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**CHANGES IN THE WORLD IMAGE OF PERSONALITY IN THE SITUATION
OF THE LOSS OF A LOVED ONE**

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INTRODUCTION

Relevance and degree of development of the research problem. Modern reality is characterised by the dynamism of change, instability and multiplicity, which requires from a person an increasing ability to cope with new challenges of the surrounding world. In this regard, in personality psychology today there is a growing interest in the study of how a person copes with difficult life situations, how a person changes in the process of living through them, how he transforms the life space around him.

The topic of «changing personality in a changing world» (Asmolov A.G., 2019) is actively studied within the framework of the procedural approach in personality psychology, the foundations of which were laid in the works of S.L. Rubinstein, A.V. Brushlinsky, L.I. Antsyferova (Rubinstein S.L., 2003; Brushlinsky A.V., 1997; Antsyferova L.I., 1981), and nowadays continue to be developed by modern researchers (Kostromina S.N., Grishina N.V., 2018, 2023; Kostromina S.N., 2021; Asmolov A.G., 2018; Martsinkovskaya T.D., 2018). Our work is a continuation of the development of the ideas of the procedural approach, the focus of attention is on the changes in the image of the personality's world in the situation of the loss of a loved one.

The concept of «image of the world» was first introduced into Russian psychological science by A.N. Leontiev (Leontiev A.N., 1983), the scientific understanding of which continues to be supplemented in the works of modern scientists (Serkin V.P., 2006; Smirnov S.D., Chumakova M.A., Kornilova T.V., 2016; Smirnov S.D., 2018). Following A.N. Leontiev, S.L. Rubinstein, and V.P. Serkin (Leontiev A.N., 1983; Rubinstein S.L., 2003; Serkin V.P., 2006), we understand the image of the world as an «integral individual system of meanings» (Serkin V.P., 2008, p. 91) of the personality, the semantic component of its interaction with the world. Despite the existence of various theoretical approaches to describing the structure of the world image, we consider the three-layer model proposed by E.Y. Artemieva in the context of psychology of subjective semantics to be the most relevant (Artemieva E.Y., Strelkov Y.K., Serkin V.P., 1983; Serkin V.P., 2008). The author proposes to distinguish

three layers (levels) of the world image: 1) perceptual, 2) semantic, 3) nuclear, the main contents of which are meanings, relations and personality meanings. The content description and delimitation of the layers of the world image allows us to identify specific components of the world image at the structural-functional level. Nevertheless, the question of its stability under the influence of various life circumstances remains. Given the processual nature of personality, it is logical to assume that the image of the world is a dynamic formation and, therefore, its model should reflect internal variability, interaction of layers among themselves and evolutionary processes leading to the complexity and differentiation of the image of the world (Grishina N.V., Kostromina S.N., 2021).

The events that influence changes in the image of the world undoubtedly include situations of irrevocable loss (death) of a close person, accompanied by deep feelings of grief. The study of the situation of loss and the process of grieving has a long tradition of study, beginning with the early works of foreign and domestic authors (Freud Z., 1984; Lindemann E., 1984; Kübler-Ross E., 2024; Vasilyuk F.E., 1984) and ending with more recent and modern works (Zamanaeva Y.V., 2007; Worden W., 2018; Burina E.A., Dobryakova A.Y., 2018; Barinova O.V., Malyutina A.S., 2020; Bakanova A.A., Sysoenko S.V., 2022; Bakanova A.A., 2023).

In our work we follow two approaches to the process of experiencing loss. On the one hand, we understand the experience of loss as a process of meaning reconstruction (Neimeyer R.A., 2002; Silverman P.R. 2002; Browning D, 2002; Neimeyer R., Klass D., Dennis M., 2014; Gillies J., Neimeyer R., Milman E., 2014; Breen L., Lee S., Mancini V., Willis M., Neimeyer R., 2022), where the leading role is given to the processes of restructuring the meanings and values of the event. The authors of this approach point out that the experience of grief affects a person's worldview, his value and meaning sphere, attitude to other people and the world. They also consider the possibilities of development of spirituality and post-traumatic growth of personality, associated with the construction and integration of new meanings obtained as a result of the experience of loss. On the other hand, we also consider loss as a process of changes occurring on the spiritual level of personality (Prend A.D., 1997; Gnezdilov A.V., 2007;

Frankl V., 2015, 2018; May R., 2001; Yalom I., 2019; Zamanaeva Y.V., 2004, 2007), according to which in the situation of encountering death, life undergoes its rethinking at deeper (existential) levels.

For many people, loss and the grieving process become a turning point in life, associated with a change in a person's perceptions of the world, ways of interacting with it, and their relationships. However, there is virtually no data (especially in Russian psychology) on how this process occurs for a particular person, what exactly changes in a person's image of the world during the grieving process and at its conclusion.

Thus, we can state that there is a deficit of available knowledge about the phenomenology of the experience of loss. Restoration of gaps and deficits of this knowledge, on the one hand, will significantly enrich the scientific understanding of the phenomenology of changes in the image of the world in the situation of loss, on the basis of which it is possible to create relevant psychodiagnostic tools, to develop modern approaches to the study of grief, and on the other hand, will benefit people who have faced the death of a loved one. This is particularly important in the current context, given the high mortality rate of the population due to the COVID-19 pandemic and current world events. The passing of a loved one always has an impact on their environment, and in situations of societal upheaval, this impact can be amplified, causing a larger restructuring of the image of the world. As a consequence, the eternal theme of facing the finitude of existence is becoming more and more relevant both at the level of the personality and society as a whole.

The purpose of the research is a phenomenological description of changes in personality's world image in the situation of experience of loss of a loved one.

Object of the research: personality's world image.

Subject of the research: the content and dynamics of changes in the image of a personality's world in the situation of loss of a loved one.

To achieve the purpose of the research, we have set the following **tasks**:

Theoretical and methodological tasks:

1. To conduct theoretical and methodological analysis of literary sources on the problem of changes in the personality's world image in the situation of loss.

2. To describe the procedural model of the personality's world image.
3. To develop a semi-structured interview for the study of phenomenological characteristics of the image of the world of people experiencing the loss of a loved one.
4. To select psychodiagnostic techniques relevant to the basic characteristics of each layer (level) of the world image.

Empirical tasks:

1. To study the content of the perceptual, semantic and nuclear layers of a personality's image of the world.
2. To reveal the dynamics of the perceptual, semantic and nuclear layers of the personal world image in the situation of the loss of a loved one.
3. To investigate the influence of objective characteristics of the loss (term, object and cause) on the changes in the image of the personality's world.
4. To describe the phenomenology of the meaning of loss and relations with the deceased.
5. To describe the phenomenology of the experience of loss and to identify groups by type of experience of loss.
6. To analyse the dynamics of the image of the world in different groups according to the type of experience of loss.

The general hypothesis of the research is that the dynamics of changes in the perceptual, semantic and nuclear layers in the image of the personality's world when experiencing the loss of a loved one is uneven and heterochronous:

- unevenness is manifested in periods of rise (increase in intensity) and fall (decrease in intensity) of changes within one level (layer),
- heterochrony — in the simultaneity of changes in different layers of the world image (in interlevel interaction).

Particular hypotheses of the research:

1. Such objective characteristics of the loss as the term, object and cause of death of a loved one influence the changes in the image of the world of a personality.
2. The features of experiencing the loss act as empirical referents (criteria) differentiating participants into groups.

3. Changes in the image of the world are influenced by the type of experience of loss.

Theoretical and methodological basis of the research:

- The processual-dynamic approach in personality psychology (S.L. Rubinstein, A.V. Brushlinsky, L.I. Antsyferova, N.V. Grishina, S.N. Kostromina) was used to create and describe the procedural model of the personality's world image, which emphasises the mobility and variability of different levels (layers) of the world image, their internal dynamics and interrelations between the levels;

- The ideas about the image of the world as an integral individual system of meanings of the personality, characteristic of the activity approach in psychology (A.N. Leontiev, S.L. Rubinstein), were the basis for the operationalisation of the concept «image of the world», the identification of its main characteristics, functions, components in accordance with the three-layer model of the image of the world of the personality, proposed in the framework of the psychology of subjective semantics (E.Y. Artemieva, Y.K. Strelkov, V.P. Serkin);

- Approaches to the experience of loss as a process of semantic reconstruction (R.A. Neimeyer; P.R. Silverman; D. Browning) and as a process of changes occurring at the spiritual level of personality (A.D. Prend; A.V. Gnezdilov; V. Frankl, R. May, I. Yalom, Y.V. Zamanaeva) were used to identify phenomenologically significant characteristics of the experience of loss.

The following **methods** were used in the empirical part of the study:

1. Author's semi-structured interview for phenomenological description of both living the loss and changes in the image of the world in connection with this event;

2. Questionnaire survey to identify the socio-biographical data of the research participants;

3. Psychodiagnostic investigation, including the following techniques:

- a modified version of Ch. Osgood's semantic differential (Serkin V.P., 2008) to study the perceptual layer of the image of the world;

- Langle existential motivation test in the adaptation of V.B. Shumsky, E.M. Ukolova, E.N. Osina, Y.D. Lupandina (Shumsky V.B., Ukolova E.M., Osina E.N., Lupandina Y.D., 2016) to study the semantic layer of the image of the world;
- Meaning In Life Depth (MILD) technology P. Ebersole (Ebersole P., Quiring G., 1991) to study the nuclear layer of the image of the world;
- Posttraumatic Growth Questionnaire (PGQ) by R. Tadeshi and L. Calhoun in the adaptation of M.S. Magomed-Eminov (Magomed-Eminov M.S., 2008) to assess positive life changes after the loss of a loved one at the level of the nuclear layer of a person's image of the world.

4. Methods of mathematical and statistical processing of data: the data obtained from the study were processed using IBM SPSS Statistics 22 computer programme. Statistical processing of the study results included frequency analysis, descriptive statistics (mean value, standard deviation), one-factor analysis of variance with repeated measurements (One-way ANOVA) (Pillai's Trace test), one-factor analysis of variance (ANOVA) (Livigny's statistic, Duncan's test), Cochran's Q test for multiple related samples, McNemar's test, conjugacy tables (Pearson's Chi-square test, Spearman's correlation coefficient), content analysis, k-means cluster analysis (K-Means), discriminant analysis (stepwise selection, Lambda Wilks method). The audio files of the interviews were processed in the Whisper programme (from OpenAI), which is a system for speech recognition and its translation into text.

Description of the research sample. The study was longitudinal in nature and was conducted in three stages (three measurements) every three months between 2022 and 2023:

- **The first phase** of the study included 110 participants (93 females and 17 males) aged 19 to 59 years ($M=31.09$, $\sigma=8.70$) who experienced the loss of a loved one between 1 month and 5 years ago.
- **The second and third phases** involved 80 participants out of 110 included in the first phase (among them 66 females and 14 males) aged 19 to 57 years ($M=30.37$, $\sigma=8.37$), whose death of a loved one occurred between 1 month and 2 years ago (by the 3rd measurement, the period of loss increased to 2.5 years ago).

The scientific novelty of the research lies in the fact that for the first time a longitudinal study on the study of changes in the personality's world image in the situation of the loss of a significant person has been conducted. The main content of perceptual, semantic and nuclear layers of a personality's world image in a situation associated with the loss of a significant loved one has been theoretically developed and empirically revealed. It is established that the dynamics of the image of the world is characterised by unevenness and heterochrony of changes. Phenomenologically significant markers of changes in the image of the world are described. Groups according to the type of loss experience are identified, which are characterised by potential readiness, unreadiness and disbelief in the departure from life of a significant loved one. It is proved that groups with different types of loss experience are characterised by different dynamics of changes in the image of the world in the process of experiencing loss.

Theoretical significance of the research.

The procedural model of the personality's world image is described, which expands the ideas about the level structure of the world image and shows the interrelation and interaction of its layers in the context of the procedural approach in personality psychology.

The notion of «personality's world image» is operationalised, its main components are identified, which supplement and clarify the ideas about the world image as a mobile construct capable of transformation under the influence of experiencing significant events in a person's life within the framework of the concept of personality's world image in the context of the activity approach in psychology and in the psychology of subjective semantics.

The ideas about phenomenological markers of the experience of loss and changes in the image of the world are expanded in the context of the existential paradigm to the study of personality, where the experience of loss is considered as a process that triggers deep changes in personality, and in the context of the constructivist direction in psychology, in which the experience of loss is understood as a process of semantic reconstruction.

Practical significance of the research. The developed semi-structured interview can be used in the practice of psychological counselling when working with grieving. The formed battery of techniques can be used by specialists both for studying the image of the world and for diagnosing changes in the image of the world during the experience of loss, as well as for self-reflection by grieving people themselves. The results obtained about changes in the image of the world in the situation of loss can be used for the purpose of drawing up programmes of help and support groups for people who have lost a loved one. This work may be of interest to helping practitioners working with bereavement (medical and social workers, volunteers, psychologists). In addition, the results of the thesis can be included in academic courses in existential psychology, psychology of grief and loss, psychology of crisis and extreme situations, psychology of personality, general psychology.

Main scientific results:

1. The procedural model of the personality's world image is described (Kononova A.I., Kostromina S.N., 12-14 October 2023, pp. 402-403, personal contribution: 0.1), in which it is demonstrated that the image of the world is a mobile and dynamic multilevel system capable of transformation under the influence of various events (including the loss of a loved one), and undergoing changes at the level of the system of meanings, attitudes and personal meanings (Kononova A.I., Kostromina S.N., 2023, № 2(50), p. 22, paragraph 3, personal contribution: 0.9).

2. Groups with different types of experiencing the loss of a loved one were identified, confirming the hypothesis that the features of experiencing loss act as empirical referents (criteria) differentiating participants into groups: (1) potentially ready to leave the life of a significant loved one (Grekova-Kononova A.I., Kostromina S.N., 2024, p. 12, paragraph 2, personal contribution: 0.5); (2) unprepared for leaving the life of a significant other (Grekova-Kononova A.I., Kostromina S.N., 2024, p. 12, paragraph 3, personal contribution: 0.5); (3) not believing in the passing away of a significant other (Grekova-Kononova A.I., Kostromina S.N., 2024, p. 13, paragraph 2, personal contribution: 0.5).

3. The hypothesis that changes in the image of the world are influenced by the type of loss experience was confirmed (Grekova-Kononova A.I., Kostromina S.N., 2024, p. 18, paragraph 5-6, personal contribution: 0.5):

(1) people who are potentially ready to leave the life of a loved one have low dynamics of changes at the perceptual and nuclear level, with high expression of semantic level indicators: they feel more trust in the world, security in it, their own value, and a desire to devote time to building relationships;

(2) those who are not prepared for the departure of a loved one, on the contrary, have high dynamics of changes in the perceptual and nuclear level, but low values of the semantic level indicators: they value themselves less, feel insecurity in the world, and devote less time to building relationships;

(3) those who do not believe in the departure of a loved one are characterised by high dynamics of changes at all three levels of the image of the world, but a decrease in the sense of self-value at the semantic level, which may be related to the feelings of guilt and shame experienced by this group.

4. The general hypothesis of the study about the unevenness and heterochrony of changes in the image of the world was partially confirmed (Grekova-Kononova A.I., 2024, p. 273, personal contribution: 1.5). Unevenness of changes in the image of the world consists in the presence of periods of rise and fall of changes within one level (except for the semantic layer). Heterochronism is the simultaneity of changes in different layers of the image of the world.

5. The hypothesis that changes in the personality's world image are influenced by such objective characteristics of loss as the term, object and cause of death of a loved one has been partially confirmed (Grekova-Kononova A.I., Kostromina S.N., 17-20 October 2023, p. 279, personal contribution: 0.08): their influence is situational in nature with the exception of the nuclear level. The nuclear layer has the greatest sensitivity to the impact of objective characteristics of loss, and the least — the semantic layer, reflecting relations with the world and others. The greatest influence (out of three objective characteristics) on the changes in the image of

the world is the time elapsed since the loss (Kononova A.I., Kostromina S.N., 2023, № 2, p. 50, personal contribution: 0.7).

6. The dynamics of the meaning of life when experiencing the loss of a loved one is described, which is characterised by the processes of the loss of meaning in the first time after the loss and the acquisition of new meanings (the meanings of interpersonal relationships and personal growth) as time passes from the moment of the loss of a loved one (Grekova-Kononova A.I., Kostromina S.N., 16-17 November 2023, p. 142, paragraph 3, personal contribution: 0.08).

Statements put forward for defence:

1. According to the procedural model of the personality's world image, the perceptual layer reflects the construction of the system of meanings by the personality through contemplation of the world and interaction with it; the semantic layer reflects the transformation of the system of meanings through the development of attitude to the world through cognition (understanding), feelings (experiences) and actions (deeds); the nuclear layer reflects the semantic and value mediation of interaction with the world. These layers have a mutual influence on each other.

2. Changes in personality's world image occur due to (1) environmental (external) factors: situational and contextual changes, transformation of external living conditions, significant life events (such as the loss of a loved one) and (2) individual-psychological (internal) factors: changes in various forms of internal personality activity, transformation of meanings and values, reflection and rethinking of life principles, beliefs, attitudes to certain people, events, and phenomena.

3. The dynamics of changes in the perceptual, semantic and nuclear layers in the personality's world image when experiencing the loss of a loved one is uneven and heterochronous. Unevenness is manifested in the presence of periods of rise and fall of changes within one level: on the semantic level the dynamics is uniform (gradual increase in the number of changes from the 1st to the 3rd measurement), on the perceptual and nuclear level there is a decline in the dynamics of changes in the 2nd measurement and an increase in the 3rd measurement. Heterochronicity consists in the different timing of changes in different layers of the world image: in the first

measurement the degree of expression of indicators of all three levels of the world image is in approximately the same position, by the second measurement the semantic level begins to change most intensively, and by the third measurement, along with a high degree of changes in the semantic level, there are also intensive changes in the nuclear layer. The perceptual level is the slowest to change.

4. Typologically, the specificity of experiencing loss is characterised by (1) «potential readiness to leave the life of a significant other» — expected loss, the experience of which is accompanied by active actions at the moment of loss, absence of regrets about unspoken words and unrealised actions, (2) «unreadiness to leave the life of a significant other» — sudden loss, the experience of which is accompanied by its denial at the cognitive level, passive or automatic behaviour, regret about unrealised actions related to the life of the deceased person.

5. Differences in the image of the world depending on the type of bereavement experience are manifested in the fact that:

- Potentially ready for loss people perceive the world as more relaxed and slower, usually do not change the perception of themselves and their personal qualities (perceptual layer), are characterised by the absence of changes in life principles and low level of post-traumatic growth due to the experienced loss (nuclear layer). At the same time, they feel more trust in the world, their security in it, their own value, and the desire to devote time to building relationships (semantic layer).

- Those who are not prepared for the loss of a loved one perceive the world as less tense, faster, cheerful and open (perceptual layer). They have low values of existential fulfilment (semantic layer), but high post-traumatic growth, actualisation of the meaning of personal growth, transformation of deep beliefs and principles concerning the pleasure of living life, self-acceptance, and ideas about intimacy (nuclear layer), which demonstrates their ability to cope with the loss through the reconstruction of meanings and values.

- Those who do not believe in the departure of a loved one are characterised by an increase in the perception of the world as fast and open, the intensity of changes in perceptions of themselves and their personal qualities towards greater stability

(perceptual level). At the semantic level, their attitude towards other people changes towards greater closeness and openness, but just as in the group with unpreparedness for the departure of a loved one, their sense of self-value decreases, which may be related to the feelings of guilt and shame experienced by this group. At the nuclear level, this group is characterised by a change in principles and beliefs related to intimacy and responsibility.

Validity and reliability of the results of the research is ensured by a broad substantive theoretical analysis of scientific works on the topic of the research, adequacy of application of valid psychological methods, representativeness and volume of the sample, consistency of the aim and objectives of the research, use of modern methods of mathematical and statistical processing of the obtained data, as well as evidence and reasoning of the conclusions.

Approbation and implementation of the results. The content and conclusions of the dissertation research were discussed at the Department of Personality Psychology, Faculty of Psychology, St. Petersburg State University. The results of individual stages of the study were presented at scientific conferences, among them: International Scientific Conference of Young Scientists «Psychology of the XXI century — 2022. Psychology in an unpredictable world: conditions and opportunities» (St. Petersburg, St. Petersburg State University, 11-13 May 2022); X International Conference of Young Scientists «Psychology — Science of the Future» (Moscow, Institute of Psychology, Russian Academy of Sciences, 16-17 November 2023); International Scientific Conference «Ananyev Readings — 2023. Man in the Modern World: Potentials and Prospects of Developmental Psychology» (St. Petersburg, St. Petersburg State University, 17-20 October 2023); All-Russian Scientific Conference dedicated to the 90th anniversary of the birth of A.V. Brushlinsky and the 300th anniversary of the founding of the Russian Academy of Sciences (Moscow, Institute of Psychology, Russian Academy of Sciences, 12-14 October 2023); First Russian Conference of Young Scientists (Moscow, Moscow Institute of Psychoanalysis, 11 April 2024).

On the topic of the thesis 7 printed and electronic works were published, including articles in Russian peer-reviewed scientific journals from the VAK list («Vestnik RGGU. Series: Psychology. Pedagogy. Education», «National Psychological Journal», «Psychology. Historical and Critical Reviews and Modern Research», «Vestnik of Saint Petersburg University. Psychology»):

1. Kononova A.I., Kostromina S.N. The image of the personality's world in the situation of experiencing the loss of a loved one // Vestnik RGGU. Series: Psychology. Pedagogy. Education. 2023. № 2. P. 31-54. DOI 10.28995/2073-6398-2023-2-31-54

2. Kononova A.I., Kostromina S.N. Theoretical foundations for the procedural model of the image of the world of personality // National Psychological Journal. 2023. № 2(50). P. 14-28. DOI 10.11621/npj.2023.0202.

3. Grekova-Kononova A.I., Kostromina S.N. The dynamics of the personality's world image with different types of loss experience // Psychology. Historical and critical reviews and modern research. 2024. Vol. 13. № 1A. P. 5-19. DOI: 10.34670/AR.2024.20.87.001

4. Grekova-Kononova A.I. The dynamics of the personality's world image in a situation of loss of a loved one // Vestnik of Saint Petersburg University. Psychology. 2024. Vol. 14. № 2. P. 260-277. DOI: 10.21638/spbu16.2024.204

5. Grekova-Kononova A.I., Kostromina S.N. Dynamics of the meaning of life in the process of experiencing the loss of a loved one // Psychology — the science of the future: Proceedings of the X International Conference of Young Scientists, Moscow, 16-17 November 2023. Moscow: Institute of Psychology RAN, 2023. P. 139-142.

6. Grekova-Kononova A.I., Kostromina S.N. Influence of the characteristics of the loss of a loved one on the personality's world image // Ananiev Readings — 2023. Man in the modern world: potentials and prospects of developmental psychology: materials of the international scientific conference, St. Petersburg, 17-20 October 2023 / Edited by O.Y. Strizhitskaya and A.V. Shaboltas, edited by V.I. Prusakov and Y.O. Remenyuk. 2023. P. 279.

7. Kononova A.I., Kostromina S.N. Procedural model of personality's world image // Proceedings of the All-Russian scientific conference devoted to the 90th anniversary of the birth of A.V. Brushlinsky and the 300th anniversary of the founding of the Russian Academy of Sciences, Moscow, 12-14 October 2023 / Edited by D.V. Ushakov, A.L. Zhuravlev, N.E. Kharlamenkova, A.V. Makhnach, G.A. Vilenskaya, N.N. Kazymova. Moscow: Izd-vo «Institute of Psychology of the Russian Academy of Sciences», 2023. P. 401-404.

Structure and scope of the thesis. The dissertation consists of an introduction, three chapters, findings, conclusion, references and appendices. The main text of the thesis is laid out on 233 pages, contains 28 tables and 59 figures. The list of references includes 138 sources, including 37 in a foreign language.

CHAPTER 1. THEORETICAL AND METHODOLOGICAL ANALYSIS OF THE STUDY OF PERSONALITY'S WORLD IMAGE CHANGES IN THE SITUATION OF LOSS OF A LOVED ONE

This chapter presents a theoretical and methodological analysis of the key concepts of the research and approaches to their study. The essence of the procedural approach in psychology is disclosed, where the concepts of stability and variability of personality are considered. The concepts of «psychical image», «image of the world» and «world» in psychology are described. The main characteristics and functions of the image of the world, as well as models of the structure of the image of the world are outlined. The procedural model of the world image is described. Modern studies of personality's world image changes in difficult life situations are considered. Representations of the situation of loss of a loved one in psychology and approaches to understanding the process of experiencing loss are analysed. Empirical studies of the loss of a loved one are given.

1.1. The process approach in psychology: ideas about personality variability

The analysis of research in the field of personality psychology shows that over time the focus of scientists' attention is increasingly shifting from the study of stable characteristics and traits of personality, which were dealt with by G. Allport, R. Kettel, G. Eysenck (Hjell L.A., Ziegler D.D., 2006) and others, to the search for opportunities to study its changes. Such a transition from the study of static to constantly changing, in our opinion, meets the demands of modern dynamic society, in which flexibility, activity, initiative of the individual, the ability to withstand uncertainty and quickly respond to changes in social reality are becoming more and more in demand. One of the possible methodological approaches to the study of «a changing personality in a changing world» (Asmolov A.G., 2019) is the process-dynamic approach, the foundations of which were laid in the works of S.L. Rubinstein (Rubinstein S.L., 2003) and L.I. Antsyferova (Antsyferova L.I., 2006).

According to S.L. Rubinstein (Rubinstein S.L., 2003), it is not the psyche in general, but the mental as a process included in the continuous interaction of a person with the outside world that constitutes the subject of psychology. Thus, according to S.L. Rubinstein, it is the processuality of the mental that should be in the centre of attention of researchers.

In general terms, the essence of this understanding of the subject of psychology by S.L. Rubinstein is that the mental objectively exists as a process — a living, plastic, continuous, not completely set, forming and developing, generating certain results. Mental is a process, as it is always formed in the course of continuously changing interaction of the individual with the external world. And, consequently, it changes and develops itself, reflecting more and more fully the dynamism of the world. Based on this, it can be argued that personality exists in the process of constant change and transformation.

S.L. Rubinstein's ideas were continued in the works of his students and followers A.V. Brushlinsky (Brushlinsky A.V., 1997) and L.I. Antsyferova (Antsyferova L.I., 1981). A.V. Brushlinsky considered proceduralism to be a holistic approach to the study of the mental. In A.V. Brushlinsky's view, processuality is an ontological way of existence of the mental. Regarding the problems we are interested in, it is important that A.V. Brushlinsky divides something static and changeable in the following way: personal experience is subjective and changeable, while collective (public) perceptions are stable. It turns out that for all the continuity of the mental as a process, there is something discontinuous, namely, a sudden, abrupt change in external reality.

Despite the value of S.L. Rubinstein's and A.V. Brushlinsky's ideas, it was L.I. Antsyferova who made a significant contribution to the application of the ideas of the process approach to the problems of personality psychology. The main provisions of the dynamic approach are the ideas of personality as a continuously developing integrity and the key role of personality activity in its development. The focus of L.I. Antsyferova's attention is directed to the dynamic characteristics of personality that ensure its variability, movement and development. A valuable idea of L.I. Antsyferova, consonant with the present work, is the idea that «personality exists in the process of

constant inconsistency with itself, in the process of going beyond its limits» (Antsyferova L.I., 1981, p. 39), which in essence is the result of the author's reflections on how a person copes with difficult life situations, including the loss of a loved one.

Currently, the ideas of the procedural approach are actively developed by S.N. Kostromina, N.V. Grishina, A.G. Asmolov, T.D. Marcinkovskaya (Kostromina S.N., Grishina N.V., 2018, 2023; Kostromina S.N., 2021; Asmolov A.G., 2018; Marcinkovskaya T.D., 2018) and other scientists. The main principle of the new approach to understanding personality is the recognition of the changeable and procedural nature of personality.

Traditionally, the topic of personality changes was considered by scientists in the context of developmental psychology, where age periodisations of personality formation were developed and described, factors, mechanisms and driving forces of development were highlighted (Vygotsky L.S., 1984; Elkonin D.B., 1971; Erikson E.; 1996, etc.). Development was understood as a process of constant quantitative, qualitative and structural changes of personality in the process of growing up.

However, the concepts of «development» and «change» are not identical to each other. N.V. Grishina writes: «It is obvious, however, that any development necessarily implies changes (structural or functional), development is a special form of change, but these concepts are not identical: «change», compared to «development», has a wider scope, and not every change means development. The main essential characteristic of change is an alternative to stability» (Grishina N.V., 2018, p. 128). Consequently, development always implies change, but change does not necessarily mean development. This, as it seems to us, highlights the non-directional nature of personality changes, which sets the range of multiplicity of vectors and trajectories of personal transformations. Thus, following N.V. Grishina, «we can state that the concept of change used in modern science reflects the real phenomenology and processes in which an individual is involved» (Grishina N.V., 2018, p. 128).

In Russian psychology, the formulation of the question of personality variability belongs to S.L. Rubinstein, who formulates it as a problem of the correlation between variability and identity of a person. Rubinstein wrote about life as «staying in change».

At that, staying means «the process of preserving identity within change» (Rubinstein S.L., 2003, p. 304). Consequently, preservation of personality stability is connected with its constant change, realisation of personal growth and development.

Thus, in the process approach, the concept of «*change*» can be defined through its philosophical understanding as «*becoming something else*» (Modern Philosophical Dictionary, 2004). This broad understanding of the term «change» reflects its non-directionality, high variability and multiplicity.

Having outlined the understanding of the term «change» used in this paper and how it differs from the term «development», let us turn to how change occurs. And, how do notions of personality stability relate to empirical evidence of personality variability.

The most complete answer to this question is given in S.N. Kostromina's article «The classic «personality paradox»: are there theoretical and methodological grounds for a solution?». (Kostromina S.N., 2021), where the author considers the idea of the relationship between stability and variability of personality through the prism of the theory of non-equilibrium systems by I.R. Prigozhin (Prigozhin I.R., Stengers I., 1986). In this paper, S.N. Kostromina focuses on three main provisions of the theory of nonequilibrium systems as applied to personality: nonequilibrium of the personality system, complexity and uncertainty of its spatial and temporal organisation, and irreversibility of personality changes.

Based on these provisions, the author presents the process of personality changes as follows. «The openness of personality, its constant interchange with the outside world creates conditions for both the introduction of information and energy flows into the system and their outflow into the environment. As a result, the speed of internal processes increases, the equilibrium is broken, a state of instability arises... The former organisation is broken, internal connections are torn, and the system enters the band of dynamic chaos. Due to the transformation of old structures, a spectrum of possible directions of system development emerges, both in the direction of simplification or destruction, and synthesis of new ones. The transformation of the personality structure is accompanied by an active release of energy, which is dissipated through various

forms of activity: actions, deeds, feelings and thoughts of the subject. The entry of the personality system into the phase of stability means the appearance of another variant of the structure, other parameters of the order, the rearrangement of the «former integrity»» (Kostromina S.N., 2021, p. 11-12).

It turns out that the process of personality changes is triggered at the moment when some event (e.g., a phrase heard, a conversation held, a crisis situation, etc.) overlaps with the zone of personality instability, which triggers intrasystem fluctuations. It happens that oscillations have insufficient force, then after some time they subside, and the personality system returns to the initial state. But, the stronger the significance of the occurred event and the subject's involvement in it, the higher the probability of strong oscillations of the system. When such large-scale oscillations occur, there are more chances for a personality to pass to a new level of organisation. It turns out that it is outside the area of stability that a new type of organisation of the personality system can emerge, something new can arise, something that did not exist before.

Consequently, «personality variability is best studied at so-called critical moments — in «bifurcation zones» (situations of life choice, self-determination, life crises, difficult life situations), characterised by an increase in uncertainty. It is at such moments that the phenomena reflecting the procedural nature of personality are most clearly revealed: variability, instability and ambiguity» (Kostromina S.N., 2021, p. 20). And, as it seems to us, it is in the situation of meeting with the death of a loved one that we can most clearly see the emerging changes in the personality's world image. Nevertheless, before proceeding to the analysis of the situation of loss, it is necessary to consider the problem of studying the personality's world image.

1.2. Theoretical approaches to the study of personality's world image

1.2.1. The concept of «psychical image»

The study of the interaction between objective and subjective reality has long attracted the attention of researchers from various fields of knowledge, who tried to find

an answer to the question of how the process of transformation of the external into the internal (intrapsychic) and vice versa occurs. The development of this direction led to the introduction of the concept of «psychical image» into scientific psychological discourse, revealing the essence of objective reality endowed with subjective values and meanings (Leontiev A.N., 1983; Rubinstein S.L., 2000; Volodina K.A., 2014, etc.).

The appeal to the psychical image was first noted within the framework of structuralism, the brightest representatives of which are W. Wundt (Wundt W., 2022) and E. Titchener (Titchener E., 1914). E. Titchener understood the image as one of the elements of consciousness, the main task of which is to represent in consciousness the phenomena of internal reality («memories of experiences»). According to the scientist, images have the following main features: quality, intensity, duration, and distinctness.

The psychoanalytic direction in psychology has also contributed to the understanding of the psychical image. With the help of methods of free associations and dream analysis, allowing to work with emerging images, Z. Freud (Freud Z., 2022) analysed the manifestations of the unconscious in the inner world of personality's world image. According to Freud, images connect a person not with objective reality, but with the inner mental life, reflecting the instincts and drives of the individual. C.G. Jung, in his turn, understood images as primary active phenomena of mental life (Jung K., 2022). The image, in C.G. Jung's ideas, is the world in which experience unfolds.

In the context of Gestalt psychology, the psychical image (gestalt) is the central category. Representatives of this trend, including K. Koffka, W. Köhler, and M. Wertheimer, understood the image as the basis of perception, a holistic structure that functions according to certain laws («similarity», «good form», etc.) (Köhler W., Koffka K.; 1998; Wertheimer M., 2022). This approach laid the foundations for subsequent research into perceptual processes and the study of behaviour and thinking.

In the middle of the 20th century, due to the emergence of cognitivism, the concept of mental image acquired a new understanding. In the cognitive direction of psychology, an image was presented as «a representation in the mind of an object or event that is not present» (Solso R., 2006, p. 327). Thus, foreign representatives of cognitive psychology introduced the concept of «mental representation», which in its

content is closest to the domestic concept of «psychical image». Mental representation was defined as a representation of external reality in the subject's psyche (Morgan A., 2014; Marr D., 2010; Sternberg R., 2009). Scientists considered the process of perception as a mental reality, which is related to the subject's experience, needs, motivation, and attitudes (Pratt S., 1950; Brunswik E., 1956; Lazarus R.S., Eriksen C.W., Fonda C.P., 1951; Bruner J., 1971; Rokeach M., 1979).

In Russian psychology, the study of image was devoted to the works of A.N. Leontiev, N.D. Zavalova, B.F. Lomov, V.A. Ponomarenko, S.L. Rubinstein and other prominent scientists.

The theoretical and methodological basis for its study was the theory of reflection, according to which the image is a reflection in the internal plan of what exists in material reality. A.N. Leontiev emphasised that the image is subjective, but «subjectivity at the level of sensual reflection should be understood not as its subjectivism, but rather as its «subjectivity», i.e. its belonging to an active subject» (Leontiev A.N., 1983, p. 126). Consequently, the scientist points to the subject's activity in constructing a psychical image. In A.N. Leontiev's ideas, «a psychical image is a product of the subject's vital, practical connections and relations with the object world» (Leontiev A.N., 1983, p. 126).

According to N.D. Zavalova, B.F. Lomov, and V.A. Ponomarenko, the image is an interrelation of the external and internal worlds, due to which the characteristics of reality flow into the characteristics of the internal mental space, generating it (Zavalova N.D., Lomov B.F., Ponomarenko V.A., 1986). It is in spatial terms that the main properties of an image are described: subjectivity, objectivity, and subjectivity.

S.L. Rubinstein believes that «an image in general, without reference to the subject, the representation of which it is, does not exist» (Rubinstein S.L., 2000, p. 34). Under the image the author understands not any sensual impression, but only such an impression in which phenomena, their properties and relations appear before the subject as subjects or objects of cognition.

According to A.V. Zaporozhets, the key functions of the image are the regulation of activity and conditional reinforcement of behaviour (Zaporozhets A.V., 2000). The

confirmation of this idea is presented in the works of P.Y. Galperin, in which the idea of the orienting function of the image in human activity comes to the fore (Galperin P.Y., 2002). The author distinguishes between the orienting part of an action, which is responsible for the creation of an «ideal image of action», and the executive part, with the help of which the direct implementation of the action is carried out. P.Y. Galperin substantiated the central function of the image — the indicative one, which was embodied in his theory of systematic and gradual formation of mental actions and concepts. Following A.V. Zaporozhets and P.Y. Galperin, we also identify the orienting function of the image and the regulating function as the basic ones (Kononova A.I., Kostromina S.N., 2023, № 2 (50), p. 17).

The modern idea of image is developing in the context of its understanding as a level and multilayer formation. For example, T.N. Berezina understands psychical images as «reflections of objects and phenomena, carried out mainly through the sensory organs, as well as the results of reproducing such reflections, combining their elements and creating completely new forms from them» (Berezina T.N., 2012, p. 23). In her approach to the understanding of the image, the author proceeds from the position of the existence of figurative and verbal systems of information processing, within each of which several levels of information generalisation are distinguished. Based on this idea, T.N. Berezina distinguishes five levels of generalisation of visual information, at each of which images of the corresponding order are formed: images of perception, eidetic images (a person continues to perceive an object even in its absence), images of specific objects, images of generalised objects, images of the highest level of generalisation of objects («image of the world»), non-verbal standards of moral, philosophical, mathematical generalisations.

The understanding of the image and its classification proposed by T.N. Berezina is consonant with the definition of psychical image proposed by K.A. Volodina: «an image is a systemic formation characterised by multidimensionality and multilevelness» (Volodina K.A., 2014, p. 97). In our opinion, this definition most clearly demonstrates that the image is not just a copy of the object, but is a complex structural formation.

V.V. Kozlov and I.A. Donchenko say that «...a psychological image is a reflection of some object, subject or event» (Kozlov V.V., Donchenko I.A., 2015, p. 36). The authors distinguish the main properties of the image: objectivity, systematicity, «a certain level of abstraction from reality, carries a «semantic field» of meanings in which the world is perceived (L. Tsvetkova)» (Kozlov V.V., Donchenko I.A., 2015, p. 36). The main function of the image, according to scientists, is the regulation of human life activity in the surrounding world, which is also reflected in the views of A.M. Koporeiko and A.Yu. Fedotov, who write about the image as a central link in the regulation of activity (Koporeiko A.M., Fedotova A.Y., 2019). In the work of A.M. Trofimov, the image is interpreted as «a subjective picture of the world, including the subject himself, other people, the spatial environment and the temporal sequence of events» (Trofimov A.M., 2018, p. 3).

In general, analysing theoretical approaches to the understanding of psychological image, we can conclude that several concepts and approaches act as methodological bases for studying the image as a special phenomenon: reflection theory and cognitivism, phenomenological and psychoanalytical approaches. Each of them contributes to the description of the essential characteristics of the psychological image. Considering the image as an interrelation of the external and internal world, we can distinguish its main properties: objectivity, systematicity, objectivity, subjectivity. The main functions of the image are orienting and regulating. In accordance with this, we can offer the following definition of psychological image. *Psychical image is a multilevel systemic formation, which represents objective reality, endowed with subjective meanings and personal senses.* This definition can be used to describe the key concept of our research — «image of the world» and the parameters of its operationalisation.

1.2.2. The concept of «image of the world» in psychology

Individual psychological images are integrated into a broader and more holistic image, which further regulates and directs the life activity of the individual. The question is: to what extent can this integral formation be regarded as a person's unique representation

of the world? And perhaps a more essential question for us: can we identify this integral formation with what is commonly labelled in psychology as «the image of the world»?

The study of the image of the world in Russian psychological science is one of the central and fundamental areas of research. The concept of «world image» was first introduced into psychology by A.N. Leontiev in the context of the development of the general psychological theory of activity (Leontiev A.N., 1983). According to A.N. Leontiev, in the psychological study of the image one should proceed from the fact that «any thing is primary objectively placed — in the objective relations of the subject world; that it — secondary — believes itself also in subjectivity, human sensuality, and in human consciousness (in its ideal forms)» (Leontiev A.N., 1983, p. 251). Turning to man and his consciousness, the author introduces the concept of the «fifth quasi-dimension», in which the objective world is revealed to man — the semantic field, the system of meanings.

In this understanding of personality's world image by A.N. Leontiev, in our opinion, the connection between personality's world image and personality is clearly traced, as personality is a carrier of the content of the inner world of a person, and the core of personality consists, first of all, of meanings and values formed as a result of social interaction with the surrounding reality. B.S. Bratus writes: «Personality in a narrow sense (the core of personality) is not a way of realising a position, but the very position of a person in this complex world, which is set by a system of common semantic formations. Only in a broader understanding (including character) is a dynamic system of semantic formations mediating its main motives and ways of their realisation» (Bratus B.S., 1988, p. 74).

The functions of personality, according to E.A. Sergienko (Sergienko E.A., 2017), are comprehension (in the cognitive sphere), orientation to significant aspects of reality (in the communicative sphere) and experiencing (in the regulatory sphere). Consequently, we can say that personality is capable of generating meanings and values, defining and presenting a subjective attitude to the arisen situation, changing behaviour, views, worldview, as well as selectivity in interactions. This means that in addition to the four-dimensional perception of the world (three-dimensional space and

time) characteristic of animals and humans, *an individual system of meanings and personal meanings are added to the structure of a personality's world image.*

Introducing the three-dimensional structure of consciousness, which includes sensual tissue, meaning and personal meaning, A.N. Leontiev emphasises that, despite the fact that sensual images represent a universal form of psychical image, in humans they acquire a unique new quality — their «signification». The carrier of meanings is language, but behind it lie socially developed modes of action. «In other words, meanings represent the transformed and coagulated in the matter of language the ideal form of existence of the subject world, its properties, connections and relations revealed by the cumulative social practice» (Leontiev A.N., 1975, p. 68).

In his fundamental work «Problems of Psychical Development» A.N. Leontiev gives the following definition of **«meaning»**: «... *psychologically, meaning is a generalised reflection of reality, developed by mankind and fixed in the form of a concept, knowledge or even in the form of a skill as a generalised «way of action», norm of behaviour, etc., which has become the property of my consciousness (in its greater or lesser completeness and versatility)*» (Leontiev A.N., 1981, p. 288) (italics and emphasis ours — A.G-K., S.K.).

Thus, meanings have a dual nature: on the one hand, they are public, extra-sensual, as if «nadividual», on the other hand, they acquire a different qualitative content in the consciousness of a particular person. Consequently, the introduction of a personal attitude gives rise to the subjective meaning of objective meaning, that is, in A.N. Leontiev's terms, the «meaning of meaning» appears. To avoid doubling of concepts, in the latter case the author uses the term «personal meaning».

For A.N. Leontiev, meaning expresses, mainly, the relation of the motive of activity to the goal of action, which arises in the real life and activity of the subject. Personal meaning, unlike meaning, does not have its «underindividual» existence, it always belongs to a particular person, creating partiality of his consciousness. Consequently, **«meaning appears in a person's consciousness as something that directly reflects and carries its own life relations»** (Leontiev A.N., 1975, p.278) (italics and emphasis ours — A.G-K., S.K.).

B.S. Bratus defines meaning (semantic formation, semantic dynamic system) as a «unit of analysis» of the semantic, i.e. *personality level* proper. According to the scientist, the structure of meaning formation includes emotional and unmediated meaning and verbalised meaning. «The first as if makes up the partial, changeable, unspoken background of the second» (Bratus B.S., 1988, p. 70). Consequently, meaning formation is a fusion of intellectual and affective processes, which largely explains the complexity of their realisation.

A person's realisation of meanings is always a process of a certain internal correlation, of solving the «problem of meaning». When such a task is solved, the general meaning formations are reflexed, then, according to B.S. Bratus, it becomes appropriate to speak about «personal values». «Thus, *personal values are the realised and accepted by a person general meanings of his life*» (Bratus B.S., 1988, p.70) (italics and emphasis are ours — A.G-K., S.K.). General meanings and personal values determine a person's attitude to the world, to other people and to himself.

The function of harmonising heterogeneous and multidirectional meanings is performed by the higher meaning formations (moral-value formations) of a person, linking them into a single line that defines the essence and purpose of a person. I.e. higher meanings do not reflect reality, but transform it. When there are sharp crisis situations in a person's life, it is possible in some cases to discover the break of this single line, the loss of common meaning. As, for example, in the situation of encountering the death of a close person.

Thus, the analysis of the works of A.N. Leontiev and B.S. Bratus shows that the most important components of the personality's world image as a cognitive formation are the individual system of meanings and personal meanings, which become determinants of how the world is perceived and what behaviour a person chooses in connection with it. «The significance of objects and phenomena and their «meaning» for a person is what determines behaviour» (Rubinstein S.L., 2003, p. 382).

