

HUMOR AT THE WORKPLACE
A CASE STUDY OF CHAT INTERACTION IN A MAKER
COMMUNITY

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<p>Makerspace is not simply a workplace, but also an environment where makers can make possible their ideas and together build the community aspect. This concept, also referred to as hackerspace, hacklab, hackerspace, is commonly a not-for-profit community. Keeping in mind the interest of unfolding the holistic concept of this organization and the mission to uncover the communication in this kind, the research answers two important questions: 1) What are the main characteristics of the makerspace, particularly in terms of online communication and the use of humor and 2) How is humor co-created using technology-mediated communication. The research applies a multimodal approach in order to describe and portray the dynamics of chat interaction of a team. First, ethnographic notes are provided for some background understanding about the organization. Second, the conversation analysis is utilized to analyze the selected humorous events in detail.</p> <p>The findings of the thesis provide understanding about technology-mediated communication of a makerspace and insights into how the humorous instances occur during the team chat. The study also finds out the role of humor as the creation of a subculture in online communication. The research contributes to the humor studies and encourage companies to create an atmosphere that fostering humor in order to improve worker's well-being.</p>	
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1. INTRODUCTION

Makerspace, also often addressed as hackerspace, is a community-built workplace where participants can co-create their creative projects on a voluntary basis. In the recent years, makerspace has become a more popular concept and is receiving attention from educators and also experts in the research field (see Bagley, 2014, Kurti et al., 2014, Wheat, 2012). The idea of a makerspace is fascinating because this is not only a place which provides tools and space for makers to do the do-it-yourself (DIY) projects (Bagley, 2014), but also it carries an educational purpose that encourages people to make things and be creative through the hands-on approach by building things (Kurti et al., 2014). This thesis intends to unfold the communication discourse of a makerspace, with the integrational approach of ethnography and conversation analysis through the lens of humor. The research aims to provide a description of how team communication takes place and how humor is mutually created by the members on their chat interaction.

On the side note, technology has evolved quickly and has provided various methods for human interaction. Nowadays, it has never been easier to reach out to other people regardless of their geographic location and the use of phone and internet has become a norm in most places. For example, in Finland, ninety percent of the population use the Internet, and seventy five percent access it from their smartphone (Daily Finland Report, 2018). Multiple chatting methods such as chat room, messenger app which claimed to make it an effective substitution for a face-to-face interaction. Although some might argue that technology can never replace a real meeting-in-person experience, the development of technology is real and it has created online and offline communities where people said it feels “as real as life can get” (see, e.g., Siitonen, 2007, 7, see also Itō et al, 2012). Because of this quick development of technology and communication methods, other aspects of linguistics occur like the use of electronic language (see Herring, 1996), and online slang (Manneri, 2018). This, being said, in order to

shed light on the importance of looking into how people are communicating online, and how they build relationships on technology-mediated communication. People, as a social creature, have always learned to connect and enrich their life experience through communication.

Among many aspects of human relationship and bonding, humor takes an important role in human interaction. Psychologists have defined humor as a pleasant experience that happening in all kinds of social interaction which we all have been through (Gibson, 2019, Martin, 2007, Gremigni, 2012). In a straightforward definition, the broad term “humor” can refer to “anything that people do or say that is perceived as funny and can potentially make people laugh” (Martin, 2007, 5). Learning about humor will uncover the way people communicate, as humor is an influential factor in team interaction. It is claimed to help the conversation to be more interesting and make people get close to each other by sharing laughter.

Humor has been argued to differ individually and culturally (Gibson, 2019). So, detecting humor among other social interactions might not be a black and white issue. Martin et al. (2003) observed that humor seems to be related to improvement of mood and self-esteem, and also providing higher protection to stress and dullness. Holmes (2006, 26) also stated that humor might have some correlations with team creativity. Although researchers have learned about different functions of humor in human interaction, there is a little work that focuses on case study where one examines how humor is naturally occurring in an organization. This research uncovers the humor instances in technology-mediated communication of a non-profit organization. Not only learning about humor instances, the research provides input on how the community culture is created with the help of humor. The research puts more emphasis on the importance of work well-being thanks to having humor in social interaction, so companies can create an atmosphere to encourage humor at work.

My study focuses on humor in the written form where people use words or texts, or icons in exchanging messages to each other online. It is believed that there is no better way to

learn about people's behavior than studies scrutinizing naturally occurring instances (Meredith, 2016, 265). Instead of asking the member their ideas about humor and how humor is used during their communication at work, this thesis looks into how members really communicate with each other and how humor is naturally achieved. The data is collected from the authentic instances and treated as its own subject. The case is analyzed with different approaches and methods utilizing ethnography and conversation analysis. Some theories were reviewed such as Psychoanalytic theory, Superiority and disparagement theories and Incongruity theories to provide the background understanding about the previous work about humor. From the collected data, the ethnographic explanation is provided for a better understanding about the nature of the organization and how communication takes place. Later on, the selected humorous events are broken down with the help of conversation analysis to see how humor is co-constructed and what humor means for the unfolding work interaction.

The finding of this research presents the humorous instances of the non-profit organization and proves that humor is the co-construction of the members. Furthermore, it reflects some of the pragmatics of technology-mediated communication such as overlapping utterance and co-creation of a coherent topic. From the findings of the research, companies or any institution in general can pay more attention on enabling humor as an effective way of enhancing collegiality, fostering work well-being as well as mutually creating a company culture.

Although the name of the organization will stay anonymous, there is the need to have some introduction about the type of the organization and its business model. This study's case organization represents a makerspace, or hackerspace, which refers to community-based organizations created by volunteer members who wish to join and execute their projects. The types of projects vary from handcraft, technology, arts and so on. It is not limited to what one can do at this kind of workplace, as it provides the tools, equipments and environment for

makers to build things and learn the knowledge and techniques from other members. One might refer to this as a non-profit organization. I noticed that the term “non-profit” is often associated with establishments for social and charity projects. But, in this case, it can take the literal meaning of the word as the organization is not running for profit nor based on profit. On the other hand, community-operated organization is also an alternative to refer to this kind of organization. For anonymizing purposes, I will refer to this place as a makerspace. As in general, people can use the word to refer to this kind of organization. So, I will use this word in my study, but only for the generic meaning of it. I do not mean to refer to any specific organization that you may know.

I chose to research this topic as I am personally interested in this type of organization. It encourages people to make things and to be creative. Although makerspace can be rather technology-centric, most of the time it enhances the community aspect and the idea that people can create what they want with their own hands. Moreover, I am fascinated to learn about human interaction and how teamwork can be beneficial from effective team communication, in this case by enabling humor. Many studies have been done regarding the subject of communication in a technology-mediated environment (see Chapter 3). However, I want to look into how online communication is done, with the lens of humor. Especially at the time of writing this thesis, there is a global pandemic happening because of COVID-19, due to which many companies are shifting their working method to remote work and there is a visible need to keep up and enhance collegiality virtually. This study will help companies reflect on their communication and create an atmosphere that allows fostering humor.

This research is presented in 7 chapters. First, the introduction part opens the topic and prepares the readers for why and how the research was conducted. Second, the theoretical framework and research on the background of the study is presented in two chapters 2 and 3. I first support the study about humor by showing the previous works from other researchers.

Following this, the research gap that encourages this study is addressed. Later on, the term technology-mediated communication will also be reviewed as well as some pragmatics of online chat communication. Then, the data and method chapter present the research aims, the methodologies as well as how the data is collected. Following, the fifth chapter presents the analysis section of the study which approached from two different methods, including ethnography and conversation analysis. The sixth chapter presents the findings and discusses the outcome of the research as well as evaluates how the research was done. Lastly, chapter 7 concludes and wraps up the study as well as suggests the directions for further research.

2. THEORETICAL FRAMEWORK

Before moving on to the analytical part, this chapter reviews the theoretical background of the study and present how I utilize them in my research. The first section discusses the studies of humor in psychology, this part also discusses what humor is for from the perspective of the psychologists. Following this, I review and present some of the humor theories to explain better how this subject can be studied. The fourth section reviews the context of humor in the workplace. Finally, the last section surveys humor in the field of intercultural communication study.

2.1 Humor study in psychology

Humor has long been a research concept in psychology. After World War II, psychology has shifted its focus on healing, one of its focus is learning about positive psychology (Seligman, 2002, 3, Hefferon & Boniwell, 2011, 5). According to the Seligman (2002, 3), positive psychology includes the following subjective experience: past happiness and satisfaction, present joy and enjoyment, and based on the above factors to build positive expectation, confidence and trust into the future. Hefferon and Boniwell (2011) have also declared that positive psychology focuses on happiness, wisdom, creativity, imagination, and more importantly, well-being. Interestingly, Hefferon and Boniwell (2011) stated that the study of positive psychology has to do with both negative and positive events in life. It is, however, in the narrow judgement, in line with some of the findings of the other researchers found that humor in some cases is utilized to avoid embarrassment when a mistake happens (Gibson, 2019). Seligman (2002, 3) disclosed that on the individual level, positive psychology appears in the form of courage, interpersonal skill, forgiveness, creative sentiment, primitively, and intelligence. On the group level, it takes the form responsibility, moderation, tolerance and work ethic (Seligman, 2002, 3). Gibson (2019) has also explored the factors that influence our

detection, awareness, desire, and use of humor. She utilized the personality perspective of psychology, the social perspective of psychology and cross-cultural psychology to study humor. In her research, she found out that there are certain elements that might affect one person's use of humor, they can be individual and cultural. On the individual level, there is one common assumption that humor is different from person to person because of their individual personality. However, Gibson (2019, 60) has reminded us to pay attention to the fact that social and physical worlds do affect personality. Therefore, when learning about a person's humor or behavior, we have to put them in the context that they are situated and keep in mind the fact that humor is inherently social, so one humorous behavior might not be simply explained by his or her solely individual personality. On the social perspective, Gibson (2019, 82) noted that other people, whether present or just imaginable, shape our attitude and action. As humans are all social beings, we behave and care about others' opinions. Therefore, in certain situations, we would act differently in social encounters or in public differently than when we are alone. For example, it can be somewhat common that people encounter some thoughts in our mind when we want to tell a joke or say something funny, for instance, "Will people like it?" "Will it be appropriate or too dark, will they find it not funny?". Gibson (2019) has concluded that humor is a socially constructed behavior and it acts as a lubricant for social interaction. She suggested that humor helps us to express our attitudes or feelings without having to state them straightforward. With the use of humor, group identity can also be formed and enhanced over time as it can draw a slight barrier between the ingroup and outgroup. Furthermore, Martin (2007, 5) has also mentioned that humor refers to a mental process that covers both creating and perceiving the delightful stimulation, as well as the emotional feedback conducted in the pleasure of it by the others. By this, we can see that humor is not only what we say or do individually, but it is also a co-constructed social interaction between humans that creates the feelings of enjoyment.

However, as humor is subjective, there is a potential that humor might be misinterpreted by others, for example, other team members (DuFrene & Lehman, 2015, 40). Many researchers have dedicated their work on finding out what makes a thing funny, or particularly on how a specific stimulation can make us laugh (Hurley et al., 2011, 9). Examples like racist and sexist jokes, may both be harmful and beneficial, depending in what context it occurs. Individuals vary greatly in what they find funny and how they use humor (Gibson, 2019, 78). Therefore, it is not straightforward in defining humoristic events among other chat interactions. Holmes (2007) also observed that humor can be expressed with words in different layers of meaning. So, in this research, I identify humorous instances within the recorded data by looking at the meaning of the text and other signs of humor like the use of smiley emojis and the involvement of other members when they joke along to the original speaker (see also Glenn, 2003).

2.2 Functions of humor

Besides being an important subject in psychology, humor also serves several functions in human interaction and is becoming rather a popular topic for researchers doing discourse analysis (Kyratzis, 2003, Holmes, 2006, Long & Graesser, 2009, Dyck & Holtzman, 2013). Humans use humor in various forms. It might be affiliative when one wants to be friendly or humorous with others, it might also happen when a person makes fun of themselves to save face and to avoid embarrassment (Dyck & Holtzman, 2013, Gibson, 2019). So, humor is not always inspired by a hilarious idea or talk, but it's also used as a tool for self-protection when one makes mistakes and learns to laugh over it.

Gibson (2019, 83) also gave us some examples to show the functions of humor in social interactions. She shared a practical example and said that humor can also be used as a conversation starter to help us ensure that we are being listened to if the invitation for humor

gets the response. Gibson (2019, 83) stated two functions of humor as it helps strengthen relationships and it also helps to form or maintain a group identity. When a person makes a joke, if a like-minded person appreciates the joy, they can strengthen their friendship as it makes them happy. Additionally, humor can help to form or preserve a group's identity. The one who can share the laughter naturally form a group or become the ingroup. In this way, humor can be seen as a statement of shared values in a group. One more benefit of humor is to save face (ibid). Most of the time, if we can get over our mistakes and laugh along with the others, we feel less embarrassed and turn it around to be something funny. Lastly, thanks to the appropriate use of humor, we can criticize someone in a non-threatening approach (Gibson, 2019, 83). Humor can be seen as a commendable element in social interaction, it adds up the joy and eases up the hardship in the conversation.

Sathyanarayana (2007, 14) also proved multiple functions of humor in our day-to-day life such as to love yourself as how we are, to protect oneself from own mistakes, to show empathy to the others, to ease up tension at work and to cherish the joy of success with your co-workers, and to achieve the goal to gather as a team. So, humor is not simply making a joke, but it also intertwined with teaming.

2.3 Humor theories

As humor has been extendedly studied in the field of positive psychology (see section 2.1), there are many theories about humor that have been developed over the decades. Although some of them might be arguable because of being overlooked, most of them have some accurate aspects (Hurley, 2011, 37). In my thesis, I will not focus on the style of humor, or present the theories in depth or in detailed manner, however, it is necessary and fundamental for me to understand the theories of humor, so I can address them when analyzing my data.

Among the available humor theories, I gathered and adapted three sub theories that were introduced and reviewed by Dionigi (2012). They are Psychoanalytic theory, superiority and disparagement theories and incongruity theory (see Dionigi, 2012). I will also refer to the works in humor style by different authors in order to provide a comprehensive understanding about the theories of humor.

2.3.1 Psychoanalytic theory

Psychoanalytic theory, or also called “relief theory”, is based on the suggestion that humor generates some kind of release when being experienced (Dionigi, 2012, 17). The idea was first developed from the notion of anger, which is when one experiences fury, they will start approaching the people and tighten their fists (ibid.). If the level goes further, one might express or carry some violent acts. Similarly, humor or laughter is carried with the same motion. The only difference that this approach pointed out was that humor or laughter has no target object. The author has precisely explained that the motion, in this case of humor, has no aim to attack anyone, but only to release a burst of energy.

This theory was first introduced by Freud, whose theory has significantly influenced research until the first half of the 20th century (Dionigi, 2012, 17). Referring to the study by Freud (1928), Dionigi (2012) broke down the topic into three subtopics of humor, which are jokes, comic and humor.

The first subtopic is joke, which is closely related to “joke-works”. This “consists of linguistic and conceptual manipulations of various kinds, including displacement, condensation, unification, indirect representation” (Dionigi, 2012, 18). Jokes can be explained by some examples like wordplay, using the same word with different meanings, or combine two words together to make a hilarious concept. The example is taken from the article:

Two Jews meet near a bathing establishment. “Have you taken a bath?” asked one. “How is that?” replies the other. “Is one missing?”

In the example above, the word “take” has been misunderstood from the phrase “take a bath”, therefore, it raises the hilarious scenario where the other people literally take the full action meaning of the word (Dionigi, 2012, 18). Moreover, the joke also plays with the idea that Jewish people might actually take or steal something like a bath, and therefore makes use of one of the many negative stereotypes that have been connected with Jewish people in the past.

The second subtopic is comic. Unlike jokes, comics are laughter that is based on non-verbal acts. (Dionigi, 2012, 19). Good examples of comics can be seen in circus shows or comedy. One example can be taken from dogs doing math shows. Dogs are expected not to be able to do calculation, therefore whenever they get the right answer it appears as amusement and joy to the audiences.

