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RESILIENCE Concept in Ukrainian Military-Political Discourse:
Linguocultural and Multimodal Aspects

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INTRODUCTION

The military-political situation in Ukraine under martial law is an extremely relevant topic both in Ukraine and abroad. International negotiations and international diplomatic meetings with partner countries take place on a regular basis. Ukrainian diplomats, politicians and the President of Ukraine personally must constantly negotiate for additional financial and military assistance to Ukraine to overcome Russian terrorism. The Ukrainian people have courageously and persistently endured all the horrors of war, demonstrating extraordinary strength, power and resilience. Perseverance, steadfastness, fighting spirit, will to win, will to live, determination are the characteristic features of Ukrainians. World newspapers write about the resilience of Ukrainian soldiers, and world leaders declare it. Senior citizens who survived the Second World War told the current generation about the resilience of the Ukrainian nation. The current generation is using its own bitter life experience to tell the next generations about the resilience of the Ukrainian people.

The relevance of the work is defined by the need of studying the concept of Ukrainian resilience as a defining quality of the national identity and engagement with the global community. The analysis of the concept through linguocultural and multimodal lens provides insights into how resilience is constructed, conveyed and perceived within military-political discourse and uncovers the role of Ukraine's strategic positioning on the global stage.

Scientific examination of the concept of resilience from the point of view of psychology, sociology, political science in the context of conflict and crisis have provided an insight into individual and collective endurance in wartime (E. Husserl, T. Luckman, D. Brown & J. Kulig, C. Folke, T. Haavik). Furthermore, the analysis of resilience as a conceptual structure has become possible due to the achievements of cognitive linguistics, which uses metaphorical framework to emphasize its complex role in identity formation in public discourse (Lakoff & Johnson). Cowie A.P., Neumann W.R. and Guggenheim L. studied conceptualisation, especially in areas such as military and political discourse. Hrisch M. and Smith S. examined the formation of

the concept of RESILIENCE under the influence of collective memory in different historical narratives, which is an important contribution in the context of countries recovering from conflicts. Important researchers in the field of discourse studies are Van Dijk, T. A. and Fairclough, N., who provided the concept and tools for discourse analysis of concepts articulated in different types of discourse. An interdisciplinary study conducted by Zolli, A., & Healy, A. M. (2012). *Resilience: Why Things Bounce Back* examines resilience from environmental, mental and social perspectives, finding that resilience is a core value in times of crisis and an important component of national stability.

However, there is still a gap in the understanding of resilience in the Ukrainian military-political discourse, especially in the English-language media, which is the main means for shaping public opinion worldwide.

The object of the study is Ukrainian military-political discourse represented in English-language media covering the new stage of the Russian-Ukrainian War (2022 – now).

The subject of the study is multimodal means of RESILIENCE concept manifestation in the English version of the Ukrainian military-political discourse, viewed through a cultural perspective.

The aim of the paper is to reveal multimodal specificity of RESILIENCE concept representation in the English version of the Ukrainian military-political discourse, examined from a cultural perspective.

Achieving the goals requires solving specific **tasks**:

- 1) To define theoretical framework for RESILIENCE concept study within cognitive linguistics and military-political discourse studies;
- 2) to discuss the structural and typological differentiations of concepts in the present-day discourse;
- 3) to distinguish the multimodal and cultural approaches to the investigation of concepts in contemporary discourse;
- 4) to characterize Ukrainian military-political discourse of the Russian-Ukrainian war;

- 5) to explore verbal means of the RESILIENCE concept presentation in the English version of the Ukrainian military-political discourse;
- 6) to determine a range of various semiotic modes engaged in multimodal construal of RESILIENCE concept in the English version of the Ukrainian military-political discourse;
- 7) to unveil cultural framing of RESILIENCE concept in the English version of the Ukrainian military-political discourse;

The illustrative material involves articles in online publications and news portals such as Time Magazine, The Economist, Zois Berlin, Canada Culture, The Greats, New Geopolitics, The New Voice of Ukraine, Wilson Centre, Economist Observatory and We Are Ukraine, website of the President of Ukraine.

The research was conducted using a combination of general scientific and linguistic **methods**. In particular, *inductive reasoning* was used to identify patterns and themes related to resilience from specific instances within the discourse, *deductive reasoning* was used to apply general concepts and theories of resilience to specific examples within the discourse, which allowed testing these theories against real-world data, *comparative analysis* was used to compare the image of resilience in different types of media texts. *Lexical-semantic analysis* was used to identify core and peripheral terms within the resilience lexicon, their frequency and their semantic connectors, *conceptual analysis* was used to identify metaphors framing the resilience experience of Ukrainians during the Russian-Ukrainian war, *multimodal analysis* was used to analyze the visual and textual synergy in conveying resilience to an audience.

The scientific novelty of the research is the examination of RESILIENCE concept within Ukrainian military-political discourse, specifically in the context of the new phase of the war through linguocultural and multimodal lens. Through the combination of different types of analysis this study creates a unique framework to explore how resilience is constructed, conveyed and interpreted in Ukrainian and international contexts.

The practical significance of the research. The findings can be applied by journalists, public relation specialists and policy communicators to create resonating

messages and to enhance effective communication during times of crisis. Understanding the structure of resilience building and its multimodal transmission can help to develop tools to strengthen morale and national identity. State institutions can better shape public communication by identifying effective linguistic and visual strategies to potentially improve public and international support.

The research is structured as follows. Introduction, two chapters, general conclusions, resume, list of references and list of illustrative resources.

CHAPTER ONE

THEORETICAL BACKGROUND OF *RESILIENCE* CONCEPT STUDY IN UKRAINIAN MILITARY-POLITICAL DISCOURSE

1.1 The notion “concept” in the present-day linguistics

The notion of “concept” is a central unit in cognitive linguistics, which explores the interactions between language, cognition and their intersections. In a broader sense the notion of “concept” is understood as a mental representation that is used to categorize human experience. The human cognitive system uses concepts for categorization, inference, memory, learning and decision making, thus for creating “linguistic world-image” (Stanford Encyclopedia of Philosophy).

In foreign linguistic studies, the important role in shaping the understanding of the concept is credited to cognitive linguist George Lakoff and philosopher Mark Johnson. Their idea of Conceptual Metaphor Theory (CMT) is introduced in the work “Metaphors We Live By” (1980). In their work, scientists argue that human thought processes are metaphorical, and concepts are structured around embodied experience. This theory suggests that abstract concepts such as “time” and “love” are categorised in human consciousness through metaphorical reflection (“time is money”, “love is a journey”). Metaphorical representation, in turn, is based on concrete experience and is not arbitrary, but rather based on common human experience. In this way, the formation of concepts in different cultures is in a way universal. (Lakoff, 1980)

The theory of Lakoff and Johnson is fundamental to the field of cognitive linguistics, as it offers a deep understanding of how, often unconsciously, basic bodily experience shapes fundamental metaphors in human consciousness. In their book “*Philosophy in the Flesh*” (1999) Lakoff and Johnson provide an analysis that allows us to delve into the primary metaphors that are often formed at an early age and link sensory and motor experience to cognitive concepts. An example is the metaphor of “more is up”, which connects the abstract perception of increase with the familiar physical sensation of being full and rising. This nuance of understanding primary metaphors reveals other layers of conceptualisation, where bodily-rooted mappings

serve as the basis for the formation of more complex metaphors. (Lakoff, Johnson & Sowa, 1999)

The scholars Gilles Fauconnier and Mark Turner expand the concept of metaphor and introduce the theory of conceptual blending. According to them, new concepts are formed by mixing elements from different mental spaces. This theory shows how apparently different elements, when combined, create a new meaning and thus contribute to the fluidity and creativity inherent in conceptual structures. In contrast to the CMT theory, which is more concerned with the idea that metaphorical patterns are stable, the metaphorical blending theory emphasizes the generative aspect of human cognition and explores the evolution of concepts through dynamic mental processes. (Fauconnier & Turner, 2008)

Ukrainian scholars have made a significant contribution to the understanding of concepts within the linguistic framework, in particular in the field of cognitive linguistics and conceptual semantics. Oleksandr Potebnya remains a fundamental figure in Ukrainian linguistics. In his works, the scientist emphasises the role of language in the formation of cognitive structures. According to Potebnya, language is not only a tool of communication, but also a reflection of the nation's worldview, as the concepts embedded in language contain cultural and cognitive characteristics that are unique to its speakers. The scientist's approach confirms the idea that concepts are culturally determined and are formed through language in a dynamic way. (Потебня, 2001)

Among the recent works on the structure and categorisation of concepts in modern Ukrainian and Slavic languages, attention should be paid to the work of Iryna Kobyakova. The researcher suggests that concepts, as a multilayered unit, combine universal human cognitive structures with culturally specific content. In her research, Kobyakova draws on Lakoff's conceptual theory of metaphor, but modifies it to include unique Ukrainian linguistic and cultural elements, including how abstract and emotional concepts are formed through metaphors. Kobyakova's work is notable for its empirical studies analysing metaphorical utterances of Ukrainian native speakers to

demonstrate how certain concepts such as ‘freedom’ and ‘identity’ are cognitively organised. (Кобякова, Швачко, Анохіна, 2007)

A comparison of the experience of studying the notion of “concept” in Ukrainian and foreign linguistics shows that scholars agree with the statement that culture and experience play a central role in the formation of concepts, but the approaches of different researchers reflect different priorities and theoretical inclinations. Whereas Ukrainian linguistics often emphasises the cultural specificity of concepts and the collective cognitive specificity that is unique to each linguistic community, foreign linguistics is more likely to see conceptual metaphors as universal and rooted in common embodied experience. Thus, there is a broader epistemological difference: Ukrainian theories are more guided by the foregrounding of the role of language in national identity and cultural expression, while foreign theories often go beyond individual languages and give priority to the universality of cognitive processes.

In addition, the Ukrainian approach pays attention to elements of historical and socio-cultural analysis, which suggests that concepts are not only cognitive structures but also have historical and cultural significance. On the other hand, foreign models of cognitive linguistics, such as CMT and conceptual blending, emphasise that concepts are formed through psychological mechanisms, i.e. foreign scholars strive for wider cross-linguistic applicability. Thus, through this comparison, we can see the importance of interdisciplinary and intercultural research to enrich the understanding of the nature and functioning of concepts within the framework of universal and specific linguistic approaches.

In the understanding of Charles Fillmore, who developed frame semantics as a type of applied semantics that operates with frames and related proportional structures, concepts are represented as structured mental frames or schemas that encompass related knowledge and experience. According to this theory, understanding a concept requires understanding its “frame”, which includes a set of characteristics associated with the concept, such as roles, relationships, and context. For example, the concept of DEFENCE includes such roles as defender and defended, weapon and attack. From the standpoint of frame semantics, concepts are analysed as structures of related

experience, which complements metaphor theories by revealing cognitive and contextual dimensions. (Fillmore, 2006)

Modern linguistics also uses domain theory, which was developed by Ronald Langacker and is part of the cognitive grammar he founded, in which he suggests that cognitive “domains”, i.e. structured contexts of understanding that provide a background for meaning, are a condition for the existence of concepts. Similarly to the previously mentioned theories, cognitive grammar understands the notion of “concept” as a unit defined in relation to different domains, namely spatial, temporal and cultural knowledge. For example, the concept of RESILIENCE can include both the political sphere, i.e. a country's resistance to internal or external adversity, and the personal sphere, e.g. an individual's resilience to environmental changes or challenges. The domain-based approach allows for a multidimensional analysis of concepts and shows how meaning is constructed from several interrelated cognitive spaces. (Langacker, 1987)

Another approach to defining a concept is the theory of Embodied Simulation, which draws on neuroscience to explain how understanding concepts, especially those related to emotional and action expression, involves simulating bodily states. The inventor of the theory, V. Gallese, argues that when people encounter certain concepts in their minds or in the real world, the brain activates sensory-motor areas in such a way that people actually believe they are experiencing the concept. For example, the concept of GRASPING, in the context of the study of “grabbing for strength”, may involve the mental activation of the muscles of the hands. This theory is relevant in the context of discussing RESILIENCE as an embodied response to adversity. (Lakoff, 2005).

Taking into account that the concept of RESILIENCE, which is taken for this study, is an abstract concept, it is also necessary to refer to the theory of Conceptual Spaces presented by Peter Gärdenfors. According to the researcher, the theory of conceptual spaces is a geometric model of understanding concepts, in which each concept occupies a specific area in a “conceptual space”. Conceptual spaces, according to this model, are structured by qualitative dimensions (e.g., colour, size, value) and spatial relations. This representation of concepts allows visualising the proximity between related

concepts. In the context of analysing abstract concepts, this theory is important because it emphasises the organisation and mapping of concepts in mental space in relation to each other. (Gardenfors, 2004)

1.2 The structure and typology of concepts in discourse studies.

In the fields of cognitive linguistics, semantics and psycholinguistics, at the current stage of development of these sciences, there has been a significant development in the study of concepts. One of the main tasks has been to analyse and classify concepts, defining them as mental structures that help categorise human experience, emotions and knowledge in the mind.

Understanding the structure of a concept involves studying its basic elements, levels of conceptualisation and the role of conceptual metaphors and frames. The interaction of these elements combines the cognitive aspects of thinking and perception expressed in language.

Conceptual structures can be visualised as layers consisting of a core and peripheral elements. The core of the concept appears as a stable attribute, i.e., it universally defines the concept, is its meaning, while the peripheral elements that are structured around the core are flexible and modify the meaning of the concept through their sensitivity to the influence of context and interpretation, and thus such elements allow for adaptation within specific types of discourse and define the boundaries and depth of meaning associated with each concept. This structure reflects the relationship of a particular element to the prototypical form of a concept and emphasises the importance of understanding prototypes for categorising and perceiving linguistic meaning. (Lakoff, 1987)

The core elements, as generally recognised features of a concept, encompass the inherent characteristics of the concept's identity. In the prototype model, such characteristics have key features that are illustrated by a typical example of a concept and contain an idealised set of attributes. If we take the concept of a BIRD as an example, its main features will be the presence of feathers, wings, and therefore the ability to fly.

