4 COGNITIVE RELIGIOUS-BIBLICAL MODEL OF BEHAVIOUR IN REPRESENTATIVES OF DIFFERENT LINGUISTIC CULTURES IN CRISIS SITUATIONS

Olesya Cherkhava

ABSTRACT

The chapter gives a brief overview of the concept of "behaviour model" in sociology, psychology, sociolinguistics and psycholinguistics. The regulatory concept of the way out of the crisis stress situation is presented due to the appeal of representatives of different linguistic cultures to religious truths. An axiological model of overcoming stress-factors (pandemic and military situation in the country) is proposed through moral-ethical spiritual stimuli, which help to achieve balance between emotional and physiological tension, find positive energy and psychological unloading. Additional factors of influence on the psychological state of a person in a crisis situation are described, namely uncertainty of own position in a crisis situation, excessive attention to information in social networks, emotional combustion, presence/absence of spiritual living standards, ability to shift focus of attention, high level of responsibility for close people / country, type of person.

KEYWORDS

Behaviour model, psycholinguistics, stress factor, religious-biblical model, linguistics, discourse, social networks.

4.1 COGNITIVE MODEL OF BIBLICAL VALUES

The cognitive model has the ability to bring all the knowledge about different aspects of one phenomenon, concentrates semantic and encyclopaedic knowledge and opens wide access to information about language unit, without breaking its interaction with different conceptual spheres. The instrument of knowledge, comprehension of the object, complexity and intangibility of which appeals to the fund of general knowledge of the subject is a model of behaviour of representatives of each lingua culture, which can be in different crisis situations. Cognitive science of religion (the study of religious thought and behavior) employs methods and theories from a wide range of disciplines, including psychology, sociology, psycholinguistics and sociolinguistics. The modern world, having not reached the end of the pandemic, is experiencing once again an incredible collective emotional output due to the military situation in Ukraine. Daily information in mass media around the world about the pace of development of an open military attack on the European country causes widespread uncertainty, instability and fear. In such a difficult period, a person rethinks the sense of his existence, his capabilities, shifts the

emphasis of the valuable outlook, and tries to find his own model of behaviour, which could become a threshold in the aspiration of a person to overcome psychological discomfort. During the crisis situations, an axiological dominant feature often contributes to reducing emotional stress and gradually moving sociologists out of stress, restoring the normal life of the time of realizing the grave losses. Religion could be a kind of emotional regulation with therapeutic power to manage stress.

Religious-biblical values are an effective moral-ethical and spiritual stimulus of positive energy for representatives of different linguistic countries who have been under stress for more than two years and often turn to religious truths and commandments / precepts, among which charity, repentance, help to the neighbour, etc., and which are in one way or another reflected in various texts of religious-popular discourse (religious-popular literature in social networks), whose daily participant (reader) is an ordinary believer both consciously and deeply drawn into the Christian faith, and unknown, but such that the most religious appeals to these values. Positive reinforcement helps to enhance the wellbeing of people, who suffered during the war or were affected by the pandemic. It refers to the introduction of a desirable or pleasant stimulus. The desirable stimulus reinforces the behaviour and rewards the natural tendencies towards perception of problems.

The religious model of behaviour of representatives of different linguistic cultures in crisis situations calls for unity of all nations and denominations in order to form the social-psychological stability of values of each indicator, restoration of positive energy of people of different communities who have been in stress for a long time. Most often such appeals to God with biblical quotation are found not only in informative and propaganda texts of religious-popular discourse, but also in daily reports in social networks and press, with a number of deep meanings. It is impossible to model the response to chronic stress factor – pandemic and critical state of depression due to war, but analysis of social networks and mass sources of different linguistic cultures shows that to gain internal strength and to get closer to emotional unloading is possible through individual and collective conversion to God. Two years ago, we observed that every society, during the outbreak of Covid-disease, took urgent measures to overcome its consequences with special moral and psychological support. Today, the world is again facing an incredible pain and emptiness due to thousands of dead, wounded, orphaned by the brutal and ruthless war in Ukraine. A country that has been put up and is frightened in the struggle for independence again needs spiritual strengthening and unity of nations to stand up. Pandemic and war – a fear of darkness that lurks in the heart of most people. It is one of humanity's most painful metaphors for evil and the state of confusion that comes when the unknown frustrates our ability to see the future. It destroyed world's normal life and presented new reality where nobody knows how long this will last or what will come. Most Christians associate darkness with evil and contrast it with light – God. They recognize God's power and His presence in their lives as support. Testing our faith. He demands respect, following His guidelines, righteousness, repentance, forgiveness, purification, unification, being thankful and not indifferent.