The third subtopic is humor. According to Dionigi (2012, 20), humor has the capacity to cut down stress, or other negative feedback that a person has upon a given circumstance. This category, as quoted from Dionigi (2012), was highly rated by Freud (1928) and regarded by him as the strongest self-defense instrument that a person can promote. This type of subtopic can be found when one laughs at their flaws, faults and fears (Dionigi, 2012).

2.3.2 Superiority and disparagement theories

Superiority theories are based on the assumption of aggressive humor. This is in line with the work by Lefcourt (2002) that humor was once referred to as a form of hostility (see Lefcourt, 2002). The theory believes that laughter is the reception developed by a superior feeling that the listener acquires when listening to the subject of the story (Dionigi, 2012, 22).

There are many theories that refer to humor as the expression of aggression. Dionigi (2012) took out the one originated from Greek philosophy, which targets the feeling of raising self-esteem, authority, certainty, and the feeling of superiority over the target of that contemptuous fun. So, this kind of laughter occurs momentarily when one feels superior over the object of the story that they are told. Dionigi (2002) suggested that humor from this

perspective is no different than a game or competition, and there will be winners and losers. The joy humor brings to the laughing person is comparable to the feeling of a person after winning a victory (Dionigi, 2012, 23). Also, Dionigi (2012) concluded that this style of humor always includes three elements, (1) there is always a winner and loser, (2) there is a notable condition of this humor is inappropriateness, and (3), humor always has a factor of surprise (Dionigi, 2012). These elements can be a guideline for me to look for humorous elements when reading through the collected data.

2.3.3 Incongruity theories

Incongruity theory especially focuses on the intellectual or mental aspect of humor, and less on the societal or emotional side of it (Dionigi, 2012, 27). Dionigi concluded that to be hilarious, things need to be “inconsistent, surprising, unique, unusual or different from what we normally would expect in general and generic terms” (Dionigi, 2012, 27). This theory stated that people based on the inappropriateness, mismatch or inconsistency to decide whether something is funny or not. This can be seen as the explanation for laughter from unsuitable or unexpected situations, when expectation turns into nothing. Although some researchers might find the relations between this theory and the superior theory, many situations in reality suggest that people not all the time laugh because they feel superior over somebody. For example, when somebody slips a banana peel, one laughs not because of feeling powerful over the other, but because of the unexpected situation. Because of the above reasons, Dionigi (2012) believed that incongruity also takes an important role in provoking laughter.

2.4 Humor at the workplace

Although it is rather a subjective topic, there is the need to learn about humor and how humans stimulate humor at work for various purposes. Humor can be seen an effective element in creating successful communication at work. Some researchers believe that humor is a strategy

for doing collegiality and constructing good relationships among colleagues (Holmes, 2006, 26, Nelson, 2014, 173). With the proper use of humor, one can gain attention and build compatibility (Sathyanarayana, 2007). On one hand, humor amuses, entertains, and helps building good fellowship, on the other hand, it can also be adopted to achieve some other facets of workers identities in specific contexts (Holmes, 2006, 27). These findings suggest the potential that by doing humor, co-workers can also mutually construct a culture for the organization in particular contexts.

Plester (2009) is also in line with the idea that humor helps to build good companionship and stated that by practicing humor at the workplace, co-workers can create the positive effect, and pull people closer. Sathyanarayana (2007) also observed that playfulness helps the employee go home after the working day with a happy mood, and suggested companies recognize humor as an important matter, as significant as how they evaluate Quality, Flexibility and Timeliness in management. Learning about humor help companies understand more about effective communication to enhance a delightful working environment and foster workers well-being.

Humor is put up and enacted in different kinds of relationships and is expressed with multiple layers of meaning (Holmes, 2007, 5). Sathyanarayana (2007) also detected that a sense of humor can help tackle problems at the workplace, for example in discussing difficult topics or in dealing with stressful situation, therefore it does not leave any residual of tension or distress after work. Humor is not only a method for workers to construct themselves and others at work, but it can also be used by the leaders to execute a leadership style that can avoid conflicts with the other people and values (Holmes, 2007, 5). Humor not only has an impact on the individual level but also affects the team's outcome and effectiveness in a certain way.

At work, it is evident that humor can help release stress, promote fun during the working process, it is noticeable that humor might also be affiliated with boosting creativity and out of

the box thinking (Sathyanarayana, 2007). There is little research that discover this function of humor; however, it might be worth looking into this practical effect as it can be utilized to promoting creativity at work. Moreover, humor can also help create the distinctive communicational characteristics of the organization. Holmes (2007, 6) concluded that members of an organization construct an original organizational culture, and they practice a distinguished way of communication and building community. It is interesting to look at how communication takes place in an organization where the majority of the employees share some similarity like introverted characters, have engineer or technical background, majority of the members are man, etc., because researchers have shown that the language used and the way people communicate might be noticeably different and quite extraordinary not only because of the diversity in personalities but also affected by general factors (Holmes, 2006, Gremigni, 2012, Dyck & Holtzman, 2013). This communication practice of an institution is built continuously on the ongoing chats and activities, and it is continually adjusted by major and minor acts in every social interaction within the ongoing interactions (Holmes, 2007, 7). Humor can significantly take a role in this development; every member of the organization can modify and reinforce the mutual relationships and help create the working environment in which they are involved in (ibid). Plester (2009) also discussed how workers use humor to cope at work (see Plester, 2009). In conclusion, humor can be seen as a day to day supplement to ease the hardness at work, it can also be considered as one of the important factors to build a company's culture and community, lastly, humor might be associated with the promotion of creativity.

From the above citation, it is safe to say that humor is an important and effective factor of organizational communication. However, the topic about humor at the workplace in technology-mediated communication still seems understudied. This research tries to fill in the gap of uncovering how humor is co-created by the workers of a non-profit organization in their

chat interaction on the Telegram channel. From the findings, it aims to demonstrate the construction of humor and how it might help create the distinguished organizational culture.

2.5 Humor in the field of intercultural communication study

As I mentioned earlier, humor is argued to be different from culture to culture, therefore, humor is an interesting topic in the field of intercultural communication. However, in intercultural study itself, the definition of culture can be different and therefore caused more confusion than clarity (Reeves-Ellington & Yammarino, 2010). Piller (2012, 3) also complied with this view when stating that intercultural communication studies often “take cultural group membership as a given”. The concept where culture is defined based on one’s origin or ethnicity seems already old-fashioned (Piller, 2012, 3). Therefore, the conclusion that “humor is different from culture to culture” can be too vague and to a certain degree arguable; as it seems to be a stereotype concerning race, ethnicity and religion (see, for example, Dore, 2018). Many researchers also approach culture in a smaller concept, for example, of a company (see Reeves-Ellington & Yammarino, 2010, Henrie, 2014). Piller (2002) also proposed linguist and social researchers bring culture and identity into being. Therefore, the proposition that seems to be widely accepted that culture is a shared knowledge obtained by people’s interaction, which is broad-minded and non-stop evolving (see Di Luzio, Günthner, & Orletti, 2001, Reeves-Ellington & Yammarino, 2010, 17, 18). Although this is not a conclusive definition, I agree with this idea that the concept about culture is not solid and develops unceasingly. Thus, as the foundation of my research, I believe culture is co-created and shared by the members of an organization. With this in mind, one can see that there have been many studies that focus on the broader meaning of culture in intercultural communication study, but there is not enough study that only focuses on the micro level of culture, for example the communication culture

of a specific community. Therefore, I conduct this research to fill in the gap that I mentioned above.

The organization, which I study, has members from different backgrounds. Furthermore, my overall observation from the membership registration and from being an active member shows that although majority of them are Finns, among them some speak Finnish as their first language, and some have Swedish as their mother tongue. Therefore, this study, which looks into the phenomenon of humor in the technology-mediated communication of a non-profit organization, can also contribute to the understanding in the field of intercultural communication.

3. TECHNOLOGY-MEDIATED COMMUNICATION

Nowadays, people are spending a lot of time online. Social interaction is therefore happening both in person and via the internet. Because of this, technology-mediated communication has become an important method of communication in all walks of life, especially in team communication (Gattiker, 1992, Konijn, 2008, Dufrene & Lehman, 2015). Zeffane (1992, 16) stated that computer-assisted information did not only help increase productivity and reduced cost, but also gain manpower to control communication and help standardize the information system for managerial purposes. It is quite visible that more and more companies are using online channels as one of their efficient ways of communicating, besides traditional face to face interaction (Dufrene & Lehman, 2015, 2).

In the book *Cybrarian's web 2: An a-z guide to free social media tools, apps, and other resources* developed by Peltier-Davis (2015), the author presented a list of a number of social media tools which are web-based and mobile platforms. The worry that the book will be aged with the time being (Peltier-Davis, 2015) and the attempt to keep the information up to date has also shown how quick technology has evolved. There is the urge for researchers to keep up the pace, as technology keeps developing and it is shaping the way people communicate in the digital world as well (McCulloch, 2019).

Technology-mediated communication and computer-mediated communication often seen as one (Salonen, 2017, 17). In this study, the term technology-mediated communication will be used as the study covers communication on Telegram - a messaging application that can be logged on from both phone and computer.

New Literacies

As mentioned before, the way people communicate and create knowledge has changed constantly because the means of publication is not any more just limited to books or print. Literacies advance as the accessible technologies are changing steadily (Greenhow, 2011).

Coiro et al. (2014, 14) also presented four primary characters that portraits the conceptualization of new literacies, in which three of them I find very important to mention: (1) new literacies are changing rapidly and circumstantial distinct as the constant pace of development make it newer and newer every day that only human capacity can keep up and (2) new literacies are diverse, therefore, it is best examined from multidisciplinary perspectives; 3) the author mentioned that this is important to study as experts can provide a more fitting educational information to the people; also, it worth mentioning the digital divide issues in which the society is facing (Coiro et al., 2014, 14).

3.1 The pragmatics of communication in online chat interaction

Herring et al. (2013) observed that computer-mediated communication allows users to take part in various simultaneous plots of conversation, and it also increases the meta-perception that promotes language play because the text is recorded. The same principle applied to jokes and humor in technology-mediated communication. Some jokes might last for a couple of days when another member checks their new messages and responds to the joke that was posted some time before that. Similarly, when one person is talking about a constitutional issue, another person might post some lines about his or her new failure experiment or something hilarious he or she has just encountered from the internet. In the same book that was edited by Herring (2013), Jones (2013) has discussed the rhythm and timing in chat room interaction as I took notice above. In fact, he argued that because of the characteristics of technology-mediated communication, those factors like language, style, timing, and speed of writing become especially important in learning about technology-mediated communication. The nature of interaction and conversation of chat makes it interesting for researchers from the pragmatic perspective (Paolillo and Zelenkauskaitė, 2013). The authors also considered it as an interactive form of discourse that based on text where linguists can see the association

between linguistic form and communication approach. They also noticed that in the chat where multi participants are involved, the difference of users in terms of their demographic background, and the different contexts and purposes of chat creates the resources for investigation. Besides that, code switching is another aspect to notice as the members are often international and multilingual (Paolillo and Zelenkauskaitė, 2013, 110).

On the same note, Jenks (2014) also demonstrated how turns are constructed in a second language chat room and how turn-taking is managed, also how overlapping typing occurs because there is not an agreed topic on what is being posted about and it's spontaneous to a large degree (See Jenks, 2014).

In this study, I also take into account some pragmatic aspects of chat room communication for instance how interaction was managed, how people take turns and create topical coherence in the focus of humor instances, the widely use of emoji and lastly how code switching happened.

3.2 Expressions of humor in technology-mediated communication

There are various forms of humor in technology-mediated communication, not only in the appearance of text. In this sub-chapter, I focus on two of the suggestions of humor in online communication, which are emoticons and emoji, and internet memes.

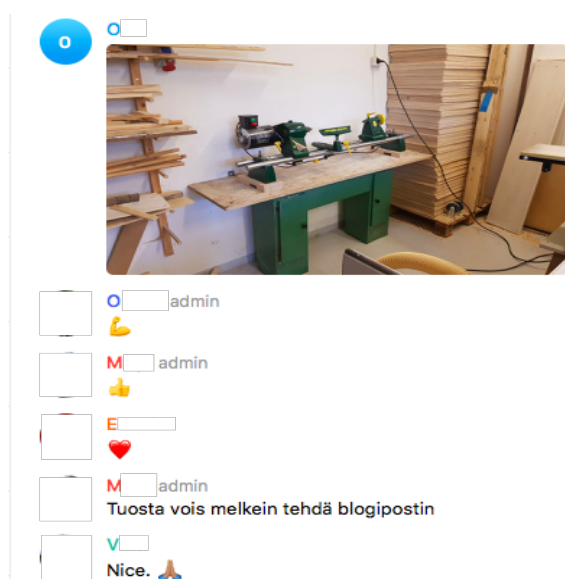
3.2.1 Emoticons and emoji

When having a face-to-face meeting, it's easier to get the emotion of the speaker by seeing facial expression or hearing the laugh. Some researchers commented that body language is a big part of how we communicate and sometimes, paying attention to body language will give even more sense than taking what is being said in its literal meaning (see, for example, McCulloch, 2019, 155). As humor exists in everyday communication, whether it's face-to-face interaction or mediated, it is obvious that there is the need to express humor online as well.

However, writing and reading chat online removes the body language, and also the sound of laughter which can be seen as an obvious clue of humor (Carter, 2015, McCulloch, 2019). As the consequence, humans have found various creative ways to express emotions without needing to name them (Konijn and Van Vugt, 2008, 107), and the use of emoticons as emoji is part of how humans express their emotions online (McCulloch, 2019). Emoticons and emojis are even argued to be a new digital language (see, for example, McCulloch, 2019, 157). Although this is certainly arguable, it cannot deny the fact that the use of emojis in the digital world has become more popular than ever (ibid).

Face and hand emoji are widely used in technology-mediated communication (McCulloch, 2019). One of the most recognizable emoji is the smiley face 😊, which is regarded as “slightly smiling face¹” and can be transcribed by type “:” and “)” together as :) or (:.
Depending on the degree of the smile, people also use 😄, 😁 or 😂 which can be understood as a smile, a grin, or a laugh with tears, respectively (ibid). Below I will illustrate how people use emoji to substitute for the verbal language.

FIGURE 1: The use of emoji as substitution and supported elements for text



¹ <https://emojipedia.org/slightly-smiling-face/>

The picture is a screenshot of a real occurring instance from the case study of this research, happened in the situation when one member, O, installed a lathe onto the study table at the workplace. He then snapped a picture of his improvements, shared it on the chat with his coworkers and received a shower of emoji as his compliments.

Although emoji cannot substitute for words entirely, they clearly do something important in our digital communication (McCulloch, 2019, 158). However, there is not enough extensive study on the use of emoji to see how people utilize these icons, in order to express their emotion, especially humor, on the digital world.

3.2.2 Internet memes and digital divide

Another phenomenon in the internet culture is the wide appearance of memes. Although, the definition of meme can be varied and not necessarily related to the internet world (see, for example, McCulloch, 2019, 239); it is nowadays widely used among internet users (see, for example, McCulloch, 2019, Newell, 2017, Shifman, 2014). Internet memes is a form of humor appears in the recent time, constituted in the feature of “texts and image that are circulated by users on different channels and platforms of technology-mediated communication” (Tsakona & Chovanec, 2018, 33). There is the need to mention memes in my research, as it acts as a humorous element that can potentially create an opportunity for laughter in the conversation.

