

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2022 Issue: 06 Volume: 110

Published: 10.06.2022 <http://T-Science.org>

Issue

Article



Nazira Akbayevna Temirova
Termez State University
Master
Termez, Uzbekistan
naziratemirova724@gmail.com

A LOOK AT THE HISTORY OF THE DEVELOPMENT AND STUDY OF IRONY

Abstract: The aim of the article is to examine irony from a philological point of view and to study it in terms of art, language, culture, philosophy, cognition and phenomena.

Key words: linguistic and poetic approach, phenomenon, form, meaning, task, Socrates irony, romantic irony, postmodernist irony, pragmatics.

Language: English

Citation: Temirova, N. A. (2022). A look at the history of the development and study of irony. *ISJ Theoretical & Applied Science*, 06 (110), 186-191.

Soi: <http://s-o-i.org/1.1/TAS-06-110-30> **Doi:**  <https://dx.doi.org/10.15863/TAS.2022.06.110.30>

Scopus ASCC: 1200.

Introduction

Irony is actually an event or method based on a contradictory relationship of form and content. As the speaker observes the being, the obvious attitude of himself and others towards him requires that the expression of the observed object be constructed in a special, indirect, contradictory way. Although what is being observed seems to be different, and what is being said is consistent with what is being said without any circular ways, the speaker is pointing out on a non-linguistic or pragmatic basis that thought and expression are incompatible. This, on the other hand, is associated with a desire to “strive” to take something funny seriously, creating a dubious arrogance and skepticism. It is necessary to distinguish the stages of development and study of irony. Their close relationship with each other requires looking at each one individually and interconnected.

The following important stages in its development can be seen by ironologists:

1. The irony of Socrates.
2. Romantic irony.
3. Postmodernist irony.

Although he himself did not use the term, nor did he clearly express his vital and philosophical attitude towards it, the term Socrates irony is popular among

the scientific community. The essence of this term is understood on the basis of the contradiction between what is seen, what is seen, and what is original. This has been noted in many sources as follows. The irony is manifested, first, in Socrates 'false praise and applause of his interlocutors [1.59].

Analysis of Subject Matters

Second, the irony is also manifested in the fact that Socrates insulted himself and beat his own lust in front of others. However, none of his interlocutors had the prestige and honor of Socrates. In fact, even self-deprecation is inconsistent with its original purpose, and there is a contradiction between reality and expression. Third, the irony of Socrates is that pretending to be ignorant is in fact the result of striving for true knowledge and wisdom. After all, as Socrates himself points out, he knows he knows nothing, and others don't even know it. He taught his interlocutors to understand the truth on the basis of irony, trying to get them to be able to critically evaluate their own behavior in such a way that one could understand one's own mistakes. Irony did not become a goal for him, but appeared as a means of educating people in the spirit of moral values. After all, a critical attitude to one's actions, to express it in an ironic way, serves to make one account for oneself

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

on the basis of one's daily life, experience and knowledge, to "measure" one's morality on the basis of high moral standards, to turn one's heart into a fortress of truth. The irony of Socrates is that it served that purpose. The irony of Socrates became a means of changing objective reality, and the scholar gave impetus to the development of this tradition. This tradition developed and by a certain period took the form of romantic irony.

Romantic irony is associated with the process of formation and intensification of romantic tendencies in creativity and thinking. The current of romanticism that emerged in Germany in the 1790s manifested itself as utilitarianism [the doctrine that the basis of morality is profit, the idealistic philosophical current] and the desire to eliminate and reconcile interpersonal differences, the desire for boundless freedom, perfection and renewal, the pathos of personal and civic independence.

First of all, romantic irony was considered in detail and in detail by the German philosopher Friedrich Schlegel (1772-1829) on the basis of Plato's dialogues, Fixte's ideas. He sees irony as a phenomenon of "fragmentary philosophical thought" and "critical attitude to being" as "non-systematic philosophical observation", an ironic attitude to being, a hidden possibility that suppresses the conflict of interests, a phenomenon that prevails and denies conflict. F. Schlegel argues that the value of irony as a philosophical phenomenon is that it reflects in itself the nature of logical contradiction. Interestingly, ironic thought is contrasted with cognitive thought. It takes into account that there is no contradiction in rational thought. Therefore, it is necessary to correctly understand the thesis that there is no irony where perception prevails.

