The aim of the research is to analyze the popular culture, which forms our imagination and thinking on the example of textual - visual stories.

The task is to describe short stories as a means of mass communication and to present the boundaries between fictional reality and scientific - documentary information.

Actuality of theme. Language is the tool that serves to build society. However, no less important is his vision, the characteristic feature of which is thinking. Among modern visual practice, a significant place is occupied by creolized texts that combine verbal and nonverbal elements and influence the reader, creating a visual set of images and accompanying the content of what is read. In the last century, many varieties of creolized texts were created, the study of which received little attention. Comics, graphic novels and short stories are interesting and underestimated areas for analysis. This applies to both entertaining stories and important attempts to describe the impact of military conflicts on people and society.

The subject of the research is a collection of textual and visual short stories in Polish Naród wybrany [People Chosen] (2018), a native of Warsaw, Christoph Bien, published by Stowarzyszenie im. Jana Karskiego in Kielce (Poland). It was first published in Denmark by Forlag Adalen under the title Det udvalgte folk: Ph.D. Thesis in 2016. The collection contains 5 graphic short stories: Fuga pani Goldberg, Fuszafą, Syn zakonnicy, Umrzeć jak Samson, Z butelkami na czołgi. The collection was based on 5 photographs preserved from the pogrom and the story of people and their families who survived the Holocaust, preserved diaries written by eyewitnesses and prisoners, a description of events in Poland at a time when the terror of Nazi Germany occupied all of Europe. The subject of the Holocaust of the Jewish people has been described many times, presented from every side, but human sensitivity and creativity have no limits. Each short story reveals the story in its own way, as an attempt to tell the horror of the Shoah from the perspective of ordinary people.

Modern comics, graphic novels and short stories are treated as a medium through which history is retold. Increasingly, they raise the themes of World War II, the Holocaust, the Warsaw Uprising, and the War in Eastern Ukraine, which continues. Against this background, their authors, combined with politics, bring to the fore the protagonist with his autobiography, using fragments of family stories. Therefore, comics as a kind of literature can be considered a kind of autobiographical handwritten notebook or diary. Similarly, the comic medium in the context of
storytelling (reconstruction of events), coverage of trauma and memory, uses in a
collection of graphic short stories The People Chosen. The collection presents short
stories from the time of World War II and the Holocaust, which depict the fate of the
inhabitants of Warsaw, Polish-Jewish relations, stereotypes and memory. The author
rejected the colors, presenting the events in gray tones. However, at certain points
he gave colors: blood, David’s fears, anchor, swastika. In the pages of short stories
we see people who have to fight for their lives, we see Poles who help them, priests,
but also evil collaborators. The publication of this publication in Denmark, which
largely supported Hitler’s policies during the war, was to be very bold, but also
revealing to the local reader. And yet the author became a kind of historian and
ambassador of the Polish - Jewish narrative.

During World War II, there was propaganda aimed at intimidating the Nazis and
raising the morale of the inhabitants, to give hope for victory and independence. In
addition to the Polish flag, which the majors on the houses that managed to repel
from the invaders, one of its most famous varieties were drawings on the walls of the
anchor emblem, anchors [kotwicy], consisting of 2 Latin letters P and W, meaning
"Poland struggling" [ Polska Walcząca]. The author was most likely Anna
Smolenskaya (pseudonym Khanya), a scout of the Gray Sheregs, who won the
competition for the best emblem and appeared on the walls of Warsaw on March 20,
1942, although some researchers consider Jan Michał Sokolowski, an illustrator of
the Information Bulletin, to be the author. In the short story Behind the closet, this
emblem is also present, but it is drawn next to the swastika:

Hitler knew that the Nazis also needed a clear visual identification. As he wrote
in his book Mein Kampf: "Party members lack any outward signs of belonging to one
group" and became the author of the project himself, depicting a black swastika in a
white circle on a red background, and in 1935 it became a flag. The Third Reich.
Although the characteristic cross with its sides bent at right angles was not always
associated with the Third Reich as a symbol of Nazi terror, although it was the most
famous and sinister. The swastika as a sign of fire and sun has been known since
ancient times, was a symbol of goddesses and, consequently, fertility. The sign of the
swastika, the sides of which are directed to the left, is associated with the terrible
Hindu goddess Kali, who is considered the wife of the destructive god Shiva. This
engraving appeared on early Greek coins of the VI - V centuries BC. BC in
Macedonia, with the head of the Gorgon on the front. This sign is present in the pages
of short stories, clearly expressed, sometimes accompanied by signs of violence,
violece or death.

At the beginning of World War II, in isolation of Jews from the rest of society,
the norms (social, legal, ethical, etc.) changed and if there was a ban on public
transport or coffee shops, they were later forced to leave their homes and move to a
specially designated part of the city. surrounded by a wall. This part was called the
ghetto. The largest European ghetto was formed in Warsaw on October 2, 1940, and
in April 1941, about 450,000 Jews lived behind a three-meter wall. As Sanislav
Ruzhytsky wrote: crossing the ghetto walls also crossed the boundaries of imaginary
reality. Emanuel Ringelblum, a Polish historian of Jewish descent, educator, public
figure, and founder of the underground organization Oneg Szabat, wrote in his notes
that today, Saturday, October 12, was a terrible day. The megaphone announced the
division of the city into 3 parts: the German, which included the city center, as well as
New World Street, Polish and Jewish parts. By the end of October, all but the
Germans must move without furniture. There was despair in our house. The owners
of the house have lived in this apartment for 37 years, which she had to leave without furniture.

