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THE CONCEPT 'QUARANTINE' IN RUSSIAN-, UKRAINIAN- AND ENGLISH-LANGUAGE HUMOROUS WORLD VIEW

Abstract. The Purpose of the Study The article is devoted to the analysis of cognitive conceptual features of the concept 'quarantine' in three humorous language world views: Russian, Ukrainian and English. The aim of the investigation is to reveal the peculiarities of conceptualization of the main cognitive features of the concept 'quarantine' on the material of the modern Internet folklore genres, such as memes, anecdotes, aphorisms, jokes. **The Research Methodology.** Semantic-cognitive method was used to characterize individual categories of the analyzed concept and quantitative method to present statistical data. **The Scientific Novelty.** The article presents the first cognitive analysis of the concept 'quarantine' on the material of the Internet folklore in three linguistic humorous language world views. **The Conclusions.** Comparison of cognitive features of the concept 'quarantine' in the studied world views has allowed to deduce general cognitive features of its conceptualization, which include inability of parents to adapt quickly and easily to a new role of the home teacher; and producing dependence on household actions, in particular overeating.

Keywords: quarantine, humorous world view, cognitive feature, Internet folklore.

The Problem Statement. The psychologization of all aspects of modern human life means that increasing number of people are keen to acquire knowledge about this scientific field and learn how to put it into practice. Self-education

includes not only professional literature on a particular issue, but also various sources from which one can logically deduce the psychological characteristics of an individual or an entire nation. We define interactions of Internet users in the literary forms of small genres as actual folklore, which is precisely the additional resource that helps to learn the mental peculiarity of society in an accessible linguistic form.

The initial understanding of folklore as oral folk art, which emerged in the pre-writing period is being replaced today by the realization that the main source of folklore is oral and written communication of the various national segments of the Internet. Although the Internet is a secondary carrier of folklore text (sites hosting unaltered folklore works), it also offers platforms where the mentioned contemporary folklore texts can be generated (forums, social networks and blogs), i. e. it takes over the functions of a creative cross-national association in electronic form. Social media users, in response to any high-profile socio-political event in the country or the world, produce folklore texts, most often of a humorous nature, which reflect their reaction to the actions of the authorities (Arkhipova, 2016).

This “weapon of the weak” (as D. Scott calls folklore) is productive material to assess the main conceptualized aspects of the most relevant concept of 2020 – ‘quarantine’ – in Ukrainian-, Russian- and English-language humorous world views in Internet folklore. The crisis era of the first half of the year 2020 could not help but be reflected in the writings of our contemporaries: texts of various genres and styles are devoted to it on the World Wide Web.

We interpret the notion of internet folklore following A. Savchenko and T. Suslova as “a means of intercultural communication, preservation of cultural continuity and tradition in the context of globalization”. (Suslova, Savchenko, 2012), a tool by which a speaker indirectly describes a socio-political event and expresses his or her opinion by participating in the “chain” of transmission of a folklore text (Arkhipova, 2016).

The Analysis of Sources and Recent Researches. Of the linguistic papers on the pandemic and the Covid, we highlight the article by V. Voronov, who described the COVID-19 as an existential and cultural event (Voronov, 2021) and A. Sarna, who outlined COVID-19 not only as a biological threat, but also as a dominant information cause, or ‘media virus’ (Sarna, 2020). The issue of media representation of the 2020 pandemic was studied by V. Kotova, who collected a sample of covid-themed memes on the material of the Lentach channel of the Telegram (Kotova, 2021). The material collected allowed the author to get an idea of what the network users were concerned about during the quarantine. The process of quarantine itself, as reflected in the linguistic work of Internet users, has not been analyzed, which makes this study relevant.

The concept 'quarantine' has already been partly explored by the authors of this paper, T. Pavliuk and Z. Dubinets, who presented their observations in the article «Peculiar features of conceptualization of the 'quarantine' notion in modern Internet folklore». The material for this study was humorous texts from the Russian-language segment of the social network Facebook (Pavliuk, Dubinets, 2021). In the present article we will focus on the main points of this publication to be able to compare the results of the conceptualization of 'quarantine' in the languages under study. As a result of the analysis, the authors identified 24 categories of the associative field of the concept under study: they are film memes; advertisements; homeschooling; being at home; forum questions, advice; alcohol; steady phrases, euphemisms, aphorisms; retrospective parody of realities of the Soviet past; anecdotes; fear of death; enrichment on distress; holiday planning; clandestine work; marriage dating; politicians' omnipotence; shopping; slogans; tourism; linguistic jokes; clothes; omens; new social and economic realities; sport; self-isolation. The two most productive groups were "being at home" (15%) and "questions, advice on the forum" (13.3%), which are described in detail in mentioned article (Pavliuk, Dubinets, 2021).