These basic elements are fundamental characteristics and are used to identify members of this category, despite the fact that the attribute of ‘ability to fly’ is not inherent in all members.

The formation of these basic elements is influenced by cultural context and shared cognitive experience. This is demonstrated by Rosch's theory, which states that a mental image, or “prototype”, influences the way people understand and communicate about certain concepts. Thus, the main features form a so-called cognitive anchor for the category and help to recognise new instances of the concept by using the elements of the prototype for comparison. (Rosch & Lloyd, 2024)

Peripheral elements, on the other hand, are not considered essential for a certain instance to be recognised as part of a category in some cases, but are present only in some of them. Such elements, unlike the core elements, are more variable and context-dependent, and therefore often reflect variable or secondary characteristics of the concept. Therefore, it can be concluded that such elements do not define the concept, but expand the range of its understanding and include examples of features that are different from or additional to the prototype. For example, let us analyse the peripheral elements of the concept BIRD. These may include characteristics related to colour or habitat (e.g. a “water bird” that is adapted to the aquatic environment). Such peripheral characteristics may be very different, but still belong to the core element of “bird”. This approach reflects the application of Lakoff's radial categories, where peripheral elements create variations around the core, thus including atypical or culturally specific examples in the conceptual framework. (Lakoff & Johnson, 2008)

The understanding and presence of certain peripheral elements is also culturally specific. For example, the concept of HOME may have universal core elements, such as ‘family’ and ‘shelter’, while peripheral elements may differ depending on the cultural context and include characteristics unique to a particular region or society. (Lakoff, 2008)

The main elements that structure concepts include archetypes, images and associations. An **archetype** is a pattern or model for a concept that represents the most basic and universal traits. For example, the archetype HERO encompasses the ideas of

courage, dedication and strength. An **image** associates visual or sensory experiences associated with a concept. These impressions are cultural markers that help interpret abstract ideas. **Associative connections** can be imagined as a web that gives depth and context to a concept. For example, the concept of FREEDOM can have associative links to the concepts of “independence”, “rights”, and “liberation”. Associative links are important for understanding the cultural and linguistic nuances of a concept in different contexts.

The way a concept is expressed and understood is also influenced by the levels of conceptualisation, according to which a concept has a **surface** and a **deep** structure. The surface structure reflects the concrete, visible representation of the concept in the language. For example, the concept of TREE evokes a direct image of a plant with a trunk and branches, which is universally recognisable. The deeper structure includes abstract, culturally anchored meanings. The same concept of TREE at the deep level of conceptualisation can be associated with “family”, “eternity”, “strength”, “resilience”, “durability”, and “indestructibility”, which explains the frequent presence of this plant on heraldic symbols. (Talmy, 2000)

So, visually, the structure of the concept can be represented as a radial diagram (Figure 1), with the core element in the centre, surrounded by peripheral, additional meanings.

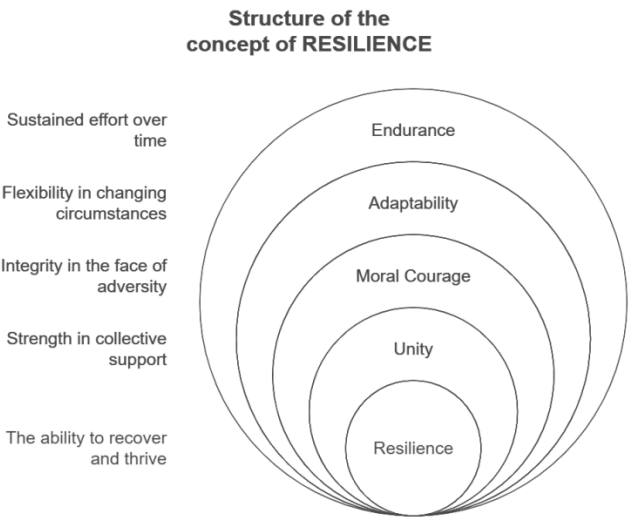


Figure 1.

Conceptual metaphors are also an important aspect of the concept structure, as they explain abstract concepts using real-life experience. For example, in the military-political discourse, the conceptual metaphor NATION AS A FORTRESS forms the concept

of national security in the form of a physical fortress. This metaphor implies that a country, like a fortress, has borders that need to be protected, guarded and maintained. In this metaphorical context, expressions such as “strengthening our defence” or “securing the border walls” can be found. Such expressions conjure up physical images that form the basis for understanding national security as a physical entity that requires resources, vigilance and strategic action to protect.

E. Rosch presented a hierarchical typology of concepts, which divides them into basic, subordinate and superordinate levels. This typology allows us to understand how different levels of abstraction and concreteness function in conceptual structures. The proposed levels are particularly relevant in the context of politico-military discourse, as different hierarchical levels cover broader contexts, operational categories, and specific nuances. Basic-level categories refer to the most basic, cognitively meaningful level of categorisation, characterised by high information value and ease of memorisation. Subordinate and superordinate level categories serve to meet more specific or general conceptualisation needs. This theory is consistent with prototype theory because of the proposed division into levels at which different capacities for concept recognition and processing are available, which contributes to effective cognitive categorisation. (Rosch, 1978)

The typology of abstract and concrete concepts plays an important role in understanding the cognitive and linguistic structures that shape human perception and communication. Abstract concepts, which are ideas that have no physical form and are associated with emotional perception or qualities (freedom, justice, sustainability), require metaphorical representation to convey their meaning correctly. In contrast, concrete concepts are rooted in physical, material reality and can be perceived through the senses (wood, building, water). The distinction between these concepts affects the structuring and processing of concepts, and thus thinking and communication. (Barsalou, 2008)

This typology shows how metaphorical expressions help people conceptualise abstract ideas by linking them to concrete life experiences. For example, the abstract concept of FREEDOM can be metaphorically expressed as a journey “the path to

freedom” or an action “liberation from chains”. This illustrates how abstract concepts are reflected in a physically tangible category, which makes them easier to understand.

Both abstract and concrete concepts have their own unique structures of centre and periphery. In the case of abstract concepts (freedom), the core includes cultural and social values, while the peripheral elements include situational or contextual interpretations (personal choice). The core of specific concepts, in turn, can be based on universally recognisable attributes, while the peripheral elements correspond to less essential or variable characteristics. (Rosch, 1978)

This typological approach allows for a better understanding of how abstract and concrete concepts influence perception and discourse by revealing the layers through which composite ideas are categorised and transmitted in human consciousness.

In this master's paper, the focus will be on a dynamic and layer model, hence core and peripheral elements will be taken into account. The core of the concept of RESILIENCE will represent the fundamental and stable attributes inherent in the concept, such as resistance, adaptability and strength, i.e. the core will address the central, universally recognised elements that form the conceptual “anchor” of RESILIENCE and make it universally identifiable in different contexts, especially in the field of military-political discourse, where RESILIENCE is a critical value.

The peripheral elements will also play an equally important role, as they allow us to understand how the concept adapts to the specific cultural, historical and political realities of Ukrainian society. In examining the peripheral elements of the concept, we will explore how Ukraine's response to military challenges and political upheaval is shaped by collective memory and cultural narratives.

The expression of RESILIENCE in this study, guided by the principles of linguocultural and multimodal approaches, is studied not only through language, but also through visual representation in symbols, media and other cultural artefacts that emphasise the central and peripheral meanings of the concept. A multimodal lens will help to analyse how RESILIENCE is embodied and symbolised beyond the linguistic context. Thus, the scope of this study goes beyond linguistic analysis to include visual

and symbolic dimensions that resonate in the sphere of Ukrainian military-political discourse.

The use of this layered structure allows us to examine the concept of RESILIENCE as a stable, universal, culturally contextualised value, and how it acquires new meanings under the influence of contemporary Ukrainian military-political discourse.

1.3. Approaches to the investigation of concepts in contemporary discourse

Modern linguistics has a wide range of conceptual analysis approaches that offer a unique methodology for studying concepts in language and communication.

J. Lakoff and M. Johnson, who pioneered cognitive linguistics, laid the foundation for understanding concepts through mental frameworks and metaphorical structures. The researchers proposed a conceptual theory of metaphors, according to which metaphors are fundamental structures of human thinking used in human consciousness to organise various experiences. In their work, they showed how metaphors structure concepts and shape our understanding of the world. Such an understanding of metaphors as units that construct mental representations is important in the field of political discourse, where metaphors can be used to form ideological beliefs. Analysing political rhetoric, we can see how metaphorical frames reflect ideological positions. For example, US conservative politics builds its rhetoric on the metaphorical model of a “strict father” and creates a contrast with liberal rhetoric, which represents the relationship between government and society through the metaphor of a “nurturing parent”. Such vivid metaphorical images influence the audience's perception, as they simplify the understanding of ideological positions by metaphorically referring to real-life experience. In this way, cognitive linguistics shows how metaphors, through the formation of conceptual frameworks, influence society at the individual, national and cultural levels. (Lakoff & Johnson, 2008)

The approach to the study of concepts from the standpoint of cultural semiotics and symbolic structures, proposed by A. Greimas and J. Lotman, uses symbolic systems that structure them to analyse cultural meanings. Lotman proposed the concept

of the “semiosphere”, which highlights the unique codes inherent in each culture that shape discourse. Researchers emphasise how discourse in different cultures reflects and reinforces different values and ideologies. (Lotman, 1990)

This approach can be used to make cross-cultural comparisons and analyse the interpretation of universal concepts such as FREEDOM or COMMUNITY in different cultural environments. For example, this approach, through comparative analysis, allows us to understand the difference in the perception of the concept of INDIVIDUALISM in Western and Eastern cultures and to come to a conclusion where it is interpreted as autonomy and common harmony, respectively. Thus, the cultural semiotics approach provides a basis for understanding the embodiment and transmission of cultural symbols and values between different generations.

T. van Dijk combined cognitive psychology and discourse studies to develop discourse-cognitive analysis, which is used to study the influence of mental models on discourse. In his work, van Dijk analyses how different strategies used in discourse disseminate ideological messages, form and strengthen social beliefs related to power and ideology. (van Dijk, 2017)

For example, the researcher's study of the representation of marginalised groups in the media shows that the formation of public perception is influenced by mental models created through implicit biases in the discourse. The representation of immigrants as “threats” or “beneficiaries” through various discursive patterns illustrates the influence of concepts and generally accepted social attitudes. This approach to concept analysis is particularly important for the study of political and media discourse, as it offers tools for analysing language codes that shape ideological assumptions.

The cultural specificity of language through the concept of a natural semantic meta-language is studied by ethnolinguistics, represented by such scholars as A. Wierzbicka and C. Goddard. This approach argues that every language contains fundamental units of meaning - semantic “primes” - that are universal, although they can be expressed in different ways depending on the cultural environment. For

example, while every culture has concepts of “right” and “wrong”, they are interpreted and expressed differently in different languages.(Wierzbicka, 1996)

A natural semantic meta-language can be used to analyse abstract concepts such as FRIENDSHIP or FREEDOM, which helps to understand the cultural values embedded in a language. For example, while in some cultures the concept of FREEDOM is more individualistic, in others it can take on the meaning of collective responsibility. Thus, the ethnolinguistic approach recognises universal semantic elements inherent in all cultures, but analyses their expression and connotation separately, which facilitates the study of intercultural discourse.

One of the main approaches used for this study is the linguocultural approach, which considers language as a cognitive and cultural phenomenon. The approach is based on the theories of L.Vygotsky and O.Potebnya and understands language as a reflection of shared beliefs, traditions and values. In other words, language is understood as a “capsule” that contains the cultural memory of a society. According to O. Potebnya's understanding of verbal meaning, words go beyond denotations and reflect the cultural background of speakers and the world view inherent in speakers of one language and culture. This theory emphasises the importance of language learning to understand the cultural nuances that shape concepts.

In the context of this approach, concepts do not exist separately from culture, but are culturally labelled units that contain unique values and beliefs inherent in each linguistic community. The linguocultural approach allows us to trace the evolution of concepts in time and space through diachronic analysis and to identify the relationship between language that shapes the cultural context and the context that influences language.

The key methodologies used in the linguistic-cultural approach include semantic analysis, cultural narrative research, and cognitive metaphor theory.

Semantic analysis, through the study of meanings and expressions in a cultural context, helps to form an idea of how certain concepts are understood in a particular cultural environment. The study of cultural narratives in terms of units that contain cultural values and beliefs allows us to examine how different concepts are repeated or

transformed in different types of discourse, such as myths and literature. For example, the study of narratives of “struggle” and “resistance” in Ukrainian folklore helps to highlight the importance of the concept of RESILIENCE as a national concept. The theory of cognitive metaphor, based on the works of J. Lakoff and M. Johnson, analyses the formation of conceptual understanding under the influence of metaphors. From the perspective of the linguocultural approach, metaphors help to understand cultural representations by showing how a certain cultural community structures abstract concepts through shared experience.

The multimodal approach used in this study explores how concepts are communicated through different modes of representation, such as text, visuals, sound, and gestures. Multimodal Discourse Analysis (MDA) was developed by scholars G.Kress and T. van Leeuwen, who argue that communication is, by definition, inherently multimodal, and that each mode of information presentation contributes to the semiotic resources that shape meaning. (Kress & van Leeuwen, 2020)

This approach recognises that meaning in modern media is shaped not only by language, but also by visual and auditory elements that work together to effectively communicate that meaning. According to this approach, a concept is understood as a multilevel unit, as a “multimodal ensemble”, and each mode contributes to the understanding of the concept. For example, the concept of FREEDOM can be represented in textual slogans, through visual images, such as an open landscape, and can also be conveyed aurally through patriotic music.

