

Coronavirus Deformation of the Value-Semantic Matrix of the Life of the World Community in the Conditions of a Postmodern Society

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Abstract: The range of research on value issues is quite wide today. The transition from understanding values as a philosophical category to a psychological interpretation of the nature of values has led to the emergence of many trends and psychological concepts of value problems. In this study, we will reveal the main modern views of researchers on the essence of the value-semantic matrix of both an individual and the entire world community. The modern socio-economic situation in the world is characterized by an almost permanent crisis state both in the social, and in the spiritual, cultural sphere, which is due to the existence of the consequences of the epidemic situation in the world. Based on this, the problem of teaching the dynamics of the value-semantic matrix, its development and changes under the influence of personality crises of various origins, both external ones caused by the social situation in the country, the impact of new information technologies, and internal ones, caused by growing up, growth, psychological development personality in time and space. Therefore, the purpose of this work is to conduct a theoretical study of the value-semantic sphere as a system that undergoes changes during the crisis periods of a person's life and to investigate the main deformations that have taken place in the Mind of existence of today's post-pandemic reality.

Keywords: *postmodern society; pandemic conditions; value-semantic matrix; world community; deformation.*

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1. Introduction

In modern conditions of postmodern reality, it becomes practically impossible for the implementation of the desire of representatives of the authorities to create an integral unified system of management of social processes, since the government is gradually losing its preliminary socio-cultural base - people who are ready to go to any length: sacrifices for the sake of the embodiment of will leaves a single center. In the era of postmodernism, standardization and massization of society become impossible (Krymskyi, 2006).

The society of the new time is becoming polyvariant, it is not dogmas that dominate in it, but discourse, and pragmatic calculation and faith gradually replace the expectations and hopes of a person. It would be a big mistake to regard postmodern reality as more progressive than modernist one as unambiguously positive. She's just different. Along with positive phenomena, negative ones are also inherent in it, which is mainly due to the lag of a significant part of society behind the dynamics set by this era. Postmodern social: political reality, together with negative ones, rejects such phenomena inherent in previous times as an established value orientation (of a political leader, elite, power), the desire to achieve the ultimate goal of politics.

Questions of the structure of values and value orientations have always been considered important and relevant, since, in general, it concerns the development of the individual as a social unit. Intense interpersonal relations and harsh social conditions of the present to a certain extent affect the vector of personal value orientations. The value-semantic sphere of the individual, thus, is somewhat transformed and modified. (Baumeister, Vohs, Funder, 2007).

According to Colvin, Bundick (2001), the content of the value-semantic matrix determines the central position of the personality of the world community as a whole, influences the direction and content of social activity, the general approach to the world around us and oneself, gives meaning and direction to human activity, determines his behavior and actions. The value-semantic sphere of the individual develops in the process of socialization, as a result of comparing one's own needs, motives, interests, beliefs of a person with social requirements, norms, ideals (Hogan, 1991). Personal meanings act as a link between various personality subsystems. On the one hand, the components of a more complex system - the personality, on the other, they themselves are a system organized in a certain hierarchical

sequence, reflecting the processes of development and functioning of the personality at various stages of human life (Asendorpf, Banse, Mücke, 2002).

Considering a person, his personality and being as complex systems, most researchers proceed from a general scientific definition of the concept of a system as a set of elements that are in relationships and connections with each other and form a certain integrity, unity.

The main characteristics of the system are: integrity, structure, hierarchy, interdependence of the system and environment, multiplicity of description. At the same time, psychological systems are characterized by such specific features as dynamism, self-organization and purposefulness.

Thus, Bem (1972), characterizing the psychological system as specific, points to the temporal component that determines its functioning. This is a system, "... develops over time, changes the composition of the components included in it, and the connections between them while maintaining functions."

The complexity and heterogeneity of the nature of personal meanings, the duality of the sources of their generation, formation and development, the diversity of their functions presuppose their functioning as a complex multi-level system.

2. Main research

2.1. The structure of the value-semantic matrix of the individual and the world community in a post-pandemic environment

The Most researchers of the problem of value-personal meanings (meanings) note the fact that a person is characterized by the presence of not one, but a number of different meanings.

