

SOCIOLINGUISTICS FEATURES OF HUMOR IN AMERICAN LINGUOCULTURE

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ABSTRACT

Humour is one of the most striking characteristics comprising a plurality of marking elements of cognitive-linguistic identity of native speakers of the language, forming the linguistic culture and sociolinguistics selected matrix formation and structuring of the national cognitive and speech patterns which form the "English humour", "French humour", "Italian humour", "Russian humour", etc. In this article we study the characteristics of the language of representation and perception of American humour, its linguistic and cultural features in humorous texts of American comics from the American linguistic culture.

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The material for research is the humorous texts and fragments of the performances of American comedians of various topics. The relevance of this study is determined by the value worldview expressed in humour, which in its turn is reflected in the American linguistic culture. The results of the study may find application in University lecture courses on stylistics of the English language and text interpretation, General linguistics, special courses on linguistics, text linguistics, and can also be useful in teaching English as a foreign language.

Key words: text, research, language, speech, linguistics, speaker, linguoculture, humour, sociolinguistics.

INTRODUCTION

Linguistic humour comprehension is important due to the fact that the humour covers many aspects of human life and is one of the conditions of normal vital activity of the society. Humour is a universal phenomenon and at the same time deeply national feature. In the study of humour in various language communities, we get the opportunity to highlight both common and specific characteristics of the attitude of people speaking a specific language and share ethnic and cultural value system of a particular society. Humour in any society is one of the means of identification, a way of expressing emotions, a way of development of relations between people. The study of humour as an element of culture enables understanding of both their own and foreign culture, the differences in the interpretation of images of ourselves and others [4].

Considered as the research object, humor, no doubt, is an interdisciplinary concept, appearing on the verge of a transition from cognitive to linguistic phenomena, arising first as a phenomena of consciousness (idea), and then represented to the outside as phenomena of language (language acquisition). Therefore, the most efficient and productive from the point of view of value to the alleged results are combined sociolinguistic and linguocultural studies carried out purposefully in the direction of search, selection and marking of national identity and inform the emerging phenomena of humour in linguistic culture, inherent in this ethnic group, which quite naturally can pursue research within sociolinguistics and linguistic comparative studies. The result of which, as a rule, a comparison is made of the comic code as well as ways of encoding specific to a particular national linguistic culture. This allows to identify similarities and differences of linguocultures both in the local level of education and in a comic representation of linguistic material, and in more general principles of coded

models and forms of text messages, which includes elements of humour, to demarcate the phenomenology of national humour is one of the most effective tools [9].

The paper is an attempt of synthesis of various aspects of expression and descriptions of American humour and constructed in accordance with the main purpose of the study - to establish a meaningful types, cultural identity and linguistic expressions of American humour. Value worldview in the reflection of the American linguistic culture represents the relevance of this study.

Objectives of the study:

1. To highlight the theoretical aspects of the positioning of national specificity and originality of humour in sociolinguistics.
2. To study the humorous elements in American linguistic culture.
3. To characterize the thematic expressions of American humorous texts.

METHODS AND MATERIALS

Research methods are the isolation and description of linguistic phenomena, bearing the reflection of American culture, the explanation of linguistic phenomena from the standpoint of national culture, text analysis of small humorous forms.

The research material is the humorous texts of the performances of American comedians.

Humor in American linguoculture

Originated from the classic of English humour, American humour has undergone a number of significant changes in terms of semantics (values and meanings) and in terms of style, but also in its communicative aspects [2]. For example, in the United States is considered quite good form to start any public speaking in front of any audience with jokes even gloomy if circumstances allow. It is believed that a person does not possess the skills to wittily express his/her thoughts, or perhaps to hint at anything in the form of jokes or irony, can never achieve success and build a decent career in such important for American society spheres of life like politics and economics.

In addition, the ability to demonstrate their own sense of humour to political and economic top management of American society should be a stable psychological characteristic of a personality representatives of this section, as a constant demonstration of their own sense of humour is also considered in the States "good form" [8].

From the point of view of linguistics special kind of American humour is American slang, the phenomena of which are actively formed in the American English language, "exploiting" the entire symbolic system of natural language, its semantics, its syntax ("hot phrase") and

pragmatics [6]. Phenomenology of American slang that is actively used not only in jokes but also in the speeches of politicians, completely objectively, is becoming an increasingly important phenomenon in modern linguistics and communication theory. It is adopting in both disciplines, despite the constant labeled "conventional norms" or even lack thereof, as evidenced - published more and more copies of American (not English) slang dictionaries in translations into a growing number of other languages [11].