The Purpose of the Article. is to present the features of the conceptualization of the main cognitive features of the concept 'quarantine' in three linguistic humorous world views.

The concept of quarantine was present in the cognitive world view of the modern humanity at an abstract level. Collins English Dictionary defines quarantine as follows: quarantine – noun 1. a period of isolation or detention, esp. of persons or animals arriving from abroad, to prevent the spread of disease, usually consisting of the maximum known incubation period of the suspected disease 2. the place or area where such detention is enforced 3. any period or state of enforced isolation; verb (*transitive*) 4. to isolate in or as if in quarantine 5. *Australian* to withhold (a portion of a welfare payment) from a person or group of people (Collins English Dictionary, 2022). Recent global events, however, have updated the concept and endowed it with a number of cognitive classification features, which we have chosen to explore in humorous social media folklore.

The Main Material Statement. In this article we would like to focus on another productive category of the concept 'quarantine' of the Russian-language humorous world view, which has not been described before. It is the category "alcohol" that takes up 10% of the sample. The hyperbolized need for constant sterilization of everything around is expressed in texts where alcohol acts as an internal antiseptic: *Tip of the day: Stay close to people with excessive booze – it's sterile around them!; The time has come when the smell of alcohol from a companion causes trust and respect!; You have to drink 100 grams of vodka*

before you go to bed in order not to get sick. Yesterday I went to bed six times!!! Alcohol also appears in memes about children's games: *Misha loaded a water pistol with moonshine. Granddad was the first to be shot.*

Among the coronavirus memes, posters in the style of the USSR stand out, with slogans relevant to the current situation. For example: *Comrade, remember! The first shot is for wiping hands after the shop!* This example illustrates such a cognitive feature of the concept 'quarantine' as 'a Russian person will always find a decent excuse to apply his favourite pastime'. The Ministry of Health's recommendations to limit alcohol consumption are sarcastically presented in the following text: *Ministry of Health: Alcohol won't help in the fight against coronavirus. Alcohol: You'd think the Ministry of Health would help.* This text represents the cognitive feature of distrust in Russian-speaking society to the recommendations of the government institutions.



Photo 1. A poster in the style of the USSR

People on self-isolation faced not only the problem of homeschooling or having to stay with family members in the same place for long periods of time, but also the threat of alcoholism. As it turns out free time is filled with unconstructive activities in the form of drinking alcohol, that's why social media users are asking a pertinent question: *What should you do if you are already drunk on quarantine and you still don't have the coronavirus?; After the quarantine, can I get a place in a sanatorium for alcoholism treatment?* The cognitive features of these texts are summarized as follows: a large amount of free time leads a person to develop bad habits.

The conceptual field of 'quarantine' in the Russian-language humorous world view also includes various sub-concepts, among which 'mask', 'ginger', 'self-isolation' was the most frequent. Among the criteria of sub-conceptualism, the authors T. Pavliuk and Z. Dubinets considered a lower percentage of use in texts and chronological derivation from the concept 'quarantine' already discussed online (Pavliuk, Dubinets, 2021).

As a result of the analysis, the authors came to the following conclusions. The concept 'quarantine' in the Russian-speaking segment of the social network Facebook has the following cognitive features:

- 1) ineffectiveness of self-development and goal-setting in prolonged isolation;
- 2) an excess of time;
- 3) increased consumption of food and alcohol;
- 4) abstinence from infidelity in marriage;
- 5) pressure of negative information by the media;
- 6) adaptation to new conditions and possible extrapolation to life outside quarantine;
- 7) fear of death (Pavliuk, Dubinets, 2021).

Conceptualization of 'quarantine' in the English-speaking worldview, along with the Russian one, was inevitable due to the global scale of the coronavirus pandemic COVID-19. People forced into self-isolation were discovering a new reality and developing new habits of life, which could not help but be reflected in social media texts. The linguistic realities of the 2020 social network allow us to trace which cognitive features of the concept under study are common to speakers of Russian and English, and which are distinctive. A card file of 50 Internet memes and aphorisms in English helped us do this.

