

THE NATURE OF HUMOR FORMATION IN THE PUBLIC CRITICAL PROGRAM

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Abstract: The state analyzes the aesthetics of laughter, critically comprehends the foundations of human existence in its tragicomic dimension. The positional role of the philosophy of laughter is revealed through a comparative analysis of philosophical concepts from antiquity to antiquity. Demonstration of tradition and discursive practicality, the characteristic contradiction of the individual and public spirit, the realization of philosophy and laughter, the opposition of possibility and necessity. In general, the philosophy of laughter, from a critical point of view, describes not the tragedy of existence, but the human being of the human being who endlessly overcomes it.

Key words: aesthetics, laughter, critical thinking, doubt, irony, game, man, existential, truth, delusion.

Introduction . Various measures are being taken in society to improve the moral character of young people. “Especially in the current turbulent and dangerous time, extremely complex problems that we have not encountered before, which confront all of humanity, and the joint elimination of global threats, thus uniting all people of good will, about a third of the world's population Today, life itself requires so that the role and responsibility of artistic speech in educating young people in the spirit of humanistic ideas is greater than ever ” [1; 340] . Every free person can face humor” [2; 120] . For this reason, it is necessary to re-analyze the psycho-physiological, ethnographic, sociological and philosophical foundations, onto-epistemological functions, the social essence of laughter and conduct scientific research in this regard.

Analysis of the literature on the topic. Scientists who studied the communicative significance of humor in the formation of the criticality of human aesthetic thinking

to the first group These include the studies of A. A. Sychev, Yu. V. Latyshe, L. A. Zelezinskaya, M. T. Ryumen and others. Based on the social nature of humor in their research, humor, the philosophy of laughter, Eastern and Western characteristics of humor and laughter, the meanings of political humor, the fact that humor is a type of interpersonal and social group, intercultural communication, the development of humor as a type of marginal culture in time is studied, his various levels of humor - from a language game to global philosophical constructions.

in the second group , such scientists as L.V. Karasev, T.V. Semenova, R. Martin, Z. Freud, who conducted research combining the psychophysiological characteristics of laughter, the study of humor as a psychological phenomenon, cognitive-linguistic problems, socio-psychological factors humor can be included.

the third group includes E. Umarov, M. Umarov, M. Kadyrov, A. Shayer, Kh. Dosmatov, who studied the national and ethnic features of comedy - anecdotes, askiya, matala, parables, and studied comedy in the theater and modern media, to them can be attributed to the studies of H. Muhammadiev, O. Sultanov.

Research methodology. He said that this is the most difficult problem of modern comic aesthetics . Indeed, laughter is like mercury. It easily slips out of the hands of the theoretician. It is difficult to know the nature of laughter, but not depression.

A person who has come to understand his own funny problems, by virtue of the nature of the subject of study, can himself serve as a fertile target for laughter. It does not even require a talent for humor to turn any mistake of a researcher into an object of not only scientific criticism, but also ridicule.

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However, understanding all the subtlety, complexity and incomprehensibility of the content of laughter, I set myself the task of helping our comedians not by multiplying the already large number of comic phenomena, but by trying to theoretically comprehend the accumulated artistic experience in this area. I put In this work, the comic problem is far from being fully considered, because, as Kozma Prutkov noted in such cases, "no one accepts infinity." "Academic" is mentioned here as a matter of course, not to do justice to tradition, but to consciously indicate the scope of the study , and I will not hesitate to give at least a general account of the theoretical heritage in the aesthetics of the past. Since art is the air of aesthetics, I often turn to artistic phenomena. But since aesthetics cannot be reduced to a set of simple examples from art, there are far fewer of them in the work than in the minds of my opponents.

The problem of laughter is not only of theoretical interest, but also has a wide relevance. Comedy is the fruit of a developed civilization, one of the highest forms of society. Laughter is inherently democratic. With great critical power, it is a powerful development tool. The problem of building a society based on the principles of humanism and democracy is of great importance for all mankind.