Approaches to studying humor in sociolinguistics

Thus, in particular, classic English and new American humour as a phenomenon of linguistics, and as a cognitive phenomenon has become the object of study in the writings of such prominent representatives of different linguistic schools like H. Cleveland, H. Commager, D. Carbaugh, S. Storti, V. P. Shestakov, A. V. Pavlov, S. A. Patinoi, V. V. Ovchinnikov, N. M. Karamzin, V. I. Karasik, I. A., N. Erofeev, G. D. Gacheva, N. Yu. Fanyang, S. A. Khrolenko, S. G. Ter-Minasova, V. A. Maslova, O. A. Leontovich, A. P. Sadokhin, V. P. Popkov, T. G. Grushevitskaya, D. F. Khakimzyanova, E. Kh. Shamsutdinova and others.

Linguocultural and socioculturalism means of achieving the comic content in humorous texts are really noticeable and are determined by the peculiarities of national culture and the relevant effects of the sociocultural context. Where it is formed and developed social reality of this society, comically and satirically represented in humorous performances [5]. They on the one hand have a certain originality due to the laws of the genre and on the other hand - define a specific stereotype in the formation of humorous texts, especially their broadcast and audience perception. These texts are dictated by internal and unwritten standards and norms prevailing within a given linguoculture, and within it considered conventional, "typical" and still understood by the producers and recipients of humorous texts [7].

During this research we have studied a number of humorous texts of American comedians. It should be noted that American humour can be classified according to the subject of the jokes.

RESULTS AND DISCUSSION

All of the most popular and relevant American jokes, which are now in the usage of the masses of the USA can be classified based on various criteria. The most frequent signs of the relevant texts are the subject and source. Consider some of them:

- Humour on the topic of social disparities of American society and the features of mass consciousness:

"You know how I will describe the economic and social structure of this country? The upper class keeps all the money, do not pay taxes. The middle class pays all taxes and does all the work. Poor is there to simply scare the middle class, forcing him to go to work." (George Carlin) [1]

"Do not you dare underestimate the stupid people who had gathered in large groups." (George Carlin) [1]

Such jokes are also known as "One day wonder" – the "social sphere" the speech "on the topic of the day." Situations described in the jokes are so simultaneously absurd and plausible a bit exaggerated, which makes the recipient laugh.

- About the problems of the relationship between man and God:

"You quickly find God when you are dead." (Richard Pryor) [10]

"Most people have been killed just in the name of God than for any other reason." (George Carlin) [1]

American humour of this type involves everything connected with religion. This category includes jokes about priests, about how the various characters of jokes go to heaven or hell.

- The differences between men and women:

"Have you ever broken heart? When women break the heart - they cry. Men of this garbage do not. Men keep it to myself, though it does not hurt. They just walk around and have knocked by trucks ..." (Richard Pryor) [10]

"You can not be a man, a woman is not gonna break your fucking heart. It's your diploma." (Richard Pryor) [10]

In jokes of this topic is expressed the eternal conflict between man and woman. Men don't understand women's logic, women in turn don't understand men. Here is a true statement - "Women are from Venus, man - from Mars".

- The high cost of litigation:

"I have lawyers. And lawyers are expensive bastards. I've got a lawyer who in the first week brought me a bill for forty thousand dollars." I said, "Yes, we are only just met!" Those bastards will save you from prison and from a variety of vessels. But it will cost a lot! Some people must say, 'To hell, I'll go to jail. I'd rather sit 10 years in prison and will go out than those 30 years you will hang on me.'" (Richard Pryor) [10]

The themes of these jokes are not chance. Lawyers are the most outstanding representatives of American culture and the American concept of the legal state, where the central figure is a person, his/her rights and freedom. In the US the price of the services of a lawyer is very high,

and most people can't afford to hire a good defenders [3]. Therefore, in the minds of the people they appear as unscrupulous, selfish and dishonest rich people.

CONCLUSION

The study showed that humour is a multidimensional phenomenon in a specific linguistic culture. There is an American comic attitude, which is a set of stereotypes that reflect the national characteristics of humour of interest to sociolinguistics.

The comic effect arises in the framework of the cultural socio-cultural situation, highlights and reinforces it. The humour is based on the deviation from the national social and cultural stereotypes in the perception of their permanence. The decisive factor is the system of value orientations and attitudes in American society[12].

The subject of American humour reflects the common dichotomy of human qualities, of which the most characteristic is the juxtaposition of intelligence and stupidity, relationships, spiritual issues and moral and legal conflicts.

After this research we can conclude that the thematic classification displays the problem of national-cultural peculiarities of life in the United States and allows us to understand American culture more deeply, particularly American humour as an integral part of folklore.

RECOMMENDATIONS

The results of the research can be used in theoretical and practical courses of stylistics of the English language and text interpretation, General linguistics. The theoretical thesis and the results can be used in conducting similar researches on the material of other languages and can also be useful in teaching English as a foreign language.

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