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## ESCHATOLOGICAL CONCEPTS SURFACING IN A UKRAINIAN WAR-RELATED PSYCHOLOGICAL TEXT: A CASE STUDY

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### Abstract

The study discusses the ways of surfacing eschatological concepts and their field based on a Ukrainian psychological collective monograph devoted to the ongoing war and children of war, in particular. The conveyed research enabled to identify the repertoire of the linguistic means that verbalise eschatology as a field in the above texts. The centre and the periphery of the outlined eschatological conceptual field were described, thus revealing the specific approach of psychology to existential issues related to the major eschatological concepts of DEATH, WAR and LOSS. It was noted that the singled out textual surfacing clearly showed that these concepts, serving as semantic eschatology representatives, are regarded transformatively in psychology. By forming a detailed verbalised description of the past and present experience, they are understood not merely as the end of something but rather as a door, a transition to new situations, emphasizing the continuity of life under any circumstances. The completed conceptual and linguoculturological text analysis explored and clarified the verbalisation of the common existential eschatological problems faced by adults and children, especially those affected by the raging war in Ukraine.

It was found out and demonstrated that the verbalization of the analysed concepts in the given texts could be observed at different language levels, from lexemes and phrases, predominantly nominative collocations, to longer descriptive contexts.

**Keywords:** eschatological, concept, conceptual field, core and periphery, verbalisation, linguistic surfacing.

## 1. Introduction

Eschatological symbols and feelings, being essential for human cultures, play a special part in perceiving such catastrophic events as armed conflicts, since they are tightly interwoven with the religious beliefs and traditions on the whole. Considering history linearly, eschatology always looks into the future and the Kingdom of God, or Kingdom come, involves respective expectations. The Christian religious eschatology and the Kingdom come symbol deal with the problem of interpreting the future to understand the core reason for existence and history. It is clear that within the Christian paradigm, eschatological motifs are scrutinized by scholars, and even the most recent Russia-Ukraine War events have been in the focus of their attention. For example, C.P. Ukeachusim looked analytically into the biblical text, i.e. exegetically, to specify the ongoing events through the lens of understanding and responding to wars and rumours of wars as ἀρχὴ ὀδίνων' in the Matthew Gospel (Ukeachusim, 2023). The philosophical perspective of considering eschatological concepts within the Russo-Ukrainian War is provided in the study by I.K. Vitiuk in (Vitiuk, 2023), where the researcher discusses the probability and social consequences of the nuclear threat within the context of this war. The social and modernistic philosophical discourse developed the concept of the End of History (Hegel) further evolving into the late modernity and post-modernity (Rozova et al., 2023). The contemporary views on the eschatology-related lexis are collected in the collective monograph edited and contributed by V. Das and D. Fassin et al. "Words and Worlds: A Lexicon for Dark Times" (2021). In particular, authors explore the concepts of crisis, war and resilience to overview the language and socio-philosophical perspectives on these issues (Das, 2021). The phenomena of dark times are studied in various recently created scientific texts, in particular, in psychological ones. Though it may seem obvious, it is worth defining this area of humanities, where psychology is viewed as a "scientific discipline that studies mental states and processes and behaviour in humans and other animals" (Mischel, 2004) deals with a wide spectrum of phenomena related to human life and human reactions to them. It explores human feelings, emotions, values and ways of thinking. In terms of interdisciplinary relations, it is inherently connected with such humanities as philosophy, linguistics, social, political and cultural studies to scrutinize respective mental processes and behaviours. This focus sets a number of tasks for psychological practitioners who seek to support people in their coping with complicated situations in their lives. Unlike other humanities, which mystify, estheticize and euphemistically paraphrase feelings emotions and actions, psychology explores and describes various life circumstances at times involving metaphorisation, seeking to reveal, name, clarify and explain behavioural pat-

terns, feelings, emotions and states clients may experience in order to find the ways to improve them.

Moreover, psychology refers to other areas of humanities and draws resources for using them in supporting people. For instance, mythology is one of the imaginary and metaphorical sources for psychologists to build associations and analogies.