So, Kalugin (2015). believes that a person deals not with one meaning, but with a complex hierarchy of dynamic semantic systems. In his opinion, the value-semantic sphere of personality has the following levels:

The zero level is actually pragmatic, situational meanings, which are determined by the very objective logic of achieving the goal in given specific conditions. Such a meaning can hardly be called personal, it is so tied to the situation, performing an official regulatory role in its understanding.

The first level of the personal-semantic sphere is the egocentric level, in which the starting point is convenience, personal benefit, prestige, etc. In this case, all other people are made dependent on these connections, are considered as who helps (convenient, "good") or how it prevents ("bad", enemies) their implementation. It should be noted that this level can

sometimes be seen as very attractive and even have lofty intentions such as self-improvement. However, such self-improvement can turn out to be nothing more than self-centeredness if it is aimed only at the benefit of oneself.

So, self-actualization from the views of Bakina, Orlova, Yaremtchuk, (2019), judging by his statements that others are nothing more than a means of achieving self-actualization, can be attributed to this level. Bogdanovich, Shetkina, Borisova, Shevtsova, Moiseeva (2019) said that self-actualization cannot be achieved when it itself becomes a goal, it is only a side, albeit important, effect of transcendence of oneself through service to the cause, in love for another or attitude to events occurring that cannot be changed.

The second level is group-centered; the defining semantic moment of attitude to reality at this level is the person's close environment, a group that she either identifies with herself or puts her above herself in her interests and aspirations. The attitude towards another person essentially depends on whether she is a member of "her" or "alien", "distant" group. (Koteneva, Kobzarev, 2019).

The third level, which includes the collectivist, social and, as its highest level, universal (actually moral) semantic orientations, can be noted, using the term accepted in psychology, prosocial. Unlike the previous level, where the semantic personal orientation is limited to benefit, well-being, strengthening of positions in a closed group, a truly prosocial level is characterized by the internal semantic orientation of a person to create such results (products of labor, activity, communication, cognition) that will bring equal benefit to others, even personally to strangers, "strangers", "distant" people, society, humanity as a whole.

Funder, Fast (2010) point to the existence of the following components in the value-semantic sphere of the individual:

- the orientation of the personality, indicates the vector of the value-semantic sphere of the personality (the predominant type of orientation), depending on the conditions, or the action of certain factors of a psychological or social nature, tends to change somewhat.

- Personal value orientations. This component determines the dominance in the personality of values of a certain type, namely, personal values, which include rest, health, material status, enjoyment of beauty, and the like; values of achievement, namely social status and management of people, recognition and respect; or social and social values, these include communication, help and mercy, love, learning new things in the world, and the like (Beck, 2007). A person, depending on the mind and the influence of certain factors, can in a certain way correct their own value orientations, that

is, improve, develop the value-semantic sphere. The change in the direction of the value orientations of the personality will accordingly be indicated by the vector of the value-semantic sphere of the personality, that is, it will shift in a certain direction. Value-semantic orientations as the main product of the activity of the value-semantic sphere determine the central position of the individual, directly affect social activity, give meaning to the activity. A person seeks to find meaning and feels frustration or an existential vacuum if this desire remains unfulfilled. (Maleev, 2014).

- Life-meaning orientations of the personality. This component contains several fundamentally important provisions for studying the content of the cinnamon-word sphere of the personality, namely, the presence of life goals in the personality, the degree of satisfaction of the individual with the essence of his life and self-realization, the presence in the individual of the feeling of being able to choose his own destiny and control it. The degree of development in the personality of each of the above provisions indicates the clarity and definiteness of the life-meaning orientations of the individual (Khatuntsev, 1994).

- Self-actualization is an important indicator of the content of the value-semantic sphere of the individual. As an indicator of the development of a person's potential, the realization of their own capabilities, the degree of self-actualization of the personality and its direction make it possible to determine the features of the value-semantic sphere.

The formation of the value-semantic sphere of the personality continues throughout life. Its content can change under the influence of many factors, since socialization can occur both under the conditions of a spontaneous impact on the personality of various circumstances of life in society, sometimes having the character of multidirectional factors, and under conditions of upbringing, that is, the purposeful formation of the personality. Within the framework of the active approach, it is proposed to distinguish between large and small dynamics of semantic formations. The great dynamics of the development of semantic formations is understood as the processes of birth and changes in the semantic formations of a person in the course of a person's life, in the course of changing various types of activity. The low dynamics of the development of semantic formations is understood as the processes of generation and transformation of semantic formations in the course of a particular activity (Utyaganov, Naumov, 2016).

