
AMERICAN AND UZBEK JOKES AND THEIR CULTURAL DIFFERENCES

Mardonov Maxmud Sobir ugli

An Assistant Teacher, Foreign and Uzbek Languages Department,
Mining Faculty, Navoi State University of Mining and Technologies

Abstract

In this article, at the moment when the globalization process is intensifying, through a typological study of the jokes of the American and Uzbek peoples, the comparison of the Uzbek culture with the culture of the oceanic peoples, and the artistic and aesthetic cultural views of the people of the two countries, as well as the values, beliefs and social values of each culture, by studying the themes and structures of the jokes. the concepts of dynamics have been expressed.

Key words: humor, humor, Uzbek humor, folklore, cultural views, situational comedy, funny story, comedy phrases, social relations.

Introduction

In the history of mankind, laughter has served to raise the mood of people and to form a cultural environment among people. Therefore, in the science of world folkloristics, there is an increased interest in researching folklore genres related to laughter, their specific characteristics, the nature of the genre, and their artistic appeal. The study of humorous folklore genres serves to determine the gradual improvement of the artistic and aesthetic views and poetic thinking of our ancestors. After all, the national identity and spiritual image of any nation is defined by its way of thinking. At the moment when the process of globalization is intensifying, the typological study of jokes of the American and Uzbek peoples is of great importance for the spiritual maturity of the youth of New Uzbekistan. In addition, by comparing the culture of the peoples of the North Ocean with Uzbek culture, it will be possible to come to more accurate conclusions about the artistic, aesthetic, and cultural views of the people of the two countries.

Western scientists evaluate humor and laughter as a social phenomenon. I. Hofman, who is known for his research on the sociality of laughter, cites frames as an important tool that ¹ serves to create a funny situation . S.S. Melnikov, a Russian scientist who studied caricatures of the 20th and 20th centuries , creates a classification ² based on the unique aspects of the frames . According to the Russian scientist N.A. Orlova, "comedy is the most complex and philosophical of all forms of humor. The moral

¹Hoffman I. Analyz freymov: esse ob organizatsii povsednevnogo opyta.– Moscow, Institut sotsiologii RAN.2003. – S.42.

¹ Goffman I. Frame analysis: an essay on the organization of everyday experience. – Moscow, Institute of Sociology RAS. 2003. – P.42.

²Melnikov S.S. Political humor as a form of reflection in Russian society. Diss. for an academic degree. candidate of sociology nauk. - Moscow, 2017. - P.30.

content of laughter is close to the system of folk values expressed in folklore." ³Because the scientist approaches laughter from the point of view of nationalism, he always emphasizes that it is close to the values of the people. In fact, laughter itself is a value. Uzbek folklorist G'. In Kholburaev's research on the askiya genre, we find very realistic comments about N.A. Orlova. For example, the scientist: "The comic type of artistic thinking is important as a personal heir of the primitive mythological consciousness and the worldview, artistic and aesthetic views of our ancestors related to laughter. Laughter is not a phenomenon close to a value system, but a value. Even in ancient times, humanity was looking for ways to have more moments of happiness in its life, and to eliminate sorrows and worries. Deficiencies within certain rules and requirements made them laugh ⁴. " The linguist G. Bateson calls the state of laughter in jokes " Frame". Frame in English means a frame; it means a semantic field ⁵ that is considered as a frame that expresses figurative meaning with the help of gestures and actions in speech. Creating a comic ⁶ state of the people in Uzbek anecdotes.

Folklorist V. Ya. Propp considers laughter to be an integral part of folklore works. The scientist divides laughter into several internal groups according to its character: 1. **Dobryy smex** - sincere, pleasant laughter; 2. **Zloy smex** - sarcastic, angry laughter; 3. **Smex tsinichnyy** - shameless, shameless, shameless laughter; 4. **Jizneradostnyy smex**- cheerful laughter; 5. **Ceremonial laughter** - ceremonial laughter; 6. **Razgulnyy smex**- joyful laughter. ⁷It seems that V.Ya. The types of laughter distinguished by Propp are common not only to Russians, but to all peoples of the world. Investigated the relevance of Uzbek jokes to the Askiya genre, determined the criteria of humor. According to him, " humor can be distinguished on the basis of specific criteria: a) according to execution; b) according to the object ⁸; c) according to mood creation; g) jokes specific to nationality or territorial character; d) jokes based on human's natural defects ⁹. The signs noted by G. Kholbutaev can be found in the laughter and jokes of American peoples.

³Orlova N.A. Poetics of the comic in S. Dovlatov's prose: semiotic mechanisms and folklore paradigm. Author's abstract. Diss. academic degree Candidate of Philological Sciences – Maykop, 2010. – P.6..

⁴The poetics of Kholbutaev G'.O. Askiya. Philol. science. Doctor of Philosophy diss. - Tashkent, 2023. - P.19-20.

⁵ Bateson G. _ Steps until an Ecology of Mind . – N .- Y ., 1972.

⁶Imamov. K. Latifa//Imomov K., Mirzaev T., Sarimsakov B., Safarov O. Uzbek folk oral poetic creation. Textbook. – Tashkent, Teacher. 1990. – B.281.