Statements of a non-humorous nature is minimal in the number in the sample – a kind of lyrical, philosophical reflection on the issues of the day. For example: *We are reminded that in the fleeting time we have on this earth, what matters is not wealth or status or power or fame, but rather how well we have loved and what small part we have played in making the lives of other people better* (Barack Obama); *Hope they allow us off lockdown by July 4th ...So we can celebrate our freedom* (Jim Carry).

The cognitive feature of the first text presents 'quarantine' as a positive phenomenon, contrary to the majority view that it is per se destructive to human society. The second text plays on the historical date of US Independence Day, when the people were given physical freedom from slavery, and appeals to the slavery of the present day, when people are caged up like slaves against their will. The number 2020 itself is present in English-language Internet folklore (as opposed to Russian-language folklore), accounting for 6% of all illustrative material. The year of the catastrophe is represented in the card file by the following texts:

- 1) *Years from now we're gonna be like 2018, 2019, 2021, 2022. «Hey, you missed....».* «NOPE! We don't talk about that one».
- 2) *You said 2020 was gonna be like a movie! – Yeah, «Home alone»;*
- 3) *I'm the unluckiest number! (13).*
 - *No, I am, I represent a devil (666).*
 - *Amateurs!*
 - *What was that, punk?*

– *Amateurs!* (2020).

4) *The year 2020 brought to you by the letters w, t and f.*

Let's analyze the examples presented.

In the first, we see people's reluctance to even mention the existence of a year such as 2020, even if it would violate the universal chronology. This text realizes a cognitive feature of the concept 'quarantine' such as a rejection not only of the pandemic phenomenon itself, but also of the whole year, which is not worth leaving any impressions about. The second example presents a moment of disappointment when someone has not kept a promise. In this text, the 'pledge giver' pulls out by giving the example of a film that plays on loneliness, independence, isolation from those you need the most. This text implements the following cognitive feature of the concept 'quarantine': it is inextricably linked to the year 2020 and the loneliness of people.

The third example shows how stereotypes are shifting in people's thinking in 2020. The conversation between the three numbers – 13, 666 and 2020 – shows that the first two numbers have a "reputation" for unhappiness due to tradition, or superstition, while 2020 has become an obvious real number of universal misery. This text realizes the cognitive feature of the negative perception of the year 2020. In the fourth example we are dealing with an abbreviation that hides an obscene phrase from the reader's eyes, which is, however, easily established from the situational context and represents most people's attitudes to the realities of 2020.

The largest group of internet memes and aphorisms about quarantine is "homeschooling" – 12 % of the total material. All of them implement in their majority not a sign of parental fatigue or reluctance to teach children at home, as in the Russian-language examples, but a concern about what neighbors or simply passers-by will think of their teaching methods. For example: *If you see my kids crying outside and picking weeds just keep on driving. They are on a field trip.* Or: *If you see my boys locked outside, mind your business. We're having a fire drill.*

The following texts represent how parents rethink their role as a parent and their behavior as a teacher. Compare: *The best thing about homeschooling is that now I can add «I'll fail you» to my repertoire of empty parenting threats.* In this example, the comicality is seen in the fact that the parent is aware of the ineffectiveness of his/her parenting, as he/she acknowledges the hollowness of the threats. At the same time, they boast of the imagined power to somehow annoy a child through his/her studies.

In the following example: *Homeschooling day 4. Today there was a lot of yelling and crying, things were thrown around, it was anarchy. But I calmed down and apologized to kids and they seemed ok about it,* – the comicality of the phrase is that at the beginning the recipient thinks it is about children's behaviour, but the

denouement of the phrase suddenly reverses roles, and it turns out that the parent is the one who is not coping adequately with his/her new role. Another example that confirms the cognitive feature of quarantine outlined above: *You can either have a nice day or you can help your child with their math homework. You can't have both.* This text realizes the following cognitive feature of the concept under study: homeschooling in quarantine means increased conflicts with children, the impossibility of effectively combining the two roles of a parent and a teacher in one person.