Here are some of F. Schlegel's thoughts. According to him, the spirit of irony, intelligence is a "chemical spirit", that is, this spirit develops on the basis of internal contradictions. The contradiction between attitude, intention, and expression is the doyen of an ironic spirit. In his view, the ironic attitude is not only a phenomenon viewed in terms of internal contradictions, but also a generalization, universalization, unification and unification of one-sidedness. Also, the dialectic of sharpness and irony is that certainty (contradiction) and contradiction simply cannot be put side by side. The opposing parties are connected on the basis of a sharp contradiction, which in this connection refers to a deeply hidden truth, and this truth arises from this struggle of contradictions. The irony is that it manifests itself as a powerful synthesis tool, combining contradictions. It is difficult to find a means or figure in language that ironically rounds out conflicting sides, while at the same time reflecting their struggle. Contradiction is the formation of a cognitive structure that is the product of subjective cognition on the basis of contradiction. It is not mentioned in the teachings of F. Schlegel that

this condition was observed both as an epistemological act and as a cognitive phenomenon. The ironic spirit is always characterized by restlessness. Constant dynamism is perceived in harmony with turmoil, and in fact it is. Of course, this unrest should not be understood as chaos, as F. Schlegel perceived. Because chaos is the opposite of generalization, synthesis, universalization. "The development of the theory of irony by the Romantics as a fundamental, characterizing principle of the subject's position in the world served for the liberation movement of the ideas of the French Revolution, the endless celebration of the victory of the free human spirit. As the carrier of the universal new culture, the multifaceted, cohesive whole, the obvious existence for the whole being, is the free individual. Thus, the ironic subject was understood by Shlegel as a free creator of the self and being, a highly liberated person. But the celebration of the liberation of the human soul reflects only one aspect of the ironic attitude to existence. On the other hand, irony as a phenomenon of human spiritual life reflects the uniqueness of his position in the social environment of the eighteenth century." [3. 71.]

Research Methodology

Thus, it can be said that the combination of contradictions, the exaggeration of the synthesizing property of romantically understood, interpreted and developed irony remained as simple attempts of romantic ideology, did not give the intended result. In general, the sense of understanding it as a "non-serious" dialectic, a free, imaginary game of the subject, remained.

The postmodernist form of irony is due to the fact that in the last decade of the last century and the first decade of the new century, the cultural environment acquired a peculiar character, its intensive and contradictory development. "Irony is becoming an attribute and a general trend of modern thinking." It should be noted that irony as an old phenomenon is gaining a completely new essence, youth. It completely renews its functional value and sphere from its past form. After all, the new age (in scientific terms, the period of postmodernism) is based on different principles. It is sad to say that individualism and selfishness are "enriched" with new features, that the part takes precedence over the whole, that the principle of "die for yourself" becomes the motto of the postmodernist way of life, that life is playful and that trying to take it seriously is futile. are descriptive properties. "A post-industrial society with a culture of humor is based on the practice of ironic thinking. In order to enter into and participate in modern social relations, an individual is required to take a cinematic position. Ultimately, the power of irony is directed to one degree or another to criticize existing social determinations in one form or another,

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

so that the essence of irony is revealed on the basis of social criteria." [12.105.]

The moral foundations of society act as a hotbed of irony. Of course, the transition from quantitative to qualitative changes goes beyond the norm. Social morality, the moral and ethical criteria and attitudes of society ensure that irony serves for development. Makes a civil claim to irony. Moral values cannot be indifferent to the fact that irony "plays" with the dignity of the individual. As moral values are formed on territorial, ethnic, national spiritual, mental, religious, geographical and natural bases, it is necessary to differentiate between universal and national-mental aspects of irony. The complexity of the national way of thinking also determines the attitude to irony. This, of course, is closely related not to the different levels of national intelligence, but to the different validity. Therefore, it is impossible to agree that the irony of people's cultural traditions, ideals and beliefs, national pride is useless. But the postmodernist approach to irony does not accept such views. No matter how negative the attitude towards him, he is deeply immersed in social life, trying to express himself as a phenomenon of full-fledged cultural communication. After all, the media is convinced that it does not always lead to negative consequences that are perceived only by critics. Of course, it is not always undeniable that the foundations of a system based on monopoly ideology are at the heart of critics of irony. "Irony requires a break from schematism and dogmatism by taking a different approach. It is a metaposition that is different from a dialogue in an equal position that interacts with each other and again, it is observable and does not affect the observer. Dialogicity is a feature of notarial consciousness, in which different points of view collide, and their communication takes place. Dialogue is forbidden in totalitarianism. Man has to choose one of two ways: either he has to conform to his ideas, to put his infinite essence into established patterns, or he has to break this vacuum, and as a result he manifests himself in irony. The problem is solved when a person deviates from the dominant point of view and begins to treat him unkindly. There is a certain amount of deviation from reality, on the basis of which totalitarianism is in crisis. This can be seen, for example, in the fact that during the Soviet era, under the Stalinist regime, ideology was taken seriously with all its being. By the time of Khrushchev, the consciousness of the people began to shrink from the existing existence, and it became possible. The incompatibility of real life and ideals has shaped an ironic attitude towards the existing system in the public mind. At this time, various anecdotes began to be created, "informal" poets and singers began to appear. It was this cinematic growth that overthrew the Soviet regime. Irony and humor are also actively used in modern political conflicts.

