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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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2026

SCIENCEPROBLEMS.UZ

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DOLZARB MUAMMOLARI**

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**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2026

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Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

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08.00.00- IQTISODIYOT FANLARI:

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09.00.00- FALSAFA FANLARI:

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Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

10.00.00- FILOLOGIYA FANLARI:

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Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

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Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent;

Qodirova Muqaddas Tog'ayevna - filologiya fanlari nomzodi, dotsent.

12.00.00- YURIDIK FANLAR:

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Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

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Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

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Sulaymanova Dildora Nazarovna – pedagogika fanlari bo'yicha falsafa doktori (PhD).

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

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Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

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Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

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MUNDARIJA

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10.00.00 – FILOLOGIYA FANLARI - PHILOLOGICAL SCIENCES

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Article / Original Paper

**HUMOUR AS COGNITIVE-PRAGMATIC SCRIPT OPPOSITION:
AN INTEGRATIVE LINGUISTIC MODEL**

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Abstract. The article examines humour as a multidimensional cognitive-pragmatic phenomenon. Drawing upon classical philosophical insights, semantic script theory, and affective violation models, the study proposes an integrative framework explaining humour as simultaneous activation of opposing scripts under conditions of benign violation. The analysis synthesizes Aristotle's concept of *homo ridens*, Veatch's violation-normality theory, and Attardo's General Theory of Verbal Humor. It is argued that humour emerges at the intersection of semantic opposition, affective ambivalence, pragmatic framing, and social positioning. The study contributes to linguistic pragmatics by offering a structured four-layer model applicable to verbal humour across discourse types.

Keywords: humour, script opposition, pragmatics, discourse analysis, affective violation, GTVH, linguistic model.

**YUMORNING KOGNITIV-PRAGMATIK SKRIPTLAR QARAMA-QARSHILIGI
SIFATIDAGI TALQINI: INTEGRATIV LINGVISTIK MODEL**

Narzikulova Rayhona

Ingliz tili tarixi va grammatikasi kafedrasi katta o'qituvchisi
Samarqand davlat chet tillar instituti

Annotatsiya. Maqolada kulgi hodisasi ko'p qatlamli kognitiv-pragmatik fenomen sifatida tahlil qilinadi. Tadqiqot Aristotelning *homo ridens* konsepsiyasi, semantik skript nazariyasi hamda affektiv buzilish modeli asosida integrativ yondashuvni taklif etadi. Muallifning fikricha, kulgi qarama-qarshi skriptlarning bir vaqtning o'zida faollashuvi hamda "zararsiz buzilish" sharoitida yuzaga keladi. Tadqiqot semantik oppozitsiya, hissiy ambivalentlik, pragmatik freymlash va ijtimoiy indeksatsiya kesishgan nuqtada kulgi shakllanishini asoslaydi.

Kalit so'zlar: kulgi, skript oppozitsiyasi, pragmatika, diskurs tahlili, affektiv buzilish, verbal kulgi.

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Introduction. Humour represents one of the most intricate and paradoxical phenomena within human cognition and communication. It occupies a unique position at the intersection of language, emotion, and social interaction. From the earliest philosophical reflections to contemporary linguistic modelling, humour has been regarded as both an intellectual puzzle and a cultural constant. Aristotle's well-known observation that human beings are uniquely capable of laughter situates humour within anthropological and rhetorical inquiry and suggests that laughter reflects a fundamental dimension of rationality and sociality [1; 9].

Throughout intellectual history, humour has been interpreted through various explanatory paradigms. Classical superiority theory associates humour with triumph over others or with ridicule directed toward perceived weakness. According to Hobbes, laughter arises from what he termed “sudden glory,” a momentary feeling of superiority over another person’s error or misfortune. Relief theory, strongly influenced by psychoanalytic thought, conceptualizes humour as the release of suppressed psychic tension or emotional energy [3]. This perspective interprets laughter as a psychological mechanism through which individuals cope with internal pressures and social restrictions.

In contrast, incongruity theory, which dominates contemporary humour research, explains humour as arising from the perception of mismatch between expectation and outcome [6]. From this perspective, humour occurs when cognitive patterns are disrupted and subsequently reinterpreted in an unexpected way. Although each theory offers valuable insight, none independently provides a comprehensive explanation of humour’s semantic structure, emotional ambivalence, and communicative function.

Modern linguistic scholarship increasingly approaches humour through structured semantic and pragmatic modelling. In particular, Raskin’s Semantic Script Theory of Humor (SSTH) proposes that humour arises when a text is compatible with two scripts that are opposed but overlapping [7]. Building on this framework, Attardo’s General Theory of Verbal Humor (GTVH) introduces a hierarchical model that explains how humour is structured through script opposition, logical mechanisms, narrative strategy, and other discourse-related elements [2]. These theories provide a systematic explanation of how humour operates at the level of language and discourse.

