen diğerine "gülünç" gelmeyebilir. Bu sadece gülünç olma işlevinde değil, diğer birçok işlevlerinde de bireye hatta toplumlara göre değişkenlik göstermektedir. Mizah yapmayı zorlaştıran şeyin asıl bu olduğu bilinmektedir. Ulusal ve uluslararası nitelikte alıcıların imgesel farklılıkların yanında bireysel farklılıkları da göz önüne alıp ortak bir "gülünç" kapısı yakalamak oldukça emek isteyen bir süreçtir. Tercih, tür, üslup, şekil bazında yapılırken çok kültürlü yani çok dilli bir ortamda bunu işlevsel bir şekilde gerçekleştirmek bunlarla sınırlı kalmayacaktır. Burada üslup ve türün, hatta kullanılan retorik öğelerin yanında bir "meta dile" ihtiyaç duyulduğu gözlemlenmektedir. "Meta dil" ve meta iletişim" aracının farklı kültürleri buluşturmasını sağlayan işlevini örneklendirmek amacıyla ilgili çalışmada araç olarak mizah kullanılmıştır. Türk olan ancak Almanca mizah yapan ve hedef grup olarak sadece ana dil konuşuruna değil başka toplumlara da hitap edebilen Bülent Ceylan'ın stand up şovlarında kullandığı dil ve şovlarında yapmış olduğu mizah tercih edilmiştir. Ceylanın bir gönderici niteliğinde araç olarak kullandığı mizahın, meta dil açısından yorumlanarak, meta iletişimin ve araç olan mizahın kültürel buluşturmadaki gücüne göndermede bulunulacaktır.

Anahtar kelimeler: Mizah, Meta iletişim, Kültür, Bülent Ceylan, Alman

Metalanguage and meta-communication in the context of intellectual imagination

Meta-language and meta-communication topics, which are not as popular as communication and language in general, have become popular in recent years, especially due to the development of technology and the removal of borders as an achievement of the global world. In order to understand the reason behind this, it would be appropriate to briefly define the concepts of meta-language and meta-communication. Metalanguage is also called the upper language in many studies. However, the difference of this language from other language definitions is that it is not related to non-linguistic indicators, but a language is spoken on language. Metalanguages also contain all kinds of descriptive elements in language, such as sounds, morphemes, or words and sentences, which are the normal means of communication. Tarski (1983) approached the difference between the Objective (Objektsprache) language and Metalanguage from a logical point of view and pointed out that there is a difference in terms of semantics. He also emphasized that if this aspect is ignored, it can cause paradoxical and semantic antimony.

To demonstrate, metalanguage can be defined as follows:

<div align="center">

Language A   Language B

Common Language spoken about the

Metalanguage

</div>
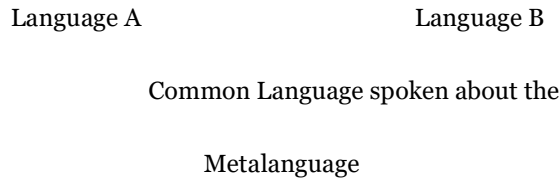
In other words, a relation is established between the expressions here. Communication always takes place at two levels: the real communication level and the higher communication level. The phenomenon of meta-communication means communication through communication, that is, communication on communication. Thus, it is revealed how interactions with each other occur during the communication process, how the message is perceived, and how the perceived data is analyzed and reacted to (F. Schulz von Thun, Kumbier, 2006)

In communication aimed at message delivery, meta-communication is also present. In other words, meta-communication is part of the transmitted message. This could be called the part of communication that explains "that's how it's meant" or "that's what it means". For this reason, it operates parallel to the existing communication, albeit indirectly. Here, indirect or implicit communication, which is one of the two types of meta-communication, is mentioned. Messages are processed simultaneously. There is also another type of direct meta-communication called explicit (Schulz von Thun, 1981). This is actually communication which is based on established communication. In other words, there are situations such as how the communication partners agree with each other, what purpose the sent messages have by the sender, how it reaches the receiver, and how the receiver reacts to it. J. Haley (1978) mentions four possibilities in this context: focus on context, formatting, mimicry, gestures and movements, and finally, intonation. In addition to this, there is also implicit and explicit meta-communication. Here, a different perspective is given to communication in that, it is possible to observe the communication from the outside, even from a top view.