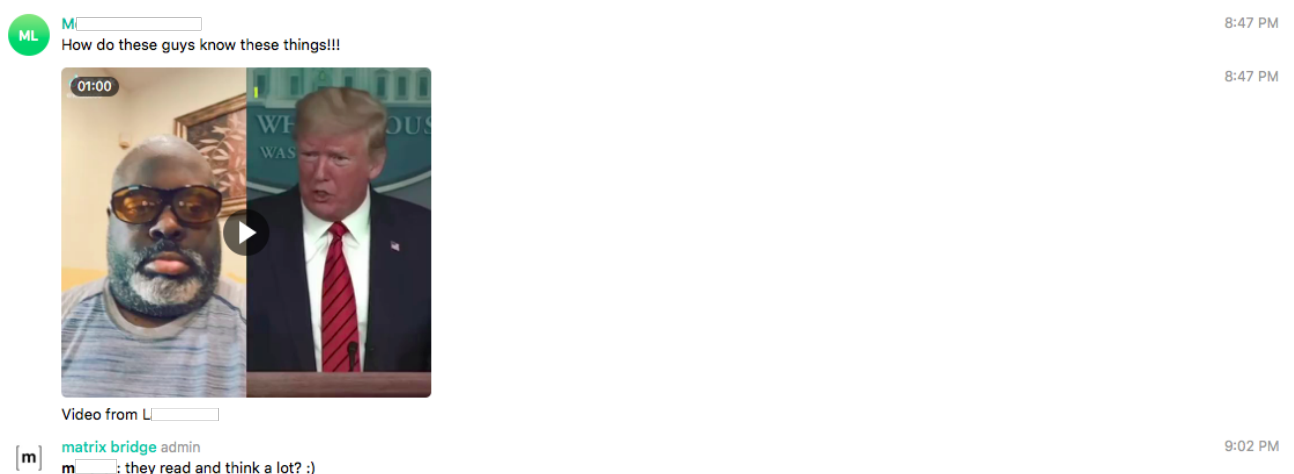
The definition of meme and its aspects has been discussed in-depth in the book by Shifman (2014). He suggests that meme is a small system of practice that develops from person to person by imitating or copying within a culture (Shifman, 2014, 2). Memes take different forms of appearance such as image, texts, video, etc., (Shifman, 2014, Newell, 2017). The nature of meme² is usually hilarious, replicated and distribute rapidly by the users of the Internet, oftentimes with some minor changes or variations. However, to understand the memes

² <https://www.lexico.com/definition/meme>

from the chat and to decide whether memes are funny or not might be arguable among people. This problem can be seen as an internet vastness called “digital divide” (for a better explanation, see Landers, 2017). In short, digital divide is a difference about the understanding and knowledge about the internet among various people. It can be caused by the different accessibility and usage of diverse age groups, regions or just individuals (Landers, 2017). As the name suggests, it divides people digitally into, simply put it, two different groups, one who knows about some terms (from the background knowledge of technology, for example) and can utilize them; and the others, who cannot. As mentioned above, internet memes can be considered as one of the examples that cause digital divide.

With the frequent use of technology, different groups of people develop new words and slangs that they can use to communicate, primarily online. These words, or slangs, or memes, in another way, might only be applicable and understandable to a certain group but not to the others. In the context of Telegram chat, memes refer to the images, text or video online that indicate some insightful jokes among a group of people. Figure 2 below illustrates an appearance of memes among other chat interactions.

FIGURE 2: Example of internet memes in chat interaction

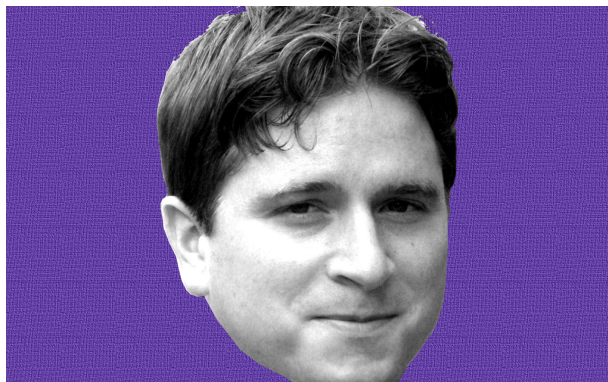


(source: A screenshot from the group chat of the studied organization)

In the example above, member M. sends a video created by an unknown person on the internet, which combines the talk between two men, an unknown person and President Trump, in the form of a debate. M then jokingly asked “How do these guys know these things!!!”, another member answers him teasingly “they read and think a lot? :)”.

One of the most recognizable internet memes is “Kappa”, which can be seen from Figure 3 (for the background understanding, see the article by Newell, 2017). This is a graphic emoticon frequently employed instead of a text, or words to express satire on the platforms that offer live streaming service, for example Twitch. It is so popular that people have also used this emoticon in a form of spam (Newell, 2017). Figure 4 also presents the other variables of Kappa memes.

FIGURE 3: Kappa memes



(source: dotesports.com)

FIGURE 4: KappaPride and KappaClaus (respectively)



(source: knowyourmemes.com³)



(source: twitter.com)

³ <https://knowyourmeme.com/memes/kappa>

This example was recruited to showcase the popularity of memes on chat interaction and the specific usage of it in Internet culture. It is mentioned as an illustration of one of the “new literacies” mentioned at the beginning of this chapter as well as to provide a background understanding for the form of discourse that will be presenting in the data. In short, meme is a piece of represented culture from a small group that can be understood by the in-group people. Although the concept of memes might not be foreign to linguists in digital studies, it is agreeable that there might be some background understanding challenged in order to recognize and make sense of the memes spread in a specific group or community.

4. DATA AND METHOD

According to Tsakona and Chovanec (2018), the proposition about humor as “dynamically constructed and negotiated in interaction” (p. 2) is not unfamiliar, it is rather often a focus on the field of conversation analysis. Although the idea has been explored in the field, there is a gap in looking at humor in certain set up and interactional situation. The aim of this study is to identify humor production in chat interaction of a maker community. The research looks at the intention of potential humorist and how the acceptance is relayed to the audience; also, it takes into account the way the audience perceived and eventually response to a potentially humorous message (see, for example, Tsakona and Chovanec, 2018). In this chapter, I will discuss in detail the aim of the study, research questions and the methodology of the research. Lastly, the data collection and processing method is also presented.

4.1 Research aim and questions

Internet trends are shaping the new form of literacies; therefore, it also affects research methods and the conception of the scholarships (Greenhow, 2011). Leander (2014, 33) said that understanding the phenomena happening on the everyday internet is important as once the idea of digital literacies is captured, one can also obtain the understanding of the non-digital literacies. I personally think that this also goes the other way around. By understanding the humor in face-to-face interaction, one can apply that knowledge to identify the framing devices of humor on the digital world. In real life interaction, laughter may be the most obvious evidence of humor, but in the digital literacies, there are multiple channels where one can express humor. Moreover, researchers have argued that there should be no differentiation between online and offline world anymore as they both construct the contemporary communication that we are experiencing nowadays (Giles et al., 2015). Although I agree with this idea, there are still uncover topics in the digital world that it worths focusing on, in order

to understand the whole picture of how people are socializing nowadays. One of the intentions behind conducting this research is to describe and discuss the dynamics of team interaction in potentially humorous events, with the case study of the members of a makerspace in their technology-mediated communication. Through the lens of humor, the study investigates human interactions by looking into humorous instances. This may contribute to the understanding of the organizational communication and the team culture both online and offline. By analyzing the occurring events, I can find out how humor is constructed and negotiated among members. Furthermore, I can also provide some noticeable pragmatic aspects of naturally occurring instances of humor in this kind of non-profit organization, regarding code switching and how the team create a coherence topic together. The research is not intended to provide a comprehensive investigation about team communication in general, nor design to test a theory. Rather, it is aimed to present and uncover some aspects of team communication of a makerspace community, with the purpose of unfolding the discourse of communication. Some previous research that I have found utilize practical cases like in a family chat setting (see Manneri, T., 2018) or describing a gaming community like the work of Siitonen (2007), however, it is still not enough to unfolding the so called new literacies as I mentioned earlier in chapter 3. As I have pressed earlier, technology has divided people into sub-groups and subcultures (see, for example, Itō et al., 2012). There is the need for researchers to keep up with the development of technologies, and how people utilize the advancement in communication, in particular. My research plans to provide an overview and understanding about communication in this kind of makerspace and how humor is produced in the setting of naturally occurring instances.

The research questions are the ones below:

RQ1: What are the main characteristics of the makerspace, particularly in terms of online communication and the use of humor?

RQ2: How is humor co-constructed in the technology-mediated communication of the workplace?

With this aim in mind, the research breaks down to smaller goals, which are:

- To describe this makerspace and their online communication channel by providing some ethnographic descriptions.
- To look at these humor instances in detail by utilizing conversation analysis and see how humor is created and negotiated among members in technology-mediated communication.

The first goal can be obtained by providing a thick description of notes from observations of the community. The second one can be tackled by breaking down the selected humorous instances in details with the approach of conversation analysis.

This research presents the characteristics of computer-mediated communication in the mode of chat interaction, with the context of team communication of a maker community. From the findings, I can understand more about humor in team communication, how it is created and how it helps to build the culture of the organization. With this knowledge, companies can reflect on their environment, identify their own culture and promote organizational culture.

4.2 Research method

With the aims as presented in section 4.1, this research applies a combination of multiple qualitative method approaches where ethnography and conversation analysis are utilized within the inspection of the selected case studies. Moore (2013) concluded that ethnography and conversation analysis constitute “interrelated approaches to the study of a distinctive domain of sociological phenomena” (p. 232). Moore (2013, 217) has pointed out that ethnography and conversation analysis both interest in exploring inherent order or local organization of specific social activities. Despite of the importance differences of these two methods, ethnography may

provide descriptive information about settings, interpret special terms and explain phrases or courses of action (Moore, 2013, 221); therefore, providing the background understanding for the conversation analysis approach that is presented later. I adapt these methods, which take advantage of each single method above to identify and give explanations to not only humor instances, but also the basic understanding about the dynamics of team communication in this kind of organization. According to Schwandt and Gates (2018, 341), social science methodologies, which is the study of how to conduct a specific type of examination, is a philosophical investigation of assumptions and results that justify methods and techniques to investigate the social world. Ethnography and conversation analysis are both the considerations of this matter. Bell et al., (2016) have also demonstrated the use of ethnography as a mixed methods approach and showed flexibility in doing qualitative research works. Also, Williams & Vogt (2011) have also stated that social research, although has many traditions and approaches, has an excessive assurance on distinct thinking and rethinking as social phenomena is not fixed or ever be entirely explained. Moerman (1987, 4) also showcased the mixed method of conversation analysis and ethnography as he claimed that some anthropologists can criticize conversation analysts for not considering cultural elements. Makerspace might not be a familiar concept to the majority of the public, therefore, before applying conversation analysis, I consider giving some ethnographic explanation to provide a better explanation and understanding to the reader and also drawing a broader overview for the dynamics of conversation, not only chat interaction in my thesis.

4.2.1 Ethnography

According to O'Reilly (2009), ethnography is a method that involves straightforward and continuous contact with people, in the setting of their daily lives, in order to watch what happens, listen to their conversation, and also might involve asking questions. Similarly, Brewer (2000) also stated that it is a style of research that learns about the “social meanings

and activities of people” (p. 11) in a defined environment, although he also argued that ethnography itself might not be a particular method in terms of collecting data. Patton (2002), as quoted in Greenhow (2011) defined ethnography as “the study of *culture*” (p. 74), or the method of collecting a set of “patterns and beliefs” (p. 74) that forming the standard for deciding and undertaking. Ethnography allows researchers to observe and understand social phenomena. Ethnography is all about characterizing and analyzing culture (Lenihan and Kelly-Holmes, 2015, 256). They also confirmed that, in most cases, the ethnographer often involves closely, or even participates in this specific setting or environment. (Ibid). Ethnography meant to provide some understanding and demonstrate “how people make sense of their lives” (Moerman, 1988, x). Ethnography is one of the methods that has a long-established tradition in the field of social sciences (Brewer, 2000), applying so that one may gain an intensive insight about the research target’s group to see what their views are and what actions they take during the observing time. Sometimes, an ethnographer deals or lives with people who seem to have different perception, judgement and experience from his own (Moerman, 1988, 101). Researchers have also used ethnography to investigate the interaction of language and cultural life (Gordon, 2011, 108). An ethnographic method leads to a social analysis built from facts and small details (Armstrong, 2008, 54). In ethnography, most likely data will be gathered “from what people say and do” in specific circumstances to give explanations to the broader questions (ibid). There are certain cases that ethnographers use data from their own memories as input of the understanding, this is often seen in autobiography (see Tenni et al., 2003). However, the majority of the time ethnographers act as an observing participant and noting down the social phenomena, sometimes they might ask questions if needed to have an explanation for the occurring event.

O'Reilly (2009) stated that ethnographic analysis is a constant phase of an interrelated circle where researchers make sense from the collected data of the regular process. Because

most of the time the ethnography lives with the people and even involves in their day-to-day activities, it is argued who transparent their study can be. Some researchers live up to ten years in the community and learn about their way of doing life, it is challenging for the observer to only be an observer. In most cases, researchers try to be an observing participant, or participant observer (Moeran, 2006, Christina, 2016).

One might regard to the original form of ethnography where a specific geographic location is defined and argue that ethnography may not seem to be a suitable method for Internet-based data collection, as the Internet is a “decidedly placeless space” (Bryman & Bell, 2003, 499). However, in the recent years, there is a form of doing ethnography on the Internet called virtual ethnography, which applying the knowledge of ethnography to the virtual world.

Virtual ethnography

From the basics of ethnography, virtual ethnography, or also referred to as cyber-ethnography arise and transform from ethnographic principles (Greenhow, 2011, Lenihan and Kelly-Holmes, 2015). In a similar way, virtual ethnographers describe and observe people, just in the context of the mediated communication (Lenihan and Kelly-Holmes, 2015). It is an informative method for studying “the dynamic culture of online communities” in the virtual world (Greenhow, 2011, 74). Therefore, the basic concept of virtual ethnography, also follows traditional ethnography, is the attempt of the researcher, who acts as a virtual participant observer, to learn how people carry out their activities online.

Greenhow (2011, 75) also suggested that cyber-ethnography count on mixed method approaches that may combine more than one qualitative procedure which include, for example, observations, interviews, documenting and capturing information.

As the purpose of this research is to learn about team communication by unfolding the humor instances, it makes sense to apply ethnography methods. I will recall data from instances both

online and offline to describe the organization and their communication, as noticed by Greenhow (2011, 74), people integrate between online and offline communication seamlessly.

4.2.2 Conversation analysis as a method of discourse analysis

Discourse covers the aspects in everyday topics in human life (Olbertz-Siitonen, 2019, 191). Discourse refers to “what people say or write” (Antaki, 2008, 431). Discourse analysis scholars consider discourse, or how people use language in writing and speech as a social practice (Unger, at all, 2016, 278). One of the advantages when doing discourse analysis is that you can work with “first-order data”, which gives you the possibility to “observe and discover authentic practices and real-life concerns” (Olbertz-Siitonen, 2019, 191). When applying discourse analysis, you can see how things really happen, instead of predicting or interpreting from people’s thoughts or comments. What people think might not really be what people do, so by learning about what they really do, researchers can reflect some habits and try to explain the context from what really happened. In the case of my topic, I try not to uncover what people think about humor and its function, but more on how people really construct humor in their daily online conversation.

Conversation analysis is the study of how communal operation is sustained by way of talks (Antaki, 2011, 1). It is a systematic approach to group interaction and dialogues that was first developed by three pioneer authors, Emanuel Schegloff, Gail Jefferson and Harvey Sacks (Sidnell and Stivers, 2012, 1). For a long time, it was the leading proposition to study about human societal interaction in diverse fields (ibid). Researchers who utilize conversation analysis are interested in learning about the organization of talk and how people achieve a mutual understanding by conversing (Olbertz-Siitonen, 2019, 197).

In this study, I adapted the idea from Antaki (2008) that conversation analysis is considered as one of the methods under the big umbrella of discourse analysis (see Antaki, 2008, Olbertz-Siitonen, 2019). Therefore, conversation analysis also adheres to the four general

characteristics of discourse analysis that search for natural occurring data, places it in its context, is sensitive with text which cannot be taken literally, and determines the social actions taken by expressing those text (Antaki, 2008, 437). Although these characteristics cannot be explained as briefly as the work of this study, I want to point out some specific features of conversation analysis in this study, mainly adapting from the study done by Wu (2004).

