

THE IMPORTANCE OF HUMOR IN FORMING A PERSON'S DEMOCRATIC THINKING

Eshonkulov Laziz Norqabul oglu

Associate Professor, Samarkand Branch of TSU

Laziz.eshonkulov.90@mail.ru

+998973977797

Abstract:

In the article, the importance of humor in the formation of a person's democratic thinking, as well as comic works can make people laugh and cry, so this process is an aesthetic phenomenon closely related to the social and cultural aesthetic feelings of a person.

Keywords: humor, aesthetic thinking, beauty, joy, timeliness, pleasure, purpose, art, well-being, aesthetic activity, nobility, artistic values, national values, socio-cultural, aesthetic taste, humor, satire

Humor plays a very important role in the formation of a person's democratic thinking. Democracy is based on the principles of protection of human rights, justice and stability. The formation of a person's democratic thinking leads to the development and possession of their own unique, productive and deliberative thoughts by each person. This contributes to the healthy, democratic and innovative development of society, since each person seeks to have mutual respect for himself, as well as to think about the future and participate in its creation. Democratic thinking is also of great importance in upbringing and education systems. The formation of a person's democratic thinking teaches people to independently express their thoughts, to view them critically and to actively participate in their social and political environment. This helps to bring about significant and effective changes in all spheres of society.

Society is a real social space, a ground for tragedy and comedy. Man is the only creature capable of laughing and making people laugh. Funny events and incidents arise mainly from interpersonal relationships. On the one hand, these relationships are directly related to social phenomena, and on the other hand, they are also indirectly related to nature. That is, a person is evaluated by comparing his character, structure, features, and qualities. For example, by comparing his height to a poplar tree, cunning, cunningness to a fox, agility, cunningness to a crow, courage to a wolf, bear, an aesthetic assessment of human character is given.

Laughter by its nature has a democratic content, unites all people, creates conditions for free behavior, and leads to laughter. Humor and laughter also mean the struggle for freedom and independence in human society.

The phenomenon of humor combines all cultural sources and cultural codes. It covers all types of art. Humor, reflecting humor, also expressed the culture of peasants, ordinary people, and the stratified population. For example, this aesthetic reality is reflected in the comedy of Aristophanes. “Today, the word art is used in the sense of creative reflection of reality through artistic images, the process of knowing the eye of work and demonstrating skill, any work itself and the level of skill it requires. Art is essentially a social and aesthetic phenomenon, promoting any democratic state policy, an ideology based on universal and national spiritual values, putting forward the ideas of patriotism, heroism, self-sacrifice, and, if necessary, militancy. In the history of art, there is rarely a work of art that does not express certain ideas, especially a national idea that does not deny universality [A.Shyer. B. Khusanov 2010]”

Art artificializes naturalness in accordance with the needs, goals and ideals of people and to the extent that they strive for them, enriches the creative quality of the creator. “Art has developed in connection with the development of humanity up to the present time [Umarov E. 1995]”. It is precisely the art of laughter and satire that is considered one of the artistic and literary fields that is deeply rooted in the blood of our people. The power of art is in its ability to find a way into people's hearts and amaze. Art should always bring pleasure to the perceivers, embodying the worldview of members of society, their social lifestyle, moral and aesthetic values, as well as their entire spiritual world. We believe that it is appropriate for creators to develop innovation in their field, taking into account the requirements of the national mentality, without blindly applying it to artistic creation.

In this regard, if we rely on the observations of the famous scientist E. Umarov, one of the human relations to world events is explained by the concept of humor. “Humor is constantly manifested in economic-material, socio-political, spiritual-moral aspects of life”. Indeed, the emotional concept called laughter is found in all spheres of human activity and is associated with society, that is, has social power.

Laughter provides us with an excellent example of communicative behavior, which differs in its manifestation (both acoustic and pragmatic), but nevertheless manifests itself universally. Surprisingly, there are limited studies documenting this change [Ackermann H, 2014].

Laughter is a means of developing the ability to get aesthetic pleasure from life, a sense of sincerity in a person, and a fighting spirit. Since the emergence of man, laughter has always accompanied him in the ups and downs of life. Laughter, which has physiological and social significance for ordinary people, has developed into a separate category in the science of aesthetics, as an aesthetic phenomenon of humor. “If beauty reflects evil, demonic actions, then it becomes an object of laughter, a breeding ground for dissonance. Laughter can be a moral factor, and it can also be immoral. Laughter also implies an assessment of things in terms of their merits. Laughter, like moral norms, relies on informal sanctions - primarily on the attitude of others and public opinion. Laughter is limited to correcting morality, opposing injustice, and stating that it has a certain connection with it” [Saransk: Izd-vo Mordov. un-ta,

2003. – P.78]. We understand the main factors for a person's longevity as clean air, health, and adequate living conditions. True, without these, a person's life cannot go on as usual. But there is another thing, without which a person's life seems meaningless and boring. This is a feeling like laughter. Just as if one of our fingers is missing, an ugly situation appears, life seems to consist of dry worries without the concept of laughter. When the participants of the humorous show "Handalak" were asked what is funny on television? - they answered as follows: "Mirzabek Kholmedov has a saying: There are many who laugh, but few who make people laugh. True. But there are also different ways to make people laugh. Instead of making people laugh by talking and laughing, and making people laugh with their incomparable jokes, there are people at every step. We must understand this well, - say the "Handalak" people, that curiosity is not only anecdotes. There are a lot of funny aspects in life, we try to show them to the viewer based on these life situations" [Sultonov O. About laughter... laughing 2002]. The characters of the current "Akula", "Kalpoq", "Shurdanak" programs prove this statement in their performances. These TV news programs, which are broadcast for only 20-30 minutes, are sharply different from other "funny" programs.

Conclusion:

The formation of a democratic mindset of a person is of particular importance in the period of spiritual growth. This requires providing each person with an important opportunity in society to express, think, discuss and support their own thoughts. Democratic thinking ensures that people develop and possess their own unique, effective and deliberative thoughts. This contributes to the healthy, democratic and innovative development of society. It is also of great importance in the education and training systems, as it helps to form a democratic mindset, teaches people to express their opinions independently, analyze them critically and actively participate in the social and political environment. This helps to bring about significant and effective changes in all areas of society.

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