It is clear that this meta-language use or the act of communicating with this language is not a type of communication that everyone can establish. First of all, since there is also self-criticism here, the individual must first be aware of oneself. If there is no self-awareness, then it can be said that real meta-communication is not possible because, for this overhead view, the individual must first grasp their own world. If the individual has the self-awareness to be aware of what is happening during communication, he or she can better perceive the next step, the communication partners. This situation is better understood when we look at the questions in the new meta-communication process: "What is going on inside my head right now?", which can be subconscious or awareness level. How do I "experience my communication partner?" and "What is going on between me and my communication partner?" (Uhl, 2001).

It can be stated that the following data has been reached with the established meta-communication: the status and intention of the sender, the status of the receiver and the extent to which s/he understands the message, and the roles that determine the communication between the communication partners, the content of the mutual messages, which channel the message should be sent through, the contents of the mutually transmitted messages and how these messages are transferred (Watzlawick, Beavin, Jackson, 2000).

In meta-communication, how the sender and receiver communicate with each other is examined. Rather than the conversation itself, the process is viewed from above at the meta-level. With this overhead perspective, you can see how the conversation progresses and works. Meta communication is rarely used in everyday conversation because many people do not want to talk about the conversation. However, the ability of individuals to do this will enable and liberate them to openly express their views on the conversation and to express their perceptions. In addition, the size of the communication between the sender and receiver can be understood. There may be several reasons, but the obvious reason for this is that people are ashamed, think that they will hurt the other person, etc. (Knill, 2003).

In general terms, it can be concluded that this form of communication requires special education, considering the criteria such as the self-awareness of the individual or the freedom of self-expression, but the lack of this courage in every individual or the fact that it is not used much in daily life. However, this is not the case because anyone who knows simple follow-up and communication rules can do it. What could these be: for example; the communication partners listen to each other well, the other always listen when one is talking, that is, the conversations do not interfere with each other, both parties try to

understand each other, and most importantly, the communication partners can exchange their thoughts with each other in conversation, not focusing on anything other than what is said, giving no room for insults (Knill, 2003).

In recent years, it is clear that there are different approaches to the subject of meta-communication from different disciplines, such as text linguists or pragmatic linguistics. For example, Mead argues that the interrelationship of communication partners manifests itself in the communication process because what the communicator says appeals not only to one's age or ego but also to oneself, and in this way, one actually puts oneself in the object position. Thus, the individual can have the opportunity to react immediately to vehicles such as self-observation and the style one used in the process of communication (Schröder, 2018).

Similarly, Bateson (1972) and Jakobson (1985) were pioneers working on meta-communication. While referring to the metalinguistic function of language, Jacobson drew attention to the emphasis of language as a code that provides understanding. Bateson, on the other hand, tried to reveal the difference between the metalinguistic message and the metacommunicative message instead of talking about language (1955/1972). Loenhoff started from the relationship between language and culture and drew attention to the intervening function of culture to prevent complexity by acting as a control mechanism in the interaction process (1992, as cited in Schröder, 2018). In fact, in all these studies, it can be said that there is common thinking, making sense, and concluding action taken by the communication partners.

In summary, the big picture here is that man is endowed with this gift, language. Human beings can first grasp the essence with this ability. However, it is said that just as life is language, what interprets life is the metalanguage. At the same time, metalanguage is a reflection on language (Kaplan, 1999). Here, the linguistic purpose is disabled and the tool indicating the purpose, meta-language, has become the goal. In this case, we come across a communication model that we can call a meta-model. However, before the communication model, the sine qua non of communication is whether the sender and receiver have the equipment to use this model.

Cognitive Use of meta-language in the communication process

In general terms, meta communication is defined as communication on communication. With meta-communication, a different perspective is being developed for the healthy functioning of the communication process. From the definitions we have made before, it is also understood that meta-communication offers the opportunity to answer how an ongoing communication, whether it is one-on-one or a meeting, is perceived and experienced, as well as to look at what is going on from above, like a bird's eye view. The so-called model can take place at the beginning, middle or after the communication. Hölscher states that meta-communication allows us to determine whether the communication style is directly proportional to the purpose or is capable of meeting the current situation. Another positive effect of meta-communication is that it can create a distance in terms of a better understanding of what is happening in the communication process or in terms of the ability of both sender and receiver to direct joint actions in this process effectively. For example, you are talking to someone about your vacation plan or any project. During the communication process, you feel that you can meet with the receiver on a common channel and have the impression that the communication is proceeding as intended. This shows that the communication is very satisfactory for both the sender and the receiver, and both parties will be satisfied with this process. Sometimes, however, the sender or receiver may have a negative

impression like "How many times are we going to talk about the same subject?". There may be moments when you think that this communication is not efficient enough, as a result of perceptions like what we are talking about is not getting anywhere, and we are proceeding in a style that is not suitable for the subject we are talking about (Hölscher, 2017). The need here is to take the conversation to a higher level because the nature of the distance can create the need to take the language to the next level.

