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Society Ladenness Model: System- Parametric Analysis

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Abstract: The system-parametric method developed by A. Uyemov allows creating a model of the contemporary bifurcational reality. There are many terms adopted from other sciences which are often used in postmodern philosophy. Bifurcation is one of such terms adopted from synergetics. In this article emphasis is placed on the contemporary time which is bifurcational in its essence. Using the key thesis of the systems method which states that any object can be presented as a system, we propose to create a model of social ladenness. The mere fact that ladenness exists, makes the system of crisis (bifurcation) nature. The social ladenness is defined using system descriptors. This definition contains the concept, the structure, and the substrate of the object and analysis of their elements. Consistence and hierarchical arrangement of the descriptors is the social ladenness model under discussion. The elements identified in the social ladenness model are the economic, political, technical, ecological, religious, creative and bifurcation impact. We identified some markers of human existence in the community system. The coronavirus pandemic is used as an example to demonstrate the way the bifurcation society system model can be built in order to find solutions to overcome the social and individual crises.

Keywords: *ladenness of facts, the concept of social ladenness, the coronavirus pandemic, bifurcational ladennesses, system-parametric analysis.*

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1. Introduction

In the era of techno-nano-information civilization, there are too many information sources. On the one side, this creates additional opportunities for people to get information they can use in business or other activities. *“The digital revolution and the communication platforms provided by the web 2.0 virtual space era, such as social media, social networks, other tools and channels, create new opportunities for better marketing decisions based on user-generated data analysis”* (Karpovičiūtė & Sabaitytė, 2019, p. 13). On the other side, information overload becomes a source of problems. Today we can state a crisis of knowledge, at least because information is not always based on knowledge. We used to flick through facts in the news feed of social networking services and absorb information without thinking; we watch TV and get other people’s interpretations without trying to understand the facts, we listen to radio just as a background. These days it is easier to miss a fact without trying to take it in, rather than to comprehend it and determine its veracity. Information overload hinders from getting necessary knowledge.

The ladenness of facts is a problem much more serious than it might seem at first sight, as individual development of information existence is connected with mass mentality development and social existence (Nerubasska & Lopuha, 2020). The level of society development depends on the level of knowledge, competence, skills and expertise of people. Another problem of contemporary societies is cybersecurity. *“The intensity of the development of information systems and technologies requires highly flexible and adaptive approaches to cybersecurity”* (Jevsejev, 2020). Cybercrime is growing all over the world therefore we have to look at the relevance of social and human impact on information in a new way. *«The biggest steps toward a better and more peaceful world will be taken up, when the rationality be the supporter of important decisions and the argument replace the violent emotions»* (Zekrullah, 2020).

The problem of relation between facts and theory is known from history of science methodology development (19-20th centuries). Some scientists preferred experience-based knowledge (A. Comte, E. Mach, Avenarius (Stroll et al., 2020)), while other believed that scientific knowledge was based on theory (Kuhn, 1996; Lakatos & Musgrave, 1970; Toulmin, 1972; and other). Positivists believed that knowledge was based on empirical facts. Post-positivists made the empirical fact contingent on theory. In post-positivists’ perception the fact has become theory-laden. Today, it is relevant to revise these relations and identify modern trends in knowledge development and relation between facts and theory. This will

allow anticipating future vectors for the development of the modern trends in science and social sphere, the trends which are based on information communication and interpretation. The problem of the fact and its gnoseological understanding is closely connected with ladenness of the fact. In this article, the fact is presented as contemporary sociality. We offer to look at the social environment, to identify its elements, connections and relationships between them. We should also keep in mind what has already been noted by the contemporary researchers. The influence of the contemporary culture on a person, society or environment should not lead to fear or passive position in relationships in the future. Rather, they must initiate efforts which would result in positive changes at the micro-social or macro-social levels (Pazdera, 2019, p. 59).

The purpose and novelty of the research will be associated with modeling of a system model of society-ladenness. The object of the research is society-ladenness. Its elements will be subjected to concept analysis.

