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Theory of Humor and its Classification in Linguistics

Tojiboyeva Mamlakat Begmurad kizi
Assistant of the Jizzakh branch of the National University of Uzbekistan
atojiboyeva@mail.ru

Annotation. Humor is a unique feature of the human mind that allows us to perform a number of functions in society more successfully. Humor allows people to share thoughts and feelings, and to express criticism or displeasure in a socially acceptable way. Thus, for example, humor is used to soften criticism, making it more insulting than direct accusations. Humor facilitates social interaction when sharing unpleasant information. Perception of shared humor allows us to establish and maintain social relationships, which improves mutual understanding between people. With the help of humor, people share their feelings, it should be noted that it is not only positive, but also negative, which is generally not accepted in society. Humor is a special social tool that relieves psychological stress and improves human relationships in general. Obviously, humor helps to socialize.

Key words. Humor, concept of humor, laughter, incongruity theory, combination of comic, puns

The understanding of humor and the activity of a person in society are closely related to each other, because the ability to perceive humor develops social behavior, and therefore humor occupies a special place in social relations. In contrast, not being able to understand humor has a negative impact on one's life.

Let's analyze how the concept of humor is defined in different sources.

The meaning of the word "humor" by Efremova: Humor –

1. A good-natured laugh, not a bad joke. // Something that affects mood;

2. Acceptance of works of literature and art based on an image./ A collection of works of art that relate to reality.

Webster's dictionary defines humor as:

1. The quality of making something funny or amusing; cheerfulness;

2. Something intended to provoke laughter or amusement;

3. The ability to perceive, enjoy, or express something funny, incongruous, or absurd.

Attempts to create the necessary and sufficient conditions for it to appear funny to us are the basis of the definition of humor. Representatives of different scientific disciplines - linguists, philosophers and biologists - have dealt with this question at different times, but until now all the necessary and sufficient criteria have not been determined. Among the universal characteristics of humor that cause an appropriate reaction in the form of laughter, we can list the following: "incongruity, incongruity, incongruity; absurdity/absurdity, interest/laughter, disgust; unexpected future; pleasant surprise; strong surprise; understanding it; remembered in a calm state emotional turmoil"

Attempts were made by ancient Greek thinkers to define the nature of humor; In the last two or three decades, the number of works devoted to humor has increased dramatically. In 1989, the International Humor Research Society was established. Humor conferences are regularly held in many countries, specialized journals are published: Witty World, International Journal of Humor Studies, Thalia Studies in Literary Humor, International Journal of Humor Research, etc.

Now there are so many theories of humor that even their classifications are not the same. Patricia Kate-Spiegel, a professor of social and behavioral sciences at Ball State University, proposed to classify all humor theories by dividing them into 8 groups, each of which had one of the following bases: biological; state of perfection; false expectation; unexpected decision; dualistic; release; adjustable; David Monroe, professor of philosophy at Monash University in Australia, proposed that all humor theories be divided into three categories: perfectionism, disclosure theories, and

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incongruity theories. Despite the fact that such a separation may seem too simple, most modern scientists use this classification. But it should be understood that none of these theories, taken separately, can explain all cases of funny manifestations. Therefore, a theory that somehow combines all existing ideas about the comic can give the most complete explanation of the concept of humor. Now let's take a closer look at each theory:

1. Perfectionism theory. According to this theory, laughter comes from our being stupid, ugly, unhappy or weak from others. Similar views were expressed by Plato, Aristotle and Cicero, and later they were expressed by A. Schopenhauer and T. Developed in the works of Hobb.

In his dialogue Philebus, Plato states: "We see carelessness when those around us are convinced that they are wrong." In other words, it comes from the pleasure of seeing others, who previously thought they were really smart, realize their mistakes.