4.2 METHODOLOGY OF STUDY OF THE COGNITIVE RELIGIOUS-BIBLICAL MODEL OF BEHAVIOUR OF REPRESENTATIVES OF DIFFERENT LINGUISTIC CULTURES: TOOLS OF INFORMATIONAL ANALYTICAL SERVICE STIMULUS

The methodology of the study is based on psycholinguistic methods of study of behaviour models (representatives of one and different linguistic cultures during the crisis period [1]), which are aimed at reproduction of the socialistic connections of religious-biblical knowledge, which is an axiological dominant national cultural memory of each linguistic community and an incentive to overcome stress-factors. Religious dispositions "Righteousness", "Repentance", "Forgiveness", "Purification", "Unification", "Being not indifferent", "Following" and "Being thankful" are widely updated in texts of religious-popular material in social networks and messengers over the past two years. Linguistic culture with a high degree of religious-biblical (moral-ethical, aesthetic and spiritual) influence of these minds on the consciousness of their representatives quickly overcome psychological discomfort, promote the maintenance of the balance between emotional and physiological tension and immediately respond to threats [2, 3]. Social practices of Christian teaching are stereotyped around the Bible quotations, which broadcast these valuable ideas in various religious-popular literatures and influence the removal of tension and stress in different crisis situations. The mental intersection of fragments of the religious-valuable picture of the world of native English, German and Ukrainian languages is possible, because the religious-popular texts reflect the episodes of the Bible with their universal Christian moral-ethical and spiritual constants, which are extremely important for the person in the process of finding a way out of the psychological crisis.

The first stage of the study is the formation of a register of biblical citations in three languages, removed from the texts of the religious-popular discourse segment of social networks and messengers (from the problem of the pandemic and military situation in Ukraine), published in the last 2 years (2021–2022) with explicit or implicit markers of senses "Righteousness", "Repentance", "Forgiveness", "Purification", "Unification", "Being not indifferent", "Following" and "Being thankful".

The second procedural stage is the development of a questionnaire for respondents' interviews and description of the religious-biblical model of behaviour (taking into account their age, gender, professional characteristics), defining dominant beliefs and their religious beliefs among representatives of different linguistic cultures.

The third stage is to download questionnaires and incentive lists with religious-biblical verbalizers in English, German and Ukrainian to one of the Microsoft Office 365 software packages with appropriate methodological recommendations for those polled. Conducting an associative experiment with representatives of different cultures and social groups in electronic form, as well as carrying out computer processing of the obtained results with the help of informational and analytical service STIMULUS (Zahorodnya, O. [4]) will help:

1) to define reflection in consciousness of native English, German and Ukrainian languages of associative values of meaning "Righteousness", "Repentance", "Forgiveness", "Purification", "Unification", "Being not indifferent", "Following" and "Being thankful" during the pandemic and war;

2) to calculate the frequency of appeal to them by representatives of three linguistic cultures in two different periods:

a) the outbreak of a Covid-disease;

b) the outbreak of military invasion in Ukraine. The methodology of the proposed scientific research is based on a powerful basis of scientific works (Vasko, R. [5, 6], Cherkhava, O. [7], Kapranov, Y. [6, 7], Korolyova, A. [6, 8], Stefanova, N. [9, 10]).