In addition to the socio-cultural structure, in his work "Verständigungsprobleme und gestörte Kommunikation", which we can convey as communication problems and unhealthy communication, Fiehler defined (1997) communication as meta-communication and emphasized that, in the use of communication, an individual needs to have an infrastructure (Hintergrund) on Pluralismus (pluralism), Vielfältigkeit (diversity), Mannigfaltigkeit (majority). In this context, it would be appropriate to give an example from research conducted by Kutlay Yağmur. Yağmur (2007) states that as a result of this research, bilingual children have this qualification. Therefore, based on the idea that it will set a good example in the related study, examples from the communication established by bilingual Bülent Ceylan in his stand-up were preferred. He concluded that the reason why these qualities of children are more developed than others is that they grow up in a bilingual environment and acquire and learn skills in both languages. He pointed out that these children also have very high meta-language perceptions. Since 1960, the following pioneers in the field, Peal and Lambert (1962), Bialystok, (2001), Ianco-Worrall (1972), Ben-Zeev (1977) and Cummins (1978), Vygotsky (1962), have pointed out the effects of bilingualism on cognitive and linguistic abilities. The common inference is that these children are quite successful in cognitive life and can establish meta-communication because the research conducted by evaluating especially word awareness and syntax awareness show that awareness, that is, both structural awareness and conceptual awareness, facilitates their transition to the use of metalanguage. In fact, Clark (1978) put forward a hypothesis that "Learning two languages at the same time can improve awareness of certain linguistic devices in both". However, the point that should not be forgotten no matter what is that, first, it is necessary to have a solid foundation in the mother tongue. In other words, these children have a metalinguistic-meta communication awareness. When they say awareness within the scope of metalinguistics, it is said that they have the ability to "objectify language and present it as a meaning-free linguistic code" (Roth, Speece, Cooper, & De La Paz, (1996), as cited in Beceren, 2014).

In related studies, it is stated that they have the ability to analyze language, especially language forms, to understand how they work and how they integrate into a more comprehensive language system, and the ability to reflect and change the structural features of the spoken language, as Trummer asserted (Tunmer, Herriman & Nesdale, (1988) as cited in Beceren, (2014)). In short, normal language operations involve automatic processing, while metalinguistic operations require control processing. When speaking, one does not take into account phonemes and words individually or groupings of words unless one is thinking consciously about themselves. However, metascientific awareness requires information analysis and control of cognitive processing. Vocabulary awareness is particularly evident (as cited in Beceren, 2014). This allows them to use the metalanguage comfortably. It is inevitable that humor is a very suitable tool for word play made within the scope of this awareness because while making jokes, words are not only based on communication, as stated in related studies, but also multiple meanings are attributed to words by using context clues.

Meta language and meta communicative function of humor

If we explain it with humor; in the abstract, it was mentioned that the quality of the sender is of significance in the phase of transferring humor to metalanguage. This is because no matter what the purpose of humor is, whether it is dominance developed by Hobbes, the theory of laughter called discord put forward by philosophers such as Kant and Henry Bergson, or the relaxation theory of Gregory Bateson, the important point is the sender who will use these theories cognitively in a correct style and lead the receiver to laugh or think and who will create the meta-language in question and turn all these into an art (Usta, 2005). At this stage, the question of whether anyone can use this meta-language may come to our minds. Although stand-up, which is a bilingual sender and a humor type as a tool, was preferred, especially in the exemplification part of the study, it is obvious that there is no need to be bilingual to perform stand-ups. The reason why stand-up is preferred as a tool becomes evident in the definition of Serindağ. It is understood that in "stand up", which is a type of humor, language games, slang words, idioms and even all the possibilities of the language we can call a partial language are employed (Serindağ, 2004). In other words, the language used is actually recreated. In this case, the listener laughs for any reason, but the object used for them to laugh functions outside the existing rules or the general use of the language. If we go back to the answer to our question, it can be said that every individual with language skills has this ability and equipment. The important part here is that the individual is cognitively aware of this. Just as Wittgenstein stated that every game has a rule and the game is played within the framework of these rules, it would be appropriate for the person who will realize the humorous adventure to know both the language necessary for humor and have the socio-cultural knowledge of the people, namely the audience who will take part in this adventure. As a result, the rhetorical elements in question also contribute to the social association stage of the language, and they are very effective in the formation of the metalanguage (Karahan, 1999, Özünlü, 2001). No matter what theoretical framework "laughing", which is the function of humor, takes place here, it is quite clear that communication is built on communication in the process. As Usta stated, the expression of "whatever the reason is for laughing, the object of laughter is a language that deviates from the existing rules" (Usta, 2005) refers to the metalanguage. What provides the transition to this upper language is the correct analysis of the indicators apart from the cognitive characteristics of the sender, and in this case, meta-communication takes place. Friedeman Schulz von Thun defines it as follows:

