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**RELIGIOUS BIBLICAL IMPERATIVES INFLUENCE ON THE
CONSCIOUSNESS OF ENGLISH NATIVE SPEAKERS**

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TABLE OF CONTENTS

INTRODUCTION.....	6
CHAPTER 1. ANALYSIS OF MODERN LINGUISTIC (SCIENTIFIC) RESEARCH ON THE PHENOMENON OF RELIGIOUS AND BIBLICAL IMPERATIVES.....	9
1.1. Analysis of the research topic in the modern scientific literature.....	9
1.2. Theoretical foundations of the study of religious and biblical imperatives.....	16
1.3. Classification of religious and biblical imperatives	
Conclusions to Chapter One.....	18
CHAPTER 2. STUDY OF THE INFLUENCE OF RELIGIOUS BIBLE IMPERATIVES ON HUMAN CONSCIOUSNESS	
2.1. Free associative experiment as a method of influence on consciousness research.....	23
2.2. Analysis of previous experience in conducting psycholinguistic research	
Conclusions to Chapter Two.....	25
CHAPTER 3. PSYCHOLINGUISTIC DIAGNOSIS OF THE INFLUENCE OF RELIGIOUS AND BIBLICAL IMPERATIVES ON THE CONSCIOUSNESS OF NATIVE ENGLISH SPEAKERS	
3.1 Historic-religious prerequisites of native English-speakers consciousness.....	31
3.2 Methodology of psycholinguistic research using the STIMULUS information and analytical service.....	42
3.2 Determining the degree of reflection in the minds of English speakers of the associative meanings of imperative names	
Conclusions to Chapter Three.....	47
GENERAL CONCLUSIONS.....	56
SUMMARY IN UKRAINIAN LANGUAGE.....	61
LIST OF REFERENCE MATERIALS.....	63

INTRODUCTION

Religious communication due to the natural laws of evolution of human civilization is one of the oldest types of communication. This is explained by the fact that religion as a worldview and the church as its main institution arose even before the appearance of all social institutions that exist and function in the modern communicative space.

This topic is quite **relevant**, because in the unique dynamics of structural changes in the religious life of the world, consideration of a number of issues related to the peculiarities of modern consciousness, namely religious consciousness, receives special attention. Today, religion and the church are actively returning to various spheres of social life and are becoming important components of the search for a person's place in the world. Any changes in individual consciousness become the subject of many sciences, and the state and latest trends in the development of religious consciousness are of interest not only to religious experts or psychologists.

This primarily determines the relevance of our dissertation work. Since religion is an integral component of human consciousness and one of the most important forms of social consciousness in the modern world, the relevance of the proposed dissertation research is also determined, firstly, by its focus on the study of the functional specificity of biblical imperatives influence on consciousness, because this aspect is not sufficiently studied in general linguistics; secondly, the chosen topic and research material, because the religious vocabulary, which scientists have been studying since the middle of the 20th century, is still not completely mastered, although, as is known, since the early Middle Ages in the countries of Western and Eastern Europe, religion itself and the Christian church became the basis on which nations were formed, and later their strong, centralized states and European languages; thirdly, the study of the English language and the deep processes in it that take place in our time is the

material that undergoes changes every day due to the spread of the English language in the world both as the state language of the leading countries of the world, and as an international language, and as a result, as a donor language that "gives" a lot of its nominations to other languages as an international vocabulary thanks to interlinguistic contacts as a result of the processes of globalization and integration of the world community; fourthly, the lack of a coherent, unified classification of imperatives in modern English.

Therefore, the need for systematic psycholinguistic studies of the religious-biblical imperatives' influence on consciousness of native English-speakers has arisen. The **novelty** is connected with the development of new methods used for experimental diagnostics of a degree of reflecting associative meanings of religious Biblical imperatives, such as Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, Gratitude, being translators of religious Biblical knowledge and values in each national culture, in the consciousness of native English speakers. The essence of the hypothesis is that, each community has taken immediate measures to overcome crises subsequences, in particular, through the promotion of religious Biblical everyday imperative commandments to provide the spiritual, moral and psychological support. Linguocultures, where these religious Biblical imperatives influence significantly (ethically and morally, aesthetically and spiritually) the people's consciousness, can earlier overcome the psychological discomfort, facilitate balancing of emotional and physiological stress and response immediately to threats.

The aim of the master's qualification paper is to represent influence of biblical-religious imperatives on native English-speakers consciousness. It presupposes the following **objectives**:

- to clarify the notion of biblical religious imperative;
- to identify the evolution of the development of theoretical basis of biblical imperatives research;
- to summarize the Classification of religious- biblical imperatives;

- to reflect the study methodology of the influence of religious- biblical imperatives on human consciousness;
- to determine historic-religious prerequisites of native English-speakers consciousness
- to determine the degree of reflection in the minds of English speakers of the associative meanings of imperative names.

The **object** of the research – the influence of biblical-religious imperatives on native English-speakers consciousness.

The **subject** is reflecting associative meanings of religious Biblical imperatives, such as Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, Gratitude in the consciousness of native English-speakers.

The **theoretical value** of the research consists in the specification of reflecting associative meanings of religious Biblical imperatives, such as Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, Gratitude in the consciousness of native English-speakers.

The **practical value** of the master’s qualification paper is defined by the possibility of using the materials in cognitive linguistics, religious linguistic, psycholinguistic studies.

Approbation of the research – conference presentation: Kyiv National Linguistic University “Ad orbem per linguas” (25 May 2022).

Publication of the research – the main results of the study are presented in an academic publication: Kyiv National Linguistic University “Ad orbem per linguas”, conference abstract.

The master qualifying paper consists of the Introduction, three Chapters with Conclusions after each of them, General Conclusions, Bibliography.

CHAPTER 1. ANALYSIS OF MODERN LINGUISTIC RESEARCH ON THE PHENOMENON OF RELIGIOUS AND BIBLICAL IMPERATIVES

1.1 Analysis of the research topic in the modern scientific literature

The interest of scientists in the problems of the language of the Church contributed to the formation of a number of approaches to the study of this object in modern linguistics. Thus, a large number of studies concern the communicative organization of church discourse as a special sphere of human activity (V. Nabieva, V. Karasyk, G. Chupin, N. Pushkareva, E. Bobyreva, U. Romanchenko, I. Shchukina, etc.). Researchers show an active interest in the genre variety of church language and preaching. Among such works, we note works devoted to the classification of written and oral genres of church communication (E. Vereshchagin, L. Krysin, I. V. Bugaeva); studying the structure of the genre field of church communication (E. Khudyakova); elucidation of the specifics of certain "church" genres, in particular, prayers (N. Muskhelishvili, U. Shreider; O. Shmelev, O. Prokhvatylova, V. Myshlanov and V. Salimovsky); spiritual messages (So Eun En, I. Yarmulska), sermons (M. Rastorgueva).

N. Mechkovska, V. Karasyk, D. Ughrynovich, M. Weber developed general linguistic principles for the study of religion language, namely: the relationship between language and religion; language, religion and psychology of believers; however, the association of nominations of the religious sphere of being and the consciousness of a person who speaks the English language remains unexplored. V. M. Teliya, Z. D. Popova, Y. A. Sternin, A. A. Ufimtseva, L. Weisgerber, V. A. Maslova, B. A. Serebrennikov consider religious vocabulary as a fragment of the linguistic picture of the world, and beyond the attention of scientists remains the conceptual-semantic content of the researched fragment of linguistic and, accordingly, mental pictures of the world of speakers of the

English language (in particular, British and Americans, because it was the British and American variants of the English language that were chosen for analysis in our dissertation research as the most widespread in the modern world, therefore the most relevant for study). F. Aquinas, K. Barth, A. Blazhennyi, B. Spinoza, M. Luther, U. Zwingli, J. Calvin focused attention on studying the content of the religious picture of the world in the minds of speakers of European languages, in the works of P. Matskiv, U. Sabodash analyzed individual religious concepts and their linguistic representations, but until now religious concepts have not been systematically presented and researched as a whole conceptosphere, its features have not been determined specifically for the consciousness of the British and Americans. N. Bogachenko, M. Mikheeva, I. Arnold, M. Serjanton, A. Pogatcher considered the borrowing of religious vocabulary in the English language, however, taking into account the greatest mobility of the lexical layer of the language, as is known, this aspect of studying religious imperatives requires regular updating of available scientific data. Religious discourse and its genre structure were studied in the works of K. Bobireva, M. Makarov, O. Kaznina, K. Averyanova, O. Sheygal, T. Khomenko, O. Malikova, M. Burdeina, O. Cherkhava, the typology of Christian religious discourse is presented in the works of M. Fedyshyn. So there is a need for a systematic study of religious discourse as dominant for native speakers of English language.

Various aspects of religious faith and related phenomena have been actively studied by religious scholars, historians, cultural scientists, sociologists, philologists, pedagogues, and psychologists of various fields in recent decades. In psychology, the principles of the implementation of the spiritual paradigm of research are even substantiated (Savchyn 2013) as the basis, according to its apologists, for getting out of the chronic crisis of psychological science. At the same time, spirituality is associated, first of all, with religiosity, in the aspect of which the classical concepts of ethics and aesthetics are considered.

Scientists from various fields of science studied the peculiarities of the phenomenon of religious and biblical imperatives. Their research interests included studying various aspects of this issue, which necessitated the generalization of their scientific results, as well as the need for a comprehensive study of the formation and development of the phenomenon of religious and biblical imperatives.

The language of religion was analyzed by such linguists as G. Ageeva (influence of religious texts), K. Bobyrev (values and genres), I. Bogachevska (philosophical and religious reflections), V. Borita (language of sermons), I. Bugaeva (language of the Orthodox branch)), O. Kaznin (concept of faith), O. Malyarchuk (features of religious discourse), N. Odarchuk, N. Pryvarska (structural and functional features), T. Ivasyshyn (separation of biblical and religious discourses) and others.

K. Averyanova notes that “Religious discourse in our country in Soviet times was not studied, but in the post-Soviet era, few researchers dared to begin analyzing such a delicate material for believers. In France, the Paris Semiotic School in the person of Louis Panier, founder of the Center for Analysis of the Lyon CADIR (Center d'Analyse du Discours Religieux), was actively involved in religious discourse” [8].

F. Batsevych considers its sacredness and fideism to be a feature of religious discourse: “This feature of the fideist word largely depends on the fascinating influence on the addressee, for instance, the maximum ability to persuade, excite, inspire. The religious text as a result and way of communication with the Absolute, unknown in its essence, is always a precedent text, ie a text that has a special meaning in human life and differs significantly from ordinary non-sacred texts ”[3].