⁷ Propp V. Problems of comedy and laughter//www.gumer.info

⁸Creative3d.ru

⁹Kholbutaev G'.O. The combination of Askiya and humor and their specific aspects // International journal of discourse on innovation, integration and education, Vol. 2 No. 2 (2021): Vol. 2 Issue 2, 2021 Article Published: Feb 18, 2021 – R. 230-232.

Folklorist O. Qayumov, who commented on laughter in the folklore of Uzbek magic ceremonies, notes that the origin of laughter is related to ancient magical ¹⁰ imaginations. According to the scientist, laughter actually acquires a magical essence, and the person who laughs hard falls into a state of ecstasy. One of the major researchers of Bukhara folklore, the well-known folklorist O. Safarov: "Uzbek folk anecdotes attract attention with their extraordinary beginning and extraordinary delivery. They are based on light humor and sharp humor. They are brief in size and concise in content. Basically, it consists of one or two or three episodes. It is said in a solo performance. In anecdotes based on folk humor and gentle humor, the reality of life is reflected through fiction, puns, irony and rhymes. Satire and humor play a decisive role in the solution of anecdotes. The solution is based on a random joke or pun. The play on words forms the climax of the anecdote. The dialogue form of speech is widely used in anecdotes. They acquire socio-political and household-life meaning. He denies the negative moral characteristics found in people's character and laughs at simplicity, naivety, misunderstanding, illiteracy, arrogance, prudence, carelessness, recklessness. It calls people to be alert ¹¹. " As O. Safarov rightly noted, there is no excessive imagery in the anecdotes. In the anecdotes, the simplicity of the composition, the concise and concise plot, the extraordinary occurrence of the solution and the fact that it is based on an accidental laugh, the dependence on the image of a single central character are the permanent and stable genre features of the anecdote ¹².

In the history of philosophy, laughter as a social phenomenon has attracted the attention of scientists since ancient times. A.F.Losev, who studied the history of ancient culture, focused on the issues of laughter in the works of ancient philosophers. Laughter by the scientist M.F. Quintilian: 1. Explanation (urbanitas) 2. Timely gift (venustum). 3. Distinctiveness, originality (salsum). 4. Humor (facetum). 5. Wit (jocus). 6. Sincerity (decacitas) ¹³enumerates the causes that produce laughter and smiles. In our opinion, M.F. Quintilian's attitude is relatively justified even if we approach laughter as the semantic essence of the generated laughter, rather than the cause of its creation.

The well-known psychologist Alexander Luke, in his treatise on humor and intelligence, divides the feelings associated with humor into the following groups: 1. Opposite of four. 2. False reinforcement. 3. To lead to nonsense (hyperbole, *euphemism*). 4. Nonsense. 5. A mixture of styles or a combination of plans (*mixed speech styles*). 6. Reference or specific links. 7. Double interpretation. 8. Humor. 9. Reverse comparison. 10. Comparison on a random or secondary basis, inclusion of different things and events in

¹⁰Kayumov O. Rimph in the Uzbek shamanistic songs / 3. Asia pacific international congress on contemporary. Studies full text book-contents. - Seoul, South Korea, 2020. – P.76–81.

¹¹Safarov O. Uzbek folk oral art. Textbook. - Bukhara, 2006. - B. 221

¹²Safarov O. Uzbek folk oral art. Textbook. - Bukhara, 2006. - B. 221.

¹³Losev A. F. History of ancient aesthetics. Early Hellenism. – Moscow, Art, 1979. – S. 492 - 493.

a single list. 11. Repetition: *a) repeat exactly; b) repeat by changing the grammatical structure; c) repetition by changing the meaning* . 12. Paradox.¹⁴

US scientists have conducted a lot of research on humor. For example, Purdue University professor Victor Raskin thinks about the linguistic sources of humor in his research on "The Semantic Theory of Humor". V. Raskin describes the verbal form of humor as follows: "Any humor occurs in real and unrealistic situations. Usually, such situations: 1. Real and fake. 2. Expected and unexpected, unimaginable event, 3. Close to the truth, possible but unbelievable events. Here there is a binary category related to a person's worldview and sense of the world. It is about woman/man, lie/truth, life/death, goodness/evil, wisdom/foolishness, appropriateness/inappropriateness ¹⁵," he writes. It seems that V. Raskin characterizes humor as a situation in its semantic essence. In general, humor is neither a situation nor an emotion, but laughter or humor is a qualitative category of attitude. We express humor in speech or action relationships. This categorical understanding of the quality of our speech or action is humor. Laughter should be evaluated as its consequence.

According to the Austrian psychologist Z. Freud, "A joke is invented, an incident happens in laughter ¹⁶ ." According to the folklorist G. Kholbo'taev, " Humour and laughter differ according to the time and nature of occurrence. Humor is expressed through actions and words. Laughter is a happy event that happens because of it ¹⁷. According to N.M. Chuyakova, who studied the jokes of the Adyghe peoples , "comics with sharp words have their own characteristics. It is important for them to be within a certain topic (political, household, class problems), laughter, the leadership of humor is important." ¹⁸By humor, N.M. Chuyakova means folklore works based on humor on a comic basis.