The key methodologies for multimodal analysis of concept construction in different modes are semiotic analysis, visual grammar and multimodal analysis of metaphors.

Semiotic analysis examines visual images and sounds by studying the signs and symbols used in media to convey meaning and how these images contribute to the formation of a concept. Semiotic analysis explains the impact of different colours or music used in advertising, for example, on the formation of certain associations, such as reliability or luxury.

Visual grammar, developed by Kress and van Leeuwen, analyses the “grammar” of visual elements. The analysis takes into account composition, colour, framing, and other visual clues to understand how images, videos, and graphic design elements convey a message. Visual grammar is especially important in the context of analysing abstract concepts, where the choice of composition or colour can significantly affect the interpretation.

Multimodal metaphor analysis involves the study of visual metaphors in advertising or films and how they convey meaning. For example, a visual metaphor such as “climbing a mountain” conveys struggle and perseverance, demonstrating it in a way that transcends language.

Linguocultural and multimodal analysis offer a complementary set of research tools. Linguocultural analysis, by focusing on the cognitive and cultural dimensions of concepts, allows us to explore the deeply rooted cultural meanings embedded in language. Multimodal analysis, in turn, broadens the scope of the study and makes it possible to understand how different modes of communication used in modern media influence the formation of public beliefs.

In this study, these approaches are particularly valuable because the concept of RESILIENCE is a politically charged and culturally significant, and thus it is necessary to study its semantic roots, cultural connotations and visual representations. It is the linguocultural and multimodal approaches that reveal the complex ways in which concepts are constructed, communicated and understood in cultural and multimodal contexts.

1.4. General characteristics of the Ukrainian military-political discourse

The belonging of a discourse to a certain type is not an absolute (constant) indicator, but a relative one, depending on certain dominant typical characteristics, the use of which allows us to offer a multilateral characterization of discourse formats.

When considering the opposition of discourses according to the communicative circumstances of communication, we can talk about personal and institutional discourse. Institutional discourse is characterized not only by a certain set of

linguistically relevant features: the goal pursued by the participants of communication; a peculiar function of communication of the participants of communication, the participants themselves and certain circumstances in which the communication process takes place; special specific vocabulary, parlance and phraseology.

In contemporary discourse studies, along with the intensive development of the theory of political and military discourse, there are few studies devoted to the study and consideration of hybrid discourse formats. Many researchers consider political and military discourse separately, without distinguishing military-political discourse.

But nowadays it is difficult to deny the interconnectedness of the political and military spheres, because the armed forces and military organization of the state, as well as various political forces, are the most important factors that determine the vector of development in many countries.

Ukrainian military and political discourse is a dynamic and constantly evolving field of linguistic and socio-political research that reflects the national struggle for sovereignty, national identity, a strong position in the international arena and resilience in times of war. The Ukrainian military and political discourse covers the areas of official communication, media reports, political speeches, social narratives and is a tool for shaping public opinion and articulating national interests both inside and outside the country.

The topics of military-political discourse are focused on the field of international and partly Ukrainian relations, on the problem of war and peace, and are devoted to the consideration of interstate, international and interethnic conflicts. Ukrainian military-political discourse plays an increasingly important role in defining collective identity, shaping national ideology and strengthening the state's resilience in the face of the complex geopolitical circumstances in which Ukraine finds itself in the 21st century. Thus, forcing the recipients to "politically correct" actions and conclusions is one of the main goals of political discourse. And some linguists believe that such "political persuasion" is the main property of political discourse. (Thompson, 2013)

The key aspects of the military-political discourse are the strengthening of national identity, the frequent use of emotional and persuasive language, and the

strategic deployment of metaphors that convey the concepts of RESILIENCE and UNITY. (Golubovska, Kharitonova & Rudaya, 2022)

Emotive vocabulary is one of the most common and widely used tools in military-political discourse, used to evoke empathy, solidarity and stimulate collective resolve. Emotionally coloured vocabulary in times of war is an effective tool for appealing to a sense of patriotism and moral duty to defend one's homeland. Studies of Ukrainian military-political discourse show the frequent use of emotionally charged terms such as “freedom”, “unity”, and “struggle”, which resonate with Ukrainian society in view of the historical past and the current war. Political speeches often refer to historical events, prominent national figures or historically and culturally established national ideals to emphasise the legitimacy of political positions. Emotional vocabulary is used to strengthen national cohesion, increase public support and position Ukraine's national interests on the global stage.

Among the central themes of the Ukrainian military and political discourse are sovereignty, resilience and unity, which reflect the nation's response to external threats, territorial invasion and geopolitical challenges. In the discourse on sovereignty, there are often statements about self-determination and independence, which have their roots in the historical struggle of the Ukrainian people to establish independence and resist external control. That is, the struggle for independence, in this context, is defined not just as a political concept, but as a cultural, historically defined value.

The portrayal of Ukraine as a nation that is conscious of its identity, that can withstand difficulties, resists and does not give up in the face of a great threat, i.e. the theme of resilience, is also important in the contemporary Ukrainian military and political discourse. In the language, this theme is reinforced by the concepts of RESILIENCE and STRENGTH, expressed in different ways, which emphasise the historical and contemporary resilience of the Ukrainian people.

In the military-political discourse, unity is also a central theme and is portrayed as a necessary condition for overcoming challenges. The rhetorical strategies used to appeal to shared experiences are aimed at consolidating support and strengthening social ties. Such attention to this topic and the emphasis on the concept of unity by

political actors is intended to minimise internal divisions and orientate the population towards joint action.

Metaphors and symbolism are used to form the conceptual basis of the Ukrainian military and political discourse. As noted earlier, cognitive linguistics recognises that metaphors are not only a stylistic device, but a powerful cognitive tool that shapes public consciousness and understanding of certain concepts. In the Ukrainian military and political discourse, metaphors of war (“battle for independence”), endurance (“fortress country”), and family (addressing citizens as “brothers and sisters”) are common, each of which is strongly connected to deeply rooted cultural and emotional images. These examples serve different functions, all aimed at achieving the same goal of cohesion and defence of sovereignty. They construct a narrative of active defence and resistance, reinforce a sense of moral righteousness and the need to protect territory and values, and form an image of resilience that transcends conflict by appealing to an idealised identity that can withstand trials and tribulations.

A cornerstone of Ukrainian political-military discourse is the assertion of national identity, which is expressed in language through the emphasis on historical narratives, cultural values and collective aspirations. The expression of national identity includes references to historical milestones, cultural icons, and linguistic heritage, thus emphasising Ukraine's identity and sovereignty and reflecting it in the minds of Ukrainians and allies. In military and political rhetoric, national identity is inextricably linked to values inherent in Ukrainian culture, such as freedom and democracy, especially in contrast to totalitarianism. The formulation of the national agenda in this way is not only aimed at emphasising Ukraine's legitimate political goals, but also appeals to the global democratic values of its allies. (Заїчко, 2023)

The military-political discourse in Ukraine goes beyond the strictly institutional and influences public sentiment, cultural narratives, and even individual behaviour. It is now the leading discourse used to shape public opinion and guide collective action. The impact of the discourse on the ability to inspire resilience is particularly evident, as language that emphasises courage, unity and endurance mobilises civic engagement and becomes a source of psychological resilience, self-confidence and national pride.

The military-political discourse has inherent linguistic and stylistic features and characteristics peculiar to the military-political sphere, in which political and military institutions influence the recipients' information, public consciousness, interpretation of information, and response.

It is the integrative approach to the study of military-political discourse that helps to identify its main criteria and classify it as an independent type of discourse that determines the vector of development of many states.

CONCLUSIONS TO CHAPTER ONE

The first chapter examined the theoretical foundations of the study of the concept of RESILIENCE in the Ukrainian military-political discourse. The study focused on cognitive, linguocultural and multimodal approaches, which are critical to understanding this concept. The first chapter, by reviewing various linguistic theories

and concepts, provides an understanding of how concepts, including abstract ones such as RESILIENCE, are represented, structured and interpreted in the human mind.

Firstly, the first chapter presents an understanding of the concept from the perspective of cognitive linguistics, which emphasises its role as a mental representation that categorises human experience. Concepts were considered not only as lexical units, but also as cognitive structures that serve as a mirror of human experience, cultural and historical memory. In this part, it was considered how cognitive linguists such as Lakoff and Johnson demonstrate that abstract metaphors acquire meaning when they are juxtaposed with real, concrete individual or collective experience. The conceptual metaphor theory (CMT), which is fundamental to cognitive linguistics, shows how metaphors shape the human understanding of RESILIENCE, which in Ukrainian military and political discourse is metaphorically represented through various ways of expressing strength, durability and endurance. The metaphorical approach proposed by the theory of conceptual metaphor allows us to perceive resilience as a universal, but at the same time contextually adaptive construct.

This section also explores the levels of conceptualisation that are fundamental to the practical part of this study, at which the concept of RESILIENCE is conceptualised in the context of the both surface and deep structures.

The surface level includes direct linguistic expressions, while the deep structure is associated with meanings and symbols that are deeply culturally embedded and rooted in the value system of the Ukrainian people. Thus, the concept of RESILIENCE is aligned with national symbols, folklore and historical narratives that form the collective memory and identity of Ukrainians. This approach allows us to conclude that the concept of RESILIENCE has a dual role: a contemporary narrative of defiance and historical continuity through collective memory.

The comparison of concrete and abstract concepts in this section makes it clear that abstract concepts such as RESILIENCE require metaphorical expression to convey complex meanings. Analysing the visual symbols and metaphors presented in the media allows for effective communication of the concept, making it accessible to a wide audience. In the Ukrainian military and political discourse, such symbols, which

emphasise the central themes of strength, unity, endurance and sovereignty, are often used to engage the audience emotionally and intellectually.

The chapter also discusses different approaches to conceptual analysis from the cognitive, linguocultural and multimodal perspectives. Each approach offers a unique insight into the construction of the concept of RESILIENCE in the Ukrainian military-political discourse. The linguo-cultural approach emphasises that the concept of RESILIENCE is not only a cognitive concept, but also a cultural one, shaped by Ukraine's historical and political experience. The multimodal approach allows us to consider the expression of the concept of RESILIENCE beyond language, paying attention to visual, auditory and symbolic representations. Based on the above analysis, it can be concluded that multimodal strategies are especially important in modern media, where it is possible to present concepts beyond words, and thus create powerful messages for both national and international audiences.

Taking all of the above into account, we conclude that the first chapter defined the concept of resilience as a multifaceted concept deeply rooted in cognitive and cultural dimensions. The representation of the concept is based on universal structures that can be adapted to unique historical and political circumstances. The conceptualisation of resilience provides the basis for the following sections, in which we will delve into the linguistic, visual and symbolic representations of resilience, exploring how it functions to strengthen unity, strength and national identity in times of crisis.

CHAPTER TWO. MULTIMODAL AND LINGUOCULTURAL ANALYSIS OF RESILIENCE IN UKRAINIAN MILITARY-POLITICAL DISCOURSE

2.1. Verbal representation of RESILIENCE concept in Ukrainian military- political discourse

The concept of RESILIENCE in the Ukrainian military-political discourse is a multifaceted symbol that depicts the nation's unity, strength and resistance in the face of current geopolitical challenges. The discourse not only describes Ukraine's response to the threat, but also emphasises RESILIENCE as a core element of national identity, symbolising stability, unity and hope.

Within the neutral vocabulary, the choice of lexical items is aimed at conveying an unwavering commitment to autonomy, independence and self-preservation. Such neutral synonyms that do not have an obvious emotional charge as “endurance”, “unity”, “strength”, and “lawful defence against aggression” are used to emphasise Ukraine's RESILIENCE. The phrase “Ukraine's endurance” can often be found in reports of the Ukrainian authorities, presidential addresses, and comments by leaders of other countries and international observers. It is used to emphasise the nation's stability and perseverance in a dignified, factual manner. In addition, when describing the strength of the Ukrainian people, political actors use neutral terms such as “high motivation” and “remarkable resilience” to express a balanced, controlled response to the ongoing hostilities.

In international communication in the context of military-political discourse, neutral vocabulary is important because its main purpose is to convey a consistent and reliable image of RESILIENCE, especially when it comes to political commentary, which can be found in reports by the *Kyiv Independent* and *Ukrinform* news portals or on the website of the President of Ukraine. The terms “security and resilience” emphasise Ukraine's dual role and purpose - to protect its own population and independence, as well as to restore social stability in the world, to act as a kind of “shield” protecting the European continent from the Russian imperialist threat. These terms convey RESILIENCE as a constant, controlled, proactive activity.

With the outbreak of the war, new challenges emerged related to public safety, provision of resources such as heat, electricity, and physical security during air threats. The response to these challenges was the introduction of “Points of Invincibility”, which are physical centres created as “islands of safety, stability, warmth, and unity”. Strategically located throughout the country, these points show a tangible

manifestation of RESILIENCE, as they symbolise the nation's ability to remain stable in adverse circumstances and represent RESILIENCE as a concrete form of support for citizens, not just an ephemeral abstract value. In this way, the government shows its intention to promote RESILIENCE at the community level through such physical points that demonstrate RESILIENCE as a quality at the community level and in human relationships.

In order to ensure that Ukraine's message is heard and resonates with the masses, in addition to neutral language, emotionally charged language is important to illustrate RESILIENCE as an inherent value and quality of the Ukrainian people. The collective and personal strength of spirit is emphasised by such expressions as “massive bravery, massive resilience, massive determination”, “heroic courage of our people”, “the strength, resilience, and courage of the Ukrainian people” framing the concept and emphasising it as a defining, unifying characteristic of society. Also, the phrase “massive bravery, massive resilience, massive determination”, through the use of repetition, creates an image of RESILIENCE as a monumental, unlimited resource, emphasising the enormous scale of the national response, which is constantly growing.