O. Bobyreva believes that in the narrow sense, religious discourse is a set of speech acts used in the religious sphere; in a broad sense – a set of certain actions aimed at attracting people to the faith, a set of speech complexes that

accompany the process of interaction of communicators. One of its main tasks of religious discourse: to express anticipation, supplications, hopes of a believer, to find spiritual nourishment, support (either from followers of the same faith, or from the Almighty). The development and forms of existence of religious discourse are determined by its goals:

- a) to receive support from God;
- b) purify the soul;
- c) call others to faith and repentance;
- d) to establish believers in faith and virtue;

e) through ritual to realize their belonging to a certain denomination [5]. It should be noted that O. Bobyreva's views are based largely on literary grounds, as a result of which the researcher describes many linguistic problems only occasionally.

Imperativeness in religious discourse can be equated to Foucault's parrhesia in the way it forms the content of speech acts. "Using parrhesia, the speaker speaks absolutely clearly and makes it clear that he is expressing his own opinion. The parrhesian uses the words and forms of expression most accessible to him. In the parrhesia, the speaker emphasizes that he is both the subject of the statement and the subject of the affirmative – the subject of the opinion he expresses. The specific "language activity" of the Parrhesianist statement has the form: "I am the one who considers this and that" [11]. Such features of parrhesia are vividly represented in the religious genre of preaching, when the priest ignores the imperative forms used in the utterance and implicitly implements them through references to the scriptures in the Bible, the deeds of saints or parables, which, in turn, the addressee covertly replaces the "own" form of first person singular with first person plural, and thus expresses in the performative the implicit imperative action "from himself". It is also interesting that a priest never says something dangerous to himself, he will never take that risk (even if it is a really dangerous urge to act), because the preacher defends all his speech acts

with the token God, and such an argument is in most cases a layman. he will not object, because the priest appears before him as a medium: “Since the Parrhesian must take risks, telling the truth, Parrhesia is usually inaccessible to the king or tyrant, because he does not risk anything” [11].

M. Foucault has a legitimate caveat: “There are two types of parrhesia that we must distinguish. First, the word is used in a derogatory sense, close to “chatter”, and refers to the proclamation aloud of everything that comes to mind, indiscriminately. In such a derogatory sense, it is used, for example, by Plato to describe a bad democratic system [10]. Even more contemptuous the meaning is given to the term in Christian literature, where this kind of “bad” parrhesia is opposed to silence as a discipline or a necessary condition for contemplation of God. In the role of verbal activity, which reflects all the movements of the soul and mind, parrhesia in this negative sense certainly interferes with the contemplation of the Lord.

In parrhesia, the danger is always that the truth spoken can offend or anger the interlocutor, the function of parrhesia is not to demonstrate the truth to anyone; its function is to criticize the speaker of the interlocutor or himself, but it is always carried out in a situation when the speaker, or the one who is recognized, is in a dependent position in relation to the interlocutor. The Parrhesian is always less powerful than the one he turns to” [11].

Certain aspects of religious discourse have been studied by other linguists, but comprehensive studies taking into account all linguistic and extralinguistic factors, cultural, social, ideological, ideological features and other pragmatic conditions in linguistics have not been prepared.

Thus, taking into account all the results of linguistic-pragmatic research, the specifics of the discussions around the concept of discourse, it is worth recognizing their incompleteness and to some extent futility. Having spent centuries of discussions on the methodology and definition of discourse terminology, linguistics still suffers from the lack of its own clear pragmatic

metalanguage, only attracts and adapts to its needs inventory from the linguistic field whose discursive problem it studies. It seems legitimate to think that the main stumbling block is the linguist's misidentification of problems raised by pragmatics as a branch of linguistics, because it is necessary to first understand the nature, purpose, goals and impact of discourse on man, and only then outline the results based on terminological disclosure. discourse. Therefore, the following definition of discourse seems appropriate: discourse is a special institutional manifestation of the unity of communication (language and speech), which is planned in advance by the communicant to achieve the appropriate illocutionary force through the imposition of pragmatic effect of speech acts on the service – although after the previous most perfect study of the national-psychological, mental, ideological and other specifics of the views of the addressee.

According to some researchers, the distinction between the concepts of "religious language" ("speech"), "religious style", "religious text" and "religious discourse" itself is also important, which, of course, is related to the traditional and repeatedly discussed in special editions with the problem of differentiating "text" and "discourse". Describing the meaning of all the above-mentioned terms, Yu. Chernyshova notes that the religious style, as a relatively independent one, still remains a debatable concept, since in modern conditions religious communication is realized through the most diverse genres of all styles; religious language is considered as a form of religion, which in its relatively frozen form was reflected and fixed in words ("religious linguistic picture of the world"); a religious text is created by means of religious language and can be both sacred (sacred) and belong to "ordinary" people; on the other hand, religious discourse involves the involvement of religious texts in situations of real religious communication, that is, "live" religious speech with all its genre-stylistic richness (Chernyshova 2012).

So, this type of discourse is a set of speech acts that are social in form and religious in content, that is, the term "discourse" emphasizes the processuality, dynamism, and fundamental incompleteness of religious communication. And there is no doubt about the necessity of researching religious discourse by the means of psycholinguistics, given its speech nature. However, a logical question arises: how specific is this type compared to, say, political, advertising, medical or other professional types of discourse? To what extent can it be unique enough to be studied through traditional psycholinguistic schemes and techniques?

K. Huber expresses important considerations in this regard. He, first of all, claims that such a "common religious language" does not exist, accordingly, the generalized "religious discourse" is an abstraction from the field of philosophy of religion. In this case, it is meant, in particular, a kind of "religious meta-language" or "meta-discourse", which involves the theoretical identification of certain humanistic or "idealistic" features of the main religions with the corresponding main criteria. Instead, the true religious discourse is always revealed through its specific historical and social forms: pagan, Christian, Catholic, Protestant, etc. (Huber 2002).

It is this concrete, or real, religious discourse, according to K. Huber, that forms what, for example, Christians talk about God "institutionally" (by this term the author probably means ritualized, canonical forms of the corresponding communication) or "de facto" (that is, in everyday life). At the same time, the subject of research interest is how believers

1.2. Theoretical foundations of the study of Religious and Biblical imperatives

Imperative in its linguistic nature is a complex phenomenon. In religious discourse, the essence of the imperative is even more complex and ambiguous in relation to the classical theoretical understanding of linguistics, as it operates in a very specific and linguistically unexplored religious environment, which is subject to the laws of religious pragmatics.

The imperative is a gram of commanding action, which is created by the mechanism of expression of the addressee through a heterogeneous category of modality, the central core of which is the order as the main form of administrative activity of the communicant, and its dispersive expression in other verbal spectra.

Imperativeness is a complex, problematic and little-studied category in linguistics. Linguistic reviews of religious discourse are based on the traditional ambiguous characteristics of the imperative mood with minimal consideration of religious communicative pragmatism in its practical functioning.

The functional-semantic field (FSF) of the category of imperative is based on the formal-grammatical realization of the semantic feature of motivation, which is manifested in the illocutionary act, which implies the presence of speaker = prescriptor, addressee = recipient of prescription and executor of prescription, as well as proposal act. FSF as a semantic-structural unity combines the meaning of a linguistic phenomenon and its functional expression in language. To distinguish a certain FSF take into account the semantic content of language units included in this semantic-structural unity, "grammatical design" of syntactic units that form FSF, taking into account both homogeneous and heterogeneous grammatical and lexical elements, as well as the structure of the FSF. The basis for distinguishing the center and periphery of the FSF is the principle of transferring the dominant semantic meaning of the language unit, ie

the method of superficial realization of certain deep conceptual categories that form the semantic core of the FSF.

The following imperative nuances of modality are used in religious preaching: prohibition, requirement, motivation; request; appeal, instruction; warning; advice; greetings, wishes.

Giving priority to the verb in the utterance is appropriate, but in these terms is formal, because the disclosure of the definition is through the interpretation of basic meanings. O. Daskaliuk distinguishes semantic forms of the imperative paradigm by differentiating seven imperatives: "addressability", "expression of will", "motivation", "causation", "potentiality of action", "duty" / "necessity", "desirability". To some extent, all seven are pragmatically synonymous, as each more or less expresses implicit appeal. This "addressability" is often reduced to a "stumbling block" in giving it the status of dominance or denial as part of the imperative paradigm. The approach of understanding the status of this seven as negative in the SA seems questionable due to the fact that any imperative act (mono- / dialogical) always has its own addressee; in the SA of the preacher, both the IS statement and its semantic expression, ie linguistic expression, and the pragmatic vector of the desired action, which is directed at the addressee, are important; the imperative sema of "desirability" in religious discourse is based on the conviction and argumentation of the corresponding expression of will for the addressee regarding its realization, who reserves the right to choose not to / perform a certain imperative action.

Pragmatic aspects of the manifestation of the mechanism of reference in religious discourse in combination with the logical-philosophical approach to understanding the imperative nuances of modality are the main means of their functional-semantic analysis and definition. To build a taxonomy of modal shades of imperative, it is best to use the phenomenon of variance, which, through the prism of logical-intuitive syncretism, can decompose the core of the imperative (order) (in religious discourse there is no order) in the modal spectrum due to

evasion of the desired action. In the environment of the imperative, the least desire to perform the imperative action in the greeting, and the greatest – in the prohibition.

1.3. Classification of religious and biblical imperatives

In the study of the influence of religious and biblical imperatives on consciousness, we consider that it is necessary to study the taxonomy of religious imperatives as a religious pragma phenomenon in its practical functioning.

Religious acts of expression will not/embodied directly by the addressee in his own life, and therefore the principal division of modality into types, its primary linguistic actualization in the religious space is essentially insignificant, because religious modality as a functional-semantic category on the part of the addressee will be subjective. The result for the addressee will always be objective, because God punishes / has mercy beyond human consciousness and impartially according to his Laws. In other words, the imperative modality of religious speech preaching acts is built in the aspect of affirmation / denial when choosing not / implementing the imperative prescription, and in fact only in the evaluative aspect of modality mostly during the result obtained from non/realization of the addressee's will. Schematically it is realized as following: Imperative of the addressee → Explanation of the imperative by the addressee → Choice of the addressee → Choice of the addressee in terms of acceptance / denial of the imperative → Result (choice) for the addressee in terms of evaluation (truth / falsehood, reality / unreality, necessity, probability, reliability) With regard to objective and subjective modality, it seems impractical to combine them, because in religious discourse pragmatically they strictly function separately, where the objective modality belongs to the addressee (God / preacher), and subjective – to the addressee, and about They are united only by the aspect of evaluation.