4.3 "BEHAVIOUR MODEL" IN THE CONTEXT OF SOCIOLOGY, PSYCHOLOGY, SOCIOLINGUISTICS AND PSYCHOLINGUISTICS

In modern scientific sources, the concept "model" is understood as a description of the object (subject, phenomenon or process) in any formalized language, designed to study its properties [11]. The additional values are set according to the adaptation of this term in sociology (Antipina, G. [12]), psychology (Goroshko, Ye. [13], Gottsdanker, R. [14]), sociolinguistics (Denysevych, O. [15]) and psycholinguistics (Kazmirenko, L., Kudermina, O., Moysyeyeva, O. [16]; Kovtunovich, M. [3]).

Modelling is one of the ways in which it is possible to observe the behaviour of each person [17]. When a person observes the behaviour of another and then simulates it, he or she can model it. Sometimes this factor is called observation or social learning. Modelling is a sort of teaching in which direct instruction / instruction / instruction / instruction / call can influence the behaviour of the society. This influence on the possibility of similar actions. The choice of the behaviour model does not imply any indifferent standardization of human actions, that is, their absence of a living temperament, originality of thinking, originality, habits. The choice of behaviour model is the reproduction of such variants, which in everyday communication help the person to become communicative and therefore attractive. The *sociological model* of behaviour seeks to explain why people behave in a certain way and consists of such interacting components as:

a) psychological component – how we think about the world and the environment;

b) structural component – our perception of social role in society.

Each person has long existed under many types of social groups, classes and castes, which influence behaviour according to different forms of relations. Social interactions include various ways of behaviour (exchange, competition, cooperation, conflict and prius) and relate to all major human activities, including special handling in crisis situations. The basic concept underlying sociolinguistics is the use of language in the measurement of social behaviour and human interaction, the ways in which language reflects the behaviour model. In psychology (Bodrov, V. [18]) the change of behaviour consists in the difference of habits and actions for a long time. Behavioural theories have dominated psychology during the early half of the twentieth century and are still widely used by therapists to help learn new skills of personality. There are a number of different types of behavioural therapy depending on a variety of factors, including crisis situations, and severity of

symptoms. For example, *cognitive behavioural therapy* is based on behavioural methods, but adds a cognitive element, focusing on problematic behaviour thoughts. This behaviour analysis usually uses the game to assess, prevent, or treat psychosocial challenges. Behavioural therapy uses both behavioural and cognitive methods to help people learn to manage their emotions, cope with stress, and improve interpersonal relationships. *Exposure therapy* uses behavioural techniques to help people overcome their concerns about situations or objects. This approach includes methods that give people a source of fear (for example, death from a pandemic or war) by practicing relaxation strategies. It is useful for treatment of specific phobias and other forms of anxiety. Rational emotional therapy of behaviour focuses on the detection of negative or destructive thoughts and feelings (fear for relatives and relatives, pain for lost, uncertainty in the future). The main emphasis is on actively challenging negative thoughts and replacing them with more rational and realistic ones. The theory of social learning focuses on how people learn through observation. Observing the patterns of behavior, approval, or conviction in the environment may change personal beliefs. Psycholinguistic studies the basic models of the communicant's language behavior, the interrelation of language and thinking, the influence of language on the mental development of a person, the psychological condition of language phenomena. Language as any weapon can be used for peaceful and military purposes. The word of support, calm and friendly advice helps to stand in a difficult situation. The regulatory concept of stress provides for the occurrence of stress as a result of the disjunction, the lack of the requirements of the environment and the person, the failure of what requires a specific situation and what can be done in this situation person. Scientists from different fields of science have studied the peculiarities of influence of religious-biblical minds on human consciousness in different situations, in particular: influence of religious texts on the reader, values and genres, philosophical-religious discourse, speech, language of Orthodox religion, peculiarities of religious discourse, separate biblical and religious discourse. In France actively studied the religious discourse of the Paris Semiotic School. The religious-library model of behaviour is rooted in the mental national specificity not only of Ukrainians, but also of representatives of different linguistic cultures. It is the conceptual basis for finding a way out of crisis situations.