Of the presented foreign works, the concept of E. Spinelli is of particular interest in the context of the research topic we are developing (Spinelli E., 2022). In the worldview component of a human being the author distinguishes two moduses of

existentia: «worlding» and «worldview». The author describes them as follows: «I apply the term *worlding* as such a modus of existentia, which is always-establishing, ever-changing, process-like and linguistically vague. Mirmation is the experience of existentiality at the pre-reflexive level. Any attempts to convey worlding as such can only be indirect, relying on allusions and metaphors» (Spinelli E., 2022, p. 98). That is, according to E. Spinelli, mirovanie is the experience of experience, the very moment of being in the process of existence.

Along with worlding, the author also writes about worldview: «When we (as human beings) experience our existence reflexively, we do so by imposing linguistically elaborated structural constraints on it, so that our experience of existentiality is commodified and represented as «thing-based» and thus separate and distinct — albeit in relationship — constructs such as self, other and world. This structural «thing-ification» of our experience of being I express by the term *worldview*. In contrast to worlding, the worldview reflexive experience of existentia is open to direct linguistic expression» (Spinelli E., 2022, p. 98). In this case we are talking about reflexion of the lived experience and endowing it with subjective meanings and values.

The author summarises the differences between «worlding» and «worldview» as follows (Table 2).

Table 1 — Differences between worlding and worldview (Spinelli E., 2022, p. 99)

EXISTENCE	
WORLDING	WORLDVIEW
process	essence
how-verb	as-noun
nothing	something
being-always-in-becoming	in-a-state
meaninglessness	meaning
inseparability	individuality
instability/insecurity	stability/security
ambiguity	identity
chaos	order

Apparently, the concept of «worldview» in the concept of E. Spinelli is the closest to the domestic «image of the world», because it is defined as a cognitive

structure, a reflexed representation of a person about the world, relations, meanings and values.

1.2.3. The concept of «world» in psychology

Here we come to another important point, which is one of the key points in the problems we are studying: «image of the world» includes not only «image», but also the concept of «world». Let us dwell on its characterisation by referring to S.L. Rubinstein's work «Man and the World» (Rubinstein S.N., 2003), in which the author investigates the fundamental question of man's place in the world, in life, which he calls «the problem of all problems».

The author, in contrast to all philosophical concepts, considers being, which includes different ways of existence with different essence, as the initial one. The centre of being, according to S.L. Rubinstein, is man, with the appearance of whom being appears in a new quality. Being, transformed by human consciousness and activity, now includes both objects bearing social meanings and subjects entering into certain relations. Consequently, the relation of man to the world and the relation of man to another man are considered in their interdependence and interdependence. This new quality of being is labelled by the author as «world».

S.L. Rubinstein understands «the world» as follows: *«**the world** is a totality of people and things communicating with each other, more precisely, a totality of things and phenomena correlated with people. In other words, the world is an **organised hierarchy of different modes of existence**, or rather, entities with different modes of existence. In this characteristic, the **human social way of existence is determinant**»* (Rubinstein S.L., 2003, p. 289) (italics and emphasis ours — A.G-K., S.K.). Based on the author's definition, we have to answer the question of what is existence, essence, being, mode of existence, and what exactly is the specificity of the human social mode of existence.

For S.L. Rubinstein, «**existence** appears as a state and as an act, as a process and as action — self-causation, as restoration and preservation of oneself in the status of

existence. At the same time, the unity of existence as an act, process and action is revealed, on the one hand, and, on the other hand, of causation as restoration and preservation of existence» (Rubinstein S.L., 2003, p. 302). That is, existence is participation in the process of life itself, which the author understands as «staying in change». Thus, two sides can be distinguished in existence: 1) existence as inclusion, i.e. as a process of becoming, action, interaction — *constant change, representing the procedural nature of personality*; and 2) existence as a way of being things, phenomena, processes and their staying.

When discussing «*essence*» in its relation to existence, S.L. Rubinstein distinguishes several aspects. Firstly, essence can be understood as the basis of changes of a thing in the process of its interaction with others. Secondly, essence can be the stable in things in the process of their change (as substance). Third, essence in time can be the result of past development. And fourth, essence can be considered in the aspect of possibility and reality. «In the composition of being, man, as an entity, realising all being and changing it, is not taken outside of being, he himself is an entity included in the composition of being» (Rubinstein S.L., 2003, p. 299). At the same time, «*being*» appears as a universality, as a concrete singularity, including an infinity of definitions, which consists in the process of interaction of various beings. This definition is accomplished in reality as a real process.

The concept of «*mode of existence*», in S.L. Rubinstein's concept, makes it possible to connect essence with its being, i.e. existence. According to the author, «mode of existence» can be understood in two meanings: firstly, as «essence», a characteristic relating to the qualitative certainty of an entity, and, secondly, as an ontological characteristic defining the being of this entity. Based on S.L. Rubinstein's understanding of the mode of existence, the essence of the «human social mode of existence» emerges, which contains the ways of human interaction with the world.

According to S.L. Rubinstein, «*the specificity of the human way of existence lies in the degree of correlation between self-determination and determination by others (conditions, circumstances), in the nature of self-determination in connection with the presence of human consciousness and action*» (Rubinstein S.L., 2003, p. 286) (italics

and emphasis ours — A.G-K., S.K.). At the same time, the author distinguishes the following *types of attitude to the world*, which characterise the human social mode of existence: *cognitive, contemplative, action-practical, attitude to another person*.

K.A. Abulkhanova-Slavskaya in the preface to S.L. Rubinstein's work «Being and Consciousness. Man and the World» writes: «...we believe that the cognitive attitude ideally transforms the object (modelling, etc.), the contemplative attitude preserves it in its own nature, and the active attitude transforms the object, creates new objects that meet the needs of man. However, a person is defined not only through cardinal relations to the world — cognition, activity and contemplation, but also through contradictory relations that require construction, resolution of problems connected with contradictions» (quoted from: Rubinstein S.L., 2003, pp. 23-24).

Applying to man as a subject of life, S.L. Rubinstein distinguishes two main ways of human existence and, accordingly, *two attitudes to his own life*, the objective basis for which is the human life itself as a tragedy, drama or comedy:

1) «*The first is a life that does not go beyond the immediate ties in which a person lives: first father and mother, then girlfriends, teachers, then husband, children, etc.*» (Rubinstein S.L., 2003, p. 366) (italics and emphasis ours — A.G-K., S.K.). Such an attitude to life is characterised by the fact that a person is constantly «inside it» and cannot take a reflective position «above» his or her own life in order to comprehend it. In essence, such a person has only an attitude to individual subjects, phenomena, events, but not to life as a whole. Accordingly, such an attitude to life exists in a person, but is not realised by him.

2) «**The second way of existence is connected with the appearance of reflexion. It seems to suspend, interrupt this continuous process of life and takes a person mentally beyond its limits. It is as if a person takes a position outside it**» (Rubinstein S.L., 2003, p. 366) (italics and emphasis are ours — A.G-K., S.K.). With such a reflexive attitude to life, two possible paths emerge: either the destruction of former moral norms and values, nihilism, cynicism, or, on the contrary, the construction of a conscious deeper moral basis for life.

If we combine the understanding of «image» as a multilevel systemic formation, which represents objective reality, endowed with subjective meanings and personal senses, and «the world» as an organised hierarchy of different ways of existence, in which the human social way of existence is determinant, then the essence of this «image of the world» is that in the course of interaction with objective reality through cognition, contemplation, and action, a person develops his or her own attitude to different ways of life. Consequently, *the components of the image of the world* are: 1) *individual system of meanings of a personality (perceptions of the world)*; 2) *personality meanings*; 3) *ways of interaction of a person with the world: cognition, contemplation, action, attitude*.

1.2.4. Definition, main characteristics and functions of the world image

The ideas of A.N. Leontiev and S.L. Rubinstein served as a basis for continuing the study of the world image in Russian psychology. Thus, S.D. Smirnov, speaking about the fact that the image of the world regulates and directs human activity, highlighted its main characteristics: amodality, integrity, multilevel, subjectivity, and secondary in relation to the external world (S.D. Smirnov, 1981). F.E. Vasilyuk investigated the image of the world through the prism of the typology of life worlds, where he brought to the forefront the main property of the image — its subjectivity (Vasilyuk F.E., 1993).

V.P. Serkin, analysing A.N. Leontiev's idea of the image of the world, singles out five of its most important definitions (V.P. Serkin, 2006):

1) The image of the world is an integral system of meanings of a person (in our opinion, it would be more correct to say, not a person, but a personality). The image of the world is built on the basis of selecting the most essential for the activities performed by the subject. The image of the world, on the one hand, is the filling of the image of reality with meanings, on the other hand, due to this process the image of the world itself is built. The image of the world determines the perception of reality, and the perception of reality determines the filling of the image of the world.

2) *The image of the world is an integral ideal product of the process of consciousness, which is obtained due to the transformation of the sensual fabric of consciousness into meanings* (the process of «desubstantiation»). The determinants of the transition of sensual images of consciousness into meanings are the regularities of existence of the personality's world image and the totality of activities realised by the subject. The image of the world is the motivating and orienting subsystem of the whole system of the subject's activities.

3) *The image of the world is a plan of the subject's internal activity.* The plan of internal activity is an integral individual system of human values. There are at least two supersystems of the image of the world: 1) consciousness, in which the image of the world realises the function of processing the sensual fabric into other images of consciousness; 2) the system of the subject's actual activities.

4) *The image of the world is an individualised cultural and historical basis of perception.*

Considering the functions of the world image as a subsystem of the systems of «consciousness» and «the system of the subject's activities», V.P. Serkin singles out the following functions of the world image (Serkin V.P., 2006, p. 6):

1. Hierarchisation of activities: inducement, reinforcement, arbitrariness, evaluation.
2. Storage of forms of meanings as an integral system of meanings: identification, comparison, actualisation.
3. Preliminary generation and combinatorics of subject hypotheses on the basis of previous experience and motivation: goal setting, direction, orientation basis of activity, prediction.
4. Operative generation of subject hypotheses on the basis of preliminary generation and actual information: cognition, correction, generation («assembling») of new forms of meanings.
5. Functioning of forms of meanings in activity.
6. Self-development of the image of the world as a plan of the subject's internal activity on the basis of interiorisation of new forms of meanings.

7. Reflexion: regulation, control.

5) *The image of the world is a subjective predictive model of the future*: despite the fact that in the genetic sense the subjective is secondary, at the level of functioning — motivation and goal-setting precede any activity.

Thus, concluding this section, we can present, based on the works of A.N. Leontiev, S.L. Rubinstein, B.S. Bratus and V.P. Serkin, how the personality's world image is understood in this paper. We define *personality's world image* as an «integral individual system of meanings» of a personality, a semantic component of its interaction with the world. Having presented the content of the concept «image of the world», which is the key concept in our work, we can take the next step in understanding the category under study, namely, to analyse how the image of the world is arranged, i.e. its structure.

1.2.5. Models of world image

There are three bases on which we can classify the world image models proposed by different authors — structure, function, and genesis. Accordingly, three central lines in the description of models of the world image can be conventionally distinguished (Serkin V.P., 2008):

1) *The first line — models based on the structure of the personality's world image (substantive, productive)*, which emphasise the description of the personality's world image as an existing system of meanings of the personality. This approach is realised within the framework of subjective semantics and psychosemantics (Artemyeva E.Y., Strelkov Y.K., Serkin V.P., 1983, 1991; Petrenko V.F., 2005; Strelkov Y.K., 1997, 2000, etc.).

2) *The second line — models based on the functions of the world image (procedural, productive, goal-oriented)*. The functional models of the world image include the three-layer model of the world image (Artemieva E.Y., Strelkov Y.K., Serkin V.P., 1983, 1991), the set of functions of the world image identified by

S.D. Smirnov (Smirnov S.D., 1985), the model of the professional's world image (Klimov E.A., 1995).

3) *The third line — models based on the genesis (origin) of the world image (models of development, models of conservation).* The models that attempt to explain the genesis of the world image include: A.N. Leontiev's description (Leontiev A.N., 1983); E.Y. Artemieva's model based on the hypothesis of first vision (Artemieva E.Y., 1999); the bipolar model of the psychical image-forming system «child-parent» (Smirnov S.D., 1985); models of evolutionary determination (Artemieva E.Y., Serkin V.P., 1987; Shmelev A.G., 2000).

Despite the diversity and multiplicity of theoretical concepts concerning the structure of the world image, the common feature is the recognition of the existence of surface and nuclear layers in the structure of the world image, the integrity of the world image, i.e. its irreducibility to a set of images only. Foreign authors also distinguish in the structure of mental representation (as we noted above, this is the closest foreign concept to the domestic term «psychical image») amodal basic (deep) and modal surface structures (Clark J.M., Paivio A., 1991; Kosslyn St. M., 1990, etc.). At the same time, researchers note the active role of the personality's world image, its antisciplinary influence on the acts of perception and action, its subjectivity due to the uniqueness of individual experience.

In our opinion, the three-layer model reflects the structure of the world image most holistically (Artemieva E.Y., Strelkov Y.K., Serkin V.P., 1983, 1991). Analysing the problem of the transition of external reality into the inner space of the personality, scientists come to the conclusion that the personality's world image includes the entire previous experience of the personality's psychical life, from which the subjective representation of the world is built. Based on the thesis that traces of activities form stable extramodal systems, the authors propose to consider three layers of the world image: 1) perceptual, 2) semantic, and 3) nuclear.

The perceptual layer is superficial and modal, includes four coordinates of space and subjective meanings of the perceived. At the same time, the perceptual layer is a representation governed by deeper layers of the personality's world image. Before the

perceptual processing of an external stimulus, two stages of its evaluation follow: 1) dangerous — safe; 2) attractive — unattractive (Artemieva E.Y., Serkin V.P., 1987). «According to the stages of genesis of subjective semantics, we can refer to the perceptual world as pre-perceptions (amodal, before the perceptual stage of perception proper) as something that turns images already into representations (Artemieva E.Y., 1999) and systems (not sets) of perceptual attributes that have subjective colouring (attitude) and subjectively changeable spatial and temporal characteristics (Serkin V.P., Strelkov Y.K., 2002)» (Serkin V.P., 2008, p. 96).

The semantic layer is transitional between perceptual and nuclear, it records interactions with the world objects in the form of multidimensional relations («world picture» according to E.Y. Artemieva). The semantic layer of the world image is modal, but, unlike the perceptual layer, it is integral. «At the level of the semantic layer, E.Yu. Artemieva distinguishes meanings proper (integrating the integrity of relations) as the subject's relations to the objects of the perceptual world. This integrity is determined by the meaningfulness, signification of the semantic world» (Serkin V.P., 2008, p. 96).

The nuclear layer, the deepest one, is formed with the participation of conceptual thinking, it is a layer of amodal structures, which is formed during the processing of the semantic layer (in the narrow sense it is the «image of the world»). The structural components of the nuclear layer of the image of the world are personal meanings. «In the three-layer model, the nuclear layer is characterised by the authors as a goal-motivational complex, which includes not only motivation, but also the most generalised principles, attitude criteria, bases of reference systems (perceptual, operative, emotional, scenario)» (Serkin V.P., 2008, p. 96).

In schematic form, the three-layer model of the world image can be represented as follows (Figure 1):

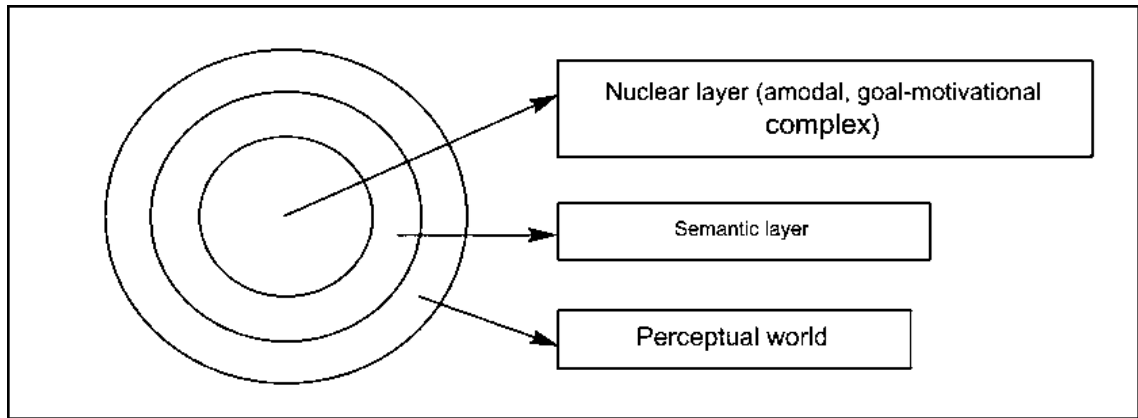


Fig. 1. Three-layer model of the image of the world (Serkin V.P., 2008, p. 93)

Significant advantages of this model are its level and continuity, which are expressed in the fact that it emphasises the connection between deep meanings (nuclear layer) and pre-meanings — subjective meanings of what is perceived (perceptual layer). Despite the fact that this model has a high descriptive and explanatory potential, we believe that it also has a number of limitations: (1) demonstration of only structural and functional components of the world image, lack of description of internal dynamics and possibilities of mutual influence of layers of the world image on each other; (2) lack of consideration of the ways of human interaction with the world, which perform an important function in the construction of the world image; (3) the model schematised in the format of a three-layer «matryoshka doll» does not reflect the «fluid» nature of human relationships

As a result, the levels of the image of the world are marked only through the differentiation of personal meanings — meanings — pre-meanings, which complicates their further operationalisation and creates difficulties in identifying empirical referents when studying changes in the image of the world in a real study. The modern view of personality allows us to use new approaches for further theoretical and methodological development of the concept and model of personality's world image, thus overcoming the existing limitations and expanding the possibilities of existing models. One of the options for such an addition can be the application of the ideas of the procedural approach in personality psychology to the three-layer model proposed by the authors (Kononova A.I., Kostromina S.N., 2023, №. 2(50), pp. 20-21).

1.2.6. A procedural model of personality's world image

Before we focus on our proposed procedural model of personality's world image, let us briefly review the main provisions of the procedural approach in personality psychology.

The property of processuality emphasises the high sensitivity of complex open systems to fluctuations. According to I. Prigozhin (Prigozhin I.R., Stengers I., 1986), any impact or event related to the flow of information or energy into a self-organising system can disturb the internal equilibrium, increase entropy and change the existing order — the structure and interrelations between elements. Personality, being an open self-organising system, constantly interacts with the surrounding world, which makes its internal space not just dynamic, but constantly changing, being evidence of its procedural nature, as well as of the mental as a whole (Kononova A.I., Kostromina S.N., 2023, № 2(50), p. 21).

Consequently, the procedural nature of personality is expressed in continuous changes due to constant inclusion in relations with different sides of being and transformation of oneself on the basis of this interaction. From this point of view, any personality phenomenology, including personality's world image, cannot fail to take into account the general scientific law of proceduralism, relying on the variability of personality, and, underlying the procedural approach (Asmolov A.G., 2018; Kostromina S.N., 2018; Marcinkovskaya T.D., 2018; Grishina N.V., Kostromina S.N., 2021).

The principles of the procedural approach that underlie our proposed model of personality's world image are as follows (Grishina N.V., Kostromina S.N., 2021).

The first principle of the procedural approach concerns the sensitivity of a non-equilibrium system, to which the personality belongs, to fluctuations — random deviations and fluctuations. Any external influence or ongoing internal processes can upset the equilibrium, which can lead to an interruption of determinacy. Depending on how a person copes with the disturbance of equilibrium (which is a purely individual process), there is a transformation of the inner world. This is accompanied by a search

for a new optimal mode of functioning and new reference points, which leads to a multitude of personality changes and alternative behavioural strategies. Therefore, the model of the personality's world image should be non-linear, take into account the possibilities of influence of different levels of the personality's world image on each other, as well as the personality's ability to transform, to transform meanings and values, to change the attitude to other people and the world.

The second principle is related to the fact that fluctuation becomes especially important near bifurcation (transition) points, where deviations from the equilibrium of the system begin to exceed critical values, and conditions are created for the emergence of new structures (which also happens when experiencing the loss of a loved one). «Bifurcation zones create a range of multiplicity of solutions (multiplicity of states), which are «superimposed» on the multiplicity of relations between subsystems of personality. As a result, among the infinite number of options we have as real only one — a special case of the possible» (Grishina N.V., Kostromina S.N., 2021, p. 42). Thus, the model of personality's world image should take into account the potential of the plurality of possible variants of its construction and change — the personified, unique character of the personality's world image, which can be investigated only by appropriate methods.

Since the image of the world is a personal formation, it includes both more stable structures, which, in our opinion, are located in the nuclear layer, and more changeable components, which, in our opinion, belong to the perceptual level. Accordingly, the processuality of personality also implies the interaction of two fundamental tendencies — the desire for stabilisation and the readiness for change. The image of the world is a mobile and dynamic multilevel system capable of transforming under the influence of various events, in the process of functioning of which both stabilisation and change stages are observed (Kononova A.I., Kostromina S.N., 2023, № 2(50), pp. 21-22).

In accordance with the above provisions, as an alternative option for describing the structure of the personality's world image, we propose a procedural model of the personality's world image, which is based on S.L. Rubinstein's ideas about the ways of human interaction with the world, A.N. Leontiev and V.P. Serkin's ideas about the

personality's world image, as well as the provisions of the procedural approach in personality psychology by N.V. Grishina and S.N. Kostromina (Kononova A.I., Kostromina S.N., 12-14 October 2023) (Figure 2).

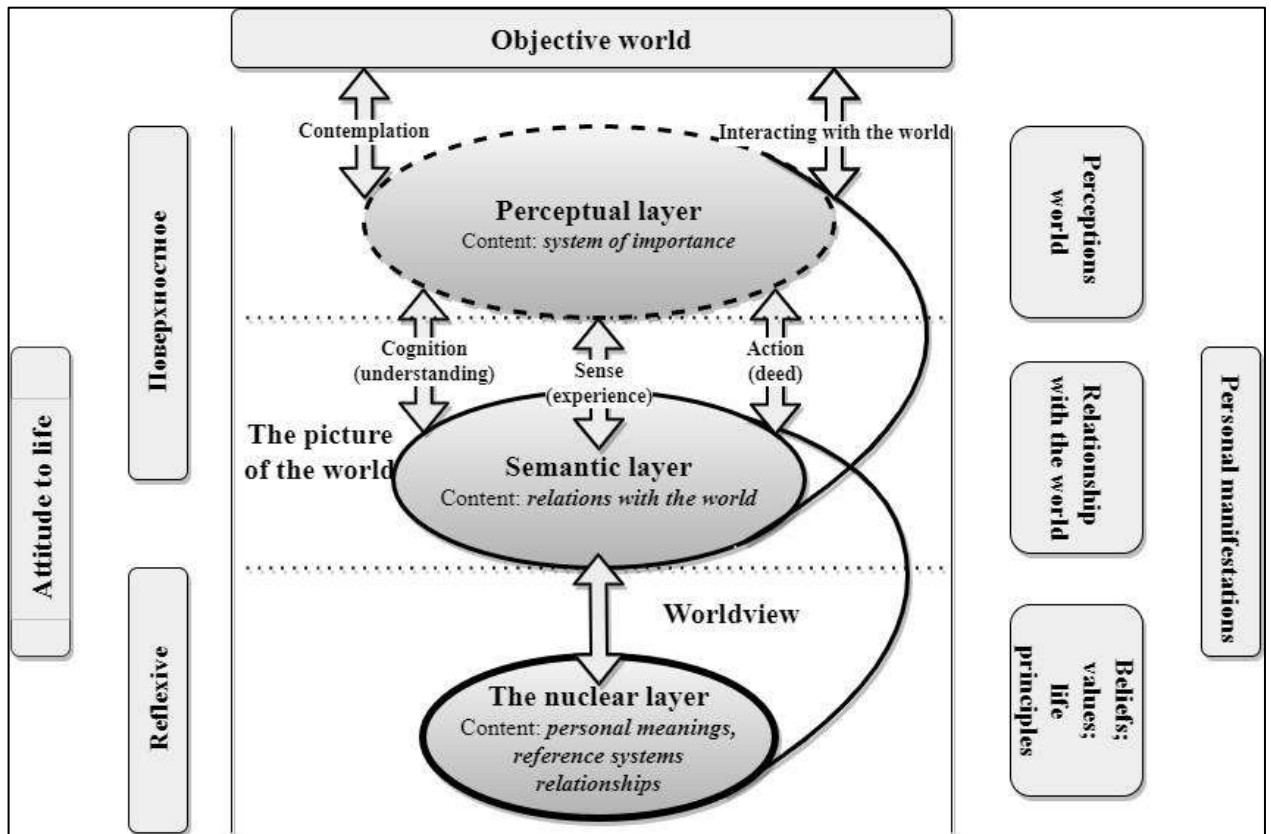


Fig. 2. The procedural model of the image of the personality's world (Kononova A.I., Kostromina S.N., 2023, № 2(50), p. 22)

The perceptual layer, the main content of which are perceptions of the world, is formed on the basis of contemplation of the world and interaction with it by means of mastering by the personality of meanings (the process of «signification»). The closeness of this layer to the objective (physical, external) world makes it more susceptible to change and dependent on various situational factors. At the same time, despite the constant mobility and instability of the perceptual layer, it is fixed in some reference points in the form of values as a crystallisation of social experience, forming a zone of stability within variability. At the level of personality, the perceptual layer is manifested in the perceptions of oneself, other people, objects and phenomena of the world (Kononova A.I., Kostromina S.N., 2023, № 2(50), p. 23).

The semantic layer is formed through cognition, feeling and action, which, acquiring their meaning, «pass through the personality», transforming into understanding, experience and deed. Unlike the perceptual layer, this layer of the world image is characterised by greater stability and less susceptibility to change. In fact, at this level, perceptions of the world are transformed into relations with the world. That is, this level includes that personal phenomenology, which S.L. Rubinstein referred to the category of «world». It is experiences, understanding and actions that reflect the ways of interaction with the world, the way a person contacts it, builds this communication. This layer can be called a picture of the world. At the level of personality, the semantic layer is manifested in the attitude to oneself, to other people, to the world (Kononova A.I., Kostromina S.N., 2023, № 2(50), p. 23).

From our point of view, the perceptual and semantic layers of the world image correspond to the superficial attitude to life according to S.L. Rubinstein, since at these levels life does not go beyond the immediate relations in which a person exists. Here the processes of choosing people for interaction and building relationships with them, but not the comprehension of these relationships, are the leading ones. However, the semantic layer is rather transitional between the surface layer and the level reflecting a reflexive attitude to life. The transition to reflexivity here will manifest itself if a person consciously builds up his/her attitude to life as a whole, and not only to its separate phenomena (Kononova A.I., Kostromina S.N., 2023, № 2(50), p. 23).

The nuclear layer, the deepest one, is a later formation in the construction of the image of the world, which is formed in the process of meaning formation, when personal meanings and reference systems of relations emerge. This layer changes only when there are strong personal shocks. It can be labelled as world understanding. This layer describes the reflexive attitude to life according to S.L. Rubinstein, as here there is a process of «going beyond» life itself, its comprehension, and synthesis of personalised meanings and values. At the level of personality, this level is manifested in beliefs and life principles, which act as moral life guidelines, and can serve as a kind of indicators in the study of the nuclear layer of the personality's world image (Kononova A.I., Kostromina S.N., 2023, № 2(50), p. 23).

Thus, we can distinguish the following features of personality's activity in constructing a world image (Kononova A.I., Kostromina S.N., 2023, № 2(50), p. 23):

- Level 1 (perceptual layer): construction of a system of meanings by the personality;
- Level 2 (semantic layer): transformation of the system of meanings through the development of ways of interaction with the world and attitude to it;
- Level 3 (nuclear layer): semantic and value mediation of interaction with the world.

The layers represented mutually influence each other. What attracts our attention for contemplation and interaction on the level of the perceptual layer influences those meanings and values that are on the nuclear layer. At the same time, on the contrary, our value and meaning sphere has a significant impact on what we choose as objects/subjects/subjects of contemplation and interaction. At the same time, due to the processual, changeable nature of personality, we may find that even minor events (e.g., general somatic condition, sleep duration and quality, mood, weather, etc.) can influence changes in the perceptual layer, i.e., the current evaluation of perceptions of the world. It is more likely to assume that during illness or any ailment the world will seem dim, tiring, possibly hostile, unsafe, etc. But, as soon as his condition changes, most likely, the world for him will play bright colours again. At the same time, transformations and changes in the semantic and nuclear layers depend to a greater extent on subjectively significant personal events, such as the creation of a family, birth of children, moving, change of profession, divorce, loss of a close person, etc. These events make it possible to reconsider attitudes to certain things or phenomena, to other people, to think about one's own life principles, values and meanings.

Since in constructing the image of the world there is an interchange and mutual influence of the external and internal, then in general terms the factors and conditions that cause the variability of the components of the image of the world can be labelled as follows (Kononova A.I., Kostromina S.N., 2023, № 2(50), p. 23):

1. External (environmental) factors: situational and contextual changes, transformation of external conditions of life, significant life events and situations.

2. Internal (individual-psychological) factors: changes in various forms of internal personality activity, transformation of meanings and values, reflection and rethinking of life principles, rules, beliefs, attitudes to certain people, events and phenomena.

Thus, we have analysed the development of the concepts of «psychical image», «world», «world image» within the framework of psychology. The study of the image of the world is the subject of the present study. In this paper we understand the personality's world image as an integral individual system of meanings, a semantic component of its interaction with the world. The image of the world fulfils at least two main functions: motivational and indicative. The structure of the world image can be represented as a procedural model, which reflects the continuous interaction between the representation of the world (perceptual layer), the constructed ways of relations with the world (semantic layer) and the semantic bases of life (nuclear layer). Their interaction is based on the mechanisms of understanding one's life, experiencing (living) what happens to you, and building one's actions through moral reference points in relation to oneself and others. Accordingly, changes at one level should affect processes at another level. In this regard, it is this interlevel interaction that is of particular interest in the study of the image of the world and its dynamics.

1.3. Current research on personality's world image changes in difficult life situations

Despite the fact that earlier studies of changes in the image of the world in the situation of losing a loved one have not been undertaken, there are a number of works that study the image of the world in other difficult life situations. Changes in personality's world image when experiencing extreme situations are demonstrated by a series of studies that was undertaken by V.P. Serkin and his students (Serkin V.P., 2013, 2015, 2016; Mishina M.I., Serkin V.P., 2016).

Based on the results of a study of 30 respondents from 17 to 25 years old who had been in a non-fatal road accident not more than 3 years ago, M.I. Mishina and V.P. Serkin (Mishina M.I., Serkin V.P., 2016) draw conclusions about the changes of

three layers in the structure of the image of the world. The scientists proved that the extreme situation changes the nuclear layer of the image of the world, which is manifested in the increase in the value of love and happy family life and the decrease in the value of education and rationality. Changes in the semantic and perceptual layers of the image of the world are characterised by a shift towards greater responsibility, meaningfulness of one's way of life and humanity in relations with others.

Interesting results were obtained by V.P. Serkin (Serkin V.P., 2016) when studying the changes that occur in the sphere of perceptions about oneself, one's image of the world and way of life when experiencing an extreme situation. The study involved 64 people aged 18 to 48 years old who experienced extreme situations. The author notes that a person experiences a situation as extreme when there are deep and sudden changes in the nuclear layer of the world image (which is consistent with our assumption that changes in the nuclear layer occur in the case of strong personal shocks), and, based on the empirical data obtained, identifies the resource features of experiencing extreme situations: (1) the experience of experiencing an extreme situation allows one to realise the value of life and take responsibility for living it; (2) after getting into an extreme situation, one is able to understand the value of life and take responsibility for living it. That is, after living an extreme situation, people feel life as more fulfilled and meaningful.

Summarising the results of the conducted research, V.P. Serkin (Serkin V.P., 2015) draws conclusions about the process of changes in the perceptual, semantic and nuclear layers of the personality's world image after experiencing an extreme situation. The author writes that in an extreme situation there is a transformation and reorganisation of perceptions of the self, which, on the one hand, can lead to disintegration of the personality, on the other hand, to personal growth and development. At the same time, the degree of internal psychological extremity of a situation for a personality is determined by the level of changes in the nuclear layer of the personality's world image, hence, not all significant changes in lifestyle lead to changes in a person's world image. Such results, in our opinion, are consistent with the ideas of S.N. Kostromina (Kostromina S.N., 2021), which consist in the fact that the

stronger the significance of the occurred event and the subject's involvement in it, the higher the probability of strong fluctuations of the system. When large-scale fluctuations occur, there is a greater chance for the individual to move to a new level of organisation. The third conclusion made by V.P. Serkin (Serkin V.P., 2015) is that a sharp change in the way of life leads to a change in the image of the world. In this case, the image of the world ceases to fulfil a number of functions related to predicting the future. The fourth conclusion concerns the correlation of changes in the structure of the world image with the stages of grieving (Lindemann E., 1984; Kübler-Ross E., 2024; Vasilyuk F.E., 1984, etc.). «It is the rapid change in the image of the world that is the psychological content of the state of shock (the first stage of the experience) and the feeling of helplessness. In the next phase (suffering), at the level of the nuclear layer of the world image, the person is not capable of changing motivation, at the cognitive level there is a change in the person's system of meanings, at the level of actions — the person cannot adequately formulate goals, because the prognostic functions of the world image are temporarily disturbed. In the acceptance phase, changes in the image of the world are restructured and consolidated. Following this, there is also a restructuring of the way of life» (Serkin V.P., 2015, p.10). The fifth conclusion is that when providing psychological assistance to people who have experienced extreme events, the main efforts should be directed to support the process of building a new way of life that corresponds to the new image of the world.

The last work, which we will analyse, is a study devoted to the study of changes in the image of the world in the situation of the COVID-19 pandemic (Yanitsky M.S., Seriy A.V., Brown O.A., Balabashchuk R.O., 2021). The study involved 92 students of higher education institutions of Kemerovo. The authors found that in the conditions of COVID-19 pandemic there is a transformation of spatial-temporal and value-semantic components of the personality's world image. In the field of identity, the importance of national and civil aspects decreases, and the role of universal and family-role components of the «image of self» increases. At the same time, with regard to the time perspective, the expansion of the past zone and the reduction of the future zone are revealed. Based on the results of the empirical study, scientists conclude that in the

situation of the COVID-19 pandemic there is a holistic and systemic restructuring of all components of the personality's world image.

The conducted empirical studies demonstrate changes in the perceptual, semantic and nuclear layers of the image of the world when experiencing crisis and extreme situations. The higher the degree of subjective significance of the event, the higher the probability of changes in the meanings and values of the personality.

Thus, the researchers conducted a series of empirical studies aimed at studying the transformation of personality's world image when experiencing difficult life situations. A promising direction for the continuation of these studies, in our opinion, will be the study of changes in the image of the world in the situation of loss, to which our dissertation work is devoted. For this purpose it is necessary to make one more step — to analyse what the situation of loss of a close person is and what approaches to its understanding exist in scientific psychological discourse.

1.4. Approaches to understanding the situation of loss of a loved one in national and foreign psychology

In the course of life, one way or another, every person faces loss. It can be a variety of situations, which can be divided into external: separation, divorce, loss of work, moving, loss of belongings, loss of pets, loss of a part of the body. And internal, such as loss of social role or status, loss of previous qualities of personality, identity, values, meanings, loss of faith, etc. This list could be continued ad infinitum, because if we look a little closer, we can find elements of loss in almost every situation (even in situations that are usually considered «positive», such as the birth of a child). The subjective significance of the loss will determine the intensity of the experience. At the same time, without diminishing the significance of different types of loss, in this paper we will focus on the death of a loved one, as this event, in our opinion, is the most relevant at present (in connection with the COVID-19 pandemic and current world events) and severe (irrecoverable), triggering profound transformational changes in the personality's world image.

In this paper we understand «*situation of loss*» as *irretrievable loss, death*. By the term «*loved one*» we want to emphasise the *special significance of the deceased for the grieving person*. Here we are not talking about objective closeness (e.g., family members, relatives, partners), but about subjective closeness, experienced as a special soul connection. However, in order to approach the main goal of our study, namely, the phenomenological description of changes in the personality's world image in the situation of experiencing the loss of a close person, we need to analyse what approaches to the study of loss exist, and how scientists' perception of the situation of loss developed in psychological science. It should be noted here that all approaches have their advantages and limitations, but at the same time they are complementary rather than mutually exclusive.

The study of the bereavement situation and the grieving process has a long tradition of research, starting with the early works of foreign and national authors (Freud Z., 1984; Lindemann E., 1984; Kübler-Ross E., 2024; Vasilyuk F.E., 1984) and ending with more recent and modern works (Zamanaeva Y.V., 2007; Worden W., 2018; Burina E.A., Dobryakova A.Y., 2018; Barinova O.V., Malyutina A.S., 2020; Bakanova A.A., Sysoenko S.V., 2022; Bakanova A.A., 2023). At the same time, there is still a tendency for more research on loss and grief abroad, while only sporadic works on this topic appear in national psychology.

S.A. Shefov defines loss as «a very diverse phenomenon. Each of us loses something in life, but the most acute grief occurs when a loved, dear to heart person leaves» (Shefov S.A., 2006, p. 6). Bereavement triggers the grieving process necessary to mourn the death and accept the loss. There is a process *of experiencing* loss, which we understand, following F.E. Vasilyuk, as «a special activity, a special work on the reorganisation of the psychological world, aimed at establishing a meaningful correspondence between consciousness and existence, the overall goal of which is to increase the meaningfulness of life» (Vasilyuk F.E., 1984, p. 10).

In Y.V. Zamanaeva's thesis (Zamanaeva Y.V., 2004), devoted to the study of changes in the inner world of the individual when experiencing the loss of a loved one,

approaches to the understanding of loss are highlighted, based on which we will describe the scientists' ideas about the experience of loss.

The first approach views experience of loss as a process with affective, cognitive and behavioural symptoms. This approach focuses on the course of grief, its symptoms and stages.

One of the first works in this approach is the research of the German-American psychiatrist E. Lindemann. Based on observations of patients who had lost their loved ones, E. Lindemann introduced the concept of «acute grief»:

1. «Acute grief is a specific syndrome with psychological and somatic symptomatology.

2. This syndrome may occur immediately after the crisis, it may be delayed, it may not manifest itself explicitly or, on the contrary, it may manifest itself in an over-emphasised way.

3. Instead of the typical syndrome, distorted pictures may be observed, each representing some special aspect of the grief syndrome.

4. These distorted pictures can be transformed by appropriate methods into a normal grief reaction accompanied by resolution» (Lindemann E., 1984, p. 247).

The symptoms of «acute grief», according to E. Lindemann (Lindemann E., 1984), are: (1) physical suffering: constant sighing, complaints of loss of strength and exhaustion, lack of appetite; (2) changes in consciousness: a slight sense of unreality, a feeling of increasing emotional distance, a strong preoccupation with the image of the deceased; (3) guilt: attempts to find in the events preceding the death evidence of what the grieving person did not do for the deceased, there is blaming of oneself for inattention and exaggeration of the significance of one's slightest missteps; (4) hostile reactions: loss of warmth in relations with other people, tendency to talk to them with irritation and anger, desire to avoid contact with anyone; (5) changes in daily activities or loss of patterns of behaviour: in speech there appears hurriedness, in actions — fidgetiness, making aimless movements, constant search for occupation, but at the same time inability to start and maintain organised activities, everything is done without

interest, everyday activities are performed with extraordinary effort; (6) appearance in the grieving person of traits of the deceased, especially strong

At the same time, E. Lindemann believed that, as a result of grief suppression, normal grief reactions can manifest themselves in pathological forms. The author identified and described the following types of morbid grief reactions (Lindemann E., 1984):

1. «Deferred grief» — due to certain circumstances, for example, if the loss occurs during the resolution of important problems, or if the grieving person needs moral support from others, he or she may not discover his or her grief for a week or longer. In some cases, this «delay» may last for years. With this delayed response, grief is blocked and does not find its way out. After a time, a new loss or a reminder of the loss that occurred can set the grieving process in motion.

2. «Distorted grief reactions» — painful reactions that are defensive in nature due to the inability to express difficult feelings and accept the loss. E. Lindemann distinguishes the following forms of such reactions: increased activity without a sense of loss; appearance of symptoms of the last illness of the deceased in the grieving person; occurrence of psychosomatic diseases (ulcerative colitis, rheumatic arthritis, asthma, etc.); changes in relations to friends and relatives, as a result of which social isolation develops; hostility against certain persons, which many people try to hide, because of which the ability to express feelings as if «frozen»; loss of forms of social activity, it happens that a person is not able to express his or her feelings. The distorted grief response may take the form of agitated depression with tension, agitation, insomnia, feelings of worthlessness, severe self-recrimination and a need for punishment.

3. «Anticipatory grief syndrome» — in this grief reaction, all the typical symptomatology of acute grief is found, the only difference being that it occurs before the loss. The person, because of the intense fear of loss, seems to prepare in advance to accept the loss. «Although these kinds of reactions may well protect the person from the blow of the unexpected news of death, they can be a hindrance to the restoration of the

relationship with the returned person» (Lindemann E., 1984, p. 255) (referring to the situation of missing persons).

In addition to describing normal and pathological grieving, E. Lindemann distinguished the stages of experience of loss according to the main prevailing symptom: 1. shock; 2. protest and longing; 3. disorganisation and suffering; 4. separation and reorganisation.

Another author in this direction is E. Kübler-Ross, who investigated the peculiarities of a person's experience of his/her own care and the experience of relatives of dying patients. The result of her long-term work was the concept of psychological stages of dying, which includes the following stages (Kübler-Ross E., 2024): (1) denial and isolation; (2) anger; (3) «bargaining»; (4) depression; (5) acceptance.

Other authors, who consider the relationship with the deceased to a greater extent, nevertheless identify similar stages in the experience of loss. For example, F.E. Vasilyuk (Vasilyuk F.E., 1984) distinguishes 5 stages: shock (7-9 days), search (5-12 days after the news of death), acute grief (up to 6-7 weeks after the loss), residual shocks and reorganisation (within a year after the loss), completion (a year after the loss). Similarly, J. Bowlby (Bowlby J., 2004) identified three phases: protest, disorganisation, reorganisation. However, later both J. Bowlby and C. Parkes (Bowlby J., 2004; Parkes S.M., 1996) began to identify four phases in grief living: numbness, longing, disorganisation, reorganisation.

In general, a comparative analysis of different periodisations in grief is presented in the work of A.O. Ruslina (Ruslina A.O., 2012). The author systematises the stage concepts as follows (Table 2).

Table 2 — Comparative analysis of periodizations of various authors (Ruslina A.O., 2012, pp. 196-198)

Author	Number of stages/phases	Time periodstages / phases	Name of stages/phases
Freud		-	
Lindemann	5	-	1. Denial 2. Indignation, anger 3. Regret, despair, depression 4. Reconciliation 5. Acceptance
Bowlby	3	-	1. Protest 2. Disorganization 3. Reorganization
Bowlby and Parkes	4	From a few hours to a week	1. Numbness
		Several months or years	2. Longing 3. Disorganization 4. Reorganization
Pollock	2	-	1. Acute. Subphases: Shock reaction, Affective reactions, Reaction to separation 2. Chronic
Teitelbaum	3	-	1. Shock 2. Suffering and disorganization
		A few months after the loss	3. Residual shocks and reorganization
Volcano	2	-	1. Crisis of grief; 2. Grief Work
Horowitz	3	-	1. Shouts; 2. Denials; 3. Obsessions
Kübler-Ross	5	-	1. Shock and denial; 2. Anger; 3. Bargaining or deal; 4. Depression; 5. Acceptance
Spiegel	4	-	1. Shock, disbelief 2. Regaining control 3. Regression in relationships with others 4. Adaptation
Vasilyuk	5	From a few seconds to a few days, on average up to 7-9 days	1. Shock
		The peak phase occurs on the 5th-12th day	2. Search
		6-7 weeks after loss	3. Acute grief or despair, suffering and disorganization
		During the year	4. Residual shocks and reorganization
		A year after the loss	5. Completion
Cherepanova	4	On average it lasts 9 days	1. Shock and numbness
		6-7 weeks	2. Suffering and disorganization
		Up to a year	3. Residual shocks and reorganization
		-	4. Completion

Continuation of table 2

Prend	2	-	1. Initial Adaptation Stage «The Initial Journey Through Grief» Stages: shock, disorganisation, reorganisation 2. Stage of development «The life influence of grief» Stages: "Synthesis" and «Transcendence»
Lopukhina	4	Shock about 9 days	1. Shock and negation
		-	2. Anger
			3. Depression and mourning
			4. Healing
Dates	4	From several hours to several days	1. Shock and numbness
		-	2. Denial and withdrawal
			3. Recognition and pain
		In a year or even later	4. Acceptance and Rebirth
Starshenbaum	8	From a few minutes up to several hours	1. With elements of emotional disorganization
		Up to 2-3 days	2. Hyperactivity
		Up to a week	3. Voltage
		Develops during the second week	4. Search
		Develops in the 3rd-6th week	5. Despair
		Occurs when the despair stage is not resolved	6. With elements of demobilization
		It can go on for weeks	7. Resolution
		Up to two years	8. Recurrent
Kraytek	4	From death to two weeks	1. Shock, numbness, denial
		From one to three months	2. Longing, searching, anxiety, anger, guilt, loneliness
		From one to two years and more	3. Depression, apathy, loss of personality, mitigation, stigma
		-	4. Acceptance, healing
Parchment maker	3	Begins immediately after the death of a loved one, usually lasting from one to three days	First stage
		Peaks occur between the second and fourth weeks after death; usually lasts during the year	Second stage
		Occurs within a year after the death of a loved one	Third stage
Gnezdilov	5	-	1. Shock 2. Denial 3. Aggression 4. "Bargaining" 5. Depression 6. Reconciliation

The models presented above have gained publicity and have broken down some of the prejudices associated with death, as well as broadly describing the symptomatology of grieving (which is their undoubted advantage). However, criticism of these models in the literature has focused mainly on conclusions about the universality and sequence of grief phases, which do not take into account the complexity and individuality of the bereavement experience. For example, a trend in the understanding of grief that recognises the complexity and individualised nature of the grieving process is becoming relevant today. In this context, the concept of individual grieving style emerges as a reflection of a person's peculiar use of cognitive, affective

and behavioural strategies to accept loss (Martin T.L., Doka K.J., 2000). However, the characterisation of the experience of loss in staged models is based on the external symptomatology of grief, and therefore the internal/subjective experience is overlooked. In addition, the psychological function of each stage of grief remains unexplained and has been centralised in the following approach to the experience of loss.