Despite the fact that there was unsanitary conditions in the ghetto area, there was a lack of food and medicine and death was a common occurrence, life was going on outside its walls. The short story With Bottles on Tanks depicts the wall of the ghetto, followed by a carousel on which children ride.

The image of this carousel is not accidental. The Warsaw Carousel became the main motif of the Nobel Prize-winning poem Campo di Fiori by Czeslaw Milosz in 1943, based on the contrast between the drama of people fighting for their lives behind the ghetto walls and the indifference of those who play nearby. As planned by the occupiers, these carousels were intended to divert the attention of the inhabitants of the Aryan part of the city from the liquidation of the ghetto. But on April 19, 1943, Holy Week, an uprising broke out in the ghetto and lasted until May 16. The novella With Bottles on Tanks shows how members of the Jewish Military Organization and the Zionist Jewish Military Union are fighting for freedom and dignity, but about 7,000 Jews were killed during the fighting, while about 50,000 were taken to the Treblinka death camp. outside Warsaw and murdered there. The artist clearly depicts the pain and horror in the eyes of the main characters of the novel, which makes it possible to understand the ruthlessness of the occupiers and the extermination of the Jewish population.

However, the most dramatic events took place in the concentration camps, which was the beginning of the end. The short story To Die as Samson fully reveals all the horror that took place in the camp. They were formed by the Third Reich in 1933-1945 and were intended to imprison people. The first concentration camp in Germany arose immediately after the burning of the Reichstag by order of Heinrich Himmler on March 20, 1933 in Dachau, in southern Germany, near Munich. The first mass transport of Poles to Dachau arrived in the spring of 1940. It is estimated that about 150,000 prisoners died or were murdered in this camp between 1933 and 1945. The first German Nazi camp in Poland was Stutthof, located 36 km. from the Free City of Gdańsk, which functioned from September 2, 1939 to May 9, 1945.

Another type of camp was the death camp, designed exclusively for destruction (burning in crematoria or gassing in the cells by the poisonous Cyclone B). On the territory of Poland, the first improvised concentration camps were established in 1939 in Poznan and Lodz. Poles were imprisoned in these camps, who organized or could have resisted the German occupiers.

In the novel To Die Like Samson, people were brought in animal carriages to the Auschwitz-Birkenau concentration camp, which translates from German as Auschwitz and Brzezinka near Krakow. It operated from 1940 to 1945 and was called the "death factory". As soon as the train stopped, the doors of the cars opened and all the people were directed to the ramp, after which the so-called "selection" was carried out. It consisted of a doctor's selection and deciding whether a person would be sent to forced labor or immediately to death. The artist depicted several people without any verbal accompaniment, and in their background a hand indicating the direction: to the left (to death) and to the right (to forced labor). This choice was made by a German doctor, a war criminal, the so-called "Angel of Death" - Josef Mengele. He also conducted various experiments, for which he actually performed the selection on the ramp. The victims of his experiments, including the twins, were kept in relatively good conditions, but were very cruel. An example of cruelty are the drawings of twins on the pages of the short story, which the doctor wanted to change the color of the eyes, instilling various drugs. The children lost their sight, but the color did not change. Mengele, disappointed with his experiment and angry at the twins, gave them a lethal injection of phenol right into their hearts. Those who were told to go to the
right could still fight for their lives, although it was extremely difficult. At the entrance to the camp there was an inscription: Arbeit macht frei, which translated into Ukrainian means "Labor makes free" or "Labor liberates".

The inscription was made on the territory of the camp in the smithy by prisoner №1010 Jan Livach. In the picture, all the letters are the same, but at the gate at the entrance to the camp in Auschwitz, the prisoners deliberately welded the letter "B" incorrectly, turning it upside down, which was an act of resistance to this slogan.

Arriving prisoners were cut, given a striped uniform known as a pasiak, and tattooed in the form of a number. Tattoos with numbers were applied to adults on the inside of the hand, while children and their mothers on the thigh. After the death of the person, the number was transferred to another prisoner. Thus leaving a person without a name and dignity, only with a number, taking away the last thing she has left in this camp.

Hunger, cold, disease were the main causes of death in the camps. Those who were selected on the left had to go through a "disinfection shower". Given that the Nazis considered their racial enemies to be pests, using Cyclone B to kill people seemed to them to be the result of cold logic. People were asked to sign their suitcases, undress, hang their clothes on a hook and remember their number. As soon as everyone was in the room, they immediately closed the door and gave the signal. Cyclone B was filled through the chimney. Under the influence of heat and humidity, the pesticide decomposed into a gaseous form. Those closest to the hole died within the first few minutes. 15-25 minutes, and no one was left alive in the room: the victims first felt unconscious, and then their hearts stopped. Pink and sometimes blue spots appeared on the bodies of the dead.

References:
The language responds to all the processes which occur in the society, specifically to the contact with other languages, change of policy direction, spelling reform, etc. All those factors have a great influence in terms of language. But, the greatest impact has the scientific and technological revolution. New notions appear; consequently, they should be defined with the help of new words, namely, terms. Thus, the science of terminology has been established, which deals with special lexis and terms creation.

However, some terminological systems of the Ukrainian language have not developed yet. The evidence to prove this can be summarized as the following: absence of term creation rules, few topical dictionaries, etc. Concerning economic terms, borrowings are the major constituent of this terminological system. Mostly they are not accommodated to the norm of the Ukrainian language. So there is a necessity to form and regulate the economic terminological system.