It should be noted that although irony has a somewhat positive role in freeing oneself from ideology, it still has a negative basis. Dialogue should be viewed positively in this sense. In this, man waits for an answer, ready to recreate himself. Dialogue is dominated by the willpower, which is determined by the person himself."

Speaking of postmodernist irony, A.S. Panarin's Iskushenie globalizmom reads: "One of the most notable paradoxes of postmodernism is that its mondialistic elite, the 'citizen of the world', has a closed sectarian psychology cut off from normal society with normal outlook, behavior and common sense. Postmodern sectarians consider themselves free experimenters who have not been squeezed out by the "reconstructionists" of the world in a cultural and moral environment. They are "subconscious" in a moral environment who enjoy being free from ordinary human morality." [4.28.]

Postmodernists see their role in preventive work in the health of society. Postmodernists demonstrate their vigilance on the basis of ironic means in eradicating outdated and long-lived ideological flaws.

The anthropological revolution of modernity has led people to see with great precision. The relentless pursuit of miles, the squeezing of time to the maximum, the striving with all one's might to see abundant results in a short time, and the attainment of this had become the quality of the modern citizen. In the postmodernist, however, this was reflected. Enjoying the power of the moment, getting rid of the box of "finalism" that directs our efforts at every step towards ambitious goals, preferring "playful existence" instead of various projects are the essence of the postmodernist lifestyle. The ironic attitude to the present state, which seemed to be obsolete in existence, became the very essence of this way of life, and it took on the status of an ironic way of life. The lack of design, the spirit of lack of prospects, the focus on recreational activities without spending energy on pointless projects have taken on the character of civilized irony. Based on the above, it should be noted that the ironic attitude today is not only a means of combating social evils, but also a carrier and developer of social evils. The fact that the global evils that are leading to the decline of mankind are being developed by certain groups and its scope is expanding on the basis of the law of diffusion, that these evils are considered a positive civilizational phenomenon, is itself an ironic civilization that accompanies secular civilization.

Observing irony in a cultural environment, one can be sure that it is developing in accordance with the needs of society, that the socio-political and cultural environment of the time imposes certain tasks on it, and that thinning human and international relations are paving the way for a new irony. However, the formation and development of sources of information in a comedic and humorous spirit show that irony is

Impact Factor:

ISRA (India)	= 6.317	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 1.582	PIIHQ (Russia)	= 3.939	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.771	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 7.184	OAJI (USA)	= 0.350

becoming a widespread medium. In particular, the process of deocialization, deideologization, authorization, which dominates the political discourse in the media, is shaping new socio-cultural trends inherent in modern cultural consciousness in the current postmodernism. This makes it necessary to study the individual aspects of the formation, operation and mechanisms of action of this extraordinary weapon in the humanities. In particular, the need to ensure the practical effectiveness of language, to turn it into a creative force, puts on the agenda the need to study this "atom" in a neurolinguistic aspect. Indeed, the need to direct the magical power of language to the effect of a culture of communication demonstrates the urgency of an in-depth study of the phenomenal potential of irony. In world linguistics, "at the end of the last century, the rapid development of the market economy, the popularity of modern information technologies, increasing the economic efficiency of scientific research have become more urgent, and linguistics has focused on practical tasks - the study of speech efficiency. As a result, new branches of science have been formed under the names of sociolinguistics, ethnosociolinguistics, lingvopragmatics, pragmalinguistics, pragmatics, psycholinguistics. Linguistics of the new epoch, which combines these directions, approaches speech as one of the main types of human activity - exchange of ideas and influence on others, creation, and prioritizes the study of its conciseness, efficiency and effectiveness, logic. In particular, today in world linguistics, methods have been developed to determine the value of speech as an activity and its implicatures, portable and tag meanings, information that is not explicitly expressed, but whose purpose is the expression of the speaker, and it quickly became popular.