First of all, body of the talk cannot be treated as just a syntactic code, but rather be the embedded action of the whole interaction. Secondly, each interaction or text line that happens in the conversation, is “context-renewing” because it has the ability to create a new context for the following action.

The method of conversation analysis has been well explained in the book *The handbook of conversation analysis* (Sidnell & Stivers, 2012). In which, Heath and Luff (2012, 284) mentioned four important principal matters of conversation analysis which are: the interaction construction of turn-at-talk, turn-taking and turn assignment, the appearance of emotion and reaction, and the way technologies feature in the operation. In the same book, Ruusuvuori (2012, 347) also concluded that emotion is a co-constructed social presence and can be observed in specific situations. Therefore, on the same basics, this research is done with the assumption that humor is co-established, and I will try to analyze that through the selected humor instances.

Digital conversation analysis

As our lives nowadays presents heavily online or digitally, the way people receive information and exchange message has intertwined from traditional methods to the online platforms and social media channels. As the consequence, this has shaped the application of conversation analysis (Lester & O’Reilly, 2018). For example, the study on the rich data of video tape in conversation analysis, which created a method called interaction analysis (see, for example, Pearce et al., 2010). Conversation analysts tend to examine the new forms of talk that are

emerging in the time of developing communication technologies (Moore, 2013). In this research, I put emphasize on the creation of a new branch of conversation analysis, which is sometimes referred to as “digital conversation analysis”.

Digital conversation analysis is developed from the basics of the existing conversation analysis studies of online data and be matured farther by the knowledge contributed by conversation analysts in their research on multiples media forms (Giles et al., 2015). As new technologies have not only allowed researchers to make important findings on the basics of capturing naturally occurring data (Lester & O’Reilly, 2018), but also create the needs for conversation analysts (Giles et al., 2015). According to Meredith (2017), conversation analysis should not only analyze the interaction, but also the technology context that interaction occurs. This research will look at the data from the approach of a digital conversation analyst, to see how talks occurs online, in the mean of group chat on Telegram.

4.2.3 Case study

Case study is often coordinated in qualitative research, especially in the case of small scale projects (Denscombe, 2014, 76). Research using case study concentrates in one (or only a few) instances of a particular experience with the intention to offer an in-depth explanation for instances, phenomenon or the process of the mentioned event (Ibid).

Gillham (2000) defined that a case can be an individual, a group, an institution, a community; it can also be a combination of multiple cases of the list above. Denscombe (2014, 77) offered the definition that case study can be a study that is based on an event, an organization, a policy, a location, or a process. However, Robert (2009, 23) has broadened the understanding as case study is not only limited to only a person or an enterprise, it can be whatever “bounded system” that the researcher is interested in. Having said this, it can be any concept from a measurable one to an abstract one. In this research, the case study is about chat interaction of a non-profit organization, to be exact, it studies about an online communication

of a mediated community whose members are the members of the mentioned organization. The topic got narrowed down to be the humor instances in their mediated communication.

Although case study is said to be not suitable for generalization, many researchers nowadays seem to be using case study to learn about human problems as it is practical and interesting (Robert, 2009, 18). The author also stated that, although a representative poorly speaks for the whole population, often enough, in order to acquire the understanding about the representativeness, there is the request to abstain a proper description about the target case.

From there, the audiences can form a natural generalization to similar cases where they recognize the fundamental resemblance (Robert, 2009, 23). So, this research does not mean to provide evidence and data for a broader concept of “humor at the workplace”, but the readers can relate to their issue based on the similarities of the topic and draw reflection to their own understanding and application.

Simons (2009) noticed that, in case study, data itself doesn't have any real reflection nor the ability to communicate to the readers, there only is the researcher's interpretation that tries to make sense out of the data, report them and speak for them. One should also be cautious that as early as the beginning stage of gathering data, the researcher already decides what data they observe and record, based on the choices about what they can and want to make sense about (Simons, 2009, 118). So, when the researcher organizes the data, he or she will naturally identify and categorize them based on the theme and patterns that they notice and decide which to include to be used as a proof for the hypothesis that they are building (Ibid).

4.2.4 Methodology of the research

Initially, my aim was to learn about the organization and the community itself. Having the experience of being a member of this community before I decided to do the research, I have a certain knowledge about the community in the role of the one who was actively involved in it for almost one year. Then I moved to another city and enrolled in another organization that has

the same nature, just in another city. They are very similar, they have the same name, but the way they operate, and member relationship is quite different. I could not identify the differences although I could sense it, however, I have no scientific proof to clarify my sense. Then, I came to a decision to analyze the first group that I joined, in particular, to learn about the organization of the community itself. So, after narrowing the research topic down to the communication aspect among members, with the lens of humor instances, I considered conversation analysis to be one of the effective methods that can also help me to avoid being biased by watching closely what is happening with scientific lenses. However, there is the need to explain the ethnographic insights about the organization in order to portray a clearer overview picture, so ethnography is also applied for this purpose. As mixed methodology is applied, there is classification needed in order to argue why one would use this approach over some single traditional method (Creswell, 2014, Denscombe, 2014).

According to Denscombe (2014, 172), a multiple research approach allows analysts to view the project or data in various perspectives, it also offers researchers the choice to choose a method based on the most suitable one and works the best for their purpose of studying in addressing the chosen problem. Also, according to the author, the finding of various methods can be complementary to one another. By isolating an instance of humor, one might not be able to see the whole picture of the conversation. Therefore, providing a better view by applying multiple approaches will draw better the concepts of the organization and the context where those events occur. Although according to both Denscombe (2014) and Creswell (2014), the concept of mixed method in their definition is likely to be the combination of quantitative and qualitative methods. I do not have the same concept; however, one can argue about the ability to combine multiple methods in doing research, with the purpose of providing comprehensive findings for the research problems. In the field of communication study, when Antaki (2008) gave out the explanation about Discourse Analysis and Conversation Analysis, he mentioned

the concept of “ethnography of communication”, and stated that ethnography has influenced a kind of discourse analysis where researchers want to explore people's reasoning process and the way they talk in the given ethnographic setting. According to him, some research that applies discourse analysis requires ethnographic knowledge about the confined setting where the discourse happens in order to make sense of the mentioned incident. He also mentioned that in order to understand about these contextual hints, the researcher needs to have some basic knowledge about the ethnographic elements of the speakers in the situation, including their necessary background, what is their goal, etc,. Similarly, Moerman (1988) has also seen this relationship where the “objective of social events”, which is defined in conversation analysis, is a continuous accomplishment of the daily life activity, which is the subject of ethnography. Therefore, ethnography can be considered as the intellectual heritage of those dialogue analysis (Moerman, 1988, x), Antaki (2008) even had the name for them, called “Eclectic Discourse analysis” (See Antaki, 2008).

In my research, I can see the advantage of these methods and how they can complement each other for the understanding of the bigger picture. First of all, I have the ability to follow the group closely and record the real time occurring data. So, I can take the role of an ethnographer in the online community to follow their activities and conversation. Later on, by reviewing the recorded data of the chat log, I can mark humor instances and analyze them with thematic manners. Here, conversation analysis is applied, with the help of pragmatic research, to break down the events and try to gain some understanding from them. Although I will not provide an excessive thick description about how people communicate online in this organization, thanks to the mix of methods, I will be able to provide the basic understanding and the needed analysis of the chosen situations to give out the context where humor is created and explanation for it. The analysis part that is shaped by this approach will therefore be divided into two parts, starting with ethnography approach then conversation analysis. I will analyze

the same project, which are the humor instances in the technology-mediated communication, from various perspectives.

4.3 Data and data processing

This research draws on authentic events of technology-mediated communication of a makerspace in Finland. The data consists of online and offline instances of an organization which name remained anonymous for the purpose of confidentiality.

The online data is mainly draw from an online chat room of the organization on Telegram. In which, 41 members participate in the conversation daily. There are on average about 30 messages exchanged daily which can be multiplied to over 30000 messages in the whole data set over the period of over three years recording and collecting the data.

Among these set of data, I adapted the ideas of Glenn (2003) in his *Laughing together* and *Who laughs first* section, as well as using humor theories that I reviewed in chapter 2 to identify humor instances in the sequence of talk on Telegram. From the document, the chat seems to proceed in an orderly model, it can be listed timewise (for example day by day) or topic wise (taking account when one person brings up the topic until the topic got resolved or nobody mentioned the same topic in the later sequence anymore). Here, I follow the chat in a topical manner, treating the opening of a discussion topic until it gets resolved as a sequence of talk. From following the chat and reading them over and over by the meaning of it, I started seeing a pattern in which humor is created. First, it involves the participation of more than one member, and second, emojis are often associated with the use of humor.

Among them, I chose to present two sequences of talks within the three years of restored data. The fuller description of these instances can be found in detail in Appendix 2. The idea is to identify the events which can portray the communication of the organization as well as presenting humor instances, which is the main focus of the study. These two selected examples

firstly are chosen based on the fact that the majority of chat text is in English, which is the language that I am interested in looking at from this entire group chat conversation. Secondly, they were randomly selected from many other sequences of chat in English that I encountered from the conversation. Lastly, they have the elements that I mentioned above which are the involvement of multiple members, various emojis are utilized in the chat, and there are trace of jokes initiator. By looking at these two, the readers can have an overall idea about how chat interaction is happening in this specific makerspace and how members together create witty occurrences.

The way I transcribe the chat interaction in my research is adapted from the foundation of Jefferson (1973)'s work, which is also reviewed and extensively used by Carter (2015), Cheng (2003), and Warren (2006). Based on the referred transcription works from these authors and nature of online chat, there are some minor modified features to be suited to the type of chosen data. Furthermore, I also refer to the work of Manneri (2018) in transcribing text from an instant message app and consult Telegram features (e.g. replies feature) that is explained on Telegram's official website to describe closely the environment on a Telegram group chat. More importantly, when transcribing the chat, I keep in mind the idea from Jenks (2014, 8) to preserve the chat as original and detailed as it is, as the researchers cannot themselves decided what is important in the body of talk. Therefore, the whole sequence of chat where English and Finnish conversation intertwined is displayed in this whole sequence. Furthermore, in these examples, no spelling errors grammatical mistakes were fixed as per Conversation Analysis maxims. This is my attempt to show the data in the way of presenting an authentic interaction among the team members, with the aim to let "the data speak for the researchers and show the process of what is happening (Jenks, 2014, 8).

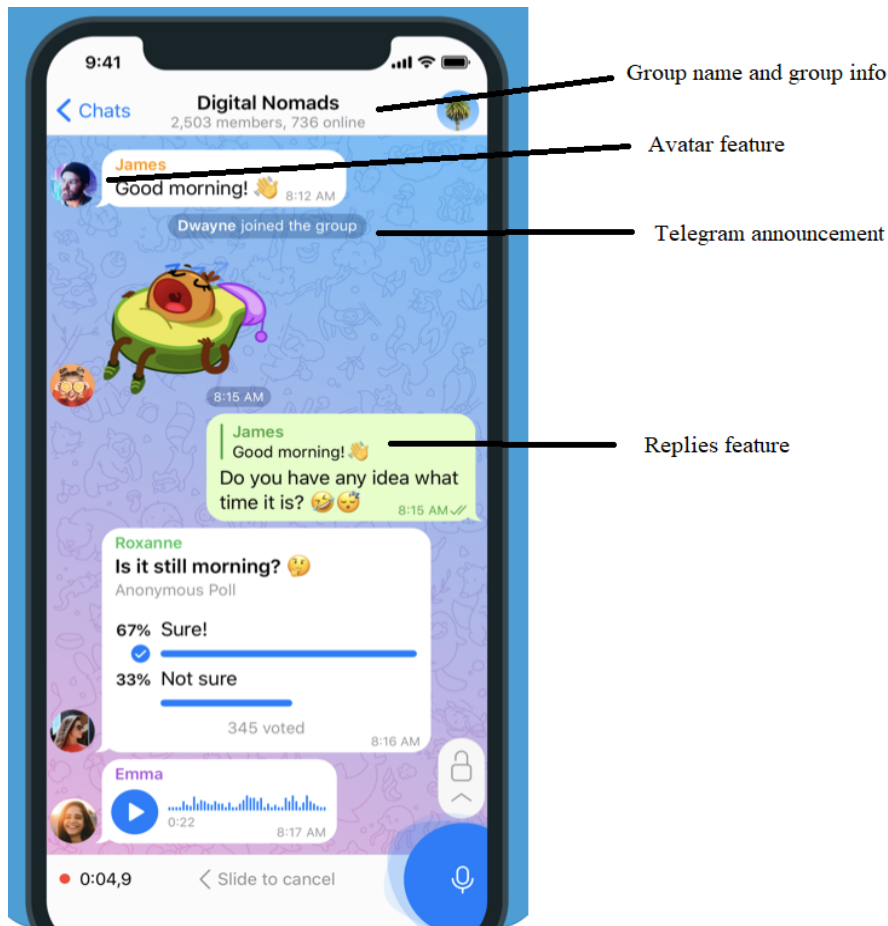
In terms of anonymizing purpose, in my transcription, I attempt to not reveal too much information that can provide the identity of the chatters. Thus, the transcript notation is also

adjusted to assure this anonymous aspect of the study. In addition, the free translation from Finnish to English is provided in *italic* form to provide a better understanding about the context and sequence of the chat (refer to Appendix 1 for a detailed transcript notation).

The two instances present two different situations of communication, topic wise, one is “fixing the printer” instance which portrays the conversation between regular members who have known and work with each other for some period of time, and second instance of “new member joining” present how the other members conducted themselves when talking to a new member. The data collected from the two instances is quite rich as each instance lasted from one day to a couple of days, therefore prosperous for conversation analysis. These two are chosen from the whole set of documented data to portray the communication discourse of the makerspace based on discussed topics. The full transcription for the instances can be found in Appendix 2.

The workplace can be characterized as a volunteer-based organization that follows the “global concept” of a makerspace. The activities take place in both online and offline worlds. The organizational workshops and team activities happen offline, but as the team members don’t meet often, they sustain a frequent communication online, mainly on the group chat on Telegram. The study will look at some ethnographic factors of the organization offline and online to provide a closer look at the dynamics of the organization. However, mainly, the data in this study is drawn from the occurring chat log that has been exchanged among the team members on Telegram. The period of data recording automatically by the system which any member of the group can trace or roll back. Figure 5 shows a Telegram group chat environment from the mode of a mobile phone. Note that the background can be changed individually, and the app can also be accessed on a computer or a mobile phone, which might have a slightly different interface.

FIGURE 5: Telegram environment on a mobile phone



(Source: apps.apple.com, 2020)

Overall, the data included record chat log in about three years period, from March 2017 until the time this thesis is completed in 2020. The selected cases which is the main focus in the paper are two instances out of the continuous interactions among the members. The involved participants granted their consent to this data recording and collection. The automated data recording nature of Telegram makes it comfortable for conducting original data without disturbing the authenticity of the occurring events, for example, setting up a physical recording device might make it noticeable to some participant and therefore affect the credibility of the event (see Olbertz-Siitonen, 2015). It helps to collect the data as authentic as perceived from the perspective of the involved participants in their daily chat.

However, as the data is drawn from my perspective and makes sense from my own perceptions, it is sometimes missing the insight info when the language used is unclear or the excerpts of

the recorded data is not enough to portrait the whole event online and offline. In such cases, asking questions to the conversation initiator or participants is an essential step to achieve a more thoroughly understanding from the speakers. Although, I also keep in mind that the answers that I got from the member should be treated a one of the references and can potentially portray a partial of what has happened.

5. ANALYSIS

As mentioned earlier in chapter 4, the analysis of this study will be done based on the mixed research methods, which are ethnography and conversation analysis.

5.1 A community of possibilities - ethnographic description

Majority of the ethnographic description is the observations I made when being a participating observant of the Telegram chat channel. In addition, part of the explanation is also recalled from my own memory during the time I joined the organization as an active member on site. Some of the instances on the chat are unclear to me, hence I ask questions to the current active members to have a better understanding about the slang or insight jokes that happen on the chat. Although the answers were largely helpful to my understanding, I also keep in mind the fact that it is just a reflection of a single person and might not be the experience of another. So, I use them as the guideline in the effort of portraying a mutual experience of the members of this organization. Below is the thick description that I draw from my observation.