So, in small dynamics, according to Bartsalkina, Volkova, Kulagina (2019), the movement of the semantic sphere is ensured by the person's appeal to a broader context than the one that is directly actualized by the existing situation - for example, referring to one's ultimate values or moral,

universal, which is usually called "from below -up ". Bratus writes that in his opinion, the main internal regularity remains the same for all cases - psychological semantic systems are born in complex, multifaceted ratios of less to more, individual situations, acts of behavior to broader (actually meaning-forming) contexts of life. In accordance with this, their awareness is always a process of a certain internal correlation. This pattern denotes the internal mechanism of movement of the semantic sphere, but reflects only general trends. The dynamics of the system of meanings is carried out due to the internal correlation of specific situations with life in general, socio-cultural values or, conversely, higher meanings with a specific situation.

Values, like meanings, are impermanent: they change over time as a result of human activity, just as people change. As a result of the accumulated life experience, which was the central value for the individual, it can turn into a peripheral one or even change its polarity. Reassessment of values and reorientation of meanings is a natural process of personality development. The acquisition of new life and social roles makes a person look at many things in a new way.

Thus, the value-semantic sphere is a dynamic functional system that forms the meanings and goals of human life and regulates the ways to achieve them. On the one hand, value-semantic formations are instilled in a person by society, but, on the other hand, the person himself actively formulates and concretizes them, accepting, changing or rejecting the values or meanings offered by society. At each stage of a person's life, based on social values or biological needs, some goals of life should appear, for the realization of which it is necessary to understand (or even feel) their content. It is this sense of purpose that gives a person the energy to realize it, making it a priority. The lack of meaningfulness of goals disorganizes the entire system of values, making human behavior either "automatic" based on the expectations of others, or not purposeful, often contradictory, deviant. Uncertainty of personal meanings prevents a person from finding his place in the social system, which, in turn, further disorganizes them (Kalenych, 2017).

2.2. The main manifestations of today's transformations and deformations of the value-semantic matrix of the individual and the world community in a post-pandemic environment

Despite the fact that the value-semantic matrix of both the individual and the world community is a self-organizing, dynamic system, where the dominant component is the self-construction of one's inner world, and in general, the life world, depending on the desire to realize a personally

significant goal based on the highest spiritual ideals, one should take into account external factors that affect the vector of personality development (Lantukh, 2018).

These should include culture (symbols, signs, myths, rituals), historical and cultural traditions of the people, cultural space of a higher educational institution, family, information environment. It should be noted that attraction to culture is a complex mental process, it is not a mechanical effect. Accepting a culture that will need to check the only possible solution, behavior is very difficult. So, today, in the conditions of an intensive complication of the information space, an increase in information flows that carry out a psychological effect on the choice of values of the younger generation, it is important to preserve the spiritual security of the individual (to preserve his own I, his identity). Young people are not always able to adequately perceive and process a powerful information flow, therefore, consciously or unconsciously, they switch to simplified algorithms for the perception of the world (Koteneva, Kobzarev, 2019).

So, the values produced or accepted by an individual significantly depend on subjective and random factors (fan movements, regional characteristics, etc.) In today's post-pandemic environment, values are diversified and fragmented. For a large number of individual values, the ideal disappears as a generalizing value. There is a situation when there is a set of fragmented values and at the same time there is no ideal as the highest generalizing value. This is a characteristic feature of our unstable, anxious time, due to the existence of epidemic restrictions and prohibitions, in which there is a gap, destruction of the unity of the system of values and ideals. An analysis of the current state of the information space shows that its complications are taking place in parallel with the rapid stratification of the country's population into very rich (a small part of the population) and poor (the bulk of the population). The psychological tension generated by this in today's postmodern society for an individual is combined synergistically with the complexity of filtering a huge input stream of information, and has a destructive effect on the value system. An additional factor of such influence is the conscious action on the information space of market agents in the consumer economy, obviously they do not always adhere to "universal values" (Wang, Wen-Fang, 2017).