The formation of Uzbek applied linguistics and its development in accordance with the requirements of the time requires special attention to the linguistic mechanisms that are effective in accordance with practical goals. The study of the concept of irony as a whole phenomenon, which is of great importance among them, is one of the urgent tasks to establish ironology.

In accordance with the practical development of irony, the scope of its study can be observed and evaluated in two directions:

- a) the study of irony in world science;
- b) study of irony in Uzbek science.

As mentioned, various aspects of irony have been the object of study in many linguistics and other disciplines. It should be noted that the study of irony is especially serious in such disciplines as linguistics, literature, sociology, cultural studies, philosophy.

From the philological point of view, the research of irony as an artistic and aesthetic category should be noted Yu.B.Borev, V.M.Pivoev, I.Pasi, A.F.Losev, V.O.Pigulevskaya, B.G.Lukyanova.

The aesthetic aspect of irony in Western science has been specially studied in the research of B.Almann, M.D.Blakvella, D.O.Navan.

An examination of the aesthetic value of irony can also be observed in cases where it is often combined with its artistic aspect. This is especially evident in the research conducted by N.Ya. Berkovsky, L.I. Boldina, A.A. Shcherbina, J.E. Fomicheva, E.S. Afanasyev, G.N. Pospelov, V.Ya. Propp. discarded. T. Kane, D. Sale, D. Tedeschi, G. Clark, R. Gerrig, P. Rockwell, performed in the sociolinguistic aspect, M.A. Bagdasaryan, V.V. Ovsyannikov, N., performed in the sociolinguistic aspect. Salikhova's research should also be noted.

With the formation of new paradigms of linguistics, interest in the practical aspects of irony is growing. In particular, the study of irony in relation to the situation and context of speech is becoming more widespread. In this sense, G.L. Prokofiev, V.E. Jarov, T.A. Shishkin, D. Amant, A. Beredonner, R. L. Brown, D. S. Kaeifer, J. Austin, R., who expanded the scope of pragmalinguistic research.

Tanaka's work deserves special attention. The works of S.I. Pokhodni and G.G. Tremasova, performed in a purely linguistic aspect, are devoted to the linguistic and speech features of irony, their means of expression. A separate comment will be needed on the most characteristic of them, avoiding the total number of studies on irony. In general, research on the expressive means of irony, the properties of text formation, pragmatic and cognitive capabilities is significant.

In the dissertation of B.A. Gomleshko for the degree of Candidate of Science, the means of expression of irony used in the literary texts of John Golsworthy are analyzed and summarized on the basis of the text of the novel "Saga o Forsytach". The researcher analyzes the status and place of irony in traditional and modern scientific research, its properties as an integral part of the categories of comic and emotional-Baha'i criticism. It deals with the issues of its categorical independence, its components, the contextual situation that realizes the ironic meaning, the classification and description of the linguistic expressions of irony. In general, it provides valuable information about the general and specific aspects of individuality of irony. [6. 83]

Although the research seems to be devoted to the study of the means of expressing irony, it focuses on the use of speech. For example, the first chapter of the work is devoted to the pragmatic features of irony in the literary text of John Golsworthy's novel Saga O Forsyth. The remaining two chapters deal with the lexical-level manifestations of irony, the contextual conditioning of ironic meaning, the concept of ironic context, as well as the classification of means of expressing irony and the description on that basis. Another important study on the issue of means of expression of irony is the candidate's dissertation on

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

"Writing means of expression of irony in the material of Norwegian publicist texts." The work consists of three chapters, which deal with the study of the phenomenon of irony in various disciplines (linguistics, philology, literature, aesthetics, philosophy, semiotics, psychology, etc.), the features of the phenomenon in journalistic texts and linguistic means of expression of irony.