4.4 THE AXIOLOGICAL MODEL OF OVERCOMING STRESS-FACTORS THROUGH MORAL-ETHICAL SPIRITUAL STIMULUS

In the consciousness of native speakers of the English, German and Ukrainian languages, the concepts "Righteousness", "Repentance", "Forgiveness", "Purification", "Unification", "Being not indifferent", "Following" and "Being thankful" are basic values of all human beings that can lead to grow through tough times. Sadness, anger and anxiety are common feelings for everybody during pandemic or war period regardless of age, gender, or professional characteristics. The Bible is the source of comfort, especially in a troubled world. Questionnaires for respondents' interviews show that Biblical quotations (or verbalized images) with high-frequency words that emphasize

spiritual stimulus "*Being not indifferent*" are dominant for English and German speaking representatives while facing times of crisis: "help/turn to your neighbour/country and it can sort out your thoughts and feelings". *Purification* through praying is mainly associated as cleaning mind of cares/fears, ask God to intervene and protect the soul. When the world seems to be in crisis all around, everybody should turn his/her focus to the Lord and find hope in Him. The hope is built on Jesus' *righteousness*. To keep faith one should pray what is on his/her heart and know that he / she has an *intercessor* who is standing in the wings for him/her. Feeling overcome by the amount of suffering around during the outbreak of military invasion Ukrainians turn eyes up and evaluate their spiritual health. Catastrophic consequences with tragic loss of life, mass displacement of civilians provokes the whole world to pray for repentance, grace, forgiveness and reconciliation throughout countries.

The relation between pandemic and student's psychological and religious well-being in English, German and Ukrainian society is the same. Causing physical illnesses, this virus also affects the spiritual aspect of every individual. Questionnaire for young male and female respondents' interviews shows that individuals with religious awareness tent to be physically and mentally healthier. The COVID-19 pandemic has become a kind of test for young people all over the world. Fear for the older generation, the restriction of communication, the sharp change in lifestyle, the format of education and employment, involvement in public activities, discomfort for families and many other changes have shown the vulnerability of young people. *Self-isolation* was the key stress factor and the main reason for self-improvement and appeal to God through moral-ethnical stimulus "Righteousness", "Repentance", "Forgiveness", "Purification", "Unification", "Being not indifferent", "Following" and "Being thankful": "Righteous Father, we thank You for being the Lord God who heals all diseases, we will praise You forever for what you have done, please protect our children and elderly and keep them safe from all sickness and diseases, reveal a cure for the Coronavirus, forgive us for all acts of sinfulness", "Ich hebe meine Augen auf zu den Bergen! Meine Hilfe kommt vom Herrn, der Himmel und Erde gemacht hat! Du bist nicht allein!", "Дай Боже нам здоров'я і тепла. Щоб хліб святий і чисту воду мали. Доля в усіх щасливою булаб хвороби найрідніших не забрали", "Благослови, Божа Мати, хто в чужому краю, спокою не має. Усіх, хто в дорозі, хто в сльозах та тривозі. За тих, хто хворіє, молися Маріє, за діток маленьких, за батьків стареньких. Благослови щастям кожну родину, зішли волю, мир і долю в нашу Україну!".

During the period of military invasion the key stress factor for Ukrainians is *the separation of families*. The dominant religious sense is "Unification" with mutual support, social cohesion, Ukrainian identity. At the same time life abroad away from relatives and loved ones makes to think of the main spiritual values "Righteousness", "Repentance", "Forgiveness", "Purification", "Unification", "Being not indifferent", "Following" and "Being thankful for every day". Ukrainians usually say: "Як тривога, то до Бога", "Сьогодні я прокинулась/вся жива/ий, здорова/здоровий. Дякую Господи!", "Дякую Господи за день. Благослови побачити світанок", "Мамусю, чуєш, я вмираю. За мою душу Бога помоли. Я впевнений – нас заберуть до раю, бо в пеклі ми уже були", "Пробач нас Господи, що ми не так живем, і Заповіді Божі забуваєм, з молитвою тоді до тебе

йдем, коли рятунку іншого не має. Спаси Нашу Рідну Неньку Україну!", "Молимось за кожного солдата: чийогось батька, сина, брата. Хай береже молитва їх єдина. Над ними Бог! За ними — Україна!". Nowadays in the modern military reality the concept of *protection* and *rescue* becomes very actual. Thus, in the Ukrainian social space religious imperative, calling for the salvation of Ukraine, its people and the patronage of the Ukrainian army became popular (**Fig. 3.4.1**).