Thick description about the organization

The site of the organization when I was a member, was located in the premise of an old factory. This offered the organization some space and prevented them from bothering the neighbor with some of the heavy tools like woodworking. The door is designed in the way that it can close and open automatically when registered members call an automatic phone number. When a member, who pays the monthly membership, calls the number, it recognizes the registered number and unlocked the door. Only members who pay the monthly fee have access to the site anytime they want. Other members who only pay the yearly fee can enter the site when there is Open Day (which happens every Wednesday), or when there is a workshop. In case some other people call the number phone that is assigned to open the door, if the calling number is

not recognized in the system, there will be a bell ringing inside the premise, acts as the doorbell and indicates that somebody wants to come in the place.

The organization adapts the model of a makerspace, where the site prepares machines, tools equipment and offer working area for the members to implement their do-it-yourself projects. The community is created on the membership-based grounds, which includes that basis that new members who want to join will sign up and pay a membership fee in a suggested range, with their consideration of own income and the use of the site frequency. Although members of the organization have some different background and interests, based on my observation many have engineering or technical backgrounds for example Information technology, programming and electrical engineering. However, there are also people from other backgrounds of studies and work, for example small entrepreneurship and social studies. There is an Open Day to welcome public visits, which is available for anyone who is interested in doing DIY projects. Tuesday, or sometimes Thursday are usually reserved for workshops. The rest of the time is only accessible for Monthly members who pay an additional membership fee to have the key access to the site 24/7. The workshop works on the foundation of “you teach what you know”. So, although the majority of the workshops are about technology and related tools like Internet of Things, Laser cutter machine basics, 3D printer basics, Hack the Lab events, there is also another organized workshop that targets a slightly different group of audience like knitting, handcrafting, jewelry making, and so on, from what they might call “softlab”. This encourages members to learn about diverse subjects and also offers the public the opportunity to join when one is not so tech-wizard. On the “Frequently Asked Questions” section on the website, the answer for the question “Who can join the organization?” stated that the organization welcome everyone to join. It is not essential for the member to have prior knowledge of any kind, namely technology, programing, or woodworking. It is, indeed, a nice place for those who do not know to start their learning by doing journey.

Also, there is acceptance and encouragement provided for members of all ages. However, there are certain limitations, such as children, teenager or young adults can be accompanied by parent or a guardian. They can, however, still access the site during public events like Open Days, or when there are the organized workshops.

There is no clearly observable hierarchy in the lab. The leader of the lab does not often appear to the public as a leader, he often refuses to admit himself as the one who leads the group. This, from my own observation, is a way to encourage contribution of all the members, which is due to the volunteer basis of the model and eliminates the organizational hierarchy. On the website of the organization, the sentence “no one works at (the name of the organization)” is used multiple times. For example, when someone wonders what to do when they broke the tools; then the answer would suggest that when someone needs to use the tool, the tool will get repaired. In case a person does not know how to fix it themselves, they can ask around. Oftentimes, if the issue is not simple and one person might not have the knowhow to fix that, members will announce on the group and gather a “fixing event” so more people can have their input on the solution. This, to show that although there is a board of members to handle registering paper and ensure on organizational general issues or registration, there is no obvious organizational structure, or hierarchy in particular at the community. This provides the freedom and flexibility for its members to do their projects as they wish and the ability to reach out to whoever they want when problems occur.

Another observation I made is the organizational rule of this makerspace. There is no strong presence of. If a member wants to change something, they put up a new thing or change the premise set up in the order that they want. If somebody else is not happy with it, they will change it again. If not, the new way will be the acceptance way of doing things in the organization.

5.1.1 Telegram instant messaging app

Telegram is an instant messaging service that offers users the ability to send messages in multiple forms, make voice note as well as video calls (Iqbal, 2020). Telegram was developed to have a head-on battle with WhatsApp, another popular instant message app that is widely used in the European countries (Savov, 2019). Telegram doesn't have a nation or flag on it, unlike other internet software like Line or Wechat, that is widely used in Japan and China, respectively (Savov, 2019). Telegram is said to be a quite safe application and often used by activists because of the end-to-end encryption (Weese, 2016, Savov, 2019). Telegram is also widely used by IT-majored professions, because of the mentioned safeness.

For an illustration of how the interface looks like, refer to Figure 5. In short, Telegram allows people to chat in groups with the avatar chosen by the users, or the initials of the name if the user decides not to set up any avatar. Chatters can send messages in the form of text, picture, video, or emoji and icon. One of the updated features of Telegram is the Replies feature, which allows users to respond to a specific message sent before that. Similar to other chatting apps, Telegram⁴ also tagging other members, with the @ sign before the name of the mentioned people.

5.1.2 A first look into the chat interaction environment

The online channel includes most of the active members of the organization. Anyone can join the chat channel with the invitation link that is shared on the organization website, or from the invitation from one of the members. When a new member joins in the group, they can also read all of the messages that was sent before their joining time in the chat room, as long as the data is still restored on the public system, which is about three years back from the accessed time.

⁴ <https://telegram.org/>

From the general observation on the date of writing this section, there are 38 active members on the online group, among them there are four women of the total 38 members, so the majority of the organization are men. The topics of the conversation are diverse, but the majority of the text is in Finnish, with code switching to English here and there, whenever there is information that needs to be also noticed by the international members, or when somebody joins the chat and starts talking in English. The chairman of the organization once told me if someone wants to switch the conversation to English, they can write in English and the other will follow with the language's choice. Because of the fact that there are people from other countries, oftentimes when the organization board members make announcements on the group chat, the text will be in English and/or Finnish.

The chat room does not appear to be easy to understand and follow with its literal meaning, sometimes some background knowledge of the organization is required to be able to make sense of what is happening. One of the common examples is the "ping" and "pong" text in the conversation. "Ping" and "pong" originally are the two test words for the system to see whether the programmed system is properly working or not. I did not understand it at first, so I went and asked other members and the conclusion that I could draw from their answers was oftentimes, ping and pong are the test words for the system. For example, when testing some network software, a test call "ping" will be sent to one system and the test result pong should be answered from another system, where the two are linked. If this ping and pong test is successful, the system are running well. So, general people in the tech field might use this code "ping" and "pong" to test the performance of a working system, but in this organization, it is rather used as a greeting code between members. When somebody says ping, some other member should answer pong. In this case, ping can be understood as "Are you there, I have something to ask you" and pong means "I'm here". Oftentimes, when saying ping, a member

will also tag the one they want to talk to. This was the explanation that I got from the two members that I asked.

FIGURE 6: Ping pong illustration

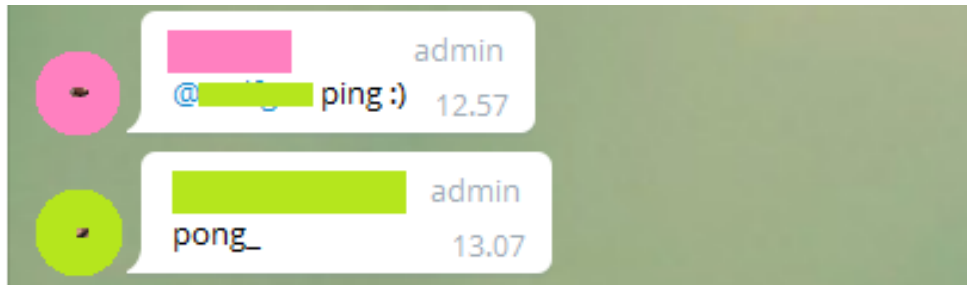


Figure 6 is a typical example for the use of ping pong greeting in the chat. However, it is not always the clear case how member responses to the chat. Occasionally, there are ping and pong greeting as shown in the figure 7 below.

FIGURE 7: Ping but not pong illustration

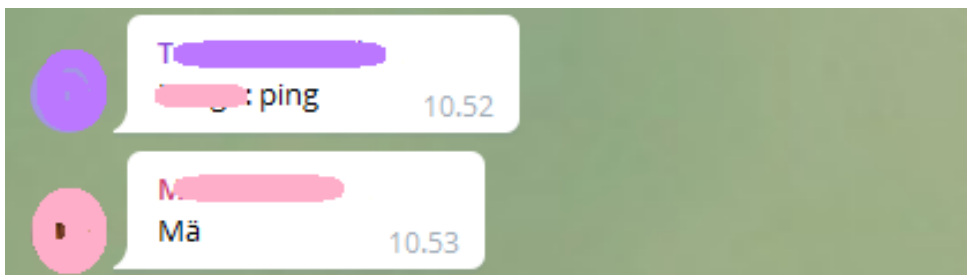


Figure 7 illustrated a greeting where member T greets member M, but M simply response with “Mä” means *Me*, or *I* in English. This shows that ping is treated as a greeting line, which is in line with the answers from the members I for above. And this example also illustrates how members response to the greetings differently in this organization. Similarly, there is some programming slang and context where it might appear unfamiliar to non-programming people. But in overall, text is exchanged almost every day. Members are not actively involved at the same time, but once somebody is tagged or mentioned, very likely that person will answer the message on the public chat.

Another feature to notice is the accessibility of chat room from Telegram and from other Internet Relay Chat (IRC) systems. IRC is a protocol that supports communication, in the form of text. People use IRC in separate networks on the internet and each network might have more than one server on the internet that is linked together to relay messages (Fields, 2006). IRC is a tool for chatting that has been run for decades (ibid). Some members are still using IRC as their chat server, others access the chat room from the Telegram app. Figure 7 and 8 below illustrate a chat room interface from members who access with Telegram or their own IRC, respectively.

FIGURE 8: Telegram interface from a cell phone



FIGURE 9: Screenshot of an IRC

```
pi@raspberrypi: ~
Etä-avoimet ovet ke klo 1800 https://jitsi.██████████.fi/██████████ || !! New do
12:17 < ██████████ > Laitetaanko keskiviikolle ennen Juhannusta?
12:32 < ██████████ > käy itselle
12:34 < ██████████ > Klo 17?
12:46 < ██████████ > Varmaan ok
12:59 < ██████████ > @
14:11 < ██████████ > Laitan kalenteriin @
15:13 < ██████████ > 24.6 klo 17?
Day changed to 10 kesä 2020
14:19 < ██████████ > Moi ██████████, mainostan kanssa että ██████████ on myös
matrix-kotiserveri tarjolla siltoineen :)
15:00 < ██████████ > ██████████: Tykkään itse matrixista siksi että se on avointa, ei ole
kenenkään yksittäisen tahon hallnassa, jne, ja piste iin
päälle että saan omat telegrammit, irkit, whatsappit, slackit
ym samaan läjään melko fiksusti
15:00 < ██████████ > miinuspuolia ethkä että ei se ainakaan vielä oo ehkä ihan
loppuun asti hiottu, etenkin clienttien käyttöliittymä(t),
mutta kaikkea ei kai voi kerralla saada :)
15:00 < ██████████ > tuolta voi lukea kaikkee ██████████ matrixiin liittyen (etusivu
ihan paras) https://matrix.██████████.fi/
15:01 < ██████████ > irkkiin päin ei näköjään näy ██████████(?) kirjoitukset
15:02 < ██████████ > ██████████: ei vai? tänne näkyy kyl
[15:02] [██████████(+i)] [4:Freenode/#██████████(+cgn5)]
[██████████]
```

To make a comprehensive communication on multiple platforms possible, the organization recruits a bot to transfer message between the two channels, which is called “matrix bridge”. Matrix is the name of an open source protocol that support real-time communication, and bridge is the name of the feature from Matrix that connects the IRC networks and, in this case, Telegram channel (matrix.org, 2020). In my research, I access the chat channel from my Telegram apps which installed on my mobile phone, and computers. Therefore, the chat from the members who access the channel from IRC networks will be noted as “matrix bridge”, and the name that appears after would indicate to identity of the person who send the message via matrix bridge (see Appendix 2 for more details).

5.2 Construction of humor in chat interaction - conversation analytic description

This section of the study is managed according to the groundwork of conversation analysis. Thus, the study here looks at the conversation analytic notions to find out the detailed development of interaction, especially in the context of humor instances. I analyze the sections in which there is humor occurs or the opportunity that leads to humor to describe humor within

its sequential environment (see, for example, Carter, 2015). As conversation analysis mainly deals with the turn taking in order to reveal the procedures of chat among members to accomplish a mutual social interaction (see, for example, Olbertz-Siitonen, M., 2015, Sidnell and Stivers, 2012). In the following examination, the selected instances will be taken by their linguistic meaning in order to unfold how the co-participants mutually accomplish humor production in chat interaction. Therefore, the transcription will be broken down into smaller parts to be examined in detail. For the transcription of the whole instance, refer to Appendix 2.

Glenn (2003) detailed analysis did not only suggest that humor tends to be seen as a passively produced or a dependent variable, but also showed that it carries a strong social dimension. Glenn (2003, 54) also suggested that humor has a social nature and got encouraged through the interaction. He also mentioned that humor's occurrence, form and meaning are heavily shaped by the presences of others (Glenn, 2003, 32). This research indeed entails the same phenomenon. The example below is an illustration of how humor is socially constructed, and its form is influenced by the suggestion of other people.

Extract 1: Night burger jokes by K, E and F (also see instances 1 in Appendix 2)

78	K:	Im used to paying too much for a night burger after all the bars have closed
79		But that was maany years ago. I do not miss it 😊
80	E:	I didn't know there was such a thing as a night burger 🤔
81	F:	It is just like hamburger but more expensive :) and available only at nights

In this example, K mentioned that he “used to paying too much for a night burger”, then the concept triggered E as she “didn’t know there was such a thing as a night burger”, followed her thought with a “face with tears of joy” 😊 emoji. The emoji indicates the half joke suggestion by E as she might not really wonder for the concept of night burger, but rather teasingly asking about it. Only then, F joined in the conversation and gave her a humorous

definition of “night burger” as “just like hamburger but more expensive :) and available only at nights”.

Another case to explore the social aspect of humor is the extract 2 below.

Extract 2: Laugh at oneself and laughing with other (also see instance 2 in Appendix 2)

38 C: ...but I'm a safety engineer, so almost anything can be fatal

((17 lines not shown from transcript))

56 E: 🤔🤔🤔👍

C’s comment in line 38 as she refers to herself as a “safety engineer”, but the response from E which contains multiple “face with tears of joy” 😂 emojis, following with a “thumbs up” emoji in line 56 has made it a humorous comment. Again, the sentence by C if stays alone will not be a strong indication of humor, however, as E was responsive to the comment of C and laugh about it make this an entertaining occasion for others who read it as well. So, people “do” humor together and the way people try to make sense of texts or concepts in the chat makes it humorous for the one who speaks and the respondents who perceive the idea.

One more example that support the idea humor is a co-constructed can be seen in the extract 3 below about the “labcoin”. T suggested printing out some glow-in-the-dark coins and the story got carried away when other members joined in with their “jab lines” (Karachaliou & Archakis, 2018) and creative ideas.

Extract 3: Labcoin jokes by T, O, S and K (also see instances 1 in Appendix 2)

19 T: Maybe you can print 20 glow-in-the-dark (name of the organization) coins at once and hand out and then print another bunch.