The second approach considers the experience of loss as a sequential solution of psychological problems. The most systematised and well-known in this direction is the approach of W. Worden (Worden W., 2018), who refers to the experience of loss as a process of solving four basic psychological tasks by the bereaved person:

1. Accepting the reality and irreversibility of the loss;
2. Experiencing the pain;
3. Acceptance of the world around us without the bereaved;
4. Building a new relationship with the deceased and continuing to live.

W. Worden considers these tasks to be universal for all those who experience loss, but the forms and ways of solving the proposed tasks are individual in each specific case.

A consonant approach is proposed by E. Neeld (from: Khrustalyova N.S., 2014), who refers to the tasks of the stages of grieving as choices of behavioural strategies:

1. The first choice: transferring the blow;
2. Second choice: experiencing severe pain and the need for social support;
3. Third choice: reappraisal;
4. Fourth choice: turning towards a life without the loss;
5. Fifth and sixth choices: reconstruction and living;
6. Seventh choice: integration.

The first task according to W. Worden and the first choice according to E. Neeld involve realisation and recognition of the loss. Worden and the first choice according to E. Neeld presuppose realisation and recognition of the fact of the loss. If this does not happen, there may be a «stuckness» at this stage, manifested in «mummification» (G. Gorer), when the grieving person's life and daily routine remain unchanged for a long time after the loss as they were when the deceased was alive (e.g., the room of the

deceased is kept and everything in it remains exactly as it was when he or she was alive). At the same time, people may deny the significance of the loss by convincing themselves that they were not close enough to the deceased, etc. (this is the opposite pole to mummification) or deny the irreversibility of the loss, which may manifest itself in turning to esoteric practices, etc.

The second task by W. Worden and the second choice by E. Neeld involve living through the pain and intense feelings associated with loss. Worden and the second choice according to E. Neeld involve living through the pain and intense feelings associated with the loss. Often the blockage of living with the loss occurs either due to prohibitions on expressing feelings by the environment or an attempt to «distract» or «switch» the grieving person. In addition, the person facing the loss may have a strong fear of coming into contact with complex experiences of loss, which may cause him or her to avoid thoughts and feelings related to the loss, to occupy themselves with other things (work, studies, hobbies, etc.). This may take the form of idealising the image of the bereaved, remembering only the good things, and using alcohol and other psychoactive substances. All these patterns of behaviour can lead to blocking the experience of grief, which can further manifest itself in psychosomatic symptoms, excessively acute emotional reactions to other life events, etc.

The third task according to W. Worden and the third and fourth choices according to E. Neeld presuppose restructuring of one's life, in which there is no longer a departed person. The first question to be answered by the grieving person is: «What did this loss mean to me? What roles did I assign to the person who has gone? What functions did he or she fulfil?»). The second question is: «Can I or someone in my environment fulfil the needs that the person who has gone before?». Yes, it is certainly worth noting here that it is impossible to replace the person who left, as every relationship is unique. But it is possible to look for ways to fill the void created in the grieving person's inner (and outer) world when confronted with loss, to be able to live on, not forgetting about the person who has gone, but preserving the memory of him or her. Difficulties in fulfilling this task may manifest themselves in a lack of desire to live a fulfilling life, in denial of such a possibility, and in fixation on the loss that has occurred.

The fourth task according to W. Worden and the sixth and seventh choices according to E. Neeld imply transformation of the relationship with the deceased, which does not mean forgetting, absence of emotions or termination of the connection, but only a restructuring of the previous relationship with the deceased. This task may be interrupted by a prohibition of love (e.g. in the case of the loss of a spouse), a fixation on a past relationship, or avoidance of the possibility of facing the loss of a loved one again, all of which are accompanied by feelings of guilt.

«The moment that can be considered the end of mourning is not clear. Some authors give a specific time frame — a month, a year or two. Worden believes that it is impossible to define a specific time frame over which the experience of loss will unfold. It can be considered complete when the bereaved person has taken all four steps, solved all four problems of grief. Worden considers the ability to direct most of the feelings not to the deceased, but to other people, to be receptive to new impressions and life events, the ability to talk about the deceased without great pain to be a sign of this. Sadness remains, it is natural when one speaks or thinks about the one whom one has loved and lost, but it is already a calm, «light» sadness. The work of grief is completed when the one who has survived the loss is able to lead a normal life again, he feels adapted, when there is an interest in life, new roles have been mastered, a new environment has been created and he can function in it adequately to his social status and character» (Sidorova V.Y., 2001, p. 22).

Thus, the undoubted advantage of this approach is the described clear sequence of tasks and results of each stage of grieving, according to which the practicing psychologist/psychotherapist can diagnose the grieving process and determine the differences between «normal» grief and «pathological» grief. However, the disadvantage of this approach is that it does not address the deeper, existential level at which changes in the grieving process occur.

The third approach defines the experience of loss as a process of transformation of the relationship with the deceased. In this direction there is a transition from external symptomatology to the description of the underlying processes of grief, where the focus of attention is directed to the transformation of the relationship

with the deceased and the search for a new meaning of existence without his/her direct participation in the grieving person's life.

The first work in line with this approach is the work of Z. Freud «sadness and Melancholy» (Freud Z., 1984), which describes the work of grief as a separate state, distinct from depression. «Freud introduced the term «grief work», believing that grief is essentially a process in which libido energy is redirected from the deceased person to another area of life or towards another person. He believed that people need to sever ties with the deceased in order to achieve a healthy resolution of grief» (Bakanova A.A., 2017, p. 25). Following the understanding of grief work laid down by Z. Freud, in this period grieving was considered as an emotional catharsis, which fulfilled the function of liberation and parting with the loss.

However, this approach is disputed by scientists (Zamanaeva Y.V., 2007), in whose opinion (which we agree with), when faced with loss, the departed is not forgotten, but a new connection with him in the inner world of the individual occurs. F.E. Vasilyuk wrote: «Freud's theory explains how people forget the departed, but it does not even raise the question of how they remember them. We can say that it is a theory of forgetting. Its essence remains unchanged in modern conceptions. Among the formulations of the main tasks of grief work one can find such as «accept the reality of loss», «feel the pain», «re-adjust to reality», «regain emotional energy and invest it in other relationships», but one searches in vain for the task of remembering and commemorating» (Vasilyuk F.E., 1991), calling for a change from the paradigm of forgetting to the paradigm of remembering. In his opinion, the main and central meaning of grief work is the gradual transition of the bereaved from «being in the past together with the departed» to the present state and the search for a new role and a new connection with the departed: «The meaning and task of grief work in this phase is that the image of the deceased should take its permanent place in the continuing semantic whole of my life (it can, for example, become a symbol of kindness) and be fixed in the timeless, value dimension of being» (Vasilyuk F.E., 1991). That is, there should be integration (interiorisation) of the deceased into the inner world of the grieving person,

where he or she will take his or her special place and perform his or her unique function (e.g., the role of an inner helper, motivator, etc.).

F.E. Vasilyuk's ideas are in line with those of J. Bowlby (Bowlby J., 2004). The author explains feelings of anger, which can be manifested in the first time after the loss in grieving people, by the behaviour of attachment, which is expressed in an attempt to return the lost object. Grief for the departed, from J. Bowlby's point of view, proceeds in several stages, the whole symptomatology of which is a reflection of a person's experience of the loss of the object of attachment, going from attempts to return it to accepting the irrevocability of the loss.

Thus, a brief analysis of this area shows that an important link in grief is finding the «own place» of the deceased in the grieving person's inner world. However, it is necessary to analyse in more detail those structures of the inner world of the individual that are subject to change as a result of the experience of loss.

The fourth approach considers loss as a traumatic event that destroys personality. The studies united by Y.V. Zamanaeva in this direction were not devoted specifically to the loss of a loved one, but were considered in the totality of other psychotraumatic events (horror and shock in situations of wars, catastrophes, terrorist acts). Traumas here are described through the destruction of the system of relationships, psychological defences, affective and cognitive systems.

E.S. Kalmykova (Kalmykova E.S., 2002) in her work on the history of the concept of trauma in psychoanalysis, talks about the central meaning of trauma as a loss of meaning and loss of symbol. Consequently, the transformation of trauma occurs by attributing meanings and values to the event that occurred. M.S. Magomed-Eminov (Magomed-Eminov M.S., 1998) in the context of psychotransformation theory distinguishes two forms of experience disintegration: life fragmentation and personality fragmentation, which are the result of a traumatic event. In addition to the disintegration of experience, there is a process of transformation of previously held life meaning.

«In the concept of psychic trauma R. Janoff-Bulman (by Soldatova G.U. et al., 2002; by Kalmykova E.S., Padun M.A., 2002) proposes a set of some implicit core beliefs. According to this theory, people construct their experience through the prism of

beliefs: in the goodness of people and the world; in the value of one's self, in the fairness and controllability of the world. The author considers the presence of these beliefs (i.e. their positive pole) as the norm. As a result of traumatic events, they are destroyed and replaced by a negative pole of beliefs (the world looks negative, people are not trustworthy, self-value is reduced, everything around loses its meaning). At the same time, beliefs concerning the positive self-image and the benevolence and fairness of the world suffer the most severe damage» (Zamanaeva Y.V., 2004). Here we can also speak about the collapse of three basic illusions: «the illusion of immortality» (Lamont K., 1984), which consists in refusing to think about the finitude of life («Everyone can die but me»); «the illusion of a just world» (Lerner M.J., 1980), which assumes that everything in the world is fair, orderly, reasonable («Everyone gets what they deserve») and the «illusion of the perfect self», of one's own omnipotence, according to which one believes in one's own uniqueness and exclusivity («It won't happen to me for sure»).

Thus, if we consider the loss of a close person as a trauma, then first of all we are talking about the destruction of previous ideas about oneself and the world, systems of relations, value and meaningful sphere of the personality. This is most vividly and intensely manifested in post-traumatic stress disorder (PTSD), when former supports collapse and a person finds himself in a state of helplessness before the traumatic event.

Thus, this approach emphasises the devastating impact of the loss of a loved one and its traumatic nature. At the same time, the way in which coping with loss occurs, in what form the image of the world is presented in the consciousness of a person, and how it can be reinterpreted, is considered in the following direction.

The fifth approach defines the experience of loss as a process of «meaning reconstruction» (Neimeyer R.A., 2002; Silverman P.R., 2002; Browning D, 2002; Neimeyer R., Klass D., Dennis M., 2014; Gillies J., Neimeyer R., Milman E., 2014; Breen L., Lee S., Mancini V., Willis M., Neimeyer R., 2022). The main provisions of this direction include: belief in the complexity and complexity of adaptation processes during the experience of loss; emphasis on the important role of creating a symbolic connection with the deceased for the grieving process; special attention is paid to the

process of reconstructing meanings and values (which is in line with A.N. Leontiev's ideas about solving the «problem of meaning»), identification and self-relationship of the grieving person; the influence of family and cultural environment on the individual experience of loss is taken into account; the possibilities of developing the spirituality of the grieving person are explored; and the development of the spirituality of the grieving person is considered.

The famous German philosopher and psychologist K. Jaspers introduced the concept of «borderline situations», which he defined as turning points in life, situations of existential choice (Jaspers K., 2001). One of the borderline situations is the death of a close person. In suffering a person realises his uniqueness most fully, it is here that the ability to show oneself as an authentic person appears, to show one's true self. This is the tragic nature of human existence according to K. Jaspers: it is only through severe and deep shocks that we realise the meaning of our life, which at other times is hidden from us behind «object existence», habitual things and events.

A similar idea is contained in the term «post-traumatic growth» proposed by R. Tedeschi and L. Calhoun (Tedeschi R.G., Calhoun L.G., 2004). The posttraumatic growth questionnaire created by them was adapted in Russia by M.S. Magomed-Eminov (Magomed-Eminov M.S., 2008). According to the authors, posttraumatic growth is manifested in the form of increased value of life, the emergence and strengthening of close relationships with other people, a sense of inner strength, expansion of opportunities, and changes in spiritual level. A number of studies demonstrate significant posttraumatic growth when faced with the experience of loss and conclude that the higher the intensity of suffering when losing a loved one, the higher the rates of posttraumatic growth over time since the loss (Carson J., Gunda A., Qasim K., Allen R., Bradley M., Prescott J., 2021; Delgado H., Goergen J., Tyler J., Windham H.A, 2023; Grant P., Levy K., Rossi J., Kerr C., 2023).

Thus, the authors of the approach to the experience of loss as a process of meaning reconstruction, on the one hand, develop the idea that as a result of encountering loss there is a destruction of ideas about the world as a safe, predictable, positive place that can be trusted. On the other hand, they talk about potential

possibilities to cope with loss through gaining more positive perceptions of oneself, other people and the world, through the emergence of an attitude towards life as a value, through the desire to live it more consciously, fulfillingly and responsibly.

The authors formulate the main ideas of this approach as follows (Neimeyer R.A., Keesee N.J., Fortner B.V., 2000):

1. Death as an event may or may not correspond to the basic constructs through which a person structures and systematises his or her life experience.
2. Grief is an individual and complex process that cannot be lived without rethinking oneself, one's attitude to other people and to life. In this case, a person interprets the event within the framework of the image of himself and the world he has already formed.
3. Experience of loss is the process of reconstructing the individual meaning space, which was transformed as a result of encountering the death of a loved one (which is in line with the ideas of F.E. Vasilyuk).
4. The processes of constructing and reconstructing meanings are conditioned by relations with others. The work of grief takes place in three related systems: the person himself, the family and the immediate environment. At the same time a person establishes relations both at the symbolic level (with the departed) and at the level of real existing relations with other people.

These ideas are consonant with our ideas about personality's world image, according to which the systematisation and structuring of experience takes place at the levels of meanings, relations and meanings. At the same time, the level of meanings and spiritual transformations is revealed in more detail in the following direction.

The sixth approach considers bereavement as a process of changes occurring on the spiritual level of the individual. A description of spiritual processes at each stage of grieving is offered by A.D. Prend (Prend A.D., 1997). The author identifies three stages of experiencing «acute grief», calling the whole process «The Initial Grief Journey». The shock stage is described by the state: «No response needed». In the «Disorganisation» stage, there is often a loss of religious faith, hence the state is called «Being Lost». The outcome of the «Reconstruction» stage is a new finding of faith, or

the appearance of faith in non-believers («Being Found»). Further experiences are summarised by the author in the form of a stage called «The Life Impact of Grief», which includes «synthesis» and «Transcendence».

The central changes occurring at the spiritual level when comprehending death were described by A.V. Gnezdilov (Gnezdilov A.V., 2007): 1) spiritual consciousness, which begins with the resolution of basic questions of being: «Who am I?», «Why and why am I here?», «How do I relate to other people?», «How do I relate to religion?»; 2) destructive factors that fracture the spirit (loss of work, strength, loss of social and domestic status, etc.); 3) indications of spiritual needs (loss of hope, loneliness, dependence, anger at God, guilt, fear of death).

The works of existential psychologists and psychotherapists have also gained wide popularity in the context of this approach. Thus, the described experiences in the form of suffering, spirituality, were widely considered by V. Frankl in the context of logotherapy. V. Frankl labelled spirituality as the central and most significant feature of man, prevailing over the social, bodily and even psychic, which in interrelation with freedom and responsibility creates the meaningful space of experience. The human experience of inevitable difficult events V. Frankl called «suffering». Frankl called «suffering», the essence of which is the triad: pain, guilt, death. In the situation of loss of a loved one or other encounters with death, a person is faced with the need to live and comprehend this triad. An important human characteristic, according to V. Frankl, is the will to search for meaning, which is a fundamental human strength. The absence of this meaning or its false interpretation can lead to an «existential vacuum», which, together with other factors, can contribute to the emergence of neurotic disorders (Frankl V., 2015).

Thus, death for V. Frankl plays a significant role, taking its place in the «tragic trinity of human existence» (suffering, guilt and death) (Frankl V., 2015, p. 81). At the same time, death, or the possibility of death is a chance to discover the true meaning of life. We see that in the concept of V. In Frankl's concept, death is given the role of a «stimulus» to life.

Another important figure in this direction is R. May, who brought to psychology the philosophical ideas of M. Heidegger, J.P. Sartre, S. Kierkegaard. According to R. May, man, as a unique being-in-the-world, is always in a dialectical relationship with nothingness, death (May R., 2001). According to the author, fear of death is a manifestation of ontological anxiety.

I. Yalom proceeds from two basic theses about death: «1. Life and death are interdependent; they exist simultaneously, not sequentially; death, continuously penetrating the limits of life, has a huge impact on our experience and behaviour. 2. Death is a primary source of anxiety, and thus is of fundamental importance as a cause of psychopathology» (Yalom I., 2019, p. 35). Terror before death, according to I. Yalom, is so powerful and all-encompassing that a significant part of our life energy is spent on denying and hiding death from our consciousness. The author notes that it is more correct to speak of «death anxiety», since we cannot know exactly what death is, and we have no experience or idea of the dying process. In the context of our research, it is important that, I. Yalom writes that in confrontation with death there is a chance of personal change (Grishina N.V., 2018).

Thus, existentialists emphasised that death is inevitably present in human life, but most people try not to notice it, which, in their opinion, is a form of self-deception (according to Sartre). They sought to reveal the truth about death, even though it may be painful, believing that this could have a healing effect on the individual.

The stages of experience of loss, as a process occurring at the spiritual level, are highlighted and widely described by Y.V. Zamanaeva. According to the author, the general model of changes in the inner world of a person during the experience of loss of a loved one includes 8 stages (Zamanaeva Y.V., 2004):

1) **«Image chaos»**. The grieving person's consciousness reproduces images of specific events of the situation of loss, in which he or she «gets stuck»; the bereaved has reduced arbitrariness of behaviour, self-regulation; he or she thinks egocentrically, i.e. is constantly inside the situation, cannot reflex his or her own experiences of loss.

2) ***Singling out individual events and elementary connections***. There is verbalisation of the tragic event in the presence of an external observer. If earlier a

person was immersed in images, now he/she begins to translate them into words. Consequently, the awareness of events increases, but the links between them are still associative. At the level of feelings, undifferentiated emotional reactions are revealed. The person does not assume the role of the «bereaved», he/she is focused on external events.

3) *Differentiation of images of actual events and reactions to them of the bereaved.* In the image of the situation of loss the significant elements are singled out, the image of the situation is divided into two rows: external events and internal events. Connections begin to appear between the events within each row. However, there are no connections between the external and internal rows of events yet. The burner feels the lack of a loved one in the external plane. The loss of his own social role in relation to the departed is also realised.

4) *Structuring of the events of the inner series of events.* The bereaved already realises the existence of both an external and an internal series of events. There is a gradual differentiation of events in the internal plane. Feelings are realised, connecting with the events of the «outer series». The person begins to experience the depth and breadth of the loss. The depth of the loss is manifested in the significance of the deceased and the degree of psychological closeness with him/her in past relationships. The «breadth» of the loss is expressed in the detection of the lack of the departed in different spheres of life («external absence»).

5) *Conscious work with the internal series of events, generalisation.* The emphasis shifts to working through the events of the inner series: isolating, structuring and generalising experiences and the links between them. If earlier a person was in the flow of external events, now he or she is able to take the position of a reflective observer in relation to them and realise the changes occurring to him or her.

6) *Realisation of the multifacetedness and multilevel nature of events.* The work of comprehending what happened is completely shifted to the inner plane, which leads to an increase in the multilevel processing of events and an increase in the generalisation of the products of this work. The situation of loss is completely transferred to the inner plan and has by this moment a finished figurative and verbal

form in the form of a certain «story of loss». One's own experience of loss is systematised. The person realises how he or she and his or her life world have changed. At this stage the new formation «psychological image of loss» is finally formed.

7) Transition from working with images of events to working with their meanings. There is a qualitative leap, a «rise» in the comprehension of the events that occurred. Now the material for psychological work is not images of events, but their meanings. The bereaved begins to exist on the scale of the integral life of the bereaved: there is a realisation of the significance of its appearance (or existence) in the life of the bereaved, what mutual influence they had on each other's life. The formation of the new formation of «psychological connection with the bereaved» is completed. Existential themes acquire personal meaning.

8) Working with existential meanings on a universal scale. The relationship with the departed is raised to a new level of generalisation and is experienced as a model of gaining and losing close relationships. There is a generalisation of the discovered regularities in one's own life and their comparison with the regularities of other people's lives. The main features of comprehension of what is happening at this stage are: maximum detachment from the actual content of events and from emotional reactions; looking at events from a high level of generalisation; the ability to «apply» the learned regularities to a specific situation.

Thus, the emotional experience of loss of a loved one on a spiritual level leads to the need to reflect on such existential issues as death, faith, responsibility, freedom, suffering and the meaning of life. The main advantages of this approach are the analysis of deep processes occurring in the inner world of a person when faced with the loss of a loved one, as well as highlighting the uniqueness of this experience and its dependence on the life and spiritual (existential) experience of the grieving person. The loss of a loved one has a significant impact on all subsequent life. However, in addition to adapting to the new reality, there is a possibility to consider what happened in terms of general patterns and meanings of life.

In our work we take two approaches to the process of experience of loss. On the one hand, the experience of loss is understood as a process of «meaning

reconstruction», where the leading role is given to the processes of restructuring the meanings and values of the event. On the other hand, we consider bereavement as a process of changes occurring on the spiritual level of the personality, according to which in the situation of encountering death, life is subjected to its rethinking not only on superficial, but also on deeper (existential) levels.

Thus, the study of bereavement in psychology has undergone a long way of formation and development, in the process of which there was a transition from understanding the grieving process as an emotional catharsis, which was required for release and parting with the loss, to the identification of universal stages of grief living, the final stage of which is the acceptance of the loss and integration of the deceased's personality's world image into the inner world of the personality (i.e. the authors began to speak not about «forgetting» the deceased, but about finding a special place for him/her). And, then, the experience of loss began to be considered not only in terms of its symptoms and external manifestation, but also as a process occurring in the sphere of meanings and values — the existential level of personality.

1.4.1. Empirical research on the experience of loss of a loved one

The psychology of loss is a widely developing area of research both within the national paradigm (although these studies are much smaller) and foreign. Let us focus on some of the studies that are significant in the context of the problems we are investigating.

One of the most important topics in the context of the loss of a loved one is the search for meaning. Thus, in the work «searching for meaning in loss: Are clinical assumptions correct?» foreign researchers (Davis Ch., Wortman C., Lehman D., Silver R., 2000) consider the existential question of searching for meaning in the loss of a loved one, and also describe strategies of psychological help to people who have experienced loss.

The researchers analyse the existing empirical research that addresses the issue of the search for meaning and present data from their own study of 124 parents who

experienced the death of their child and a study of 93 adults who experienced the loss of their spouse or child in a car accident. The results of these studies show that, first, a significant group of people do not seek meaning and yet are relatively well adjusted to their loss, second, less than half of the respondents in each sample report finding any meaning in their loss, even more than a year after the event, and third, those who do find meaning, although better adjusted than those who seek but cannot find meaning, continue to grapple with the issue of meaning as diligently as those who seek but do not find meaning.

Based on these findings, the authors were interested in learning more about people who experience bereavement but are not bothered by existential problems. According to the researchers, this may be due to four main factors. The first relates to the nature of the relationship that has been lost. For some people, the death of a loved one may mean the end of a chronically stressful situation, such as a failed marriage or heavy caring responsibilities. A second reason why people may not seek meaning in life after a loss has to do with their attachment history. As a result of growing up in an environment where emotional connections are not valued, some people may become too autonomous and form weak bonds with others. Such people may avoid attachment to their spouse even during a relationship that lasts for years. When the relationship ends, they may experience a little sadness. Because their ideas about themselves and the world were not organised around their partners, they are also unlikely to search for meaning after a loss. Others, as a result of frequent experiences of rejection or separation, may develop such strong psychological defences that they may «block out» their emotions. A third factor in determining whether a search for meaning will be initiated concerns whether the loss of a loved one can be reconciled with perceptions of the world. Loss is particularly likely to lead to an existential crisis if it shatters the grieving person's fundamental conceptions of the world. A fourth factor is a person's religious or spiritual beliefs. A deep religious commitment can mitigate the threat of loss of meaning because most religious faiths have tenets that explicitly address the meaning of death. Religious or spiritual beliefs can help people partially make sense of the loss by providing a ready-made belief system to incorporate the event.

Similarly, the authors felt it was important to consider why many people are unable to address questions about the meaning of their loss despite the passage of significant time. Firstly, it may be due to the breakdown of the person's previous worldview, their fundamental ideas about the world. Second, with a threat to the grieving person's identity. There are several reasons why the death of one person may threaten the identity of another. These include (a) the bereaved person's attachment history; (b) the extent to which the lives of the grieving person and the deceased are interdependent and interrelated; and (c) the extent to which bereaved persons define their identity solely or primarily in terms of their role relationship with the deceased (e.g. as a spouse or parent).

In the section on conceptual issues concerning the process of finding meaning, the authors say that in this article they have used the term «finding meaning» to refer to the ability to explain or make sense of death in terms of philosophical reasons for its occurrence. However, «finding meaning» can be operationalised in many different ways. Firstly, to denote an understanding of the specific causes of an event that has occurred (e.g. «How did it happen?»). Second, to reflect the overall meaning of existence (e.g., «What does my life mean now?»). Thirdly, to suggest positive changes in life that may be caused by the experience of loss (e.g., «What have I gained as a result of this?»).

When providing psychological support to bereaved people, the authors suggest using such methods as farewell writing, rituals (writing poems or stories for the deceased), breathing techniques, and relaxation. However, in situations where the meaning of the loss is not discovered, the authors suggest that psychological support should focus on restoring shattered notions of people's benevolence, fairness, and self-respect. While this may not lead clients to find meaning in their loss, it may help them to recover meaning in their own lives.

Continuing with the theme of religiosity and meaning in the loss of a loved one, W. Lichtenthal, L. Burke, and R. Neimeyer (Lichtenthal W., Burke L., Neimeyer R., 2011) investigated the extent to which the use of various religious coping strategies contributes to finding meaning after the loss of a loved one. The study participants were

a heterogeneous sample of 60 bereaved individuals who had experienced a loss in the past 5 years, all recruited from a large metropolitan area in the Mid-South. During the study, the authors found that positive religious coping promoted finding meaning in the loss and facilitated the grieving process, while negative religious coping and problems with finding meaning contributed to symptoms of long-term grief disorder. According to the researchers, individuals who have experienced a meaningful loss may benefit from increased support from the religious community and targeted interventions to address their spiritual concerns to ease the grieving process.

Another significant topic in the psychology of loss is the comparison of differences in the experiences of widowed and divorced people. An interesting study in this direction is presented in the work of V. Cardenal, M. Sánchez-López, M. Ortiz-Tallo (Cardenal V., Sánchez-López M., Ortiz-Tallo M., 2005). The purpose of this study was to examine personality traits, emotions and coping styles in divorce and widowhood, and to determine if there are any differences between people who suffer from divorce or widowhood.

The main finding of the authors of the article is that there is a psychological profile of people who have experienced situations of loss of significant people (death or divorce) characterised by emotional instability, introversion, disorganisation, mental rigidity and a tendency towards irritability and hostility. Such a profile, along with emotional reactions of anxiety, rage and anger, as well as cognitive strategies of negative reappraisal and rethinking, infrequent use of social support and lack of active solution-seeking, may lead to increased anxiety, somatoform or mood disorders or substance use, resulting in typical symptoms of some avoidant or passive-aggressive personality traits. However, this configuration can become more severe in widowed people. This is due to their isolation, lethargy, lack of motivation and marked emotional response to depression, in addition to their more frequent manifestations of negative and maladaptive behaviours such as refusal to seek solutions or social support. These are very important risk factors for depression and mood disorders, as well as avoidant or depressive personality traits. Because of this, the authors say that therapeutic support

programmes need to be developed and implemented to help these individuals minimise the emotional impact caused by intense distress.

Most studies of the experience of loss are often retrospective, and in most cases we are dealing with people's subjective perceptions of what their relationship with the deceased was like before the loss. In this context, the few studies in which researchers were able to observe the relationship between people before one of them passed away are particularly significant. For example, W. Stroebe, G. Abakoumkin, and M. Stroebe (Stroebe W., Abakoumkin G., Stroebe M., 2010) conducted a study in which they examined how marital quality and social support affected a specific symptom of grief — longing — as well as more general reactions to loss (including depression). The authors' study, titled *Changing Lives of Older Couples*, is a prospective study of widowhood in old age. Participants in the study were English-speaking spouses (spouse was at least 65 years old). Initially, face-to-face interviews were conducted with 1,532 respondents. State death records and obituaries in local newspapers were then used to track the loss of a spouse. Of the bereaved women during the study period, 205 participated in a follow-up interview six months after the death of their spouse. Their ages at the beginning of the study ranged from 49 to 87 years.

The authors describe the main findings of the study as follows: 1) the more the mourners felt supported by family and friends, the less depressed they were and the lower their overall grief score was, social support was also associated with anxiety, shock and anger, but not with longing and despair, 2) longing for the deceased was the more intense the more positively the widows evaluated their marital relationship, and less intense the more negatively they evaluated their marital relationship, bereaved women grieved less for the loss of a partner for whom they had ambivalent feelings during his lifetime, 3) depression and overall grief appraisal were influenced only by social support, but not by relationship quality. Perceived social support reduced symptoms of anxiety, shock, anger and despair, but not intrusive thoughts and longing. Thus, the main conclusion emerging from the results of this article is that the degree of sadness following a loss may be determined by the overall impact of the death, but the

extent to which one misses the deceased depends on the quality of the relationship with the deceased.

The study of fear of death is also a priority area for the study of grief and bereavement. D. Bath (Bath D., 2010), as a result of a study conducted on the relationship between fear of one's own death and dying and fear for the death and dying process of others, concluded that regardless of the extent to which people fear their own death, most people fear the death and dying of others. In particular, the passing or loss of loved ones is a central theme in people's fear of death.

In the context of coping with the death of a loved one, rituals that help people process the loss are often explored. M. Norton and F. Gino (Norton M., Gino F., 2014) found in their research that the use of rituals serves as a common compensatory mechanism designed to restore a sense of control after all types of loss, and that this increased sense of control contributes to the reduction of grief.

National specialists also pay much attention to the problem of experience of loss of a loved one, although these studies are not as widespread as abroad. Let us dwell on some of them.

The issue of changes in the inner world of the individual during the experience of loss was comprehended in the dissertation by Y.V. Zamanaeva (Zamanaeva Y.V., 2004). The research conducted by the author is the closest to our work. On the basis of the study of 26 people from 18 to 60 years old, who had experienced the loss of a loved one as a result of such events as illness, murder, road traffic accident, etc., which had different degrees of age (from 30 days to 15 years), Y.V. Zamanaeva comes to interesting conclusions about the regularities of experience of loss.

Firstly, the experience of loss starts at the event-reflexive level, and then internal work is added to it at the spiritual-reflexive level. The main content of the event-reflexive level is the event, and the spiritual-reflexive level is the meaning; the scope of comprehension of loss at the event level concerns a specific situation, and at the spiritual level — life as a whole. It is important to note that the process of experience of loss at the event-reflexive level has an adaptive character (i.e. adaptation to a new reality without a close deceased person), and at the spiritual-reflexive level — a

developing character, consisting in the rethinking of life outlook, values and meanings. In our opinion, the allocation of these levels is consonant with other scientists' ideas about the existence of perceptual and nuclear layers in the personality's world image, which we described above (Leontiev A.N., 1983; Artemyeva E.Y., Strelkov Y.K., Serkin V.P., 1991, etc.), as well as with S.L. Rubinstein's ideas about a superficial and reflexive attitude to life (Rubinstein S.L., 2003).

Secondly, a productive result of the experience of loss is the formation of psychological new-formations. At the event-reflexive level — the emergence of the new formation «psychological image of loss». At the spiritual-reflexive level — the emergence of the new formation «experience of loss as a spiritual trial». The new formation «psychological connection with the departed» begins to form at the event level and ends at the spiritual level.

Thirdly, the individual character of the experience of loss is influenced by such factors as the nature of the situation of loss and its perception by the grieving person; the peculiarities of the deceased and individual-psychological qualities of the bereaved; the specifics of socio-cultural space.

Thus, the research conducted by Y.V. Zamanaeva (Zamanaeva Y.V., 2004) answers a number of significant questions related to how the loss of a loved one is experienced internally. However, to confirm the results obtained, in our opinion, it is necessary to expand the research sample, as well as to study in detail the changes taking place at three levels of personality's world image: perceptual, semantic, and nuclear.

The features of the worldview of people who have experienced the sudden loss of a loved one were also considered in the study by E.A. Burina (Burina E.A., 2017). The author of the study writes: «Undoubtedly, the experience of loss, as well as any other crisis and sometimes extreme situation in a person's life, leaves a significant imprint on the perception of the world. Loss, being in any case irreversible, confronts a person with changes in his or her semantic structure. A person's life values, attitude to people and to himself or herself often change. This event also affects the areas of the meaning of life, religious views» (Burina E.A., 2017, p. 122), which is consistent with the main idea of our work, which is that the encounter with the experience of losing a loved one

transforms the personality's world image. As a result of the conducted research, E.A. Burina found that: (1) the theme of attitude to death and what happens after it, as well as the theme of fear of death are especially hard experienced by grieving people regardless of the time that has passed after the loss, and the attitude to these themes is gradually developed and/or changed in the course of the experience of loss; (2) the attitude to oneself changes throughout the process of experience of loss; (3) all grieving people in the period from 8 months to 1 year from the date of loss have the phenomenon of «secondary grief journey» (Lindemann E., 1984).

O.V. Barinova and A.S. Malyutina (Barinova O.V., Malyutina A.S., 2020) conducted a study on the specifics of the experience of loss of a loved one, which involved 43 people between the ages of 18 and 50 who had experienced the death of a loved one. Based on the study, the authors came to the following conclusions. Firstly, it was found out that internal and external changes of respondents had a direct correlation with the level of self-regulation of personality. Secondly, the dominant emotional states of people who have experienced the loss of a loved one show the manifestation of personality activity in the experience of loss and the search for new ways of existence without the deceased. Thirdly, the characteristics of the situation of loss were revealed: suddenness, presence of unresolved difficulties in relations with the deceased, guilt, irreversibility, uncontrollability and irreplaceability. Fourth, based on the indicators of acceptance, the authors argue that respondents most of all do not accept those aspects of life that they cannot control or change.

P.S. Kudryavtseva and E.V. Sitnikova (Kudryavtseva P.S., Sitnikova E.V., 2021) in their study raised the actual topic of loss of a loved one during the COVID-19 pandemic. The study involved respondents aged 23 to 27 years, including 15 individuals who experienced the loss of a loved one before the pandemic and 15 individuals who experienced the death of a loved one during the pandemic year. Comparing the two samples, the authors conclude that respondents who had lost a loved one before the pandemic were less likely to experience symptoms of complicated grief and changes in self-perception in the community. In contrast, people who experienced the death of a loved one during the pandemic were more likely to exhibit symptoms of complicated

grief, changes in self-perception in the community, and suffer somatic reactions. In addition, scores on depression, reactivity, and personality anxiety scales were significantly higher in the group of survivors who experienced the loss of a loved one during the pandemic than in the group who lost a loved one before the pandemic. Such results suggest that a pandemic complicates the grieving period, requiring greater attention from helping professionals.

A.A. Kovalevskaya (Kovalevskaya A.A., 2020) conducted an interesting study aimed at studying the peculiarities of experience of loss of 52 students of the Humanitarian-Pedagogical Academy of different specialities. As a result of the conducted research, the following picture was obtained. The problem of loss, as well as the search for ways to live it remain relevant for young people. It was found out that grief was lived harder by those respondents who faced the death of parents or friends, or parting with a loved one or the loss of a pet due to the lack of experience in overcoming the loss. Young men appeared willing to help others in the event of loss, with distraction and reassurance, although they were rarely inclined to seek help themselves. Girls are more likely to seek help from family and friends. Students of non-psychological specialities name methods of distraction and calming of emotions as ways of overcoming acute grief. In turn, students of psychological specialities try to apply methods of overcoming grief, which will be aimed at the expression of emotions and feelings, at their research and living.

Thus, there have been a significant number of both foreign and national studies demonstrating the specifics of the experience of loss and allowing us to draw valuable conclusions about various aspects of grieving. This indicates the significance of this topic and interest in it in the academic environment. At the same time, the study of changes in the image of the world during the experience of loss has not been undertaken before. Our study aims to fill this knowledge gap.

Findings from the first chapter

1. In the process approach, the concept of «change» can be defined through its philosophical understanding as «becoming something else». This understanding of the term «change» reflects its non-directionality, high variability and multiplicity. In this paper we are interested in changes in the image of the world.

2. The «personality's world image» is understood as an «integral individual system of meanings» of a person, a semantic component of his/her interaction with the world. The components of the image of the world are: 1) individual system of meanings of a person (ideas about the world); 2) personal meanings; 3) ways of interaction of a person with the world: cognition, contemplation, action, attitude. The image of the world fulfils at least two main functions: motivational and indicative.

3. The structure of the image of the world can be represented as a model, which includes perceptual, semantic and nuclear layers. The perceptual layer reflects perceptions of oneself, other people and the world. The semantic layer reflects attitudes towards oneself, others and the world, and the nuclear layer reflects the value and semantic sphere of the personality. The processual character of this model consists, on the one hand, in the external openness of the world image, which makes it susceptible to the influence of contextual and situational factors, and, on the other hand, in the internal permeability of the boundaries of the layers (levels) of the world image, which allows their mutual influence on each other.

4. Personality variability is best studied at critical moments characterised by increasing uncertainty, in which the phenomena reflecting the procedural nature of personality are most clearly revealed. One such situation may be the loss of a loved one.

5. The «situation of loss» is understood as irretrievable loss, death. By the notion of «close person» we want to emphasise the special significance of the departed person for the grieving person. The significance here is not objective closeness (e.g., family members, relatives, partners), but subjective, experienced as a special soul connection with the deceased.

6. The processual nature of the experience of loss, on the one hand, is conditioned by its understanding as a process of «meaning reconstruction», where the leading role is given to the processes of restructuring the meanings and values of the event. On the other hand, it is a process of changes occurring on the spiritual level of the individual, according to which in the situation of encountering death, life is subjected to its rethinking not only on superficial, but also on deeper (existential) levels.

CHAPTER 2. ORGANISATION OF THE RESEARCH OF PERSONALITY'S WORLD IMAGE IN THE SITUATION OF LOSS OF A LOVED ONE

Understanding that critical moments of life, namely the situation of loss, are associated with changes in both attitudes to the world and internal transformations, determined the need to organise an empirical study, the design of which would allow, on the one hand, to describe the characteristics of individual layers of the personality's world image of people experiencing the loss of a loved one, and on the other hand, to identify and confirm the procedural nature of the personality's world image as a special psychological formation of the personality. This chapter presents the methodological apparatus of the empirical study, including the quantitative and qualitative methods used. The study was longitudinal in nature, three measurements were conducted every three months, which allowed us to describe the dynamics of changes in the image of the world in the process of experience of loss of a loved one.

2.1. Purpose, tasks and research procedure

The purpose of the research is a phenomenological description of changes in personality's world image in the situation of experience of loss of a loved one.

To achieve the purpose of the research we set the following **tasks** for the empirical part of the study:

1. To develop a semi-structured interview for research of phenomenological characteristics of the world image of people experiencing the loss of a loved one.
2. To select psychodiagnostic techniques relevant to the basic characteristics of each layer (level) of the world image.
3. To study the content of perceptual, semantic and nuclear layers of personality's world image.
4. To reveal the dynamics of the perceptual, semantic and nuclear layers of the personality's world image in the situation of the loss of a loved one.

5. To investigate the influence of objective characteristics of the loss (term, object and cause) on changes in the personality's world image.

6. To describe the phenomenology of the meaning of loss and relations with the deceased.

7. To describe the phenomenology of the experience of loss and identify groups by type of experience of loss.

8. To analyse the dynamics of the image of the world in different groups according to the type of experience of loss.

Object of research: personality's world image.

Subject of the research: the content and dynamics of changes in the image of a personality's world in the situation of loss of a loved one.

The general hypothesis of the research is that the dynamics of changes in the perceptual, semantic and nuclear layers in the image of the personality's world when experiencing the loss of a loved one is uneven and heterochronous:

- **unevenness** is manifested in periods of rise (increase in intensity) and fall (decrease in intensity) of changes within one level (layer),
- **heterochrony** — in the simultaneity of changes in different layers of the world image (in interlevel interaction).

Particular hypotheses of the research:

1. Such objective characteristics of the loss as the term, object and cause of death of a loved one influence the changes in the image of the world of a personality.

2. The features of experiencing the loss act as empirical referents (criteria) differentiating participants into groups.

3. Changes in the image of the world are influenced by the type of experience of loss.

Stages of the research:

1. Preliminary (September 2021 — May 2022): review of literature sources on the problem of personality's world image changes in the situation of loss of a loved one, selection of diagnostic tools, determination of research design, conducting pilot research.

2. Main (June 2022 — August 2023): conducting the empirical part of the research with adult survivors of bereavement.

3. Final (September 2023 — September 2024): mathematical and statistical processing of the results and their interpretation.

2.2. Description of the research sample

The research was conducted in **three stages**. The period between each stage was three months.

- **The first stage** of the research involved 110 people (93 women and 17 men) aged 19 to 59 years ($M=31.09$, $\sigma=8.70$) who had experienced the loss of a loved one from 1 month to 5 years ago. Most of the research participants were from Moscow and St. Petersburg (60 people — 54.5%), had higher education (82 people — 74.5%), worked (60 people — 54.5%) or both studied and worked (38 people — 34.5%), mostly in the social sphere (66 people — 60%), were in a relationship (married/married) (63 people — 57.3%) and had no children (68 people — 61.8%).

Characteristics of loss at the start of the research:

The period of loss generally ranged from 1 month to 5 years ago. In the first phase of the research, we intentionally did not limit participation to a specific time period since the loss, as the intrinsic relevance of the loss was more important to us than its actual duration. Nevertheless, we made the following differentiation of our respondents according to the period of experience of loss: from 1 to 6 months ago 40 people (36.4%), from 7 to 12 months ago — 43 people (39.1%), from 13 months to 5 years ago — 27 people (24.5%). In the group with multiple loss (deaths of 2 to 4 loved ones), the period of loss was counted according to the last loss. In this group, 1 person indicated the loss of four loved ones in the last 6 months; 7 people indicated the loss of two loved ones and 3 people indicated the loss of three loved ones that occurred up to 1 year ago; 1 person indicated the loss of three loved ones and 2 people indicated the loss of two loved ones in the last 1.5 years; 2 people indicated the loss of two loved ones in

the last 2 years; 3 people indicated the loss of three loved ones in the last 4 years; 1 person indicated the loss of two loved ones that occurred 6 and 3 years ago.

Object of loss. Participants in the research included people who had lost both relatives and other loved ones. The main selection criterion would be a measure of the significance of the loss. This was reported in the information inviting participation in the research. If a person qualified the loss as the loss of a «significant other», they were included in the research. This selection criterion was chosen because by closeness we mean a special mental bond between people. It is not always defined by the presence or degree of kinship. The rupture of such a bond in the inner world of the grieving person may occupy a special place and be endowed with a variety of subjective meanings that will influence both the living of the loss and changes in the image of the world. In our sample the following categories by the object of loss were singled out: death of grandmothers/grandfathers was indicated by 34 people — 30.9%, parents 28 people — 25.5%. Multiple loss (loss of 2 to 4 close people) was reported by 20 people — 18.2%, loss of spouses/partners or former spouses/partners in 10 people — 9.1%, loss of other close people and family members (children, brothers/sisters, friends, teachers, nannies, uncles/aunts, grandmothers from the spouse's side, great-grandmothers/great-grandfathers) in 18 people — 16.4%.