2. Existence of person in contemporary society

There may be social, historical, cultural, economic, political and other facts. Relation between philosophy and culture, i.e. the areas of knowledge which are responsible for theoretical and empirical facts, are specifically emphasized by modern researchers (Akeju et al., 2019). The focus is made on exploration of the relation between these areas, and the concept of the areas, according to the authors, must be peace. *“It has been discovered that man, since his existence, has always been animated by cultural beliefs, intuitions, and reflections which give him glimpses of cultural discoveries and peaceful existence which he tries to make means for the development of his human personality. Philosophy helps man to know cultural truth only when it is found in a peaceful atmosphere”* (Akeju et al., 2019, p. 158). In our opinion it is quite an unusual approach, as we pay less attention to the conditions for the development of science, motivation of scientists, development of skills and expertise and so on. The current coronavirus pandemic has revealed the weakness of the national policies, science and healthcare. Peace should be defined as a marker of human existence. At the same time, war can also be a trigger for the development of specific knowledge and technologies in the society. Despite the fact that war can be not only a military but also political, economic, informational or other conflict, we do not consider it as a marker. Such “marker” will have a negative impact on the development of both the society, in general, and person, in particular. War is not a marker of our age! The social sphere responsible for peace is policy.

Political reality can be cruel to people, while the modern social environment should provide a feeling of security rather than bifurcation. Aristotle, an ancient Greek philosopher, stated that man was a "political animal" (Aristotle, 1978) and hence determined the human's key roles in the ancient society: to be in power or to serve to those in power. "*The power is understood as an unconditional value, as the fullest expression of the secret of existence. It appears independently of man as a reflection of the spirit of the Universe. Man should always obey the power without even trying to understand its essence. An individual is not considered as a value here, any uniqueness is considered evil and obstacle*" (The difference between man of antiquity and the Middle Ages, n.d.). The concept of the political system is the property of having political power.

It is stated in *The Improvement of Democracy Through Transparency and Its Limits* article by Daniel Innerarity (Innerarity, 2017) that contemporary societies exist on the basis of protests and solidarity, opposing to coercive actions of authorities. Politics are always in the public eye with their private lives and various facts from their lives open to the public. Democracy demands transparency, still transparency should not be excessive, - the author of the article concludes (Innerarity, 2017). In the context of these problems we can say about ladenness of the facts of reality relating to certain political persons. Understanding and presentation of the facts depends on the specific request. The request may be false. The request might have been received from the political person who has a purpose to get his poll numbers up. In such case we face a con on the public which is inadmissible and can result in conflicts between the authorities and people, disengagement from the political sphere, loss of public confidence, personal crises, etc. Such loading of the same facts with different interpretations may form an image of a political person and even of the state leader. Therefore the community must interfere with these processes.

The second marker of our times may refer to successful cooperation between man, society and government. For instance, a person in the ancient world was a part of a large and major system that is the society. In those days man could not feel like a free person (the democracy in Greece provided such feeling, though partially). The role of man hasn't changed much in contemporary democratic societies and much less in non-democratic ones. Although man is not currently treated as a "political animal", yet the freedom of humans has not increased. We should understand the other side of restricted human freedom. For the sake of security man has sacrificed his freedom, has become a part of the community by creating it and self-identifying to it.

A person asserts itself in the surrounding reality. People are never satisfied with the real state of affairs because of their continuously growing wants, including their desire for freedom. Another reason which does not depend on the person is the growth of the society's demands which determines the course for his/her development. Researchers put emphasis on the emerged problem associated with emergence of civil stress. Such problems should be addressed through creation of an organizational culture related to expression of stress emotions, emotional and social support, joint resolution of problems and conflicts, improvement of communication between people (Jerca & Zdenka, 2019, pp. 29-45). We think that such conditions and continuous imposition of self-identifications, self-identities, self-adaptations and other "selves" leads to psychological bifurcation of personality. That's why we need mechanisms enabling us to overcome the self-identification crises. There can be several such mechanisms. For instance, a person may practice dancing, music or arts, or use a creative approach to performance of his/her duties; the person may have a hobby, etc. Self-identity becomes one of the most difficult things for such person. Identity and identity crisis become a dominating concept in the XX-XXI centuries (Erik Erikson, 1979). According to American psychologist E. Erikson (Erikson, 1979) ego-identity is a central concept and means understanding of identity as a self-concept and self-image. The specific part inherent to every person is based on the culture the person lives in. Two attractors accompanying the person at each age stage present the person with a challenge, a need to address age- and situation-related issues. If the person chooses a positive attractor it influences the productive life with development of strong features of the person. This is where self-identity/self-identification appears. If the person chooses a negative attractor and destructive path the person and his/her feeling of self-identity get weaker. According to Erikson there are eight stages of choice in human life (Erikson, 1979). It is our opinion that there may be more such stages, depending on the person, or less, depending on the individual perception of the person's age.