20 O: True... there just generally is plenty many people at (name of an event) that no amount of such coins will be enough =>

21 S: But only people joining (name of the organization) as new members will get coins 😊

- 22 O: I mean the idea is awesome, and even maybe doable.. they get who happens to be lucky enough at the time ;D
- 23 S: Inb4 we are left with all the coins x)
- 24 O: well... F the bitcoin, get labcoin!
- 25 S: Yeah :D labcoin prices are already skyrocketing
- 26 Print yours now to join the mania 🙌😂
- 27 K: What is the conversion rate between labcoin and euro? 😊
- ((1 line not shown from transcript))
- 29 O: All that matters that I take comission whichever way you wanna trade ;D

When T mentioned about the souvenir coins for the organization, which can “glow-in-the-dark” (line 21), he was suggesting a gift idea for the organization. This itself is not yet humorous but the instance only got witty when O started swearing casually and suggested “F the bitcoin, get labcoin!” (line 24). The tone set for this sentence and the exclamation point has encouraged the others to join in the fun. S then added with “labcoin prices are already skyrocketing” in line 25) and K contributed with “What is the conversion rate between labcoin and euro? 😊” in line 27. Without the contributions of the others, T’s original idea would not seem to be amusing. Only when the invitation got the responses of other people and attracted the creative ideas from multiple members, the instance became quite entertaining. This, again, is in line with Glenn (2003, 3) that humor is “fundamentally social” and people often laugh together in interaction. The same example from extract 3 can also be a demonstration to support the finding of Sathyanarayana (2007) that humor can boost creativity and out of the box thinking in teamwork. The idea of “labcoin” at first was defined by T at line 19 as something to hand out to people. In other words, it serves as a souvenir or promotional object for the organization, which can be given for free. But O, S and K brought the concept further and made it a “tradable” currency which can be compatible with euro (“the labcoin prices...”, “...conversion rate...”,

“I take commission for...trading”). Regardless of the implementational aspects of the idea, humor can be utilized as the suggestion for creativity in teamwork.

It is visible that humor is a co-constructed matter. In the following section, I want to take a closer look at these instances and see how the event occurs by finding the initiative person, see what role humor serves in the chat interaction of a workplace environment, and also observe how the members naturally switch their codes in the chat interaction.

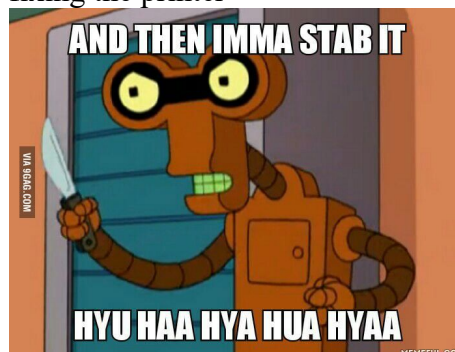
5.2.1 Who laughs first

I adapted the idea of Glenn (2003) in his *Who laughs first* section to identify the potential humorist in which “who holds the floor” and initiate the laughter. Similarly, I examine who are the current speakers, the one who tease, and so on (Glenn, 2003, 85) to trace down how humor is created.

In instance 1 (see Appendix 2), K was the one who initiated the talk or the opportunity for something playful with a small meme from the internet. The issue that he addresses was fixing the printer, but the supporting meme set up a casual mood for the following conversation. See extract 4 below.

Extract 4: Initiator of the talk (also see instance 1 in Appendix 2)

1 K: I could try to get away from family during an evening this week if someone wants to join up and take a stab at fixing the printer



2

- 3 O: Any particular date in mind? tomorrow is fast, tuesday has "how
work / metal workshop" course, wednesday is wednesday.. so
4 on :) thursday is grand meeting so not god evening definately
@N___ J___ any interest?
- 5 K: Maah, no date in mind. This week sounded like a full schedule
then. We can check again next week 😊
- 6 O: next weekend is the (name of an event), prenta there owuld be
awesome, but propably no can do
- 7 @T__: Would it be okay to take the ultimaker to (name of an
event) with us next weekend?
- 8 T: Yeah sure
- 9 O: cool :)
- 10 S: Should we print some small items to give to people at the
exhibition?
- 11 Something to advertise (name of the organization) :)
- 12 O: We do take Roland too, so need to figure out do we "need" 3D-
printer too, but generally cool toys are cool =)
- ((5 lines not shown from transcript))
- 18 S: But yes. Sticker cutter is good 🙌
So much (name of the organization) stickers everywhere :D
- 19 T: Maybe you can print 20 glow-in-the-dark (name of the
organization) coins at once and hand out and then print another
bunch.

This snippet of the conversation sets the ground and occasion for the talk that followed which then became quite comic. The one who first “hold the floor” is K. At the beginning of the instance, K suggested the other members to join him to fix the printer. Noting that, he did not simply “ask” or “invite” his fellow workers but the way he use a meme and his word choice of “take a stab at fixing the printer” (line 1) set the floor for his humorous, or attempt to be a humorous, invitation. O then responded to K’s call with his brief time schedule and a minor smiley sign :) in line 3, indicating the casually mood that O has follow after K. K answered in

line 5 with another smiley icon 😊 which substitute for his enlighten mood, although they still could not figure out the time to do the task. Other members followed along the occasion; however, it only became humorous again from line 10 when S generated an idea to “print some small items to people at the exhibition” to advertise for the organization, adding with a smiley icon :) in line 11. S at this point forward become the next person who “holds the floor” as O followed him and suggested that “cool toys are cool =)” in line 12. This encouragement by O became the ground for other’s new ideas and development for creative comments that followed afterwards. S suggested to have “so much (organization) stickers everywhere” (line 18). T then joined with a creative idea and proposed to print out “glow-in-the-dark...coins” in line 19, which then developed into a witty event which I have shown in extract 2 above. This example goes hand in hand with the comment by Glenn (2003) in which he said that one person jokes and “invites others to join” and people share laughs “through a recurrent sequence” (p. 4). Glenn (2003) said defying the one who “holds the floor”, “who is some co-present other”, “who offers an invitation to laugh” (p. 4) might not be an easy task as people tease and tease back seamlessly. But the example above can at least demonstrate how the humorous instance is oriented and created among members of the organization through the sequence of their talks.

5.2.2 The use of humor to soften the tone of the statement

Gibson (2019, 83) found that with the appropriate use of humor, we can criticize someone in a non-threatening approach. In my analysis, I found a supportive evidence that is reminiscent of Gibson’s (2019) observation. In the extract 5 below, when the current members address the safety issue to B, a new member of the organization, humor is utilized to soften the tone of the statement of the speakers.

Extract 5: Safety issue at the lab (also see Instance 2 in Appendix 2)

25 B: C__ said that the laser machine is dangerous.
26 I have työturvallisuuskortti! 😊


I have a work safety certification card 😊


((1 line not shown from transcript))

- 28 E: It might be dangerous if used wrong, but with a little training it won't be lethal :)
- 29 B: Sounds good :)
- 30 O: The main risk for humans is "don't look at the invisible laser beam", which is also theoretivacally hard if you use machine correctly (aka not using metals inside)
- 31 and for enviroment risk of fire
- 32 B: Yes, I read that off the wall ;)
- 33 O: So it is indeed potentially dangerous, but also nothing that common sense with purpose made instructions wouldn't solve
- 34 B: Naturally! 😊
- 35 C: I wouldn't know with my common sense that if you cut certain materials, the fumes are poisonous
- 36 O: that's why I meantioned specifically "with purpose made instructions" ;)
- 37 C: 😊
- 38 ...but I'm a safety engineer, so almost anything can be fatal
- 39 O: Yep.. on one hand, especially in sääntö-suomi, one can not underestimate humans being idiots
sääntö-suomi=rule Finland
- 40 G: onneks jenkeillä ei oo ohjeita :D
Thankfully the Americans don't have instructions :D
- 41 O: I mean generally safety officer or more broadly safety thinking is only good thing.. but I'm referring to that often times peoples rely others to think for them... and then from governmental level they insist peoples do as they've told and not thing themselves... thus self-feeding shit is born :D
- 42 and on the semi-humorous side... because we have such safety-officer among our members, that's why we do all the fun stuff like install antenna-mast and alike when she is not around ;)

- 43 C: Kai mun vaan pitäis kieltää teiltä kaikki kiva
I guess I have to ban everything fun from you guys
- 44 Ei siis hankkia tai tuoda lainaan valjaat
Not to purchase but to bring for lone a harness
- 45 Vois itseasiassa kattoo lauantaina vähän kaappien sisältöjä, jos vähän säätäjä eri kemikaalien säilytystä
I could actually on saturday check the contents of the cupboards and adjust how some chemicals are stored
- 46 O: aina voi yirttää, töissä se voi vielä onnistuakkin ;D
You can always try, at work it might even succeed ;D

((9 lines not shown from transcript))

- 56 E: [using replies to specifically reply to C's "...but I'm a safety..."]

- 57 O: I "know" C__'s job should be finding and preventing safety-issues at sites, factory and whatnot... I just feel that sometimes it's too much of an babysitting job... and not least because of payee's requiring such babysit...
- 58 I know some of my former blue collar colleagues... and some white ones too (:

The new member B joined the group and asked about the safety issue of the laser cutter as he heard from member C that “the laser machine is dangerous” (line 25). However, he approached the matter with “I have a work safety certification card ” (line 26). The “Winking face with tongue⁵” which is “often conveys a sense of fun” suggested a half joke as he perhaps have some sense of safety from owning a safety certification card. The emoji toned down the firmness in C’s statement and suggest a sense of excitement and humor when speaking. E, then joined the chat and suggested that “It might be dangerous if used wrong, but with a little training it won't be lethal :)” (line 28). Although the talk delivers a cautious warning, the small :) suggested a softer tone when addressing a safety issue. Following the soft tone of E, B got some encouragement and responded with a comment “Sounds good :)” (line 29).

⁵ <https://emojipedia.org/winking-face-with-tongue>

As safety issue seems to be an important matter at the lab, O then still added that “...it is indeed potentially dangerous, but also nothing that common sense with purpose made instructions wouldn't solve” (line 33). This again encouraged B so he replied eagerly in line 34 with a smiley emoji, but at the same time it triggered C so she joined in with a disagreement “I wouldn't know with my common sense that if you cut certain materials, the fumes are poisonous” (line 35). The mood of the talk seemed to be less lightened, so C herself added a smile emoji in line 37 and admitted herself that “...but I'm a safety engineer, so almost anything can be fatal” (line 38). Here, C used a smiley icon to soften her tone and also adding a self-criticize joke in order to mention the fact that “anything can be fatal”. Humor in this case is used to address a critical problem without threatening the others. O followed C's half jokes and added a tease by mentioning “säätä-suomi” which literally translated to “rule Finland”, which is a meme implied that “Finland has many rules anyway”.

Furthermore, when O later criticized C's role in the organization as the babysitter and do “too much of a babysitting job” in line 57. O chose the way to approach the issue where he softened his criticism. At one point, he tried to enable humor to ease up the strength of his statement as well, for example in line 42, when he mentioned “on the semi-humorous side...that's why we do all the fun stuff like install antenna-mast and alike when she is not around ;)” By mentioning “on the semi-humorous side” and adding a smiley icon at the end, he could express his idea without attacking C at her babysitting task. When C then warned him with another half tease in line 43 that said, “I guess I have to ban everything fun from you guys”, O then teased her back at line 46 and said, “you can always try”.

5.2.3 Non-humorous effects of humor

This observation is drawn based on the proposal of Yus (2018) that some “non-propositional effects which are non-intended” of humor may “add to the relevance of internet-based humorous texts” (p. 404). He argued that those non-intentional acts of users express “the

feeling, emotion and impression generates beyond the proposition-centered humor” (p. 404). Although these might not be the center of humor studies, which is the focus of my research, these weak implications are mainly observed from the speakers’ response in the cognitive level, which in any case are generated from the act of communication by observing humor as the centered subject (Yus, 2018, 405).

Although examine people’s process of thinking in the cognitive level is not an interest of conversation analysis, but code switching is an element where one can observe from the conversation as it is visible in the chat log for all participants. Codeswitching shows the speakers’ conscious chose of language choice based on the awareness of who they are talking to, or in what context do the speaker want to express their idea. During the two instances that I presented in Appendix 2, there are quite a few occasions when the members of the organization switched their languages quite naturally. Noticeably, the extract 6 and 7 below will show how people change language and topic.

Extract 6: O use sääntö-suomi as an expression where he mentioned how people can be idiots when having so many rules ((also see Instance 2 in Appendix 2).

39 O: Yep.. on one hand, especially in sääntö-suomi, one can not underestimate humans being idiots
sääntö-suomi=rule Finland (rule of Finland)

Although the whole sentence was written in English, the word *sääntö-suomi* was kept in Finish, which is literally translated as rule Finland, or rule of Finland. This could happen either because O could not find the direct translation of the expression to English at the time of speaking, or he wanted to reserve the other cultural ideas that sääntö-suomi also includes, and Finnish people can relate to.

Extract 7: B’s code switching to join in the conversation of O and C (also see Instance 2 in Appendix 2)

43 C: Kai mun vaan pitäis kieltää teiltä kaikki kiva
I guess I have to ban everything fun from you guys

- 44 Ei siis hankkia tai tuoda lainaan valjaat
Not to purchase but to bring for lone a harness
- 45 Vois itseasiassa kattoo lauantaina vähän kaappien sisältöjä, jos vähän säätää eri kemikaalien säilytystä
I could actually on saturday check the contents of the cupboards and adjust how some chemicals are stored
- 46 O: aina voi yirttää, töissä se voi vielä onnistuakkin ;D
You can always try, at work it might even succeed ;D
- 47 no, antennisettkin on ollut monta kuukautta katolla ;)
well, even the antenna was not out of order for many months ;)
- 48 B: 😊 Mielenkiintoisaa keskustelua! Nähdään lauantaina!
😊 *An interesting discussion! See you on Saturday!*

Noticing how B change to Finnish and tracing backward to the upper part of the conversation, there was only O and C were chatting in Finnish in the same sequence. This can be explained that B's comment that said, "an interesting discussion" (line 48) actually addressed the conversation between O and C. There was a smiley emoji 😊 at the beginning of his comment which can be seen as B's attempt to soften the mood of the conversation. However, he did not interrupt the conversation more when he dodged out by saying "see you on Saturday!" (line 48).

6. FINDINGS AND DISCUSSION

This chapter discusses the answers of the researcher questions and presents the noticeable findings from the analysis chapter above.

In terms of the first question, which are “What are the main characteristics of the makerspace, particularly in terms of online communication and the use of humor?”, the brief answer can be that this is a typical makerspace where members join and work on the volunteer basics. There is no clear hierarchy in the organization of this group, members can discuss fairly and are free to express their ideas and impressions. When something got broken, members together fix the gears and in general, the users are free to arrange the workplace as they wish unless it is disagreed by other members. The brief answer for research question two “How is humor co-constructed in the technology-mediated communication of the workplace?” can be humor is negotiated and co-created by the members, starting from the initiators and developed by other members with the jab lines and their interpretations.

Finally, as observed from the online and offline interaction of the makerspace, there are two findings that were drawn and will be discussed further in details, which are, (1) humor is a co-constructed interaction, and (2), with the use of humor and the body of language chosen in talk, there is the creation of a subculture for a specific makerspace’s community.

6.1 Humor and humoristic responses as co-constructed in interaction

The analysis presented in chapter 5 is in line with other researchers from my literature review, that humor is a constructed social interaction. Without the feedback of the other, an instance would not appear as humorous. Humor can only be developed with a person who takes the role of the initiator, and others joke along. Often times, human behavior is explored by abstracting variables from specific events, summarizing them, and discovering statistical relationship, or

the “signals” in numbers (Moore, 2013, 232). However, human interaction is not such a simple phenomenon. Same case applied to humor. Although there are several theories and assumptions made to simplify the creation of humor, how humor is formed and defining where it started is not a simple task. There is one certain observation that I made is humor is surely a constructed interaction.

6.2 The creation of subculture via body of talk and humor instances

Although this study put its focus on humor instances, the finding has found that humor is not only a simple laughter, but a way to put up a constructed culture of the organization. This finding is consistent with the finding of Yus (2018) that suggests humor “enhances awareness of mutuality existing between interlocutors” (p. 415) and a particular communication practice among members can create the “feelings of enhanced group membership” (p. 416). The examples of ping pong greetings (see Figure 6) has shown the way members developed their own way of greetings, or in other words, their communication practice.

Although it contains the positive effect that I stated above, oftentimes, the meaning of the talk appears to be foreign in the eye of a so-called outgroup. This indicates that the members have mutually built up a culture where there is common knowledge shared and developed with time. This, on the other hand, might create an opposite or negative effect where readers of the text might have the feelings of not belonging to this group or community (Yus, 2018).