Cause of loss. Disease was mentioned as the reason of loss by 75 people — 68.2%; different reasons of loss in case of multiple loss were mentioned by 20 people — 18.2%; «accident»: accident, medical negligence (in respondents' opinion), road traffic accident, drowning in 11 people — 10.0%; murder and suicide in 4 people — 3.6%.

Characteristics of loss in the second and third phases of the research:

- **The second and third phases** of the research included 80 participants out of 110 included in the first phase, among them 66 women and 14 men aged 19 to 57 years ($M=30.37$, $\sigma=8.37$), whose death of a loved one occurred between 1 month and 2 years ago (by the 3rd measurement, the loss had increased to 2.5 years ago). This period of loss was chosen based on the evidence in the literature that the grieving period lasts at least several months (Tatelbaum J., 1980) and in most cases lasts up to 1 year

(Vasilyuk F.E., 1991) or 2 years (Starshenbaum G.V., 2005). At the same time, the period of shock, stupor, denial, and emotional disorganisation still lasts up to about 1 month; in such a state it would be difficult and ineffective to conduct research (Starshenbaum G.V., 2005, Vasilyuk F.E., 1991).

The distribution of participants by the duration of bereavement in the second and third stages (measurements) is presented in Figure 3.

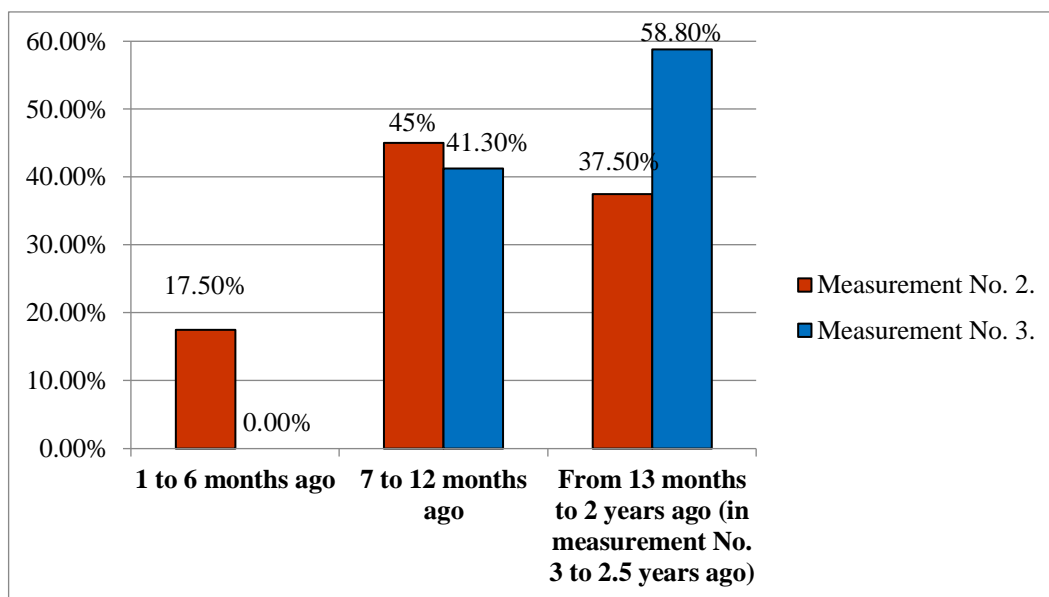


Fig. 3. Loss time in 2nd and 3rd measurement (%)

Object of loss: death of grandparents (28 people — 35.0%), parents (20 people — 25.0%), multiple loss (loss of 2 to 4 close people) (14 people — 17.5%), loss of spouses/partners or former spouses/partners (6 people — 7.5%), loss of other loved ones and family members (12 people — 15.0%).

Cause of death of a loved one: illness (59 people — 73.8%), different causes of loss, as they faced the death of several loved ones at once (14 people — 17.5%), accident (according to respondents), road traffic accident, drowning (5 people — 6.3%), murder and suicide (2 people — 2.5%).

2.3. Research Methods

The following **methods** were used in the empirical part of the research:

1. Author's semi-structured interview for phenomenological description of both living the loss and changes in the image of the world in connection with this event;
2. Questionnaire survey to identify the socio-biographical data of the research participants;
3. Psychodiagnostic examination, including the following techniques:
 - Modified version of Ch. Osgood's semantic differential (Serkin V.P., 2008) to research the perceptual layer of the image of the world;
 - A. Langle existential motivation test in the adaptation of V.B. Shumsky, E.M. Ukolova, E.N. Osina, Y.D. Lupandina (Shumsky V.B., Ukolova E.M., Osina E.N., Lupandina Y.D., 2016) to study the semantic layer of the image of the world;
 - Meaning In Life Depth (MILD) technology P. Ebersole (Ebersole P., Quiring G., 1991) to research the nuclear layer;
 - Posttraumatic Growth Questionnaire (PGQ) by R. Tadeshi and L. Calhoun in the adaptation of M.S. Magomed-Eminov (Magomed-Eminov M.S., 2008) to assess life changes after the loss of a loved one at the level of the nuclear layer of the personality's world image.

2.3.1. Author's semi-structured interview

In-depth semi-structured interview about the experience of loss and changes in the image of the world was the main research method. Its development was caused by the need to collect phenomenological data about the situation of loss, its experience of loss and changes in the image of the world in the process and as a result of this event. In addition, it fulfilled a psychotherapeutic, supportive function for grieving people. The semi-structured nature of the interview allowed us to adhere to the planned questions aimed at achieving the purposes of our research, and at the same time to bring freedom

into the dialogue: to ask clarifying questions, to clarify those points that are not clear, to respond with our feelings and thoughts to support the interviewee.

The interview was developed taking into account the theoretical process model of personality's world image. The questions were aimed at researching each layer: perceptual, semantic, nuclear, which made it possible to study the perceptions of bereaved people about themselves and the world, to research their attitudes towards other people and life in general, to identify deep meanings, values, life principles and beliefs. In addition, it was important to uncover the situation of loss itself and the dynamics of its experience of loss.

The initial version of the interview included 24 questions, after a pilot (with 3 respondents) 5 questions were removed from the final version, as they significantly increased the time of the meeting and caused a feeling of repetition among the research participants.

The final version of the first interview included 19 questions consisting of four blocks: 1) introduction; 2) introduction to the situation of loss — ideas about oneself, other people, the world in the situation of loss; 3) attitude to oneself, other people, the world in the situation of loss of a loved one; 4) changes in connection with the loss (meanings, values, principles, beliefs). This logic of the meetings allowed to create a safe and careful atmosphere, where after the stage of acquaintance, telling about oneself and one's life, about one's values and meanings, there was a smooth transition to the situation of loss, the experience of the day when one learned about the death of a loved one was actualised, and then there was a «return» from emotional experiences to the level of comprehension and reflection of the experience in terms of the changes that had occurred.

The questions of the second and third interviews were largely identical to the first, for the purpose of allowing further comparison of the data obtained and describing the dynamics of the image of the world. At the same time, the open and more general question «What has changed for you at this moment?» was transformed into questions focusing interviewees on their own changes and changes in their attitude to other people and the world: «Have you changed during this time? Your attitude to other people, to

life, to the world?», «Do new close relationships appear? Has something changed in your ideas about close relationships?». This structure of questions was in line with the logic of living with the loss and the possibility to explore the changes in depth after the time has passed since the loss (in the first interview such a question could be premature). On the other hand, it allowed for a more targeted exploration of the perceptual and semantic layers of the world image, which is in line with the purpose of our research.

At the same time, at the second and third meetings we added questions related to filling the internal space occupied by the deceased: «Is there something that fills the void that appeared after the loss? This allowed us to track the dynamics of the experience of loss and the internal (symbolic) connection with the deceased.

The final part of the third meeting also included the question: «What is the experience of participating in this research for you? Was there something important for you in our meetings? Or maybe, on the contrary, something did not happen?» aimed, on the one hand, at summarising the whole cycle of meetings and, on the other hand, at researching the effectiveness of the interviews conducted. The full instructions and questions of the three interviews are presented in *Appendix 1*.

Semi-structured interview procedure: Interviews with research participants were conducted in the format of a video call on Skype or Zoom platform. The meeting time was not limited, but on average the duration of each interview ranged from 40 minutes to 2.5 hours. Each meeting was recorded with the consent of the research participants for the purpose of further data processing. The logic behind the construction of each of the three meetings was identical: reconciliation with the current state and current world view — recounting of significant life events that have occurred in the last 3 months (or last 5 years at the first meeting) — description of the situation of loss (at the first meeting) and the experience of loss during this period (in all 3 meetings) — changes in the image of the world in connection with the loss — central realisations in connection with the experience of loss — «losses» and «gains» that occurred during the experience of loss and its reflection — summing up the meeting. In general, the author followed the order of questions presented in Appendix 1 in all meetings, but sometimes

deviations were made when the research participant needed emotional support or it was important to devote time to other aspects of life and concerns (directly or indirectly related to the experience of loss). In between meetings and at the end of the cycle of three meetings, participants had the opportunity to contact the author of the research to share their experiences or realisations and to receive psychological support (as needed).

Interview data processing. Recorded video interviews (mp4) were converted to audio format (mp3). The audio files were then loaded into Whisper (from OpenAI), a speech recognition and text-to-speech system. After that, content analysis of the obtained transcripts was performed. Based on the extraction of semantic units, categories and subcategories were identified. Then, if there was a category identified, the number 1 was assigned, if there was no category, the number 0 was assigned. All 270 interviews were processed in this way. The processing of each interview took from 1 to 2 hours on average. After the content analysis, the data related to the experience of loss was clustered for the purpose of dividing the sample into groups according to the type of experience of loss.

2.3.2. The socio-biographical questionnaire

The main task we addressed in developing the questionnaire was to capture the respondents' socio-biographical data.

The questionnaire included a total of 9 questions. It used both open-ended questions, to which the respondents answered in free form, and closed-ended questions, which presupposed the choice of one of the proposed answer options. Further, we determined the coding of nominal scales, according to which the respondent was assigned a score for one or another answer. The questionnaire and coding of answers are presented in *Appendix 2*.

2.3.3. Psychodiagnostic techniques for researching different levels (layers) of the world image

To research the perceptual layer of the world image we used a modified version of Ch. Osgood's semantic differential (Serkin V.P., 2008). We used the semantic differential in order to identify the perceptions of the world of those who have lost a loved one. This approach allows us to identify the system of meanings of people facing the death of a loved one in relation to the world in which they exist (in accordance with the processual model of the world image).

After pilot testing, the original version of Ch. Osgood's semantic differential was modified by us. The characteristics of the world image description were brought closer to more realistic ones in people's perceptions. The following dichotomies were removed: «wet — dry», «fresh — rotten», «sharp — blunt», «cheap — expensive», as these adjectives caused difficulties for respondents and did not correspond to the characteristics of the world. At the same time, we added the adjectives «fair — unfair», «hostile — friendly», «closed — open», as these characteristics are the most sensitive at different stages of living the loss: at the stage of anger and bargaining the hostility/friendliness of the world and its fairness is questioned, at the stage of depression and acceptance — the closedness and openness (Kübler-Ross E., 2024). In addition, we changed the «soft — solid» dichotomy to «soft — hard» because the characteristic «hard» is the most applicable to describing the world.

Respondents were asked to rate the characteristics of the world using 2 pairs of antonymous adjectives (e.g. «light — heavy», etc.) on a seven-point scale regarding the expression of these qualities in the world. The original three-point scale was changed by us to a seven-point scale for convenience in data processing. The scales and the instruction are presented in *Appendix 3*.

The processing of the semantic differential data was done as follows. All dichotomies were converted into a single scale: numbers 1,2,3 denoted a negative characteristic of the world (e.g., heavy), and numbers 5,6,7 denoted a positive

characteristic (e.g., light). The numeral 4 meant the presence in the world equally of both characteristics from the proposed dichotomy.

To research the semantic layer of the world image, the A. Langle existential motivations test was used in the adaptation of V.B. Shumsky, E.M. Ukolova, E.N. Osina, and Y.D. Lupandina (Shumsky V.B., Ukolova E.M., Osina E.N., Lupandina Y.D., 2016).

This methodology was used to identify the level of existential fulfilment of personality and, based on the expression of four fundamental motivations: 1) fundamental trust; 2) fundamental value; 3) self-value; 4) meaning of life, evaluating the attitude to the world, self and other people. From our point of view, they reflect the content of the semantic layer of the world image according to the procedural model.

Data processing: answer options to direct questions were evaluated on the scale of 1,2,3,4, to reverse questions — on the scale of 4,3,2,1. After that, the scores for the 9 items included in each scale were summarised. The total existential fulfilment (EF) score was summed by the sum of the scores on all four fundamental motivation (FM) scales.

Data Interpretation. Based on the results of the scoring, the degree of expression of each of the fundamental motivations is determined.

The first FM («fundamental trust») reveals how a person lives a «free existence», whether he/she strives to have various opportunities for choice. Three premises correspond to this: space, security, and reliance. The question that here confronts the individual is: Can I be the one who exercises free choice?

The second FM («fundamental value») expresses the extent to which man strives to enjoy life, to enjoy living; the prerequisites for this are relatedness, time and proximity. Here he must answer to himself the question: Do I enjoy living?

The third FM («self-value») is centred on the desire to feel one's own worth and to make authentic decisions. Three prerequisites are necessary for this: fair treatment, interested attention and recognition of value. The person answers the question: Do I have the right to be myself?

The fourth FM («meaning of life») describes how a person understands his or her being, what he or she sees as meaning. The fourth FM requires inclusion in interrelationships, a field of activity and value in the future. The question a person asks in accordance with this fundamental motivation is: What do I see meaning in?

The totals allow us to determine the level of existential fulfilment. The more situations related to the fact that a person feels in his/her actions a meaning, a truly personal, existential volition, both in everyday life and on a wider life horizon, the higher is his/her existential fulfilment (EF).

The Meaning In Life Depth (MILD) technique was used *to research the nuclear layer of the world image* Ebersole P. (Ebersole P., Quiring G., 1991), which is a short essay in which research participants answer a question about the meaning of their lives.

This tool allowed us to determine the meaning of life of the study participants, which acts as the main content of the nuclear layer, which is justified by the ideas of existential psychology and the results of research demonstrating the processes of loss of meaning in the first time after the loss of a loved one and the construction of a new meaning of life in the later stages of grieving, which serve as a new support for the grieving person, allowing him or her to continue living in a new reality where there is no longer a departed person (Zamanaeva Y.V., 2007; Yalom I., 2019; Frankl W., 2018; Ummel D., Vachon M., Bourget-Godbout A., Francoeur-Caron C., 2020; Delgado H., Goergen J., Tyler J., Windham H., 2023).

Essay Instructions: What is the most meaningful meaning of life for you at this moment? If you feel that your life has no meaning right now, tick here ___ and tell how you have lost meaning or why you think so. Give some example from your life that would help us better understand the meaning of your life (or lack thereof).

The author of this technique suggests the following categories for highlighting the meaning of life:

1. Interpersonal Relationships. Focusing on relationships with family, friends, or lovers, for example: «The time I find most meaningful is the time I spend with my friends and with my boyfriend».

2. Service. A giving orientation, providing help addressed to people in general, e.g.: «The meaning of my life is to help children learn».

3. Work. «Work as self-realisation», «Work as helping other people». Meaning arising from occupation, activity, work (including learning if it is seen as work). At the same time, the meaning arising from household occupations is categorised as «Interpersonal relations» («Family»).

4. Emotional experiences (fulfilment of life). For example: «I see the meaning of life in living it in the fullest and most fulfilling way possible».

5. Faith. Living in accordance with one's own beliefs and convictions (religious, political, or social), e.g.: «Now that I have discovered God, my life is full of meaning». This category was also divided by P. Ibersol into subcategories: «Religious or spiritual faith» and «social and political beliefs», but in our research the respondents did not talk about social and political beliefs, so by meaning of faith we understood only religious faith.

6. Gaining. Emphasised orientation to material goods. An example of a response falling into it: «I want to earn as much money as I can so that I can feel secure». This category was not found in our sample, so we removed it from the data analysis.

7. Personal Growth. «self-development, creativity», «Understanding (of the world, people, etc.)». Meaning believed in one's own development and understanding (e.g., striving to achieve purposes, developing one's abilities, gaining a sense of self worth, gaining independence), e.g.: «I believe I was born to know myself and discover my talents. Change, growth, striving to achieve purposes — that's what life is all about».

8. Health. Meaning is seen in maintaining one's physical or mental health, e.g.: «I want to be as healthy as I can be».

9. Search for meaning/Lack of meaning. We supplemented this category with «loss of meaning in life» as the experience of loss of meaning is most characteristic of the initial stages of grieving.

10. Presence of Purpose. This includes specific tasks, purposes, and plans for life. For example: «My meaning in life is to move to live in another country».

11. Pleasure. Includes general judgements about what pleasure, happiness, satisfaction, or simply the flow of daily life is most meaningful, e.g.: «The meaning of my life is to enjoy each day of it most fully».

II. Ibersol also distinguished the category «Miscellaneous», in which judgements that do not fall into any of the categories above were placed.

Results processing. To analyse the obtained data, content analysis of the essays was performed. Based on the selection of semantic units, the respondents' essays were assigned to one of the thematic groups proposed by P. Ibersol. If a particular thematic group corresponded to it, 1 point was assigned, if it was absent, 0 point was assigned. Then frequency analysis of the obtained data was carried out.

To assess life changes after the loss of a loved one at the nuclear level, the Posttraumatic Growth Questionnaire (PGQ) by R. Tadeshi and L. Calhoun in adaptation of M.S. Magomed-Eminov was used (Magomed-Eminov M.S., 2008). The questionnaire measures the degree of positive changes that have occurred after a traumatic event (in this case, the loss of a loved one) and consists of five subscales that relate to the nuclear layer of the personality's world image: 1) attitudes toward others; 2) new opportunities; 3) personal strength; 4) spiritual changes; and 5) increased value of life. Although the loss of a loved one is not traumatic in all cases, there is some research demonstrating significant posttraumatic growth when faced with the experience of loss (Carson J., Gunda A., Qasim K., Allen R., Bradley M., Prescott J., 2021; Delgado H., Goergen J., Tyler J., Windham H.A, 2023; Grant P., Levy K., Rossi J., Kerr C, 2023). We therefore included this questionnaire in our research.

Data processing and interpretation. The methodology includes five scales:

- **attitude towards others (OA)** — increased compassion for others, reliance on their support in difficult moments, active expression of emotions, people spend more effort to establish relationships with others, more often recognise that they need others, value them more highly.

- **new opportunities (NE)** — the emergence of new interests and opportunities that were not available before, the direction of their lives on a different path, the emergence of confidence that their lives can be made better. People are more likely to try to change things that need changing.
- **personal strength (PS)** — the emergence of greater self-confidence, the realisation that there is power to cope with difficulties. People are more able to accept things as they are, have discovered they are stronger than they believed.
- **spiritual change (SP)** — people became more aware of spiritual issues, became more religious.
- **increased value of life (VOL)** — people's life priorities changed, they became much more aware of the value of their own lives, more appreciative of each day they lived.

To determine the indicators of posttraumatic growth within the specified scales, a key was used: OD — 6, 8, 9, 15, 16, 20, 21 (7 statements); NV — 3, 7, II, 14, 17 (5 statements); SL — 4, 10, 12, 19 (4 statements); CI — 5, 18 (2 statements); PC — 1, 2, 13 (3 statements).

Quantification of posttraumatic growth on each scale was performed by summed scoring. Processing was performed on a «raw» score.

2.4. Research procedure

Participation in the research was voluntary. The sample was recruited using the social network Vkontakte. The research was longitudinal in nature and was conducted in **three stages (3 measurements every three months)** from June 2022 to September 2023:

1. Completing Google Forms with methods and being interviewed by the author of the research (110 people);
2. After 3 months, the research participants (80 out of 110 people) again filled in the form with techniques and were interviewed;

3. After another 3 months, the respondents (80 out of 110) filled in the techniques and went through the final stage of the interview.

Thus, a total of 270 completed methodology questionnaires were collected and 270 interviews were conducted.

The order of presentation of the methods: 1) author's socio-biographical questionnaire; 2) a modified version of Ch. Osgood's semantic differential; 3) A. Langle's existential motivation test adapted by V.B. Shumsky, E.M. Ukolova, E.N. Osina, and Y.D. Lupandina; 4) Posttraumatic Growth Questionnaire (PGQ) by R. Tadeshi and L. Calhoun in adaptation of M.S. Magomed-Eminov; 5) Meaning In Life Depth (MILD) technology by P. Ibersol; 6) 3 questions about the loss of a loved one (who was lost, how long ago, for what reason); 7) contacts for communication. At the same time, the respondents filled out informed consent for participation in the research (*Appendix 4*), which was approved by the Ethical Committee of the St. Petersburg Psychological Society (*Appendix 5*).

After completing the methodologies, the author of the research contacted the participants (via the contacts left) and arranged an interview date. At the end of the first interview, two more appointments were scheduled. One week before the scheduled meeting, the author wrote to the research participant to confirm the date and time of the interview. Prior to each interview, research participants were also sent new links from Google Forms to complete the methods (these had to be completed the day before the interview: either on the day of the interview or 1 — 2 days before).

The order in which questions were presented in all interviews is presented in Table 3.

Table 3 — Order of presentation of interview questions

No.	INTERVIEW NO. 1	INTERVIEW NO. 2	INTERVIEW NO. 3
1.	Tell us about yourself, about your life. Please share your ideas about the world.	Please share your current perceptions of the world.	Please share your current perceptions of the world.
2.	Tell us what is most valuable in your life.	What is most valuable to you now?	What is most valuable to you now?
3.	What do you think is the meaning of life?	What is your meaning of life now?	What is your meaning of life now?
4.	Name 5 significant events in your life that happened in the last 5 years. Why are they significant?	Have there been any significant events in your life during this time? If yes, which ones? What has changed in your life?	Have there been any significant events in your life during this time? If yes, which ones? What has changed in your life?
5.	Can we now talk about the loss that has occurred? Please tell us about what happened. Who did you lose? How long ago did it happen? Where and under what circumstances did you find out about the death of your loved one?	Can we now return to the loss that you experienced?	Can we now return to the loss that you experienced?
6.	What thoughts came to your mind when you learned about the loss of a loved one?	How are you now experiencing the loss of your loved one? Do you mentally revisit your loss? If yes, what are you thinking about?	How are you now experiencing the loss of your loved one? Do you mentally revisit your loss? If yes, what are you thinking about?
7.	What did you feel at that moment?	How do you feel when you think about your loss? How does this event affect your life?	How do you feel when you think about your loss? How does this event affect your life?
8.	Were you able to do anything at that moment?		
9.	What did the world seem like? How would you describe it?		
10.	What changed for you at that moment?		
11.	What did this loss mean to you?	What does this loss mean to you now?	What does this loss mean to you now?
12.	What place did the person who passed away occupy in your life? Tell us about the relationship that connected you.	Is there anything now that fills the void that was left by the loss?	Is there anything now that fills the void that was left by the loss?
13.	Is there anything you haven't done or said yet?	Is there still a feeling of something unsaid/unfinished in relation to the person who has passed away? If so, and there is such an opportunity now, what would you like to tell him?	Is there still a feeling of something unsaid/unfinished in relation to the person who has passed away? If so, and there is such an opportunity now, what would you like to tell him?
14.	Do you still have any relationship or connection with this person, even though he or she has died? Do you have any feelings towards him/her now? If yes, what has changed in them?	Do you feel that this person continues to be present in your life? If yes, how do you feel this connection?	Do you feel that this person continues to be present in your life? If yes, how do you feel this connection?
15.	When you lost a loved one, were there actions of others that surprised you? Or your own.	Do you have a feeling that even after some time has passed, someone acts (behaves) strangely? If so, could you share what exactly surprises you now in their actions?	Do you have a feeling that even after some time has passed, someone acts (behaves) strangely? If so, could you share what exactly surprises you now in their actions?
16.	How has the meaning of your life changed? And has it changed?	Have you changed during this time? Your attitude towards other people, towards life, towards the world? Are new close relationships emerging? Has anything changed in your ideas about close relationships?	Have you changed during this time? Your attitude towards other people, towards life, towards the world? Are new close relationships emerging? Has anything changed in your ideas about close relationships?
17.	Is it possible to say that you have realised that you have to live in some other way? According to some other principles, rules?	Have any new life principles and rules appeared in your life?	Have any new life principles and rules appeared in your life?
18.	Have any of your beliefs changed due to the loss of a loved one?	Has anything changed in your beliefs?	Have any of your beliefs changed? Tell us about your central realisations in relation to the bereavement experience.
19.	In retrospect, think about what you have lost through this loss and what you have gained. Please tell us more about this.	How do you feel now, what has left your life after experiencing the loss of a loved one, and what, on the contrary, has appeared in it?	How do you feel now, what has left your life after experiencing the loss of a loved one, and what, on the contrary, has appeared in it?
20.	Is there anything else that is important to say now? Maybe there is something that has not found a place in our dialogue.	Is there anything else that is important to say now? Maybe there is something that has not found a place in our dialogue.	What is your experience of participating in this study? Was there something important for you in our meetings? Or maybe, on the contrary, something did not happen?

2.5. Mathematical and statistical methods of data processing

The data obtained from the research were processed using IBM SPSS Statistics 22 computer programme.

In advance (before selecting statistical methods of data analysis), the types of scales were determined and the normality of the distribution of results for each technique in each measurement was assessed. It was found that the results for all techniques (except for the «depth of meaningfulness of life» technique of P. Ibersol) are within the limits of normal distribution (according to Asymmetry (skewness) and Excess (kurtosis) indicators ranging from -1 to +1) (Nasledov A.D., 2012, p. 118). At the same time, all techniques belong to metric types of scales, while the technology depth of meaningfulness of life and the variables from the content analysis of interviews belong to nominative ones.

Accordingly, statistical processing of the research results included frequency analysis, descriptive statistics (mean value, standard deviation), one-factor analysis of variance with repeated measures (One-way ANOVA) (Pillai's Trace test), One-factor ANOVA (Livigne's statistic, Duncan's test), Cochran's Q test for multiple related samples, McNemar test, conjugacy tables and Pearson's Chi-square test, content analysis, k-means cluster analysis (K-Means), discriminant analysis (stepwise selection, Lambda Wilks method).

Frequency analysis was used to describe the socio-biographical data of the sample and objective characteristics of loss (term, object, cause), to calculate the frequency of occurrence of certain meanings of life (P. Ibersol's «Depth of Meaningfulness of Life» technique), as well as to estimate the frequency of occurrence of categories in the content analysis of interviews.

Descriptive statistics (mean value, standard deviation) were used to indicate the age of the research participants and to correlate the obtained data on the results of psychodiagnostic techniques with the norms (modified version of Ch. Osgood's semantic differential; A. Langle's existential motivation test adapted by V.B. Shumsky,

E.M. Ukolova, E.N. Osina, Y.D. Lupandina; R. Tadeshi and L. Calhoun's post-traumatic growth questionnaire (PTSD) adapted by M.S. Magomed-Eminov).

One-way ANOVA (Pillai's Trace test) was used to assess the dynamics of the world image at three levels: perceptual, semantic, and nuclear, as well as to identify the significance of the changes that occurred (modified version of Ch. Osgood's semantic differential; A. Langle's existential motivation test adapted by V.B. Shumsky, E.M. Ukolova, E.N. Osina, Y.D. Lupandina; R. Tadeshi and L. Calhoun's post-traumatic growth questionnaire (PTSD) adapted by M.S. Magomed-Eminov).

Cochran's Q test for multiple related samples was used to assess the frequency of occurrence of different meanings of life in three measures, and to analyse the frequency of occurrence of content analysis categories in three measures.

McNemar's criterion was used to assess significant differences between the two measures in analysing the content analysis categories.

One-factor ANOVA (Livigne's statistics, Duncan's test) was used to assess the influence of objective characteristics of loss (term, object, cause) and type of experience of loss on changes in personality's world image according to the following methods: modified version of Ch. Osgood's semantic differential; A. Langle's existential motivation test adapted by V.B. Shumsky, E.M. Ukolova, E.N. Osina, Y.D. Lupandina; R. Tadeshi and L. Calhoun's post-traumatic growth questionnaire (PTSQ) adapted by M.S. Magomed-Eminov.

Conjugacy tables (Pearson's Chi-square test) were used to estimate the frequency of occurrence of different meanings of life in groups according to objective characteristics of loss (term, object, cause) and types of experience of loss, as well as to calculate the frequency of occurrence of categories from content analysis of interviews in groups with different objective characteristics of loss and with different types of experience of loss. **Conjugacy tables (Spearman's correlation coefficient)** were used to identify relationships between different levels (layers) of the worldview.

Content analysis was used for the purpose of identifying categories of life meanings (P. Ibersol's «Meaning In Life Depth» technique) and for processing the results of interviews.

K-means cluster analysis was used for the purpose of dividing the research participants into several groups depending on the peculiarities of experience of loss and perceptions of the world at the moment of loss.

Discriminant analysis using stepwise selection and the Lambda Wilk method was used for the purpose of differentiating groups according to the type of experience of loss in relation to changes in the image of the world.

CHAPTER 3. RESULTS OF RESEARCH ON PERSONALITY'S WORLD IMAGE CHANGES IN THE SITUATION OF LOSS OF A LOVED ONE AND THEIR DISCUSSION

This chapter describes the results of the research in accordance with its empirical tasks. The first part presents a qualitative and quantitative analysis of the content and dynamics of the world image in the situation of loss of a loved one; it shows the influence of objective characteristics of loss (term, object, cause) on changes in the world image. In the second part, based on the results of in-depth semi-structured interviews, the phenomenology of the meaning of loss and relationships with the deceased is revealed, the phenomenology of the experience of loss is described, the types of experience of loss are identified and the dynamics of the world image in these groups is determined.

3.1. Dynamics of personality's world image in the situation of loss of a loved one

The first empirical task of our research was to study the content of the perceptual, semantic and nuclear layers of the personality's world image. Following the processual model of the world image, we consistently described the characteristics of each of the layers (levels), based both on the results of in-depth semi-structured interviews and on the data of standardised techniques. Further, according to the second empirical task, we clarified the dynamics of perceptual, semantic and nuclear layers of the personality's world image during the experience of loss of a loved one. The purpose of this part of the analysis was to verify the hypothesis of unevenness and heterochronism of changes at different levels of the world image.

3.1.1. Content and dynamics of perceptual, semantic and nuclear layers of personality's world image

Perceptual layer of the image of the world

The perceptual layer of the image of the world in the interviews was investigated through respondents' perceptions of the world («Please share your current perceptions of the world») in all three measurements (Table 4) and of themselves in the first measurement (Table 5), since the question «Tell us about yourself, about your life» corresponded to the stage of acquaintance.

Table 4 — Current content of ideas about the world based on the results of content analysis of interviews (frequency, %, measurement No. 1 (N=110), measurement No. 2,3 (N=80))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)		Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
			Frequency	%	Frequency	%	Frequency	%
Worldviews	the world as my responsibility	«I determine what the world is like for me, I choose my environment, my world.»	22	20.0	7	8.8	7	8.8
	predetermined world	«Everything is «planned» in advance, the universe has certain laws», «We are ruled by fate»	11	10.0	1	1.3		
	positive world	"The world is opportunities, it is safe, big, diverse, interesting"	23	20.9	18	22.5	30	37.5
	negative world	"The world seems to me now to be a cruel, cold place. Horrible, filled with pain, death. And evil, with bad people. And I am afraid of this world."	41	37.3	20	25.0	23	28.7
	Anxious World in the Context of the SMO (Special Military Operation)	"Right now, in connection with current events in the world, there are a lot of different experiences. I feel great anxiety, frustration that everything is so unfair. I am very sad that people are dying."	10	9.1	23	28.7	6	7.5
	dual world	"The world offers both opportunities and challenges"	15	13.6	14	17.5	22	27.5
	neutral, balanced, equilibrated world	"Now the world has leveled out, I feel a balance, equilibrium", "The world has become more neutral. That is, immediately after the loss, when there was a lot of support, it was so much more positive. Now, somehow adulthood has returned, that it is neither good nor bad, neither kind nor evil, but just the way it is"			7	8.8	7	8.8

* Note: missing values in the table mean that the category was not highlighted in this measurement

Table 5 — Actual content of self-perceptions based on the results of content analysis of interviews (frequency, %, measurement No. 1 (N=110))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)	
			Frequency	%
Self-image	socio-biographical data (age, profession, education, city of residence, family history)	"I am a psychologist, I received my diploma this week, I also work as a psychologist, I live with my boyfriend and cat"	76	69.1
	autobiographical narrative (a detailed story about yourself, your life story, and your family history)	"I am 39 years old. And I am a mother of two children: a 10-year-old girl and a 16-year-old boy. I have been married for about 16-17 years. I got married very happily, at 21... at 22. Until I was 18, I lived in another country, the country is Uzbekistan, the city is Navoi. At 18, I moved to Novosibirsk. In Uzbekistan, I lived with my mother, until I was 18. And I moved, as I remember now, on September 6, 2001 with a suitcase of books. In the frost, I went to conquer Novosibirsk..."	30	27.3
	social roles (mother, wife, widow, eldest child, student, leader)	"I am still a student. I am getting a second higher education, finishing my master's degree. I am married and have two children."	77	70.0
	hobbies, preferences, tastes, personal qualities, religion	«I am a more passive than active person, more melancholic, inclined to reasoning»	49	44.5

In terms of self-perceptions, it is worth noting that respondents more often describe themselves through socio-biographical data and social roles.

In terms of perceptions of the world, it can be seen that in the first measurement negative perceptions (37.3%) of the world clearly prevailed, in the second measurement the perception of the world is more influenced by the socio-political situation and the world appears alarming in the context of a special military operation (28.7%), in the third measurement positive perceptions of the world prevail (37.5%). If the perceptions of the world in the second measurement were influenced by the beginning of the announcement of mobilisation (interviews of 2 stages started on 24.09.2022), then the negative perception of the world in the first stage and more positive in the third reflect the process of living the loss and its acceptance by the third measurement: «My world has become much brighter than it was 3 months ago, and what to say, half a year ago. Now I see meaning in it. There is motivation, desire to live, movement in this life. And about the world, I think it's become kind of bright. Bright, full, as if it were so, giving opportunities».

To identify the dynamics of perceptions of the world in the three measures (on a sample of 80 people), we conducted a comparative analysis using the Cochran's Q test for several related samples. Significant differences were obtained for the following categories: «peace as my responsibility» ($p=0.025$), «predetermined peace» ($p=0.002$), «positive peace» ($p=0.018$), «anxious peace in the context of SMO» ($p=0.000$),

«ambivalent peace» ($p=0.045$), «neutral, balanced, balanced peace» ($p=0.012$). Significant differences are presented in Figure 4.

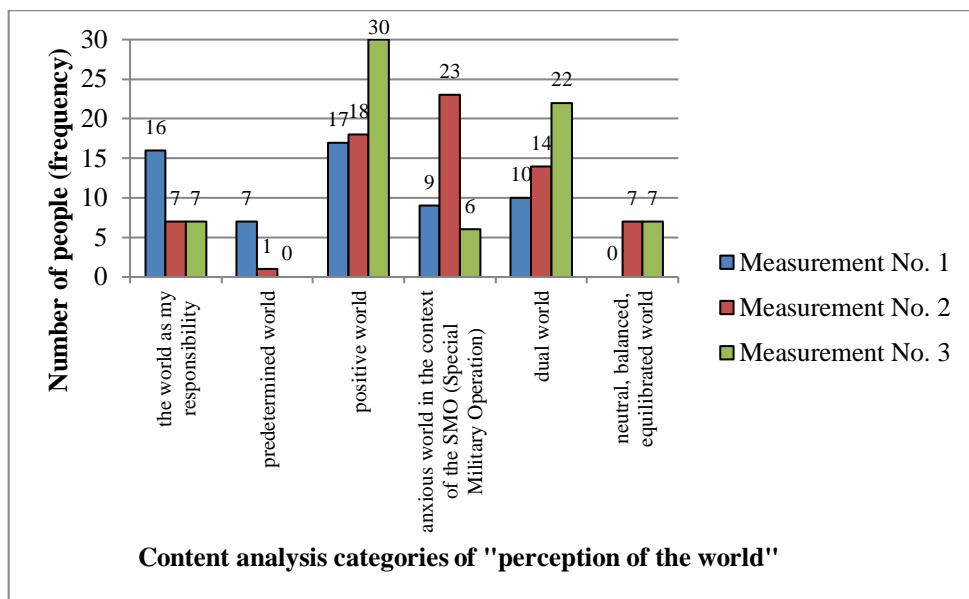


Fig. 4. Dynamics of perceptions of the world (number of people, measurements No. 1,2,3, N=80)

According to the findings, it can be noted that in the first measure the world was more often perceived as a responsibility or predetermination, which may reflect two reactions to the loss: either to define one's own world despite the circumstances: «For me, the world and my life in this world is my authorial project. My authorship. So now, with my father gone, there is no one to ask me what to do. Now I realise that I have to decide for myself. What is the purpose of this author's project? What is the purpose of this author's project? It's my life, it's what I fill it with, what I let into my life. I have a filter, my own filter», or to prescribe what happened to fate, God, the universe: «Any difficult situations that happen in my world or in my life, anything that is joy or sorrow or grief, all this, I consider it as a kind of acceptance of my life, yes, which should happen as it should, as it is predetermined, that is, I am a very religious person».

The third stage was dominated by a perception of the world as positive or ambivalent, which may indicate a stabilising state: «The world is big. The world is like a jungle trek for me. I mean, there are a lot of things I don't know, but I take a step and there is a path. There, and I find out. So, for me, the world is some big, interesting, and

green. For some reason, I have this particular colour green. Sometimes it's complicated, sometimes it's simple. It's different. Why is it like a jungle? Because you don't know who you're going to meet. It's something new every time». At the same time, in the second and third stages, a category appears reflecting the perception of the world as neutral and balanced, which also indicates the levelling of the emotional background over time since the loss: «The world is now perceived as neutral, everything has been neutralised for me. There is neither evil nor good, neither cold nor warm. Everything is now perceived as it is, as a given. Injustice in this world does not bother me as much as it used to. Everything has settled down somehow, I have learnt to perceive the world as it is».

Such dynamics of perceptions of the world is consistent with the data obtained from the results of the semantic differential, where 24 characteristics reflecting our respondents' perceptions of the world were presented. *Appendix 6* reflects descriptive statistics for each of the three dimensions and is presented in Figure 5.

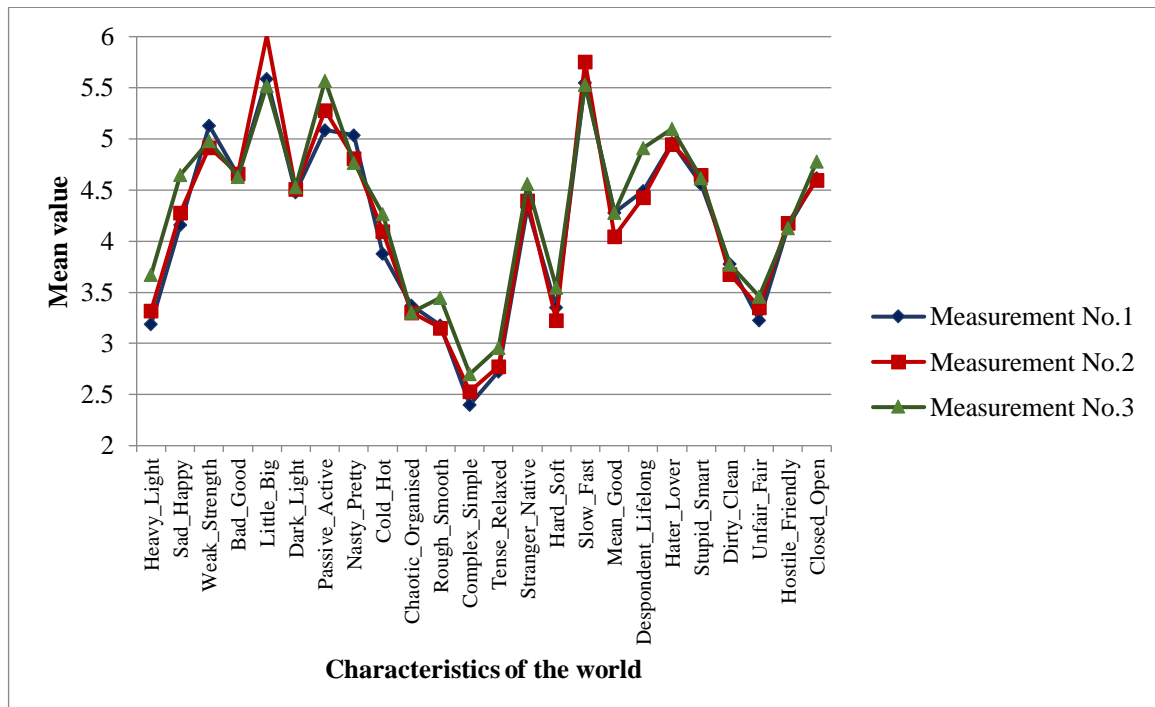


Fig. 5. Perceptions of the world according to the semantic differential (mean value, scores, measurement No. 1 (N=110), measurement No. 2, 3 (N=80))

As can be seen from the above figure, in general respondents perceive the world as heavy, strong, big, active, pleasant, cold, chaotic, rough, complex, tense, hard, fast, dirty, unfair (Kononova A.I., Kostromina S.N., 2023, No. 2). The other characteristics of the world are represented in the middle range, that is, according to the research participants, the world equally contains both characteristics from the proposed dichotomies.

We used a one-factor analysis of variance with repeated measures to assess the dynamics of world perceptions across the three measures. Based on the results of 3 measurements over six months, 5 indicators out of 24 showed significant differences between each other (Pillai's Trace test) (Figure 6)¹: «heavy — light» ($p=0.039$), «sad — joyful» ($p=0.007$), «small — big» ($p=0.041$), «nasty — pleasant» ($p=0.016$), «moody — lively» ($p=0.008$).

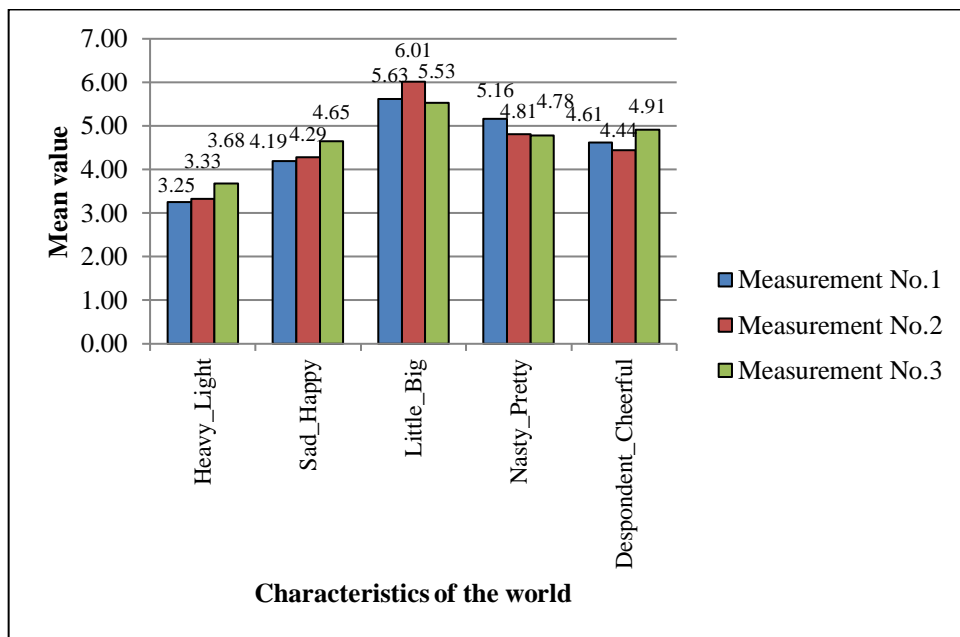


Fig. 6. Dynamics of significant characteristics of the world (mean value, N=80)

As can be seen from the data obtained, by the third measurement the respondents began to perceive the world as more light, joyful and cheerful, which may indicate a more positive perception of the world that is formed as more time passes since the

¹ The lowest score is for the first characteristic listed and the highest for the second, e.g. for the 'heavy-light' indicator, the higher the score, the more the 'light' pole is selected

moment of loss (Grekova-Kononova A.I., 2024). This is indirectly confirmed by the results of research demonstrating that the way of life of people after an extreme situation is described as positive (Serkin V.P., 2016). The dynamics on the characteristic «small — big» (growth in the 2nd measurement, and return to approximately the original values by the 3rd measurement) rather reflects the process of realising their capabilities at the intermediate stage of research. The characteristic «nasty-pleasant» shows a decrease in the 2nd and 3rd dimensions. Probably, the evaluation of the world as more pleasant in the first time after the loss is connected with more support from the environment (Grekova-Kononova A.I., 2024). Indirectly, this assumption is supported by the words of one of the research participants: «The world became more neutral. That is, right after the loss, when there was a lot of support, it was more positive, I think. Now, somehow, adulthood has returned, that the world is neither good nor bad, neither good nor evil, but it is the way it is». Similar findings were obtained in research by international colleagues who found that the more grieving people felt supported by family and friends, the less depressed they were and the lower their overall grief score (Stroebe W., Abakoumkin G., Stroebe M., 2010).