It may be confirmed by the use of mythology, in particular, the Greek myth on the Labyrinth and the Minotaur that has been extensively applied in psychological practices. The mythological world indirectly reminds addressees of their own lives and their complexities, of the monsters (the basic feeling of fear and related emotions), beloved people, their feelings and actions (from active help and love to suicide). Being metaphorically in a labyrinth, it may be hard for a person to see the way out. Thus, support and help from others is needed, therefore, there emerges the mythological image of the Ariadne's *ball of thread*, which was said to be given to Theseus. It was that thread that enabled him to find the exit from the labyrinth. This action symbolises that there is a way out of the most sophisticated and complicated situations in life. In the landscape of war, eschatological existential concepts and questions arise and require answers, and psychological texts cover these issues in detail.

Consequently, it is thought to be **relevant** to consider language surfacing, or verbalisation, of eschatological cultural concepts in the Ukrainian psychological texts dedicated to the ongoing war in Ukraine, particularly to its children. It is also topical because psychology always seeks to bring the unconscious to the conscious, cognitive level by using a range of media, where the key role belongs to verbalization. Implicitly, this idea may be illustrated by Serhii Zhadan's statement running that the language is of high importance and it is necessary to speak even if it is painful: "Говорити, навіть, якщо слова ранять горло" (Zlyvkov et al., 2023, p. 6).

Judging from the nature of psychological activities, it is to be assumed that eschatologically marked events dealt with in psychological texts do not stand purely for the end of things but are shown as pivoting moments that may open new ways, new developments and opportunities for creativity and transformations. Thus, existential situations and questions serve as spurs or triggers of further actions and events, revealing certain human qualities and traits. All these are clearly specified to make it understandable and perceivable for the recipients (in fact, psychological texts often appear to be used as guidelines and self-study books). Accordingly, it may be assumed that the eschatologically implied life/death, or end/beginning dyad is continuously activated in a psychological text, which we will further prove in this study.

This research **aims** to analyse the eschatological concepts textual surfacing linguistically and culturally in the selected collective monograph related to psychology of war and children with the focus on the current Ukrainian context.

The above aim implies the fulfilment of a number of **objectives**:

- to study literary works devoted to the subject matter of the research;
- to provide definitions of the key notions and terms used to analyse the research empirical material;
- systematically sample linguistic units that surface eschatological concepts in the considered texts;
- to linguistically and culturally analyse the language surfacing of the main eschatological concepts shaping the respective conceptual field in the selected textual material.

The research **methods** used in this study included *continuous sampling* to select the pool of the language units and contexts referring to eschatology, the *descriptive method* was used to overview the features and perspectives of considering eschatological concepts and symbols, the method of *structural-semantic and field analyses* were applied to identify the ways of verbalizing the above concepts and symbols; as well as *linguo-culturological text analysis* was used to decode the meanings conveyed by lexical units in the texts under consideration.

The **empirical material** being the **object** of the study was the collective monograph entitled “*Діти і війна*” (“Children and War” – hereinafter the Ukrainian – English translation is ours – G.K.) (2023) by V. Zlyvkov, S. Lukomska, N. Yevdokimova, and S. Lipinska (Zlyvkov et al., 2023), where every author contributed a chapter to the edition. The monograph may be deemed a guideline for psychologists, educators, social workers and general public interested in psychological issues. It provides a brief war psychology baseline overview, analyses psychological theoretical approaches, explores children of war background and the existing situation as well as suggests practical recommendations on psychological interventions to support children affected by war based on case of the Russo-Ukrainian War. The **subject** of the study was verbalization of major eschatological concepts in the analysed texts.

In order to carry out the above analysis of the selected language units that set up a broad conceptual field verbalizing the eschatological concepts and symbols in the psychological texts in question, the definitions of the key terms applied herein are to be provided.

Although there is no unified definition on the notion of *concept*, it is necessary to provide a working definition to be used in this research. Following C. Ratner, cultural concepts are understood as collective products that emerge from social processes and transcend any individual idea (Ratner, 2002).