The following example realizes the ability of English-speaking authors to make fun of their incompetence in homeschooling: *Homeschooling day 5. Me: Don't forget to write the date at the top of the page. 7-year-old: Mummy what day is it? Me: um, I think it's Tuesday or maybe July, I don't know.* In the text, the mother's role is limited to managing the child's employment, without getting into the essence of what knowledge is to be imparted to the child.

Among the texts presenting the author's reflections on the situation, the texts addressed to an imaginary, virtual interlocutor stand out. In such appeals, the speaker often tries to “find the culprit” for what is happening, for example: *Remember when you wished the weekend would last forever? You happy now?* That is, a complaint is made to people whose wish for eternal rest seems to have brought the current situation closer. Similar texts are present in the Russian-language segment, where the authors lament the omen that has come true: *I will no longer celebrate the New Year at home! Fuck such signs: how you greet the New Year is how you spend it.* Only in this case the author considers himself to be “at fault”. Sarcasm in the phrase *Don't forget the clocks change this weekend. You don't want to be late getting up to sit in your living room* indicates the meaninglessness of those conventions of human communication that are rendered irrelevant by the lack of physical need for social contact.

The sub-concept of ‘quarantine’ in the English-language humor world view is the frame ‘touching the face’. This frame became recurrent after the urgent recommendations of the health authorities to limit any touching of the face in order to avoid possible infection with COVID-19. This has become a kind of obsession for recipients who have expressed it in such texts: *Turns out my top 3 hobbies are: 1. Eating at restaurants. 2. Going to nonessential business. 3. Touching my face; After all the stupid things I've done in my life If I die because I touched my face I'm gonna be pissed.*

In English-language Internet texts, the word “isolated” is not used as often in conceptualizing ‘quarantine’ as in Russian-language texts (4 %). Some examples present a sceptical attitude towards global isolation, due to the fact that people have led rather secluded lives before: *You realize how isolated you have been when a world pandemic happens, and you need to make almost zero changes*

to your lifestyle. This text realizes the following cognitive feature of the concept under study: quarantine is not scary; it was already latently present in the lives of many people. Attempts to positively perceive self-isolation are presented in texts that indicate that some particularly desirable individuals may still violate the mandatory prescription: *Due to corona virus we are self-isolating. No one may enter except: Andy Beshear, Mathew McConaughy, George Clooney and those firefighters' guys holding puppies who we saw on a calendar.* This text implements the following cognitive feature of the concept under study: quarantine is more pleasant to spend with those who are enjoyable for us.

Another common phrase is “social distancing”. It is interpreted in metaphors of music and everyday life. For example: *Social distancing is like asking a string section to play pianissimo: it only works if everyone does it.* Social distance is a sub-concept of the concept of 'quarantine' and implements essentially the same mechanism – limiting people's ability to come into contact with one another. Due to the fact that many violated the regime of social distance and quarantine, this statement was born. The cognitive feature realized by this example: social distance, like quarantine, are only effective means of combating a new disease if there is universal commitment and compliance.

In everyday terms, social distance is an excuse to laugh at your weaknesses, the things you can't cope with: *I need to practice social distancing from the refrigerator.* The situation realized by this example is close to every person who has experienced quarantine in 2020: when a person is locked in four walls, due to lack of special employment, he begins to misuse those actions which cannot have a positive impact on his health. The attitude towards quarantine in the humorous texts of the English-speaking world view of 2020 cannot be described as unequivocally negative. For example, the statement *Knowing me, when all this is over, I'll probably fancy a nice night in* – realizes the sense that people are not bothered by the quarantine at all. And thinking about whether people will mindlessly cancel meetings with friends in the future leads them to realize that they will, because everyone has their own values: *This whole quarantine got me thinking about all the times I cancelled hanging with folks outside. When this is all over, I'm still gonna cancel but just know I did give it a second thought.*

Thus, the cognitive features of the concept ‘quarantine’ in the 2020 English-language worldview are represented by the following characteristics:

- 1) the quarantine is closely linked to 2020, which is recognised globally as an unlucky, ominous year;
- 2) quarantine is not a sudden phenomenon in human life, its signs were evident in the lives of many people even before the world directive to self-isolate;
- 3) the quarantine showed the inability of parents to adapt quickly and easily to the new role of home teacher;

- 4) isolation from people generates dependence on household actions, in particular, on overeating;
- 5) quarantine should preferably be spent with nice people;
- 6) quarantine has changed people's behavior in such a way that even after it has ended, they do not mind self-isolating further.