Simultaneously, affective theories emphasize the emotional duality inherent in humorous perception. Veatch (1998) argues that humour arises from the simultaneous perception of violation and normality. In this model, a situation must appear wrong or inconsistent with normative expectations while at the same time remaining psychologically safe. Recent research in the psychology of humour also highlights the role of contextual and pragmatic factors in shaping humorous interpretation [5]. The present article therefore seeks to integrate semantic, affective, and pragmatic dimensions into a unified cognitive–pragmatic framework in which humour is understood as script opposition realized under conditions of benign violation within a communicatively licensed frame.

Literature Review. The study of humour has long attracted interdisciplinary attention, spanning philosophy, psychology, linguistics, and literary studies. Early philosophical discussions laid the foundation for later theoretical frameworks by conceptualizing humour as a complex interaction between cognition, emotion, and social evaluation. Aristotle’s reflections on laughter already identified humour as a distinct human capacity associated with rational judgment and rhetorical strategy (Aristotle, *De partibus animalium*). According to Aristotle, ridicule functions as a discursive tool capable of undermining opponents and influencing public perception, thereby linking humour to social power and persuasion [9].

Subsequent philosophical traditions further elaborated the mechanisms underlying humorous perception. One of the earliest systematic approaches was the superiority theory, which associates humour with feelings of triumph or dominance over others. This perspective can be traced to thinkers such as Hobbes, who argued that laughter results from a sudden sense of superiority over the perceived weakness or error of others [4]. Although this theory explains

certain forms of ridicule and satire, it does not fully account for humour that arises in non-aggressive contexts.

Another influential explanation is the relief theory, developed most prominently within psychoanalytic tradition. Freud argued that humour enables the release of psychological tension or suppressed emotional energy through laughter [3]. From this perspective, humorous expression functions as a coping mechanism that allows individuals to momentarily suspend social constraints and relieve mental pressure. While this model explains the emotional function of humour, it does not sufficiently clarify the cognitive processes that generate humorous interpretation.

The incongruity theory, which dominates modern humour research, focuses on cognitive mechanisms of expectation and reinterpretation. According to this approach, humour arises when a situation violates anticipated patterns or logical coherence [6]. The sudden recognition of discrepancy between expected and actual outcomes produces amusement. Nevertheless, scholars have noted that incongruity alone cannot explain humour, since many unexpected events evoke confusion rather than laughter.

Within linguistic scholarship, humour has been examined through formal semantic and pragmatic frameworks. Raskin's Semantic Script Theory of Humor (SSTH) proposes that a text becomes humorous when it is compatible with two scripts that are both overlapping and semantically opposed [7]. Scripts can be understood as cognitive structures representing stereotypical knowledge about events, situations, or entities. In humorous discourse, an utterance initially activates one script but later forces the listener to reinterpret the message through an alternative and contradictory script.

Building upon this model, Attardo developed the General Theory of Verbal Humor (GTVH), which extends the script-based approach to a broader linguistic framework [2]. The theory introduces six hierarchical Knowledge Resources: Script Opposition, Logical Mechanism, Situation, Target, Narrative Strategy, and Language. Among these elements, script opposition constitutes the fundamental semantic condition of humour, while the remaining resources regulate how humorous meaning is expressed within discourse.

In addition to structural models, contemporary research increasingly emphasizes the role of emotional evaluation in humour perception. Veatch's theory proposes that humour emerges from the simultaneous perception of violation and normality [8]. In other words, a situation must appear wrong or inconsistent with normative expectations while also remaining psychologically safe. This dual perception explains why humour frequently involves taboo subjects such as death, morality, or social hierarchy while still remaining acceptable within specific communicative contexts.

Recent cognitive-pragmatic studies highlight the importance of contextual framing in humorous interpretation. Martin and Ford (2018) argue that humour depends not only on cognitive incongruity but also on the communicative environment in which the utterance occurs. Shared background knowledge, pragmatic cues, and cultural norms guide the interpretation of humorous discourse and determine whether a violation will be perceived as amusing or offensive.

Despite the diversity of approaches, contemporary humour research converges on several key principles. First, humour requires a form of conceptual opposition or incongruity. Second, it involves emotional ambivalence resulting from the coexistence of tension and safety.

Third, humour functions within communicative contexts where pragmatic cues signal playful intent. These shared insights provide the theoretical foundation for developing an integrative cognitive–pragmatic model capable of explaining humour as a multidimensional linguistic phenomenon.

Methodology. The present study employs a qualitative theoretical methodology grounded in conceptual analysis and comparative synthesis. Rather than conducting experimental research, the article systematically evaluates existing theoretical models and integrates their explanatory mechanisms into a unified framework. The methodological procedure includes identification of script opposition in representative humorous discourse, examination of affective violation conditions, and analysis of pragmatic framing strategies that enable reinterpretation.