Cognitive linguists G.B. Palmer (Palmer, 1996, p. 85) states that the cultural aspect is to be considered in the linguistic analysis so that important information is not lost in terms of categorisation and verbalisation (language surfacing) of the human experience. That approach was intended to encourage the solution of relevant burning issues, related to the correlation of lan-

guage and thinking. In linguoculturology, the concept is understood as the synthesis of all linguistic and extra-linguistic expressive means, which describe its semantic content and directly or indirectly highlight it. Therewith, most scholars believe that a linguocultural concept is a multilevel mental entity that opens the culture of the society and its spirit (Mizin, 2018, pp. 20–22).

Linguoculturology emerged as a branch of philology relatively recently. It studies specifically selected and organized totality of cultural values, examining actual communication processes of speech generation and perception, the experience of linguistic personality and national mentality, providing the systematic description of the linguistic worldview, ensuring the performance of educational, teaching and intellectual learning tasks. O.P. Matuzkova regards linguoculturology as an integrated branch of linguistics, being at the decisive stage of its establishment as a separate linguistic discipline delving into the language as a phenomenon of culture, and the culture as the phenomenon in many respects created by the language, in their tight interaction with individual and collective consciousness (Matuzkova, 2022, p. 18).

Discussing concepts, it is relevant to mention their typical field structure. The field theory is generally widely used in linguistic and cultural studies where it shows such inherent properties as the presence of the centre, or the core, the more central, or near the centre area, and a periphery of the concept in its semantic structure. The linguistic elements within the field may belong to different language layers: from lexemes to the whole contexts. In this work, we also tried to create an eschatological conceptual field embracing the full range of the relevant selected units. In the cognitive linguistics, the conceptual field is thought an important element of the systematic relations within the language. According to such Ukrainian researchers as N. Plotnikova and A. Prykhodko, every concept corresponds to a certain part of the conceptual system representing a specific area, identical to the thematic, or conceptual field” (Plotnikova, 2005, p. 169). It is important to note that a conceptual field is flexible and essentially open to new elements and interaction with other conceptual fields.

Psychological work with clients is formulaic by nature, since it has a certain structure, or procedure, and the texts under analysis reflect this kind of formula with its content – from the general background and the exploration of the current state to the wording of the existing existential problems and the search for the ways out.

## **2. Results and Discussion**

The material for consideration in this study, namely, the abovementioned collective monograph, was selected since it is a collection of works

dedicated to the field of psychology, united by the common purpose of dealing with children in war, common Ukrainian cultural background and time of creating their texts. Therefore, our research may be regarded as a case study involving the psychological texts of different Ukrainian contemporary authors.

Eschatological concepts surfaced in these texts are represented by a number of language units of different levels that jointly comprise the respective conceptual field. Naturally, the essential eschatological concepts include those of DEATH, LOSS and WAR. Textually, the core of the conceptual field is verbalized by explicitly naming and describing the death, e.g. with descriptors occurring in the pre-position: *природна (natural) / неприродна (unnatural) / травмівна (traumatizing) / насильницька (violent) / раптова (sudden) / остаточна (final) / соціально санкціонована **смерть** (socially sanctioned **death**) (протягом війни), факт **смерті** (the fact of **death**)*, with nominative descriptors in the post-position: ***смерть** близької людини (**death** of a nearest person), **смерть** під час сну (**death** in sleep)*, other syntagmatic contexts: *небажання прийняти реальність **смерті** (reluctance to accept the reality of **death**), прагнення протестувати проти неї (aspiration to protest against it), спричинити багато **смертей** (cause multiple **deaths**)*, surfacing it with synonyms, including *загибель (death), геноцид (genocide), терор (terror), масові вбивства (massacre), численні вбивства (numerous murders), втрата рідних і друзів (loss of family and friends), загроза життю (threat to life), численні одночасні втрати (multiple simultaneous losses), військові злочини (military crimes), жертва (victim), розірваність (state of disruption), критична ситуація (critical situation), переродження (resurrection)* etc.