The pragmatics of the mechanism of reference in combination with the logical-philosophical approach to understanding the imperative nuances of modality are the main means of their functional-semantic analysis and definition in religious discourse. To build a taxonomy of modal shades of imperative, it is best to use the phenomenon of dispersion, which, through the prism of logical-intuitive syncretism, can decompose the core of the imperative (order) (in religious discourse order doesn't exist) on the modal spectrum by evading the desired action. In the environment of the imperative, the least desire to perform the imperative action in the greeting, and the greatest – in the prohibition.

The taxonomy of modal shades of the imperative is based on the phenomenon of dispersion through the prism of logical-intuitive syncretism, disintegrates into spectra due to the force of evasion of the desired action by the addressee and is determined by the following conceptual essence:

1. "Prohibition" – a dispersive manifestation of the nuance of the core modality of the spectrum "order" with taxonomic 1st core degree of imperative attenuation for the implementation of appropriate speech coercion by the addressee and deprives the addressee of any connotative objection or disagreement.

1.1. "Requirement" is a dispersive manifestation of the nuance of the core modality of the "order" spectrum with taxonomic 1st degree of imperative attenuation and 2nd peripheral degree in relation to the core dispersion of prohibition to implement appropriate speech coercion by the addressee, which does not allow any objections from the addressee.

1.2. "Motivation" is a dispersive manifestation of the nuance of the core modality of the "order" spectrum with taxonomic 1st degree of imperative attenuation and 3rd peripheral degree in relation to the core dispersion of prohibition to implement appropriate speech coercion by the addressee with arguments.

2. "Request" – a dispersive manifestation of the nuance of the core modality of the spectrum of orders with taxonomic 2nd degree of imperative attenuation for the implementation of appropriate speech coercion by the addressee with instructions to provide specific objects, phenomena, states, feelings and more.

3. "Appeal" – a dispersive manifestation of the nuance of the core modality of the spectrum "order" with taxonomic 3rd degree imperative relaxation in order to implement the appropriate speech coercion by the addressee with the possible use of explanations.

3.1. "Instruction" is a dispersive manifestation of the nuance of the core modality of the "order" spectrum with taxonomic 3rd degree of imperative attenuation and the first peripheral degree in relation to the core dispersion of the call to implement appropriate speech coercion by the addressee, which corresponds to the instruction.

4. "Caution" – a dispersive manifestation of the nuance of the core modality of the spectrum "order" with taxonomic 4th degree of imperative attenuation in the sense of clarification and argumentation of the reported information in order to implement appropriate speech coercion by the addressee.

5. "Precaution" – a dispersive manifestation of the nuance of the core modality of the spectrum "order" with taxonomic 5th degree of imperative attenuation in the sense of another statement and reminder of already known important information without any explanation or argumentation for the implementation of appropriate speech coercion by the addressee.

6. "Advice" – a dispersive manifestation of the nuance of the core modality of the spectrum "order" with taxonomic 6th degree of imperative attenuation in the meaning of instruction to implement appropriate speech coercion by the addressee by emphasizing the modal religious type "choice", "evaluation".

7. "Wish" – a dispersive manifestation of the nuance of the core modality of the spectrum "order" with taxonomic 7th degree of imperative attenuation for the implementation of appropriate speech coercion for many recipients.

7.1. "Greeting" – a dispersive manifestation of the nuance of the core modality of the spectrum "order" with taxonomic 7th degree of imperative attenuation and 2nd peripheral degree in relation to the core dispersion of desire to implement appropriate speech coercion by the addressee, mostly based on modalization) for a specific listener.

Thus, religious imperativeness is a complex, problematic and little-studied category in linguistics. Linguistic reviews of religious discourse are based on the traditional ambiguous characteristics of the imperative mood with minimal consideration of the religious communicative pragma phenomenon in its practical functioning. The modality of the imperative in the religious environment is represented not by its traditional language-centric theory, but by its cognitive understanding in the aspect of the Christian mentality, the sensory reflection of the principles of religious reality. The following imperative nuances are mostly used in the religious orthodox speech acts of the clergy: prohibition, requirement, motivation; request; appeal, instruction; caution; precaution; advice; greeting, wish.

Conclusions to Chapter One

Therefore, taking into account the theoretical and practical results of linguistic-pragmatic studies, the specifics of discussions around the concept of discourse, they should be recognized as underdeveloped. Having spent centuries of discussions on the methodology and definition of the terminology of discourse, linguistics still suffers from the lack of its own clear pragmatic metalanguage, it attracts and adapts to its needs the inventory from the linguistic direction whose discursive problem it studies. It seems legitimate to think that the main stumbling block is the incorrect definition of pragmatics by linguists as a branch of linguistics, it is necessary to first understand the nature, purpose, goals and impact of discourse on a person, and only then, on the basis of the obtained practical

results, outline the terminological apparatus of discourse. Therefore, the following definition of discourse seems appropriate: discourse is a special institutional manifestation of the unity of communication (language and speech), which is planned in advance by the communicator to achieve the action of the corresponding illocutionary force and goal through the imposition of a pragmatic effect by speech acts on the listener, having previously studied the national and psychological, mental, worldview and other specifics of the addressee's views.

M. Foucault believed that discourse functions in its own temporal coordinate system and does not come to terms with death. Discourse can realize any intentionality, but it can never create a person who will be higher than God. Indeed, a person will not be able to survive God, but creating a person who is needed by society or who is required, say, by the ideology of the time through speech acts, and even more so at the religious level, is not that simple, but very simple. Perception and decoding of language signs will be perceived differently by everyone, but the premeditated and embedded practical effect in the corresponding expressions of will will be subconsciously assimilated by the addressee in the same way. This linguistic specificity of perception was also emphasized by V. Humboldt, who believed that a word that a person seeks to simplify prompts the addressee to form an appropriate definition with his own linguistic and cognitive culture, and mutual understanding occurs thanks to the reproduction in his own mind of corresponding, but not identical, symbols of a certain concept. Thus, religious imperativeness is a complex, problematic and little-studied category in linguistics. Linguistic reviews of religious discourse are based on the traditional ambiguous characteristics of the imperative mood with minimal consideration of the religious communicative pragma phenomenon in its practical functioning. The modality of the imperative in the religious environment is represented not by its traditional language-centric theory, but by its cognitive understanding in the aspect of the Christian mentality, the sensory reflection of the principles of religious reality. The following imperative nuances are mostly

used in the religious orthodox speech acts of the clergy: prohibition, requirement, motivation; request; appeal, instruction; caution; precaution; advice; greeting, wish.

CHAPTER 2. STUDY OF THE INFLUENCE OF RELIGIOUS BIBLE IMPERATIVES ON HUMAN CONSCIOUSNESS

2.1 Free associative experiment as a method of influence on consciousness research.

In the "Great Explanatory Dictionary of the Ukrainian Language" the psychological term "association" is interpreted as a connection between separate neuropsychological acts – ideas, thoughts, feelings, as a result of which one idea, feeling, etc. causes another. O. Selivanova emphasizes that a connection is also established between "...their [that is, sensations, ideas, feelings, thoughts, images, etc.] designations in language, which is formed under certain conditions on the basis of a conditional reflex of subjective response to the corresponding stimuli» [11]. These connections are the results of complex psychophysiological processes: any word spoken, read or heard sets in motion a huge mechanism of associative dependencies that forms a certain image. By forming associations, the speaker reveals his own perception of reality through the prism of an individual

picture of the world, which is associated with certain social, cultural, mental and linguistic spaces and imprinted in the subconscious. Researchers identify involuntary and spontaneity as key properties of the associative mechanism.

"In the research of verbal associations, two approaches are distinguished - lexicocentric and textcentric: the first is aimed at the analysis of the associative field of lexical units, the semantic proximity between words, the study of the network of the internal lexicon, memory, etc., the second - at the characterization of associative strategies for constructing texts, associative fields of key words in the text, associative processes related to the generation of speech, etc. [25]. So, for linguists, the mechanism of association is a way of establishing a direct connection between linguistic units.

The associative experiment is a means of collecting empirical material in various scientific fields, in particular psychology, sociology, etc., in related sciences: psycholinguistics, ethno linguistics, sociolinguistics, linguistics, certain linguistic areas: linguistic semantics, contrastive, gender linguistics, cognitology, theory of language learning, theory of speech activity This method is especially actively used in psycholinguistic research to build associative fields of certain concepts, reconstruct fragments of linguistic and conceptual pictures of the world.

O. Horoshko singles out five stages of formation of the associative experiment as a scientific method: the stage of formation as a method of scientific knowledge (1879–1910); emergence of the concept of "associative norm" and establishment of the first associative norms (1910–1954); psycholinguistic stage (1950s - early 1970s); the "active stage" (70-80s of the XX century), associated with the growth of the number of studies, their scope, and the development of more detailed experimental methods; the emergence of associative linguistics (c. 80s of the 20th century - our time) [16].

The activation of the use of the associative experiment as a research method in applied linguistics is connected with the development of the problem of the semantic scope of the word, in particular its connotative component. The

associative reaction of the informants makes it possible to single out the features of the original word, which are the most relevant and serve as a reason for including this word in a certain system of connections, which is revealed when comparing the initial word and the resulting reaction [42].

The materials of the associative experiment reproduce the universal cognitive structures (knowledge) and individual features of the informants, the content of their personal ideas. The results of the associative experiment make it possible to highlight the semantic components of lexical units, and the associative connections of stimulus words - to trace the features of the images of the linguistic picture of the world, and therefore, the individual value orientations of society.

2.2. Analysis of previous experience in conducting psycholinguistic research

Modern Ukrainian linguistics is consistently moving towards the use of computer technologies in the analysis of linguistic phenomena. Electronic resources for the accumulation and preservation of language information are intensively developing, which, in turn, are beginning to serve as a source of new research. Among such resources, the linguistic portal of the Computer Linguistics Laboratory of the Institute of Philology of Taras Shevchenko Kyiv National University Mova.info occupies an important place. , which concentrated several large linguistic projects within its borders. Such are the compilation of frequent dictionaries (Ukrainian poetic language, artistic prose, modern Ukrainian journalism, scientific style, Corpus of Ukrainian language texts); grammar dictionaries (Ukrainian-Italian, electronic version of the "Grammatical Dictionary of the Ukrainian Literary Language (word change)", created by a team of employees of the Department of Structural and Mathematical Linguistics of the Institute of the Ukrainian Language of the National Academy of Sciences of Ukraine, a short Ukrainian-Serbian dictionary of word combinations, etc.), terminological dictionaries (table of terms of differential geometry), thesauruses

of computer lexicography, linguistic terminology). However, these projects are focused on the systematization of lexical units of the language and the analysis of grammatical phenomena, which is undoubtedly necessary, and their computerization is becoming a requirement of the time. However, for the analysis of psycholinguistic phenomena in Ukrainian linguistics, especially associative linguistics, unlike foreign linguistics, special computer tools have not yet been created.