Preservation of cultural and historical facts which identify freedom of individual persons and people should be important for any society.

"Discursive self-referential identity (DSI) as a category explains the principle of multiple identity formation in postmodern realities, which differs significantly from the principles of its formation in modern conditions, where the key categories were stationarity, inviolability, integrity, monism, linearity and stability" (Marchuk & Yatsyna, 2020, p. 214). Today we cannot but consider the discursive relation between self-identification and multiple identification. It's a way to comprehend freedom

in the postmodern society and even at further stages of its development. Let's look at the elements which impact the postmodern sociality.

“Any concern about negative consequences of individual acts and collective practices inevitably takes a moral form or at least includes a moral constituent. Such consequences become automatically an object in focus of a moral actor whose central system of values is to contribute to the good of the Other (other person, other living being, society, nature)” (Prokofyev, 2019, p. 6). A human is a part of the large system, the system that influences his life. Man may accept or change the markers of the system, but he cannot exist outside it!

Analysis of some contemporary markers of the society shows that each new stage of development of both human and society requires new sociality models. Bruno Latour (Latour, 1999), the French philosopher, talks easily of such changes by dividing everything into “risk-free” objects (*objetschauves*) and “risky” or “tangled” objects (*objetschevelus*). The risky objects penetrate increasingly into the space of usual or familiar objects to which we have been accustomed in the modernist society. Latour states that objects of that kind still prevail in the major part of the world of common sense that we live in. However, other objects with more extravagant forms, begin blurring the landscape like weeds in the French park (Latour, 1999, pp. 9-17, pp. 32-42).

The model of connections and relations between the society and human can be developed with reference to ladenness of social facts and respective interpreting theories. The model we offer relies upon the system-based presentation of the subject the elements of which are interconnected in a way that reveals its essence and form. This **subject** is what social ladenness is.

3. Research method and its principle concepts

The systems method used in this research dates back to the sixties of the last century. One of the system approach variations used in this work is the systems parametric approach developed by the professor A. Uyemov (Uyemov, 1978) and his followers. Five basic concepts the general parametric theory of systems relies on are: two definitions of the system (“dual definition”), concept, structure and substrate - descriptors of the system. These concepts are defined below.

Definition of the concept of system

1. *“Any randomly taken object can be a system if it will be an object on which any relation with a fixed attribute is implemented;*

2. *Any randomly taken object will be a system if its attributes are tied by a specific fixed relationship”* (Uyemov, 1978, p. 98).

The mechanism of distribution of system descriptors (concept, structure and substrate) was described in details by K. Rayhert (2013), a student of A. Uyemov (1978): *“The subject’s choice of an object in the system concept research is determined by the object properties which somehow attract attention to the object. It may look as follows. A subject explores an unknown object. For comprehensive exploration of the object the subject builds a system ... any familiar, recognized, known properties of the object such as familiar attributes of the object of interest or even associations arising when the subject looks at the object serve as a concept for the object”* (Rayhert, 2013, pp. 73-74). The structure matching the concept is the relations between the elements constituting the system. The subject on which the structure and concept are implemented is a substrate. Systems method can be applied to address the objectives.

4. The concept of social ladenness: system analysis

We suggest determining the term “social ladenness” using the system descriptors: concept, structure and substrate. In the system explication, several types of ladenness were identified and reistic, attributive and relational impact schemes were presented (Nerubasskaya, 2013). Reistic ladenness of the fact exists at the level of sensory experience. Attributive ladenness captures relationship between an object and its attribute, and properties. Relational ladenness is represented by the relationship between the things included in the ladenness system.

The hierarchy of system descriptors also includes ladenness. For instance, the system substrate is impacted by the structure and concept, i.e. we can say about dualistic impact on the substrate. The relational structure is laden with attributive concept, and the attributive structure is laden with relational concept. This research offers to determine the social ladenness of personality.

