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**USE AND TRANSLATION OF DARK HUMOUR  
IN MEDIA AND FILM**

**ВИКОРИСТАННЯ ТА ПЕРЕКЛАД ЧОРНОГО ГУМОРУ  
В МЕДІА І КІНО**

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Social and mass communication can shape public and individual opinions, values, and choices. The role of films is significant as well, since they are

increasingly popular globally, and they can impact people's attitudes and behaviour. Studies of dark humour, or black humour, are numerous in the fields of stylistics, psychology, cognitive, psycho- and sociolinguistics, etc. The paper studies multimodal film, mass- and social media texts; it analyzes the manifestation, functions, effect, and translation of dark humour used in situations of war. The research outlines basic features of the multimodal texts which comprise (non-)verbal elements producing humorous stimuli on the physical and emotional state of individuals, their mood, behaviour, and performance. The texts under investigation are abundant in verbal and non-verbal means of dark humour. Both translation and interpretation of dark humour are predominant in perceiving humour in different languages and cultures. The material of the study reflects the theme of aggression, fear, and death, as well as a public response to the violent environment of war.

Traumatic experiences triggered by wars provoke posttraumatic reactions. Laughter helps to adapt to stress and dissociate from distress. Sincere laughter, or Duchenne laughter, reduces anger, enhances social relations, and helps to distance from stress psychologically [3; 1]. The ability to build groups and work together, create a special mental state in the group and use humour helps to reduce stress, PTSD and fear, and build resilience skills to endure the hardships [5] caused by the war.

Dark humour describes the humorous response toward suffering, and «the humorists themselves acquire a superior role toward violent reality, refusing to be distressed by its effects. The recipient is assumed to copy this attitude. Humour is rebellious; the super-ego tries to console and protect the ego from suffering» [2]. People who appreciate dark jokes show higher IQs, resist negative feelings effectively, and show less aggression. Processing dark humour is a complex task requiring being distanced emotionally from the content, inferring and analyzing «multiple layers of meaning, and being able to treat unpleasant content as playful fiction» [4]. However, people may understand humour differently, based on their experiences and attitude to certain events and circumstances. Dark humour can cause laughter and transform into shame because of the awkward reaction to the tragic situation.

Mass- and social media, the film industry, and individuals react promptly to disasters such as wars, catastrophes, and diseases by creating and disseminating information, including multimodal texts containing dark humour. Sarcasm, irony, metaphor, hyperbole, profane language, inadequate translation of separate words, and prosody are frequently used for producing memes and dark jokes. These units can influence and manipulate views to formulate negative, positive, or more optimistic attitudes to certain phenomena, as well as break or create stereotypes.

Visual media can enhance the impact of words; visuals communicate ideas faster, which helps to convey meaning effectively and reach its perlocutionary effect. Translation of films relies both on verbal and audiovisual information. Translation of dark humour in films and memes does not pose difficulty in conveying unless there is culture-specific information and a lack of background knowledge. Interpretation and processing of dark humour depend on the cognitive, intellectual and emotional abilities of individuals and can vary among cultures.

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