Analysis and results

The occurrence of irony in journalistic texts shows that it has a more propagandistic nature and is dedicated to performing such a function. For example, in a study called ... "Irony and political discourse", its journalistic nature has become the subject of research. Materials published or transmitted in modern media were selected as research material. An important aspect of the study is that irony is seen as one of the "key words" of modern culture. It is therefore considered not only as a philological problem but also as a culturological concept. Lexical-phraseological means of expressing irony are analyzed in a special paragraph. Indeed, lexical-phraseological level units occupy a central place among the means of expressing irony. In the work, the organization of the text, more precisely, the question of the nature of irony in the context of the intertext problem, is analyzed in a specially devoted chapter. Among the means of expressing irony in political discourse, nonlinear means are the focus of the researcher. In particular, humorous photographs and drawings, cartoons representing irony are also analyzed.

Another study of irony in journalistic discourse belongs to The source of the research is irony, and modality, one of the main qualities of irony, is chosen as the subject of research. Modality is seen as the "lifestyle" of irony, and it is argued that there can be no irony without modality. The main focus is also on the place and role of linguistic means in the formation of ironic content in the text, and a special chapter analyzes the textual means that play a key role in the emergence of ironic modality. The researcher dealt with the cognitive-historical conditioning of irony and its expression in English fiction. The problem of the cognitive structure of irony, its national mental orientation and the problems of the national linguistic

landscape of the world are considered in detail and used in English literary texts.

One of the important achievements of the research is the conceptual approach to irony. At the same time, the cognitive qualities of the concept of "irony" and its core, center, edge types differ. Irony is taken as a multifaceted concept, its segments, philosophical – aesthetic, methodological (contextual, intonational), literary features are analyzed. As a cognitive category, the cognitive model of irony (frame in irony, script) is restored.

Of course, the cognitive structure is linked to national thinking, and national thinking cannot exist or be analyzed in isolation from issues such as national consciousness, national culture, national way of life. The cognitive model of irony is therefore explored as part of the linguistic picture of being in relation to the English national mentality. The issue of the occurrence of irony in artistic discourse is analyzed on the example of the works of Oscar Wilde, William Somerset Maugham, Julian Barnes.

The ability to unexpectedly change the formal communication direction of formal, semantic, and communicative contradictory essences in irony demonstrates the effectiveness of examining them on the basis of a synergetic methodology.

Based on the analysis, it can be said that the recognition and study of irony as a special scientific phenomenon in world science is closely related to the process of globalization that is taking place at the end of the last century and the beginning of the new century. Observations show that only in the last stages of the classical [Socrates], Romanticism, Modernism and Postmodernism did the scientific study of irony begin, and, figuratively speaking, the assault on the "fortress" of irony began. Various disciplines have made it their object of study. In particular, in linguistics, it has sometimes become a source of study of intermediate fields in the connection of pure linguistics, mainly linguistics, with other disciplines. The study of its communicative-pragmatic, cognitive, textual possibilities has been widely studied.

The current state of Uzbek linguistics, that is, its transition to the study of the substantive possibilities of language, makes the study of irony a special task.

References:

1. (n.d.). *Words of Socrates*. 470-399.
2. (1799). *Friedrich Shlegel*. "Lukinda". (p.185).
3. Ivanov, M. (1881). *Irony - postmodern smirk*. (p.215).
4. Borev, Y.B. (2002). "Aesthetics". (p.511).
5. Pokhod's, S.I. (1989). "Incompatibility between Traditional and Quoted Signs". (p.60).
6. Galsworthy, J. (1906). "The Forsyte Saga". (p.1568).

Impact Factor:	ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 1.582	PIHII (Russia) = 3.939	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.771	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

7. Losev, A.F. (1966). *Irony antique and romantic. Aesthetics and art.* (pp.54-84). Moscow.
8. Lukyanova, B.G. (2004). Moscow: Flinta: Nauka, (p.200).
9. Shcherbina A. A. (1971). Notes on the nature and technique of irony. *Questions of Russian literature*, Nashr. 1, pp. 40-47.
10. Shomaqsudov, A., et al. (1983). *Uzbek language stylistics.* (p.245). Tashkent: Teacher.
11. Hojiev, A. (1974). *Annotated dictionary of synonyms of the Uzbek language: A guide for students of universities and pedagogical institutes.* (p.123). Tashkent: Teacher.
12. Farhitdinova, O.M. (2004). *Irony: the problem of role in definition and philosophical knowledge: a synopsis of the thesis.* diss. . cand. filol. Fans, (p.112). Yekaterinburg.
13. (n.d.). *Annotated Dictionary of the Uzbek language.* Volume 2. (p.386).

Impact Factor:	ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 1.582	ПИИИ (Russia) = 3.939	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.771	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350