○ **Fig. 3.4.1** A Kind of Imperative on Board

English and German speaking representatives focus their attention mainly on "Being not indifferent to neighbouring country" supporting it and standing together with Ukrainians: "Stand with God and Ukraine", "God bless/save Ukraine", "Pray for Ukraine", "Wir stehen an der Seite der Ukraine", "Gott schütze die Ukraine", "Frieden für die Ukraine", "Betet für Frieden in der Ukraine".

Older generation in Ukraine is more stable and has no fear of pandemic death or missile strikes because of genetically laid care for children.

Moral-ethical spiritual stimulus are axiologic dominants of the religious-popular literature (both spiritual and secular), which transcribe the biblical attributes and become instruments of psychological influence on human consciousness in various crisis situations, in particular during the period of war and pandemic. As for the Christian-religious context, recently there has been a unification of all denominations in each separate culture and in the promotion with other cultures to ensure spiritual, moral-ethical and social stabilization of the emotional and even physical states of their representatives.

The model of influence of religious and biblical minds on the consciousness of native speakers of English, German and Ukrainian languages will help to determine how actualization of above mentioned values in different segments of social networks in an incredibly crisis period contributes to restoration of psychological peace of both individual and society in general [19].

The environment in which spiritual, moral, ethical and esthetical values are popularization is called the discourse of religious space, and the process of thinking religious and biblical values by means of texts of religious-popular products, which are distributed in English, German and Ukrainian cultural space, is a religious-popular discourse. In this way spiritual values are the result of transfer of Bible quotations to the texts of the religious-popular discourse because of domination of the biblical meaning "Righteousness", "Repentance", "Forgiveness", "Purification", "Unification", "Being not indifferent", "Following" and "Being thankful". The information from these texts is transformed into knowledge, since each sense is a cognitive-metaphorical entity — a quantum of knowledge that reflects mental processes on subconscious and conscious levels. The current state of consciousness of the media of English, German and Ukrainian languages, formed as a result of the planetary spread of constant crisis situations, acquires signs characteristic of psycho-social trauma [20] (**Table 3.4.1**).

● **Table 3.4.1** A religious-biblical model of the behaviour of representatives of different linguistic cultures in crisis situations

STRESS IN CRISIS SITUATION (PANDEMIC / WAR)			
ADDITIONAL FACTORS	STRESS MANIFESTATIONS	DEVELOPMENT	RELIGIOUS-BIBLICAL SENSES
1. Uncertainty of own situation in crisis situation. 2. Excessive attention to information in social networks. 3. Emotional combustion. 4. Presence / absence of spiritual living standards. 5. Ability to shift focus of attention, high level of responsibility for close people / country, type of personality	1. Anxiety. 2. Health. 3. Panel attacks. 4. Decrease of motivation. 5. Worsening of attention. 6. Instability of emotional state	1. Moral and ethical spiritual stimulus. 2. Balance between emotional and physiological stress. 3. Psychological discharge. 4. Methodological guidelines for life	1. Righteousness. 2. Repentance. 3. Forgiveness. 4. Purification. 5. Unification. 6. Being not indifferent. 7. Following. 8. Being thankful

Experimental diagnostics of display of associated values of religious-biblical senses "Righteousness", "Repentance", "Forgiveness", "Purification", "Unification", "Being not indifferent", "Following", "Being thankful" and their verbal representation: Engl. *righteousness* / Germ. *die Gerechtigkeit* / Ukr. *праведність*, Engl. *forgiveness* / Germ. *die Vergebung* / Ukr. *прощення*, Engl. *purification* / Germ. *die Reinigung* / Ukr. *очищення*, Engl. *unification* / Germ. *die Vereinigung* / Ukr. *єднання*, Engl. *sympathy* / Germ. *die Sympathie* / Ukr. *небайдужість*, Engl. *imitation* / Germ. *die Nahahmung* / Ukr. *наслідування*, Engl. *gratitude* / Germ. *die Dankbarkeit* / Ukr. *подяка* shows religious-biblical model of the behaviour of representatives of differ-