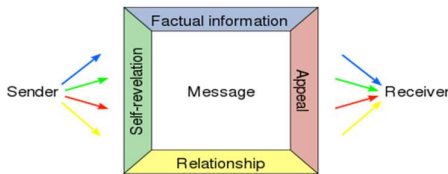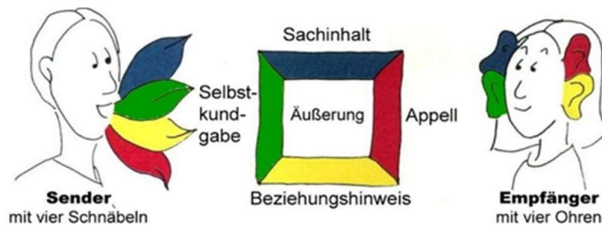**Table I:** Das Kommunikationsquadrat
Communications square

Table II: Vier Ohren Modell
Four-ears model,

(Schulz von Thun Institut für Kommunikation: https://www.schulz-von-thun.de/die-modelle/das-kommunikationsquadrat, Haak, 2020, https://hrtrendinstitute.com/2020/09/21/the-eisenhower-matrix-and-various-other-grids-for-hr/)

As can be seen in the picture, the sender has four mouths (which Schulz defines as a beak), and the listener has four ears. Sachinhalt refers to what the sender actually gives information about, while Self-

revelation (Selbstkundgabe) is how the sender expresses himself and how one discloses the information. The Relationship (Beziehungshinweis) means what the sender thinks about the communication partner and his attitude towards it, and Appeal (Appell) contains what the sender wants to learn from their communication partner. Factual Information (Sachebene) is the primary stage because factual, that is, basic information, is important in the communication process. In this process, there are criteria such as the accuracy of the information, whether it is related to the subject or whether the information given is sufficient to understand the subject. While the sender uses his mouth about Factual Information, the listener listens with the related ear. In the process stated as Self-revelation, the receiver will behave in the same way if the sender gives something from oneself. Every expression is actually a function of giving something from oneself, whether indirectly or directly, because every word used in this transfer contains a feeling, a value, a need, etc. (1981).

The Relationship part reveals the attitude towards the other party or what is thought about the communication partner. Intonation, voice, gesture or facial expressions indicate this. Information, supported by these, is transmitted indirectly or directly, and this time the second ear, called Relationship ear (Beziehungsohr), comes into play and from this transfer, the sender recognizes behavioural patterns such as one may feel valued or think that one is rejected, that one is respected, humiliated, not taken into account, etc. The impact on the receiver occurs in the part called Appeal. The person who begins to speak has taken the floor to achieve something. In other words, it can be said that one may want to make a request, send a warning, or pose a question; that is, one must execute an action-oriented instruction. With this Appeal ear, the receiver asks oneself: What should I do now, how should I think or feel? (1981).

Example of humor in metalanguage: Stand up

Based on the aforementioned definitions, it is concluded that the meta-language and communication in question exist in stand-up, which is a type of humor, and that Bülent Ceylan, who grew up in a bilingual environment and was exposed to this environment mostly in adolescence, has the cognitive ability to establish meta-communication. For this reason, relevant examples are taken from Bülent Ceylan's stand-up presentations.

It is observed that Bülent Ceylan has an awareness of making jokes in both languages, and he also has socio-cultural knowledge of both cultures because his father is Turkish and his mother is German. In fact, his jokes are not limited to only two cultures, but he demonstrates that he also belongs to the local culture by defining himself as "Monnemer", that is, Mannheimer. From all these, it can be deduced that he is aware of the rules he obeys while playing with language. Moreover, he also states that he occasionally makes wordplay in his discourses on his show.