Associative linguistics in Ukraine today is represented by associative lexicography and the active use of associative experiments in the analysis of cognitive, psycholinguistic, and linguistic-cultural phenomena. Several traditional associative dictionaries have been published in the field of associative lexicography (N. Butenko [14], S. Martinek [28], N. Kutuza [22]). The possibilities of using the associative experiment as a method of analyzing linguistic phenomena are demonstrated in the works of O. Pea. D. Terekhova uses an associative experiment to analyze cognitive and linguistic and cultural phenomena [40]. In addition, the associative experiment as a method of solving various problems of linguistics was implemented in the works of such researchers as J. Marfina (linguistics), N. Rudnichenko (theory of mass communication), U. Marchuk, S. Formanova, O. Surmach (linguistic culture), O. Bourdain, O. Yatskevich (cognitive direction), T. Nedashkivska, L. Kushmar, O. Denysievych (study of fragments of the linguistic picture of the world of Ukrainians).

Computerization of the implementation and processing of the results of associative experiments takes place in the projects of foreign researchers as well. In particular, this is an interactive associative dictionary in the "Edinburgh Associative Thesaurus" web platform.

This thesaurus contains a list of 8,500 words, built on the basis of 200 empirical research stimuli, the 1,000 most frequent English words. The Web-platform also hosts the American associative dictionary "List of Kent - Rozanov Associations" [20], which can be purchased on a commercial basis. The newest

associative base of the United States of America is the base of associative norms of D. Nelson – T. Schreiber [30], provided for free use. In Ukraine, a step towards the use of computer tools in associative linguistics was the "STIMULUS" system, since, in addition to the tools developed in Ukraine for the analysis of lexical and grammatical phenomena, modern Ukrainian linguistics also needs tools for the analysis of psycholinguistic and transferring the analysis of the meaning of lexical units to new, modernized methodological rails. It should be borne in mind that the meaning of a lexical unit is a complex multi-layered structure that does not exist outside of human thought activity. As noted by O. Leontiev, meaning should be considered as a psychological phenomenon, since the researcher is dealing not with the sum of semantic components, but with a complex, labile, changing system of psychological interrelationships of words under the influence of various factors. Meaning as a psychological phenomenon is not a thing, but a process, not a system or a set of things, but a dynamic hierarchy of processes and is realized in the mechanism of mutual replacement of words. Therefore, the psychological structure of meaning is primarily revealed by the system of its differential features, correlated with various types of interrelationships of words in the process of real language activity of a person, the system of semantic components that are considered.

Modern linguistics continues to explore various structures of human consciousness, among scientists we can single out U. Apresyan, N. Arutyunova, O. Horoshko, P. Hrabovy, S. Yermolenko, N. Klymenko, M. Kochergan, K. Krasovska, L. Lysychenko, N. Meh, I. Myroshnichenko, V. Rusanivskyi, N. Skrypnyk, Z. Sokolovska, J. Deese, G. Kiss, Kevin J. Lam, D. Nelson, J. Newman, W. Russell, etc.). Actually, psycholinguistic research was carried out by N. Butenko, O. Goroshko, R. Frumkina, S. Martinek, T. Bisovetska, V. Krasnykh, V. Maslova, U. Marchuk, studied the religious aspects of psycholinguistics. Also worked in the psycholinguistic direction S. Zalevska, L.

Zasekin, O. Kalmykova, V. Demyankov, in cognitive O.Bourdain, O.Iatskevych and V.Karasyk, Y.Sternin, A. Vezhbytska, O. Cherkhava.

Recently, researchers N. Butenko, O. Horoshko, O. Zalevska, S. Martynek, Z. Popova, Y. Sternin, etc.) assume that the essence of the influence on consciousness can be revealed by conducting psycholinguistic experiments with native speakers, the results of which will make it possible to reconstruct its individual fragments, first of all, how they are reflected in the linguistic consciousness of representatives of one or another ethnic group. Currently, there are already available scientific works with the involvement of psycholinguistic methods of studying such different spheres of influence, such as economic (L. Kushmar), advertising (O. Denisevich, N.Kutuza, T. Kovalevska), somatic (D. Terekhova), public administration (T. Nedashkivska), social status of a person (T. Bisovetska), proper names (O. Karpenko), etc., as a result of which researchers tried to build associative fields – structures organized by uniting around the stimulus word certain groups of associated words that show a certain degree of similarity and are characterized by semantic proximity (O. Zalevska, T.Bisovetska, etc.).

In general, language and religion are forms of social consciousness, between which there is a complex interrelationship, as they intersect various aspects of human life, human psychology, morality, and culture. This relationship was largely investigated in various aspects by N. Mechkovskaya [10], V. Karasyk [21], D. Ughrynovych [10], A. Taylor [24], U. James [24], K. Marx and F. Engels [24], J. Fraser [5], M. Weber [5], A. Bergson [21], B. Russell [5], E. Durkheim [21], V. Frankl [10], E. Fromm [10] and others.

Conclusions to Chapter Two

Hence, it is necessary to remember that any discourse, its perception, decoding, and understanding are related to actualizations of certain knowledge

systems as mental representations of facts in their relationships. Given its specificity, the content of religious discourse occupies a unique place in this aspect. After all, its main concepts, like symbols of faith in general, are a priori and transcendent in their content, that is, they belong to the sphere of extremely abstract and generalized knowledge. At the same time, the believing person will interpret and, accordingly, verbally reproduce the facts of his everyday events as "living proofs of the presence of God on earth."

In this context, it is appropriate to mention the reasoning of S. Shtajer, who rightly points to the fundamental metaphoricality of religious discourse as its constitutive feature (Sztajer 2006). The scientist generally claims that the creation and use of metaphors is an indispensable component of a person's mental abilities and his ability to use language. And religious discourse in particular is just the case when a metaphor is not only a "stylistic trick" or a "decorative" element, but really plays a fundamental role in understanding and conveying religious experience. Mentioning particularly useful for the linguistic analysis of religious discourse development, S. Steyer refers us, in particular, to the cognitive theory of metaphor by J. Lakoff and M. Johnson.

Agreeing with the relevant ideas, we believe that in terms of its content and form, religious discourse is much closer to the artistic style of speech activity than to the scientific one, at least in its classical canons, which is the reason for the traditional rejection of religious ideas by "canonical" scientists.

At the same time, in addition to specific cognitive theories, general models of encoding and understanding of information - "early semantic memory", "sequential processing", "parallel processing", "confrontation processing", as well as the actual models should be useful guides in the study of the outlined area speech understanding - the model of "transition to deep semantic levels", "reversible process", "activation", "grid" and "overlapping sets" models, etc. (Druzhynin 2002). In any case, the understanding of religious discourse should be considered as a non-linear, complexly structured, multi-level process, which

is fundamentally a cyclical and never-ending act in both its historical and individual-personal aspects.

Therefore, the study of psycholinguistic features of religious discourse is an important and urgent task of modern science in view of both the complex spiritual state of our society and the approbation of the newest methodological guidelines for Ukrainian psychology, related to the well-known "linguistic turn" of humanitarian fields of knowledge. And in this context, the very concept of "discourse" adequately reflects the dynamism and instability of even thousands of years of "preserved" religious values under the powerful influence of the postmodern cultural environment.

The theoretical analysis of the basic developments of modern psycholinguistics makes it possible to single out key guidelines for our future research: general and more specific cognitive, including semantic, models of information processing processes, theories of social construction of reality in communicative systems of various levels, as well as ideas of psychological hermeneutics. As a result, we come to the category of "understanding" as a system faithful to the construction of a psycholinguistic theoretical-empirical model of perception and production of religious discourse.

CHAPTER 3. PSYCHOLINGUISTIC DIAGNOSIS OF THE INFLUENCE OF RELIGIOUS AND BIBLICAL IMPERATIVES ON THE CONSCIOUSNESS OF NATIVE ENGLISH SPEAKERS

3.1 Historic-religious prerequisites of native English-speakers consciousness formation

The concept sphere "religion" is a set of concepts that are present in the mind of the speaker, regardless of his religion or atheistic orientation. The basic model of the concept sphere "religion" in the minds of English speakers (its British and American variants in particular) is an understanding of it as a form of human consciousness based on a universal understanding of the forces of good and evil demonstrated in every religion. The dominant religion of Great Britain and the USA is Christianity. The main concept of the worldview of both a pious and an atheist-minded British / American is the concept of GOD as a higher instance, a higher court, differentiating between good and evil - the two driving forces of existence. For Christians, it is God – the Holy Trinity, for Islamists - the prophet Muhammad (Mohammed), for Buddhists - the triune deity of Brahma,

Vishnu, Shiva, for Jews - Yahweh. It is belief or lack of belief in God that divides society into believers and atheists. For atheists, the key concepts of existence are GOOD / EVIL, which for believers, in fact, are a certain detector of self-esteem and social assessment of their actions, their worldview, belonging to the world of "God" or "ungodly". Virtue, following a Christian (or other religious) way of life and morality, righteous work, studying the Holy Scriptures and the works of the Fathers of the Church - this is the blessed way of life of a righteous person, which after the end of earthly life will lead him to God in Abraham's bosom. Accordingly, neglecting these virtues, trampling on God's commandments is the path of a sinner, for whose actions God and the Guardian Angel withdraw from a person, giving access to demonic forces to tempt him; and this is the road to hell, which a person can avoid by correcting his actions, repenting and cleansing through Holy Communion. Specific to the worldview of Catholic Christians is the understanding of purgatory (purgatory) – a place in the afterlife where the soul of the deceased awaits the terrible judgment of God.

This is how religion is presented in the minds of speakers of British and American variants of the English language as a worldview, as a form of social consciousness. "This is one of the forms of social consciousness - a set of ideas based on the belief in miraculous supernatural powers and beings (gods, spirits, etc.), which are considered the subject of idolatry" [21]. However, this is not the only understanding of the RELIGION concept. Considering the spread of occultism and sectarianism in the countries of Western Europe and the USA, for Goths, Satanists and similar currents, the demonic part representing evil is at the center of the basic worldview model.