ent linguistic cultures. In English-speaking social networks we increasingly find the following statements about the military situation: "*be righteous and pray for the leaders of Ukraine to have wisdom in the coming days*"; "*forgive enemies and pray for wisdom, strength and courage for the soldiers who are protecting Ukraine*"; "*unify and pray for civilians who have been displaced and for families who have been separated from each other as they have sought safety*"; "*have sympathy and pray for those still seeking shelter, that God should give them clarity and wisdom in making hasty decisions*"; "*help your brothers and sisters and pay for Ukrainians to seek and find the peace and hope of the gospel of Jesus Christ during this time*"; "*be thankful for everything that God gives you and pray for Ukrainian believers to find comfort, peace, and strength in God and share the source of their strength with others*"; "*pray for God to enable the churches and missionaries of Ukraine to care for their people*". In German-speaking networks, the same ideas are manifested in prayers: Gebet für Frieden in der Ukraine (6. März 2022). *Entfesselte Mächte toben in der Welt. Das Böse hat ein Gesicht. Unschuldige Menschen sterben, unzählige sind auf der Flucht. Die Welt rüstet auf. Gott, ich habe Angst! Es zerreißt mir das Herz, wenn ich an die Menschen denke, die jetzt ihre Heimat, ihre Familie verlassen. Gott, ich habe Angst! Frieden war für mich selbstverständlich. Und nun ist wieder Krieg in Europa. Wo bist du, Gott? Bist du nicht gekommen, die Werke des Teufels zu zerstören? Hast du nicht deinen Engeln befohlen, mich und alle auf Händen zu tragen? Sei da. Mach dem Kriegstreiben ein Ende. Erbarme dich. Amen.* Gebet für Frieden in der Ukraine (08. März 2022): *Gnade sei mit euch und Friede von Gott, unserm Vater, und dem Herrn Jesus Christus! Gott, wie zerbrechlich unsere Sicherheiten sind, wie gefährdet unsere Ordnungen, das erleben wir in diesen Tagen. Wer sieht uns mit unserer Hilflosigkeit und Angst? Wütend und fassungslos erleben wir, wie Machthaber die Freiheit und das Leben vieler Menschen gefährden. Wie am Rand Europas ein furchtbarer Krieg begonnen wurde.Was geschieht als Nächstes? Welchen Informationen können wir trauen? Was können wir tun, das helfen oder etwas bewegen könnte? Sieh du die Not. Sieh unsere Angst. Wie so viele suchen wir Zuflucht bei dir und Schutz, innere Ruhe und einen Grund für unsere Hoffnung. Wir bringen dir unsere Sorgen. Wir bitten dich für die, die um Leib und Leben fürchten, und für die, die sich auch angesichts von Gewalt und Krieg beharrlich für friedliche Lösungen einsetzen.* Words of support are very important: Engl. "*Ask God what he wants to teach you in this pandemic. Maybe he wants your heart to be touched by the fragility of life. That our time will come and we will appear before God. He wants us to be ready. Maybe God is saying, "It is time to shape up. Life is fragile*"; Germ. *Gebet in der Zeit der Corona-Pandemie: Jesus, unser Gott und Heiland, in einer Zeit der Belastung und der Unsicherheit für die ganze Welt kommen wir zu Dir und bitten Dich: für die Menschen, die mit dem Corona-Virus infiziert wurden und erkrankt sind; für diejenigen, die verunsichert sind und Angst haben; für alle, die im Gesundheitswesen tätig sind und sich mit großem Einsatz um die Kranken kümmern; für die politisch Verantwortlichen in unserem Land und weltweit, die Tag um Tag schwierige Entscheidungen fürdas Gemeinwohl treffen müssen; für diejenigen, die Verantwortung für Handel und Wirtschaft tragen; für diejenigen, die um ihre berufliche und*