Near the core massive death-associated meaning is also conveyed by the terms *геноцид (genocide), Голокост (Holocaust)* and *Голодомор (Holodomor)*, the latter two being 20-century cases of the genocide. In the monograph this term is understood as follows: “Геноцид означає будь-яку з наступних дій, вчинених з наміром повністю або частково знищити національну, етнічну, расову чи релігійну групу як таку: (а) вбивство членів групи; (б) заподіяння серйозних тілесних або психічних ушкоджень членам групи; (в) навмисне створення групі умов життя, розрахованих на її повне або часткове фізичне знищення; (г) застосування заходів, спрямованих на запобігання народжуваності; (д) примусове переміщення дітей групи в іншу групу” (in English, “Genocide means any of the following actions, taken to fully or partially destroy a national, ethnic, racial or religious group: (a) a murder of the members of this group; (b) causing severe bodily or mental damage to the members of the group; (c) deliberate creation of the life conditions, aiming at its full or partial physical destruction; (d) application of the measures, targeted on preventing reproduction;

(e) forced relocation of children from the group to another group”) (Zlyvkov et al., 2023, p. 6). The umbrella concept of DEATH is also verbalised in the lexico-semantic field of *suicide*, represented by such two-component nominative collocations as *суїцидальні думки, саморуйнівна поведінка, раптова смерть, суїцидальні нахили* and some others.

Further, the analysed monograph contains numerous appellations to specific (mainly imaginary) people’s experience of death, which may be then internally identified with readers’ personal situations. These refer not only to DEATH, but also to LOSS, e.g. when the author describes the way a message is perceived by recipients. One of the examples cited in the text runs about listening to the song entitled “*Метро*” (“*Metro*”), which makes a boy whisper “*Це ж я, той пацан із Салтівки, чий будинок згорів...*” (“*It was actually me, that guy from Saltivka, whose house had burnt down*”) (Zlyvkov et al., 2023, p. 7), identifying himself with the character in the song lyrics, recalling the area and the specific place thus becoming more aware of the fact that his life *at home*, as he knew it, was over, that there were actual losses and grief.

Besides, the nominative phrase *травмівна смерть* (meaning *traumatizing death*) points to being the near the core in the DEATH conceptual field area represented by collocations and contexts, involving the word *trauma* (*травма*) or/and its derivatives. The semantics of the word *trauma* is rather blurred since it is heavily overused and may be understood from a wider or narrower perspective. For instance, the American Psychological Association (APA) defines *trauma* as

an emotional response to a terrible event like an accident, crime, natural disaster, physical or emotional abuse, neglect, experiencing or witnessing violence, death of a loved one, war, and more. Immediately after the event, shock and denial are typical (APA official website).

*Psychology Today* states that

The word “trauma” literally means wound, shock, or injury. Psychological trauma is a person’s experience of emotional distress resulting from an event that overwhelms the capacity to emotionally digest it. The precipitating event may be a one-time occurrence or a series of occurrences perceived as seriously harmful or life-threatening to oneself or loved ones (Psychology Today).

The key point in the above definitions is that the trauma has to do with a threat of the end, the end of life overall, or the end of the life the way it used to be before the event. Consequently, it is possible to include the word *trauma* and related collocations in the scope of the eschatological conceptual field related to concept of DEATH. This linguistic surfacing includes: *травмівна подія* (*traumatizing event*), *множинні травмівані події* (*multiple traumatizing events*), *травмівний вплив* (*traumatizing impact*), *травмівне горювання* (*traumatizing grieving*), *нав’язливі спогади про травмівні по-*