The concept of RELIGION in the social sciences and humanities is also understood as an institution of society, its structural unit (scheme 1.2), which is primarily associated with the church - both the place of worship and the parish as a whole. That is, it is a public non-profit organization that provides moral, spiritual and other possible support to a person. For European parishioners,

participation in the life of the parish is free; they determine for themselves the size and frequency of donations to the church, if they wish to make such a charity. For many US states, a parishioner must deduct 7% of his income for the needs of the parish, which he/she reinforces his/her membership in it. Nevertheless, the main thing for "God's" churches is participation in the spiritual life of the parish – services, prayers, pilgrimages, for Christians – regular reception of Holy Communion.

In this sense, religion (or an atheist position) is a kind of mediator between a person and society. It influences the formation of personality indirectly through the state, church, family, other social groups, and partly through other institutions of society. Accordingly, the personality formed in this way through religion, scientific knowledge about religion as a whole (religious studies) and about a separate, personally determined variety of it (theology), own and collective superstitions and personal and collective psychology formed under their influence determine social orientation, affect the state of society and its life activities.

In the history of the spiritual culture of the British and Americans, as well as in most world communities, language and religion occupy a special place. These are the most ancient, important, but not identical forms of social consciousness. The peculiarity of language as a form of social consciousness lies in the fact that language, together with the psychophysiological ability to reproduce the world, is a prerequisite for social consciousness, its semantic "foundation" and a universal shell of various forms of social consciousness. In its content, the conceptual-semantic system of consciousness and language is closest to everyday consciousness. With the help of language, a specifically human form of transfer of social experience (cultural norms and traditions, natural-scientific and technological knowledge, etc.) is carried out. The uniqueness of language as a social phenomenon lies in its two features: firstly, in the universality of language as a means of communication and, secondly, in the fact that language is a means, not the content and not the goal of communication. The role of language in

relation to the spiritual culture of society can be compared to the role of a dictionary in relation to the entire variety of texts that can be speak using this dictionary. The same language can be a means of expressing polar ideologies, contradictory philosophical concepts, countless options for life wisdom. Therefore, the language functions in society as a universal means of communication of the people - its carrier. It preserves the unity of the people in the historical change of generations and social formations, sometimes in spite of social barriers, thereby uniting the people in time, geographical and social space. If language is the universal "shell" of social consciousness, then religion, i.e., the mythological and religious consciousness of mankind, is the source of the deepest, vital meanings of social consciousness. The entire content of human culture developed from mythological and religious consciousness, gradually acquiring semiotically different forms of social consciousness (such as everyday consciousness, art, ethics, law, philosophy, science). Language and religion: two semiotics, two images of the world, two elements in the human soul, located deep in the subconscious, two deepest, dissimilar and interconnected beginnings in human culture [6].

From a philosophical and ontological point of view, language and religion belong to the categories of the spiritual culture of mankind. These are two forms of social consciousness (along with ordinary, or mass, consciousness, morality and law, art, science, philosophy, ideology), that is, two types of reflection of the world in the consciousness of a person / society. Language and religion, being two different images of the world, have different meanings, accumulate diverse knowledge about the world, which itself is diverse both in terms of the amount and nature of information, and in terms of the role and place of this knowledge in the structure of social consciousness. From the point of view of ontology, language is a special form of understanding the world that constructs and verbalizes being in which human individuality is immersed, and religion is related to the real existence of God / the reality of God as a product of the mind.

N. Mechkovska quite rightly defines the relationship between religion and language as a "source of vital meanings", from which "the entire content of human culture developed", and the "semantic foundation", "universal shell" of these meanings. Language and religion, indeed, are to some extent connected with the mentality of the people. Religion (at least a world religion such as Christianity) by virtue of its supranational character is usually not a specific national system of views. Language, on the contrary, can be perceived as a factor of ethnic identity; with the help of language, social experience is transferred from generation to generation. Therefore, the language is a treasury of the cultural heritage of the people and, more broadly, of the entire humanity, which acts as a powerful translator of cultural information from one generation to another. Language is a universal form of conceptualizing the world and rationalizing human experience, an expression of knowledge about the world and its Creator, a historical memory of socially and culturally important events in human life. The reflection of reality in human consciousness consists in the perception of this reality through the prism of cultural and religious traditions [24].

The language reflects the spiritual and mental values of the people, as the language acts as a mediator between a person and the outside world and reproduces its picture in accordance with the worldview recorded in the language. The internal form of language captures the features of the worldview, including the religious one. Language is a basic element of culture, means of expression and embodiment of cultural reality. The study of the language of religion contributes to the study of religious culture in all its manifestations.

In the circle of dimensions of a person and society, three characteristics occupy a special place: language, ethnicity (nationality), and confessional and religious affiliation. They are interconnected and mutually determined in a certain way, so they are sometimes mixed up (in particular, ethnicity is often defined based on features of language or religion). These dimensions are the main factors

that create the uniqueness of the culture and mentality of the people (the uniqueness of its mental composition, worldview, and behavior).

Often, the definition of language is based on its connection with the forms of human consciousness we are studying, for example: language is "1. A set of arbitrarily reproduced sound signs generally accepted within a given society for objectively existing phenomena and concepts, as well as generally accepted rules for their combination in the process of expressing thoughts" [1]. According to O. Hanych and I. Oliynyk, language is "1. The most important means of human communication, that is, a means of expressing and communicating a person's thoughts, feelings, and will. Language is inextricably linked with thinking and serves not only as a means of expressing thoughts, but also as a tool of thought, a means of forming and shaping thought... 2. Any language system that reproduces one of the functions of natural language or functions as its substitute" [5].

The language of religion is a subsystem of linguistic means (words, phrases, expressions, etc.) used within the limits of religious behavior, with the help of which individuals express faith in the existence of the supernatural, a connection with the sacrum (the figure of God). The language of religion serves as a means of communication both between people and with God as an ontologically different and higher power. Religious language is presented in the following types of language daily texts: the Bible, prayers, statements that function within the scope of the Church's activities - doctrines, moral principles, etc. - that is, both hagiographic and apocryphal literature. As a special means of creating a certain color, providing a speech characteristic of a character or contrasting a certain artistic image, the language of religion can also be used in artistic texts. It represents the material shell of religious thinking, the direct reality of religious thought in its sign-symbolic embodiment - in the forms of oral and written sacred texts and speech acts with them or on their basis. It is possible to comprehend those religious objects, processes and phenomena that are recorded

in the language of religion. Religious terms mainly denote four groups of values: a) absolute value (God), b) values of ultimate goals (Kingdom of God, immortality of the soul, paradise); c) earthly means of achieving these goals (religion, church, faith, cult); d) values of everyday life, sacralized by religion [24].

External manifestations of religion are a set of views on the world based on faith in God. Religious beliefs make up the worldview, the intellectual component of religion; it is a set of actions that make up the cult, in which believers express their attitude to God. These are norms and rules of conduct that a righteous person must follow, because they are based on the 10 commandments of bliss, revealed by Jesus Christ to humanity in the Sermon on the Mount in Tiberias during His earthly journey [1]. Their significance for believers is also evidenced by the fact that they are traditionally read during the Eucharist, which is canonically established for Christians of all official denominations. And, in the end, religion and faith unite people in certain religious organizations (church, sect, monastic order, charitable communities, etc.).

The word religion comes from the Latin religio "connection" [6]. In the interpretation of theologians, religion is everything that binds, connects a person with the deity (Holy Scripture, cult, etc.). The theological definition of religion comes from a dogmatic belief in the existence of God, which is its certain confessionism, one-sidedness, which is explained by the indisputable and absolute inviolability of the Law of God.

Religion is a multifaceted product of the vital activity of society, the content of its historical experience, based on faith sent down from God. It is a very complex phenomenon and has a social character, that is, it arose in society quite naturally and exists together with it; it combines elements of the rational (for example, moral instructions) and the irrational (for example, fantastic images of supernatural beings - angels, devils, etc.). Religion is one of the oldest forms of social consciousness [21].

Religion also satisfies the non-religious needs of individuals, such as the needs for communication, moral support, social activity, which is realized in the life activities of a religious community [9]. A religious community exerts a daily influence on its members, including by satisfying communication needs. Yes, a person attends church more often if he has support from those with whom he communicates there. If she does not receive support or this support is not enough, a conflict situation may arise: there is a feeling of loneliness, isolation, hopelessness. The social significance of religious life organized in this way is to support communication and interaction in the microcosm, which provides a certain level of commonality of views and cohesion [12]. If in the community the attention is focused only on the holding of religious and ritual events, its leader ceases to be open to believers, isolates himself from the performance of pastoral and preaching duties, then a significant part of the parishioners remains elementary ignorant of the main concepts of the creed, does not know the texts of the Holy Scriptures, does not understand the sacred content of liturgical actions, does not realize the moral instructions of religion. In this case, the institute of professional ministers is unable to ensure the satisfaction of the worldview and spiritual requests of a pious individual, which are realized in communication [13].

The history of the formation of modern religion dates back thousands of years. As N. Mechkovska rightly observes, primitive beliefs are presented to modern people as disintegrating into hundreds of small magical techniques and superstitions, not united by a common idea, indifferent to questions of the meaning of existence, far from that love for God, which in theistic religions gives a person's faith a deeply personal and emotional sound. The oldest religions are very practical, utilitarian: they teach to act, taking into account the world order, and to survive at all costs, using natural and supernatural forces [20].

During the Middle Ages, after the fall of the Roman Empire and the Arab-Muslim invasion of Western Europe, Christianity itself became the powerful force that was able to awaken the nation consciousness of Europeans, to inspire

them to go through the difficult periods of the reconquest, plague epidemics, to become the basis for the formation of the national and cultural values of Europeans, their languages and stereotypes of behavior, on the basis of which strong, centralized European states were soon formed one after another. And even the first texts that were translated and distributed in those days were primarily religious works (translations of the Bible by Jerome in Ancient Rome, the translation circle of King Alfred the Great and John Wycliffe in Great Britain, etc.) [18]. So religion was more important than ethnicity.

The geography of supra-ethnic religions coincided with the limits of the spread of religious texts in languages that acquired a cult character. Such languages came to be called "prophetic" or "apostolic." These are the ones that first set forth and then canonized this or that creed. Another type of language - supra-ethnic confessional languages – are the languages of world religions that developed in the Middle Ages, while some prophetic languages became supra-ethnic confessional (in particular, Greek, Latin, Church Slavonic languages). The acquisition of one or another prophetic language of a supra-ethnic character directly depended on the spread of sacred texts among different ethnic groups [9].

So, the evolution of the mythological and religious content and the originality of religious communication are the main factors that determined the history of literary cultures formed on the basis of Christianity. Translations of the Bible often became the material-linguistic base over the dialectal (national) literary language [42]. The dogmatism and inviolability of religion, imprinted in the people's consciousness, are those values that have been steadfastly carried over the centuries and handed down by our ancestors to the present generation.