wirtschaftliche Existenz bangen; für die Menschen, die Angst haben, nun vergessen zu werden; für uns alle, die wir mit einer solchen Situation noch nie konfrontiert waren; für die Menschen, die am Virus verstorben sind, und für diejenigen, die im Dienst an den Kranken ihr Leben gelassen haben; Ukr. *Милосердний Спасителю, захисти здоров'я тих, хто на Тебе уповає. Лікарю душ і тіл наших, дай одужання тим, що хворіють, і підведи їх з ложа недуги та страждань. Благослови, Господи, укріпи і захисти Своєю благодаттю усіх тих, хто з благодійністю і жертовністю піклується про хворих вдома чи в лікарнях. Визволи людей в нашому місті (селі, монастирі), в нашій країні і по всьому світу від пошесті згубної, від хвороб і страждань та навчи нас цінувати життя і здоров'я як Твої дари. Дай нам, Боже, Твій мир і наповни наші серця непохитною вірою в Твій захист, надією на Твою підтримку і любов'ю до Тебе і наших ближніх.* As we can see in the crisis situations appeal to God becomes an hope for representatives of each lingua-culture, reduction of emotional tension and gradual withdrawal of sociites from stressful conditions, restoration of the usual life of the time of realizing the grave losses.

CONCLUSIONS

As a result, an attempt was made to introduce a religious-biblical model of the behaviour of representatives of different linguistic cultures in order to strengthen the valuable outlook and spiritual support in a difficult time, which enabled overcoming stress factors (pandemic and military situation in the country) through moral-ethical spiritual stimuli that help to achieve a balance between emotional and physiological tension, to find positive energy and psychological unloading, has determined the main factors influencing the psychological state of the person in crisis situation. The corresponding model includes different senses such as "Righteousness", "Repentance", "Forgiveness", "Purification", "Unification", "Being not indifferent", "Following", "Being thankful" among the representatives of English, German and Ukrainian culture. Psychological component self-isolation during the pandemic period and the separation of families during military invasion lead to depression – a darkness that lurks in the heart of most people. The light of the world is Lord and those who follow Him will never walk in darkness but will have the light of life. An uncontrolled multicrisis: a) the disease that affected every family in the world and turned lives upside down and now b) Russia's war on Ukraine – aggression that is killing thousands and displacing millions. Our ability to cope with these double crises (war on top of pandemic) depends on our spiritual strength, development and prosperity. Questionnaires for respondents' interviews show that during these two periods in consciousness of native English and German speakers the dominant moral-ethical spiritual stimulus is "Being not indifferent", whereas in Ukrainian culture it is "Unification". The vulnerability of young people and stability of older generation is viewed more in Ukraine, whereas in England and Germany it is vice versa. Today's shock-prone world faces the challenges and we should learn how to overcome them remaining calm under pressure. National and personal resilience as the biblical norm means to follow God's plan for their lives and persevere in the face of trials.

REFERENCES

1. Kuzmenko, T. M. (2013). Sutnisni kharakterystyky ta klasyfikatsiia sotsialnykh hrup: referentna hrupa: vydy ta funktsii. Aktualni problemy sotsiolohii, psykholohii, pedahohiky, 18, 64–77.

2. Lovochkina, A. M., Stokolos, H. M. (2017). Sotsialno-psykholohichni problemy orhanizatsii volonterskoi diialnosti. Orhanizatsiina psykholohiia. Ekonomichna psykholohiia, 1, 45–52.

3. Kovtunovich, M. G. (2004). Assotciativnyi eksperiment kak metod vyiavleniia stroeniia struktur dolgovremennoi semanticheskoi pamiati. Psikhologiia vysshikh kognitivnykh protcessov, 143–162.

4. Zahorodnya, O. F. (2018). Associative fields of social and political lexis in the Ukrainian language world view (computer processing of the psycholinguistic experiment results). Kyiv.