The emotional vocabulary is intended to stimulate public spirit, strengthen national pride, and inspire faith in Ukraine's victory in the international community and political leaders to ensure unwavering and stable support for the country. Statements such as “No matter what happens in the World, Ukraine will be strong”, “We will see Ukraine emerge from this war as a free, democratic, and independent country” are a means of conveying collective optimism based on RESILIENCE. These messages, which seem to predict the future, send a powerful message to the world, especially when delivered from the high rostrums of parliaments around the world, they provide a measure of hope and affirm that RESILIENCE is not only a response to the current war, but also a shaping agent of Ukraine's future.

The Ukrainian English-language media also use the term “a beacon of confidence” to emphasise the belief in a bright future not only for Ukraine but for the whole world, and the psychological resilience that is the basis for national resistance. The beacon, lighthouse symbol is used to emphasise Ukraine's role in determining the

future of the entire world, as since the beginning of the full-scale invasion, various global military and political experts have been expressing their assumptions about the consequences of Ukraine's defeat. They all agree on one thing – the understanding that the outcome will be catastrophic for the whole world: “If Ukraine loses, those will metastasise into recrimination and bitterness.”, “If Ukraine loses, the West will have to rearm to face an emboldened and aggressive Russia.”, “Europe's answer to the question “what if Ukraine loses?” remains simple: “It must not.””

Thus, depicting RESILIENCE in ways that can evoke empathy and solidarity, resonate with the audience, and portray the Ukrainian struggle not only as a political battle but also as a universal human story of courage and hope is crucial as it serves as an inspirational symbol for a global audience.

As mentioned earlier, the concept of RESILIENCE has a multifaceted nature, so a number of synonymous terms and phrases are used in Ukrainian military and political discourse, each reflecting a particular aspect of the concept. Synonyms such as “fortitude”, “resolve”, “tenacity”, “grit” add depth to the concept of RESILIENCE and emphasise unbreakable strength and unwavering commitment. The term “fortitude” is often used to describe Ukraine's response to aggression and depicts a steadfast, almost stoic quality that is not affected by destructive external factors.

2.1.1. Lexical-semantic field of RESILIENCE concept in Ukrainian military-political discourse

The term "lexical-semantic field" is an important aspect of linguistic analysis and research. This term refers to a systematic and interrelated grouping of lexical items in a language that together have a specific semantic meaning. Lexico-semantic fields are concrete maps of semantic relations where words are grouped around a conceptual core represented by a central word, and other members of the field express its various aspects or shades (Кочерган, 2001)

This linguistic phenomenon allows us to study the internal relations between words and their meanings, revealing the contextual and connotative aspects of language expression. The study of lexical and semantic fields helps to understand how words are related to each other in the language system, how they interact and form certain semantic groups. This approach makes it possible to show semantic shades and connections between words, which contributes to a deeper understanding of the structure of language and ways of expressing specific concepts. (Кочерган, 2007)

Thus, the concept of lexical-semantic field is an important tool in the study of the organization of lexical material of a language, revealing the multidimensionality of semantic relations and the structure of the language system.

Different theoretical approaches can be applied to analyse the concept of sustainability, each offering a different understanding of the structure and attributes of the concept. According to the **prototype** theory discussed above, the concept is built around a prototype that embodies the core qualities of the idea, while peripheral elements ensure contextual adaptability. (Lakoff, 2008)

Other theorists, such as Dirk Geeraerts, emphasise that concepts change depending on cultural and situational nuances, and thus it is important to understand a concept through its contextual manifestations. (Geeraerts, 2009)

The centrality of the concept of RESILIENCE in the contemporary Ukrainian military and political discourse is explained by the fact that it is a powerful reflection of endurance, resistance and adaptability in the face of the ongoing conflict, socio-political and geopolitical challenges. To better understand the manifestations of the concept in the discourse, it is necessary to delve deeper and study the lexical and semantic field of the concept.

The word “*resilience*” comes from the Latin “*resilire*” (to rebound, to recoil, to spring back, to jump back) (Etymonline). In today's context, this concept is gaining more and more importance and is enriched with new meanings, such as mental, emotional and collective strength. In the following, we will pay attention to how this concept, its main meanings and related lexemes are articulated in the Ukrainian military and political discourse.

In the rhetoric of Ukrainian political-military discourse, RESILIENCE is used to convey national identity and solidarity. The term is not only a reflection of psychological strength, but also a common cultural artefact associated with Ukraine's historical and contemporary struggles.

In order to create a lexical and semantic field, we analysed the concept with a focus on its core and peripheral elements, relying on linguistic and cognitive theories that help us understand the place of the concept of RESILIENCE in the Ukrainian socio-political consciousness.

The etymology, when studying the lexical and semantic field, prototypes, core and peripheral elements of the concept, gives an insight into the evolution and nuances of the concept. Although the Ukrainian term НЕЗЛАМНІСТЬ is not directly derived from the Latin *resilire* mentioned above, it has a conceptual parallel, as both terms evoke the image of resilience.

The Etymological Dictionary of the Ukrainian Language in 7 volumes, published in 1982, edited by O. S. Melnychuk and the online library of Ukrainian dictionaries “Goroh” do not provide any matches for the word “resilience” (НЕЗЛАМНІСТЬ), but we find the closest lexical unit that is part of the lexical and semantic field of the concept, namely “break” (ЛАМАТИ), which has Latin root “limt”, meaning “to bend under a heavy burden” (згинатись під важкою ношею), and also acquires the meaning “weak, powerless” (слабкий, безсилий) in the Old High German version “luōmi”. The synonymous range of the word “break” (ЛАМАТИ) also includes such words as «ЛОМОВА́ТИЙ» (brittle, fragile), «ЛО́МІЖ» (dry, fallen branches) and «ЛАМКИЙ» (unstable, weak). (Valčáková, 2004)

The particle “not”, which is part of the morphological structure of the word «НЕЗЛАМНІСТЬ», creates words with the opposite meaning, negates, rejects, and crosses out the meaning of the word. Thus, it can be concluded that the lexical and semantic field of the word RESILIENCE includes such concepts as a sense of *resilience, endurance, strength, indestructibility*, which is consistent with the meaning of the word in English.

This semantic structure of the concept is powerfully expressed in Ukrainian military-political discourse, where RESILIENCE is seen not only as physical resistance

to force, but also as an ideologically charged concept. It encompasses individual and collective strength and creates an image of a nation that remains “unbreakable” despite pressure. The concept of RESILIENCE often appears in contexts where *heroism, resistance and national integrity* are discussed. Thus, the lexical and semantic field of RESILIENCE in Ukrainian and English has a strong connection with such qualities as *endurance, strength, power, and resistance*. Each of these qualities complements the overall image of RESILIENCE as a physical and moral strength rooted in Ukrainian identity. Therefore, we consider RESILIENCE as a collective phenomenon that adds an additional layer to the lexical and semantic field, which includes physical, moral strength, emotional steadfastness and a resilient national spirit.

The study of RESILIENCE as a psychological trait and as a socio-cultural construct is found in a significant number of studies. From a psychological point of view, this concept has been explored by Masten and Bonanno, who study it as the ability to adapt to and recover from adversity. Masten describes resilience as “the ability to adapt” and emphasises its dynamic nature. (Masten, 2014) Bonanno, on the other hand, emphasises the aspect of recovery, which resonates in the Ukrainian discourse, as it implies both survival and the ability to recover (Bonanno, 2014).

Resilience as a unifying factor is studied from the perspective of a socio-cultural approach. Ungar, in his work “Resilience, trauma, context, and culture”, highlights the collective, culturally constructed aspects of RESILIENCE, which are particularly relevant in the contemporary Ukrainian military and political discourse, where the concept is constantly redefined in response to collective experience, deeply rooted in national identity. (Ungar, 2013)

Thus, the study of RESILIENCE in Ukrainian military-political discourse is not only a matter of linguistic representation, but also a deep reflection of socio-political realities, cultural and historical memory. The lexico-semantic field includes central and peripheral elements, each of which plays a role in the multidimensional articulation of defiance and unity. Having examined related lexemes, scholarly interpretations and etymological roots, we can conclude that the concept of RESILIENCE in Ukrainian

political discourse is a stable, yet adaptive structure that embodies the spirit of resistance, solidarity and recovery.

2.1.2 Figurative manifestation RESILIENCE concept in Ukrainian military-political discourse

The concept of RESILIENCE goes beyond its literal meaning to include cultural, symbolic and moral dimensions. The study of verbal representations of RESILIENCE shows how the concept goes beyond individual difficulties and becomes a symbol of Ukraine's collective identity and national spirit. Through the linguistic and cultural lens used in this study, the verbal forms used to denote the concept of RESILIENCE highlight the mechanisms by which Ukraine adapts to adversity and demonstrates its commitment to sovereignty and unity. The following analysis offers an insight into the metaphorical structures, conceptual metaphors and other linguistic means that shape the representation of the concept in contemporary Ukrainian military-political discourse.

Thematic clusters and metaphorical fields of the concept of RESILIENCE.

The research was conducted analysing articles in online publications and news portals such as Time Magazine, The Economist, Zois Berlin, Canada Culture, The Greats, New Geopolitics, The New Voice of Ukraine, Wilson Centre, Economist Observatory and We Are Ukraine. The identified verbal expressions can be grouped into thematic clusters that reveal the semantic depth of the concept and demonstrate the means of its verbal representation. Each cluster reflects distinct yet interrelated aspects of RESILIENCE - physical, moral and symbolic - and is linked to broader themes of survival, unity and renewal. These clusters include:

1) Many expressions of RESILIENCE are built on metaphors of battle and struggle. Phrases such as “The resilience of Ukraine” and “Ukraine strikes back” emphasise the ability of Ukraine and Ukrainians to defend themselves against external threats, to fight back effectively and vigorously, rather than to be passive and patient. This representation is in line with Lakoff's theory of Event Structure Metaphors, where

challenges are often conceptualised as battles, and Ukraine's response is an active fight against a violent enemy.

2) “Life will win over death, and light will win over darkness” – this phrase has become a kind of slogan of modern warfare. The phrase is based on the binary oppositions “life – death” and “light – darkness”, in which Ukraine is symbolised as a life-affirming, light-bearing entity that opposes destructive Russian forces. This expression is in line with the conceptual metaphor of “Light vs. Darkness”, a cross-cultural trope where RESILIENCE is perceived as an inherent moral virtue that defeats despair or evil. This powerful image not only presents Ukrainian RESILIENCE as a survival tactic, but also as a testament to the inherent kindness and warmth of Ukrainian culture.

3) Unity and collective strength are conceptualised in the phrases “For the heroism of its people and standing up to a bully” and “Ordinary Ukrainians showed similar mettle”. In other words, RESILIENCE becomes a collective experience and effort. Thus, in this context, RESILIENCE is presented not only as a virtue inherent in the state, but also as a quality of its citizens, which emphasises individual sturdiness, strengthening the state's ability to resist. The positioning of the RESILIENCE of the Ukrainian people through the reflection of mutual commitment and interdependence brings out a new metaphor of “Unity in Adversity”.

4) Phrases such as “steadfast determination to defend its sovereignty and territorial integrity” emphasise unwavering perseverance and portray RESILIENCE as a steadfast force that is not influenced by external threats. The phrases “unwavering courage and resolve” and “a nation that refuses to be broken” convey ideas of steadfastness, suggesting that Ukraine's core identity remains intact despite external pressure. This can be expressed by the metaphor of Physical Solidity, where resilience is RESILIENCE in the form of unbreakable material strength.

In addition to the thematic clusters discussed above, verbal representations of RESILIENCE often draw on broader conceptual metaphors used to shape Ukrainian national identity in military and political discourse.

Words such as “steadfastness”, “nimble and adaptable”, “indomitable spirit”, which appear in numerous articles on the war in Ukraine, represent Ukraine's unwavering RESILIENCE. They refer to ontological metaphors, as in Lakoff's classification, according to which abstract concepts are understood in physical terms. Ukraine is depicted as an object that is characterised by eternity and durability. This conceptual framing serves to create a public perception of RESILIENCE as a physical quality that can be felt. (Lakoff, 2008)

Some expressions conceptualise RESILIENCE not only as protection and the ability to resist evil, but also as an opportunity for recovery and regeneration. The articles include phrases such as “Life outgrowth violence” and “Resistance, Resilience, Regrowth”, which remind us of a cycle of rebirth in which only by overcoming adversity can we gain the opportunity for growth. This is based on the metaphor of “Life as a Plant”, which can be seen as RESILIENCE similar to the natural processes of growth, survival and regeneration, which resonates with Ukraine's hope for the future.

The embodiment of heroism as an integral component of RESILIENCE is expressed in the phrases “For the heroism of its people, and standing up to a bully”, “underdogs can stand up to bullies”. They are linked to the metaphor of “Resilience as Morality”, where Ukrainian resistance is elevated to the level of a righteous struggle, as the ability to endure hardship becomes a moral trait. This image also reflects the archetypal image of the “hero”, presenting Ukrainians as a morally resilient nation that overcomes insurmountable odds that keep the world in awe.

Cultural symbols also play an important role in the verbal representation of RESILIENCE, as in the case of “the letter Ĩ as an expression of defiance”. In this case, the letter “Ĩ” becomes a symbol of cultural pride, historical continuity and linguistic identity. Unique to the Ukrainian script, the letter “Ĩ” affirms the originality and RESILIENCE of Ukrainian identity in the face of political and linguistic pressure, as well as resistance to the erasure of cultural features. This is in line with theories of linguocultural studies that emphasise how language reflects and preserves cultural RESILIENCE.

The identified verbal representations use stylistic devices that emphasise RESILIENCE as a multifaceted concept.

Verbal representations such as “The resilience of Ukraine”, “Ukraine strikes back” portray the nation as a resilient entity through the use of personification. This stylistic device helps to humanise the nation and make RESILIENCE an integral part of Ukrainian identity. Metonymic expressions such as “a nation that refuses to be broken” use a part (nation) to represent a whole (the collective will and spirit), reflecting how the collective identity is embedded in the concept of RESILIENCE.