Nevertheless, although each member is studied as a unique subject, regardless of their nationality or language spoken, from the communication, they together create the distinguished culture of the organization where it can be observed and identify through the body of their talk or in the process of co-creating humor

As discussed earlier about the seamless boundaries of online/offline world, I believe this function of humor which serves as the way to put up an organizational culture works online, as well as in the face-to-face interaction.

6.3 Evaluation of the study

The study has obtained the purpose of portraying the dynamics in communication of the maker community, however there are some limitations that can be discussed. Also, the ethical aspect is also briefly covered in the section below.

The study also has some limitations as it only investigates in communication between members of a specific community on their technology-mediated chat channel. This might not reflect communication of the other non-profit organizations or institutes that carry a similar model. Moreover, this specific case about one organization might not be an effective understanding to generalize to all other workplaces.

As mentioned earlier, I decided to conduct this research only after leaving the town and join another similar organization. So, I was not anymore actively involved in the chat of the former community. This can guarantee the subjective view that I have while handling the case. However, there are some ethical aspects that I want to cover which relates to ethnography approach.

Although the Telegram chat channel of the community is not public, one can easily join with the link posted on the organization's website. With this, it is not limited who can join the virtual community, as long as they follow the link and sign in. So, this can be considered a semi-public place where almost anyone with internet access and Telegram program can participate in. However, obviously only those who are interested in the organization will follow the group. And even more obvious that only those who are active will participate in the chat conversation.

Having said this, when I decided to conduct the research, I did not sign myself out from the channel, only that I did not post or chat anything since I “left”. So, I can still see all the messages on the channel and follow the ongoing conversation. However, when I chose to put on the “scientific suit”, my obligation was to inform them about the research, my goal and purpose, without shaping the way they talk or interact. Lastly, I was again taking the role of an observer, only through the lens of the one who is conducting scientific research.

This problem of “to tell or not to tell” has also been tackled by Siitonen (2007), when he agreed that researchers should do the best of their jobs, without causing any harm to the community. Although my research purpose is quite innocent, I still try my best to be a participant observer after informing the member my research information and asking for their consent.

7. CONCLUSION AND FUTURE STUDIES

In conclusion, the study attempts to portray the dynamics of online team communication in the situated environment of a makerspace. The nature of this study is to explore the happening events from the communication reality of an organization. In which, I focus on humor instances to draw on some characteristics of organizational communication. In this thesis, I describe the online and offline operations of the makerspace, as well as providing some selected instances of which illustrate the construction of humor and the participation of team members. Lastly, I apply conversation analysis to take a closer look at the occurring instances. The observation contributes to the understanding of chat interaction online, as well as the ethnographic notes on a maker community.

The study has also shown the complex of every social phenomenon, in this case, humor, which cannot be easily understood by applying a theory or looking at it from a single perspective. The findings of this study contribute to the moving forward of the field, with the development of virtual ethnography, the learning of new literacies and the concept of digital conversation analysis. Although these concepts contributed to the methodologies applied in this research, I argue that there should be no clear distinction on studies of online and offline world as researchers should look at the overall picture of our contemporary society. Learning from the cyberspace contribute significantly to the understanding of how people socialize, whether by using technology or during face-to-face interaction.

The first finding from this study illustrates that humor is a co-constructed social interaction. This is in line with the previous which was done by other conversation analysts. There is no humor created without the initial potential humorist and other speakers who build up the experience with their reactions and comments. The second finding shows that with the use of humor and construction of talks, organizations can mutually develop a unique organizational culture. The way of greetings illustrate in this research is an example of

organizational uniqueness which can be created by the mutual understanding of the members and the way they practice it.

There is the suggestion for further research to look at the communication of a larger amount of non-profit organizations, for example communicational characteristics of a larger number of makerspaces; to have a bigger picture of these organizations. Besides that, companies which work for profits may also be studied as sub-created culture can be seen as the new phenomenon on the technology-mediated communication nowadays. Also, researchers can also investigate more in depth in how emojis are used in the digital world to substitute for the expression of humor.

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APPENDICES

APPENDIX 1: TRANSCRIPTION CONVENTIONS

The transcription conventions are adapted from the original suggestion of Jefferson (2004), it is also consulted and modified from the works of Carter (2015), Cheng (2003), Warren (2006) and Manneri (2018).

Symbol	Meaning
1:	each line is numbered.
A:	speakers are identified by letters
A__	Anonymized personal name
(organization's account)	Anonymized organizational name
[...]	The explanation enclosed in a square bracket indicates transcriptionist's environmental descriptions
(...)	A description enclosed in a bracket indicates an explanation by the transcriber for a non-text material
[6:13 PM]	The time the message was sent and become visible to others
[edited 6:13 PM]	The time the message was edited. Only noticed when the sender edited their original message.
<i>Yes, thank you</i>	Text in italic is the free translation of Finnish text to English
((...))	omission in transcript

APPENDIX 2: TWO SELECTED INSTANCES FOR ANALYSIS

The first selected instance

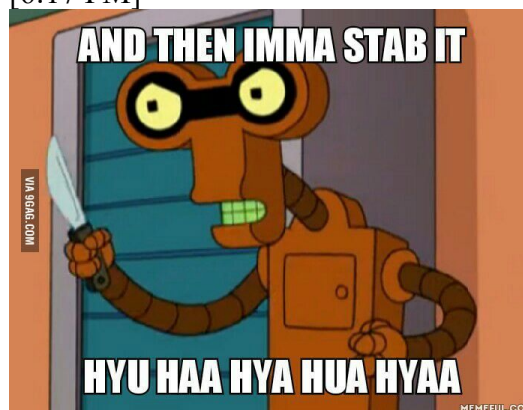
The first instance started on Mar 31, 2019 at 6:17 PM and lasted until April 2, 2020. The instance started when K, a member of the makerspace, suggested that he can fix the broken printer. Usually, when things get broken at the organization, members volunteer to fix them and oftentimes, they invite other members to join and give a hand in the issue. The sequence is considered to have ended when there was the agreed time to the proposal and there were no more talks on the same topic after, other the info that followed the chat in the timeline manner seems irrelevant.

Instance 1: Fixing the printer

[Mar 31, 2019]

1 K: [6:17 PM]
I could try to get away from family during an evening this week if someone wants to join up and take a stab at fixing the printer

2 [6:17 PM]



3 O: [6:17 PM]
Any particular date in mind? tomorrow is fast, tuesday has "how work / metal workshop" course, wednesday is wednesday.. so on :) thursday is grand meeting so not god evening definately

4 [6:22 PM]
@N___ J___ any interest?

5 K: [6:23 PM]
Maah, no date in mind. This week sounded like a full schedule then. We can check again next week 😊

6 O: [6:25 PM]
next weekend is the (name of an event), prenta there owuld be awesome, but propably no can do

7 [6:29 PM]
@T__: Would it be okay to take the ultimaker to (name of an event) with us next weekend?

8 T: [6:30 PM]
Yeah sure

9 O: [6:31 PM]
cool :)

10 S: [6:31 PM]
Should we print some small items to give to people at the exhibition?

11 [6:32 PM]
Something to advertise (name of the organization) :)

12 O: [6:32 PM]
We do take Roland too, so need to figure out do we "need" 3D-printer too, but generally cool toys are cool =)

13 S: [6:33 PM]
Yeah :D

14 [6:33 PM]
Roland is the sticker cutter?

15 O: [6:33 PM]
3D-printer is slow enough to not really be practical promo-factory, but peoples allways like just to see such thing just working away :)

16 [6:33 PM]
[using replies to specifically reply to P's "Roland is the sti..."]
Yep

17 S: [6:34 PM]
[using replies to specifically reply to O's "3D-printer..."]
So true 🙄

18
But yes. Sticker cutter is good 🙄
So much (name of the organization) stickers everywhere :D

19 T: [6:35 PM]


Maybe you can print 20 glow-in-the-dark (name of the organization) coins at once and hand out and then print another bunch.

- 20 O: [6:36 PM]
True... there just generally is plenty many people at (name of an event) that no amount of such coins will be enough =)
- 21 S: [6:37 PM]
But only people joining (name of the organization) as new members will get coins 😊
- 22 O: [6:37 PM]
I mean the idea is awesome, and even maybe doable.. they get who happens to be lucky enough at the time ;D
- 23 S: [6:37 PM]
Inb4 we are left with all the coins x)
- 24 O: [6:38 PM]
well... F the bitcoin, get labcoin!
- 25 S: [6:38 PM]
Yeah :D labcoin prices are already skyrocketing
- 26 [6:39 PM]
Print yours now to join the mania 🤔😂
- 27 K: [7:03 PM]
What is the conversion rate between labcoin and euro? 😊
- 28 J: [7:06 PM]
[using replies to specifically reply to O's "any interest?"]
Some interest
- 29 O: [7:07 PM]
All that matters that I take comission whichever way you wanna trade ;D
- 30 J_: Any evening more easy than something else? other than next thu
- 31 J: [7:12 PM]
Wednesday would be quite ok or monday also could work
- 32 O: [7:19 PM]:
so, K__, pick some ;)
- 33 O: [8:22 PM]

I'd say wednesday for me :)

[Telegram announces that a new member M__ joining the group via invite link]

[Apr 1, 2019]

- 34 H: [edited 10:23 AM]
[using replies to specifically reply to O's "Also, OpSec..."]
Kannatettava valinta
An agreeable choice
- 35 H: [edited 10:24 AM]
[using replies to specifically reply to S's "Yeah :D lab..."]
When Lambo-meeting?
- 36 [10:24 AM]

- 37 S: [10:44 AM]
[using replies to specifically reply to H's "When..."]
Soon after (name of an event) at (name of the organization)
parking area 🙌😂
- 38 H: [10:56 AM]
<https://www.tekniikkatalous.fi/teknologiamurrokset/prenta-tuometriluokan-3d-tulosteisiin-tulostaa-myos-liukuhihnalle-video-6762113> niinkuin täällä kanavalla on sanottu niin Prenta tätä nykyä tekee vähän isomman luokan kappaleita.
Like they say on this channel Prenta nowadays makes a bit larger piece
- 39 O: [10:57 AM]
Prentan kuluttajakamahan oli se niiden kokeilupuoli, ei oikein onnistunu ;)
Prenta's consumer products are their experimental side, it doesn't really work out ;)
- 40 H: [10:58 AM]
Kun tuon pätkän näkee niin kyllä noilla jättikappaleilla voi kyllä tehdä lisäarvoa. Liukuhihnajutullakin kuluttajapuolelle (siis kuluttajille suunnatulle palvelupuolelle) näkisi potentiaalia
When you see that clip you understand that you can make additional value with those huge pieces. The assembly line products for consumers (that is services for consumers) also have potential
- 41 O: [10:58 AM]
mutta ilmeisesti tuolla ammattipuolella sujunu iha hyvin :)
But apparently in the professional side things have been going well ;)

42 O: [11:21 AM]
J__ K__ hrhm... got other stuff at wednesday evening... so.. I
can't make that either... (nor generally (name of the organization)
open doors)

43
so... either today or some other day altogether, should you need
me be there too ;P

44 K: [12:49 PM]
Haiii. Today is not doable for me 😞

I could do wednesday if you are still up for that, J__.

45 O: [12:52 PM]
Taking part in multiple communities generates multiple "duties"
=)

46 K: [1:22 PM]
Im generally just trying to survive the basics like purchase
enough food to stay alive 😊

47 S: [1:52 PM]
[using replies to specifically reply to O's "so... either...]
Just take it to the weekend's exhibition and fix it there for
demonstration purposes, okay? 😊

48 J: [1:54 PM]
Well... are all the required parts already at (name of the
organization)?

49 O: [1:56 PM]
yes

50 E: [3:56 PM]
[using replies to specifically reply to K's "Im generally...]
Grocery shopping at 16 o'clock = total war

51 K: [4:50 PM]
Yap. Not even kidding. Especially fridays 😊

52 L: [5:31 PM]
hi i sent you an email:

the Billing info is:

(anonymize)

C.O: email: (anonymize)

- 53 M: [5:33 PM]
I'd rather go hungry than go shopping at 16:00 on a friday
- 54 I: [5:35 PM]
Miten muuten tuo (name of the organization)in uusi lasku tulee/maksetaan. Muistaakseni maskoin tammikuussa 3kk eteenpäin, eli nyt olis taas uuden maksun aika
How do you receive/pay the new (name of the organization) bill. I remember paying in January for 3 month forward so now would be the time for a new payment
- 55 O: [5:36 PM]
[using replies to specifically reply to I's "Miten muuten..."]
Tulee uusi melkosen päivälleen 3kk edellisestä laskusta
It comes pretty much at the exact date after the last 3-month bill
- 56 I: [5:36 PM]
ok!
- 57 O: [5:37 PM]
Olettamalla että mikään ei oo räjähtäny matkalla, ei ois sekään eka kerta
Presuming nothing has exploded on the way, it would not have been the first time
- 58 [5:39 PM]
..tai vielä tarkemmin automaatio kierähtää 0503 joka yö (:
..or even more precisely, the automation spins 0503 every night
(:
- 59 [5:41 PM]



[The picture says: I hate it when I'm buying organic vegetables and at home I notice them being just regular doughnuts]

60

E ___ ;)

61

O: [7:09 PM]
<https://i.imgur.com/JahbKm2.gifv>

62


matrix bridge [7:09 PM]
(Organization's account): Title: there was an attempt to identify robots (/r/therewasanattempt)

63

A: [8:13 PM]
:)

64

E: [8:13 PM]

[using replies to specifically reply to O's photo ]

Aina kun meinaa ostaa vihanneksia ja ostaakin munkkeja....
Always when meaning to buy vegetables and end up buying doughnuts....

65

E: [8:28 PM]
[using replies to specifically reply to M's "I'd rather..."]
I recommend going when there is night sale -60%

66

M: [8:38 PM]
Good idea. Nights are usually expensive.

67

P: [8:47 PM]
is vaalikone antaa jostain syystä mulle ykkösvaihtoehdoksi Itsenäisyyspuolue
(name of a town) ehdokas (name) hmm
The IS (Finnish tabloid newspaper) election machine always gives me as a choice a candidate from the independence party, candidate's (name of a town) and name hmm

68

O: [8:49 PM]
Miksei näis paskois voi antaa miinusääniä... en tiedä ketä haluaisin, mutta tiedän hyvin ke(i)tä en haluais...
Why can't you give minus votes on this shit... I don't know who I would want, but I very well know who I wouldn't want...

69

[8:49 PM]
Enempää ei oo pulitikasta tällä kanavalla sanottavaa :)
There is not anything else to say about politics on this channel :)

70

P: [8:49 PM]
hehe joo
hehe yes

71

[8:50 PM]

tokana on jo järkevämpi vaihtoehto (name of candidate) piraatti
(name of a town)sta hänkin
*the second choice is (name of candidate) from the Pirate Party
from (name of a town) too*

- 72 D: [9:27 PM]
Hohhoijää
Yawn
- 73 [9:27 PM]
Olipa masentava maanantai, ei ainakaan voi huonommaksi
loppuviikko mennä enää
*That was a depressing Monday, at least the rest of the week
cannot get any worse*
- 74 [9:28 PM]
Yksk kaveri oli sitten päättänyt lähteä viulukuoroon oman käden
kautta
On friend had decided to take his own life
- 75 O: [9:28 PM]
Auts
Ouch
- 76 D: [9:29 PM]
Joo, aika tyhjäksi vetää ajatukset...mikä saa turvautumaan noin
äärimmäisen lopulliseen ratkaisuun
*Yes, a pretty empty feeling... What makes one to choose such a
final solution*
- 77 [9:29 PM]
Huah.
Sigh.
- 78 K: [10:32 PM]
[using replies to specifically reply to E's "I recommend goin..."]
Im used to paying too much for a night burger after all the bars
have closed
- 79 [10:33 PM]
But that was maany years ago. I do not miss it 😊
- 80 E: [10:33 PM]
I didn't know there was such a thing as a night burger 😂
- [Apr 2, 2019]
- 81 F: [8:04 AM]
It is just like hamburger but more expensive :) and available only
at nights

- 82 matrix bridge [8:23 AM]
D: <https://hackaday.com/2019/04/01/bye-bye-vi-gnu-linux-distros-drop-support>
- 83 F: [8:41 AM]
@M__ yms onko lounas joskus 11 kieppeillä. Klo 10+ asti olen ravintolaassa tms
What about lunch at around 11. I'm around (name of a restaurant) to 10+ AM
- 84 M: [8:50 AM]
Saiskohan jostain jotain hyvää
Could one get something delicious somewhere
- 85 matrix bridge [8:50 AM]
D: ehdoton ehkä
I propose maybe
- 86 M: [8:50 AM]
eväätkin jäi kotiin
My snacks were left home
- 87 K: [8:56 AM]
J__ my wife is now at hospital checking up some infection. I have a feeling that my job for the coming days will be to take care of the children and a sick wife. I am afraid this wednesday will not be about fixing 3d printers 😞

The second selected instance

The second instance happened on Feb 13, 2020 from 7:42 PM to 9:17 PM, when B first time joined the organization and introduced himself on the group chat. The follow up sequence presented how the other members instructed B on the matter of the laser cutter machine, as B said he was interested in this tool.