Humor is a common tool that blurs cultural boundaries and shows the subtle cultural and intellectual aspects of different societies . Humor is a fascinating aspect of human culture that reflects our values, beliefs, and social dynamics. By examining the nature, themes, and structures of jokes in these two contexts, we can gain insight into the cultural nuances that shape comedic expression. The fields of American and Uzbek humor are two separate cultural contexts, and we should focus on identifying similarities and differences between them.

American humor differs from other nations' humor in its directness, sarcasm, and sarcasm. From the sharp political satire of late-night television to the sharp

¹⁴Luk A.N. About a sense of humor and wit. – Moscow, Art, 1966.– P.31-32

¹⁵Victor Sure . Semantic Mechanisms of Humor. – Dordrecht: Reidel, 1985 // https://kvn201.com.ua/semantic_theory_humor1.htm

¹⁶Freud Z. Ostroumie i ego otnoshenie k bessoznatelnomu // www . humor _ info

¹⁷Kholbutaev G.O. "Askia" as a national laughter culture / Modern problems of philology: issues of theory and practice Proceedings of the International Scientific and Practical Conference. – M., 2020. – B. 199-201.

¹⁸Chuyakova N.M. Adyghe folk wit // Cultural life of the South of Russia. No. 2 (27), 2008. – P.97-98.

observational comedy of stand-up comedians, American jokes often focus on authority figures, social norms, and stereotypes. Short and quick humor, designed to elicit an immediate laugh, is a popular form of American humor. Comedians such as George Carlin, Jerry Seinfeld, and Dave Chappelle are known for their witty social commentary and possessive ability to provoke laughter and introspection.

Located in Central Asia, Uzbekistan has its own unique brand of humor shaped by its rich cultural heritage. Uzbek anecdotes are distinguished by their gentle and gentle nature, relying on situational comedy and funny storytelling. These jokes embedded in stories and dialogues demonstrate the storytelling skills of Uzbek humorists. In Uzbek culture, delivering a joke is just as important as making people laugh, and it's the art of turning a joke into a compelling story. In addition, drastic changes are observed in the process of using humor in the cultural environment of Uzbekistan. The creative use of the essence of folk anecdotes in the TV shows of many comedians has given rise to the trend of visualization, video and stage interpretation of folk comedy.

This study reveals the themes, structures, and cultural nuances underlying comedic expressions. By examining the nature of humor in each context, we can gain a deeper understanding of the cultural factors that shape comedy styles. Politics, ethnicity, and social issues are topics explored in American humor, while Uzbek humor focuses on everyday life situations, social relationships, and traditional customs. Examining the similarities and differences between American and Uzbek humor shows the ways in which humor is expressed in different cultures.

The Nature of American Jokes:

American humor is often characterized by its direct expression, irony and puns. Irony and self-deprecation are common, with a focus on mocking authority figures, social norms, and stereotypes.

Themes in American jokes:

American jokes cover a wide range of topics that reflect the country's diverse nature. Common themes include politics, ethnicity, gender and social issues. Political jokes often satirize politicians, government policies, and current events. Ethnic humor, although sometimes controversial, is used to challenge stereotypes and promote inclusivity through laughter. Gendered humor often explores the complexities of relationships and societal expectations. In addition, puns and puns are popular in American jokes, which focus on linguistic manipulation.

The nature of Uzbek jokes:

Located in Central Asia, Uzbekistan has its own unique humor based on its cultural traditions and historical circumstances. Uzbek anecdotes often include puns, anecdotes, and folk tales. They are known for their subtle and gentle humor that relies on situational comedy and interesting stories. Jokes emphasize storytelling in Uzbek culture, as an element of humor is often embedded within the story or dialogue.

Topics in Uzbek jokes:

Uzbek anecdotes usually revolve around everyday life situations, social relationships and people's simple nonsense. They often relate to topics such as family relationships,

hospitality, and the peculiarities of daily routines. Cultural resources, traditional customs and local dialects are often used to enhance the comedy effect. The humor in Uzbek jokes is usually light and warm, evoking a sense of camaraderie and communal laughter.

Cultural differences and influences:

Disparities in American and Uzbek humor can be attributed to their cultural, historical, and social contexts. Strongly influenced by Western traditions, American humor includes individualism, freedom of expression, and satire as a means of challenging societal norms. In Uzbek humor, general values such as hospitality, neighborliness, and respect for the elderly are reflected, which are often conveyed through gentle teasing and storytelling.

Despite these differences, there are also similarities between the two cultures. Both American and Uzbek jokes often use observational humor, pointing out the absurdities of everyday life. In addition, both cultures value humor as a means of social commentary and a means of connecting between people.

Concluding of the view that, the study of American and Uzbek humor sheds light on the complex relationship between humor and culture. While American humor tends toward direct criticism, satire, and puns, Uzbek humor relies on subtlety, storytelling, and cultural references. By studying the themes and structures of jokes in this context, we gain valuable insights into the values, beliefs, and social dynamics of each culture. Ultimately, humor serves as a universal language that bridges cultural differences, allowing us to find common ground through laughter.

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