The previously mentioned expression “Life will win over death, and light will win over darkness” creates a rhetorical antithesis that pits RESILIENCE against threatening forces. Expressions of this type reinforce the sense of confrontation and action on the side of good (light), and thus add to the moral resilience of the Ukrainian people.

In most of the articles, there is a repetition of the epithets “steadfast”, “courageous”, “resolve”, which reinforces the main attributes associated with RESILIENCE. This repetition reinforces these qualities as integral components of the narrative of Ukraine's resilience, reinforcing the unbreakable, invincible, strong image.

The examples demonstrate that the image of RESILIENCE in Ukrainian military and political discourse goes beyond literal verbal representation and the experience of hardship, and acquires a deep symbolic and cultural meaning. We see an emphasis not only on the physical survival of the nation, but also on the survival of cultural values, language and identity. RESILIENCE emerges as a central cultural value that reflects Ukraine's historical challenges and future aspirations. This is consistent with a linguistic and cultural approach to the study of concepts that recognise language not only as a means of identity, but also as an instrument of ideological reinforcement.

When conceptualised in Ukrainian discourse, the notion of RESILIENCE forms a national trait that is an integral part of the Ukrainian spirit and resonates with the concept of prototypes in cognitive linguistics. The core concept seems to be flexible enough to acquire various connotations, but remain consistent in cultural associations with endurance, unity, and renewal.

Thus, the concept of RESILIENCE is both a linguistic and a cultural construct around which the identity and values of a nation are built and strengthened. Metaphors, symbols, and stylistic devices turn RESILIENCE into a multifaceted narrative that directly reflects the current realities and deeply rooted cultural values of the Ukrainian people.

2.2. Nonverbal representation of RESILIENCE concept in Ukrainian military-political discourse

Non-verbal representation includes various ways of communicating information that go beyond spoken or written language. Multimodal ways of conveying concepts include visual, auditory, gestural, spatial, and other forms that can be perceived by human senses. The significance of multimodality is that, in combination with verbal expressions, they deepen understanding, complement the multilayered structure of a concept and enable it to be perceived and interpreted in specific cultural and historical contexts. In semiotics, such non-verbal signals are defined as signs and symbols that carry associative meanings that originate from shared experiences, cultural practices and values. (Bellucci, 2017)

Cognitive linguistics puts forward the theory, as described in Lakoff and Johnson's concept of Embodied Cognition, that the formation of concepts is influenced by the experience of physical and sensory interaction with the world. In other words, according to the Embodied Cognition concept, bodily experience plays a central role in the mechanism of perception, conceptualisation and transmission of complex ideas in the human mind. The sensory experience associated with the concept of RESILIENCE can be presented as a representation of enduring physical difficulties, may contain visual symbols of resistance or joint activities that are inherent in the prototype of the concept.

Different types of nonverbal representations, interacting within a given context, enrich layers of meaning beyond words, contributing to the conceptualisation of resilience. The types of nonverbal representation include gestures and body language,

visual symbols and emblems, colour symbolism, spatial organisation and physical structures, symbolic actions and rituals.

Various types of gestures, such as raised fists, silent standing, placing hands over the heart, and depicting significant symbols convey solidarity, resilience, and determination. For example, during the new stage of the Russian-Ukrainian war, namely in the summer of 2022, the gesture of salute to the Tryzub (trident) (index, middle and ring fingers raised), which was used by the politician and leader of the Narodnyi Ruh Vyacheslav Chornovil at the end of the last century, became a symbol of RESILIENCE. Thus, this symbol not only became one of the central ways of expressing statehood and RESILIENCE, but also showed attention to history, as the trident has been the national emblem since the times of Kyivan Rus, and the continuity of the concept.

From a semiotic point of view, such gestures become *indexical signs*, meaning that the symbol is directly related to the concept it represents, Ukrainian identity and the qualities that make up it, including indestructibility. The gestural symbol of the trident transforms an abstract emblem into a tangible human expression that signifies a personal commitment to the nation's endurance and strength. (van Niekerk, 2018)

Moreover, as a national emblem, like the flag and regional symbols, the trident acts as a cultural sign, serving as a silent yet powerful statement of national RESILIENCE and sovereignty, evoking collective memory and identity.

Colours have the ability to influence the psychological state of a person. Studies, mainly in the field of advertising and marketing, have shown how colours can evoke different emotions in people: cool shades of blue and green create a feeling of calm and space, trust, stability, serenity; warm colours such as yellow and orange radiate energy, vibrancy, optimism, happiness; red is usually associated with passion, energy, but also danger or anger in some cultures, black is often associated with elegance, strength, sophistication, but can also create negative impressions due to its association with grief, mourning, darkness, negativity. (Swarnakar, 2024)

Speaking about the influence of colours associated with the concept of RESILIENCE, the blue and yellow colours of the national flag have a double symbolism: blue symbolises the sky, represents peace and harmony, and the yellow colour of wheat

fields symbolises prosperity and endurance. In the contemporary military and political discourse, the symbolism of the colours of national symbols, such as the flag, is particularly relevant, as it is one of the tools of representation of the country, its self-identification and identity. Also, posters, slogans, and products that have these colours serve as a factor that unites people and gives them a sense of belonging to something bigger.

The non-verbal representation of RESILIENCE can also be manifested in spatial organisation, namely in memorials and monuments. The spatial icon of the concept is the Maidan Nezalezhnosti in Kyiv, which has become a symbol of defending one's will, even when faced with violence. Nowadays, Maidan Nezalezhnosti is a place where people can honour the memory of people who died as a result of the war by placing a flag with a signature about the person's name.

Non-verbal practices also include symbolic actions and public rituals, such as the celebration of Ukraine's Independence Day, rallies in support of prisoners of war, and other public gatherings, are means of emphasising RESILIENCE. Such actions demonstrate the collective identity and determination of Ukrainians, which is a national idea. The placement of flags, as discussed above, is also a ritualistic activity that represents both mourning and solidarity, reinforcing RESILIENCE by creating a continuous link between past victims and present strength.

Thus, these non-verbal elements contribute to the conceptualisation of the concept of RESILIENCE by creating an environment in which meaning is experienced and represented through shared actions, images, and spatial symbols. Multimodal expression turns an abstract concept into a living and tangible entity in the national consciousness.

The use of multimodality to disseminate the concept of RESILIENCE in the military-political discourse performs communicative and affective functions. Non-verbal signals are necessary to effectively reach a wide audience through the use of visual, auditory and symbolic channels to attract attention and evoke emotional reactions.

Non-verbal symbols, such as the national anthem, the national flag, and symbolic gestures, promote unity by evoking collective pride and solidarity. The importance of such symbols can also be explained by the resurgence of the popularity of the Sich Riflemen's anthem “Oi u luzi chervona kalyna”, which serves as a reminder of historical struggle, common goals and indomitable spirit, and thus an element that embeds the concept of RESILIENCE in the collective identity.

Non-verbal symbols can convey messages that are difficult or impossible to communicate in words. For example, if a political figure chooses to appear at negotiations or meetings with other heads of states in military or military-like attire, he or she demonstrates his or her determination, unity and involvement in the ongoing military operations, and readiness to make important decisions even without openly stating it through verbal means. In her article “*The Man in the Olive Green Tee*”, Vanessa Friedman, a journalist for *The New York Times*, sees the President of Ukraine's clothes as a metaphorical representation of the struggle between Russian Goliath and Ukrainian David, of hubris and heroism. The article also quotes economist Peter Schiff, who commented on Zelensky's clothes and considered them disrespectful during his address to Congress: “I understand times are hard, but doesn't the President of Ukraine own a suit?”. However, the journalist rightly points out that this choice is a sign of respect and loyalty to the people he represents, and that such clothing also serves as a reminder of what is happening behind the doors. Thus, such a strategy allows to build an association between the leader and the concept of resilience, projecting an image of determination and unity that helps to strengthen the morale of the people, transmitting important narratives and messages to the global community. (Friedman, 2022).

Often, the nonverbal symbols used in military and political discourse are related to historical struggles and appeal to the collective memory of resistance against oppression. References to the past create a continuity of the RESILIENCE narrative, where current challenges are embedded in a broad historical narrative, allowing for historical parallels and emphasising the importance of support and joint action against the enemy.

The combination of visual, sound, and spatial images is a particularly powerful way to convey the concept of RESILIENCE, which has historical, cultural, and psychological roots. Non-verbal elements create an environment of sensory experiences and symbolism that goes beyond linguistic manifestations and enhances the emotional and cognitive understanding of RESILIENCE.

One of the powerful visual artefacts that visually conveyed the concept of RESILIENCE in the current stage of the Russian-Ukrainian war was a video made by the Ukrainian military during the occupation of Balakliya in September 2022, where they saw Taras Shevchenko's poem “Keep fighting – you are sure to win!” (Борітеся – поборете!) under a torn down banner with a Russian slogan. This visual artefact serves as an anchor that reminds us of the nation's unbreakable will, and establishes a link between the past and the present, between RESILIENCE and national heritage.

Monumental structures and architectural monuments also serve as physical representations of RESILIENCE. An example is the Motherland Ukraine monument, namely the decommunisation of the monument in 2023, when the communist Soviet symbol of the hammer and sickle was replaced with the Ukrainian national emblem. The monument serves as a testament to strength and RESILIENCE against external threats. During the work, discussions and comparisons between the Ukrainian Motherland Ukraine monument and the Motherland Calls monument in Volgograd were shared online, with users noting the striking symbolism in the difference between the two. Users agreed that the monument in Kyiv, holding a sword and shield with a calm expression and “looking” to the East, was in stark contrast to the sculpture in Volgograd, which has a terrifying expression, points to the West with a sword and “shows” a calling gesture. This comparison shows how people perceive and interpret visual symbols and how the Ukrainian monument evokes a sense of RESILIENCE, pride and peace.

Every historical event leaves its mark on people's minds and is reflected in non-verbal symbols that capture the spirit, importance and memory of certain events. The peace symbol, the poppy flower, the dove and olive branch, the liberty bell and many other symbols contain a whole set of values, experiences and historical lessons that are

important for the development of the global community. This is proof that non-verbal symbols are very important in the context of contemporary Ukrainian military-political discourse, as they create age-old symbols of struggle, RESILIENCE, national pride, identity and unity.

2.2.1 Multimodality in conceptualization of the Russian-Ukrainian war.

Multimodality is critical to understanding the generation, transmission and interpretation of meaning in modern communication. Multimodal media - text, images, sound, symbols, and others - create a dynamic narrative that can convey not only factual information but also emotional, cultural, and social impact. Since the beginning of the new active phase of the Russian-Ukrainian war, multimodal channels have increased the sense of RESILIENCE and resistance, as they create multiple layers of meaning that are directly interpretable, meaning that the message can be understood without much immersion in culture and history, and deep interpretation.

In crisis situations, such as war, multimodality is used to convey a sense of urgency and immediacy, and is very different from peacetime communication. Each multimodal element (visuals, text, symbols, etc.) has a certain emotional load and often evokes an immediate reaction. The main platform for expressing multimodal messages has become social media, where hashtags, viral images and symbols create a common emotional landscape for viewers around the world. Adami's study shows how multimodal elements used to spread meaning in crisis situations not only serve as a complement, but also as an interdependent element in creating holistic messages that can reach different types of audiences (Adami, 2016)

One of the central elements of multimodal communication in wartime is dynamism, as compared to reflective or contemplative messages in peacetime, war-related content emphasises the rapid transmission of situations or emotions. Consequently, multimodal messages often contain a *call to action* element. This transformation can be analysed from the perspective of semiotics, which analyses how symbols, colours, cultural references are used to convey complex or emotional

elements in a shortened and concentrated way. Research shows how such messages are crucial in shaping identity during crises. (van Leeuwen, 2021)

This *call to action* was demonstrated by the international community, for example, as part of the “Free the Leopards!” flash mob against the German administration's reluctance to provide Leopard-2 tanks for Ukraine. Numerous pictures of leopards (animals) were shared online, people posted photos with leopard-style clothing, and many posters and memes were created calling for the transfer of this type of weapon to Ukraine. A multimodal representation of tanks was created by an analogy between the colour of the animal and the name of the weapon.

A perspective for studying the influence of cultural and historical factors and multimodal messages is offered by cultural semiotics, which studies how cultural signs function in certain contexts. In the case of studying multimodal wartime content, we draw attention to the repeated use of cultural and historical symbols (sunflowers, specific musical instruments, colour choices, the use of folklore symbols, etc.), which indicate an entrenched narrative of RESILIENCE and identity. According to Adami, it can depict unique social values and historical references that are relevant to a particular audience. In the context of multimodal elements of Ukrainian military and political discourse, this theory can be illustrated, for example, by the use of embroidered patterns that have their own regional variations, as well as the unique meaning of each embroidery element. (Adami, 2016)

The semiotic approach also allows for Critical Discourse Analysis to study multimodal messages. CDA allows us to explore the power structures and ideological tensions inherent in the discourse of war. The combination of semiotics and CDA allows for the interpretation of the opposition or counteraction of Ukrainian culturally loaded symbols to narratives projected by the enemy, in particular, Russian propaganda. Such symbols can be strategically designed to promote national solidarity and identity. (Huckin, 1997)

As mentioned above, social media has become the main platform for highlighting the concept of RESILIENCE. Platforms such as Twitter (X), Telegram, Instagram, Facebook have become a space for multimodal expression of the concept,

as they allow for the integration of text, images, video and audio into coherent narratives. For example, the hashtags #StandWithUkraine and #SlavaUkraini are used to call for unity, accompanied by visuals such as photos of Ukrainian citizens demonstrating RESILIENCE and strengthening solidarity.