In the conditions of globalization, religious communication is an important tool of social activity, thanks to which there is a large-scale intercultural dialogue at all levels of the religious society, which contributes to its integration and unifies the language of religion.

The term "language of religion" is used in broad and narrow meanings. In a broad sense, the language of religion is a sign system that includes a wide range of verbal and non-verbal means, and verbalized language is only one component of this system. In a narrow sense, these are oral and written texts used in religious theory and practice [46], "all linguistic components used in religious ideology, theory and practice" [1].

Nowadays, scientists from all over the world are actively researching the content and essence of religious language. Religious language, i.e. manifestations of religion, which are fixed and reflected in language, was studied from the standpoint of theolinguistics (a marginal scientific field that arose on the border between language and religion). Language, as a rule, is used to influence listeners / readers. Recipients should receive a finally corrected and formulated message, "filtered" by the author through the lens of his linguistic, national-cultural, civic, ethnic, religious and other social experience. As a result, the receiver's interpretation is almost never identical to the original source, since there are always differences in the experiences and values of the author and the receiver, which inevitably affect the latter's understanding.

In the era of the Reformation, a person is gradually freed, often individually, from the authority of the church, which loses its monopoly rights. The scientific and educational interests of humanism, which professed a free opinion not limited by any dogmas, also spread to other spheres of life and creativity, in particular, the natural sciences and jurisprudence were reformed. Humanism, trying to revive ancient values, to create an ideal of man, the basis of which is intellectual culture, spiritual freedom and personal autonomy. He contrasted the medieval state conservatism and corporate limited individualism with anthropocentric standards, which were easily modeled on biblical sources and ideals. The combination of these currents in the ideological-theoretical and religious movement became the basis of a complex process of interaction of humanistic and reformation principles and intensified the tension of spiritual life.

you showed the most noticeable contribution of the reformers to the establishment of national consciousness and historical ideas directed against papal Rome.

Spontaneous individualism, which was the essence of many slogans of the Reformation, determined the behavior and value system of Protestants. The Reformation and Protestantism were brought to life not only and not so much by socio-political factors, but by the dynamics of the intellectual and spiritual development of society. Their socio-political and religious content was conditioned by a new global sense and consciousness. The spiritual life of that time developed according to the laws of accelerated movement, when even a slight intellectual impulse generated an avalanche of ideas and theories, which were then especially interpreted and assimilated by various layers of society.

The Protestants' achievement of the global strategic goal – "improvement of Christianity" – had to be achieved through the withdrawal of state and multi-ethnic entities from the Roman Catholic Church system. Protestant translations of the Bible became the model and norm of literary European languages. The cultural and mental identity of the Pei peoples was largely formed in the future under its European influence. Turning to the Bible was determined by an effort to find in it answers to acute social, political and religious-confessional questions, to justify one's actions and intentions with the help of its authority.

Thus, the Reformation is one of the key stages in the development of European civilization, which lasted throughout the XVI-XVII centuries. and was caused by the crisis of the medieval world. The commonly used term for this period of history – "early new times" – reflects an exceptional experience that provided an era for social development, initiating radical political and socio-economic transformations that led to the evolution of public authorities, the formation of the European capitalist system, changes in the social structure society. In the geopolitical dimension, the Reformation raised the issue of ways to consolidate their European state, becoming a factor in the formation of the European community. The Reformation had an effect on the political

deterioration in Europe and determined the main path of the development of European civilization in general.

This process marked a radical change in the social structure of medieval society, the emergence of a new cultural era, and changed the map of Europe. A new paradigm is being formed, which is based on the principles of individualism, rejects the ideal of poverty and freedom of belief, which led believers to personal freedom.

3.2 Methodology of psycholinguistic research using the STIMULUS information and analytical service

Since the psycholinguistic method of the associative experiment remains a relevant means of studying the components of the linguistic picture of the world of respondents in Ukraine and abroad [7], the development of tools for detailed analysis of the results of such an experiment and its translation into an Internet format is a need of time. Thus, the main feature of the web project "STIMULUS" is a specialized, means of associative experiment in the online plane, the study of linguistic consciousness, linguistic and conceptual pictures of the world, associative fields of linguistic units and psychosemantic portraits of an individual (social group, collective, etc.). The development of the web service "STIMULUS" (developer and moderator of the linguistic algorithm - Doctor of Philology Zahorodnia Olga) was started in October 2018 This author's program "STIMULUS" (developers: O. Zagorodnia - linguistic algorithm, Ph.D., associate professor Y. Zahorodnii – technical implementation of the algorithm) was

developed in 2015-2017 on the powerful scientific base of Ukrainian and world research in psycholinguistics, linguistics, psychology, sociolinguistics, marketing, Internet communications, applied mathematics; presented at international scientific conferences, seminars; tested in a number of psycholinguistic studies [7] This background is discussed in detail on the pages of the STIMULUS web service.

The "STIMULUS" web service, in turn, is an improved, expanded, multilingual version of the above-mentioned "STIMULUS" program, its modernized model, implemented online; this version includes additional features for research, and is a product with promising development. In fact, the web service "STIMULUS" is the first network product in Ukraine, which is an online tool for psycholinguistic (namely, associative) research. Use of the web service "STIMULUS" in the context of research by N. Stefanova on the reconstruction of value constants and national-cultural dominants of the linguistic consciousness of the British and Ukrainians [4] proved the advantage of the web project "STIMULUS" over the IT tool Google Form, when it is necessary to classify phenomena in detail, obtain their specific visualization, calculate indices brightness of reactions, to build cores and peripheries of associative and semantic fields, etc.

The web service "STIMULUS" combined the determination of the frequency and brightness indices of reactions (associates) and the distribution of the associative field into the core and periphery, the classification of the semantic components of stimuli, the calculation of the index of connotations of stimuli based on the connotations of the reactions of the associative field, the construction of the dynamics of the connotative component of stimuli over the periods of research, respondent statistics, etc. with additional functionality. Such additional features, fundamental differences of the STIMULUS web service from the parent program and, accordingly, its functional features are: (1) general accessibility to a wide range of Ukrainian and international users (to use the service, you must

register in the body of the service as a user); (2) the ability to conduct associative experiments online, using computers and mobile devices; it significantly increases the audience of respondents and facilitates the procedure of collecting experimental data; (3) the possibility of creating a study based on an associative experiment; (4) the possibility to adapt the principle of associative research in the body of the web service "STIMULUS" to the specific parameters of own surveys (under the options "stimulus" and "reaction", as well as under the options of reaction analysis, the researcher can set his own operational units, preserving the principles of the relationship of incentives and reactions; for example, set the main word as a stimulus, and synonyms in a synonym series as reactions); (5) the opportunity to study the associative behavior of an individual, group, collective; (6) the possibility of creating (adding to) publicly available associative databases and using them in the future for individual research.

From a psycholinguistic point of view, the features of the web service "STIMULUS" are the ability to research online: (1) individual language units (stimuli); (2) integral fragments of the conceptual and linguistic picture of the world (stimulus networks); (3) content of associative fields; (4) connotations of associative fields; (5) associative fields created by the reactions of an individual, social group, society as a whole.

To build an associative field, the researcher needs to create a list of stimuli and send an automatically generated link to the study to the respondents. For more thorough, comprehensive research in the "Research" application, the scientist needs to process the respondents' answers (reactions, associates). The construction of summary tables, histograms, graphs, etc., is performed automatically by the web service "STIMULUS" with the results of the research.

The web service "STIMULUS" is an online product with a multilingual interface: its functions The device is presented in Ukrainian and English. This significantly increases the volume of the potential audience of users (<http://stimulus.tools/uk> – version in Ukrainian; <http://stimulus.tools/en> – English

version – version in English (under development)). According to the needs of the research audience and the inclusion of the project in international cooperation, the list of languages of the service interface can be increased and adapted to users.

The functionality of the "STIMULUS" web service includes the following sections: (1) Main page; (2) Information; (3) Language; (4) Research; (5) Associative base. Let's consider these sections in more detail.

In the "Research" application, there are several subsections that reveal the functionality of the service for psycholinguistic analysis. In the "Stimuli" subsection, it is possible to create a list of stimuli for the survey, a database of components of lexical and associative values, paradigms of associative connections for each stimulus. All database elements can be edited and deleted if necessary. It should be borne in mind that when the stimulus is deleted, the complete information about it will be deleted. The section "Questionnaires" shows the researcher the questionnaires filled out by the respondents online with the help of a link. In this section, the researcher has the opportunity (in addition to conducting the experiment online) to manually add questionnaires of respondents obtained offline and, for the purpose of the study, process the questionnaires with the help of previously created databases of components. Incorrectly filled questionnaires and associations can be deleted.

If the researcher has created databases of components of values, associative relationships, analyzed and processed the responses of respondents, then he can use the visual support of his research. Data analysis is available in the advanced menus of three subsections: "Analytics", "Qualitative analysis" and "Quantitative analysis". The subsection "Analytics" provides an opportunity to see: (1) the associative field of the stimulus (core, periphery, number of reactions, reaction brightness index); (2) statistics of questionnaire data of respondents (distribution by age, gender, professions, employment, native language, etc.);

(3) the positivity of the stimulus (dynamics of coefficients of stimulus connotations depending on the survey period); the emotional-evaluative space of

stimuli (the ratio of stimuli according to the coefficients of their connotations in the coordinate plane). Subsections "Quantitative analysis" and "Qualitative analysis" provide material for the analysis of seven lexical and associative meanings of a linguistic unit, indicators of connotations, ratio of types of associative connections in the field, ratio of reactions in the field by language of expression, etc. Subsection "Quantitative analysis" (Research > (name of the created user study) > Quantitative analysis > Semes of lexical meaning (Sememes of associative meaning, Linguistic relationship in the associative field of the stimulus, etc., i.e. analysis according to the parameters laid down by the researcher) offers the ratio of parameters in quantitative indicators , and the subsection "Qualitative analysis" (Research > (name of the user-created study) > Qualitative analysis > Sememes of lexical meaning (Sememes of associative meaning, Linguistic relationship in the associative field of the stimulus, etc.) presents specific examples of responses for each parameter. This makes the description much easier research results.

Methodology of the conducted research:

1. A list of incentives for scientific research was compiled.

Righteousness: wish to be righteous before God and the world Verse 20: “Do not, for the sake of food, destroy the work of God.” Romans 14

Penance: repent „And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit” 3 Nephi 12

Forgiveness: forgive those who sin against you “If you forgive those who sin against you, your heavenly Father will forgive you. Matthew 6:14

Purification: clean up “Cleanse your hands, you sinners; and purify your hearts, you double-minded”. James 4:8

Unification: they all may be one, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (John 17:21).