Instance 2: New member joining

[Telegram announces that a new member B__ joining the group via invite link]

- 1 B: [7:42 PM]
HELLO THERE!
I am B__, new member of (name of the makerspace) since now!
👋

2 O: [7:42 PM]
hello and welcome

3 [7:43 PM]
and you got in I see.. just 2 minutes ago I read your email..

4 [7:44 PM]
yeah the system has at worst 2h delay betwen accepted
membership application and door working

5 B: [7:43 PM]
[using replies to specifically reply to O's "and you..."]
Yes!

6 O: [7:43 PM]
membership manager rolls door credentials hourly, and door
machine checks hourly

7 [7:43 PM]
so at worst case it's 2h

8 B: [7:44 PM]
[using replies to specifically reply to O's "membe..."]
I see!

9 [7:44 PM]
I speak english, finnish and swedish.
I am eager about learning the laser cutter, making drawings

10 O: [7:46 PM]
I know again next sat there is open doors at 10-14, at least
someone will be there then.. while most of us knows techdetails,
I'm not sure how artistic we are, or at least me ;D

11 [7:46 PM]
I have school tomorrow and sat day, so sadly I don't think I can
make it in time for open doors

12 B: [7:48 PM]
Ok we'll see... who'd be able to teach me about the laser cutter...

13 O: [7:48 PM]
Like said, at worst someone at saturday :)

14 B: [7:48 PM]
Yes, kiitos! :D
Yes, thank you! :D

15 O: [7:49 PM]

That is at least kinda guaranteed time to someone knowledgeable to exist at premises :)

- 16 [7:49 PM]
otherwise it is always up to members how they visit and so on :)
- 17 B: [7:49 PM]
I understand, people come and go as they please
- 18 O: [7:50 PM]
Were you there at tuesday?
- 19 B: [7:50 PM]
No, only yesterday, Wednesday from 18:00 to about 1900hrs.
- 20 O: [7:51 PM]
Okay.. tuesday was laser cutter training course specifically 🤔
- 21 [7:51 PM]
not that it really is that hard, but 1-2 times a year we keep such separately
- 22 B: [7:52 PM]
I saw that :P did not have appropriate time on tuesday
- 23 O: [7:52 PM]
The basic instructions are on the wall on laser room and then on (name of the organization) site also, learning is essentially still just following that
- 24 B: [7:56 PM]
ok thanks 📌 :D
- 25 [7:57 PM]
C__ said that the laser machine is dangerous.
- 26 [7:57 PM]
I have työturvallisuuskortti! 🤔
I have a work safety certification card 🤔
- 27 matrix bridge [8:00 PM]
D: :F
- 28 E: [8:04 PM]
It might be dangerous if used wrong, but with a little training it won't be lethal :)
- 29 B: [8:04 PM]
Sounds good :)

30 O: [8:07 PM]
The main risk for humans is "don't look at the invisible laser beam", which is also theoretivacally hard if you use machine correctly (aka not using metals inside)

31 [8:07 PM]
and for enviroment risk of fire

32 B: [8:08 PM]
Yes, I read that off the wall ;)

33 O: [8:08 PM]
So it is indeed potentially dangerous, but also nothing that common sense with purpose made instructions wouldn't solve

34 B: [8:09 PM]
Naturally! 😊

35 C: [8:35 PM]
I wouldn't know with my common sense that if you cut certain materials, the fumes are poisonous

36 O: [8:35 PM]
that's why I meantioned specifically "with purpose made instructions" ;)

37 C: [8:36 PM]
😊

38 [8:36 PM]
...but I'm a safety engineer, so almost anything can be fatal

39 O: [8:38 PM]
Yep.. on one hand, especially in sääntö-suomi, one can not underestimate humans being idiots
sääntö-suomi=rule Finland (rule of Finland)

40 matrix bridge [8:39 PM]
G: onneks jenkeillä ei oo ohjeita :D
thankfully the Americans don't have instructions :D

41 O: [8:39 PM]
I mean generally safety officer or more broadly safety thinking is only good thing.. but I'm referring to that often times peoples rely others to think for them... and then from governmental level they insist peoples do as they've told and not thing themselves... thus self-feeding shit is born :D

42 [8:42 PM]

and on the semi-humorous side... because we have such safety-officer among our members, that's why we do all the fun stuff like install antenna-mast and alike when she is not around ;)

- 43 C: [8:42 PM]
Kai mun vaan pitäis kieltää teiltä kaikki kiva
I guess I have to ban everything fun from you guys
- 44 [8:42 PM]
Ei siis hankkia tai tuoda lainaan valjaat
Not to purchase but to bring for lone a harness
- 45 [8:43 PM]
Vois itseasiassa kattoo lauantaina vähän kaappien sisältöjä, jos vähän säätäjä eri kemikaalien säilytystä
I could actually on saturday check the contents of the cupboards and adjust how some chemicals are stored
- 46 O: [8:43 PM]
aina voi yirttää, töissä se voi vielä onnistuakkin ;D
You can always try, at work it might even succeed ;D
- 47 [8:43 PM]
no, antennisettikin on ollut monta kuukautta katolla ;)
well, even the antenna was not out of order for many months ;)
- 48 B: [8:53 PM]
😄 Mielenkiintoisaa keskustelua! Nähdään lauantaina!
😄 *An interesting discussion! See you on Saturday!*
- 49 O: [8:53 PM]
noniin sainpas kaikki internets ja luuriasiat oman Y-tunnuksen alle.. vois tilata ensitöikseen sen uuden M2M-liittymän ovikonetta varten, kytkeä uus 020-numero siihen, huomana ennen koulua tai lauantaina koulun jälkeen käydä vaihtamassa se ovikoneeseen, laittaa vanhasta numerosta soitonsiirto viikoksi, ilmoittaa hemmetinmoisella kampanjalla jäsenistöä että ovikoneen numero uusiutuu, ja sit kuun viahteessa hukata vanha kokonaan
It would be nice to get the internet and phone under one's own social security number... I could firstly order a new M2M-subscription for the door code, connect a new 020-number to it, tomorrow before school or at saturday after school go to change the door machinery, put a call forwarding to the old number for a week, make a huge announcement campagne to the members that the door code is changing and when the month changes get rid of the old number
- 50 [8:54 PM]

toki vois vain vaihtaa liittymänumeroa, mutta se maksaa sen 10€,
M2M saa avattua ilmasiks :D
*it would be possible to change into a regular carrier phone
number, but it costs 10 euros and a M2M can be opened for
free :D*


51 [8:57 PM]
omat menennee valtaosin blogilla, taiteilijoille pitänee kontaktin
kautta tiedottaa
*our own go pretty much with a blog, for the artist you need to
inform by contacting them*

52 [8:57 PM]
ei kai erityisesti muita tahoja ole
I guess there aren't any special groups

53 [8:58 PM]
jaa niin miski uusi numero? koska vanha on minun vanha, ja on
myös ainakin joskus ollut numerotiedustelussa saatavilla, miun
kuin (name of the organization)in aikana... sinne tulee ihan liikaa
+44 ja vastaavan tahon "09" soittoja
*Oh, why a new number? Because the old is my old number which
has sometimes been available in the phone registry with my and
the (name of the organization)... the number gets way too many
+44 and comparable "09" calls*

54 [8:58 PM]
also samalla ku kunnolla munklaa niin laitan vähemmän
pramean 020 numeorn ;D
*also when I now am really adjusting the system I will put a less
fancy 020 number ;D*

55 [8:58 PM]
nyt siel on "paras" meidän umeroavaruudesta
now there is the "best" in our number space

56 E: [9:00 PM]
[using replies to specifically reply to C's "...but I'm a..."]


57 O: [9:01 PM]
I "know" C__'s job should be finding and preventing safety-
issues at sites, factory and whatnot... I just feel that sometimes
it's too much of an babysitting job... and not least because of
payee's requiring such babysit...

58 [9:02 PM]
I know some of my former blue collar colleagues... and some
white ones too (:

59 [9:09 PM]
@C__ : if you would have access to proper roof-work harness or two, would need rarely, but would also be awesome doohickey

60 [9:10 PM]
ois ihan mahtava lelu semmonen
it would be an awesome toy

61 C: [9:11 PM]
Voisin kysäistä jos sellaiset sais sponsorina jostain
I could ask if we could get one sponsored from somewhere

62 O: [9:13 PM]
itse valjaita löytää suhteellisen helposti, kattotyöskentelyrensseleitä ei sit ihan niin vain lojukkaan missä sattuu
you can find harnesses pretty easily, but equipment for working on the roof does not lay around in most places

63 [9:13 PM]
kyl se kerran vuodessaki tarkastuskäynnillä ois ihan kiva pysyä katolla :D
It would be nice to get to the roof once a year for an inspection :D

64 F: [9:14 PM]
[using replies to specifically reply to O's "noniin ..."]
Siksikö sinua ei saanut kiinni puhelimella kuuden aikaan
Is that why you could not be reached by phone during this month

65 M: [9:15 PM]
Mielelläni lainaisin mökille sellasia jos olis saatavilla. On jo monta vuotta pitäny rapsuttaa sammalia pois katolta mutta ei olla keksitty miten sen tekis turvallisesti
I would like to loan one for my summer cottage. I have had to clear moss from my cottage roof for many years but I have not figured out how to do it safely.

66 [9:15 PM]
Mökillä siis
So let's go to the summer cottage

67 [9:15 PM]
Eikun mainitsinhan mä sen mökin jo ekassa viestissäki
Oh, I did mention about the summer cottage in the first message

68 matrix bridge [9:16 PM]
G: pistä kupariliuskat harjalle
put a copper spoon on the tip of the roof

69 O: [9:16 PM]
@F__: dunno, saattoi vaikuttaa, joskus siinä sun puhelun (Y__lle) jälkeen tuli eemeliä
don't know, it could have had an effect, sometime after your call (to Y__) there came an email

70 [9:17 PM]
mites se meni... kupari ja sinkkikö oli toinen pätevä kans.. mutta toki kannattaa siltikin ensin putsata jo sammaloitunut katto, vaikka ehkäisyä sitten sen jälkeen harrastaisikin ;)
how did it go again... copper and zink was another one that could be used.. But of course one should first clean the moss from the roof although afterwards using prevention of new moss ;)

[the (name of the organization) bot informs that Lights are OFF.]
((language switched back to Finnish and the topic seems irrelevant to the laser cutter machine instruction))

[Follow up instance about instructing B in using Laser cutter on Feb 14, 2020 from 10:05 AM to 1:02 PM. B now goes to the lab and asks for the instruction online via the group channel]

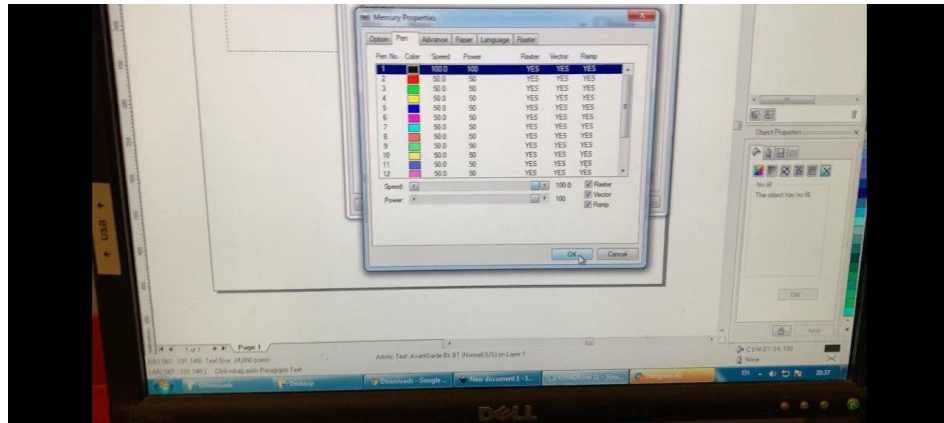
71 B: [10:05 AM]
When using inkScape and drawing lines, is it any difference what tools/lines/pens you use in order to get the Mercury lasercutter to understand to not engrave but to cut 4mm vaneer?

72 O: [10:07 AM]
Hairline or thinnest possible

73 M: [11:25 AM]
[using replies to specifically reply to B's "When using inkSc..."]
Also you can use different colors for different settings, e.g. black for cutting, red for engraving. Doesn't matter for the design which is which, you will configure the settings for the colors before cutting

74 [11:25 AM]
I hope that was at least a bit understandable :)

75 B: [11:59 AM]
[using replies to specifically reply to M's "I hope..."]



- 76 [12:00 PM]
[using replies to specifically reply to M's "Also ..."]
Yes you were probably speaking of this.
- 77 matrix bridge [12:02 PM]
A: yes. you can input correct values for curring or engraving from list on wall
- 78 [12:03 PM]
A: are you trying to engrave the letters or cut them out of the material?
- 79 O: [12:06 PM]
Workflow wise it is preferred that first you engrave, then cut small holes etc, then lastly the big cutouts
- 80 O: [12:27 PM]
Aka color matching in order laser has options.. black, red.. rest I forgot already xD but yeah..
- 81 B: [12:30 PM]
[using replies to specifically reply to A's "yes. you can..."]
Check. Yes.
- 82 B: [12:32 PM]
[using replies to specifically reply to A's "are you..."]
I'd like to try cutting.
I drew a circle with the ellipse tool, carefully followed instructions, I put Power=100%, Speed=80%. The laser engraved a thin circle. (?)
- 83 [12:32 PM]
On 4mm vaneer.
- 84 M: [12:34 PM]
[using replies to specifically reply to B's "I'd like...."]

80% speed won't go through, the speed used for 4 mm plywood is 1.1%

- 85 [12:34 PM]
It is on the cutting parameters list on the wall
- 86 B: [12:41 PM]
[using replies to specifically reply to M's "It is"]
Ok, so the speed is why it did not cut?
I read speed=0,8 off the wall, so I interpreted that as 80%, should've been 0,8%?
- 87 M: [12:43 PM]
[using replies to specifically reply to B's "Ok, so..."]
Yes, 0.8% is what that means. I think the plywood we have may be listed as 3.5 mm on that list, anyway the optimal cutting speed is 1.1%
- 88 B: [12:45 PM]
[using replies to specifically reply to M's "Yes, 0.8% is..."]
Thank you! I'll remember that!
- 89 M: [12:47 PM]
Just an idea: should we remove some of the plywood thicknesses on the list, since we only have one (or two) of them, and are unlikely to have any more in the future?
- 90 [12:48 PM]
And if we happen to source some different thicknesses, it shouldn't take more than 5 minutes to find the correct settings :)
- 91 N: [12:50]
[using replies to specifically reply to M's "Just an idea..."]
Would be easier to read
- 92 O: [1:01 PM]
Then again material list is not for (name of the organization) inventory specifically...
- 93 [1:02 PM]
If something, readability design could be done if someone knows how to make better looking list

((topic changed and no more chat line on the same matter))