дії (*obsessive memories about traumatizing events*), травмівна реакція (*traumatizing reaction*), травмівна втрата (*traumatizing loss*), травматичне переживання (*traumatizing experience*), травматична пам'ять (*traumatizing memory*), посттравматичний стресовий розлад (ПТСР) (*Post-traumatic stress disorder or PTSD*), травматичний стрес (*traumatizing stress*), трансгенераційна травма (*transgenerational trauma*), хронічна психологічна травма (*chronic family trauma*), сімейна травма (*family trauma*), колективна травма (*collective trauma*), психічна травма (*mental trauma*), психологічна травма (*psychological trauma*), травма відчуття небезпечності світу (*world insecurity trauma*), комулятивна травма (*cumulative trauma*), теорія травми зради (*betrayal trauma theory*) etc. Delving into the consideration of the *betrayal trauma theory*, the author singles out three vital semantic components (зрада (*betrayal*), перемога (*victory*), ганьба (*shame*)), interacting in human mind, creating the overlapping areas of *betrayed victory*, *shameful victory* and *shameful betrayal* to promote decision-making in existential situations. It is mentioned that they are related to eschatology: “Цю тріаду слід розглянути під кутом психології і основних почуттів, що пов’язані з **есхатологією**” (“This triad should be considered from the psychological perspective and fundamental feelings, related to eschatology”)



Figure 1

Psychological existential decision-making triad (Zlyvkov et al., 2023, p. 29).

In addition to the *trauma* collocations, the text features a list of causes for collective traumas, provides wider trauma-related contexts, e.g. stating that traumatizing events may entail the refusal from one's faith at all “відмови від віри взагалі” (Zlyvkov et al., 2023, p. 61).

The text contains a range of characteristics featuring the concept of WAR, in particular, they include the following: attributives *безперервна* (*continuous*), *згубна* (*damaging*), *інформаційна* (*information*), *велика російсько-українська* (*full-scale Russian – Ukrainian*), *партизанська хатня* (*guerrilla*

*couch*), *формальна non-adjectival attributive phrases in the pre- and post-position: жахи війни (horrors of war), війна у реальному часі, що заливає кров'ю простори держави російської (real-time war that floods Russian vast spaces with blood)*; the war is related to murders and victims, particularly, some deaths at war are justified («розрізняють осіб, які можуть бути вбиті на законних підставах, і тих, кого вбивати не можна» (*there is a differentiation of those who are allowed to be lawfully killed and those who may not be killed*) (Zlyvkov et al., 2023, p. 18)) and others are not, e.g. *цивільні жертви (civilian victims)*, it alludes to the biblical motifs (*Кайнове діло (Cain's deed)*) (Zlyvkov et al., p. 14)).

The WAR is also described implicitly via using the short phrases associated with it, namely, *збройний конфлікт (armed conflict), ілюзія миру руйнується (peace illusion is being destroyed), зона бойових дій (hot spot)*, and longer contexts, including cited definitions on (Zlyvkov et al., 2023, p. 9) and such concordances as “*безпосередній досвід війни (допомога в евакуації, догляд за пораненими, поховання загиблих тощо)*” (“actual war experience (assistance in evacuation, caring of the wounded, burying the killed etc.)”) (Zlyvkov et al., 2023, p. 40–41), “*війна – це завжди численні травмівні події*” (“war is always about numerous traumatizing events”) (Zlyvkov et al., p. 42); the thematically war and death are perceived as tabooed «*тема війни і смерті – це табуйовані теми в багатьох сім'ях*» (“war as a topic is tabooed in many families”) (Zlyvkov et al., p. 166).

Psychology always operates within a certain formula, which implies the presence of specific symptoms of the existing mental and/or psychological complaints and issues. The symptoms mentioned in the text include *anxiety, panic attacks, nightmare, insomnia, fear, physical and psychological aggression, crying, mutism* etc. This formula also contains the verbalisation of the very problem, the development of the ways to solve it, including interventions. Some of the interventions engaging children and facilitating their war experience semantically filled with eschatological concepts include games devoted to the war with checkpoints and our projected victory (*ігри у війну (war games), блокпости (checkpoints), нашу перемогу (our victory)*), to funerals and deaths etc.