In general, it is clear that all the possibilities of the language are exploited while doing stand-up. In this context, it can be noted that the reason why each stand-up artist is not evaluated equally, some are very popular and some are not, and even forgotten after a while lies in the form they created on their own. Naturally, this development is not random but occurs with the awareness of both cultures and is the product of a cognitive process. This cognition brought along a metacognitive analysis skill. It can be remarked that Ceylan's ability to address society with three different senses of humor, namely Turkish, German and Mannheimer, is completely possible with metalanguage. Another critical indicator showing the need for a metalanguage is to gather societies with very different senses of humor under a common umbrella of humor. These different senses of humor include the followings: the sense of humor that emerges in the expressions of "the German joke book, which is described as the shortest book in the

world", which reflects the humor of the Germans in an American joke, or the sense of humor emerging from Mark Twain's utterance of "German jokes are no laughing matter", and a Turkish society that has a rich humor culture and loves to laugh especially because it is a Mediterranean society, and thirdly, as Ceylan puts it, Mannomers' sense of humor (https://www.deutschland.de/tr/topic/yasam/almanlar-neye-guler 31.07.2017)

First of all, if we consider the stand-up process as a communication model, we generally see the sender, the receiver and the channel used. Based on the theories of both Lasswell, Saussure, Shannon, Weaver, Thor or similar communication models, the essential points for healthy communication are the partnership between the sender and the receiver in the transmission process of the codes, the identity of the receiver and the sender, that is, who they are, but the most important of all is what the purpose of communication is.

When we look at Bülent Ceylan's stand-up process, as the FHM editor stated, he cannot be positioned by the receiver as he can portray different characters as a sender. Whether Bülent Ceylan is "Hassan", whose semiotic reflection with his long hair and boxer cut does not coincide with the standard Turkish Hassan identity. Even though his father is Turkish and he is expected to be a Muslim automatically, he also states in his interviews that he believes in God but does not feel like he belongs to any religion (Kopp, 2017). His qualities, including the Heavy Metal music he listens to or his passion for Bushido etc. make it difficult for the audience to position him. When this is evaluated from the perspective of the receiver, it can create both positive and negative impressions. However, in Bülent Ceylan's case, this diversity returned to him with positive impressions. It can be noted that the reason for this positive development is the impact of the metalanguage used by Ceylan.

His preferred communication channel is standup which is actually a means of humor. It is observed that he creates a basis for himself to have freedom over both structure and content while making jokes. It is understood that this basis also enabled him to switch to metalanguage in the freedom granted to him. This basis is the identity of "Narrenfreiheit", (Zinkant, 2011); that is, he has the freedom to deceive. These identities and the characters of the other roles he has assumed play a decisive role in the reception of his discourse by the audience. In this case, many factors, including the sender, receiver, message channel, Self-revelation etc., that affect the communication process are provided. The rest is the code used and the way the code is transmitted, which can be called a kind of Factual Information and Relationship. Conveying these with examples will make the topic more understandable. In addition, thanks to Ceylan's multicultural ability, and how he uses these codes and interprets them considering the target group, his transition to a metalanguage becomes clear. Another thing that should be noted before moving on to examples of metalanguage used by Ceylan in his shows is that he sometimes irritates his audience or causes them to laugh by creating a cold shower, an alienation effect.

On July 28, 2017, he shared an anecdote with his father in his show (youtube) in the Quatsch Comedy Club program. Ceylan stated that his father described him as "Erste Türke in Deutschland" (first Turk in Germany), and when asked how he knew, he said that he received an answer as "An der Grenze habe ich niemand andere gesehen" (I didn't see anyone else at the border). In another example, he stated that when his German acquaintances' wife died, his father used "Gott sei Dank", which he thought was a direct German equivalent of "Allah be with you", which was used to offer condolences in Turkish, and he expressed the reaction of the German neighbour to this. Then he took the example one step further and stated that this acquaintance was the owner of the house. Here, while giving information on the subject, it is seen that the communication partner exhibits both his own thoughts and the attitudes they

will form about himself quite successfully. Looking from both Turkish and German perspectives, it is seen that he has reached the desired result with a correct response from the communication partner.

