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III XALQARO ILMIY-AMALIY ANJUMAN MATERIALLARI

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To'plam O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligining 2024-yil 27-dekabrda "2025-yilda o'tkazilishi rejalashtirilgan xalqaro va respublika miqyosidagi ilmiy va ilmiy-texnik tadbirlar ro'yxatini tasdiqlash to'g'risida"gi 496-sonli buyrug'i rejasida belgilangan tadbirlarning bajarilishini ta'minlash maqsadida Maktabgacha va maktab ta'limi vazirligi Buxoro davlat pedagogika institutida o'tkazilgan "Filologik tadqiqotlarning yangi bosqichi: zamonaviy tendensiyalar va istiqbollar" mavzusidagi III xalqaro ilmiy-amaliy anjuman materiallari asosida tuzildi.

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LINGUOCULTURAL AND PRAGMATIC ESSENCE OF HUMOR IN ANTHROPOCENTRISM

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Abstract. We explore this very “human” trait of humour within the anthropocentrism framework in the current experiment, treating it as representative behaviour for human-oriented language and cognition. Cognitive and cultural linguistics approach humour as part of the human beings' efforts to conceptualize their world, foregrounding mood immediately rewarding function or systematic interpretation of a text, which expresses an emotional attitude that correlates fundamentally with life relations. The study was conducted on English and Uzbek phraseological sets and idioms with the aim to investigate their linguo-cognitive, socio-pragmatic, and linguo-cultural aspects. It also illustrates how humour is not merely an effective tool or aesthetic quality, but also a mechanism of cultural self-consciousness and social control that has allowed people in all times to comment upon conduct, preserve decorum, and communicate shared values through expression. Based on the theoretical models by G. Lakoff, M. Johnson, G. Leech, and F. Sharifian, the paper argues that humour reflects human-based cognitive operations - metaphorization, irony, and evaluative perception - that signal the nonlinear interdependence of language, culture, and the human mind.

A comparative study of humorous expressions in English and Uzbek has discovered that while humor in English relies on irony and self-criticism, humor in Uzbek focuses on politeness, moral equilibrium, and wisdom via mild wit. The study also underscores the challenges of translating humor across cultures. It emphasizes that pragmatic and affective equivalency, but not literal faithfulness, guarantees the retention of humor's communicative and cognitive impact in the TL. Overall, the results both refine our knowledge of humor as a linguo-cultural and anthropocentric phenomenon and combine cognitive, descriptive, pragmatic, or translational aspects. It thus serves to strengthen the perception that language is a reflection of human thought, feeling, and social experience.

1. The theory of anthropocentrism and the role of humor. The idea of anthropocentrism in linguistics was formed in the middle of the 20th century and is considered in the direction that places man at the center of language. Lakoff and Johnson (1980) in their work “Metaphors We Live By” emphasize language as a model of human support. Abdurakhmonov (2010) interprets anthropocentrism as “the objectification of human thinking through language”. From an anthropocentric perspective, humor is a significant manifestation of a person's ability to maintain social balance, emotional burden, and social boundaries. Through laughter, a person evaluates himself and others, adapts to social support, and strengthens his cultural values. Therefore, humor is possible through the “social regulator of human thinking”. Human language and thinking are inextricably linked systems through which a person reflects, evaluates and communicates with his world. The anthropocentric paradigm studies language as a mirror of human thinking, culture and social values. And humor is one of the most subtle and multi-layered expressions of this anthropocentric view. It is a source of national laughter, but also a linguo-cultural embodiment of human thinking, feelings and cultural identity. This phenomenon of humor is discussed in an analytical article based on the material of the English and Uzbek languages. The purpose of the study is to conduct an anthropocentric examination of humor, its linguo-cognitive, socio-pragmatic and translational control.

2. Cognitive foundations of humor. From the point of view of cognitive linguistics, humor arises as a result of the perception of a certain discrepancy between the person himself and reality. Humor is based on a mental model called the “laughter scenario” (Attardo, 1994). In this model, a person logically continues the story, but creates an unexpected ending, a sense of inversion, that is, laughter. For example, in English, the phrase “He has a photographic memory but never developed it” is a joke through semantic security through polysemy. In Uzbek, ironic statements such as “He doesn’t know, he doesn’t remember what he read” express intellectual criticism in human thinking. These examples show that the cognitive mechanism of humor is based on conceptual metaphor and symbolic thinking in human thinking. Metaphor provides the “understandable” basis of laughter, while irony activates its social and emotional component.

3. Linguistic and cultural characteristics of humor. Each joke reflects its worldview, values, and moral norms through humor. Uzbek folk humor is often expressed in the form of politeness, respect, nutrition, and ironic advice:

“A lot of tears.”

“A trouble came out of his mouth.”

“A lot of talk — a little work.”

Through these expressions, laughter is defined not as an emotional response, but as a cultural code that regulates social behavior. English humor is often expressed in the format of self-deprecating (putting oneself at the center of laughter) or ironic humor. For example, the phrase “I’m not lazy, I’m on energy-saving mode” is a means of managing social distance through humor towards oneself. Examples in both languages show that humor is a linguo-cultural expression of national thinking, social hierarchy, and personal behavioral norms.

4. The socio-pragmatic function of humor. The socio-pragmatics of humor considers it as a communication strategy. According to the theory of “Pragmatic Politeness” proposed by Leech (19983), humor is a new basis for maintaining balance in humor, adding tension and creating a new atmosphere. For example, humor has a strong supporting effect in communication between a teacher and a student, a manager and an employee, a parent and a child. It softens the hierarchy and strengthens trust. The socio-pragmatics of humor is a group of personal problems:

Integrative - strengthens the closeness between the participants in the communication;

Regulatory - controls the communication, smooths out an uncomfortable situation;

Evaluative - evaluates the social assessment-action of a person;

Identification - indicates cultural affiliation.

5. Translation problems of humor. The adequate transmission of humor in the translation process is one of the most complex pragmatic problems. The cultural connotation of humor in each language, associative areas and emotional semantics. Because of this, literal translation often loses the effect of laughter. For example, the English sentence “I told my computer I needed a break, and it froze.” is built on a pun. Its direct translation into Uzbek loses the effect of laughter, because the word “break” has two meanings (“break” and “break”). In such cases, the principle of dynamic equivalence proposed by E. Nida (1964) becomes important: the translator should preserve not the word, but the emotional effect and the mechanism of laughter. Finding cultural equivalents of humor in the translation process, that is, recreating the reason for laughter in another culture without changing its meaning, is an important methodological direction of the anthropocentric approach. Humor is one of the most human phenomena in language, which is a practical expression of the principle of anthropocentrism. Through it, a person:

evaluates himself and others,

maintains social norms in society,

strengthens his cultural identity,

creates emotional balance in communication.

Linguo-culturological analysis of humor reveals the aesthetic, moral and emotional aspects of human thinking. It is considered not only as a means of laughter, but also as a means of cultural reflection.

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