Accordingly, during the process of working on a psychological case, there is always the status quo situation clarification, retrospective acceptance of actions and events as well as prospective outlooks, which give a way to think and see different aspects of life situations, consider them from the basic cultural archetypal binary oppositions of life-death, good-evil, up and down, light and dark etc. While analysing James Bond novels, Umberto Eco juxtaposed the characters and values forming a series of “oppositions” with a limited number of permutations and reactions (14 oppositions in total, including such as Bond—Villain, Villain—Woman, Free World—Soviet Union,

Great Britain—Countries not Anglo-Saxon, Duty—Sacrifice, Love—Death, Loyalty—Disloyalty etc. (Eco, 1966, p. 35-75)). Therewith, psychology deals not only with binary oppositions but also continuum ones, where continuum oppositions are understood as those involving transitions between the opposite poles (Kaftandgijev 2016: 29). In this respect, the text contains numerous examples of discussing the abovementioned dyads. Here, the contexts include short collocations (“*залишитися в цьому аду Людиною*” (Zlyvkvov et al., 2023, p. 177)) and more complex structures that include the whole sentence (“*Дуже важко бути об’єктивним чи толерантним, коли ми бачимо як жорстоко і підло поведуться російські військові по відношенню до українських людей, знищують будинки, вбивають мирних жителів*” (“*It is extremely hard to stay unbiased or tolerant, when we can see the brutality and deceitfulness of the Russian military towards Ukrainian people, destroying houses, killing civilians*”) (Zlyvkvov, 2023, p. 177). The former context is also interesting due to the oxymoron «*в аду Людиною*» (“*stay a Human in the Hell*”), symbolizing the overall aim to survive and stay humane (graphically emphasised by the capital letter) despite the atrocities of the war. The semantic opposites to the key eschatological concepts may be considered to form the periphery of the respective conceptual field. Positively coloured lexical items in the analysed texts that keep and strengthen the essential traditional Christian idea of hope include *відбудова* (*renovation*), *реконструкція* (*reconstruction*), *покращення* (*improvement*), *відновлення* (*renewal*), *ренормалізація* (*renormalization*) and some others. Similar eschatological transition may be observed in the use of metaphorically transferred meaning, where a city, in its war-struck residents’ perception, is compared to an injured human who needs treatment and cure:

мешканці метро вже сприймали **Харків як поранене місто**, місто, яке змінилося і **яке треба лікувати** (underground dwellers already perceived Kharkiv as a city that had changed and needs **medical treatment**) (Zlyvkvov, 2023, p. 117).

A significant part of the monograph under analysis is devoted to another peripheral element of the eschatological conceptual field, to a war outcome, namely, the *Children Born of War* (CBOW), also known as *occupation children*, *war babies*, *peacekeeper’s babies*, *children of hate*, *child of rape*, ГОС and АОС (in Ukrainian *діти, народжені війною, діти окупації, немовлята війни, діти миротворців, діти ненависті, діти звалтування, діти німецької окупації та діти австрійської окупації*, respectively), where the very term is internally contradictory, since the child stands for life and its continuity, whereas war may well be the reason of death. For CBOWs, it is typical to keep their origin unrevealed:

CBOW все ще є **табуйованою** темою в більшості суспільств, і вони залишаються **прихованою** популяцією, часто **з обмеженим доступом** до мереж підтримки (CBOW are still **tabooed** as a topic in most societies, and they stay a **hidden**

population, often with a **limited access** to the support network) (Zlyvkov et al., 2023, p. 80).

Otherwise, they risk losing their human rights in the society and becoming the object of hatred, because

Помста проти дітей, «народжених на війні» [...] це спосіб спрямування образи, гніву та розчарування щодо минулих дій, вчинених ворогом (The revenge on children, born of war [...] is a way of channelling the offence, anger and disappointment towards past actions, taken by the enemy) (Zlyvkov et al., 2023, p. 88).

It is stated that these children are by default victims, arising from the war itself (“*власне війна, окупація є насильством*” (“the war itself and occupation are violent”) (p. 88)). From this perspective, the psychological salutogenic approach is focused on the ways to survive, adapt and accept the widest possible spectrum of circumstances:

Визнання дітей, «народжених війною», як тих, хто вижив, у цьому сенсі означає постійний стан стійкості (життєстійкості та резилентності), в якому вони чинять опір і виживають, незважаючи на глибоко вкорінені структури насильства, які впливають, але не визначають їхнє життя (The recognition of children, born of war, as survivors, in this context means the stable resilience where they resist and survive, despite the deeply rooted structures of violence that affect but not determine their life) (Zlyvkov et al., 2023, p. 87).