Although it is understood at first as to offend Turkish immigrants in both examples, the identity he used in his example, namely "his father", prevents this process from being perceived in this way. This also shows that cultural differences can be revealed by mistranslating only a sentence, but this difference can be turned into a joke instead of being evaluated as hostile. Therefore, there is a cognitive process here. This and the father's identity in the process indicate the transition to the cognitive use of metalanguage and meta-communication. Another indicator that provides the transition to the metalanguage is that his father may be from the 1960 generation, is generally expected and comes to mind in response to the phrase "I am the first Turkish person to come to Germany", and that he is among the first generation of guest immigrants. It is understood that the joke passed through the information analysis filter because the statement that he did not see anyone else at the border was an answer contrary to the expectation, and the receiver either was surprised or produced an unusual response, which is another indicator displaying the use of metalanguage.

Likewise, the example of "Weinachtlieder" in the show (youtube) of the Quatsch Comedy Club program on March 23, 2017, draws attention. Before giving an example on the subject, he also includes balancing statements in order to save the listener from negative perception and provide a guiding perception, as we have mentioned before. The most obvious example of this is that, as he stated in many of his shows, his father is Muslim and his mother is Catholic, and he does not feel that he belongs to any religion but believes in Allah. In the same way, by expressing that his father sang "Alle Jahre" in Weinachtlied as "Allah Jahre", he provided a transition to the metalanguage because here again, with the preliminary explanation he made, he was able to address all of the Muslims, Catholics or those who do not belong to any religion. With the use of the metalanguage, he maintains a healthy relationship with "Self-revelation" and "Relationship" and seems to have reached the desired result as Appel. In the same show, the joke he made about the elderly is as follows. He stated that he called out to a woman in his 70s in the front row and said "wenn ich doch einbisschen Alter wäre" (If only I were a little older) and received "Alter spielt keine Rolle" (Age does not matter) in response and that he had great respect for the elderly from then on. In other words, it is understood that there is a transition to the cognitive use of metalanguage because an old woman mocking him while he was trying to make fun of the topic of age and being old is an answer contrary to what is expected is received in the act of humor. In this context, it is seen that the communicative interaction is quite high.

In the show of CSD Gala Stuttgart dated May 1, 2013, there is also an expression such as "Wir Türken waren schon vorher in Wien" (We Turks were in Vienna before) while sharing a post about the adaptation process. Here, again, while there are cultural uncertainties about what kind of attitude should be developed in the minds, he immediately says "Wo sind wir jetzt" (Where are we now) and says that his mother answered this question as "überall" (overall), making the unprepared audience or listener laugh again with an unexpected expression. He offers the communication partners the opportunity to question themselves, as well as the opportunity to look over the communication process and evaluate it. In the CSD Gala Stuttgart show dated May 1, 2013, there is a joke in the form of "Ich hab dafür bezahlt ich will ne Türk sehen" (I paid for it, I want to see a Turk). Another expression that he used in many of his other shows is that when he was a kid, they used to make fun of him at school for being Turkish or his type and said, "ich war ein Aussenseiter" (I was an outsider). There are his statements like, "Now, they are paying for it". This can be considered as another indicator of cognitive use and the transition to meta-communication because here, he is questioning both himself and the communication partner's

preference regarding the person he has chosen as the communication partner in the process. We might come across directly queries provided by meta communication such as "Wer bin ich, in welcher Situation befinde ich mich" (Who am I, what is my situation). Likewise, this situation occurs in the example of "in der Schule zog ich immer weisse Strümpfe an" (I always wore white stockings to school). In this example, a relationship is established and referenced between the image of white socks and belonging to Turkish origin. But later on, it can be said that the listener is misled by the phrase "ja "ich zog weisse Socken, ja das habt ihr gemerkt obwohl Mama Deutsch war", (I put on white socks, yes you noticed that although mom was German) and this even causes people to criticize their prejudiced attitudes.

Not only does he make references to Turkish-German relations or the attitude of the Germans to the Turks, but also to the Germans and the German system by making jokes. In the Quatsch Comedy Club Show on July 28, 2017, he stated that the ducks on the edge of the lake in Mannheim are now starving. Right after this, he states that retirees usually hang out there and thus criticize the retirement system. The preferred style in this criticism process is a metacognitive style. The tool, stand-up, provides the subject to be presented in a moderate manner, but the phrase, the Relationship part, makes the use of metalanguage clear because he expects the audience to read between the lines. Among the other communication models we have mentioned before, especially Psychologe Friedemann Schulz von Thun's Vier-Ohren Model manifests itself in the transition to the aforementioned metalanguage in Ceylan's shows.