Sympathy: **Be kind to one another** “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.” Ephesians 4:32

Imitation: **Be imitators of me**, as I am of Christ “Be imitators of me, as I am of Christ” (1 Cor. 11:1)

Gratitude: **be thankful** (Gratitude) “*Be thankful for eating bread and drinking wine*” Mtt. 26:26

2. A questionnaire was drawn up for the respondents

- Email
- Name
- Date of birth
- Sex
- Education
- Profession
- Country
- Native language

3. A new study has been created in the "Research" section. Research > Create new > Save; (2) incentives are introduced, (3) a link generated by the service for conducting an online survey is received (in the subsection "Collection of answers"). The link was sent to prospective respondents.

4. The obtained results were analyzed (associative fields, core and periphery of the field, statistical indicators, etc.). : Research > (name of created user research) > Analytics > Associative field (Stimulus positivity, Emotional-evaluative space). > Stimulus (select stimulus) > Show; (8) used visual support research.

3.3 Determining the degree of reflection in the minds of English speakers of the associative meanings of imperative names

The imperative in its linguistic essence is a complex phenomenon, and in religious discourse it functions even more complicatedly and unsystematically in relation to the classical theoretical understanding in linguistics. The gramme of the imperative mode is created by the mechanism of the addressee's will expression through a heterogeneous category of modality, the central meaning core of which is the command, as the main form of administrative activity of the communicator, and its dispersive manifestation in other verbal spectrums. The lowest desirability regarding the execution of an imperative action is realized in the spectrum of greetings, and the largest – in the prohibition. The study of all seven dispersive shades of the nuclear imperative is based on a linguopragmatic analysis based on 12 linguistically significant parameters according to J. Sörl: 1) differences in the purpose of the corresponding (type) of the act; 2) differences in the direction of adaptation between words and the world; 3) differences in pronounced psychological states; 4) differences in vigor, or in the force with which IC is given; 5) differences in the status or position of the speaker and the listener to the extent that it is related to the IS of the utterance; 6) differences in the way in which the expression is correlated with the interests of the speaker and the listener; 7) differences in relation to the rest of the discourse; 8) differences in the propositional content, which are determined on the basis of IS indicators; 9) differences between those acts that must always be MA, and those that can be implemented both by speech and non-speech means; 10) differences between acts that require non-verbal attitudes for their implementation and those that do not; 11) differences between those acts in which the corresponding illocutionary verb is used non-performatively, and those in which the performative use of the verb is absent; 12) differences in the style of performing illocutionary acts. This approach to the study of the imperative in religious discourse best represents the non-linguistic indicators of the sermon and clearly reflects the need to implement a linguistic and cultural approach to the verbal code in the Preacher's

communication, primarily considering the addressee as the subject of the communicator.

The pragmatics of all dispersive imperative spectrums depends on contextuality, intentionality and the desired pragmatic effect, which are directed directly at the addressee. Dispersive imperativeness is realized by the Preacher using primarily discursive core words, modals, nouns, adverbs, particles, conjunctions, pronouns, verbs, word compounds, word combinations that are in various intersystem language connections, depending on the illocutionary purpose and the illocutionary purpose of imperative speech act

The modern world and its challenges, including the coronavirus disease, wars, economic crises, experiences a situation, which can be compared to a global disaster. The global changes has definitely influenced the collective consciousness in each country and thus caused the mass insecurity, instability, fear and, as a result, the conscious and unconscious invocation of Biblical Christian imperatives (regulatory guidelines – Bible commandments) for both each individual and the whole community. In various countries, mass media report every day spreading rates and geography of this dreaded virus, thus causing the mass anxiety and emotional burnout, which have become the everyday global lifestyle. During such a difficult period, people take a new look at their existence, their possibilities and shift the focus of their value-based world outlook. Love of life, individual spirituality and turning from bare physiological requirements towards high-toned and spiritual values become a backbone of human's striving to overcome the psychological discomfort. This pandemic axiological dominating idea made actual a new scientific discourse of humanitaristics as a whole and of linguistics in particular; the object of the study includes those Biblical Christian (religious) imperatives (V. A. Bachynin), which influence the mass and individual consciousness, due to their ontology, shall reduce the emotional tension and support communities' getting out of stresses and the

renewal of usual comfortable life, which in any case will not be the same as before the pandemic.

Sure, we shall not even argue the consideration of religious Biblical values as an effective ethical, moral and spiritual restorer of positive energy for people in various communities, who are under stress for a year and beyond, and many of them lived through individual tragic events due to deaths of their closed ones. In such shattering life periods each of us, even mentally strong people, certainly turn to religious truths and commandments/guidelines, among which the most valuable are charity, penance, helping neighbors etc., and which are anyway provided as imperatives in various texts included into the religious popular discourse (popular religious literature), which involves such everyday readers as any ordinary believer, both a conscious and deeply converted to the Christian religion and an unconscious one, who reflexively appeals to this religious values.

Immediately, the importance of the subject of the proposed project is dictated by the need to study experimentally a degree of reflecting associative meanings of religious Biblical imperatives, such as Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, Gratitude, being core universal human value significances in each linguoculture, in the consciousness of native English speakers. These significances are axiological dominating ideas of the popular religious literature (both spiritual and secular); they communicate Biblical guidelines and become tools of the psychological influence on the human consciousness during different crises, in particular on the people's consciousness, which reflects national cultural, social and political, ethical and moral, spiritual and other background of the pandemic counteraction in each country. As for the religious Christian context, in these recent times we can observe the association of all denominations in each individual culture and in the projection with other cultures; its intention is to provide the spiritual, ethical and moral, and social stabilization of emotional and even physical conditions of believers.

The psycholinguistic diagnostics of the influence of the religious Biblical imperatives on the consciousness of native English speakers will explain to what extent making the above value significances actual in texts written in different languages and included into the religious popular discourse facilitates the restoration of the mental quietness both of an individual and a community as a whole. An environment, where spiritual, ethical and moral, and aesthetic values are promoted (N. O. Stefanova) is designated as a religious spatial discourse (L. P. Krysin, John Grimes), and the process of various native speakers' understanding of the religious Biblical imperatives provided in popular religious texts in the English-speaking worlds is called a religious popular discourse (O. O. Cherkhava). In the course of this approach, ethical and moral, and aesthetic values are resulted from the transfer of Biblical quotes into texts of the religious popular discourse through prevalence of the Biblical imperatives, such as Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, Gratitude, in these texts.

The information, which is contained in these texts, is turned into the knowledge, since each imperative is a metaphoric cognitive entity, i. e. a knowledge quantum, which reflects mental processes both conscious and unconscious. The promotion of the religious Biblical values during hard times of each community is essential for maintaining their spiritual harmony.

The novelty of the project is connected with the development of new methods used for experimental diagnostics of a degree of reflecting associative meanings of religious Biblical imperatives, such as Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, Gratitude, being translators of religious Biblical knowledge and values in each national culture, in the consciousness of native English speakers. An association experiment is based on psychotherapeutic practice by Karl Gustav Jung, which is called the psychodiagnostic technique, with a detail procedure and analysis of the associative process (Horoshko, 2001). The novelty is related to the practical

approval of the linguistic influence on consciousness, which has been adopted by the psycholinguistics to designate the current state of consciousness of native English speakers, which has been formed due to society development. The applied novelty of the proposed project includes the development of an association experiment program and its conduction involving native English speakers and the use of the Office 365 package by Microsoft to load language questionnaire i with stimulus words designating the above imperatives: *Righteousness: wish to be righteous* before God and the world Verse 20: “Do not, for the sake of food, destroy the work of God.” Romans 14

Penance: repent „And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit” 3 Nephi 12

Forgiveness: forgive those who sin against you “If you forgive those who sin against you, your heavenly Father will forgive you. Matthew 6:14

Purification: clean up “Cleanse your hands, you sinners; and purify your hearts, you double-minded”. James 4:8

Unification: they all may be one, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (John 17:21).

Sympathy: Be kind to one another “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.” Ephesians 4:32

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To get association reactions and to further survey respondents to analyze their answers regarding the connection of these imperatives and the religious Biblical values provided as Biblical quotes in texts of the religious popular discourse and respondents’ appealing to them during some period. Respondents’ answers and reactions will be for the first time processed using the STIMULUS digital

informational and analytical service (URL: <http://stimulus.tools/uk/>), a major advantage of which is the automated procedure used for the calculation of statistical data and metrics of each reaction with measuring its intensity index. The obtained scientific results will be first considered as specific associative profiles of the consciousness of native English speakers, which reflect the degree of the influence of the religious Biblical imperatives on psychological distressing and further restoration under the emotional burnout.

The study methods are based on psycholinguistic experimental methods, which, in this case, are focused on the restoration of associative bonds between the religious Biblical knowledge, which is the axiological dominating idea of the national cultural memory of each community, with the imperatives of Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, Gratitude, which have been made actual in popular religious texts.

Christian social practices are stereotyped about Biblical quotes and their most important imperatives: Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, and Gratitude, which translate the value significances in the various popular religious literature works and influence distressing in different crises, one of which is the coronavirus pandemic. The conceptual overlapping of fragments included into the religious value world views of native English speakers is possible, since popular religious texts provide Biblical episodes with their common Christian ethical and moral, and spiritual constants, which are of the exceptional importance for people during their looking for getting out a psychosomatic crisis.

During the first phase of the study, a register of Biblical quotes will be developed, which will include quotes extracted from popular religious texts with explicitly and implicitly or with visually marked imperatives of Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, and Gratitude.

The second procedural phase includes the development of a questionnaire for respondents (considering their age, gender and professional characteristics). These characteristics are critical for the initial experiment phase (preparation of an anonymous diagnostic stimulus list for its uploading into the system).

The third phase includes uploading of the questionnaire and stimulus lists with eight religious Biblical imperatives in English, German and Ukrainian into one of Microsoft Office 365 software packages, together with corresponding recommended practices for respondents. The electronic association experiment involving representatives of various cultures and social groups, as well as digital processing of obtained results using the STIMULUS informational and analytical service will help: 1) to determine the degree of reflecting associative meanings of imperatives, such as Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, and Gratitude in the consciousness of native English speakers; 2) to disclose the nature of the relation of these imperatives to religious Biblical values; 3) to calculate the frequency of appealing to these imperatives by individuals from three linguocultures during different periods of coronavirus outbreaks. STIMULUS advantages include the availability of all psychosemantic methods, and most importantly, the Y. D. Apresian's formula used to measure the intensity of each reaction, and Ch. Osgood's formula used to process the semantic differential of each reaction, etc.