In addition to researching the actual image of the world, the interview included questions about changes in different layers of the world image in connection with the loss. At the level of the perceptual layer, these were the following questions: measurement No. 1 – «What has changed for you at this moment?», measurements No. 2,3 – «Have you changed during this time?». Thus, changes in perceptions about oneself and transformation of one's personal qualities were determined. The frequency analysis for these categories in the three measurements is presented in Table 6.

Table 6 — Changes in the perceptual layer of the image of the world based on the results of content analysis of the interview (frequency, %, measurement No. 1 (N=110), measurement No. 2,3 (N=80))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)		Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
			Frequency	%	Frequency	%	Frequency	%
Changing your self-concept	changing the previous image of oneself	«In general, I can cope with many things in life, because I have coped with the most difficult so far, if I had been told about this a year before, I would not have believed that I would go through this and that I would come out of it. And I will come out not with resentment towards the world, but on the contrary, rather, with some positive conclusions», «I am not a child anymore, I am an adult», «I have a feeling that I am not a loner at all, closeness with another person is important to me»	18	16.4	48	60.0	65	81.3
Change in personality traits	stability, "adulthood", wisdom, responsibility, activity, initiative, courage	«I have become an adult, wise», «Determination has changed, there is more of it»	41	37.3	58	72.5	65	81.3
	openness to the world and other people, ease of self-expression, sensitivity, empathy	«I became more open. Not by much, but at least by a few degrees I became less anxious about expressing myself. Somehow it pushed me a little bit into greater openness, ease»	32	29.1	37	46.3	50	62.5

As can be seen from the aggregated answers of respondents at all three stages, they note both changes in their self-perceptions (Measure 1: 16.4%, Measure 2: 60.0%, Measure 3: 81.3%) and changes in personal qualities in the direction of greater stability, «adulthood», wisdom, responsibility, activity, initiative, courage (Measure 1: 37.3%, Measure 2: 72.5%, Measure 3: 81.3%). This is confirmed by comparative analysis by Cochran's Q test (N=80), which shows the presence of significant differences in the following categories: «change in self-perceptions» (p=0.000), «change in personality traits: stability, «adulthood», wisdom, responsibility, activity, initiative, courage» (p=0.000), «change in personality traits: openness to the world and other people, ease in expressing oneself, sensitivity, empathy» (p=0.000). Significant differences are presented in Figure 7.

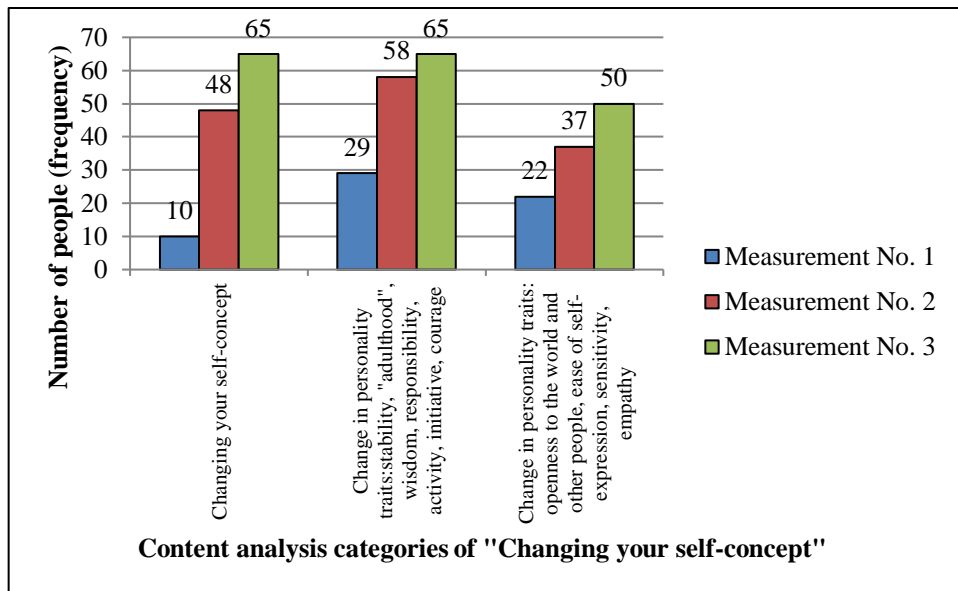


Fig. 7. Dynamics of self-concepts
(number of people, measurements No. 1,2,3, N=80)

As can be seen from the obtained data, for all indicators of self-perceptions there is a gradual growth from the 1st to the 3rd dimension, which can speak about reflection of one's own personality and integration of new self-perceptions into the structure of the personality's world image with the increase of time that has passed since the loss: «I let myself choose. Self-reliance appeared. Yes, self-reliance and a clear understanding: if I am not comfortable, I leave», «I became more self-confident», «Faced with the loss, I became more independent, responsible, mature. I rely on myself more now».

Thus, at the perceptual level, in the first dimension the world is perceived as heavy and sad, but pleasant (which may be associated with greater support from the environment), defined as one's own responsibility («I myself determine what the world is like for me») or predetermined; in the second measurement – as large and anxious in the context of SMO; in the third dimension – as light, joyful, cheerful, positive or ambivalent. In addition to the revision of perceptions of the world, there are also positive changes in perceptions of themselves and the transformation of their personality traits: there is a gradual increase from measure 1 to 3 towards greater stability, responsibility, openness, empathy. In other words, we see that during the experience of loss the perceptions of self and the world are subjected to rethinking and restructuring.

Semantic layer of the image of the world

The semantic layer of the image of the world was investigated by us with the help of the existential motivations test, which reflects the respondents' attitude to the world. «Fundamental trust» emphasises a person's aspiration to have various opportunities for choice (Can I be the one who exercises free choice?). «Fundamental value» is a focus on getting joy and pleasure from life (Do I like to live?). «self-value» demonstrates a person's desire to feel self-value and make authentic decisions (Do I have the right to be myself?). «Meaning of life» addresses a person's understanding of his or her existence in broader contexts, the presence of meaning in it (What do I see meaning in?). Descriptive statistics are presented in Table 7.

Table 7 — Attitude to the world according to the existential motivations test (descriptive statistics, scores)

Fundamental motivations	Subscale	Measurement No. 1 (N=110)	Measurement No. 2 (N=80)	Measurement No. 3 (N=80)
		M (SD)	M (SD)	M (SD)
Fundamental trust	support	25.05 (5.35)	25.46 (5.21)	25.11 (5.97)
	security			
	space			
Fundamental value	correlation	28.24 (4.63)	28.92 (4.56)	26.30 (5.24)
	time			
	intimacy			
Self-worth	interested attention	26.19 (6.47)	27.31 (6.01)	29.55 (4.50)
	fair treatment			
	recognition of value			
Meaning of life	opportunities for activity	20.02 (5.33)	21.26 (4.96)	28.65 (4.93)
	inclusion in interrelationships			
	value in the future			
Overall Existential Fulfilment Score		99.51 (19.33)	102.96 (17.98)	109.61 (18.40)

Comparing the obtained data with the normative ones, it was found that all the indicators of fundamental motivations fall within the range of mean values. At the same time, in our sample we see, on the one hand, a decrease in fundamental value by the third measurement, on the other hand, an increase in self-value, meaning of life and the general index of existential fulfilment. In all probability, living with grief reduces the ability to enjoy life and live it with pleasure («fundamental value»). At the same time, the aspirations to feel self-value, to make authentic decisions and to understand one's

existence in wider contexts, to see meaning in it, increase. This is confirmed by the results of E.A. Burina's research, where it was shown that one of the insignificant areas of experience of loss is satisfaction with one's life, while one of the most significant areas is the experience of a sense of responsibility and the search for the meaning of life (Burina E.A., 2017).

To assess the dynamics of attitudes towards the world in the three measures, we used one-factor analysis of variance with repeated measures. Research on the dynamics of the semantic layer of the image of the world showed that most of the scales and subscales are significantly different (Pillai's Trace test) in the three measures: (1) fundamental trust (reliance ($p=0.000$), security ($p=0.015$), space ($p=0.000$)), (2) fundamental value ($p=0.000$) (relatedness ($p=0.000$), time ($p=0.000$), proximity ($p=0.028$)), (3) self-value ($p=0.000$) (interested attention ($p=0, 000$), fair treatment ($p=0.000$)), (4) meaning in life ($p=0.000$) (opportunities for activity ($p=0.000$), inclusion in interrelationships ($p=0.002$), value in the future ($p=0.000$)), total existential fulfilment score ($p=0.000$) (Figures 8-10).

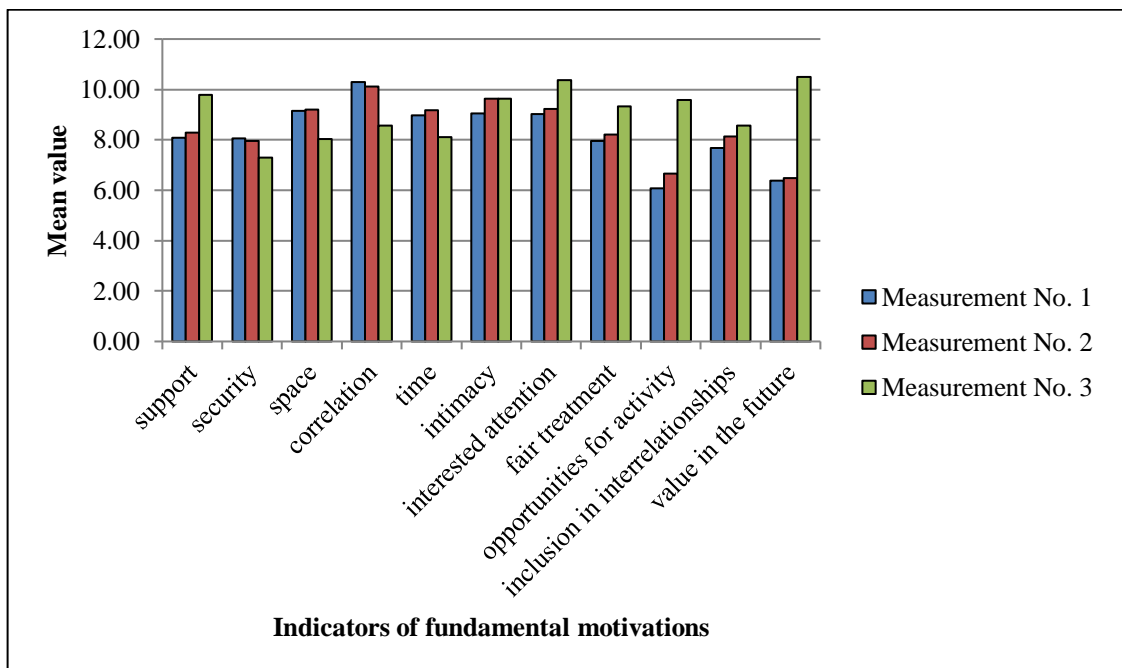


Fig. 8. Dynamics of significant indicators of fundamental motivations (mean value, N=80)

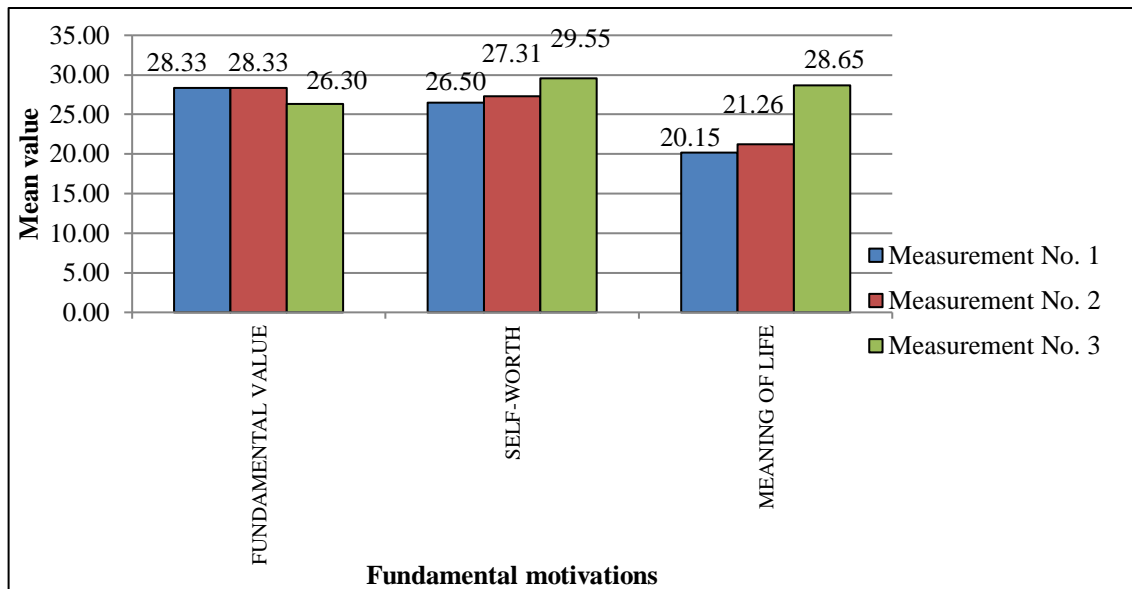


Fig. 9. Dynamics of significant fundamental motivations (mean value, N=80)

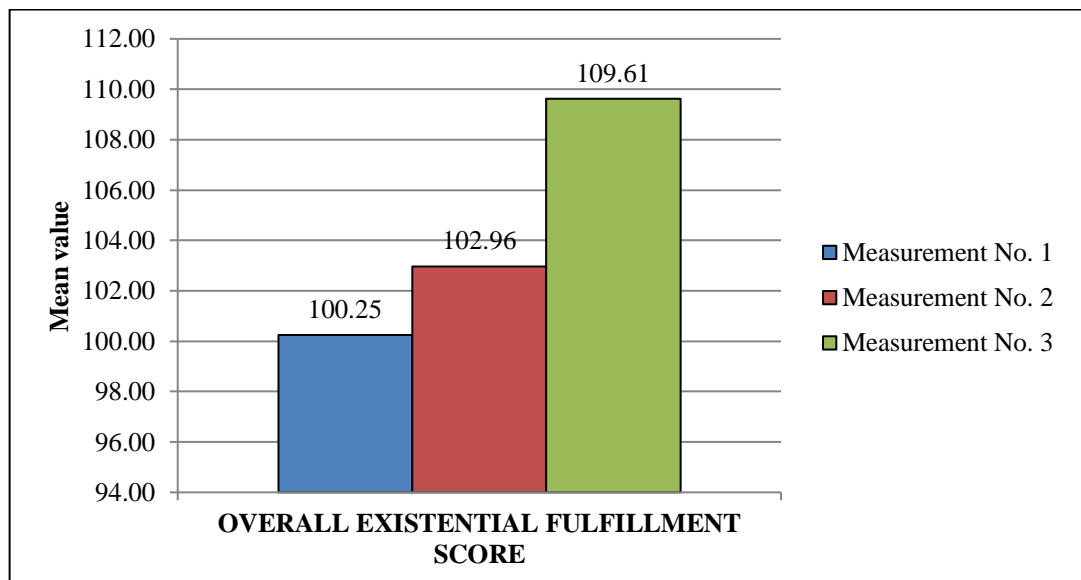


Fig. 10. Dynamics of the overall indicator of existential fulfillment (mean value, N=80)

According to the obtained data, by the 3rd measurement there is a significant increase in such indicators as «support», «closeness», existential motivations – «self-value» («interested attention», «fair treatment») and «meaning of life» («opportunities for activity», «inclusion in interrelationships», «value in the future»), as well as in the general indicator of existential fulfillment. This may suggest that over time, the respondents, having gone through the difficult journey of grieving for a loved one, gain new supports, begin to feel more intimacy with others, their own value, and strive to

make genuine, authentic decisions. They increasingly focus on the meaning of their own lives (Grekova-Kononova A.I., 2024). These results are consistent with the result of research demonstrating that when experiencing extreme situations, changes in the image of the world are characterised by a shift towards greater responsibility, meaningfulness of one's lifestyle and humanity in relations with others (Mishina M.I., Serkin V.P., 2016). However, for such indicators as «security», «space» and for the second existential motivation – «fundamental value» («relatedness», «time») a decrease was recorded by the 3rd measurement. Probably, this result indicates a deficit of the feeling of freedom, security, joy of life and, most likely, is a consequence of the experienced loss. (Grekova-Kononova A.I., 2024).

In the interviews, we investigated the semantic layer of the world image by identifying changes in attitudes towards self, others and life as the main characteristics of the semantic layer, according to the theoretical procedural model. The frequency analysis of changes in the semantic layer in the three measures is presented in Table 8.

Table 8 — Changes in the semantic layer of the image of the world based on the results of content analysis of interviews (frequency, %, measurement No. 1 (N=110), measurement No. 2,3 (N=80))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)		Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
			Frequency	%	Frequency	%	Frequency	%
Changing your attitude towards yourself	acceptance, respect, understanding, self-care, self-worth	«After facing death, you begin to value and love yourself more»	29	26.4	42	52.5	55	68.8
	self-rejection, self-hatred, self-flagellation	«It seems to me that maybe I didn't do something somewhere, didn't love him enough... Of course, I blame myself. I still can't wear light-colored clothes. Well, I just can't, that's all. It would be better if I left and he stayed»	1	0.9				
Changing attitudes towards others	towards greater closeness, openness, trust, acceptance of others, compassion for them	«I would say that her leaving taught me more about being there for loved ones, to realise that it can happen to anyone, and at any time», «I have more compassion for others, a desire to help them»	47	42.7	31	38.8	44	55.0
	filtering people and relationships	«With some people, relationships became closer, and with others, on the contrary, they distanced themselves»	19	17.3	20	25.0	18	22.5
	towards greater isolation, mistrust, hostility	«Other people turned out to be cruel, there was disappointment in people»	12	10.9	13	16.3	5	6.3
Changing attitudes towards life, towards the world	life as a value	«Your life becomes more valuable because you just saw it end» «I love life more»	40	36.4	26	32.5	50	62.5
	life as a necessity, as survival, as a mockery of man	«You understand that life is like a mockery of man. You live, you suffer, you suffer, you do something, you puff and puff, and then just bang and that's it. And why did you do it then? You understand that everything is stupid», «Life was divided into before and after. That there was life with him, and it was alone. And now it's some other thing, probably not even life, but survival»	4	3.6	4	5.0	0	0,0
	ambivalent attitude towards life	«Life sometimes seems valuable, sometimes meaningless»					2	2.5

*Note: missing values in the table mean that the category was not highlighted in this measurement

According to the frequency analysis data, in all three stages there is a more frequent change of attitude towards oneself in the direction of greater acceptance (dimension 1: 26.4%, dimension 2: 52.5%, dimension 3: 68.8%), towards other people in the direction of greater closeness and openness (dimension 1: 42.7%, measurement 2: 38.8%, measurement 3: 55.0%), people begin to treat life more often as a value (measurement 1: 36.4%, measurement 2: 32.5%, measurement 3: 62.5%), which is consistent with the data obtained from the results of the existential motivation test.

Significant differences in the three measurements were obtained for the following categories (Cochran's Q test, N=80): «change in attitude towards self: acceptance» (p=0.000), «change in attitude towards others: closure» (p=0.047), «change in attitude towards life: value» (p=0.000). Significant differences are presented in Figure 11.

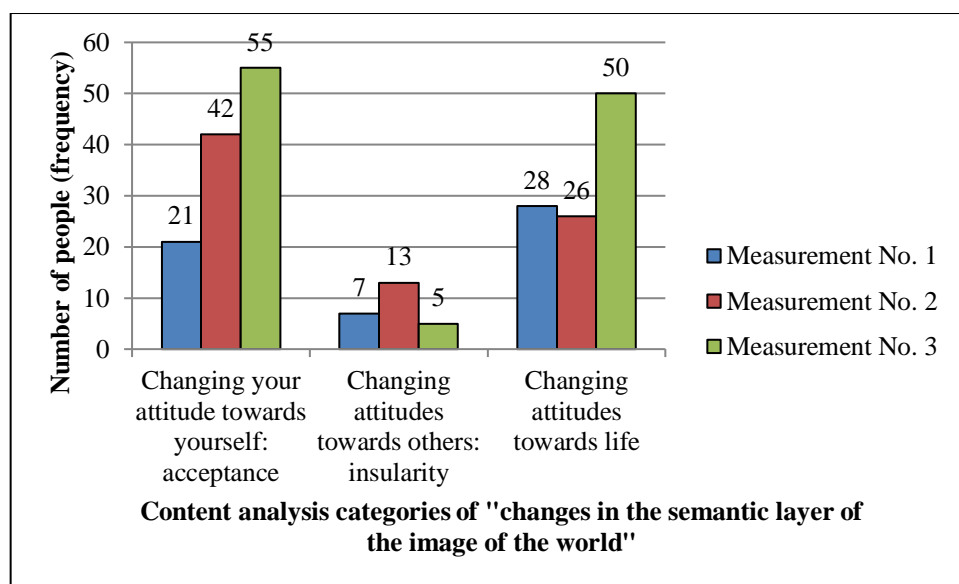


Fig. 11. Dynamics of the semantic layer of the image of the world (number of people, measurements No. 1,2,3, N=80)

In other words, with the passage of time since the loss, there is a change in attitude towards greater acceptance: «I started paying more attention to myself, accepting myself, trusting myself» and transformation of attitude towards life as a value: «I became more aware of the value of life, as death is always visible on the horizon». At the same time, on the second measurement, the attitude towards people changes towards more closedness, which may be associated with a certain distancing,

the need to be «alone with oneself»: «Now it is even more difficult to trust people and get close to someone. More detachment has appeared». At the same time, it should be taken into account that the 2nd measurement took place during the announcement of mobilisation and this factor could influence the result.

Thus, at the semantic level, in the first measure, the experiences of defence, safety in the world, and relatedness to other people prevail. In the second measure: on the one hand, the space of freedom in relation to oneself and others expands, the desire to devote time to building relationships increases, but, on the other hand, there is a closedness to other people. In the third measure, the feelings of support and self-value, the experience of closeness with other people increase, the realisation and understanding of the meaning of one's own life increases, the general existential fulfilment of the personality increases, the attitude towards oneself changes towards greater acceptance, life begins to be perceived as a value.

Nuclear layer of the image of the world

The nuclear layer of the image of the world was studied with the help of the post-traumatic growth questionnaire and the «Meaning In Life Depth» (MILD) technology, and in the interviews – through the analysis of life principles, beliefs, values and meanings.

The post-traumatic growth indicators reflect the changes that occurred in the spiritual sphere, in the reassessment of values, in the discovery of new opportunities that occurred as a result of the experience of loss (Table 9).

Table 9 — Posttraumatic growth factors (descriptive statistics, scores)

Posttraumatic growth factors	Measurement No. 1 (N=110)		Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
	M	SD	M	SD	M	SD
Attitude towards others	12.01	8.26	14.17	8.56	15.87	9.92
New opportunities	8.91	6.42	10.63	6.34	12.05	6.88
Personal strength	8.70	5.58	10.35	5.62	11,13	5.94
Spiritual changes	3.18	2.95	3.36	2.41	3.77	2.55
Increasing the value of life	7.72	4.36	8.18	3.87	8.40	4.07
POSTTRAUMATIC GROWTH (total score)	40.54	22.77	46.71	21.98	51.23	25.41

Comparison of the posttraumatic growth scales with normative data shows that the factor «attitude to others» corresponds to low values in the 1st and 2nd measurements, and increases to mean values by the third measurement. The factor «new opportunities» corresponds to low values in the first measurement and to mean values in the 2nd and 3rd measurements. This shows that as more time passes from the moment of loss, people begin to appreciate the people around them more, to rely on them in a difficult moment, to experience greater closeness with them. At the same time, they have new interests and new perspectives that were previously unavailable, and they apply more activity to changes in their lives. The indicators «personal strength», «increased value of life» and total posttraumatic growth score correspond to mean values in all three measures, while «spiritual change» is low (apparently, this indicator was less sensitive to changes in the situation of loss). At the same time, in our sample there is an increase in all indicators of posttraumatic growth from the first to the third measurement.

The dynamics of the nuclear layer of the image of the world was manifested in significant (one-factor analysis of variance with repeated measurements, Pillai's Trace test) differences in all indicators of posttraumatic growth in the three measurements (Figures 12, 13): «attitude towards others» ($p=0.001$), «new opportunities» ($p=0.000$), «strength of personality» ($p=0.000$), «spiritual change» ($p=0.007$), «increased value of life» ($p=0.012$), and «overall posttraumatic growth score» ($p=0.000$).

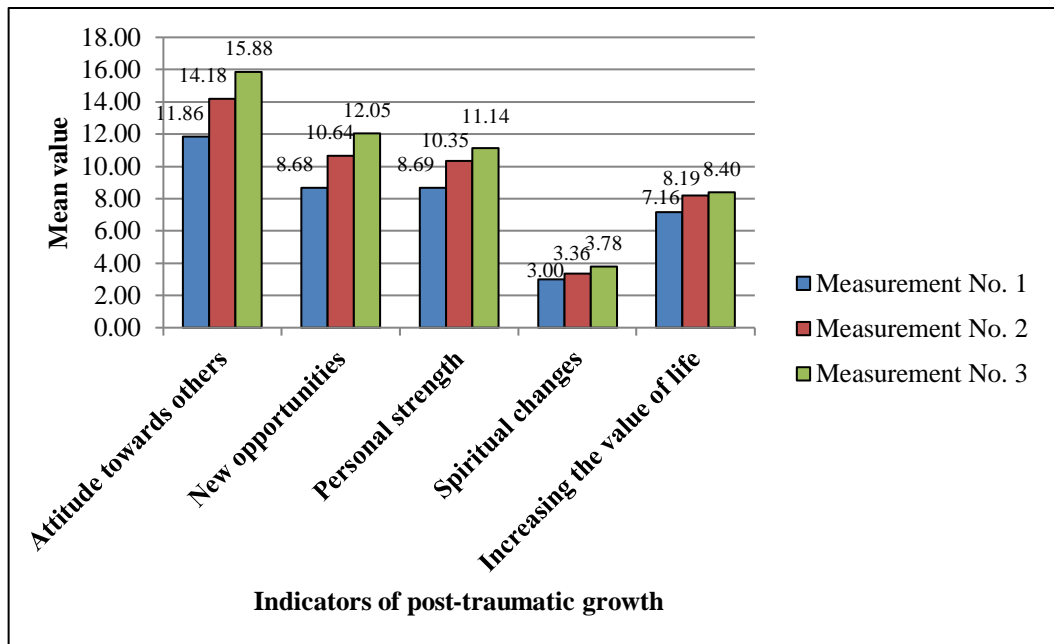


Fig. 12. Dynamics of significant indicators of post-traumatic growth (mean value, N=80)

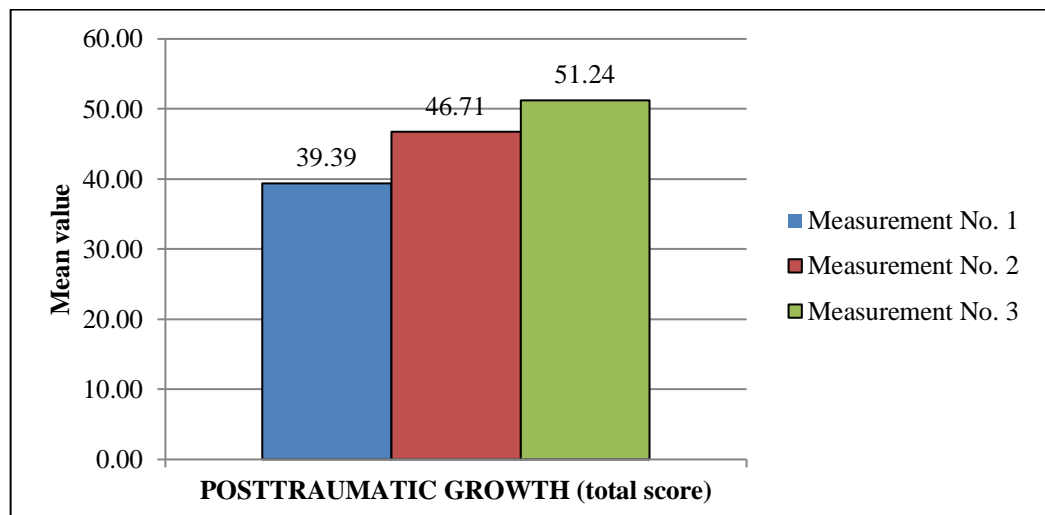


Fig. 13. Dynamics of the overall post-traumatic growth rate (mean value, N=80)

The more time passed since the loss, the higher the post-traumatic growth scores became. Changes in attitudes towards others were more open, positive, compassionate. There was a sense of new opportunities, new interests, and a desire for change. Going through the path of grieving, the respondents began to feel more self-confidence and inner strength to cope with difficulties, to better understand other people's mental problems. They increased the value of life in general and every moment of life in particular (Grekova-Kononova A.I., 2024). The findings are supported by a number of

research studies demonstrating significant posttraumatic growth when faced with the experience of loss (Carson J., Gunda A., Qasim K., Allen R., Bradley M., Prescott J., 2021; Delgado H., Goergen J., Tyler J., Windham H.A, 2023; Grant P., Levy K., Rossi J., Kerr C, 2023).

The research of the meanings of life at the level of the nuclear layer of the image of the world allowed us to describe the most profound orientations of respondents' life (Figure 14).

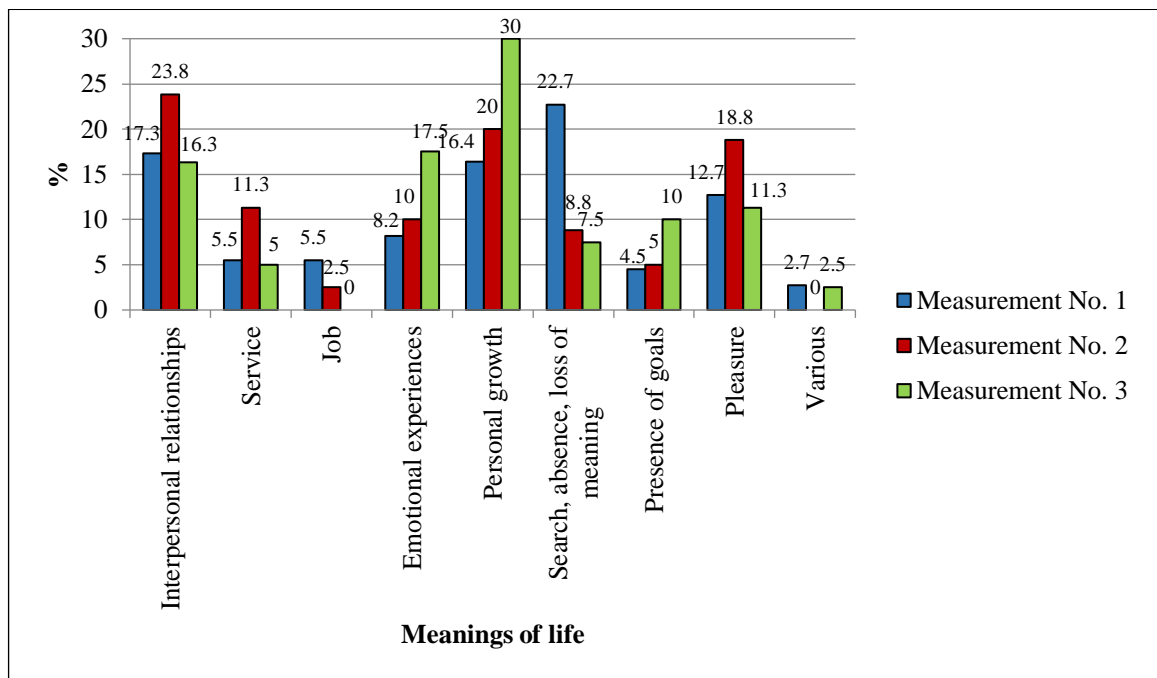


Fig. 14. The meaning of life according to the technology «Meaning In Life Depth» by P. Ibersol's (frequency analysis, %, measurement No. 1 (N=110), measurement No. 2,3 (N=80))

Frequency analysis of the meanings of life shows that at the stage of the first measurement more respondents (22.7%) are in the process of loss/absence or search for the meaning of life, which corresponds to the initial stages of grieving, when former supports collapse and life undergoes its rethinking (Kononova A.I., Kostromina S.N., 2023, № 2). At the second stage, the meaning of interpersonal relations prevails (23.8%). This may indicate that the way out of the loss of the meaning of life is through the Other and the sphere of relations. And by the final stage of the research the meaning

of personal growth (30.0%) begins to prevail, i.e. there is a desire for movement and further development.

Research into the dynamics of respondents' life meanings revealed that 75% of respondents changed between the 1st and 2nd measurements, 58.8% between the 2nd and 3rd measurements, and 72.5% between the 1st and 3rd measurements. Thus, $\frac{3}{4}$ of respondents had a change in the meaning of life during the experience of loss of a loved one (Cochran's Q test, $p=0.012$) (Grekova-Kononova A.I., Kostromina S.N., 16-17 November 2023). In general, this may indicate that the nuclear layer of the world image, the content of which is associated with the value and meaning component of life, turns out to be a rather mobile structure.

The most interesting result from the presented indicators (according to Cochran's Q test) was the change of meanings in two categories: «service» ($p=0.039$) and «loss/absence/finding meaning in life» ($p=0.050$) ($N=80$). With the increase in the time elapsed since the loss of a loved one, there is a significant decrease in the number of people with loss of the meaning of life (17.5% in measure 1, 8.75% in measure 2, 7.5% in measure 3), as well as an increase in the number of people choosing the meaning of life «service» at the intermediate stage (measure 2) (2.5% in measure 1, 11.25% in measure 2, 5% in measure 3), which then returns to approximately the original values (Grekova-Kononova A.I., 2024). The prevalence of the search for, lack of, or loss of meaning in life in the first measure corresponds to the initial stages of grieving, as often the death of a loved one can destroy previous supports and it takes time to build them anew. In this case, it is appropriate to recall the ideas of existential psychology and the results of research demonstrating the processes of loss of meaning in the first time after the loss of a loved one and the construction of a new meaning of life at later stages of grieving (Zamanaeva Y.V., 2007; Yalom I., 2019; Frankl W., 2018; Davis Ch., Wortman C., Lehman D., Silver R., 2000; Ummel D., Vachon M., Bourget-Godbout A., Francoeur-Caron C., 2020; Delgado H., Goergen J., Tyler J., Windham H., 2023). The strengthening of the meaning of service over time (in the second measure) confirms the assumption we have already made that the way out of the loss of meaning in life is through helping the Other and the realm of relationships.

As an example of the change in the meaning of life we can cite an essay by one of the research participants – a 36-year-old woman (Grekova-Kononova A.I., Kostromina S.N., 16-17 November 2023).

At the beginning of the research (6 months after the loss), the woman describes the meaning of her life as follows: «Life was divided into «before» and «after». The meaning of life was lost. If I used to build my life somehow based on the future, now I don't know what I want. The same question sounds in my head – why? And the answers don't come» Here we can observe the loss of meaning in life after the loss of a loved one.

After 3 months (9 months since the loss) the answer about the meaning of life was transformed into the following: «One should live one's own life and proceed from one's own desires and aspirations as much as possible, without paying attention to other people's views and desires. I should be kind to the world around me and move away from negativity, which is what I am actively doing right now». This statement seems to reflect a desire to enjoy life.

At the final stage of the research, after another 3 months (one year since the loss), we see another change of meaning: «Despite the losses we are enduring now and will endure in the future, we should not lose our bearings. And, even if life presents difficulties, we should try to overcome them, at least try. Life does not end on the bad, there can still be good moments in it». This essay reflects a woman's aspiration to maintain internal orientations, hope for good moments, aspiration for personal growth and development.

Thus, such a pivotal event in life as the death of a loved one affects the deep, nuclear structures of the image of the world. In the process of grieving there is a process of redefining the meaning of life: through its loss to the acquisition of new meanings (Grekova-Kononova A.I., 2024).

In the interviews, in order to study the nuclear layer of the image of peace, the main values and meanings that respondents themselves identified in the meetings were analysed. The frequency analysis of the actual content of the nuclear layer in the three measures is presented in Table 10.

Table 10 — Actual content of the nuclear layer of the image of the world according to the results of content analysis of interviews (frequency, %, measurement No. 1 (N=110), measurement No. 2,3 (N=80))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)		Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
			Frequency	%	Frequency	%	Frequency	%
Personal values	relationships, intimacy, family	«The most important thing now is family»	69	62.7	42	52.5	41	51.2
	me, my life	«For me, the most valuable thing is myself. My life. For my life to be relatively comfortable and good... when I talk about myself, I talk about my life, first of all»	26	23.6	13	16.3	28	35.0
	experiences (happiness, calmness, faith, harmony)	«I value my feeling of calm, some kind of peace...»	11	10.0	14	17.5	9	11.3
	work, profession, education, skills, abilities	«In general — work. I joined the company I work for now a year ago. It's been an amazing experience for me»	18	16.4	13	16.3	13	16.3
	development, self-development, personal growth	«Development both personal and professional in general»	18	16.4	20	25.0	19	23.8
	health and physical safety	«I paid attention to how physiological moments affect my attitude, my mood and, let's say, my functioning in life in general, the feeling of happiness, unhappiness and so on. When I realized this, I began to care more about this, about my physical condition»	14	12.7	17	21.3	11	13.8
	loss of values	«I find it difficult to answer this question, to be honest. Probably, the most valuable things in my life for me were my achievements. I was always focused on achieving something in this life, moving forward somewhere. And then somehow it all burned out, or something. And I just became indifferent to all this»	3	2.7	3	3.8	2	2.5

Continuation of table 10

The meaning of life	interpersonal relationships	«For me, the meaning of life now is in the child. To raise a new person, to educate, to instill some values», «To surround myself with wonderful people, basically, which I am able to do at the moment, to please these people, to please myself...»	26	23.6	12	15.0	10	12.5
	service	«The point? Well, I guess the mission is to help at least one person in my entire life. That is, if I make the life of at least one person better than it was before they met me, I will consider it fulfilled»	16	14.5	9	11.3	6	7.5
	Job	«For now, the point is in professional development»	4	3.6	1	1.3	3	3.8
	emotional experiences	«For me, the meaning of life is to rejoice, to try to rejoice every day. Because after my grandmother died, I realized how short this life is. And without joy, life seems meaningless, so to speak»	6	5.5	2	2.5	5	6.3
	faith	«The meaning is in spiritual values. Faith, religion, Orthodoxy»	1	0.9				
	personal growth	«The meaning of life is to find yourself, to find your place, to feel good about it, and not to stop there»	10	9.1	19	23.8	29	36.3
	search, absence, loss of meaning	«I don't even know what the meaning of life is for me now. That is, if we talk about the fact that studying is the meaning of life for me now, I can't say so. It is probably more of a priority than the meaning of life. But unfortunately, I can't formulate the meaning of life now»	21	19.1	11	13.8	5	6.3
	presence of goals	«For now, perhaps, the point is to achieve some goals. You set small goals, tasks, some small pleasures that we have»	4	3.6	5	6.3	3	3.8
	pleasure	«I have some goals of my own, but the fundamental meaning of life is precisely to enjoy it»	22	20.0	18	22.5	16	20.0
	health	«The point is to maintain your health»			3	3.8	3	3.8

* Note: missing values in the table mean that the category was not highlighted in this measurement

According to the data of frequency analysis, in all three stages, the highest value is placed on relationships with other people (Measurement 1: 62.7%, Measurement 2: 52.5%, Measurement 3: 51.2%). This is consistent with the result of research, where it was shown that the most frequently chosen terminal values in people experiencing the loss of a loved one are: happy family life, having good and loyal friends (Burina E.A., 2017). Regarding the meanings of life, the meaning of interpersonal relations is more often indicated at the first stage, and the meaning of personal growth is more often indicated at the second and third stages (Measurement 2: 23.8%, Measurement 3: 36.3%). At the same time, the different distribution of frequencies according to P. Ibersol's methodology «Depth of meaningfulness of life» and the results of the

content analysis of the interview indicate the discovery of other meanings of life in the process of dialogue with the interviewer. For example, when a person was writing an essay, it could seem to him that the meaning of life was lost, but in the process of dialogue with the Other he discovered that there is still a meaning in his life.

To assess the dynamics of values and meanings of life at the level of the nuclear layer of the world image in the three dimensions, we conducted a comparative analysis using the Cochran's Q test for several related samples (N=80). Significant differences were obtained in the following categories: «personal values: self, my life» (p=0.015), «meaning of life: interpersonal relations» (p=0.035), «meaning of life: personal growth» (p=0.000). At the same time, McNemar's criterion shows significant differences between the first and the third measure for the category «search for/absence/loss of meaning of life» (p=0.039). The differences are presented in Figure 15.

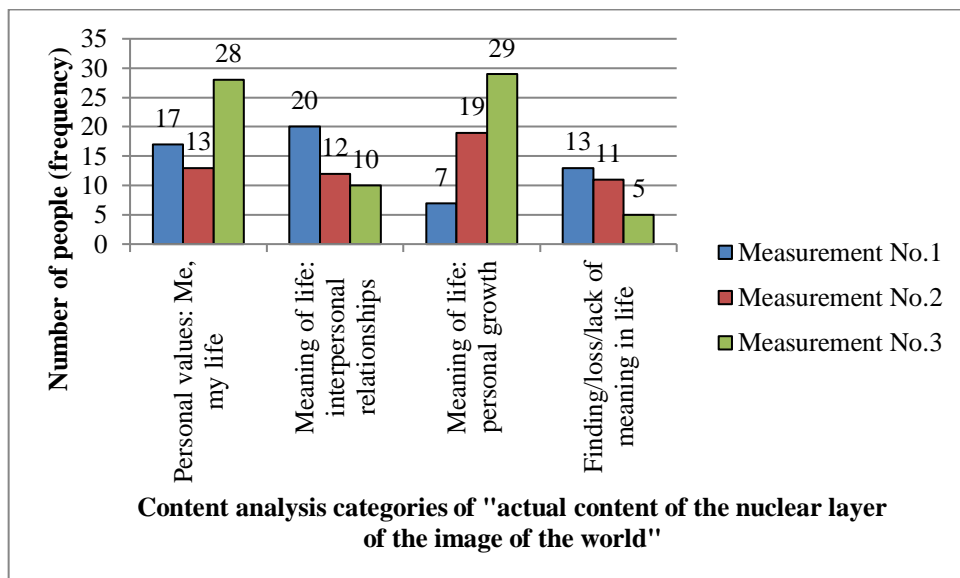


Fig. 15. Dynamics of personal values and meanings at the level of the nuclear layer of the image of the world (number of people, measurements No. 1,2,3, N=80)

In general, it can be concluded that with the passage of time since the loss (at the third measurement) there is an increase in the value of the self and one's life, as well as an increase in the meaning of personal growth. While at the initial stages of grieving either the meaning of interpersonal relations or the search/loss/lack of meaning prevails. This confirms our earlier assumption that the way out of the loss of meaning in life is

through the Other and the sphere of relationships, and after time there is a desire for movement and further development: «There are beautiful lines of one of Tennyson’s poems: «to struggle and seek, to find and not give up». Because now life has turned quite abruptly upside down, and we have to constantly look for something, find something, try something. And not to be afraid of it is the point now. The meaning is in this constant search and overcoming one’s own demons, fears and prejudices», «The meaning of life is to finally build my own world. To understand what I want, what gives me pleasure. To understand how I should live my life, what I should do. That is, now the point is to recognise oneself, to know oneself and to realise oneself in some way, based on what I am and what is important to me».

In addition to researching the actual content of the world image, the interviews also included questions about nuclear level changes in relation to bereavement. The frequency analysis of changes in the meaning of life is presented in Table 11.

Table 11 — Changes in the meaning of life based on the results of content analysis of interviews (frequency, %, measurement No. 1 (N=110))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)	
			Frequency	%
Changes in the meaning of life	I thought about the meaning and formulated it for myself, the question of the meaning became more acute	«I just never asked myself this question before, about the meaning. I lived the same way, and that’s it. But after that, I started thinking more»	16	14.5
	strengthening of the previous meaning, increased activity in relation to the realization of its meaning	«The meaning hasn’t changed, but I’ve started to put more effort into implementing it»	15	13.6
	loss of meaning / loss of previous meaning and search for a new one / the meaning is the same, but it is difficult to implement it	«The meaning has remained the same, but now it is more difficult to implement it, since I do not experience the same joy and pleasure as before», «There is no need to find meanings, everything can collapse»	11	10.0
	loss of the old meaning and acquisition of a new one	«My meaning has changed from being single and workaholism to family and children», «I have moved from external meanings to searching for spiritual guidelines and the value of family»	25	22.7

As can be seen from the table, most often after encountering the death of a loved one at the level of meanings, respondents noted the loss of the previous meaning and the acquisition of a new one (22.7%), which is consistent with the data obtained using the Ibersol methodology. Life principles and beliefs also change (Tables 12, 13).