The concept of the system “social ladenness of personality” is what does not actually depend on a living person – these are historically formed norms, rules, cultural values, laws, social formations, etc. The attribute of possessing them constitutes the attributive concept of social ladenness. Then, we determine the relational structure of the system. It must correspond to the chosen concept. The structure may constitute “Me-Other” relationships which are basic in the system organization of any society without with ladenness can hardly be imagined. The “Other” may be all social institutes in the society and people surrounding us in our lives, in general, individual and non-individual space. The object on which the structure and the concept of the respective system are implemented is the

personality itself. Within the specified categories we can say about dual ladenness of the personality as a part of the social system which consists of structure and concept ladenness. It is clear in this context that the freedom of the person is highly doubtful.

B. Ogilvie is specifically noted that the controlled part depends on the controlling one. Consequently, the controlled or dependent parts aspire after autonomy. This is the tragedy of the social systems with the inherent controlling power and subordinates, i.e. the people. The controlled people cannot sublimate with the whole and they will have an acute feeling of their unfreedom. In the society, it will result in hatred of the power (Ogilvie, 2018). The social ladenness here means ladenness with the political system and is under relentless pressure. We can say not only about the relation between the elements and subsystems but also about the system power. This power increases with the increase in reliability of the entire state system, its institutes and society areas. This power is colossally impacted by the economic system which either provides a reliable protection for the population or leads to poverty. For example, let's compare economies of the European nations such as Sweden, Czechia, etc. and most economies in Africa (Burundi, Benin, Ethiopia and other). Socially protected people are those living in European countries and enjoying various social plans and programs, norms, decent standards of living and high level of governance of the state and people. All these become possible subject to high level of the economy development and effective policy.

Yet the political and economic impacts are not the only impact types the social system is subjected to.

The social ladenness model can also include religious politics. It is known that in the Middle Ages the European citizens were taken under protection of Christianity. N. Berdyayev (1933) wrote: "*Christianity made people free of the power of cosmic infinity they were immersed in the ancient world, of the power of spirits and nature demons. It set them on their feet, strengthened them, made them dependent on God, rather than on the nature*" (Berdyayev, 1989, p. 159; Berdyayev, 1933). The values of feudal society contributed to the development of theocentrism. Such ladenness, let's call it religious, is peculiar to the largest part of humanity. It includes not only Christianity, but also other world religions. According to sociologists, eight of ten humans in our planet identify themselves with a religious confession or group (Zerkalo nedeli, 2012). According to forecasts of the development of religious movement for the next 40 years, Christians will remain the largest religious group. Islam tends to considerable growth and these forecasts will be relevant till 2050. The number of Muslims is expected to come up with

Christians by 2050 (Inosmi, 2017). Therefore we think it is necessary to isolate religious ladenness from the spiritual sphere of the society and include it as a separate component into the social ladenness model.

Another giant the spiritual sphere relies on which can act as an adaptive mechanism in individual and social bifurcations is the Art and any activities related with human creativity. Let's define this part of social ladenness as creative. Absolutely, in the history of philosophic thought such ladenness was typical for many people in many periods, but man has become a crown of creation and "measure of all things" in the Renaissance. Leonardo da Vinci, Michelangelo, Botticelli, Dante, Petrarch, Durer, Archimboldo, Shakespeare, Cervantes, M. Montaigne, M. Luther, Giordano Bruno, Thomas More, N. Machiavello, Erasmus Roterodamus and many other persons have turned two short centuries into the entire epoch. We should emphasize the importance of this constituent for the society in general. So, creative work of scholars gave book-printing, a microscope, a nine-power telescope, fire arms, mechanization of mining and metallurgy, development of cartography and navigation, and many other inventions to people. Three constituents of the Renaissance culture - individualism, subjectivism and anthropocentrism become desirable parameters of the contemporary Ukrainian society, too. Individualism is the inherent dignity, freedom and uniqueness of a creative person. Subjectivism is revelation of the world through the inner world of the human. Anthropocentrism is a parameter which puts human beings in the center of the world as the supreme value of any humane society. The idea of the humane society has not been turned into reality, as it was absolutely absorbed by another constituent of the society – technicalization, explosive and unpredictably rapid growth which dates back as far as the early postmodern period. That time natural history and science extinguished the idea of human primacy and became a center of the social system. We would like to mention another element that has an impact on the sociality – technology ladenness. Without development of education, science and technology no progress of the postmodern society is possible. *"For the Administration, the technology is relevant because it is evident that its use increases production. For Sociology, technology is assumed as a factor that modifies the structure and implies changes in power's formal distribution... If technology is gaze at as an extension of the capabilities of human beings, then the analysis of the organization is improved with a better understanding of how people interact with technology»* (Cascio & Montealegre, 2016). The publication authors analyze the interaction of people with technology in the context of production activities and work-relating issues. Please note that the technological progress has both positive and negative sides. Rapid growth of

technologies can lead humanity to a catastrophe. The ecological issue is one of such questionable aspect.