The essence of the hypothesis is that, each community has taken immediate measures to overcome crises subsequences, in particular, through the promotion of religious Biblical everyday imperative commandments to provide the spiritual, moral and psychological support. Linguocultures, where these religious Biblical imperatives influence significantly (ethically and morally, aesthetically and spiritually) the people's consciousness, can earlier overcome the psychological discomfort, facilitate balancing of emotional and physiological stress and response immediately to threats.

Conclusions to Chapter Three

Thus, the Reformation is one of the key stages in the development of European civilization, which lasted throughout the XVI-XVII centuries. and was caused by the crisis of the medieval world. The commonly used term for this period of history – "early new times" – reflects an exceptional experience that provided an era for social development, initiating radical political and socio-economic transformations that led to the evolution of public authorities, the formation of the European capitalist system, changes in the social structure society. In the geopolitical dimension, the Reformation raised the issue of ways to consolidate their European state, becoming a factor in the formation of the European community. The Reformation had an effect on the political deterioration in Europe and determined the main path of the development of European civilization in general.

This process marked a radical change in the social structure of medieval society, the emergence of a new cultural era, and changed the map of Europe. A new paradigm is being formed, which is based on the principles of individualism, rejects the ideal of poverty and freedom of belief, which led believers to personal freedom.

The modern world and its challenges, including the coronavirus disease, wars, economic crises, experiences a situation, which can be compared to a global disaster. The global changes have definitely influenced the collective consciousness in each country and thus caused the mass insecurity, instability, fear and, as a result, the conscious and unconscious invocation of Biblical Christian imperatives (regulatory guidelines – Bible commandments) for both each individual and the whole community. In various countries, mass media report every day spreading rates and geography of this dreaded virus, thus causing the mass anxiety and emotional burnout, which have become the everyday global lifestyle.

Christian social practices are stereotyped about Biblical quotes and their most important imperatives: Righteousness, Penance, Forgiveness, Purification, Unification, Sympathy, Imitation, and Gratitude, which translate the value significances in the various popular religious literature works and influence distressing in different crises. The conceptual overlapping of fragments included into the religious value world views of native English speakers is possible, since popular religious texts provide Biblical episodes with their common Christian ethical and moral, and spiritual constants, which are of the exceptional importance for people during their looking for getting out a crisis.

GENERAL CONCLUSIONS

Therefore, taking into account the theoretical and practical results of linguistic-pragmatic studies, the specifics of discussions around the concept of discourse, they should be recognized as underdeveloped. Having spent centuries of discussions on the methodology and definition of the terminology of discourse, linguistics still suffers from the lack of its own clear pragmatic metalanguage, it attracts and adapts to its needs the inventory from the linguistic direction whose discursive problem it studies. It seems legitimate to think that the main stumbling block is the incorrect definition of pragmatics by linguists as a branch of linguistics, it is necessary to first understand the nature, purpose, goals and impact of discourse on a person, and only then, on the basis of the obtained practical results, outline the terminological apparatus of discourse. Therefore, the following definition of discourse seems appropriate: discourse is a special institutional manifestation of the unity of communication (language and speech), which is planned in advance by the communicator to achieve the action of the corresponding illocutionary force and goal through the imposition of a pragmatic

effect by speech acts on the listener, having previously studied the national and psychological, mental, worldview and other specifics of the addressee's views.

M. Foucault believed that discourse functions in its own temporal coordinate system and does not come to terms with death. Discourse can realize any intentionality, but it can never create a person who will be higher than God. Indeed, a person will not be able to survive God, but creating a person who is needed by society or who is required, say, by the ideology of the time through speech acts, and even more so at the religious level, is not that simple, but very simple. Perception and decoding of language signs will be perceived differently by everyone, but the premeditated and embedded practical effect in the corresponding expressions of will will be subconsciously assimilated by the addressee in the same way. This linguistic specificity of perception was also emphasized by V. Humboldt, who believed that a word that a person seeks to simplify prompts the addressee to form an appropriate definition with his own linguistic and cognitive culture, and mutual understanding occurs thanks to the reproduction in his own mind of corresponding, but not identical, symbols of a certain concept.

Hence, it is necessary to remember that any discourse, its perception, decoding, and understanding are related to actualizations of certain knowledge systems as mental representations of facts in their relationships. Given its specificity, the content of religious discourse occupies a unique place in this aspect. After all, its main concepts, like symbols of faith in general, are a priori and transcendent in their content, that is, they belong to the sphere of extremely abstract and generalized knowledge. At the same time, the believing person will interpret and, accordingly, verbally reproduce the facts of his everyday events as "living proofs of the presence of God on earth."

Pragmatic aspects of the manifestation of the mechanism of reference in religious discourse in combination with the logical-philosophical approach to understanding the imperative nuances of modality are the main means of their

functional-semantic analysis and definition. To build a taxonomy of modal shades of imperative, it is best to use the phenomenon of variance, which, through the prism of logical-intuitive syncretism, can decompose the core of the imperative (order) (in religious discourse there is no order) in the modal spectrum due to evasion of the desired action. In the environment of the imperative, the least desire to perform the imperative action in the greeting, and the greatest – in the prohibition.

Thus, religious imperativeness is a complex, problematic and little-studied category in linguistics. Linguistic reviews of religious discourse are based on the traditional ambiguous characteristics of the imperative mood with minimal consideration of the religious communicative pragma phenomenon in its practical functioning. The modality of the imperative in the religious environment is represented not by its traditional language-centric theory, but by its cognitive understanding in the aspect of the Christian mentality, the sensory reflection of the principles of religious reality. The following imperative nuances are mostly used in the religious orthodox speech acts of the clergy: prohibition, requirement, motivation; request; appeal, instruction; caution; precaution; advice; greeting, wish.

Agreeing with the relevant ideas, we believe that in terms of its content and form, religious discourse is much closer to the artistic style of speech activity than to the scientific one, at least in its classical canons, which is the reason for the traditional rejection of religious ideas by "canonical" scientists.

Therefore, the study of psycholinguistic features of religious discourse is an important and urgent task of modern science in view of both the complex spiritual state of our society and the approbation of the newest methodological guidelines for Ukrainian psychology, related to the well-known "linguistic turn" of humanitarian fields of knowledge. And in this context, the very concept of "discourse" adequately reflects the dynamism and instability of even thousands

of years of "preserved" religious values under the powerful influence of the postmodern cultural environment.

The theoretical analysis of the basic developments of modern psycholinguistics makes it possible to single out key guidelines for our future research: general and more specific cognitive, including semantic, models of information processing processes, theories of social construction of reality in communicative systems of various levels, as well as ideas of psychological hermeneutics. As a result, we come to the category of "understanding" as a system faithful to the construction of a psycholinguistic theoretical-empirical model of perception and production of religious discourse.

Thus, the Reformation is one of the key stages in the development of European civilization, which lasted throughout the XVI-XVII centuries. and was caused by the crisis of the medieval world. The commonly used term for this period of history – "early new times" – reflects an exceptional experience that provided an era for social development, initiating radical political and socio-economic transformations that led to the evolution of public authorities, the formation of the European capitalist system, changes in the social structure society. In the geopolitical dimension, the Reformation raised the issue of ways to consolidate their European state, becoming a factor in the formation of the European community. The Reformation had an effect on the political deterioration in Europe and determined the main path of the development of European civilization in general.

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РЕЗЮМЕ

Релігійне спілкування в силу природних законів еволюції людської цивілізації є одним із найдавніших видів спілкування. Це пояснюється тим, що релігія як світогляд і церква як його головний інститут виникли ще до появи всіх соціальних інститутів, які існують і функціонують у сучасному комунікативному просторі.

Ця тема є досить актуальною, оскільки в унікальній динаміці структурних змін у релігійному житті світу особливої уваги набуває розгляд низки питань, пов'язаних із особливостями сучасної свідомості, а саме релігійної. Сьогодні релігія і церква активно повертаються в різні сфери суспільного життя і стають важливими складовими пошуку місця людини у світі. Будь-які зміни в індивідуальній свідомості стають предметом вивчення багатьох наук, а стан і новітні тенденції розвитку релігійної свідомості цікавлять не лише релігієзнавців чи психологів.

Це в першу чергу визначає актуальність магістерської роботи. Оскільки релігія є невід'ємною складовою людської свідомості та однією з найважливіших форм суспільної свідомості сучасного світу, актуальність пропонованого дослідження також визначається, по-перше, його спрямованістю на дослідження функціональної специфіки біблійних імперативів та впливу їх на свідомість, оскільки цей аспект недостатньо вивчений у загальному мовознавстві. Тому назріла потреба в системних психолінгвістичних дослідженнях впливу релігійно-біблійних імперативів на свідомість носіїв англійської мови. Новизна пов'язана з розробкою нових методів експериментальної діагностики ступеня відображення асоціативних значень релігійних біблійних імперативів, таких як Праведність, Покаяння, Прощення, Очищення, Об'єднання, Співчуття, Наслідування, Вдячність, які є трансляторами релігійних біблійних знань і цінностей в кожній національній культурі, у свідомості носіїв англійської мови. Суть гіпотези полягає в тому, що англomовне суспільство вжило

негайних заходів для подолання наслідків криз сучасності, зокрема, через популяризацію релігійних біблійних повсякденних імперативних заповідей для надання духовної, моральної та психологічної підтримки. Лінгвокультури, де ці релігійні біблійні імперативи суттєво (етично та морально, естетично та духовно) впливають на свідомість людей, можуть швидше подолати психологічний дискомфорт, сприяти збалансуванню емоційного та фізіологічного стресу та негайному реагуванню на загрози.

Метою магістерської кваліфікаційної роботи є відображення впливу біблійно-релігійних імперативів на свідомість носіїв англійської мови. Для виконання мети роботи було здійснено наступне:

- з'ясовано поняття біблійно-релігійного імперативу;
- виявлено еволюцію розвитку теоретичних основ дослідження біблійних імперативів;
- узагальнено класифікацію релігійно-біблійних імперативів;
- відображено методологію дослідження впливу релігійно-біблійних імперативів на свідомість людини;
- визначено історико-релігійні передумови свідомості англійського народу.
- ідентифіковано ступінь відображення у свідомості носіїв англійської мови асоціативних значень імперативів.

Отримати асоціативні реакції та провести подальше опитування респондентів для аналізу їхніх відповідей щодо зв'язку цих імперативів із релігійними біблійними цінностями, поданими у вигляді біблійних цитат у текстах релігійно-популярного дискурсу стало можливим за допомогою цифрового інформаційно-аналітичного сервісу STIMULUS.

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