Table 12 — Changes in life principles based on the results of content analysis of interviews (frequency, %, measurement No. 1 (N=110), measurement No. 2,3 (N=80))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)		Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
			Frequency	%	Frequency	%	Frequency	%
Changes in life principles	change of previous priorities, setting priorities	«I will live not for others, but for myself», «Transition from achievement to self-searching», «Focus has shifted from work and study to family and relationships with loved ones»	28	25.5	6	7.5	9	11.3
	principles related to the transformation of personal qualities	«You have to be strong in any situation»	29	26.4				
	live in the «here and now»	«Don't put life off until later», «Be more in the present moment»	38	34.5	25	31.3	42	52.5
	enjoy life	«Appreciate what you have», «Notice more good than bad», «Enjoy every day»	14	12.7	21	26.3	32	40.0
	the principle of closeness to other people	«Spend more time with loved ones», «Value time with loved ones», «Show interest in people», «Be kinder to people, help others»	48	43.6	41	51.2	50	62.5
	taking care of oneself and one's health	«I decided to drink less alcohol», «Not to take on too much responsibility for others, not to be a savior», «Take care of yourself»	27	24.5	40	50.0	58	72.5
	look at life in the context of its finitude, respect for death	«I gained experience that life is finite, and how this finiteness occurs. And somehow I began to align my actions with this end.»	14	12.7	6	7.5	25	31.3
	filtering people and relationships, filtering the experience of relationships with the departed	«Don't live the same life as the one who passed away, don't repeat his mistakes», «Don't waste your time on people who don't need it, or people who just take up your time, your energy, but give this time to those who need it»	18	16.4	24	30.0	19	23.8
	alienation from close relationships, choosing loneliness	«Everyone on their own», «Don't get attached, you only need to rely on yourself»	6	5.5	3	3.8	3	3.8
	purposeful activity	«If something can still be fixed, no matter what – fix it», «Don't hesitate and act», «It's better to try to do something than not to try», «You need to be more active», «Follow your goals, don't let yourself be distracted from it, while I'm alive, I can change something»			35	43.8	42	52.5
	no change in principles	«My principles haven't changed at all»	17	15.5	5	6.3	5	6.3

*Note: missing values in the table mean that the category is not highlighted in this measurement

Table 13 — Changes in beliefs based on the results of content analysis of interviews (frequency, %, measurement No. 1 (N=110), measurement No. 2,3 (N=80))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)		Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
			Frequency	%	Frequency	%	Frequency	%
Changes in beliefs	the finiteness of life and relationships and the unpredictability of this	«Life and relationships are finite», «Everything can end», «No one is immune from grief», «We are all mortal»	41	37.3	34	42.5	54	67.5
	a lighter attitude towards many things	«You have to take it easy, no one died», «You don't have to cry over trifles, the real grief is when your mother dies», «A lot of things in life are little things that you shouldn't pay attention to»	17	15.5	14	17.5	16	20.0
	responsibility for one's own life	«I am responsible for what happens in my life», «You need to live in such a way that at the end of your life you have no regrets, but satisfaction from the years you have lived», «You need to build your life the way you want»	23	20.9	35	43.8	54	67.5
	different behavior in relationships	«You need to have time to talk about important things», «You need to defend your boundaries in relationships», «You need to be more open to people»	37	33.6	59	73.8	68	85.0
	transformation of ideas about close relationships	«Intimate relationships are not just a pretty picture. They are relationships built on a spiritual connection»	15	13.6	38	47.5	28	35.0
	acceptance of oneself and others, belief in oneself	«I can do it» (a message from my grandmother that I follow, it's my support now)», «I'm a good person», «I'm okay and the people around me are okay»			11	13.8	24	30.0
	uncontrollability	«I can't control everything, I can't influence much», «Humility and acceptance of life's realities», «There are hopeless situations»					9	11.3
	loneliness	«I'm alone in this world, I have to cope with everything on my own», «The world is a tough place, no one cares about you», «I'm on my own now, everything is on me», «I only have myself and I shouldn't rely on anyone»	7	6.4	7	8.8	2	2.5
	religious beliefs appeared or strengthened, loss of religious beliefs	«I don't believe in God anymore», «I believe in God, but I don't identify with any particular religion anymore», «I don't believe in God anymore...»	7	6.4	1	1.3	3	3.8
	no change in beliefs	«My beliefs have not changed»	19	17.3	8	10.0	4	5.0

*Note: missing values in the table mean that the category is not highlighted in this measurement

At the level of life principles, respondents in the first and second measurements most often spoke about closeness with other people (measurement 1: 43.6%, measurement 2: 51.2%) as the most important principle, and in the third measurement they emphasised the principle of taking care of themselves and their health (72.5%). At the level of beliefs, the belief about the finality of life, relationships and the unpredictability of this prevails in the first dimension (37.3%), and in the second and

third dimensions – the belief that it is necessary to behave differently in relationships with other people, for example, to talk more often about feelings, to show more interest (most often this belief is based on what was not done in the relationship with the one who left) (Measurement 2: 73.8%, Measurement 3: 85.0%).

Significant differences (Cochran's Q test, N=80) were obtained both for change in life principles: «change/ prioritisation» (p=0.018), «living «here and now»» (p=0.007), «having fun» (p=0.001), «intimacy with other people» (p=0.006), «taking care of myself and my health» (p=0.000), «looking at life in the context of its finitude» (p=0.000), «filtering people and relationships» (p=0.012), «no change of principles» (p=0.003) (Figure 16), as well as on the change of beliefs: «finiteness of life, relationships and unpredictability of this» (p=0.000), «responsibility for own life» (p=0.000), «different behaviour in relationships» (p=0.000), «transformation of ideas about close relationships» (p=0.000), «no change of beliefs» (p=0.001) (Figure 17).

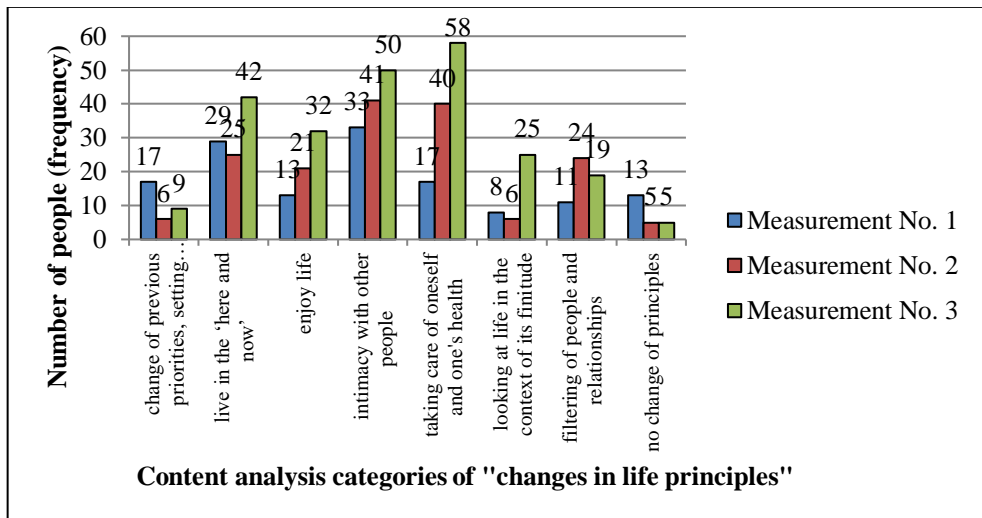


Fig. 16. Dynamics of life principles at the level of the nuclear layer of the world image (number of people, measurements No. 1,2,3, N=80)

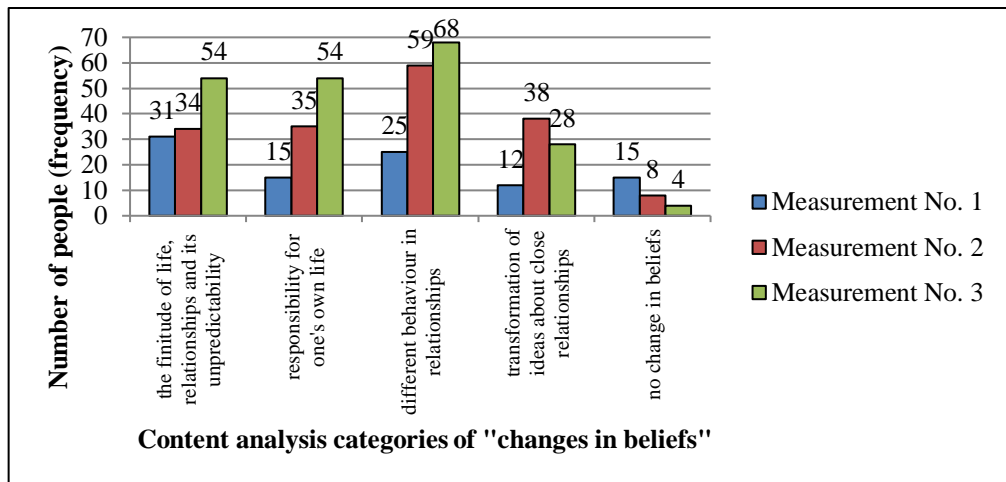


Fig. 17. Dynamics of beliefs at the level of the nuclear layer of the world image (number of people, measurements No. 1,2,3, N=80)

The dynamics of changes in the principles shows that in the second dimension the principle of filtering people and relationships significantly begins to prevail, while in the first dimension the principle of changing prioritisation dominated. In the third measure, the principles of living life «here and now», enjoying life, the principle of closeness with other people, taking care of oneself and one's health, as well as the principle of «looking at life in the context of its finitude» began to dominate. Among the beliefs in the second measure, the beliefs related to changing perceptions of close relationships begin to prevail, and in the third measure – beliefs related to the finiteness of life, relationships and unpredictability of this, responsibility for one's own life, different behaviour in relationships. It appears that in the process of experience of loss at the level of life principles and underlying beliefs, there is a movement from noticing the lack of change to understanding that relationships with others are more important in life, and then to the belief that we are responsible for our lives and it is up to me how I live it. These results demonstrate the process of reflexion of one's life from the level of involvement in a separate situation (superficial attitude to life) to the level of comprehension of life as a whole, which, according to S.L. Rubinstein, corresponds to a reflexive attitude to life.

Thus, at the nuclear level there is a dynamics from low values of post-traumatic growth, loss/searching/absence of the meaning of life, or the meaning of «interpersonal relations», absence of changes in life principles and beliefs – at the first measurement,

to an increase in post-traumatic growth, strengthening of the value of oneself and one's life, emergence of the meaning of personal growth, transformation of principles and beliefs regarding living life «here and now», getting pleasure from life, closeness with other people, taking care of oneself and one's health, extremity of life.

The results of the research into the dynamics of the image of the world demonstrate a high degree of consistency between the results of the interviews and the data obtained from the results of standardised methods, and also partially confirm the general hypothesis of the research that changes in the image of the world are uneven and heterochronous.

Summarising the results of this section, in order to determine the dynamics of changes in the image of the world, we counted significantly expressed indicators of different layers of the image of the world (in each of the measurements) and divided them by the total number of indicators of this level. The results are summarised in Table 14.

Table 14 — Dynamics of changes in the layers of the image of the world (% , measurements No. 1,2,3 (N=80))

Layer (level) of the world image	Measurement No. 1	increase between 1st and 2nd measurement	Measurement No. 2	increase between 2nd and 3rd measurement	Measurement No. 3
perceptual layer	9.37%	-3.12	6.25%	18.75	25.00%
semantic layer	11.1%	5.5	16.6%	27.8	44.4%
nuclear layer	11.1%	-4.44	6.66%	26.67	33.33%

Based on the above table, we can draw a conclusion about the unevenness and heterochrony of changes in the personality's world image during the experience of loss of a loved one:

The unevenness of changes in the image of the world is manifested in the fact that each layer (level) of the image of the world has its own stages of change: periods when there is an intensive change, and periods when such changes are not noticeable, i.e. periods of rise and fall of changes. At the semantic level the dynamics is uniform (gradual increase in the number of changes from the 1st to the 3rd measurement), while

at the perceptual and nuclear level there is a decline in the dynamics in the 2nd measurement and an increase in the 3rd measurement.

Heterochronicity of changes in the image of the world manifested itself in different dynamics of transformations of its levels (layers). In the first measurement, the degree of expression of indicators of all three levels of the image of the world is in approximately the same position. By the second measurement, the semantic level begins to change most intensively, and by the third measurement, along with a high degree of changes in the semantic level, there are also intensive changes in the nuclear layer. The perceptual level is the slowest to be reorganised.

At the same time, in general, the perceptual layer of the world image demonstrates the least mobility (43.75% of indicators measured in three measurements have changed). And the semantic layer is the most mobile (77.77% of indicators measured in three measurements changed). This level of the world image reveals the attitude to what is going on around, and the encounter with the finality of existence greatly contributes to its rethinking and semantic reconstruction. With regard to the nuclear layer of the world image, changes occurred in the case of 53.33% of indicators measured in three dimensions.

3.1.2. Changes in personality's world image depending on the objective characteristics of the loss: term, object and cause

The next task of our work was to research the influence of objective characteristics of bereavement (term, object and cause) on changes in personality's world image. Despite the fact that the experience of loss reflects the subjective aspect of grief, it was important for us to understand to what extent other factors that are related to the degree of closeness, the term of loss or the cause of death can influence the dynamics of the world image. For this purpose, we used a one-factor analysis of variance (ANOVA, Duncan's test). In the case of calculating the frequency of occurrence of different meanings of life in groups divided by objective characteristics of bereavement and interview results – Pearson's Chi-square (since these data are

presented in a nominative scale). The criteria for dividing the groups according to the term, object and cause of loss are presented in section 2.2. For comparative analysis we kept a sample of 80 people (recall that 110 respondents took part in the first stage of the research) – these are the participants who were interviewed three times (in all three measurements).

*Changes in the image of the world depending on the **period of loss***

Changes in the perceptual layer of the world image

In the first measurement at the level of the perceptual layer of the image of the world depending on the period of loss, a significant difference was obtained on the characteristic «chaotic – ordered» ($p=0.017$). The revealed differences are clearly presented on the graph of mean values of the groups (Figure 18).

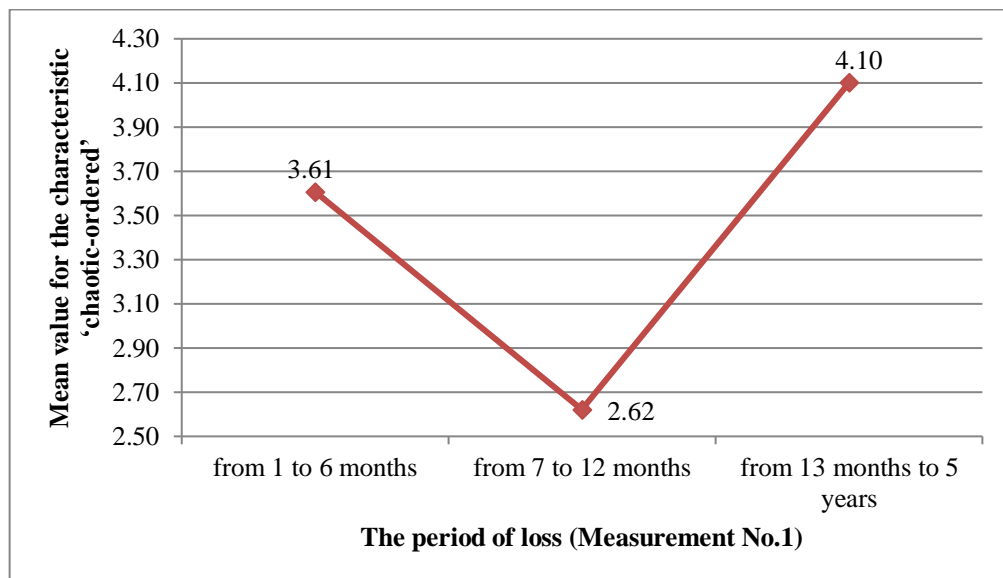


Fig. 18. Differences in groups with different periods of loss in the characteristic of the world «chaotic – ordered» (mean value, measurement No. 1, N=80)

As can be seen from the graph, between 7 and 12 months since the loss, the world is perceived as more chaotic, and between 13 months and 5 years, the world is perceived as more ordered. This may be related to the structuring, systematisation and integration of experiences in the later stages of grieving.

Analyses of interview results using conjugacy tables (Pearson's Chi-square) also show significant differences in two categories: «representation of the world: dual» ($p=0.035$) (Figure 19), «change in perceptions of self» ($p=0.026$) (Figure 20).

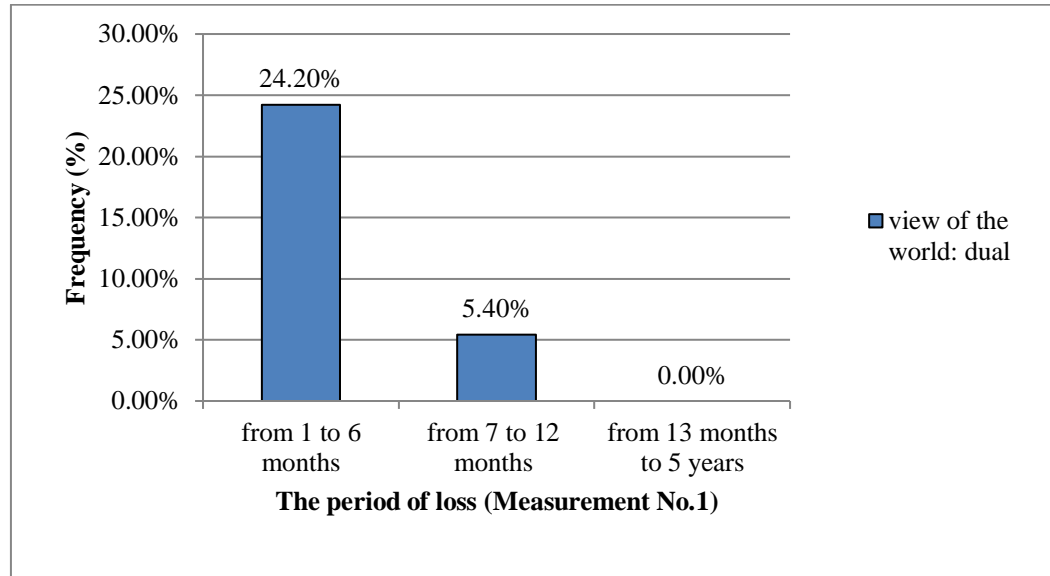


Fig. 19. Differences in groups with different loss duration on dual view of the world (frequency (%), measurement No. 1, N=80)

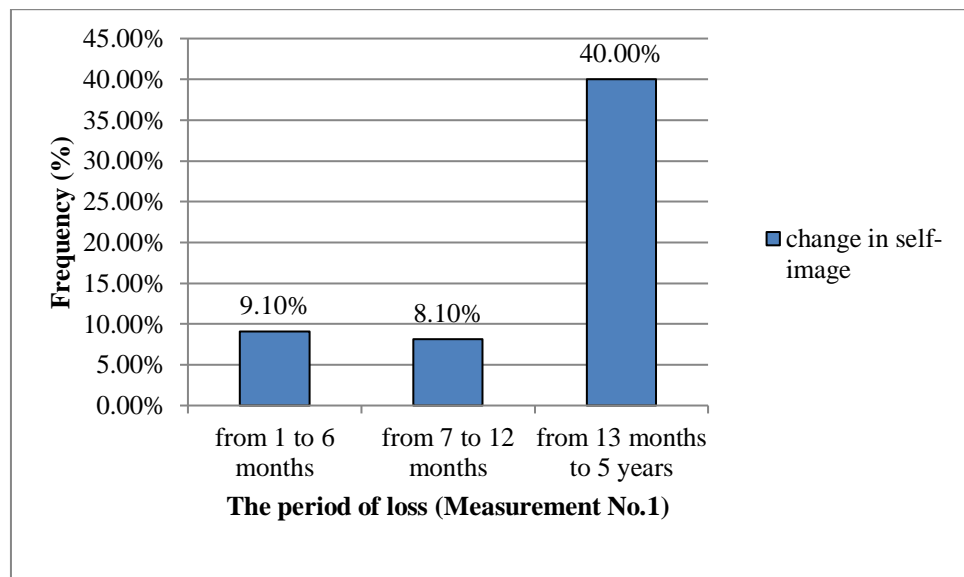


Fig. 20. Differences in groups with different periods of loss in terms of changes in self-image (frequency (%), measurement No. 1, N=80)

As can be seen from the presented figures, dual or ambivalent perception of the world is more characteristic of the initial stages of grieving (from 1 to 6 months): «The world is dual, it has both bad and good parts»; «The world is unpredictable. It is both

frightening and interesting», «The world does not wish me harm, but I feel unsafe», which reflects the process of beginning to revise one's attitude to the world, its ambiguity and uncertainty in the first time after the loss. At the same time, the change in perceptions of the self, on the contrary, is characteristic of the later stages of grieving, when the intensity of emotional experience slightly decreases and there is an opportunity to reflect on the experience and the changes that occurred in connection with it: «I turn out to be stronger than I thought», «I am no longer the little sister, I have abruptly had to become much older».

Thus, in the first measure, in the group of people who experienced a loss between 1 and 6 months ago, there is a perception of the world as dual, in the period between 7 and 12 months chaotic perception of the world prevails. Whereas in the later stages of grieving (from 13 months to 5 years since the loss) the perception of the world becomes ordered and the self-image is transformed in relation to the experience.

In the second measure, one significant difference was obtained in the «alien – native» characteristic depending on the period of loss ($p=0.046$). The revealed differences are clearly presented in the graph of mean values of the groups (Figure 21).

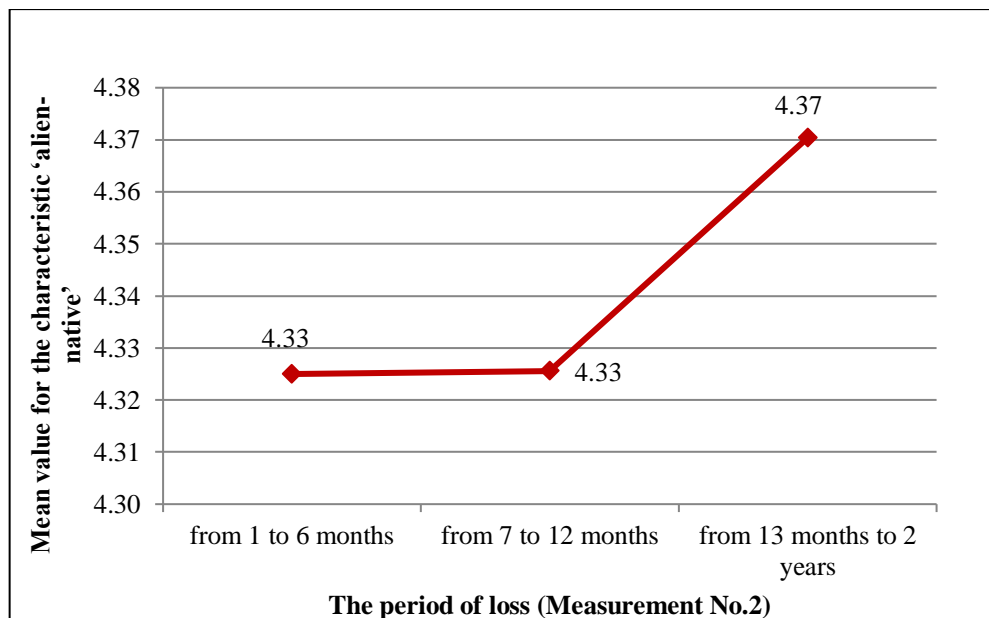


Fig. 21. Differences in groups with different periods of loss in the characteristics of the world «alien – native» (mean value, measurement No. 2, N=80)

As can be seen from the graph below, the world is perceived as more alien between 1 and 12 months since the loss, and more familiar between 13 months and 2 years. These findings possibly reflect a shift from detachment from the world to inclusion as the time since the loss increases.

In the third measure, no significant differences were obtained at the perceptual layer level as a function of the length of time since the loss. Recall that by the third measurement, by the third measurement, the time of loss for the research participants ranged from 7 months to 2.5 years ago. Probably, the absence of differences in the third measurement is due to the fact that the differences in perceptions of the self and the world between the groups of people who experienced a loss from 1 to 6 months ago and those who lost a loved one from 13 months to 5 years ago are stronger (which manifested itself in significant differences in the 1st and 2nd measurements), and between the groups of 7-12 months and 13 months-2.5 years – the differences are not so strongly expressed.

Changes in the semantic layer of the image of the world

In the first measurement at the level of the semantic layer of the image of the world, depending on the ***period of loss***, significant differences were observed for the first fundamental motivation «fundamental trust» and for the indicator «security» ($p=0.034$) (Figures 22, 23).

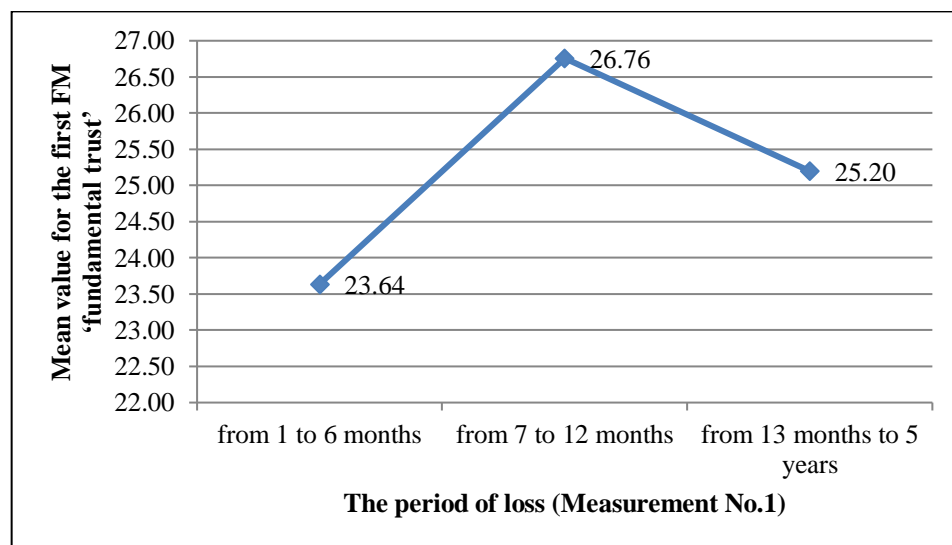


Fig. 22. Differences in groups with different periods of loss according to the first FM «fundamental trust» (mean value, measurement No. 1, N=80)

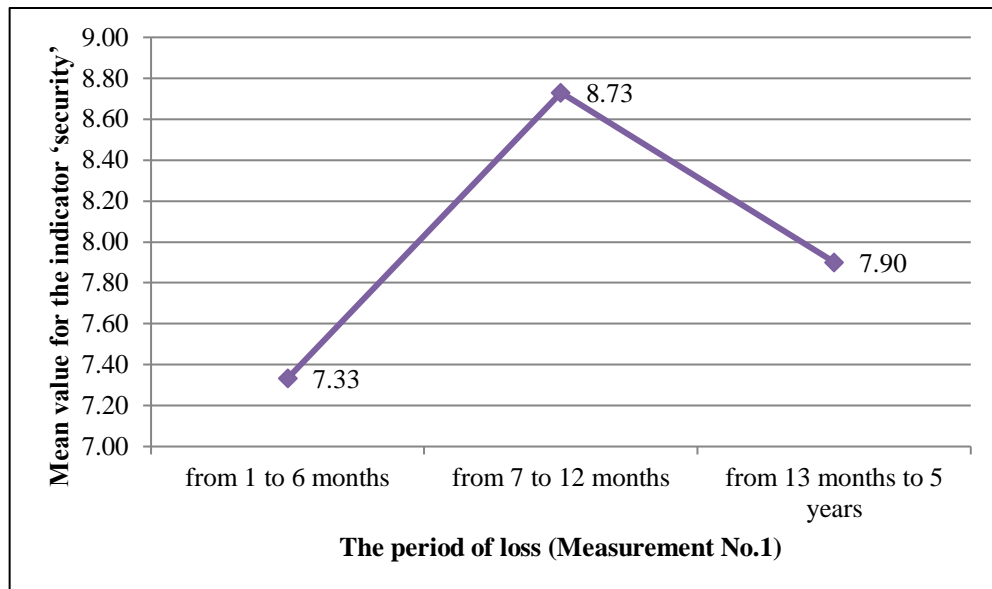


Fig. 23. Differences in groups with different periods of loss in the indicator «security» (mean value, measurement No. 1, N=80)

The first fundamental motivation «fundamental trust» and the feeling of security were maximally manifested in respondents who lost loved ones in the period from 7 to 12 months. It is quite likely that this is due to the fact that as people grieve, they feel more supported by others, turn to and receive help. Within a year, the sense of security lost as a result of such a severe event returns to the person. And a slight decline after a year, perhaps indicative, perhaps, of a gain in autonomy and independence.

In the *second measurement*, no significant differences were obtained at the semantic level depending on the period of loss.

In the *third measurement*, when processing the interview results, a significant difference was obtained for the indicator «change in attitude towards others: filtering» (Pearson's Chi-square, $p=0.018$), which is most pronounced in the group of people with a bereavement period of 7 to 12 months (35.3%), while between 13 months and 2.5 years the frequency of people choosing to filter decreases (13.0%): «Firstly, I realised who I didn't like and stopped communicating with them altogether because it just didn't make sense to me why I was doing it in the first place. Here. At the same time, there are those who I like, and I started to communicate a lot with these people, even though I have a lot of friends not in my city. I call, I write, I send pictures. In general, I try very much to keep in contact with people, with people I like» It seems that the process of

filtering one's environment reflects a revision of respondents' perceptions of close relationships, which then gradually declines.

Thus, at the semantic level, the main changes are characteristic of respondents who have had between 7 and 12 months since the loss: they have a greater sense of trust in the world, safety and security in it, while they revise their attitudes towards their environment, filtering and differentiating existing relationships. This is probably related to the stage of grieving when the peak of grief begins to diminish and there is more room and space for reflection on the experience.

Changes in the nuclear layer of the image of the world

In the *first measurement* at the level of the nuclear layer of the image of the world, depending on the period of loss, a significant difference was obtained for the indicator «new opportunities» ($p=0.050$). The revealed difference is clearly presented on the graph of mean values of the groups (Figure 24).

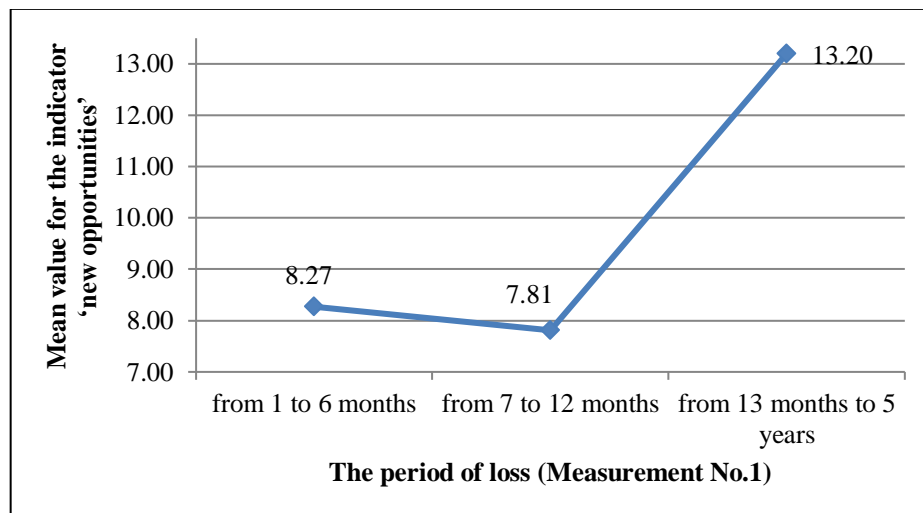


Fig. 24. Differences in groups with different periods of loss in the posttraumatic growth indicator «new opportunities» (mean value, measurement No. 1, N=80)

As can be seen from the graph, the indicator «new opportunities» becomes higher the more time passes since the loss. That is, over time (13 months after the loss), people begin to feel that they have more opportunities that were not available before, they direct their lives along a different path, there is confidence that life can be made better. Based on the interview results, it was also found that the value of experiencing

happiness, peace of mind, belief in better things, and harmony with oneself and the world also increases towards the later stages of grieving, when 13 months to 5 years have passed since the loss (Pearson's Chi-square, $p=0.035$) (Figure 25): «Now the most valuable thing for me is to feel happy, calm», «The most valuable thing is the belief that it is possible to overcome difficulties», «The belief that you can influence something positively».

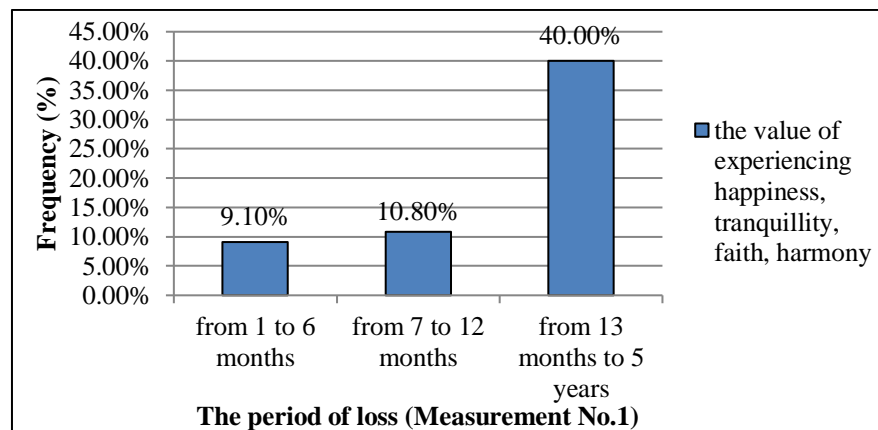


Fig. 25. Differences in groups with different periods of loss in the indicator «the value of experiencing happiness, tranquillity, faith, harmony» (% , measurement No. 1, N=80)

In the *second measurement*, depending on the period of loss, significant differences at the level of the nuclear layer of the image of the world were obtained for the indicators «values: me, my life» (Pearson Chi-square, $p=0.027$) and «meaning of life: personal growth» (Pearson Chi-square, $p=0.030$) (Figure 26).

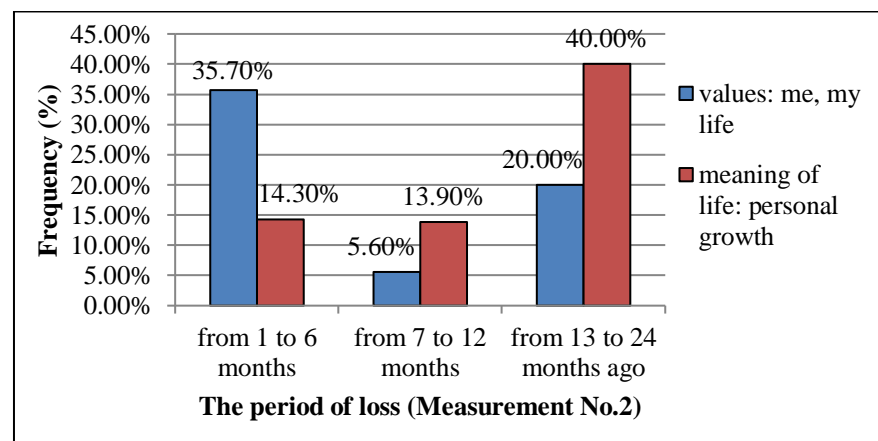


Fig. 26. Differences in groups with different periods of loss in the indicators «values: me, my life», «meaning of life: personal growth» (% , measurement No. 2, N=80)

As can be seen, in the earlier stages of grieving (from 1 to 6 months) the value of self and life prevails: «Now the most valuable thing is me. Me, life, health. I take care of myself. Now my mum is not around, she died, my dad is in hospital. And I pay more attention to myself, to my life», which seems to reflect a resource for coping with loss – starting by taking care of oneself. At the same time, we see in the later stages of grieving (13 months to 2 years ago) that the sense of personal growth comes to the fore. This confirms our earlier assumption that time after the loss there is a desire for further movement, dynamics, and development.

In the *third measurement*, the differences in the interview results become greater: «the meaning of life: interpersonal relationships» (Pearson Chi-square, $p=0.010$), «the meaning of life: pleasure» (Pearson's Chi-square, $p=0.007$), «life principles: looking at life in the context of its finitude, respect for death» (Pearson's Chi-square, $p=0.024$), «life principles: filtering people and relationships, filtering the experience of relationships with the one who has gone» (Pearson's Chi-square, $p=0.037$). The data are presented in Figure 27.

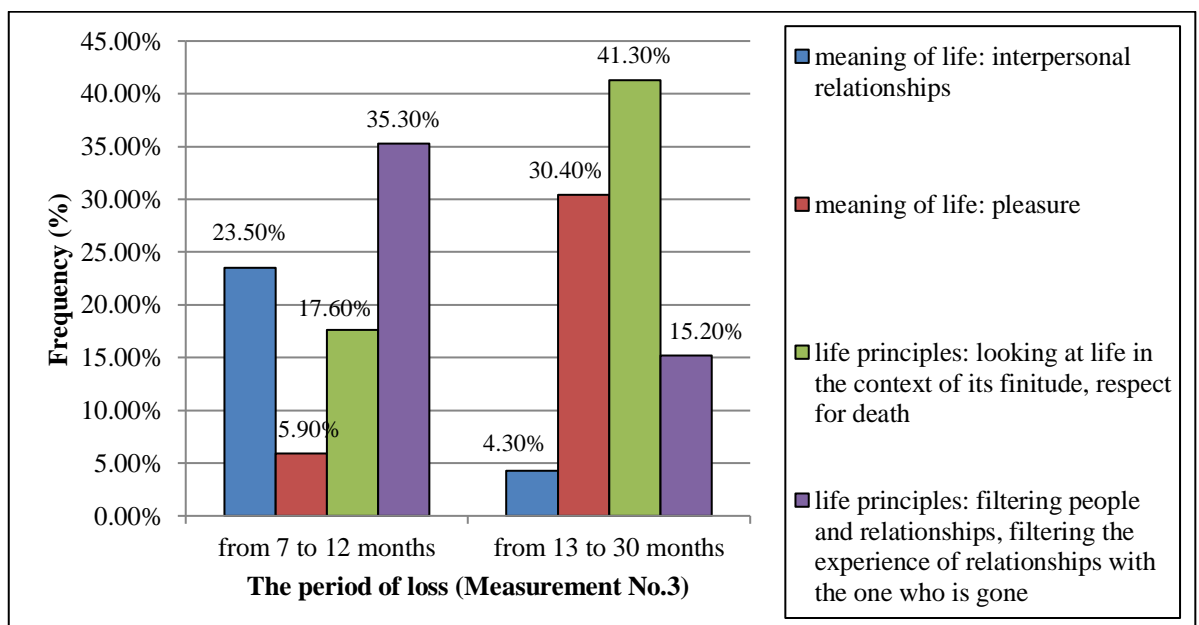


Fig. 27. Differences in groups with different periods of loss in the indicators «meaning of life: interpersonal relationships», «meaning of life: pleasure», life principles: look at life in the context of its finitude, respect for death», «life principles: filtering people and relationships, filtering the experience of relationships with the departed» (% , measurement No. 3, N=80)

The comparative analysis shows that the meaning of interpersonal relations and the principle of filtering people and relations prevail in the period from 7 to 12 months (which is consistent with the semantic level data), while the meaning of enjoyment of life and the principle according to which the life lived relates to the fact of its finitude, on the contrary, dominate in the period from 13 months to 2.5 years since the loss.

Thus, at the perceptual level the role of the period of loss was manifested in the first and second measurements: in the *first measurement* in the group of people who experienced the loss from 1 to 6 months ago, the perception of the world as dual, in the period from 7 to 12 months chaotic perception of the world prevails. In the later stages of grieving (13 months to 5 years since the loss), the perception of the world becomes ordered and the self-image is transformed in relation to the experience. In the *second measurement*, between 1 and 12 months since the loss, the world is perceived as more alien, and after 13 months to 2 years, the world is perceived as more native.

At the semantic level, the influence of the term of loss was found in the first and third dimensions: in the *first measurement*, the group of people who experienced a loss between 7 and 12 months ago has the most pronounced fundamental trust in the world and experience of security in it, while in the *third measurement* they are dominated by filtering, revising existing relationships, while the group of those who experienced a loss between 1 and 6 months ago, on the contrary, feels less trust in the world, security and safety in it (in the *first measurement*).

At the nuclear level, the term of loss had a significant impact in all three measures: in the group of those who experienced experience of loss from 13 months to 5 years ago, in the *first measurement* the sense of new opportunities in life is dominant, the prevailing value for them is the experience of happiness, peace of mind, harmony with themselves and the world, in the *second measurement* the main meaning of their life is personal growth, and in the *third measurement* they find the meaning of life in pleasure, and as the main life principle they choose to look at life in the context of its finiteness. Whereas in the group of those who experienced a loss between 1 and 6 months ago, in the *second measurement* the value is their own personality and their own life (sphere of self). In the *third measurement* in the period from 7 to 12 months

since the loss, the prevailing meaning of life is interpersonal relations, and the main life principle is filtering, differentiation of the environment and existing relations.

Consequently, summarising the results of the effect of the term of loss on changes in world image, we can conclude that: (1) the period from **1 to 6 months** from the moment of loss is characterised by distrust of the world, insecurity (insecurity) in it, perception of the world as dual and alien, with the prevailing value in this period being the sphere of the Self; (2) the period from **7 to 12 months** is characterised, on the one hand, by increased trust in the world and a feeling of security in it, on the other hand, by chaotic perception of the world and experiencing it as alien, the focus of attention in this period is the revision of existing relationships (the sphere of I – Other); (3) in the period from **13 months to 5 years** from the date of loss the world is perceived as orderly and native, perceptions of oneself and one’s personal qualities are transformed towards greater stability, the feeling of new opportunities in life prevails, the main value in this period is the experience of happiness, the meaning of life is personal growth and pleasure, attention is directed to the life lived in the context of its finitude (sphere of I – World).

*Changes in the image of the world depending on the **object of loss***

Changes in the perceptual layer of the world image

In the **first measurement**, depending on the object of loss, there was a significant difference in the characteristic «chaotic – ordered» ($p=0.046$) (Figure 28).

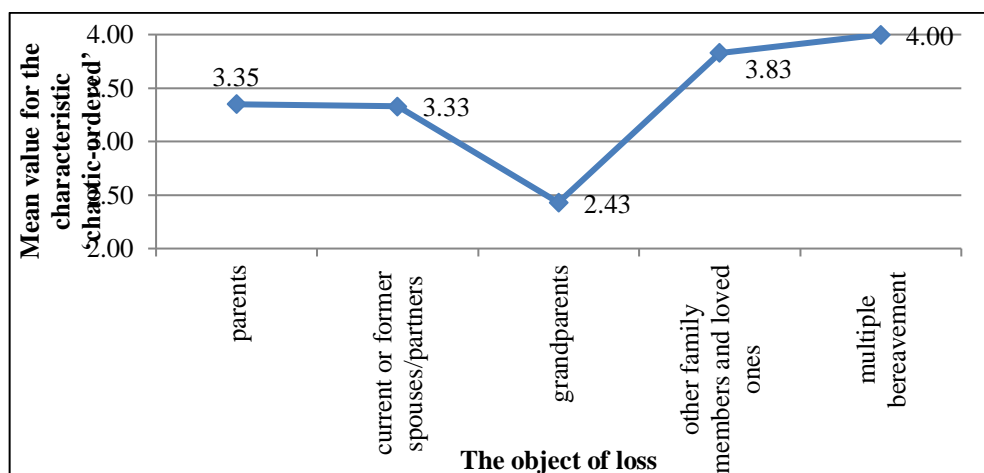


Fig. 28. Differences in groups with different loss objects in the characteristics of the world «chaotic – ordered» (mean value, measurement No. 1, N=80)

In the first stage, those who have lost grandparents perceive the world as more chaotic, while those who have experienced multiple losses perceive it as more ordered. Perhaps the frequency of encounters with the experience of loss has a greater influence here, when losses occur several times in a row (as in the case of multiple loss), it becomes a pattern and is no longer perceived as something that brings chaos.

In the *second measurement* no significant differences were obtained in relation to the object of loss.

In the *third measurement* the significant differences on the variable «object of loss» became significantly more: «bad – good» ($p=0,007$), «hard – soft» ($p=0,047$), «stupid – smart» ($p=0,041$). The revealed differences are presented on the mean value graph (Figure 29).