For example, an illustration (by Marina Solomennikova) was shared under these hashtags, based on a photo of a Kyiv resident, Tatiana Bliznyak, nursing her baby in the subway during the Russian shelling (Figure 2). This photo and illustration was called the “Kyiv Madonna”, which impressed the world community so much that she



became the patroness saint of a Catholic parish in Naples.

Figure 2. “Madonna of Kyiv”

The contemporary context is used in this illustration to raise the theme of RESILIENCE, sanctity and maternal protection in the context of the Russian-Ukrainian war. The woman is depicted with soft maternal gestures, cradling and feeding her newborn child. The illustration draws on an image associated with the Virgin Mary, as this religious association, an intertextual element, implies purity and embodies sacred love and RESILIENCE. Such symbolism portrays the scene not only as a demonstration of survival in difficult conditions, but also as a representation of devotion and strength. When analysing the lexical and semantic field of the concept of RESILIENCE, it was noted that it also includes the meaning of rebirth, bouncing back, so the image of a child is an important element, as it symbolises hope for the future, which will happen despite the horrors of war.

The Ukrainian flag and the map of the Kyiv metro used as the background of the illustration are important symbolic elements. The metro map used as a bomb shelter during air raids is an important place of protection, and the “halo” created behind the woman emphasises RESILIENCE and survival in the midst of chaos and terror.

It is also important to consider the colour contrast. A warm, bright light focused on the woman and child creates a protective aura and enhances the sense of hope. The muted and gloomy background contrasts with the gentle light on the woman, which symbolises the darkness of war. This contrast emphasises the inner RESILIENCE against the background of external upheaval.

Using the images of a mother and child, the illustration asserts the Ukrainian identity, which is presented as maternal support and care, helping to challenge narratives of external aggression. Thus, the illustration conveys the concept of RESILIENCE, hope, and also conveys Ukrainian identity against the backdrop of the devastating consequences of the conflict.

In analysing multimodal expressions in Ukrainian military and political discourse, we can apply multimodal fusion analysis, as studied by Lin and Chiang (2015), to understand how different modalities interact to create a single message. This approach provides insight into the creation of multimodal messages based on the interaction between visual and symbolic elements used to evoke emotional responses and build a sense of international support. In the case of social media, the presence of culturally specific symbols necessitates a cross-cultural analysis to consider how people from different backgrounds interpret these elements. (Lin & Chiang, 2015)

Multimodality is also used by Ukrainian and international news media to shape perceptions of the war. Independent media often combine photographs, interviews, graphics and textual commentary to portray a complete picture of the war. Multimodality is also used by the Russian media to present Ukraine to the rest of the world, often using visual imagery and language to undermine Ukrainian identity and RESILIENCE.

This specific form of multimodal expression can be characterised as propaganda, which relies on what Lemke calls “identity alignment” through narrative consistency. MDA can help to identify differences in the construction of the concept of Ukrainian RESILIENCE by Ukrainian and Russian media. The analysis can include a comparison of the visual tone, choice of lexical means and framing tactics in different media. In

this way, it is possible to identify how RESILIENCE is strategically portrayed or undermined in the news media. (Lemke, 2009)

The multimodal messages in support of Ukraine are spreading globally, which illustrates the power of transnational symbols used in such messages. The tools offered by cross-cultural multimodal analysis can be used to study how such symbols are adapted and perceived by international audiences. This type of analysis can include the study of meme culture, where digital art, as a reaction to events, spreads very quickly and embeds cultural symbols in global communities.

Also, computational tools such as Multimodal Deep Learning can be used to identify patterns and interpret the huge amounts of multimodal data currently being produced, as described in Ofli F, Alam F, Imran M. Analysis of social media data using multimodal deep learning for disaster response. This tool can quantitatively explore how RESILIENCE is portrayed across different cultural and linguistic groups by using image recognition and sentiment analysis of social media posts. (Ofli, Alam & Imran, 2020)

The study of multimodal symbols is important because they have the potential to transcend language barriers and function as a form of universal communication. By analysing these cross-linguistic symbols, we can understand how universal images contribute to the creation of RESILIENCE narratives across language differences.

2.2.2 Multimodal metaphors in framing war experience in Ukrainian military-political discourse

Multimodal metaphors go beyond traditional linguistic metaphors because they include different communicative modes. According to Froceville, multimodal metaphors are metaphors in which the “target” and “source” domains are represented in different modes, which helps to express complex concepts through a combination of words, images and sounds. In military-political discourse, multimodal metaphors allow for the presentation of abstract or emotionally charged concepts (“defence”, RESILIENCE) in a visual way to facilitate interaction with the audience. Kress and van

Leeuwen point out that visual images and effects create meaning in ways that words cannot, especially when talking about complex and abstract ideas or concepts. (Kress, van Leeuwen, 2020)

Multimodal metaphors act as a means of shaping discourse, determining how the audience perceives and interacts with the topic. Lakoff and Johnson emphasised that metaphors shape our worldview, so in military-political discourse they can create narrative frameworks that influence public sentiment, boost morale and form a collective identity. Visual images create lasting impressions and, together with or separately from the verbal expression of a concept, have an important impact on shaping people's perceptions of the experience of war.

Visual metaphors expand on Lakoff and Johnson's idea that metaphor is central to thought processes, as visual modes make ideas such as “sacrifice” or RESILIENCE more tangible. For example, a shield is a concrete object, but when used in a multimodal metaphor, it can symbolise symbolic ideas of protection and sacrifice, emphasising the emotional and conceptual weight of defence and making it accessible through a simple image. (Lakoff & Johnson, 2008)

Multimodal metaphors frame narratives, emphasising or downplaying certain aspects of war. Framing, according to Entman, is the process of selecting certain aspects of perceived reality to make them more salient. This may mean emphasising heroism or sacrifice while minimising the brutality of the conflict. Framing can be used in multimodal metaphors to shape public attitudes and even political support, as they encourage people to view war through a lens that meets certain political goals. (Entman, 1993)

This study focused on **visual metaphors**, which can be **classified** as follows: pictorial metaphor, fusion metaphors (pictorial simile or hybrid metaphor), juxtaposition metaphors, replacement metaphors, contextual metaphors, personification and anthropomorphic metaphors, symbolic metaphors. The use of this classification allows us to determine the type of metaphor and to study its contribution to the multimodal construction of the concept of RESILIENCE. (Forceville, 2008)

Pictorial metaphors use one image to represent two different concepts by visually combining the properties of both. Often, such metaphors include visual substitutions, where one element is replaced by another to form a comparison that is left to the viewer's interpretation. This type of metaphor is implicit and interpretive, leaving the concept implied, and is effective in contexts where implicit messages are needed, such as in propaganda or political cartoons.

Fusion metaphors, also known as **hybrid** metaphors, combine two elements in one image in such a way that they resemble each other. In contrast to pictorial metaphors, this type of metaphor draws a more direct visual comparison between two concepts, similar to similes in language. In other words, fusion metaphors are used to create metaphors that can be more easily recognised because the physical forms of the two things are compared explicitly.

Juxtaposition metaphors involve placing two separate images side by side to emphasise a metaphorical connection. Unlike fusion, clear boundaries between the two images allow them to exist separately but still create a metaphor.

Replacement metaphors involve the complete replacement of one image with another and function as a stand-in for the original. In order to interpret a metaphor, viewers must understand the metaphorical meaning. In this case, the power of the metaphor depends on the viewer's ability to discern what the image symbolises. In the case of metaphors in Ukrainian military-political discourse, where metaphors may include references to historical and cultural elements, this type of metaphor may be difficult for people from other cultures to understand.

Contextual metaphors give a certain image a metaphorical meaning based on its placement in a certain visual context. The metaphor arises from an image that appears in an unusual environment. An example of such a metaphor depicting RESILIENCE or hope is the image of a flower growing on ruins.

Personification metaphors involve assigning human qualities to inanimate objects, while **anthropomorphic** metaphors extend them by assigning human qualities or characteristics to animals, objects, or concepts.

Symbolic metaphors rely on established cultural symbols to create metaphorical meaning. This type of metaphor does not require the viewer to make new connections, but uses shared cultural knowledge and familiar symbols to create meaning.

When it comes to analysing visual metaphors, it is necessary to pay attention to the theory of Visual Grammar, which studies the combination of elements and the meaning it creates, similar to the way linguistic grammar governs the formation of sentences in a language. Developed by Günter Kress and Theo van Leeuwen, Visual Grammar offers a structured approach to analysing the components that form the “syntax” of an image. Understanding the basic “rules” of visual composition allows us to decipher how images affect viewers, what messages they convey, and what emotional or cultural reactions they evoke. (Kress & van Leeuwen, 2020)

One of the fundamental elements of Visual Grammar is **representational structures**. They relate to how objects, people and events are depicted and what connections can be made between them. Leeuwen proposes two representational structures: **narrative** and **conceptual**.

Narrative structures depict action and interaction, process, movement, change, or cause and effect. Such structures are typical for images that aim to tell a story or show a sequence of events. The main elements of narrative structures are:

- Vectors – elements that create direction (hand, arrow). They connect different elements and create a sense of movement or flow;
- Actor – the subject who performs the action;
- Goal – the object of the action;
- Transactional processes – show the action from the actor to the goal;
- Non-transactional processes – depicting only the actor without a visible goal (indicates incompleteness of action or isolation).

Conceptual structures, unlike narrative structures, depict relationships. They focus on classification, description or symbolic association. They have the following elements:

- Classification structures – show hierarchical relationships or group elements according to common characteristics;

- Analytical structures – break down the whole into components, focus on the attributes of the object;
- Symbolic structures – represent abstract concepts through visual symbols.

From the point of view of Visual Grammar, the composition of an image matters, because the way the elements are arranged affects the interpretation. Composition operates on **three main principles**: information value, expressiveness, and framing.

According to the compositional principles, the arrangement of elements in the visual field conveys different types of information (known information on the left, new information on the right: movement from the unknown to the known; idealised or desirable elements above, practical aspects below; important elements in the centre, marginal or auxiliary elements in the periphery).

Expressiveness means how much certain visual elements stand out in the image. When analysing expressiveness, contrast, colour, size, focus, or the arrangement of elements in the image are taken into account.

Visual Grammar also includes the concept of modality. In this context, it refers to the degree of realism of an image. In the case of high modality, images are more realistic, with natural colours, sharp details, and depth. Most often, high modality is used to convey authenticity and credibility. Low modality, in turn, is applied to more stylised images and can be used to convey symbolic ideas.

In the context of military-political discourse, power relations can be analysed, which can be expressed through the manipulation of angles, gaze and positioning. A high angle, when the viewer looks at the object from the bottom up, indicates its weakness or inferiority; a low angle, when the viewer looks at the object from above, conveys strength or dominance. The demand gaze, when subjects look directly at the viewer, demands attention and interaction; the offer gaze, when the subject looks away, invites the viewer to observe without direct intervention. In military-political discourse, leaders or political actors are often depicted from a low angle, while enemies may be shown from high angles to demonstrate weakness.

Thus, visual grammar helps to understand the connotations of certain elements, especially their position in the image. Different components of visual grammar serve as tools for interpreting visual texts.

To understand how multimodal metaphors express the concept of RESILIENCE, we suggest analyzing the following images.



Figure 3.



Figure 4.



Figure 5.



Figure 6.

The photo (Figure 3) shows a woman in an embroidered shirt playing a traditional Ukrainian bandura against the ruins of a bombed-out building. This metaphor can be classified as a conceptual structure according to the theory of Visual Grammar, and according to Forceville's theory, it can be attributed to a combination of juxtaposition metaphor and symbolic metaphor. The concept of RESILIENCE is manifested through the depiction of cultural continuity, the main compositional accents - bandura and ruins, and the overall impression of the photograph. In the foreground, a woman is playing the bandura, an ancient Ukrainian instrument whose first mention

dates back to the 15th century. Through time, it has become a unique symbol of Ukrainian culture, an embodiment of centuries of history and national identity. There is an element of intertextuality in the photograph – one immediately recalls various paintings with a common plot, which is generally called ‘Cossack Mamai’. This bandura player is the most common folklore symbol in Ukraine. This symbol is associated with the inner freedom of a person, which he or she embodies in creativity. The bandura is a symbol of a free Ukrainian soul that cannot hold back the impulse to sing a sonorous or sad song. We can also note a reference to a historical event, namely the 1930 kobzar congress in Kharkiv, where 337 delegates were shot at a time when Ukraine was also in the process of preserving its own identity under the burden of Soviet oppression. Historical references show that playing the bandura is a form of RESILIENCE and shows that culture and identity cannot be destroyed.

The photo sends a clear message: while Russian bombs can destroy infrastructure, they cannot destroy the spirit and national cultural heritage. We can also see the conceptual metaphor of Peace vs. Violence through the juxtaposition of a calm, peaceful musical instrument playing against a background destroyed by war. This symbolism reinforces the concept of RESILIENCE, showing that Ukrainians continue to express their identity even in times of war. This image is in line with the Ukrainian narrative of defiance and cultural pride, which is manifested not only in military strength, but also in the preservation and expression of Ukrainian heritage. This image of a woman among the ruins serves as a reminder to Ukrainians and the international community that cultural identity will not be erased by war.

The illustration (Figure 4) juxtaposes a sunflower with a threatening tank tread that is breaking against it, with the words “Life outgrowth violence” below it. The sunflower is an important symbol of Ukraine. Firstly, Ukraine is the world's number one exporter of sunflower oil and the largest producer of this product, representing the country on the global market as a powerful agri-cultural player. Secondly, the sunflower, which is often mentioned in Ukrainian songs and poems, is a symbol of strength, beauty, energy, sunshine, work, and most importantly, well-being. Last, but not least, in 2020, the Cabinet of Ministers of Ukraine recognised the sunflower as the

official symbol of the Day of Remembrance of the Defenders of Ukraine, which means that this symbol represents national memory and honouring of heroes.