The deductive analytical process begins by isolating semantic opposition within a humorous text. It then investigates whether the oppositional scripts involve normative or moral deviation sufficient to generate affective tension. Subsequently, it evaluates whether contextual signals establish a play frame that neutralizes threat perception. Finally, it considers the social implications of humorous exchange, including identity negotiation and relational positioning.

Results. The analysis demonstrates that humour emerges only when several interdependent conditions operate simultaneously. At the semantic level, humour requires the presence of script opposition combined with a logical mechanism that enables reinterpretation. The opposition may involve binary contrasts such as life versus death, serious versus trivial, or normal versus abnormal. However, script opposition alone does not guarantee humour; it must be cognitively accessible and contextually triggered.

At the affective level, the oppositional script typically introduces a violation of expectation or norm. This violation generates emotional tension by momentarily destabilizing interpretive coherence. Nevertheless, humour arises only when this violation is simultaneously reframed as non-threatening. The perception of safety allows the cognitive system to maintain ambivalence rather than transition into fear or moral condemnation.

At the pragmatic level, humour depends upon recognition of communicative framing. Interlocutors must interpret the utterance within a play frame that signals non-serious intent. Such framing may be conveyed through prosody, register shifts, irony markers, or shared background knowledge. When pragmatic alignment fails, humorous intent may be misinterpreted as insult or error.

At the social level, humour functions as a mechanism of relational negotiation. It may reinforce solidarity within in-groups or assert hierarchical positioning. The same structural configuration can therefore produce affiliative bonding or aggressive ridicule depending on contextual variables.

These findings confirm that incongruity alone is insufficient to account for humour. Violation without benign framing produces offence, while benign incongruity without tension produces mere surprise. Humour requires the dynamic coexistence of both elements within a socially recognized communicative frame.

Discussion. The integrative model proposed in this article reconciles classical and contemporary humour theories by demonstrating that each addresses a distinct structural

layer of the phenomenon. Rather than viewing these theories as mutually exclusive, the present framework suggests that they operate at different levels of analysis.

Superiority theory provides insight into the social dimension of humour, explaining why humorous discourse frequently targets status differences, mistakes, or perceived incompetence [4]. This perspective is particularly relevant in cases of satire, sarcasm, and ridicule, where humour functions as a mechanism of social evaluation. Similarly, Aristotle's reflections on ridicule demonstrate that humour has long been associated with rhetorical strategy and social positioning [9].

Relief theory contributes to understanding the psychological and emotional effects of humour. Freud (1905) argued that humour allows individuals to release suppressed emotions and tension through laughter. Contemporary psychological research supports this view by demonstrating that humour often functions as a coping strategy for managing stress and negative emotions [5]. Thus, humour can serve not only as a cognitive puzzle but also as an emotional regulation mechanism.

Incongruity theory explains the cognitive structure of humour, particularly the role of expectation violation and reinterpretation [6]. However, as many scholars have noted, incongruity alone does not necessarily produce humour. Unexpected events can also evoke confusion or anxiety. Linguistic models such as Raskin's Semantic Script Theory clarify this issue by specifying that humour arises from the interaction of two opposing scripts within a single discourse context [7]. Attardo's General Theory of Verbal Humor further refines this explanation by demonstrating how script opposition interacts with narrative strategies and linguistic choices [2].

The affective component of humour is addressed most directly by violation-based theories. Veatch (1998) argues that humour requires the simultaneous perception of violation and normality. This dual perception creates emotional ambivalence: the situation appears problematic or inappropriate, yet it remains sufficiently safe to be interpreted playfully. Such an explanation clarifies why humour often involves taboo topics such as death, social hierarchy, or moral norms while still remaining acceptable within certain communicative contexts.

By synthesizing these perspectives, the four-layer model proposed in this article—semantic, affective, pragmatic, and social—offers a comprehensive explanatory structure. At the semantic level, humour emerges from script opposition and reinterpretation. At the affective level, humour depends on the coexistence of violation and psychological safety. At the pragmatic level, humorous interpretation requires contextual signals that frame the utterance as playful rather than serious. Finally, at the social level, humour operates as a mechanism of identity negotiation, enabling speakers to express solidarity, critique authority, or challenge social norms.

This layered approach contributes to discourse analysis by enabling researchers to distinguish systematically between humour, irony, sarcasm, satire, and offensive speech. Furthermore, it facilitates cross-cultural comparison, since norms governing humour, violation thresholds, and pragmatic framing vary across linguistic communities.

Conclusion. Humour is not reducible to incongruity, aggression, or emotional release in isolation. It is a structured cognitive-pragmatic phenomenon requiring the simultaneous interaction of semantic opposition, affective ambivalence, contextual framing, and social alignment. The integrative framework advanced in this article contributes to linguistic

pragmatics by providing a coherent explanatory model capable of accommodating diverse humour forms across discourse types.

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