The analysed text provides a number of ways in which children experience the war as the adverse process and a threatening phenomenon. Thus, some of the relevant contexts with clearly expressed negative connotation, predominantly expressed by verbs, include: “*діти **померпають***” (“*children suffer*”), “*дитина **зазнає***” (“*the child is exposed to*”), “*відбувається **рантова, часто масова втрата ресурсів***” (“*there is a sudden and often collective loss of resources*”), “***знищити** (за **геноциду**)*” (“*to destroy (under genocide)*”), “***(бути) **вбитим*****” (“*be killed*”), “***зумовлені війною смерті***” (“*war-determined deaths*”), “***отримати травми***” (“*be traumatized*”), “***померти***” (“*to die*”) etc.

The peripheral area of the analysed eschatological field also involves the contexts providing the guidelines for describing the phenomenon of death to children. Therewith, it is indicated that clarity and openness are preferable compared to the use of vague euphemisms:

**Поясніть смерть, використовуючи реальні слова**, такі як «**помер**», «**загинув**», а не **заплутані фрази**, як-от «**ліг спати**», «**поїхав у тривале відрядження**». Ви можете сказати, що **смерть** означає, що тіло людини перестало працювати або що людина більше не може дихати, говорити, рухатися, їсти або будь-що з того, що вона могла робити, коли була жива (**Explain the concept of death, using the real words**, such as “**died**”, “**was killed**”, а не **заплутані фрази**, як-от «**ліг спати**» (“**went to bed**”), «**поїхав у тривале відрядження**” (“**went on a long business trip**”). You can say that death means that the human body stops operating or that the person cannot breathe, speak, move, eat or do anything out of what used to be possible in life any longer) (Zlyvkov et al., 2023, p. 107).

Following the idea of the life continuity even after catastrophic events and deaths, the authors further offer interventions, e.g. to organize commemoration activities (*вшанування померлого (commemorating the deceased), посадити дерево (planting a tree), зробити міні-меморіал, на пам'ять про померлого (creating a memorial to the deceased)*). They also suggest a range of healing techniques, particularly, *модель «Річка горя» (the lifeline technique), письмові вправи прощання (written farewell), створення місця та ролі в історії вмирання (creating a place and role in the story of dying), підхід Терези Ранд «6R» (Teresa Rand's "6R" approach)* and others.

Based on the trauma and loss related issues the CBOWs and other children face, the authors offer a variety of interventions to be taken by the people around them to make minors' life better, along with being as open as possible in conversing with them. The texts verbalise that life difficulties and transitional periods are of temporary nature, that the voluntary or forced end of certainty and reliability (love, work, family, welfare and wellness) entail precarity and insecurity while psychology guides to opening new opportunities.

### 3. Conclusion

The conveyed study enabled to identify the repertoire of the linguistic means that surface the eschatology in the selected psychological texts. The research outlined the eschatological conceptual field features and the core-periphery structure within the texts under consideration, revealing the specific psychological approach to deal with existential issues related to such major eschatological concepts as DEATH, WAR and LOSS.

It was noted that in the analysed texts these semantic eschatology representatives are regarded not merely as the end of something but rather as a possibility of way out, a transition and a beginning of something new, which was reflected and surfaced textually. That way the study showed the considered psychological texts sought to be transformative, declaring the continuity of life under any circumstances. The completed conceptual and linguoculturological text analysis thus focused on the exploration, clarification and verbalisation of the common existential eschatological problems faced by people, especially children of the current war in Ukraine, as discussed in the collective monograph.

Linguistically, it was found out that the verbalization of the analysed concepts could be observed at different language levels – lexical, phraseological, mainly represented by nominative collocations, and longer contextual ones. Further prospects of the research lie within the area of corpus linguistics to carry out the analysis of a larger pool of collected texts, and in the field of

psycholinguistics to better understand the way of linguistic surfacing psychological and mental phenomena and processes.

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