As we can see from this analysis, the concept 'quarantine' in the English- and Russian-speaking world views intersect only in one cognitive feature: increased food consumption. Otherwise, this concept is conceptualized differently by users of different languages.

The Ukrainian humorous world view, which has developed on Facebook, also demonstrates similar cognitive features in the conceptualization of 'quarantine'. The most productive memes were about masks during quarantine – 11% of the total sample. The extreme importance of this attribute in the lives of internet users is represented by the following texts: *With those elastic bands from masks, soon we will all look like elves or Cheburashki* (P. Sabo); *And on April 19, we will all go to church to bless masks* (M. Lymarenko); *Please! Write your name on the masks, otherwise you do not know who you are greeting! We came from the supermarket today, took off the masks, I looked – and my husband is not mine*. Cognitively, we deduce that masks are a significant inconvenience to communication, and their cult relegates them to the status of sacred objects.

Penalties for violating the mask regime are presented in jokes: *Get off me, I'm wearing a mask! - Where are your shoe covers?* (meme: a policeman is running after a citizen); *For the first time in my life, I will plant potatoes with a mask and a passport. Maybe the harvest will be better?* (O. Marchuk). The first example hyperbolises the desire on the part of the authorities to impose repressive measures in any case – even if the masked regime is respected, representatives of the law will find something to charge the “offender”. The second mocks the state's tight control over individuals who, for certain reasons, find themselves away from home.

The various life hacks for making things with your own hands, including masks, become the subject of humor in texts of sorts: *Well, with masks and antiseptics we understood! Who can tell me how to make a artificial lung ventilation at home???* Cognitive feature: not everything that the state is supposed to provide for citizens, but fails to do so, can be shifted to the individual responsibility of individuals.

A mask that hides the face causes users to want to use it to their maximum advantage: – Hello, baby, I'm in the store. What to take? – Are you wearing a mask? – Yeah. – Take the cash register.

The pandemic agenda has not exactly shifted the attention of Ukrainian citizens away from other internal state and social problems. For example, in the

text *Nothing is heard about amber on 1+1. Are they digging in the forest with or without masks?* the irony is not about the problem of the mask regime, but the illegal extraction of the gemstone.

The next most numerous categories on the index card is “relationships” – 9 %. It is represented by jokes about how people in relationships spend their quarantine: *The end of April: Can you blink your eyes quieter, you bastard?; She: darling, come to me! He: I can't, quarantine. She: but my parents are not at home. He: well, they fucking should be; And now the moment has come for all men who promised their wives what they would do... when they have time for it.* The first text realizes the sign of intolerance towards a family member because of the long interaction in a confined space. The second shows a responsible attitude towards the conditions of quarantine. It is worth noting that jokes from the Ukrainian-speaking Internet community also display the opposite attitude, e. g. *In Ukraine, I see that they adhere to quarantine so much that they will infect the Chinese again (S. Derkach).*

The philosophical conclusion *You should choose people with whom it will be possible to survive quarantine in the same apartment* functions in the Ukrainian sample as an aphorism. We also put the use of the abbreviation COVID-19 as a palindrome in this category: *It is better to think about 19 GIRLS (DIVOC in Ukrainian) than about COVID-19.*

The “homeschooling” category is represented by cognitive features: children's reluctance to learn at a distance – *Vovochka started distance learning by blocking all his teachers*; teachers' complaints about children's names on social media which make educational communication difficult – *Hello, dear parents! Talk to your children so that their social network accounts were signed with their surname and name, because it is difficult to determine who is hiding under the nickname King, kitty, pimp, and this happened to me in the 9th grade, and then there will be evaluation, I do not know who I am giving it to*; and the reluctance of parents to take on the role of kindergarten teacher or school teachers for their children – *Who knows where the clandestine kindergarten and school are? I can't take it anymore! (V. Bohach).*

For comparison, the sub-concept ‘clandestine, illegal’, used in the last example functions in the Russian humor conceptosphere as a category that shows secret visits to work, gyms and beauty salons: *And you know, I wouldn't even be surprised if tomorrow it turns out that your husband is secretly attending WORK! (A scene from the film “The Diamond Arm”); I remember sneaking out of work sometimes. But to go to work secretly from the President, I was not prepared for that by life!; Clandestine casinos and brothels have been joined by clandestine gyms, beauty salons and restaurants.*

Ukrainian Internet jokes about quarantine often use the concept of coronavirus. We have separated into a different group examples with this word used in context with names of different countries, e. g: *If the coronavirus is Chinese, it will break soon; A friend from China said it is better not to take the Covid-19 coronavirus, as a new version of Covid-20 will be released in September; Covid 19: If you could sacrifice one country to save the rest, which country would you choose and why Russia?* The cognitive features realized in these texts are: the short-lived nature of the current virus strain, the ability of the virus to mutate quickly, and the dislike of Ukrainians for their eastern neighbors.