Critical power, democratizing effect - these features of true laughter now acquire their own aesthetic and historical value [3;147]. With this in mind, I took on a difficult as well as enjoyable topic.

Studying the problem of the relationship between man and the world, philosophical thinking penetrates into the multi-layered aspects of being, tries to cognize not only the phenomenon, but also it [4; 18] .

The critical side of humor cannot be overstated. Criticism of old, obsolete theories (both scientific and ideological) is the beginning of the path to creating your own theories. In fact, philosophy acts, first of all, as a criticism of the mythological picture of the world. Laughter is one of the ways to highlight the shortcomings and inconsistencies in various concepts and hypotheses, to show the audience their absurdity and unviability, to clothe them in a deliberately exaggerated, illogical form; in ancient philosophy the masters of such ridiculous criticism were the Cynics, Socrates, Cicero. This also includes Erasmus of Rotterdam, Michel Montaigne, Voltaire, Friedrich Nietzsche, Karl Marx and others - the entire reformist direction of philosophy is famous not only for its critical thinking, but also for its unusual sense of humor.

Peter Sloterdijk, one of the few modern philosophers who successfully use laughter in scientific discourse, writes: "Philosophical criticism of ideologies is in fact the continuation of the great satirical tradition that used the motif of exposure, the exposure of a naked image. weapons from ancient times. But the modern critique of ideology - our thesis - philosophically fatally departed from the strong tradition of satirical knowledge based on ancient cynicism. The latest critique of ideology already appears in a wig of seriousness, and even in Marxism, and even more so in psychoanalysis, it wears a formal suit and tie so as not to lose bourgeois respectability. She gave her life to satire to take a place in books as "theory"[5;76]. And in criticism a certain line is important, it is dangerous to go beyond it - pure denial brings nothing but destruction. The significance of a critical attitude to scientific theory lies in its creativity, in its ability to resist the old with a more rational and logical view of the essence of the subject. This is all the more important since sincere laughter is always a constructive, " life-giving" emotion. It should be added that in today's information-oriented society, the critical function of humor helps not only to take a critical look at generally accepted theories, but also to highlight the really important and relevant from the huge flow of information coming from all sides. . O. Rosenstock-Hussey in the seminal article "The Importance of Humor for Survival" writes: "Scientific progress in the field of social cognition depends on the balancing power of humor. Humor eliminates all false ways because it makes them funny.

When considering the critical function of a sense of humor, an equally important aspect in the process of education and upbringing is the problem of self-criticism. A promising specialist in any

scientific field is a person who can and can admit his mistakes, and not one who persistently defends his arguments.

The absurdity of this is obvious. The self-criticism associated with humor is that, following the words of Socrates: "I know that I know nothing", a person evolves and gives up unreasonable claims to know the only truth, is an indicator of readiness, which is undoubtedly the most important achievement. philosophical theory of knowledge [6 ; 147-150].

Laughter symbol. Laughter covers various spheres of public life, but to the greatest extent it manifests itself in the sphere of moral relations. The category of humor has a stronger subjective aspect than other aesthetic categories [7 , 10]. This position depends on a number of different factors. First of all, laughter, like morality, directly or indirectly enters into the process of communication. At the same time, communication between people is mediated by group, individual and public assessments in terms of existing norms. Laughter also involves taking things for granted. Finally, laughter, like moral norms, relies on informal sanctions, primarily on the reaction of others and public opinion. The list of games can be continued, but from the point of view of moral theory, laughter is considered very little: studies, as a rule, are limited to saying that laughter corrects morality, opposes injustice, and has a certain connection. With malice, etc.

Conclusions and suggestions . In a word, the study of the moral and aesthetic foundations of laughter is important for identifying both comic and moral features in the process of social development: the epistemological and ontological basis is fully manifested only in the moral sphere of social consciousness. Laughter, like morality, directly or indirectly enters into the process of communication, which involves assessing things from the point of view of what is necessary and relying on informal sanctions - primarily on the attitude of others and public opinion.

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