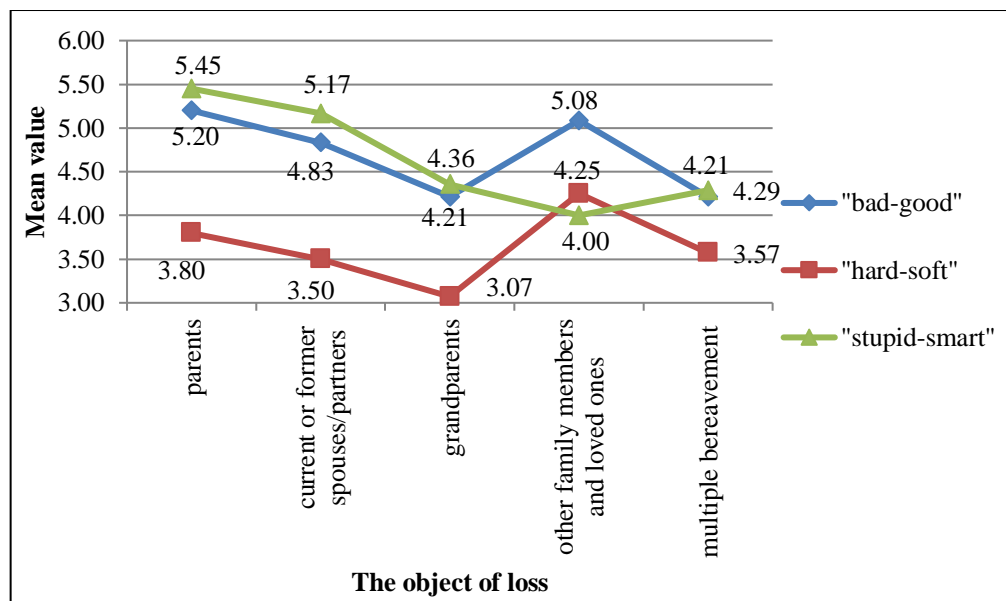


Fig. 29. Differences in groups with different objects of loss according to the characteristics of the world «bad – good», «hard – soft», «stupid – smart» (mean value, measurement No. 3, N=80)

Those who have lost parents perceive the world as (a) better than those who have lost grandparents or faced multiple loss, and (b) as smarter. Those who have experienced the death of grandparents perceive the world as tougher, while those who have faced the loss of other loved ones perceive the world as softer and sillier. In this case, the age of the respondents who indicated the death of a grandparent as a

significant loss plays a role: significant differences were obtained using one-factor analysis of variance on the characteristics «bad – good» ($p=0.003$) and «hard – soft» ($p=0.025$) in groups of respondents with different ages. Older people (41-59 years old) perceive the world as more good and softer than young people (19-25 years old) and respondents 26-40 years old. At the same time, a significant difference was found between the objects of loss in different age groups ($p=0.001$): people in middle adulthood are more likely to lose parents (average age 34 years) and current or former spouses/partners (average age 37 years), while grandparents are more likely to be lost in early adulthood (average age 25 years). Hence the more acute reaction of the latter. Young people are probably meeting loss for the first time. Therefore, the differences in perceptions of the world are indirectly manifested through the age of the respondents and are fixed on those who were lost by the research participants. This is especially true for young people who have lost grandparents. It is for them that negative changes in perceptions of the world are characteristic.

Changes in the semantic layer of the world image

Depending on the **object** of loss, no significant differences were obtained in **all three measurements** at the level of the semantic layer of the image of the world, both according to the results of standardised methods and the results of interviews. Perhaps, this indicates the greatest significance not of the degree of kinship with the deceased (who objectively for me he was), but of the subjective feeling of closeness with him, the peculiarities of relations with this person, and his significance for the grieving person.

Changes in the nuclear layer of the world image

In the **first measurement** of dependence on the **object of loss**, significant differences were obtained in such indicators of posttraumatic growth as «new opportunities» ($p=0.032$), «strength of personality» ($p=0.002$), «general indicator of posttraumatic growth» ($p=0.044$). The identified differences are clearly presented in the graphs of mean values of the groups (Figures 30, 31).

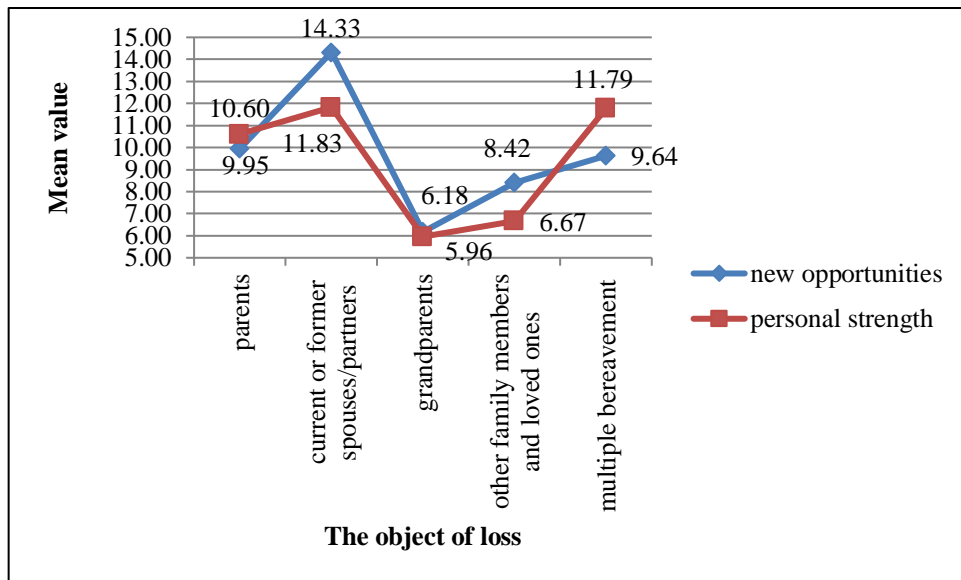


Fig. 30. Differences in groups with different objects of loss in terms of posttraumatic growth indicators «new opportunities», «personal strength» (mean value, measurement No. 1, N=80)

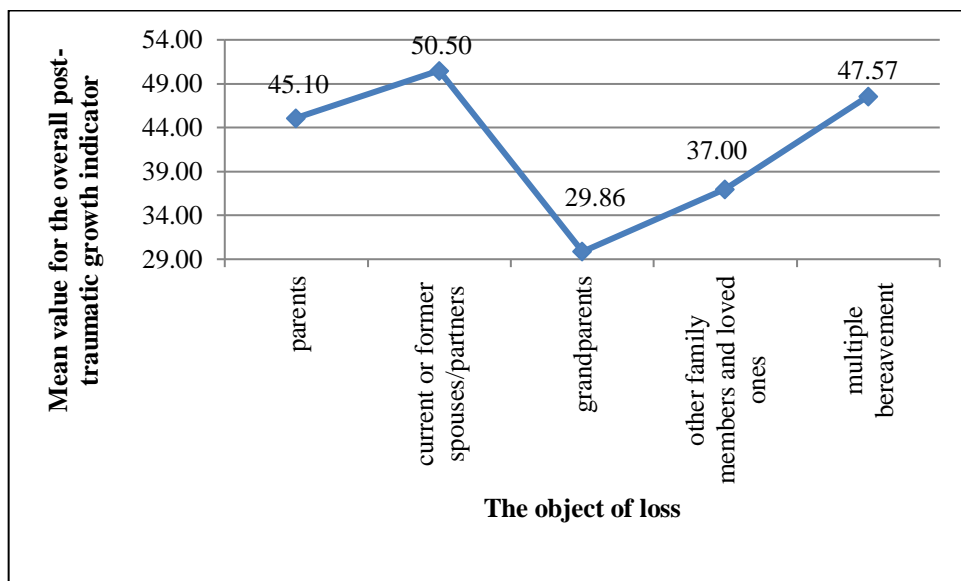


Fig. 31. Differences in groups with different loss objects in the overall posttraumatic growth score (mean value, measurement No. 1, N=80)

In the presented graphs it can be seen that those who have lost current/former spouses/partners have higher overall posttraumatic growth and «new opportunities» scores. Those who have experienced multiple bereavements have higher values on the «personal strength» indicator. Those who have lost grandparents have the lowest values on all three indicators. This may also be due to the age of the respondents and their experiencing the loss for the first time and more acutely, which affects the low post-

traumatic growth scores in the first measure. Such results are consistent with the data of other research, where it was found that younger ages are more likely to experience symptoms of complicated grief than later ages (Burina E.A., Dobryakova A.Y., 2018).

Regarding the influence of the object of loss on changes in the meaning of life in the *first measurement*, one significant difference was obtained for the meaning «having purposes» (Pearson's Chi-square, $p=0.000$). Respondents who had lost current or former spouses/partners were more likely (50% of people in this group) to indicate this meaning of life than people with other objects of loss. This may be due to the fact that the loss of a partner has a lot to do with restructuring one's daily life, everyday life, and life in general. What used to be shared by two people, the remaining partner now has to do alone. At the same time, according to the interview results, those who lost their current or former spouses/partners are most characterised by search, absence or loss of meaning in life (33.3%, $p=0.028$).

Significant differences according to the results of interviews regarding the object of loss in the first measurement by Pearson's Chi-square criterion are also demonstrated by the following indicators: «meaning of life: emotional experiences» ($p=0.010$), «life principles related to the transformation of personal qualities» ($p=0.028$), «life principles: filtering people and relationships, filtering the experience of relationships with the one who has gone» ($p=0.007$), «beliefs: easier attitude to many things» ($p=0.030$). Thus, the meaning of emotional experiences is dominant in those who lost other family members and close people (25.0%). In the group of people with multiple loss, principles related to personal transformation (57.1%) and filtering people and relationships (42.9%) dominate. Beliefs related to taking things easier are prevalent among those who have lost parents (30.0%).

In the *second measurement*, significant differences according to Pearson's Chi-square test were obtained in the area of beliefs. The results show that those who lost current or former spouses/partners (66.7%) were significantly more likely to have beliefs related to taking things more lightly (66.7%, $p=0.007$), and their loneliness in the world (50.0%, $p=0.001$): «I am alone in this world», «I have to cope with everything alone now».

In the *third measurement*, the group of those who experienced multiple losses stands out. In this group the meaning of interpersonal relationships (35.7%, $p=0.009$) and the principle of filtering people and relationships (64.3%, $p=0.002$) are significantly more frequent according to the Pearson Chi-square criterion. Apparently, due to the loss of several significant people in a row, the field of relationships is more subject to revision by these people: «I am not ready to build close relationships yet. Yes, it's hard for me to rebuild, to rebuild at all. It's very hard. It's like learning to walk again. I'm learning to trust again. And, probably, until I fully understand what is important for me, what I want and how my life should look like, I probably won't start a very close relationship. Because I don't want to rebuild it later, to break it down again and build it up again. It's easier to start from the foundation. So I'll fix myself first, then we'll build up everything else.

Thus, at the perceptual level, the role of the object of loss manifested itself in the first and third measurements: in the *first measurement*, those who lost grandparents perceive the world as more chaotic, while those who faced multiple loss perceive the world as more orderly. In the *third measurement*, those who have lost parents perceive the world as better than those who have lost grandparents or faced multiple loss (they perceive the world as bad), and as more intelligent. Those who have lost grandparents perceive the world as tougher, while those who have faced the loss of other loved ones perceive the world as softer and sillier. To a greater extent, this worldview is influenced by the age of respondents (people who lost grandparents – early adulthood; those who lost parents and current/former spouses/partners – middle and late adulthood).

At the semantic level, no significant differences were obtained with respect to the influence of the object of loss on changes in the world image in all three measures.

At the nuclear level, the influence of the object of loss was found in all three measures: in the *first measurement*, those who had lost current/former spouses/partners had higher scores on both the general posttraumatic growth and «new opportunities» measures, and they were dominated by the search for/absence/loss of meaning in life or

the «purpose» measure. Those who have experienced multiple loss have higher values on the «strength of personality» indicator, they also have predominant life principles related to personal transformation and filtering people and relationships. The lowest values on all three indicators of posttraumatic growth (new opportunities, strength of personality, general indicator of posttraumatic growth) are in those who lost grandparents. Meaningful emotional distress was dominant in those who had lost other family members and significant others. The belief related to taking things easier on many things is prevalent in those who have lost parents. In the *second measurement*, those who have lost current or former spouses/partners are significantly more likely to have beliefs related to taking things more lightly and being alone in the world. In the *third measurement*, the group of those who have experienced multiple bereavements stands out: in this group, the meaning of interpersonal relationships is significantly more common and the principle of filtering people and relationships continues to dominate.

To summarise the impact of the object of loss on changes in world image, it is worth noting that: (1) those who cite *parents* as a significant loss, perceive the world as good and smart, as a result of facing the loss they have increased beliefs related to taking things easier; (2) experiencing the death of *current/former spouses/partners*, are characterised by post-traumatic growth, having an experience of new possibilities, finding/absence/loss of meaning in life or meaning «having purposes», they are meaningfully more likely to have beliefs related to taking things more lightly and their loneliness in the world; (3) those who have lost *grandparents* perceive the world as chaotic, bad and rigid, have low post-traumatic growth – this is more influenced by the young age of respondents (19-25 years old) and facing loss for the first time; (4) those who have lost *loved ones and family members*, see the world as soft and silly, and find meaning in emotional experiences; (5) those who faced *multiple loss* perceive the world as orderly and bad, in the process of experience of loss they found that stronger than they believed, their life principles related to personality transformation and filtering of people and relationships, as well as the meaning of interpersonal relationships prevailed.

*Changes in the image of the world depending on the **cause of the loss***

Changes in the perceptual layer of the image of the world

The third objective characteristic in the analysis was the cause of loss and its role in changing the image of the world.

In the *first measurement*, depending on the *cause of loss*, no significant differences were obtained.

In the *second measurement* at the perceptual level in the group of those who lost a loved one due to murder or suicide negative perceptions of the world are more frequent (100%, $p=0,031$). And in the *third measurement* they begin to dominate disturbing perceptions of the world in the context of SMO (Special Military Operation) (100%, $p=0.004$). Apparently, such a traumatic cause of a loved one's death has a greater impact on negative worldviews.

Changes in the semantic layer of the world image

No significant differences were obtained on the semantic layer in the first, second and third dimensions depending on the *cause of loss* (both according to the results of the methods and interviews). It is likely that what matters most is not the cause of death, but how the grieving process proceeds, and how expected or unexpected (sudden) the loss was for the grieving person.

Changes in the nuclear layer of the world image

At the level of the nuclear layer of the world image, the cause of loss does not affect the posttraumatic growth scores – no significant differences were obtained in all three measures.

However, it was the reason for the loss that became a significant factor for the change in the meaning of life. In the *first measurement*, there were significant differences in the frequency of occurrence of the meaning of life «personal growth» (Pearson's Chi-square, $p=0.000$) and «pleasure» (Pearson's Chi-square, $p=0.002$) in groups with different cause of loss. The meaning of personal growth was chosen more often (100%) by those who lost a loved one by accident, and the meaning of pleasure by those who lost a loved one by murder or suicide (100%). No significant differences were found in the *second measurement*. In the *third measurement* it was revealed that

those for whom the meaningful loss of a loved one occurred as a result of murder or suicide were significantly more likely to indicate emotional experiences as the meaning of life (Pearson's Chi-square, $p=0.010$). Probably, the most unexpected causes of loss (accident, murder, suicide) shock a person and provoke the actualisation of the search for internal resources, which are found in the desire for a more fulfilling life, getting pleasure, which is connected with the awareness of the transience of life and the possibility of its interruption at any moment. Nevertheless, even in the first measurement it was for those who lost a loved one as a result of murder or suicide that the meaning of life in obtaining pleasure was characteristic. As the grieving process progressed, it changed to the meaning of «emotional experience», oriented towards the fullness of living life and its fulfilment. Thus, facing such a difficult loss initiates a transition from the meaning of life for pleasure to the pursuit of fulfilling life. This transformation in the meaning of life may indicate an increase in the value of life. The findings are consistent with a number of research studies in the context of understanding bereavement as a process of «meaning reconstruction», which conclude that it is important to find meaning when confronted with the most traumatic causes of bereavement (suicide, murder) (Delgado H., Goergen J., Tyler J., Windham H.A, 2023; Bradley K., Akmes I., Chamberlain K., 2024).

Based on the results of the interview processing, the cause of the loss also emerged as a significant factor in nuclear level changes. Thus, in the *first measurement*, those who lost a loved one for a variety of reasons due to multiple loss were more likely to choose principles related to personality transformation (57.1%, $p=0.009$) and filtering people and relationships (42.9, $p=0.028$). And those who lost a loved one to homicide or suicide are more likely in the first measure to report no change in the belief domain (100%, $p=0.021$). In the *second measurement*, also those who lost a loved one for various reasons due to multiple bereavement continue to choose more often life principles related to filtering people and relationships (57.1, $p=0.047$). In the *third measurement*, the value of living a fulfilling life is dominant, compared to other groups, in those who lost a loved one due to an accident (accident, medical malpractice, traffic accident, drowning) (50%, $p=0.007$), they also have a prevailing meaning of personal

growth (100%, $p=0.015$). Those who lost a loved one for various reasons due to multiple bereavement more often choose the meaning of interpersonal relationships (35.7%, $p=0.042$). The principle of changing priorities is dominant in those who lost a loved one due to homicide or suicide (50%, $p=0.042$). The principle of filtering people and relationships – in those who lost a loved one for various reasons due to multiple loss (64.3%, $p=0.001$). And beliefs related to changing views on intimacy with others were more often transformed in those who lost a loved one due to homicide or suicide (100%, $p=0.035$).

Thus, at the perceptual level, the influence of the cause of loss was found in the second and third measurements: in the *second measurement*, those who lost a loved one due to murder or suicide are more likely to have negative perceptions of the world, while in the *third measurement*, they begin to dominate anxious perceptions of the world due to the social context (in particular, the announced mobilisation).

At the semantic level, no significant differences were obtained in the first, second and third dimensions depending on the cause of loss (both according to the results of methods and interviews).

At the kernel level, the influence of the cause of loss was found in all three measures: in the *first measurement*, those who lost a loved one for various reasons due to multiple loss more often choose principles related to transformation of personal qualities and filtering of people and relationships. And those who lost a loved one as a result of murder or suicide more often in the first measurement speak about the lack of change in the sphere of beliefs, while they find the meaning of life in pleasure. The meaning of personal growth is more often chosen by those who lost a loved one as a result of an accident. In the *second measurement* also those who lost a loved one for various reasons due to multiple bereavement continue to be oriented towards life principles related to filtering people and relationships. In the *third measurement* the value of living a fulfilled life dominates, in comparison with other groups, in those who lost a loved one due to an accident (accident, medical negligence, traffic accident, drowning), they also have a prevailing sense of personal growth. Those who lost a loved one for various reasons due to multiple loss, more often choose the meaning of

interpersonal relationships and the principle of filtering people and relationships. The principle of changing priorities, beliefs related to changing views on intimacy with other people, and the meaning of emotional experiences dominate in those who lost a loved one due to murder or suicide.

Summarising the results of the effect of the cause of loss on changes in world image, we can conclude that: (1) for those who lost a loved one for *different reasons due to multiple loss*, the central changes in world image as a result of the experience of loss are related to the transformation of personal qualities and filtering of people and relationships; (2) those who lost a loved one as a result of an *accident (accident, medical malpractice, traffic accident, drowning)* focus more on the meaning of personal growth and the value of living a fulfilling life; (3) those who lost a loved one to *homicide or suicide* are characterised by negative or distressing perceptions of the world, lack of change in beliefs and meaning of pleasure on the first measure, and, on the third measure, acquisition of beliefs related to changes in views of intimacy with others, the principle of changing priorities and the meaning of emotional experiences.

We summarised the effects of the objective characteristics of the loss on changes in world image in Table 15.

Table 15 — The influence of objective characteristics of loss (term, object, reason) on changes in the image of the world

Objective characteristics of loss	Layer of the image of the world		
	perceptual	semantic	nuclear
The period of loss	influence in 1 and 2 measurements	influence in 1 and 3 measurements	influence in 1,2 and 3 measurements
The object of loss	influence in 1 and 3 measurements	no influence detected	influence in 1,2 and 3 measurements
Cause of loss	influence in 2nd and 3rd measurements	no influence detected	influence in 1,2 and 3 measurements

Summing up this section, it is worth noting that our hypothesis suggesting the influence of objective characteristics of loss (term, object, cause) on changes in the image of the world was partially confirmed (Kononova A.I., Kostromina S.N., 2023, № 2; Grekova-Kononova A.I., Kostromina S.N., 17-20 October 2023; Grekova-Kononova A.I., 2024), as their influence is situational (there is no stable influence throughout the three measurements, except for the nuclear layer), as well as

heterochronous: the nuclear layer demonstrates the greatest sensitivity to the impact of the term, object and cause of loss, and the least – the semantic layer, reflecting the relationship with the world and others, which may be associated with sufficient support from the environment, as well as with the greatest influence of other factors on this layer, which are subjective in nature. At the same time, of the three objective characteristics of bereavement, the most influential is the duration of the loss, and the least influential are the object of loss and the cause of death of the loved one. Perhaps, to a greater extent, it is not who and from what exactly died, but how this death seemed to the grieving person (expected, prolonged, sudden), what significance the loss had for them and what relations they had with the deceased.

3.2. A phenomenological description of the experience of loss

The next task of our research was to describe the phenomenology of the meaning of loss and the relationship with the deceased, as well as to reveal the phenomenology of the experience of loss. For this purpose, we conducted a content analysis of the in-depth interview. Then, using cluster analysis, we divided the sample into groups depending on the type of experience of loss. After that we described the dynamics of the image of the world in different groups according to the type of experience of loss.

3.2.1. Phenomenology of the meaning of loss and the relationship with the bereaved

Before proceeding to the description of the experience of loss, it is important to disclose the subjective meaning of the death of a loved one (Measurement No. 1: «What did this loss mean to you?»; Measurement No. 2,3: «What does this loss mean to you now?»), to describe the relationship with the deceased and the transformation of the connection with him/her at the symbolic level, as these factors largely determine the experience of loss. The results of the content analysis are presented in Table 16.

Table 16 — The significance of loss based on the results of content analysis of interviews (frequency, %, measurement No. 1 (N=110), measurement No. 2,3 (N=80))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)		Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
			Frequency	%	Frequency	%	Frequency	%
The Meaning of Loss	loss of plans for the future, hopes for a change in relations with the departed, destruction of previous illusions	«I always wanted a mother so much. And that illusion about the ideal family was destroyed. It was my fairy tale, and I stretched it onto all my loved ones. And then everything. I don't have a mother, my children don't have a grandmother. Everything. And it happened so quickly»	17	15.5	10	12.5	11	13.8
	growing up, self-reliance, determination, confidence, full maturation has occurred	«I have more self-reliance in terms of my judgments», «It's as if some kind of true adult independence has come, that I am now myself»	19	17.3	14	17.5	23	28.7
	the finiteness of life and the fear of death	«There was a feeling of finitude, a feeling of death, that everything is ending, that human life can also end very abruptly, that it is very much connected with pain», «I am now first in line before death», «There was a feeling that life is more ephemeral, more subtle, elusive, and can very quickly slip away due to some random coincidence. No one even knows how and at what moment it will overtake us»	10	9.1	8	10.0	13	16.3
	loss of support, protection, security, «roof over head», loneliness, loss of family as a whole	«When he left, some inner support in me that I didn't even know I had. I mean, yes, I love him, I know that he loves me very much, but when he left, I didn't even think that such a strong inner support I had with him»	37	33.6	15	18.8	15	18.8
	loss of a part of the past, «roots», childhood, part of one's history, connection with ancestors, home place	«The familiar world where I was a child has collapsed», «My childhood is empty, I can no longer go back there», «Youth is gone, the opportunity to change something in my life»	43	39.1	17	21.3	22	27.5
	loss of a part of oneself, one's identity, former values, meanings, resources	«I lost the strong part of myself that believes in people, that will fight to the end, and so on», «The joyful, loving, warm part was lost», «There was a loss of carelessness, lightness, naivety, optimism»	21	19.1	9	11.3	3	3.8
	loss of intimacy, warmth, sense of self-worth, unconditional love	«There is no longer a person who is always on my side», «The moment of unconditional acceptance, unconditional pride, some kind of, that they gave is gone»	28	25.5	13	16.3	6	7.5
	gaining freedom, anxiety about the health of a loved one went away	«I became free. Well, I sort of paid off all my debts, let's say»	11	10.0	5	6.3	2	2.5
	a point of growth and strengthening of connections with the departed	«I realized the value of life», «Now I think that thank God that I had him and that I still know the value of a real relationship, real love», «A unique experience of being with a person when he or she is leaving, deep and meaningful», «People who have passed away are always with me, I feel that they are waiting for me in the next world, and they are helping me in this one», «I have confidence in my future, a feeling of support»	8	7.3	17	21.3	33	41.3

Frequency analysis shows that in the *first measurement* the subjective meaning of loss is more often defined as the loss of a part of the past, «roots», childhood, a part of one's history, connection with ancestors, native place (39.1%), and in *the third measurement* as a point of growth and strengthening of connection with the past (41.3%). In the *second measurement* both categories are chosen with the same frequency (21.3%), which may indicate a transitional period in the perception of loss: from the loss of the past to a point of growth.

The comparative analysis of the dynamics of the meaning of loss (Cochran's Q test, N=80) demonstrates significant differences, in addition to the category «loss of part of the past» ($p=0.009$), for the values: «loss of part of self» ($p=0.039$), «loss of intimacy» ($p=0.024$), «gaining freedom» ($p=0.017$), «growth point» ($p=0.000$). Significant differences are presented in Figure 32.

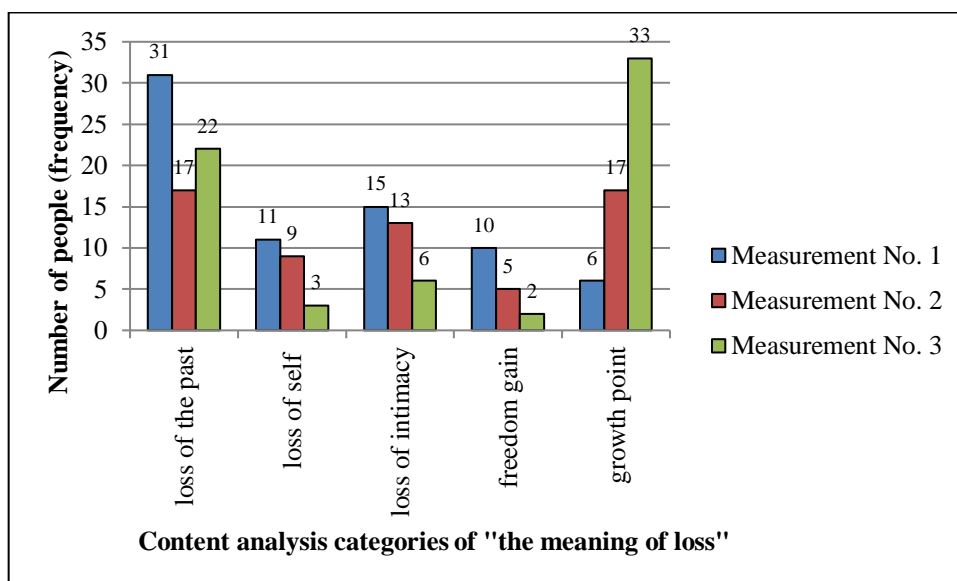


Fig. 32. Dynamics of the meaning of loss (number of people, measurements No. 1,2,3, N=80)

Thus, if initially the meaning of loss is most often conceptualised as the loss of a part of the past, a part of oneself, closeness or the acquisition of freedom, then after the passage of time (in the third dimension) it is assessed as a point of growth, although it partially retains the features of «loss of the past». This circumstance may indicate the integration of the experience into the inner world of the individual: «This is such a final

point, after which one begins to think about philosophical questions, about the value of human existence, life», «For me, living the loss now means acquiring new purposes, meanings, reference points», «The experience that started my spiritual path and the desire to help others», «The birth of myself anew».

As for the relationship with the person who passed away (Table 17), and in our research this was, among other things, an indicator of the significance of the loss, in general, respondents noted positive (warm, accepting) relations with the person who passed away (57.3%), while feelings towards him after his departure remained the same as they were when he was alive (46.4%).

Table 17 — Relationships with the deceased during life and feelings towards him after death based on the results of content analysis of interviews (frequency, %, measurement No. 1 (N=110))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)	
			Frequency	%
Relationships with the deceased during life	positive	«Warm, accepting, trusting», «Close, open, honest», «I adored her, admired her»	63	57.3
	negative	«Detached, cold», «I was always afraid of him», «Abusive, codependent»	4	3.6
	ambivalent	«Love and misunderstanding», «He could yell, I would get offended, but at the same time I knew that he loved me and would never leave me», «There was no contact all my life, but in the last year the relationship became closer», «We often quarreled, but he was the closest person to me», «Despite the fact that she was a very aggressive, despotic person who used physical violence, I still loved her»	36	32.7
	multiple loss (different relationships)	«With one of the departed — warm, close relations, with the others — formal, distant»	5	4.5
Feelings for the departed after his death	the same as in life	«My feelings for him haven't changed at all» «I still love her»	51	46.4
	became better than in life	«I feel more love, warmth, care, and pride for the deceased», «I remember only the good moments and feel gratitude», «I have gained greater understanding»	35	31.8
	the intensity of feelings has decreased because the person is no longer there or the feelings have become worse than in life	«Some of the memories are erased, I seem to love him, but it's as if something has been erased a little», «There is no more warmth, interest, the feelings are leaving»	17	15.5
	all feelings are the same as in life, but have become more intense and sharper	«All my senses seemed to be sharpened»	6	5.5
	ambivalent	«From anger at the one who left to acceptance and understanding, while the contact is closer, I feel and hear the one who left better», «On the one hand, what I used to be offended by him for now seems like such a trifle, on the other hand, I'm angry at him for leaving us»	5	4.5

At the *second* and *third measurements* (Table 18), the emptiness that the research participants noted in connection with the loss began to be filled by building or strengthening other relationships, developing themselves in other spheres, receiving new impressions and experiences (measurement No. 2: 66.3%, measurement No. 3: 67.5%).

Table 18 — Filling the void after loss based on the results of content analysis of interviews (frequency, %, measurement No. 2.3 (N=80))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
			Frequency	%	Frequency	%
Filling the void	is filled with another	«The void is filled with books on experiencing loss, understanding your relationship to death», «New relationships with friends and their support», «Communication with parents and family», «Travel, new experiences», «Discovering new knowledge»	53	66.3	54	67.5
	is filled with warm memories of the departed	«The void is filled with bright memories of the departed and the qualities, skills, and ways of life he left in me», «The feeling of warmth that the departed gave», «The image of the departed»	15	18.8	20	25.0
	absence of emptiness	«I didn't feel emptiness before and I don't feel it now.»	6	7.5	6	7.5
	the void is not filled	«I still live with the feeling of a huge hole inside me, an emptiness that nothing can fill»	9	11.3	6	7.5

At the *first interview*, people emphasized the continuing connection with the deceased through addressing him/her in the form of an internal dialogue or letter (50.0%). At the *second stage* – through memories of the deceased (40.0%). And by the *third stage*, their statements indicated that the integration of the deceased into the inner world of the individual was taking place, where he or she took his or her special place in the form of an image that fulfils various significant functions (31.3%) (Table 19): «Now the grandmother has become an inner image of something or other. He caresses my inner child, I would say so. Such an inner support. That is, she, when she was alive, always interacted with my inner child. That's the part that was there for her. And now she has just gone inwards, I guess, so the inner child has calmed down, and when it is petted, you can bring out an adult, let it live in this world now. It's about support, comfort, security, and inner acceptance of myself.

Table 19 — Connection with the departed based on the results of content analysis of the interview (frequency, %, measurement No. 1 (N=110), measurement No. 2,3 (N=80))

Code name	Condensation of meaning	Coded excerpt from the interview	Measurement No. 1 (N=110)		Measurement No. 2 (N=80)		Measurement No. 3 (N=80)	
			Frequency	%	Frequency	%	Frequency	%
Communication with the departed	things	«Diaries, letters of the departed», «photographs», «recording of his voice»	28	25.5	22	27.5	11	13.8
	dreams	«I dream about him, we seem to maintain some kind of connection, maybe with his soul»	46	41.8	17	21.3	11	13.8
	memories	«There is a connection... through memories of him and our life together»	44	40.0	32	40.0	20	25.0
	appeals (in the form of internal dialogue or through letters)	«I often turn to him, talk to him»	55	50.0	19	23.8	14	17.5

Continuation of table 19

there is a feeling of his physical presence	«I started to feel his hands on my shoulders, I feel very clearly when I'm driving in the car that he's sitting next to me, yes, that is, I just started to feel him, it's just somehow hard to explain»	6	5.5	5	6.3	6	7.5
going to church, lighting a candle, reading prayers	«It often happens that I pray for him too, I light a candle there»	13	11.8	2	2.5		
connection through personal qualities, similarity with the deceased	«He lives on in me through our similarities, through what he taught me»	6	5.5	18	22.5	24	30.0
communication through other people	«I feel connected through my sister's child, who was left behind after she passed away»	2	1.8	4	5.0	3	3.8
integration of the image of the departed: a constructive, helpful image	«I feel a connection through a sense of confidence and support, I know that my mother would approve of this», «My grandmother is a life guide for me in resilience», «My grandmother is my inner helper», «Connection through the image of a hard-working grandmother who motivates me to be active», «The invisible controller of my conscience», «The image of my father has taken its place inside me»			10	12.5	25	31.3
I don't feel a connection	«There are only memories, but they are not experienced as a connection»	13	11.8	18	22.5	17	21.3

*Note: missing values in the table mean that the category is not highlighted in this measurement

In the figure we summarised the significant differences (Cochran's Q test for the three groups, McNemar's test for the two groups) obtained for the categories of connection with the deceased: «dreams» ($p=0.000$), «memories» ($p=0.016$), «references» ($p=0.000$), «personality traits, similarity to the deceased» ($p=0.000$), «image» ($p=0.001$), «no connection» ($p=0.034$). The differences are presented in Figure 33.

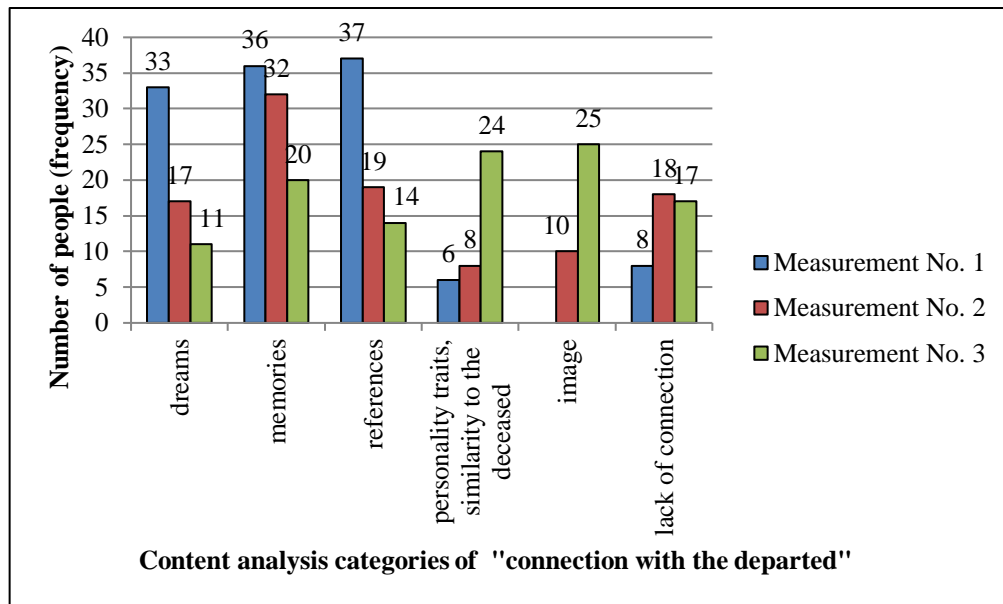


Fig. 33. Dynamics of connection with the departed (number of people, measurements No. 1,2,3, N=80)

If in the *first measurement* the connection with the deceased prevailed through dreams, memories and references, at the *third stage* it is maintained through personal qualities, similarity with the deceased or by referring to his image within oneself. These results clearly demonstrate the transition from the perception of the connection with the deceased as external to the internalisation of the image of the deceased. This is consistent with the «new formation» identified by Y.V. Zamanaeva, which appears as a result of the experience of loss, in the form of «psychological connection with the deceased» (Zamanaeva Y.V., 2004), and confirms the idea of F.E. Vasilyuk, expressed in the following quote: «The meaning and task of grief work in this phase is to make the image of the deceased take its permanent place in the continuing semantic whole of my life (it can, for example, become a symbol of kindness) and be fixed in the timeless, value dimension of being» (Vasilyuk F.E., 1991).

3.2.2. Phenomenology of experience of loss

The experience of loss is a complex process that is difficult to research using quantitative methods, so we relied on phenomenological characteristics (thoughts, feelings, states, images, etc.) that respondents used in their descriptions of their

encounter with the passing of a significant person. The data from this part of the in-depth interview were subjected to content analysis and then frequency analysis (*Appendix 7*).

In general, the results obtained (Grekova-Kononova A.I., Kostromina S.N., 2024) in retrospective recollection of the day of loss indicate that the majority of respondents in our sample experienced the loss as stretched in time (45.5%), with the simultaneous presence of unrealised hope for the loved one's survival (45.5%). 32.7% of participants felt it was important to be there for their loved one during their illness, and to organise a funeral after their passing (49.1%). The world at the time of bereavement seemed bleak (unfair, cruel, evil, unsafe, uncontrollable) to them (38.2%). Speaking about their thoughts (33.6%), the research participants most often mention the impossibility to accept what happened («It can't be true»), the feelings of the majority (84.5%) are directed at themselves (shock, sadness, grief, longing, etc.). Physical manifestations are dominated (70.9%) by tears, «lump in the throat», trembling of hands and body, strong heartbeat, confused breathing, migraine, headache. Actions at the moment of loss are more often (60%) active (calls to relatives, solving issues with funeral organisation, etc.). At the same time, on the one hand, respondents most often have no unspoken words (50.9%), but there are unrealised actions related to the life of the deceased (53.6%). Most often there is the destruction of the illusion of immortality (65.5%), which is characteristic of the encounter with loss.

Among the *thoughts* in the context of loss in the *second measurement* (Table 6 in *Appendix 8*), self reflections start to dominate (31.3%): «My life goes on and I have to accept the fact that it goes on without my friend», «I am reflecting on my changes due to loss», and in the *third measurement* – positive memories of the deceased (47.5%): «I have it inextricably linked to the place and home where I drew resources, where my childhood passed», «I remember my childhood with my mum, it is a very bright memory» (*Figure 34*).

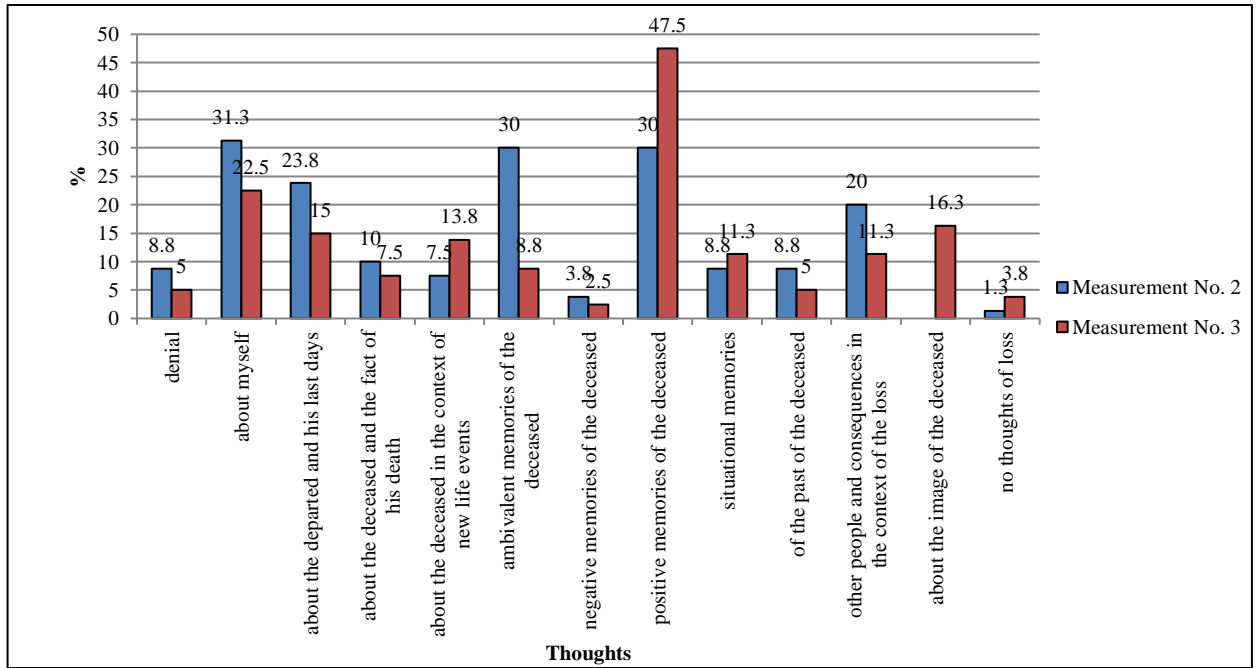


Fig. 34. Dynamics of thoughts when experiencing loss (% , measurement No. 2,3, N=80)

At the level of *feelings*, intrasubjective (directed at oneself) prevails in the *second* (71.3%) and *third measurements* (70%) (Figure 35). In particular, respondents speak about sadness, bitterness, pain, longing, nostalgia, sorrow, hopelessness, fear, horror, anxiety, annoyance, desolation, loneliness: «I just feel sad and cry, upset about the loss», «Well, there is probably a lot of some sadness there, but at the same time it is light. So it is sadness, but not as heavy as grief, pain, suffering».

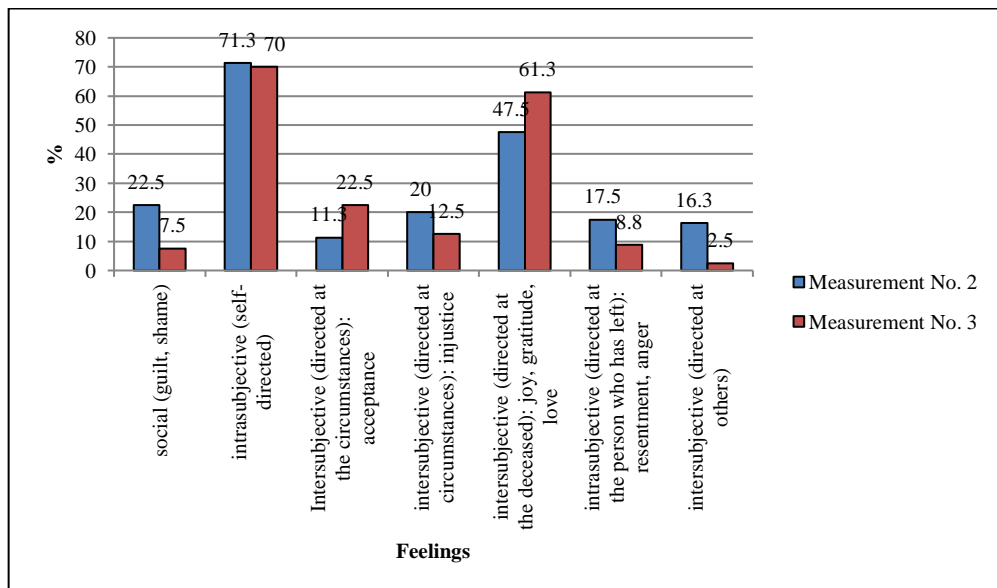


Fig. 35. Dynamics of feelings when experiencing loss (% , measurement No. 2,3, N=80)

Also by the *third measurement*, reactions in the form of psychosomatic symptoms and tears gradually decrease (measurement No. 2 (47.5%), measurement No. 3 (58.8%)): «I remember about him, but already without tears» (Figure 36).

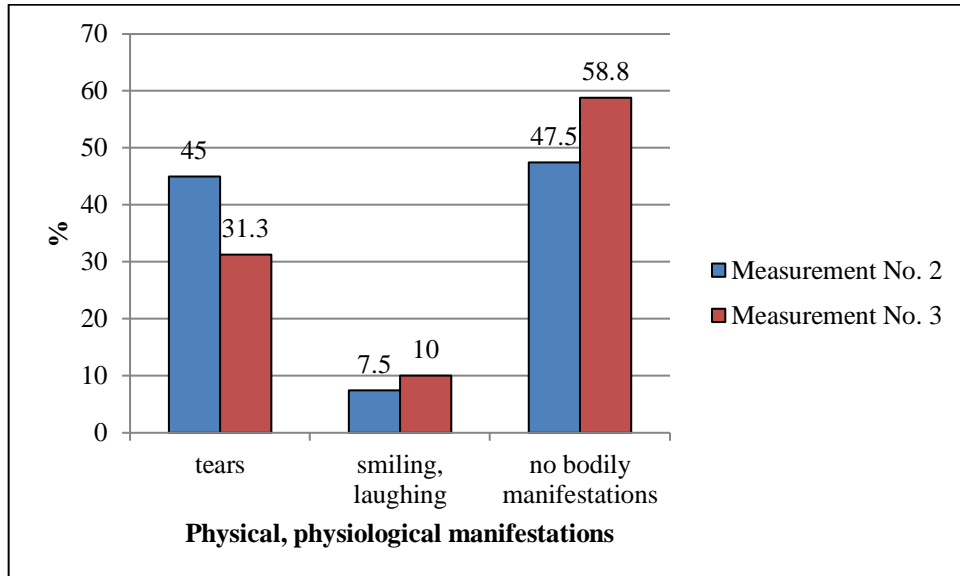


Fig. 36. Dynamics of physical and physiological manifestations during the experience of loss (% , measurement No. 2,3, N=80)

Regrets about unspoken words (dimension 2 (63.7%), dimension 3 (72.5%)) and unrealised actions (dimension 2 (65.0%), dimension 3 (78.8%)) decrease: «Now I think I had time to tell her everything», «I have no regrets about not doing something» (Figure 37).