While expressing these, acting directly with the Mannheim dialect shows the cognitive use of both form and context. In an interview conducted by Barbara Reiter on May 23, 2014, published in the magazine Freizeit, he shared a memory about his father. He stated that his father hit his head while getting into the car and said, "Scheiss Kopf" (Shit head) in response. This reaction, contrary to what is normally expected, caused laughter again because the expected statement is "Scheiss Tür" (Shit door). This obfuscation again causes the questions, we have mentioned before to be posed. In addition, it is seen that he used the expression "ich bin integrierte Türke" (I am an integrated Turk (Reiter, 2014)) frequently and softened his discourses; that is, he included balancing expressions for both the Selrevelation part and the Relationship part for a correct understanding of Factual Information. It can be noted that even the Hassan, Mompred or Anneliese characters that he developed in his programs are actually a tool in the transition to the metalanguage. The starting point of cognitive logic is again seen in the interview with Barbara Reiter. As an answer to Reiter's following question "Was ist denn im Moment ein guter Witz, um in einer Runde gut anzukommen?" (What is a good joke at the moment to get off to a good start in a round, (Reiter, 2014), he said that "Mit Witzen habe ich es gar nicht so. Das müssen einfach gute Geschichten sein". (I have nothing to do with jokes. It just has to be a good story (Reiter, 2014)) In other words, he did not initiate the humor process with the intention of making the audience laugh or make jokes; in fact, the stories he chose lead to this action. It can be understood that the story choices are made cognitively and that the right story choices cause cognitive communication. In this context, it can be said that this cognitive communication takes place with the metalanguage.

Conclusion

It is clear that a meta-communication action with meta-language requires having metacognitive equipment. In other words, "reden über das reden", (talk about the talk); that is, meta-language actually leads to meta-communication. While talking about something, it is seen that there is a transfer from the top view. The aim is to destroy misunderstandings and to make communication more healthy. For this

reason, it can be said that there is a transition to metalanguage based on the Vier-Ohren Model used especially in Misunderstandings or conflict and in Psychologe Friedemann Schulz von Thun.

In the part including Factual-Information, Appeal function, Relationship, Self-revelation. In the Factual Information is the pure information hidden. In Appeal there is the phrase, "What do I want to achieve in the recipient with this post?". While Relationship is related to "what do you think about it" together with mimicking, gestures, Self-revelation refers to that "it is more about how we perceive things rather than how we convey something" (Schulz von Thun, as cited in alpha lernen, 2017). By removing the "Misunderstanding" on subjects such as Racism, integration, Hassan, Turk, etc., Ceylan used these four structures extensively in the examples he described above; by referring to the pure Information in factual informaiton eben as in the example of "Wir Türken waren zuerst in Wien", which means "We Turks were in Vienna for the first time"; What do I want to achieve with these words in Appeal?; Self-revelation is observed in the same way. It is clearly seen that there is a transition to meta language by using humor as a tool and performing the process in these four structures.

In addition, simultaneous processing of messages can prevent this misunderstanding. As it can be understood, the meta-communication established here is actually a part of the transmitted message. As we have mentioned before, this message either implicitly or explicitly states 'it is meant to be said' or this message 'means this'. Here, unlike communication, there is a conversation about language, not non-linguistic signs. This fact shows that there is a correlation between the expressions, as seen in Ceylan's examples. It can be said that Bülent Ceylan's question "Who am I?", his humorous approaches to old people, and being paid to watch and listen to him, while he was once a laughing stock, is both a social and individual touch. One of the most essential criteria to make this touch is to have information about the message in the communication and the socio-cultural structure of the recipient. In addition, the form of discourse should not be forgotten. Because the stylistic or rhetorical elements to be used in this social association are very important. In other words, the formation of the meta-language also ensures that the language used in this discourse is a language that deviates from the existing rules as stated by the Usta. As it can be understood, the sender is performing art instead of making a simple message. Humor is also a suitable tool in this process, as it makes it easy to ascribe multiple meanings to words and to push to think with laughter, and especially to determine how much the desired effect is achieved in the recipient. As a result, with the transition to meta communication with the appropriate tool, cognitive approach, awareness and correct transfer, it will be possible to convey the message in an objective way and to bring different cultures together under a common roof in the communication process, as seen in the example of Bülent Ceylan.

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