All this creates a very motley and objectively difficult for psychological analysis background of the formation of the value-semantic sphere of the individual. In addition, in the conditions of the complication and expansion of the post-pandemic information space, a complex process of devaluation of aesthetic, moral, and intellectual values is taking place. The

media today is a spiritually-moral uncontrollable structure. We have the opportunity to observe and analyze the material that is presented from television screens, from the pages of a huge number of newspapers, magazines and draw a conclusion about the anti-cultural orientation of a significant part of it. This applies to speech, political, moral, aesthetic, artistic, ecological, in general, spiritual culture in the presentation of information. We are talking about the deformation of the information space, imposing anti-values and anti-ideals on consumers of information. These tendencies cause the emergence of the most fundamental contradiction between universal values and ideals, on the one hand, and relational, smaller and more situational ideals and values, on the other. With the increasing complexity of the information space, the following trends are observed in the transformation and deformation of the value-semantic sphere of the matrix, both of an individual personality and of the entire world power in the conditions of today's post-pandemic space (Nikytenko, 2013):

- transition from “big”, “common” values to fragmentary, relational ones;

- fragmentation of values into smaller ones and reconfiguration of “debris” into individual value complexes. Individual differences complicate interpersonal communication and, moreover, the interaction of individuals. The optimal way out of this complication is the formation of more or less stable groups according to coinciding values (love of art, football, clothing, etc.). We are now observing in society a clear differentiation precisely by individual values of a huge number of social groups, which are united by names, explain the direction of their activities;

- a shift from long-term values to short-term ones, “butterflies” (piercing in general; short-term fashion for hairstyles, clothes, etc.). Avoiding the values of the past and predicting the future with an orientation only to the present, the present moment. Such a refusal is undoubtedly anti-cultural, because culture serves the survival, the preservation of the human species, and oblivion of the past, like indifference to the future, is fatal for society.

At the previous stages of human development, the desire for endless prolongation of life (both individual and general) explained a lot in the social behavior of people, for example, the construction of pyramids (after all, “time is afraid of pyramids”). A decrease in the time frames that make the past and future visible also inevitably means a decrease in the reliability of human survival. In addition, one should not forget that values can be both humane and inhuman. At the same time, a particularly significant value for society is the prevention of mixing, non-discrimination between humane and inhuman values. This, perhaps, should be considered as a goal-value. The

values of freedom can be attributed to meta-values, to which attention was drawn back in ancient times: a person is free when he can distinguish good from evil and vice versa, and the value of freedom is not the most "human" of all values.

3. Conclusions

Given the information provided in the article, certain conclusions can be drawn. Despite how the value-semantic aspects in the conditions of today's postmodern society grow in number and decrease in scale, they increasingly cease to be relevant to the world community, and more characterize individuals, individual representatives of the human race. The paradox is that following the relational and instantaneous, "fragmentary" values, a person still strives to establish himself as a bearer of exceptional properties, qualities that, according to her understanding, should be recognized by the whole society as priorities; there is a kind of departure into the partial for the sake of the general. But at the same time, the natural position of "evaluating values" is lost - the height of the interests of all mankind.

Society is now at a crossroads: a civilizational or cultural strategy will be adopted by those who shape its future (and it is in the hands of educators, scientists, the media, and cultural figures). Striving for a person, and not for a cyborg, we remember that behind us is eternity, and about a century, although not very safe and comfortable, but still the life of a biological creature. Ahead, with the observed processes of civilizational development - a completely predictable collapse. Hence - the desire for regulated development, sustainable development - it is necessary that the people of the future be people with a sufficiently developed value-semantic sphere. Therefore, the idea of the formation of the value-semantic sphere of the younger generations is of particular importance.

At the level of forecasting and planning, the level of choice, it is necessary to choose a strategy for the development of mankind in the conditions of a modern gradual-democratic space and, accordingly, classify values according to the criterion of good and evil, forming a new, philosophy, psychology, pedagogy, and ethics of the future society. This may mean the need to choose between natural tendencies in human society, stem from the intraspecific struggle for existence (all against all) with the unconditional depletion of all limited resources, and an almost (or in principle) unattainable situation of the conscious behavior of humanity (general knowledge, knowledge of people about humanity and about the

general interdependence of people and the integrity of the human species), reproducing sustainable development (or even the conservation of society in what human form so far).

Thanks to the self-construction of a unique multi-colored inner world (value-semantic sphere), a person acquires the opportunity to understand and feel the unique value of his presence in the surrounding life, is the basis of his relationship to the world and to himself. And at the heart of the understanding and meaningfulness of these experiences is a deep layer of being - postmodern spirituality.

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