We would like to bring about one more issue of concern: is the social system laden with the ecological component? We think that in the postmodern world where the progress including technological one has reached such a high level, this problem should not exist in the 21st century. However, people in their race for super profits have become indifference to ecological problems. Activity of many global organizations such as the Global Nest (an international association of scientists, technologists, engineers and other interested groups involved in all scientific and technological aspects of the environment as well as in application techniques aiming at the sustainable development), the World Society for the Protection of Animals (WSPA), the World Wide Fund for Nature (till 1986 its name was the World Wildlife Fund, WWF) (an international non-governmental organization working on nature conservation, research and restoration of the natural environment), the Global Environment Facility (GEF) (an independent international financial entity performing its activities through the United Nations Development Programme, the United Nations Environment Programme and the World Bank), the Fishermen Community of Ukraine (FCU) the all-Ukrainian public association of fishermen and sportsmen (it is engaged in problems of ecology, environment, condition of water reservoirs and illegal fishing), Greenpeace (an international environmental organization founded in 1971 in Canada (Kyiv National University of Trade and Economics, 2014) and others is associated with work in addressing environmental issues. However even these efforts cannot change the overall catastrophic situation for the global social system and individual local systems. Chernobyl, a horrifying accident in the Ukraine, still poses a threat of ecological catastrophe not only for the Ukraine but for other countries, too. Humanity lacks appropriate environmental awareness education, and out immature environmental consciousness doesn't let us change the situation. Ecological ladenness should be the most important component of social ladenness. If we compare the Ukraine with the developed European countries we can see that the Ukraine is far behind in the environmental issues. *“In the context of exponential development of the global economy the human-induced load on the biosphere has led to local disturbances in the biotic self-regulation processes which forms mechanisms ensuring dynamic balance of the key relations to the biosphere which in turn entailed development of the global economic crisis that poses a threat the modern civilization”* (Chuikova, 2011). The author of the publication, and we absolutely agree with her, thinks that *“education is the area of existence being the closest to the minds of people. Is has an immediate expected effect on*

minds, but the purpose and way it impacts, shapes (at the age of 2-3 years old) and develops (in adult life) our mentality determines the relationships in the society, relationships between the societies, and relationships with the environment. The understanding of the complex structure of those relationships will help us to develop a system of interaction between the society and the nature, to plan the ecological policy at the global, national and regional levels, and to pass relevant laws as required to implement it and to set the implementation mechanisms in motion” (Chuikova, 2011, pp. 22-23). Note that in the scheme presented by L. Chuikova sociality is at the top of the pyramid and impacts two other levels: the biological and psychological components. However, we see this scheme differently. The social ladenness model should include the ecological component having impact on the sociality.

As the recent experience with worldwide pandemics shows, there is another type of ladenness of the social system. We do not define it now. It relates to the global lockdown of all countries. One month before such lockdown might have been just a theoretical fact, but today we have an empirical fact. The spread of the coronavirus resulted in total isolation of states and societies from each other. However one can hardly call it absolute, because social networks have united the whole world despite the complete transport isolation. Misrepresentation of information and real facts resulted in panics. As it is known, in critical moments panics may be more dangerous than the catastrophe itself.

There were many epidemics in history of Europe. If we go back to 1347 and remember, for instance, the plague in Europe, when almost third part of the population died. People of art responded to that bifurcation by a sad theme. On the other side such development of art may be treated as a psychological protective mechanism of people. Many people saw the image of the plague doctor wearing a beaked mask. For reference: they filled the beaks of their masks with herbs and plants to protect themselves against miasma and bacteria. The theme of death, suffering, and cruelty appeared as a psychological reflection of everything that was going on around. “The Great Plague period gave birth to many allegoric works such as “The Dance of Death”, “The Triumph of Death”, “The Three Living and the Three Dead” which became a separate synthetic genre. “The Dance of Death”, the most popular theme about vanity of human live and equality before death, originates in painting and sculptural arts, etchings, and literature (the early “Death Dances” were rhymed mottos to paintings)” (Cablook, 2014).