5. Vasko, R. (2021). The Idea of Harmonising Hypotheses about the Origin of Life on Earth: The Rational Principle – Human Being and His Language. Logos, 106, 80–91. doi: https://doi.org/10.24101/logos.2021.09

6. Vasko, R., Korolyova, A., Tolcheyeva, T., Kapranov, Y. (2020). Human Language as a Natural Artifact of Planetary-Noospheric Mind: Coevolutionary-Macromutational Reinterpretation. Revista Amazonia Investiga, 9 (34), 17–23. doi: https://doi.org/10.34069/ai/2020.34.10.2

7. Liashko, O., Kapranov, Y., Cherkhava, O., Nasalevych, T., Riabukha, T. (2021). Methodological algorithm for interpreting intertextuality within the orthodox sermon (case study of the english orthodox sermon fragment). Revista Amazonia Investiga, 10 (43), 123–132. doi: https://doi.org/10.34069/ai/2021.43.07.12

8. Korolyova, A. (2021). Transformation Stages of Biosphere into Noosphere: from Syncretic Consciousness of Homo to Co-Evolution of Man and Nature. Logos, 108, 92–101. doi: https://doi.org/10.24101/logos.2021.58

9. Lazer-Pankiv, O., Korolova, N., Stefanova, N. (2021). Functional, Semantic and Linguistic Features of Latin Text on Vanitas Works of Fine Art. WISDOM, 19 (3), 228–242. doi: https://doi.org/10.24234/wisdom.v19i3.527

10. Stefanova, N., Khrypko, S., Matveev, V., Nykytchenko, O., Ishchuk, A., Pasko, K. (2021). Cybercrime as a Discourse of Interpretations: the Semantics of Speech Silence vs Psychological Motivation for Actual Trouble. International Journal of Computer Science and Network Security, 21 (8), 203–211. doi: https://doi.org/10.22937/IJCSNS.2021.21.8.27

11. Dilts, R. (2011). Success factor modeling. Conscious leadership and resilience: Orchestrating innovation and fitness for the future. Crown House Publishing.

12. Antipina, G. S. (1982). Teoretiko-metodologicheskie problemy issledovaniia malykh sotcialnykh grupp. Leningrad: Izdatelstvo Leningradskogo universiteta, 112.

13. Goroshko, E. I. (2005). Problema provedeniia svobodnogo assotciativnogo eksperimenta. Izvestiia Volgogradskogo gosudarstvennogo pedagogicheskogo universiteta "Filologicheskie nauki", 3, 53–61.

14. Gottsdanker, R. (1982). Osnovy psikhologicheskogo eksperimenta. Moscow: Izdatelstvo Moskovskogo universiteta. Available at: http://flogiston.ru/library/gottsdanker

15. Denysevych, O. (2010). Vilnyi asotsiatyvnyi eksperyment yak zasib doslidzhennia sotsialnoho portretu. Zhytomyr: Vydavnytstvo ZhDU imeni Ivana Franka, 193.

16. Kazmirenko, L. I., Kudermina, O. I., Moisieieva, O. Ye.; Kazmirenko, L. I. (Ed.) (2015). Psykholohiia. Kyiv: Vydavnytstvo Natsionalnoi akademii vnutrishnikh sprav, 213.

17. Apresian, Iu. D. (2009). Issledovaniia po semantike i leksikografii. Vol. I: Paradigmatika. Iazyki slavianskikh kultur, 568.

18. Bodrov, V. A. (2006). Psikhologicheskii stress: razvitie i preodolenie. Moscow: PER SE, 528.

19. Gorodetckaia, L. A. (2002). Assotciativnyi eksperiment v kommunikativnykh issledovaniiakh. Teoriia kommunikatcii i prikladnaia kommunikatciia. Vestnik Rossiiskoi kommunikativnoi assotciatcii, 1, 28–37.

20. Bodnar, A. Ya., Makarenko, N. H. (2013). Psykholohichni osoblyvosti stresostiikosti predstavnykiv stresohennykh profesii (na prykladi pratsivnykiv pryvatnykh okhoronnykh struktur). Naukovi zapysky Natsionalnoho universytetu "KyievoMohylianska akademiia". Pedahohichni, psykholohichni nauky ta sotsialni nauky, 149, 49–56.