The image of this symbol next to a tank conveys a metaphor for life prevailing over violence. The tank's tread symbolises oppression and destruction, while the sunflower represents hope, RESILIENCE and natural vitality that continues to exist despite enemy forces.

This illustration combines the verbal and non-verbal metaphor of Growth over Destruction, suggesting that the Ukrainian nation and identity, embodied by the sunflower symbol, will eventually triumph over violence and war. The main purpose of this image is to show that life and peace are inevitable, even in the face of military aggression, which reinforces the concept of RESILIENCE in the Ukrainian military-political discourse. The image serves as a visual representation of determination, strength, indomitability, readiness to fight, and the desire to live and prosper. In a broader context, it serves as a symbol of Ukraine's commitment to peace and a bright future.

The following simple and laconic image (Figure 5) of a blue outline of Ukraine on a yellow background with the inscription “NO FEAR”, which is contrasted with the outline of the aggressor state in a reduced form, symbolises national RESILIENCE through symbolic minimalism. The choice of colours is consistent with the colours of the national flag, which today has become a true symbol of struggle, RESILIENCE, national unity, honour and dignity. With the start of the full-scale invasion, thousands of screens around the world broadcast the words “Be brave like Ukraine” in the colours of the blue and yellow flag, and the world's most popular buildings were illuminated with this colour combination as a sign of solidarity and support. Combined with the symbolism of the image, the inscription “NO FEAR” celebrates a collective stance of RESILIENCE and bravery, showing that Ukrainians stand firm in the face of adversity.

The small red outline of Russia against the bold and voluminous image of Ukraine demonstrates the David vs. Goliath metaphor, where despite being smaller geographically and therefore having fewer military resources, Ukraine confidently stands up to the larger aggressor without fear. This metaphor emphasises RESILIENCE,

courage and a sense of justice, as it positions the nation as a heroic actor confronting a great existential threat.

In the context of the Ukrainian military-political discourse, this image represents a united position against external aggression, emphasising that Ukrainians do not give up in the face of a great threat, but show their RESILIENCE, which sends a powerful signal of defiance to the world.

The cartoon (Figure 6) shows a character resembling the Russian President of the trying to steer the Titanic under the Russian flag, which is approaching a small iceberg symbolising Ukraine. The reference to the famous story of the Titanic, which was not saved from disaster by its massive size or advanced technology, makes the viewer understand that the end of the ship's collision with the ice block is predictable and expected. This image also conveys the metaphor of David vs. Goliath, where the large ship represents Russia's perceived power and dominance, and the juxtaposed small iceberg symbolises an underestimated but formidable force. The viewer can understand that despite the size of Ukraine, it poses an existential threat to a larger and seemingly invulnerable enemy. The symbols depicted in the cartoon indicate that Russia will inevitably collapse.

Icebergs are known for their stability and resilience. They may appear small above the water line, but the real threat lies in the “ocean floor”, as a large part of their mass is underwater, giving them incredible strength. The RESILIENCE of Ukraine is highlighted by this visual metaphor, showing it as an iceberg, suggesting that strength is not in size but in determination, RESILIENCE and a deeply rooted sense of identity. This invisible part of the iceberg symbolises the unity, spirit and determination of the Ukrainian people, which is the basis of their resistance.

Thus, the use of the Titanic-iceberg metaphor in the cartoon is a powerful representation of RESILIENCE in the Ukrainian military and political context. The iceberg symbolises a significant, unyielding, unwavering and underestimated force standing in the way of an aggressive state.

The analysis of multimodal metaphors presented in the context of Ukrainian military-political discourse shows the importance of using visual elements as tools to

enhance the meaning of concepts such as RESILIENCE. Unlike linguistic metaphors, multimodal metaphors use different sensory modes of information transmission, but also successfully integrate textual forms of information communication for easier interpretation or enhanced emotional and cognitive impact on the viewer. Visual metaphors provide a rich canvas for conveying complex ideas and emotional narratives. The theories discussed in this and the previous sections show that multimodal metaphors serve not only as a means of expressing concepts, but also as an element of influencing or shaping public opinion, strengthening morale, and constructing or reinforcing a sense of national identity in wartime.

Multimodal metaphors have an impact on an emotional and cultural level, using both deeply rooted symbols of national heritage and globally recognisable ones to reach a wide audience. The prism of visual grammar, through the use of elements such as modality, framing and compositional arrangement, influence the reinforcement of the meaning conveyed by these images, which confirms the national narrative of RESILIENCE. The visual components discussed in the image analysis effectively communicate the ideas of RESILIENCE, unity and cultural pride using a visual language that goes beyond words.

Consequently, these visual metaphors shape the image of RESILIENCE in ways that influence both Ukrainian and global audiences. These images embody unbreakable cultural strength and determination, embodying concepts such as “Life over Destruction” and “Peace vs. Violence”. Thus, the components of visual metaphors are not just an aesthetic decision, but important elements that contribute to the formation of powerful narratives.

2.3 Cultural specificity of RESILIENCE concept in Ukrainian military-political discourse

The concept of RESILIENCE originated in ecological research, formulated by C. Holling, where he described it as the ability of an ecosystem to survive adverse conditions, reorganise during changes, while maintaining critical functions and

structure. According to the scientist, ecosystems are dynamic, as they demonstrate the ability to adapt to stress while maintaining functionality. The ecological perspective sees resilience as an adaptive process and is the basis for further interpretations in social, cultural and political contexts where communities experience disturbances during conflicts, economic crises or natural disasters. (Holling, 1973)

The theory of RESILIENCE has moved beyond the ecological approach with the work of Adger and Walker (2004), who recognised that social systems also have the capacity to survive adverse conditions and adapt. Scholars have developed a framework of social RESILIENCE, according to which social systems rely on interconnected relationships to withstand and adapt to adverse conditions. In other words, this theory defines RESILIENCE as a collective construct that is important for understanding how communities respond to challenges through the use of social networks, cultural practices and institutional structures. (Adger, 2000) (Walker, Holling, Carpenter & Kinzing, 2004)

In socio-political terms, RESILIENCE encompasses the mechanisms and resources used by societies to overcome adversity. This can be seen in regions in conflict or war, where RESILIENCE includes strategies for maintaining cohesion and a shared identity. To sustain this form of resilience, social capital and trust are key factors in organising responses to immediate threats and long-term recovery.

As the concept of RESILIENCE has developed, the study of conflict-affected regions has become increasingly important. Norris identifies four elements that form the multidimensional nature of RESILIENCE: economic development, social capital, information, communication and community competence. This study also emphasises the importance of adaptation mechanisms as an integral part of the concept of resilience. In the military-political concept of RESILIENCE, this theory is particularly relevant, as it emphasises the importance of strong networks and adaptive capacities that help to recover from disruptive events. (Norris, Pfefferbaum, Wyche & Pfefferbaum, 2008)

Furthermore, research on socio-political RESILIENCE is increasingly focusing on cultural aspects, as different societies embed the concept of RESILIENCE in unique

cultural practices, narratives and ideologies. In his study, Alexander extends the concept of resilience to include cultural values. The researcher argues that RESILIENCE in the face of conflict includes not only mechanisms of adaptation, but also ways to preserve and strengthen cultural identity. In the context of countries with a strong collective identity or a long historical experience of RESILIENCE, such as Ukraine, culture plays an important role for socio-political resilience in times of war. (Alexander, 2013)

Ukrainian RESILIENCE is often conceptualised through narratives of historical experience of resistance to foreign domination and a collective spirit of independence, as in a survey conducted by the Democratic Initiatives Foundation in 2021, 84% of respondents chose freedom as their core value. Citizens and politicians also refer to RESILIENCE as a ‘national trait’. (Сухарина, 2021)

In the military and political discourse, RESILIENCE is used as a socio-political concept to strengthen national unity in times of war. Political leaders often reinforce this concept by positioning it as a feature of collective identity that strengthens morale. Thus, RESILIENCE becomes a symbol of moral and political strength, reinforcing the idea that it is not just a survival mechanism, but an imperative and an ethical duty.

In his political speeches and daily addresses, the President of Ukraine often uses rhetoric that demonstrates RESILIENCE and serves as a mechanism for overcoming difficulties and a form of resistance to adversaries. For example, the narratives of Ukrainian identity, historical resilience, and moral superiority in the face of aggression are expressed in words such as *“Ukraine will always remain independent”*, *“collective strength”*, *“for courage and bravery”*, *“Only Ukraine and Ukrainians will determine how to live, what path to take, and what choice to make”*, *“today Ukraine wins the hearts of the whole world”*, *“it inspires with courage”*, *“our defenders, our pillars”*, *“Ukraine stands strong”*, *“to stand firm”*, *“strength has no borders”*, *“spiritual independence”*, *“united, we are able to win”*, *“we have withstood, restrained and repelled the enemy”*, *“to survive and rise again”*, *“Ukrainians will not lose grip on Independence”*, *“there is a loss of evidence of how old the history of Ukrainian statehood is”*, *“our people had enough heroism and courage”*, *“there will never be*

any more pauses in Ukrainian history". These narratives present RESILIENCE as an integral part of Ukraine's cultural and political DNA.

Ukrainian RESILIENCE is deeply rooted in history and shaped by periods of intense struggle and survival. Ukraine's legacy of RESILIENCE dates back to centuries of enslavement by various empires, especially under the Soviet Union, which left deep scars on the cultural and psychological state of the state and society, from which Ukraine is still in the process of recovering.

The traumatic events of the Holodomor, organised by the Stalinist government, are an example of this legacy. The experience of genocide has left its mark on the nation's collective memory. Historian Anne Applebaum notes that the Holodomor "not only destroyed lives, but also fundamentally changed the psychology of the people, instilling in them a determination to resist any future attempts at destruction or domination". This experience shaped the foundations of Ukrainian RESILIENCE and reinforced the understanding that survival is an integral part of Ukrainian identity. (Applebaum, 2017)

The Second World War also contributed to the historical heritage. Ukraine became a major battlefield and suffered enormous destruction and losses. The damage was inflicted not only by a commonly recognised enemy, but also by an enemy that penetrated the country, namely the Soviet policy aimed at suppressing the manifestations of Ukrainian national identity and culture. Even in such difficult circumstances, Ukrainians preserved their cultural practices, artefacts and language, despite the demands for ideological conformity. History knows many resistance movements of Ukrainians during the Soviet era, from the time of the Ukrainian Insurgent Army (УПА) to the dissident movements of the 1960s and 1970s, which demonstrated the RESILIENCE of a people who continued to defend their identity despite repression.

Post-Soviet independence in 1991 marked a new stage of RESILIENCE and self-determination in an uncertain world order. The political movements of the Orange Revolution (2004) and the Revolution of Dignity (2013-2014) demonstrated a strong collective will and once again underlined the nation's RESILIENCE. In particular, the

Euromaidan demonstrated the desire of Ukrainians to live up to democratic values and respect human rights.

Cultural values such as “unity” and “freedom” are important components that form the Ukrainian concept of RESILIENCE. As a concept that embodies unity and solidarity, “sobornist” fosters a sense of community and collective responsibility. It embodies collective strength, mutual assistance and unity.

The concept of FREEDOM has long defined the Ukrainian spirit, which has steadfastly strived for independence. Historical experience demonstrates the importance of freedom as a guiding principle. Ukrainian literature, folk songs, and national symbols often celebrate the concept of freedom and reinforce the importance of RESILIENCE as an important means of protecting this virtue.

Among the cultural symbols that denote the concept of RESILIENCE in the current stage of the Russian-Ukrainian war, we can distinguish those with historical continuity, such as the embroidered shirt, the national yellow and blue colours and the red and black flag, bandura, sunflower, the anthem of the Sich Riflemen, and others, as well as objects that became symbols during the active hostilities, such as the Azovstal symbol, the letter “І”, “palyanytsia”, a ceramic figure in the shape of a rooster called Borodyansky Pivnyk, the Mriya aircraft, salt packages from the Soledar salt mine, names of Ukrainian heroes or localities, the ghost of Kyiv and many other symbols.

The role of language and cultural expression, which is closely intertwined with national identity, is particularly prominent in shaping the concept of RESILIENCE. Given the historical experience of suppressing the use of the Ukrainian language, preserving and promoting the Ukrainian language is seen as an act of defiance. According to linguist Lada Bilaniuk, “language is not only a tool of communication, but also a vessel of memory, identity and resistance in the face of external pressure.” (Bilaniuk, 2005)

In addition to language, national symbols and traditions contribute to the formation of a strong national identity, preserving the collective memory of suffering and survival, reminding Ukrainians of their ability to endure and recover. This idea is not only a response to contemporary threats, but also has deep historical roots, going back centuries to the experience of overcoming oppression. Thus, Ukrainian national

identity is imbued with a sense of RESILIENCE that reflects individual and collective perspectives on adversity.

CONCLUSIONS TO CHAPTER TWO

The second chapter examined the complex and multidimensional concept of RESILIENCE in Ukrainian military-political discourse and its reflection in verbal and multimodal means. The results of the study allow us to conclude that RESILIENCE is a central element of national identity, historical endurance, and a call for unity in the current state of war.

This chapter analyses the verbal expression of the concept in Ukrainian military-political discourse, where neutral and emotionally charged vocabulary for communicating the concept was considered. Neutral terms such as “endurance”, “unity”, “strength” emphasise the transmission of the concept of RESILIENCE and are often used in statements of political actors and diplomatic communications. These terms convey a balanced determination. Emotionally charged vocabulary, on the other hand, is intended to inspire the public and international allies. Among the emotional vocabulary, the following expressions were highlighted: “heroic courage”, “massive resilience”, which are used to evoke feelings of respect, pride and solidarity. Attention was also drawn to literary devices, such as repetition in the phrase “massive bravery, massive resilience, massive determination”, which are used to represent RESILIENCE as an inexhaustible resource and to reinforce Ukraine's global mission.