The desire to guard against getting sick with an unknown virus has made people quite observant, if not suspicious, of the symptoms of coronavirus. *I heard my neighbors coughing on the balcony. At first, I was scared, but then it smelled like weed and I felt calmer.* In general, the condemnable drug use in this example is perceived positively, as it does not endanger the lives of neighbors. Another example: *On the subway: (Man coughing) – Man, you're coughing, you have coronavirus! – Calm down! I have an open form of tuberculosis! – Huh? Thank God.* Cognitive feature: equally dangerous diseases, such as tuberculosis, have come to be perceived as non-life-threatening compared to the new virus.

The category “being at home” in the Ukrainian-language humor world view also demonstrates the cognitive feature of overeating, which has turned into a bad habit in quarantine: *Don't forget to try on jeans sometimes, because pajamas are a tricky thing; Yesterday, my fridge got 997 views; I don't know about anyone else, but I already have a tan from the light bulb in the fridge.*

Important components of this category are the reality of caring for oneself, one's physical appearance: *Many people in isolation stop taking care of themselves. Moustaches stick out, broom beards, beer bellies. And I'm not even talking about men.* The comic expression assumes that these are men who are notorious for their lack of self-care, but in the end, it turns out that it is women who are condemned for being lax because of their social inactivity. *If the beginning of the pandemic taught everyone to wash their hands, the mask regime forces everyone to brush their teeth regularly to avoid smelling their breath.* In this example, a reluctance to engage in self-care may conflict with hygiene, the lack of which condemns people to serious discomfort.

The category “social distance” is also common to all three linguistic world views and in the Ukrainian one it is perceived unambiguously positively: *Even without quarantine, I do not mind that some people do not come closer to me than 2 meters; I would also not prevent priests and laity of the Moscow Patriarchate from attending mass meetings.* The second text realizes the cognitive feature of dislike for representatives of Russian statehood in the Ukrainian community.

So, cognitive features of the concept 'quarantine' in the Ukrainian-language worldview of 2020 are represented by the following features:

- 1) quarantine, with its compulsory condition to obey all kinds of social prohibitions, considerably burdens life;
- 2) the quarantine fails to distract Ukrainians from some pressing civic issues;
- 3) quarantine reveals problems of interpersonal relations in families;
- 4) isolation from people generates dependence on domestic activities, in particular the overeating;
- 5) the quarantine revealed that society is divided into responsible and non-responsible individuals in terms of compliance with socially relevant regulations;
- 6) quarantine has exacerbated suspicion of the people around them;
- 7) quarantine has a relaxing effect on people in terms of keeping fit.

Given the fact that all three linguistic world views contain several the same aphorisms and memes, we inevitably conclude that some humorous texts are plagiarized. However, since it is very difficult to identify the original source of a particular anecdote, we focus on the fact that this phenomenon demonstrated particularly relevant characteristics of the studied concept for all three linguistic world views. Some of the most popular international memes appeared to be the following: *Reboot 2020. Because this version is with a virus; Yesterday my fridge got 997 views.*

The Conclusions. Thus, a study of the concept 'quarantine' in three linguistic humorous representations of the world based on jokes, memes and aphorisms from Facebook has led us to knowledge that the material examined does provide grounds for a better understanding of the mental characteristics of the peoples in question; helps to find out the particularities of conceptualization of the universal concept among users of different language groups, and to derive common cognitive features of 'quarantine', which include: the inability of parents to adapt quickly and easily to the new role of home teacher; and the generating of dependency on household actions, in particular overeating.

The prospect for further research is to study this concept more extensively in other literary genres of the languages in question, as well as to engage in a comparative analysis of contemporary Internet folklore in other European languages.

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