The coronavirus pandemic demonstrated the absurdity and inconsistency of the political systems in many countries, including the Ukraine. During the peak of the pandemic we can see ordinary people

wearing safety masks painted as kind, funny, sometimes terrifying faces of different colors, although the primary function of the mask is to protect the person. That is how people build a psychological protection, psychological relief in the crisis time. As an alternative, people attract attention to the problem which becomes a global catastrophe, especially for the nations with weak policy and economy which are most vulnerable. It is possible that the pandemic will be reflected in other arts, too. The “plague” levels all, the poor and the rich. The worst thing is that the Ukrainian healthcare being in the process of inconsistent reformation is not prepared for the epidemic, it has just suffocated with inadequate funding, deleterious decisions made by the deputies and the government with respect to hospitals, doctors and people. We think it was criminal to take tons of masks, necessities of life out of the country just before the peak of the epidemic, as well as the budget estimates for 2020 with minimized funding for education, science, its areas of priority, healthcare, etc. There is mounting tension and discontent among people with its government and president. Such ladenness can be attributed to the element of political ladenness. However we are of the opinion that it should be singled out from all the types and defined as “bifurcational”. It is still unclear, how different countries are going to manage it. China is the first nation which has already managed it and demonstrated the power of its social and political system to the whole world. There was a term “Communovirus” in Facebook news feed, a new name for the virus with a hint at the communist China which was faster and more effective in starting pandemic management mechanisms, with its discipline and the state of the science coming to the fore. Italia, the heart of Europe, is at the peak of the epidemic (March 2020). Italia with its high economic and political indices is unable to manage the epidemics. Corruption in the leadership elite is mentioned among the causes. During the peak of the epidemic, other states come to the rescue by replenishing its medical and other necessary resources. The ex-USSR countries are at the early state of the virus spreading, the epidemic has not yet been stated here (March 2020), but it is expected in two or three weeks in the Ukraine which has accepted infected citizens returning from other countries without having developed effective mechanisms to protect the population.

In order to assess the global situation we would like to suggest a system-based model of the pandemic. We identify a concept for the pandemic system. We think that contacts and interaction between people constitute the concept of any pandemic, plaque or epidemic. In the modern world the question is not just interaction, but numerous immediate contacts between people of different nationalities and social levels and indirect

contacts through everyday items, banknotes, coexistence with animals transmitting the infection, etc. The situation is aggravated by transport opportunities of people. Pandemics become a global humanity problem. The attributes become a structure consistent with this relational concept. They can include vulnerability of people to biological systems (viruses, bacteria), compromised immune system due to inadequate nutrition, insufficient physical activity, bad ecology, etc., recklessness, low level of education and awareness, overload with false information, etc. Man will act as a substrate in this system. Such model with underlying soft (not strict) system methodology allows identifying the epidemic or pandemic as basic elements of the bifurcation system. In future, field experts and rigid system methodology will help to develop strategies for overcoming crises of individual and community existence, and to create a preventive protection system.

5. Conclusions

The first part of the article contains certain markers of human existence in the postmodern social systems. Such markers are the peace, effective interaction between man, society and government, contribution to the good of the Other which is any other person, group of persons, nature, and so on. This is just a basic part of the markers in postmodern reality. There are much more such markers, and this theme can be further elaborated in future research.

The method we used to build up a social ladenness model is the systems parametric method which was developed by the Ukrainian scholar, professor A. Uyemov (1978).

In this article we presented a system model of social ladenness. Using descriptors of the system-based approach (concept, structure, and substrate) we defined the social ladenness and built up its model. We identified elements of the model and discussed importance of each particular type of ladenness. These elements are political, economic, religious, creative, technology, ecology, and bifurcational ladennesses. Bifurcation as an attribute may be peculiar to any ladenness. We reviewed briefly importance of each element. We presented separately the system model of pandemic as a cause of bifurcation of the society and human. The system-based model of pandemic reveals its essence and relationships between the key elements. This system-based model may be used to explore relationship between any elements.

We would like to note that this range of ladennesses can be extended, i.e. it can be increased by adding new element relevant to sociality. Therefore we can state that such system-based model is an open and heterogeneous system. All these can be added that significance of ladennesses in the social ladenness model may vary at different stages of society development.

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