The discourse also includes metaphorical images and symbols to convey RESILIENCE in a way that can reach an international audience. An example is the portrayal of Ukraine as a “shield” or “fortress” that protects European stability from imperialist threats. This narrative connects Ukraine to the broader narrative of global security and resilience. The media use metaphors such as “beacon of confidence” to emphasise the importance of Ukraine's role in maintaining global security. Such an approach can be used to elicit empathy and solidarity from the global community.

The chapter goes beyond the study of linguistic units and explores non-verbal representations of RESILIENCE through multimodal channels that enhance the understanding of the concept through the impact on visual, auditory, gestural and symbolic forms. The section highlights gestures, spatial symbols, and audio means that convey RESILIENCE as a living part of Ukrainian identity. These symbols act as indexical signs, making resilience a shared historical experience.

The chapter also analyses the psychology of colour, physical structures and public rituals that help to emphasise RESILIENCE as a collective and ritualised part of Ukrainian culture.

The multimodal analysis of the visual representation of the concept of RESILIENCE showed how cultural symbols, iconic images, and structural composition show how the ongoing struggle is represented in this way. It was found that visual metaphors are mainly based on the technique of opposition, for example, the actor and the environment or the actor and the goal. The analysis of the images highlighted metaphors that are often used to contrast Russian aggression with Ukraine's resolute resistance.

The final part of the chapter contextualises RESILIENCE in Ukrainian history and culture, confirming its historical continuity and deep roots. Ukrainian RESILIENCE is seen as an inherited quality shaped by historical hardships. Historical memory instils a sense of RESILIENCE as a cultural imperative and inspires a collective determination to persevere.

The chapter concludes that RESILIENCE in Ukrainian military and political discourse is not only a reaction to the conflict, but also a reflection of a resilient national identity characterised by an unbreakable will to preserve independence, unity and cultural heritage.

Thus, the second chapter provides a comprehensive understanding of RESILIENCE as a dynamic, evolving concept that reflects the strength, hope and indomitable spirit of the Ukrainian people.

GENERAL CONCLUSIONS

The master's paper consists of two chapters. The first chapter is focused on the theoretical foundations of the study of the concept of RESILIENCE through the prism of cognitive, linguistic, cultural and multimodal approaches. Based on various linguistic theories and concepts, an understanding of how human consciousness processes abstract concepts was formed. It was found that concepts are cognitive structures and reflect human experience, cultural and historical memory. The paper considers the approach of Lakoff and Johnson, based on the Conceptual Theory of Metaphor, Fauconnier and Turner, who formulated the theory of conceptual blending, analyses the works of Ukrainian linguists and their views on the formation and categorisation of contexts. Frame semantics by Fillmore, domain theory by Ronald Langacker, and the theory of Conceptual Spaces presented by Peter Gärdenfors were also considered for gaining a grounded understanding of the topic. The structure and typology of concepts in discourse linguistics were studied, within which the central and peripheral elements of the concept, archetypes were considered and an example concept scheme was created.

The first chapter also examined the general characteristics of the military-political discourse central to the study, based on the work of Thompson, Golubovska, and Zaichko.

The findings of chapter one made it possible to outline the central and peripheral themes that make up the concept of RESILIENCE and the elements used in the discourse to emotionally and cognitively engage the audience.

The second chapter of the master's paper was devoted to the direct analysis of verbal and multimodal elements that denote the concept of RESILIENCE in the Ukrainian military and political discourse. Neutral and emotional vocabulary, linguistic techniques used to convey the concept and conceptual metaphors were highlighted.

Attention was also paid to the multimodal analysis of the expression of the concept of RESILIENCE in the Ukrainian English-language and world media and social networks. The second chapter provides a detailed analysis of the visual structures and metaphors used to create this type of message.

Since part of the subject matter of the master's paper was a linguocultural study of the concept of RESILIENCE, the second chapter analysed how the concept is aligned with the cultural and historical identity of Ukrainians based on the verbal and symbolic representation of the concept in and outside of language.

The findings of this paper add new insights into the construction of Ukrainian identity, suggest how the theoretical framework is practically expressed in linguistic and multimodal manifestations, explain the importance of using multimodal ways of conveying messages in military and political discourse, and serve as a basis for further research on the concept of RESILIENCE as an element of national identity.

Дослідження на тему «Концепт НЕЗЛАМНІСТЬ в українському військово-політичному дискурсі: лінгвокультурологічний і мультимодальний аспекти» присвячено аналізу концепту НЕЗЛАМНІСТЬ засобів його вираження та інтерпретації в українському військово-політичному дискурсі. Магістерська робота складається зі вступу, двох розділів, загальних висновків, резюме, списку використаної літератури та списку ілюстративного матеріалу.

Розділ 1 «Теоретичні основи дослідження концепції НЕЗЛАМНІСТЬ в українському військово-політичному дискурсі» – практичний. У ньому розглядаються теорії вивчення дискурсів, концептологія та різні підходи до класифікації та структури дискурсів, а також наведено основні характеристики українського військово-політичного дискурсу.

Розділ 2 «Мультимодальний та лінгвокультурний аналіз НЕЗЛАМНОСТІ в українському військово-політичному дискурсі» зосереджується на вербальній та невербальній репрезентації концепту в українському військово-політичному дискурсі. У ньому було досліджено лексико-семантичне поле концепту, проаналізовано вербальні та образні прояви концепту НЕЗЛАМНІСТЬ, а також невербальну репрезентацію та мультимодальні метафори, що застосовуються для вираження концепту. Також у цьому розділі наведено аналіз культурної специфічності концепту в українському військово-політичному дискурсі.

Ключові слова: *незламність, концепт, дискурс, метафора, мультимодальність.*

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LIST OF ILLUSTRATIVE RESOURCES




№	Illustrative material	Resource
1.	“For the heroism of its people, and for stanfing up to a buly”	https://www.economist.com/leaders/2022/12/20/our-country-of-the-year-for-2022-can-only-be-ukraine
2.	“The Ukrainians stood and fought”	can-only-be-ukraine




3.	“Ordinary Ukrainians showed similar mettle”	
4.	“nimble and adaptive”	
5.	“Ukrainians have also demonstrated resilience”	
6.	“The horrors Mr Putin keeps inflicting on them do not seem to have dented their morale.”	
7.	“underdogs can stand up to bullies”	
8.	“Ukrainians have shown that ... terror can be resisted”	
9.	“their example in 2022 was second to none”	
10.	“resolve their unity of purpose on the ground”	https://www.economist.com/podcasts/2024/09/28/crunch-time-for-ukraine
11.	“Ukraine: Land of the Brave”	https://canada-culture.org/en/event/ukraine-une-annee-de-resilience-une-culture-de-resistance/
12.	“steadfast determination to defend its sovereignty and territorial integrity”	
13.	“Ukraine has demonstrated unwavering courage and resolve”	https://www.newgeopolitics.org/2024/02/22/ukraines-resilience-a-testament-to-strength-in-the-face-of-adversity/
14.	“rebuild shattered lives”	
15.	“indominable spirit of a nation determined to defend its freedom”	
16.	“a nation that refuses to be broken”	
17.	“Dusty, but not destroyed”	https://english.nv.ua/life/how-a-rooster-figurine-that-survived-a-bombing-has-




		become-a-symbol-of-ukrainian-resilience-50233213.html
18.	“Ukraine has already proved its resilience”	https://www.economicsobservatory.com/ukraine-whats-the-global-economic-impact-of-russias-invasion
19.	“The steadfastness of Ukraine”	https://www.wilsoncenter.org/collection/arts-war-ukrainian-artists-confront-russia?gad_source=1&gclid=Cj0KCQiAqG5BhDTARIsAA0UHsKjcXS2-3auQQ5ZNH9gz3OyG2rfBExbfCQT8ig7sfFv-0MOHhC6oMgaArrvEALw_wcB
20.	“They have not left their country’s fate to the actions of others”	https://www.wilsoncenter.org/blog-post/heroic-arts-remarkable-story-ukrainian-artists-confronting-russia
21.	“Ukrainians have remained united and unwavering in their commitment to their country”	
22.	“effervescent”	
23.	“a population that has charted a fresh path following independence”	
24.	“the strength, resilience and courage of Ukrainian people”	
24.	“the strength, resilience and courage of Ukrainian people”	https://www.ukrinform.net/rubric-ato/3921893-trudeau-calls-for-doubling-down-efforts-to-help-ukraine.html
25.	“high motivation, effective combat performance, and resilience in the struggle to secure victory for Ukraine”	https://www.ukrinform.net/rubric-ato/3918163-cinc-awards-paratroopers-for-participation-in-battles-in-kursk-region.html
26.	“determination of Ukrainian soldiers”	
27.	“Ukraine continues to demonstrate remarkable resilience”	

28.	“lawful defense against the aggressor”	https://www.ukrinform.net/rubric-politics/3907461-finland-says-support-for-ukraine-will-be-priority-during-its-osce-presidency.html
29.	“the ability to respond to and recover from crises”	https://www.ukrinform.net/rubric-politics/3907461-finland-says-support-for-ukraine-will-be-priority-during-its-osce-presidency.html
30.	“The Points of Invincibility”	https://www.kmu.gov.ua/en/news/mvs-rozpochali-robotu-punkti-nezlamnosti
31.	“Ukraine’s security and resilience”	https://kyivindependent.com/zelensky-harris-discuss-ukraines-resilience-at-munich-conference/
32.	“we will see Ukraine emerge from this war as a free, democratic, and independent country”	https://kyivindependent.com/zelensky-harris-discuss-ukraines-resilience-at-munich-conference/
33.	“the heroic courage of our people, our nation, which inspires the whole world”	https://t.me/s/V_Zelenskiy_official?before=8984
34.	“No matter what happens in the world, Ukraine will be strong”	https://www.president.gov.ua/en/news/hoch-bi-sho-vidbuvalos-u-sviti-ukrayina-matime-silu-ce-najgo-93841
35.	“who has dedicated their life to ensure Ukraine’s endurance”	https://fcdynamo.com/en/news/ukrayina-moze-robiti-veliki-reci-koli-pracyuje-objednano-zvernennya-prezidenta-volodimira-zelenskogo
36.	“This will make Ukraine a beacon of confidence and security”	https://www.president.gov.ua/en/news/sv-oboda-povinna-peremagati-zavzhdi-kolih-tos-kidaye-yij-vikl-87673
37.	“Ukraine aims and really can become a donor of security for all our neighbours”	https://www.president.gov.ua/en/news/mi-mozhemo-robiti-razom-znachno-bilshe-nizh-bud-hto-z-nas-na-87517
38.	“massive bravery, massive resilience, massive determination”	https://www.president.gov.ua/en/news/ukozhnyj-gromadi-zaraz-vazhlivo-zrobiti-maksimum-shob-mi-ne-87301

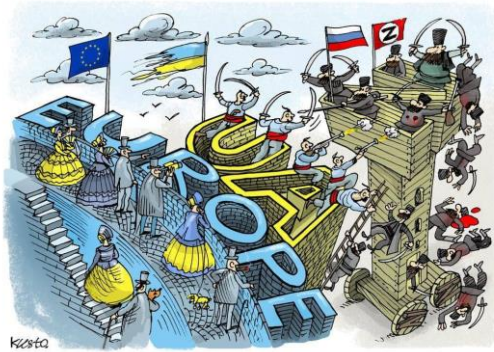
39.	“If Ukraine lost and the West had to return to face and emboldened and aggressive Russia”	https://www.cer.eu/publications/archive/policy-brief/2024/does-it-matter-if-ukraine-loses
40.	“If Ukraine loses, our enemies will decide the world order”	https://www.economist.com/europe/2024/04/11/what-happens-if-ukraine-loses
41.	“Europe’s answer to the question “what if Ukraine loses?” remains simple “It must not.””	
42.	“Free the Leopards!”	
43.	“Ukraine will always remain independent”	https://www.pravda.com.ua/eng/news/2023/01/20/7385867/
44.	“collective strength”	
45.	“For Courage and Bravery”	
46.	“Only Ukraine and Ukrainians will determine how to live, what path to take, and what choice to make”	https://www.president.gov.ua/en/news/pr ezident-volodimir-zelenskij-i-persha-ledi-olena-zelenska-v-92821
47.	“today Ukraine wins the hearts of the entire world”	
48.	“it inspires with courage”	
49.	“our defenders, our pillars”,	
50.	“Ukraine stands strong”	
51.	“to stand firm”	
52.	“strength has no borders”	
53.	“spiritual independence”	
54.	“united, we are able to win”	
55.	“we have withstood, restrained and repelled the enemy”	
56.	“to survive and rise again”	https://www.president.gov.ua/en/news/zy ernennya-volodimira-zelenskogo-z-nagodi-dnya-nezalezhnosti-92805

57.	“Ukrainians will not lose grip on Independence”	https://www.president.gov.ua/en/news/ne-zalezhnist-iz-nashih-ruk-mi-ne-vipustimo-j-damo-ukrayini-t-85157
58.	“there is a los of evidence of how old the history of Ukrainian statehood”	
59.	“our people had enough heroism and courage”	
60.	“there will never be any more pauses in Ukrainian history”	
61.		https://www.scmp.com/news/world/russia-a-central-asia/article/3197789/russia-pulls-out-grain-deal-says-crimea-attack-drones-used-grain-corridor-safe-zone
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67.		https://english.nv.ua/life/how-a-rooster-figurine-that-survived-a-bombing-has-become-a-symbol-of-ukrainian-resilience-50233213.html

68.	 <p>LIFE OUTGROWS VIOLENCE</p>	https://thegreats.co/artworks/life-outgrows-violence#
69.	 <p>RESISTANCE. RESILIENCE. REGROWTH</p>	https://thegreats.co/artworks/resistance-resilience-regrowth
70.		https://fpif.org/how-russias-war-in-ukraine-threatens-the-planet/

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