

# A REFLECTION ON MODERN HUMOUR

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The landscape of comedy has undergone a striking change – a change that often compels me to a quiet longing, a sense that perhaps I came into the world at a time that doesn't suit me. Back in the day, comedy was universally rooted in lightheartedness. Now, the comic era is lurking in the shadows. Is this the inevitable core that comedy has taken? Can we testify to the genius of the past in today's humour? Clean humour has become a rare gem today, hiding behind the wheel of vulgarity. Now, how do comedians lead to fame? By resorting to explicit language, vulgarity, and sexual innuendo. What once used to be a source of joy, has descended into cheap jests at the cost of decency. Have we lost the true essence of entertainment or our unfeigned pleasures untainted by the cross and the crude?

A troubling association with derogatory references to “women's sexuality” and “bestiality” has emerged. These words have been insidiously taken for granted

in everyday conversation, and are now casually uttered by children. If we continue down this path, such language will no longer be shocking but merely commonplace. Shouldn't we, as a society, be more vigilant? Shouldn't we strike guard our culture that upholds respect, dignity and moral integrity?

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Furthermore, when one dares to stand out to conform to this humour, their words are often met with sarcastic replies laced with sexual innuendo. These responses are the fruits of a culture where the line between humour and degradation has already blurred. Decency, once the backbone of timeless comedy scenes now to have been displaced by a shallow pursuit of “coolness”. Has the art of rhetoric



devolved into the weapon of public humiliation, the new definition of intelligence?

Yes, there might be many readers who will argue that this shift employs the new evolution of humour, a necessary step through the word "artistic freedom". Dark jokes may spark laughter but cast a shadow on the undeniable erosion of civility. I am not alone in feeling this loss of sense of humour that once brought us together without having to resort to offensive humour.

We stand in 2025, our society has indeed evolved in a way that humour has more shock value than content. Does this truly mean we must cast aside all sense of modesty? Comedy can still soar, uplift, and provoke thoughts without descending into the muck of vulgarity. True humour lies not in the sharp sting of a raw remark, but in the gentle grace of wit. A delicate line between dark humour and outright disdain seems to be oblivious for some stand-up comedians. One who is an accomplished scholar feels compelled to make such lowly

comics just to earn money. Our world truly crafts such commodified comedy, which comes with a price tag.

Gen-Z comedians have the perfect recipe belt in mind, a microphone, and a few jarring jokes which are enough to get them fame. Their jokes reveal humanity's deepest truths through cruelty rather than wit, drawing laughter from audiences, as they find amusement in these jokes that mirror societal realities. Some Gen-Z people claim that dark humour and roast forms of comedy serve as potent for social criticism. It offers a cathartic release while confronting the truth. I want to ask whether such approaches can be dealt with in cynical humour. In an ideal world, humour should be a mirror of society. But how can we fulfil if we persistently cross the line? To label something ridiculous is nothing more than to condemn it. Should we not pause and stupor about the impact these "comedians" have on society as a whole? What message are they sending that laughing at someone's weakness or insecurity is labelled as "talent" built on



the erosion of someone else's dignity? I am not advocating for a stifling censorship of comedy; I appreciate that it is an art form and must push boundaries. But the crucial distinction lies in challenging boundaries versus crossing them entirely. Satire can be a powerful tool for social change, but when done wrong, it can just be another excuse to perpetuate harmful stereotypes and laugh at the misfortune of others.

Legendary figures like Charlie Chaplin and Mr. Bean (Rowan Atkinson) made sure laughter reverberated in the world without the need for vulgarity. Why is it that today's comedians feel the need to rely on extremes to gain followers? Why can't they follow in the same footsteps without consigning decency or humanity?

Humour has the power to be both funny and profound without sinking into vulgarity. Comedy can genuinely entertain or deeply challenge the very fabric of values without unravelling the worth of individuals. We endeavour for the laughter that binds us in shared joy, better jokes that weave the world with laughter and light, and illuminate the beauty of being human.



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