According to Aristotle, comedy is "worse than imitating people", but it is not the ugliest of them: after all, laughter is part of ugliness ". In fact, laughter is a kind of error and ugliness, but painless and harmless: "for example nearer the mask of laughter is a foul and broken thing, but painless." Following Plato, he believes that the comedic effect of comedies is precisely to make fun of other people: we laugh at ugliness (unless, in this case, this ugliness is painful or destructive). According to Aristotle, the main reason for laughter is that we laugh at other people's failures, thereby confirming the idea of the inevitability of our hearts. Thomas Hobbes ridiculed this view of meekness by saying that we suddenly feel happy when we realize that we are superior to the people around us or to our own past. A person is constantly fighting for power with other people, and modern behavior prohibits the direct destruction of opponents, so people show superiority in a different way, for example, with humor and intelligence. It is for these reasons, as Hobbes believed, that we rejoice in the faults of others and laugh at the follies of those around us. But many scientists point out the weaknesses of superiority theory: there are many situations in which we feel superior, but we do not consider such situations to be absurd. As Francis Hutchins said, the sight of someone suffering makes us cry more than we laugh.

2. Disclosure theory. These theories are born as a result of laughter, the release of spiritual energy, that is, the release of a person from certain limitations. At the same time, the function of humor is to relieve stress and relieve tension. One of the founders of this theory can be called the philosopher, sociologist and evolutionist Herbert Spencer. According to him, in the form of laughter, a certain nervous interest or the release of emotional tension is manifested.

The most famous development of this theory was suggested by Sigmund Freud, "Humor saves mental energy." According to Freud, the joy of tension is related to the saving of "energy that would be spent in delaying or repressing some contents." The mechanism of these processes is as follows: the situation that causes us strong emotions is not a safe and burdensome threat; there is a flow of energy expended to suppress this negative emotional environment.

Thus, Norman R. F. Meyer wrote: "Humor, as one of the methods of empowerment, turns negative emotions into a source of laughter." At the same time, the function of humor is to protect a person, because humor allows a person to maintain self-control and dignity in important situations. According to Alexander Luke: "protection - I am achieved by amortization of the object to which humor is directed with the help of laughter."

However, some scientists believe that all the mechanisms considered by Freud are unique and not characteristic only for humor. For example, S. In his research, Attardo argues that Freud's theory can be seen as part of the incongruity theory.

3. Incongruity Theory. Incongruity theory is currently dominant in the field of humor. Most modern researchers agree with one or another version of this theory. Incongruity theory suggests that humor arises from the perception of a discrepancy between the recipient's expectation and what actually happened, that is, the outcome. Our brain is an amazing machine for recognizing and sorting patterns and patterns. The brain analyzes the incoming stream of information and checks it for similarity with existing models of reality. However, special attention is paid to two categories of situations: when the new object corresponds to an important model already stored in memory, and when the new object is unknown for the current context. These are the situations that the brain

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recognizes as important and separates them from the noise stream. Based on these databases, the brain uses its past experiences to predict the future.

Thus, according to the theory of inconsistency, if we initially agree with the existing models of reality, a certain situation seems funny to us, but then there is a sharp contradiction with them, that is, an unexpected, but logical, reasonable turn occurs.

Francis Hutcheson argued that laughter begins with the intellectual recognition of incongruities. According to him, we laugh when we collect scenes that are different in details, but have a certain similarity in the main idea. Among the most famous supporters of such views I. Kant and A. Schopenhauer can be included. According to Kant, "laughter is the effect produced by the sudden transformation of something unexpected into nothing." A. Schopenhauer believes that laughter is the result of finding a discrepancy between our perception of reality and the actual situation. Our sense of absurdity, the difference between a real object and our idea of it, is cause for laughter.

Similar ideas are now finding practical confirmation. Richard Wiseman, a modern English scientist and humor theorist, conducted extensive research on the psychological aspects of humor perception. He collected and studied tens of thousands of different jokes and even organized a contest for the funniest joke of all time. Based on the data he collected, he identified four archetypal themes for jokes, which were always rated as funny by respondents in different variations:

1) the hero tries to pretend to be smarter than he is, but he does not succeed;
2) husband and wife do not love each other;
3) the doctor is indifferent to the death of the patient;
4) God makes mistakes.

It is worth noting that at the heart of each of the archetypes lies a discrepancy between expectations and reality.

The latest information obtained by neurobiologists allows us to provide an evolutionary explanation for such a phenomenon as laughter, and this explanation supports the mismatch theory. V. Ramachandran argues that laughter is a natural signal of a false alarm. One part of the brain catches a certain anomaly, and another processes this information and sends a "no threat" signal if everything is safe. It is this signal that is associated with the phenomenon of laughter. According to Ramachandran, the evolutionary significance of laughter is that with its help, a person can warn other members of a friendly group that this or that abnormal situation does not pose any danger.

Thus, more and more researchers agree that an event such as humor is based on a discrepancy between an established model of reality and reality itself, that is, a violation of certain patterns or scripts. However, any violation of the script does not seem funny to us. For example, a fat joke based on a violation of moral or social norms seems funny only to people who are very liberal on certain moral and ethical issues. In this context, the American researcher Peter McGraw, in collaboration with Caleb Warren, developed a theory that explains why some jokes seem funny to us. They called their concept the harmless violation theory. Their research is based on the work of linguist Thomas George. According to McGraw and Warren, this or that situation is considered funny only in cases where two conditions are observed at the same time: 1. Disturbance of the situation; 2. The condition is harmless. It follows that if one of these conditions (or both at the same time) is not fulfilled, the joke will seem unreasonable - if it is harmless, it will seem boring, and if the degree of violation is too great, it will seem offensive.

The main condition for understanding humor is involvement in the depicted events, that is, not only the availability of information, but also some personal experiences that have arisen as a result of these events. An analysis of incongruity theories would not be complete without considering cognitive theories of humor, particularly Arthur Koestler's bisociative theory, Victor Raskin's semantic scenario theory, and Salvatore Attardo's formal theory.

The main idea of A. Koestler's theory of bisociation is that the comic in its composition is bisociative. We perceive reality in two associative contexts or matrices, and at the same time there is a sudden switch of the flow of thoughts from one to the other. A necessary condition for the birth of humor is surprise or dissociative shock. The result is a surge of emotional energy that accompanies laughter. According to Koestler, a pun is a bioassociation of one phonetic form with

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two semantic meanings. Koestler explains the popularity of puns among children, as well as the deep and unconscious attraction of phonetic combinations among people with certain mental illnesses.

V. Raskin's theory of semantic scenarios is a variation of A. Koestler's theory of bisociation. According to Ruskin, a comic is a combination of two semantic scripts or scripts connected by a switch or trigger. Scripts are stable scenarios that remain in a person's mind as a result of everyday social experience and create additional context for any information received. The simultaneous perception of both scenarios creates one of the most important categorical dichotomies in the human mind: real / real, true / false, possible / impossible, normal / abnormal, etc. Laughter is a reaction to resistance.

The official theory of Salvatore Attardo V. It is a refinement of Raskin's semantic theory. According to this theory, from the point of view of semantics, any comic statement consists of six elements:

1. conflict of scenarios;
2. logical mechanisms that combine conflicting scenarios and create two meanings of the statement;
3. the state containing the spatio-temporal parameters of the speech and the set of characters participating in the action;
 4. the target is a specific person, group of people or any event that is the object of ridicule, to which the aggressive emotional charge of the statement is addressed;
5. narrative strategies - that is, stylistics in the broadest sense of the word;
6. language tools used in the text.

Thus, within the frame or script theory, a text can be described as funny if two conditions are met:

1) the text is fully or partially related to two different scenarios;
2) these two scenarios are opposite to each other and completely or partially cover each other.

In this research paper, we share the views of researchers who adhere to different versions of inconsistency theory.

To conclude this section, we quote the words of the American researcher Ted Cohen, who stated that we find absurd anomalous situations funny because they are characterized by placing objects and people in situations that are prohibited by the laws of society or nature. He calls this phenomenon the "joke of freedom"—our freedom, albeit imaginary, from the linguistic, social, cultural, and natural constraints that accompany us in everyday life. In this regard, Cohen emphasizes puns and puns - he argues that they are especially funny because they give us a sense of freedom from the usual constraints inherent in language.

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