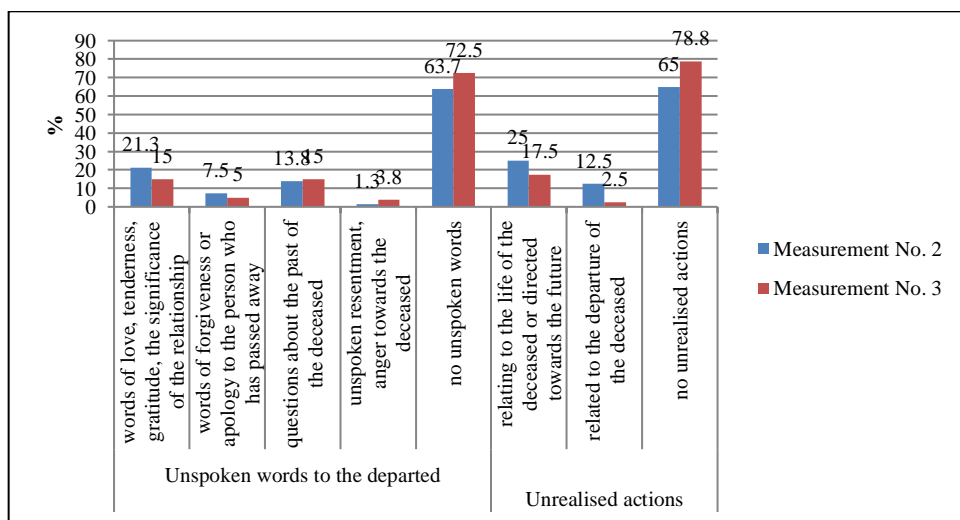


Fig. 37. Dynamics of unspoken words and unrealized actions when experiencing loss (% , measurement No. 2,3, N=80)

But the destruction of the illusion of immortality continues to dominate (measurement No. 2 (32.5%), measurement No. 3 (65.0%)): «It turns out that death is not something distant and abstract, but something that will happen to each of us», «We are all mortal», «Death can happen any minute», «I will die too» (Figure 38).

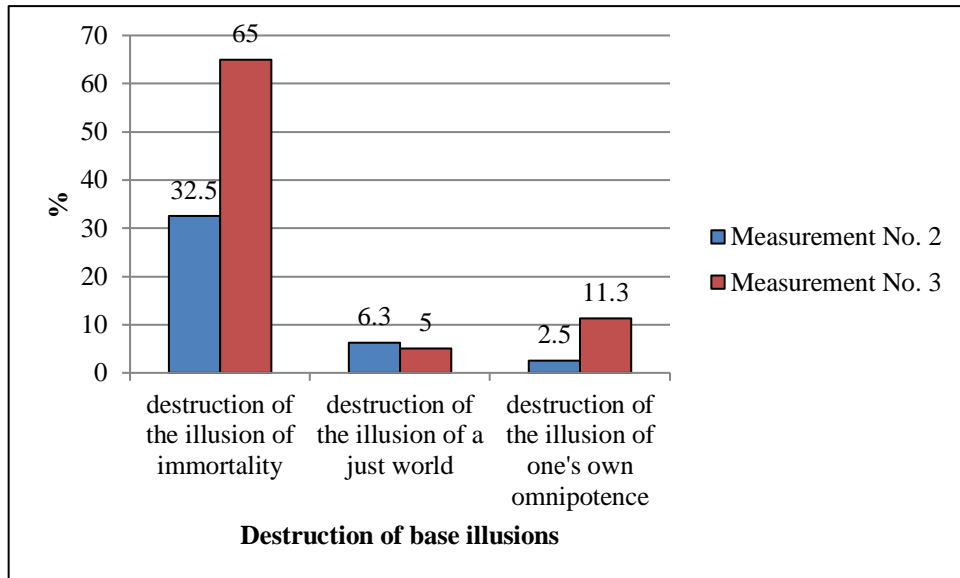


Fig. 38. Dynamics of destruction of basic illusions during loss experience (% , measurement No. 2,3, N=80)

A comparative analysis (Cochran's Q test for several related samples) of the content analysis categories identical in the three measures showed that significant changes occurred in the following categories (Figure 39): «thoughts: denial» ($p=0.000$), «feelings: social» ($p=0.001$), «feelings: intrasubjective (self-directed)» ($p=0.018$), «physiological reactions: tears» ($p=0.000$), «unspoken words of love» ($p=0.013$), «no unspoken words» ($p=0.002$), «unrealised actions: relating to the life of the one who left» ($p=0.000$), «unrealised actions: relating to the passing of a loved one» ($p=0.000$), «absence of unrealised deeds» ($p=0.000$), «destruction of the baseline illusion of immortality» ($p=0.000$), «destruction of the baseline illusion of a just world» ($p=0.006$), «destruction of the baseline illusion of one's own omnipotence» ($p=0.029$).

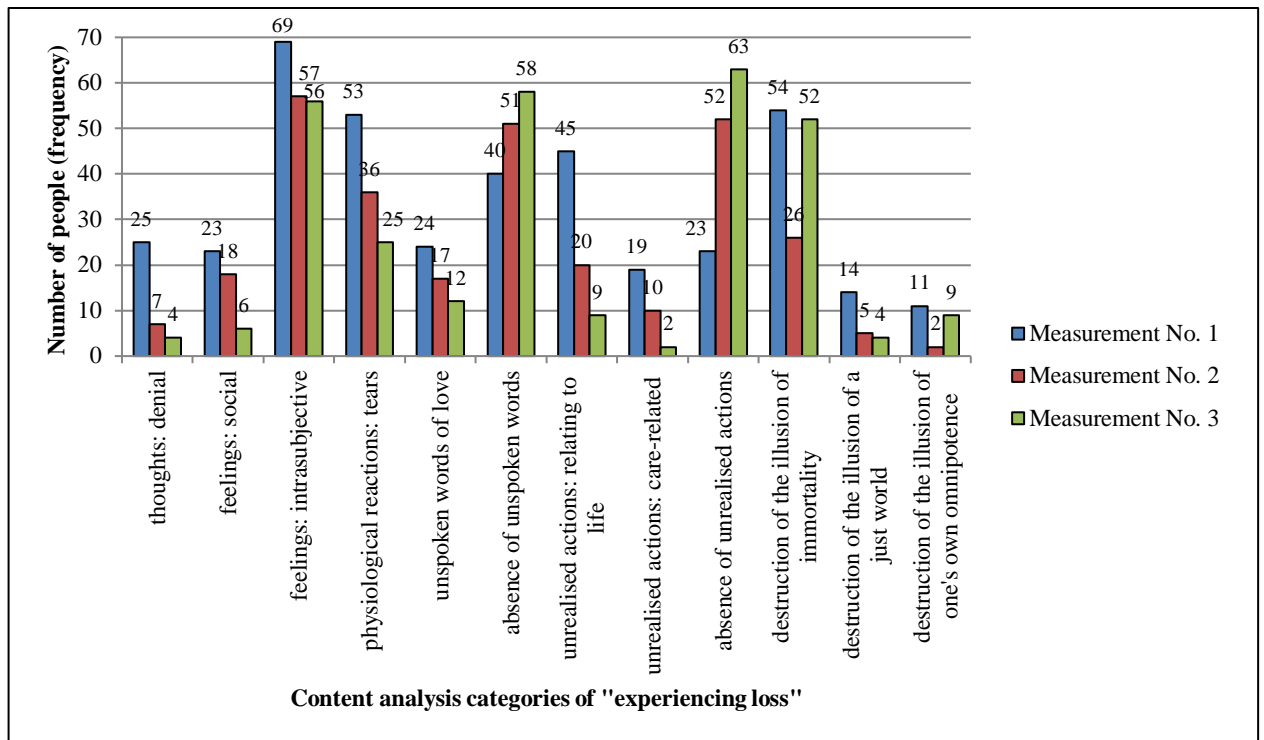


Fig. 39. Dynamics of experiencing loss
(number of people, measurements No. 1,2,3, N=80)

As can be seen from the figure, on the *first measurement* the thoughts of denial of death, social (guilt, shame) and intrasubjective (self-directed) feelings, intense physiological reactions in the form of tears, unspoken words of love, unrealised actions, destruction of basic illusions are replaced on the *third measurement* by the absence of regret for unspoken words and unrealised actions, which in general indicates the stage of acceptance of loss.

Thus, the experience of loss is consonant with the stage models of grieving (Kübler-Ross E., 2024), which is expressed in the first stage by denial of loss, and in the second and third stages by the transition to acceptance of loss.

3.2.3. Differentiation of respondents by specifics of experience of loss of a significant other

Given the diversity of the phenomenology of experience of loss, we attempted to determine whether there are any specific features characteristic of some respondents and minimal for others. For this purpose we conducted a cluster analysis using the k-means

method. Data clustering was based on variables from the content analysis of interviews, derived from retrospective memories of grieving people about the day of loss, as the most phenomenologically significant indicators of loss.

The clustering identified three clusters – three groups of respondents (*Appendix 9*) whose experience of loss differed between them. Further, using Pearson’s Chi-square, we tested the significance of the identified differences between the groups (clusters), which are presented in Table 20.

Table 20 — Clusters by type of loss experience (N=110)

Category	Subcategory	Terminal cluster centers			Pearson chi-square (p-level of significance)
		1	2	3	
Nature of loss	expected	0.36	0.14	0.05	0.006
	unexpected	0.18	0.37	0.10	0.025
	stretched	0.36	0.39	0.80	0.003
Unfulfilled hopes	survival	0.28	0.53	0.60	0.023
Obligations after the passing of a loved one	inform others about the death of a loved one	0.21	0.06	0,00	0,019
The concept of the world at the moment of loss	the world has not changed, it remains the same as it was or the world is the same, my state/mood has changed	0.51	0.02	0.45	0, 000
	a collapsed, meaningless and lonely world (no one shares my grief)	0.10	0.33	0.25	0, 000
	frozen, stopped, narrowed world	0.18	0.29	0.20	0.038
Thoughts at the moment of loss	state of shock, denial, not understanding what is happening / inability to remember thoughts or the idea that what happened is not true	0.13	0.59	0.10	0, 000
	about myself	0.10	0.14	0.35	0,041
	about specific actions or further plans	0.18	0.08	0.30	0.05
Feelings at the moment of loss	social (guilt, shame)	0.08	0.27	0.60	0, 000
Physical, physiological manifestations at the moment of loss	there are (tears, «lump in the throat», shaking hands and body, strong heartbeat, shortness of breath, migraine, headache)	0.51	0.92	0.55	0, 000
	No	0.46	0.12	0.45	0, 001
Actions at the time of loss	active	0.87	0.29	0.85	0, 000
	passive	0.03	0.33	0.15	0, 001
	automatic	0.03	0.31	0,00	0, 000
Unspoken words to the departed	words of love	0.03	0.41	0.75	0, 000
	words of forgiveness to the departed or apology to him	0,00	0.18	0.25	0, 009
	questions about the past of the departed	0.10	0.12	0.35	0.028
Unfulfilled actions	there are no unspoken words	0.87	0.43	0,00	0, 000
	relating to the life of the deceased	0.31	0.69	0.60	0, 001
	related to the departure of the departed	0.08	0.29	0.55	0, 000
Destruction of basic illusions	there are no unrealized actions	0.62	0.14	0.05	0, 000
	destruction of the illusion of immortality	0.51	0.67	0.90	0, 012
	destruction of the illusion of a just world	0.10	0.49	0,00	0, 000

Focusing on significant differences it is possible to describe the selected clusters (groups) according to the type of experience of loss at the moment of loss (Grekova-Kononova A.I., Kostromina S.N., 2024):

Group 1 is characterised by the experience of loss as expected, i.e. people in this group knew about the imminent passing away of a loved one because of a fatal diagnosis, or for them the loss of a loved one happened earlier than the actual death (for example, in the case of destruction of the personality of the deceased due to a psychiatric diagnosis). At the same time, after the passing of the loved one, they have taken on the responsibility (owed) of reporting the fact of death to other loved ones and relatives. At the moment of loss, the world did not change for them, remained the same as it was, or only their state/mood changed. They rarely noted physiological reactions to the death of a loved one or regrets about unspoken words and unrealised actions towards the deceased. Their actions were active: calling relatives, asking for help, organising the funeral. In general they were in a state of mobilisation. Judging by the fact that the experience of loss described by them reflects as if the grieving people had already experienced this loss «in advance» and were internally prepared for it («anticipatory grief» according to E. Lindemann), this group of respondents can be labelled as «**Potential readiness for the passing away of a significant loved one**».

Group 2 is characterised by the experience of loss as unexpected, which was associated either with a sudden illness of the deceased (heart attack, stroke, blood clot), or death as a result of an accident, murder, suicide. This includes also those people whose loved one had a fatal illness, but they did not know about it, did not have time to prepare for the possible loss. The world at the moment they learnt about the loss, according to the grieving people, collapsed, became meaningless and lonely («No one shares my grief») or froze, stopped, narrowed down to the level of the grief. When trying to recall their first thoughts at that moment, the respondents significantly more often than others note their inability to recall them or speak of non-acceptance («What happened cannot be true»). They recall their state of shock, denial, incomprehension of what is happening. They mention strong bodily and physiological symptoms. They describe their passivity in the form of inability to do anything, complete apathy, stupor, or talk about machine (automatic) actions without realising what is happening. It is inherent in their experience of loss that they regret unrealised actions related to the life of the deceased, which were aimed at the near future («Did not have time to take him on

a trip», «Did not have time to give him a present», «Did not have time to finish a painting together», «Didn't show him a film», «Didn't give him the groceries», «Didn't call him», «Didn't pick up the phone»), as well as in the distant future («He didn't have time to see the main events of my life», «He didn't have time to raise my son – his grandson», «I didn't give him a grandson»). In addition, respondents in this group often shared states that can be attributed to the destruction of the basic illusion of a just world: «Grandma didn't drink, didn't smoke, took pills on schedule, but she died», «The world is unfair», «It shouldn't be like this... a person who just gave birth to a child and is 5 years younger than you shouldn't die», «Why did those who are older and in worse condition survive and she didn't? It's not fair», «I don't understand why this happened to me. Because I feel like I'm not the worst person in the world. It seems like, yeah, it's weird that there's someone out there leading a pretty immoral lifestyle, so everybody's alive and well. For some reason that's what happened for me». Such experience of loss, in our opinion, is connected with its sudden nature, in this regard, this group of respondents can be labelled as **«Unpreparedness to leave the life of a significant loved one»**.

Group 3 is characterised by a prolonged experience of loss, when there was no fatal diagnosis, but there was a poor health condition of the loved one (chronic illness of the deceased, long stay in intensive care, poor health in old age, covid). This group of research participants is characterised by unrealised hopes for the survival of the deceased. They were more focused than others at the moment of loss on thoughts about themselves («This can't happen to me», «I won't be able to call her anymore», «I didn't have time to say goodbye to him», «How can I go on living without my mum?»), on concrete actions («What to do next?», «How to come to the funeral? Buy tickets? How to organise everything?») or about future plans («I want to adopt a child» (after the loss of a child), «How will our life change now? Nothing will be the same now. How to be further?»). Respondents of this group are characterised by a focus on social feelings (guilt and shame), unspoken words (love, forgiveness, apology, questions about the past of the deceased), unrealised actions related to the departure of a loved one: «Did not say goodbye», «Did not come to the funeral», «Did not see the body in the coffin», «Was

not with him in the intensive care unit». At the moment of loss they experienced the destruction of the illusion of immortality: «Death became a reality», «Death from an abstract idea became an experience, yes, not the experience of death itself, but the experience of loss of a loved one». Such experience of loss can be connected with the fact that, on the one hand, for a long time there was a situation of uncertainty and chronic tension, on the other hand, there was hope for survival, as the death of a loved one, despite the poor state of health, did not occur for a long time. These circumstances allowed us to designate this group of respondents as **«Disbelief in the death of a significant loved one»**.

The distribution of respondents by groups is presented in Table 21.

Table 21 — Distribution of the sample by types of loss experience (frequency)

Sample	Group No. 1 «Potential readiness for the passing away of a significant loved one»	Group No. 2 «Unpreparedness to leave the life of a significant loved one»	Group No. 3 «Disbelief in the death of a significant loved one»
N=110	39	51	20
N=80	30	32	18

Thus, our hypothesis that features of experience of loss act as empirical referents (criteria) differentiating participants into groups was confirmed. It is important to note that the group of those who were unprepared for the departure of a loved one underwent the greatest reduction (Table 21) at the second and third stages of the research. It was this group that was the largest at the start of the research. Perhaps their participation at the first stage was determined by the desire to cope with difficult feelings in an unexpected situation of loss, and was not so relevant later on.

3.3. Dynamics of the image of the world in groups by type of experience of loss

The final task of our research was to analyse the dynamics of the image of peace in groups with different types of experience of loss. For comparative analysis of the dynamics of the image of the world in the selected groups according to the type of experience of loss using one-factor analysis of variance (semantic differential, existential motivation test, posttraumatic growth technique) and Pearson's Chi-square

criterion (Depth of Meaningfulness of Life technique, categories from the content analysis of interviews), we left only those respondents (N=80) who participated in all three measurements.

Dynamics of the perceptual layer of the image of the world

In the *first measurement*, both according to the results of methods and interviews, no significant differences were found at the level of the perceptual layer of the image of the world. Further the differences appear: «moody – cheerful» (Measure 2: $p=0.047$), «tense – relaxed» (Measure 2: $p=0.018$; Measure 3: $p=0.043$), «slow – fast» (Measure 2: $p=0.013$; Measure 3: $p=0.031$), «closed – open» (Measure 2: $p=0.016$; Measure 3: $p=0.024$) (Figures 40-43).

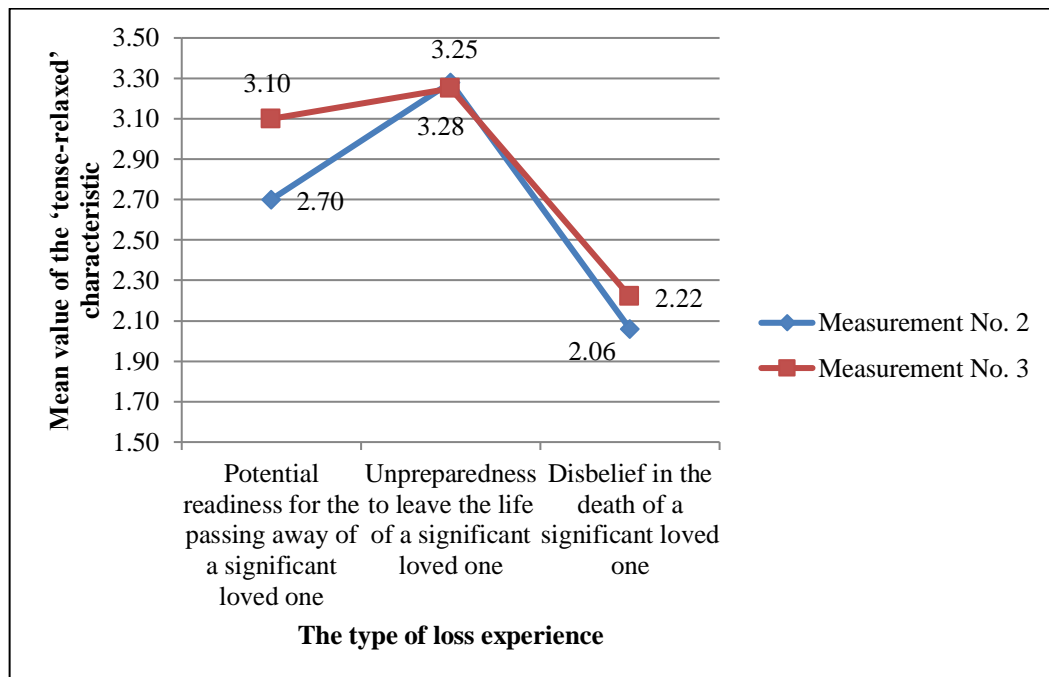


Fig. 40. Differences in groups with different types of loss experience in the characteristics of the world «tense – relaxed» (mean value, measurement No. 2,3, N=80)

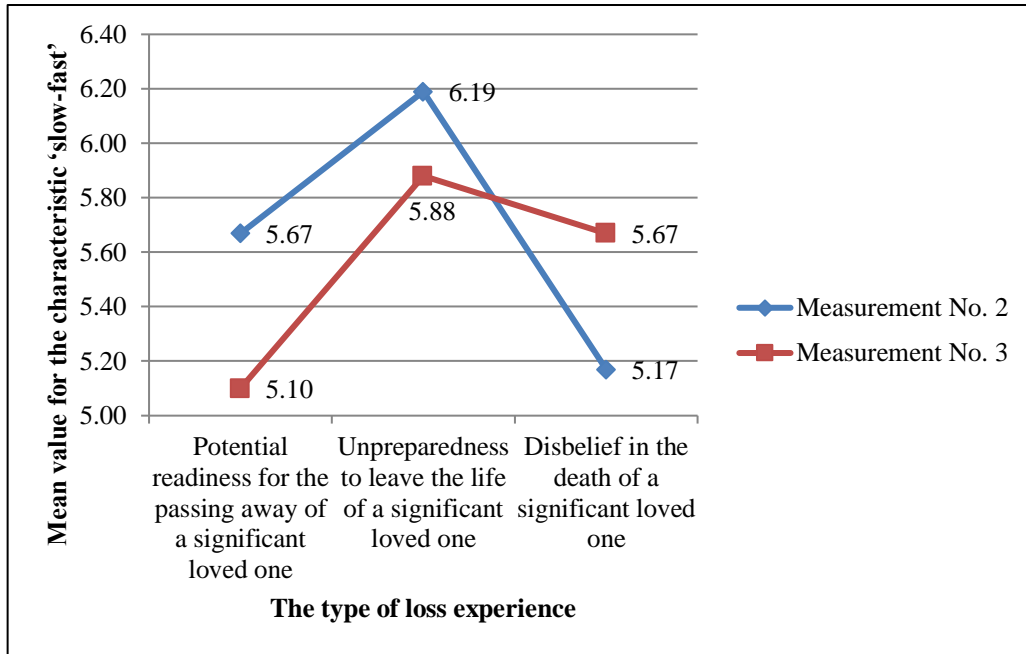


Fig. 41. Differences in groups with different types of loss experience in the characteristics of the world «slow – fast» (mean value, measurement No. 2,3, N=80)

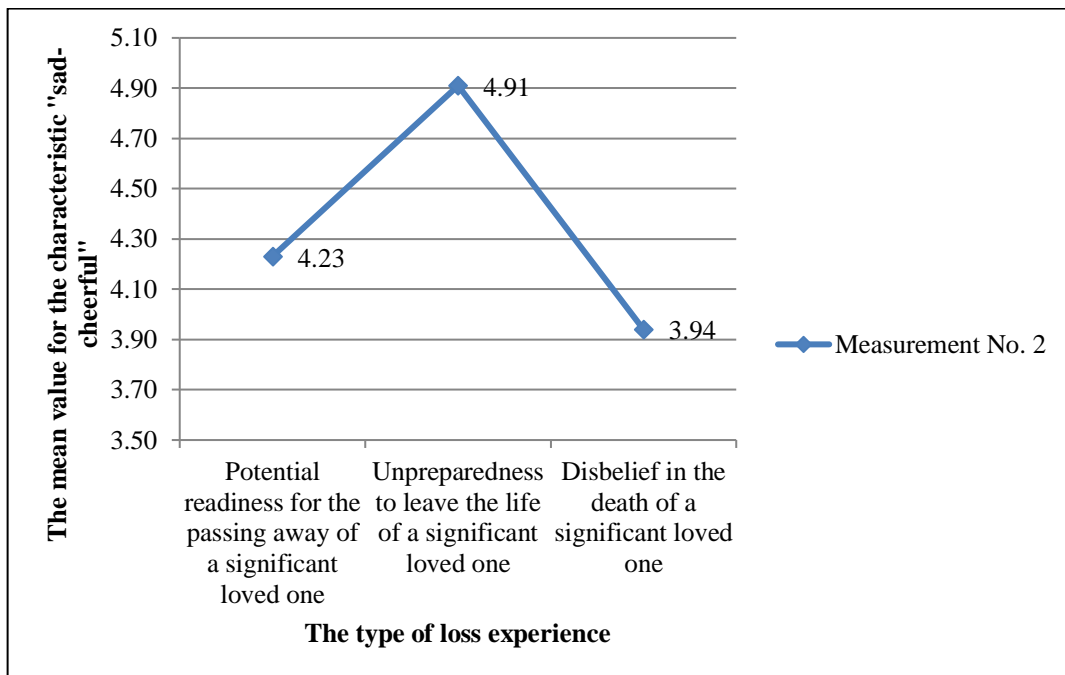


Fig. 42. Differences in groups with different types of loss experience in the characteristics of the world «sad – cheerful» (mean value, measurement No. 2, N=80)

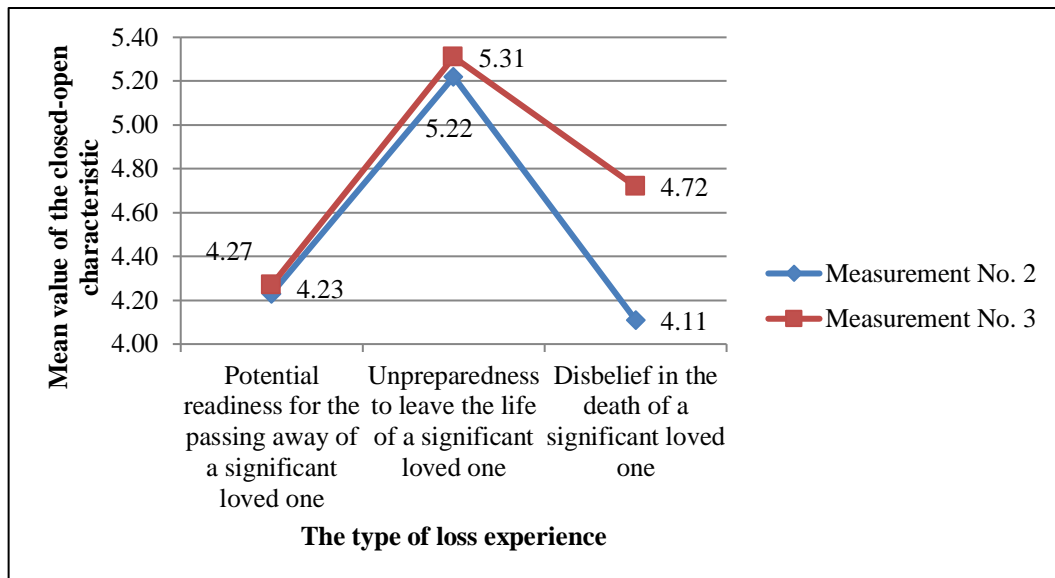


Fig. 43. Differences in groups with different types of loss experience in the characteristics of the world «closed – open» (mean value, measurement No. 2,3, N=80)

Based on the presented graphs, it can be seen that the group with the type of experience of loss «unpreparedness to leave» has higher values for all significant characteristics of the world: they perceive the world as less tense, faster, cheerful and open than in groups with potential readiness for loss and disbelief in the departure of a loved one. Overall, these characteristics reflect greater emotionality in their perception of the world. Perhaps, it is this circumstance that exacerbates the moment of loss. And in the situation of sudden loss they experience the loss more strongly, which affects more pronounced characteristics of world perception.

When processing the results of the interviews it was found that in the *second measurement* the most pronounced in group 3 «Disbelief in the passing away of a significant loved one» is the perception of the world as disturbing in the context of SMO (Special Military Operation) (50.0%, $p=0.005$), and in the *third measurement* – the perceptions of themselves are significantly more frequent in this group ($p=0.001$) (Figure 44).

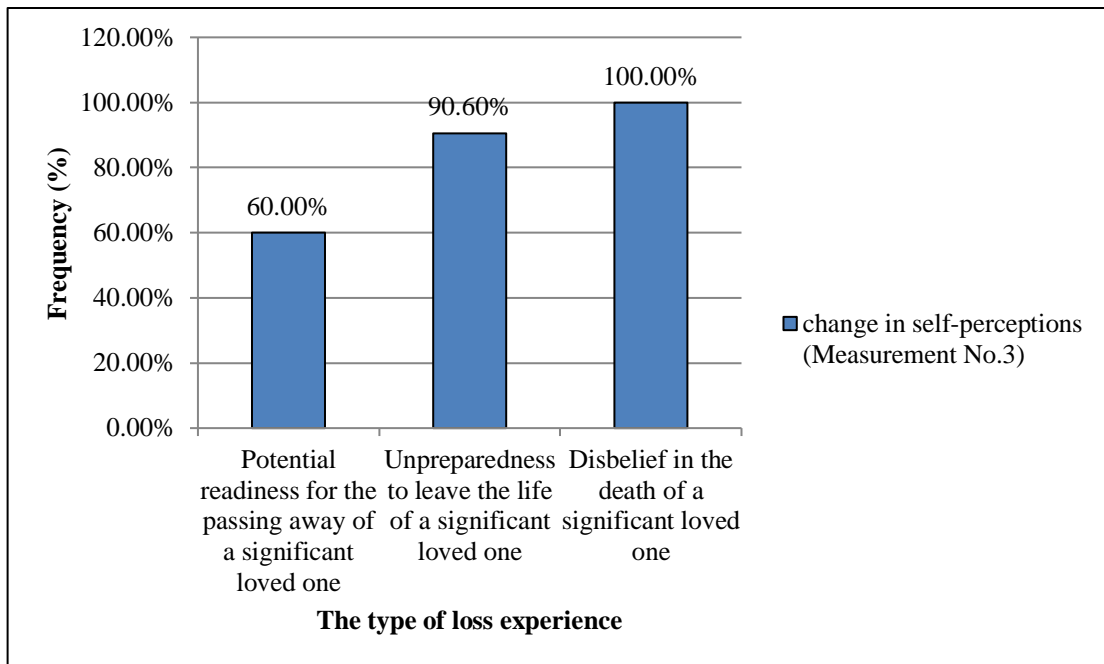


Fig. 44. Differences in groups with different types of loss experience in terms of changes in self-perceptions (% , measurement No. 3, N=80)

At the same time, in the *third measurement* in groups 2 and 3, compared to group 1, respondents' assessment of changes in themselves in the direction of greater stability is more pronounced ($p=0.006$) (Figure 45). Probably, the sudden death of a loved one, the lack of readiness, acceptance of the upcoming loss, is the very «bifurcation point» that triggers intrasystem fluctuations in the structure of the personality's world image, which from the resulting chaos lead to a new order – a new self-image.

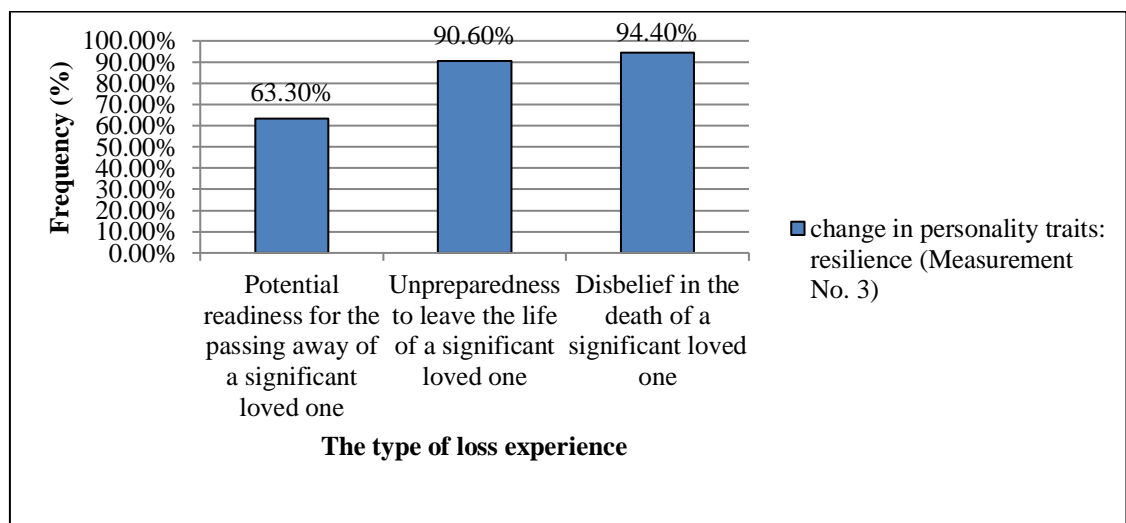


Fig. 45. Differences in groups with different types of experience of loss on changes in personality traits: resilience (% , measurement No. 3, N=80)

At the level of the perceptual layer of the image of the world, depending on the type of experience of loss, the following dynamics are observed:

- In group 1, «Potential readiness to leave the life of a significant other», the perception of the world as less tense increases from measure 2 to 3, while the perception of the world as fast decreases, i.e. the world is perceived as more relaxed and slow. This suggests that in the group with potential readiness to care, the integration and restructuring of the experience of loss is faster, which may be due to the fact that this group of people was more prepared for the upcoming loss (although it is impossible to be fully prepared for such an event, of course) and its experience began earlier than the actual death of a loved one. At the same time, in this group, changes in perceptions of themselves and their personal qualities occur to a lesser extent.

- In group No. 2 «Unpreparedness for the departure from life of a significant loved one» the perception of the world as fast decreases from the 2nd to the 3rd measurement, while other characteristics of the world remain stable (low dynamics of indicators is observed). This indicates that when faced with an unexpected loss, they need more time to cope with the loss. At the same time, they perceive the world as less tense, faster, cheerful and open than in groups with potential readiness for loss and disbelief in the departure of a loved one. This may be due to the fact that in a situation of sudden loss they experience the loss more intensely, which affects more pronounced characteristics of world perception.

- In group No. 3 «Disbelief in the passing away of a significant loved one» the perception of the world as fast and open increases (from 2 to 3 measurements). At the same time, in this group there are intensive changes in perceptions of themselves and their personal qualities in the direction of greater stability. Such dynamics can mean a way to cope with loss through activation of activity, because if the world is perceived as fast, it can be assumed that there are many events, actions, tasks going on in it. This, on the one hand, may help to cope with feelings of guilt about what has not been done in relation to the one who has gone, and on the other hand, it may not allow one to slow down in order to get in touch with the emerging feelings and experiences of grief.

Dynamics of the semantic layer of the image of the world

At the level of the semantic layer of the image of the world, there is a significant difference in the *first measurement* for the category from the content analysis of the interview «change in attitude towards others: closeness» (Pearson's Chi-square, $p=0.003$), which is highest in group 3 «Disbelief in leaving» (77.8%) and lowest in group 1 «Potential readiness» (26.7%). This persists in the *third measurement*: for the category «change in attitude towards others: closeness» ($p=0.020$), the value is higher in group 3 «Disbelief in leaving a significant other» (Figure 46). At the same time, group 2 remains stable in this indicator.

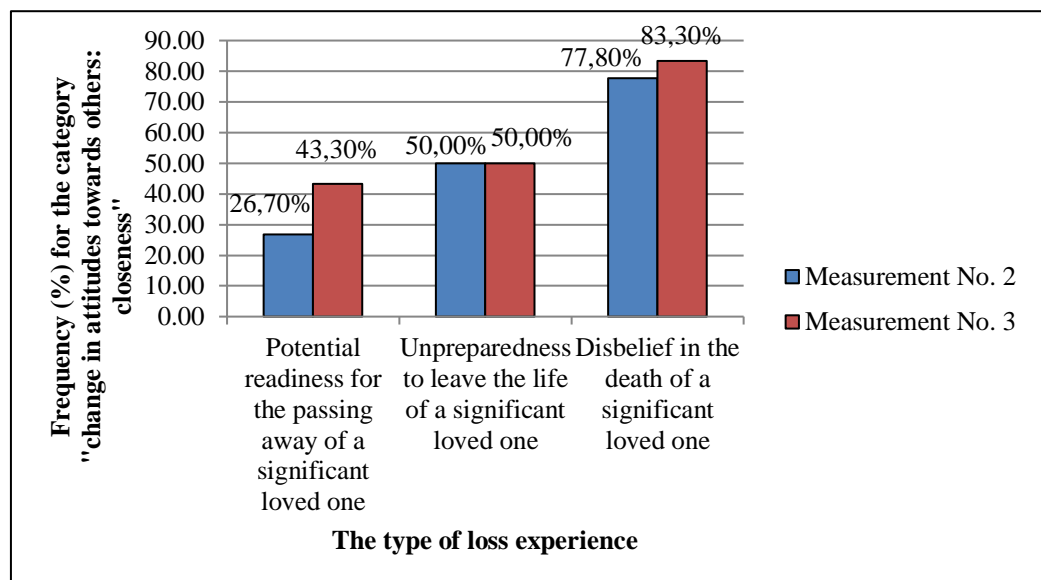


Fig. 46. Differences in groups with different types of experience of loss on changes in attitudes towards others: closeness (% , measurements No. 2,3, N=80)

In the *second measurement*, the respondents of group 2 «Unprepared to leave» are clearly distinguished by low values for the first fundamental motivation «Fundamental trust» ($p=0.032$) and for the indicator «recognition of value» ($p=0.049$) (Figures 47, 48). At the same time, there is a decrease in the indicator «recognition of value» in group 3, which is characterised by difficulties in accepting the situation of leaving a significant loved one.

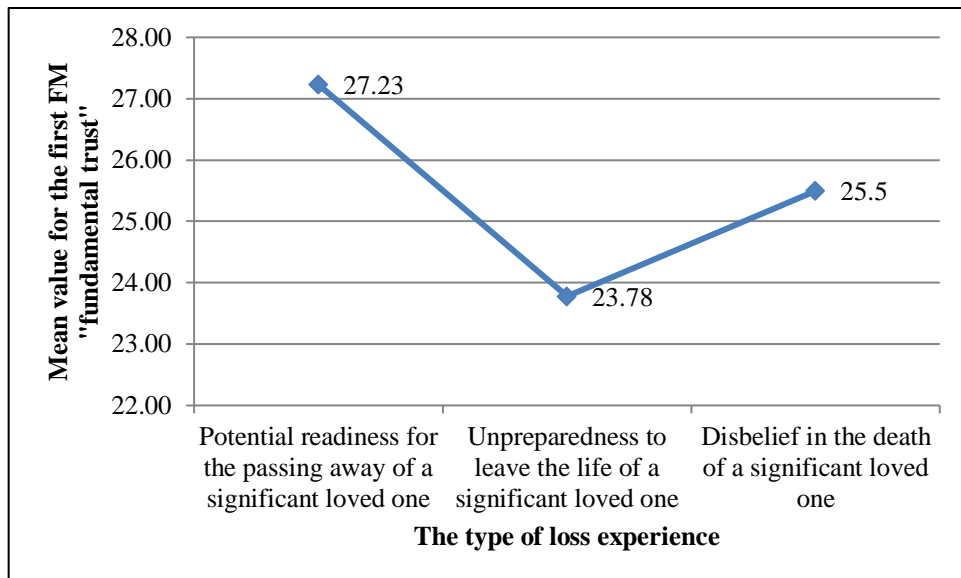


Fig. 47. Differences in groups with different types of loss experience in the first fundamental motivation «Fundamental trust» (mean value, measurement No. 2, N=80)

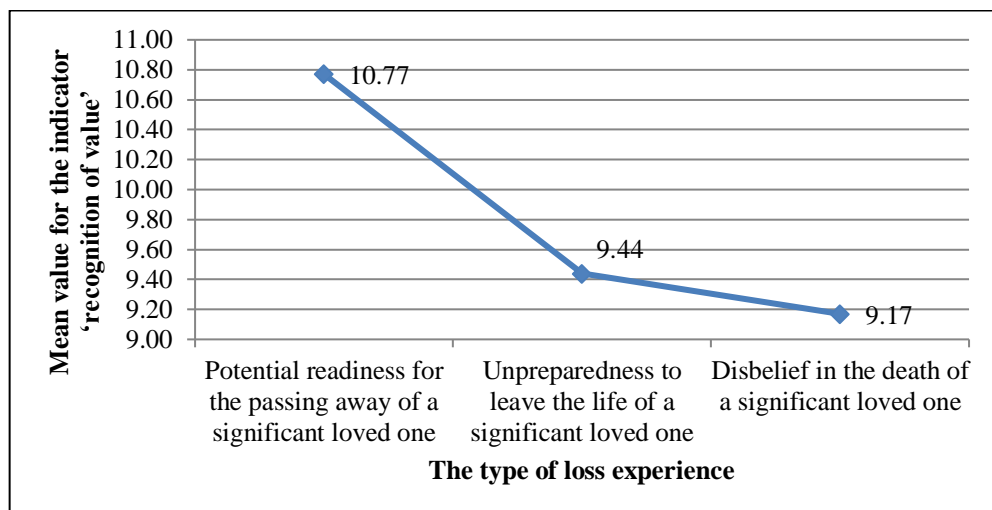


Fig. 48. Differences in groups with different types of loss experience in the «recognition of value» indicator (mean value, measurement No. 2, N=80)

In the *third measurement*, again respondents in group two show significantly lower values for the parameters «protectiveness» ($p=0.034$) and «time» ($p=0.048$) (Figure 49). While the highest values on these variables are in group 1, who were potentially prepared for the passing of a loved one.

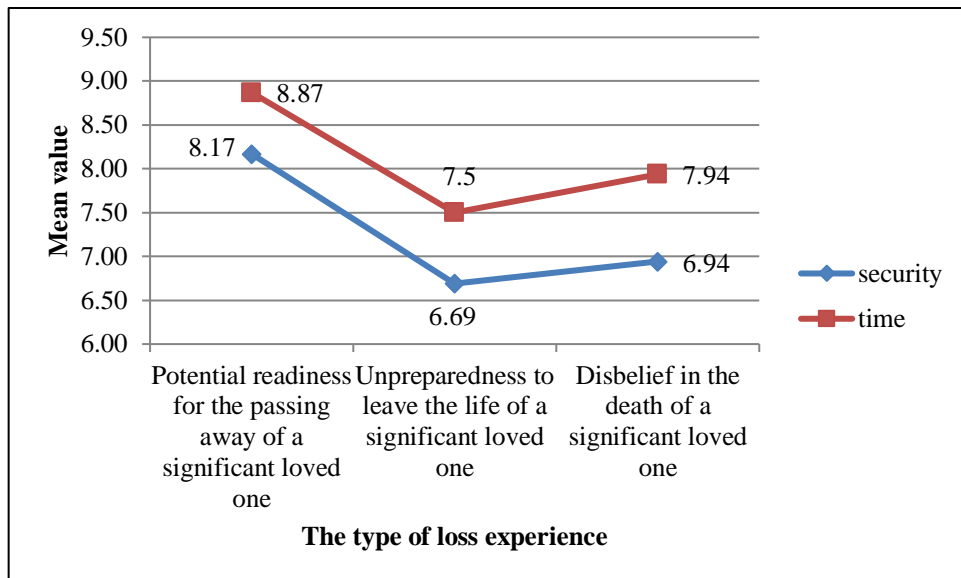


Fig. 49. Differences in groups with different types of loss experience in terms of «security» and «time» (mean value, measurement No. 3, N=80)

The obtained data allow us to conclude that, in contrast to the group with potential readiness to leave a loved one, in those who are not ready to leave, the grieving process (the second and third measurements) is accompanied by a decrease in the first FM «Fundamental trust» and its indicator «security» and in the parameters «time» (the second FM «Fundamental value»), «recognition of value» (the third FM «self-value»). Their experience of loss is characterised by a decrease in trust in themselves, a negative change in their sense of self-value, security and safety in the world. They take less time to build relationships compared to those who experienced the loss as expected. It is likely that this experience of loss reflects destructive processes related to basic attitudes towards the world as a place to trust. At the same time, in the group of those who are characterised by disbelief in the passing of a loved one, the attitude towards other people changes more intensively in the direction of greater closeness and openness, but also, as in the group with unpreparedness for the passing of a loved one, the sense of self-value decreases, which may be related to the feelings of guilt and shame experienced by this group.

Dynamics of the nuclear layer of the image of the world

At the level of the nuclear layer of the image of the world according to the post-traumatic growth methodology, no significant differences between the groups are

observed in the *first* and *third measurements*. At the same time, at the intermediate stage (in the *second measurement*) the respondents of group 2 again stand out. This applies both to the overall indicator of posttraumatic growth ($p=0.005$) and its individual characteristics: «attitude towards others» ($p=0.029$), «new opportunities» ($p=0.008$), «increased value of life» ($p=0.001$). The differences are presented in Figures 50, 51.

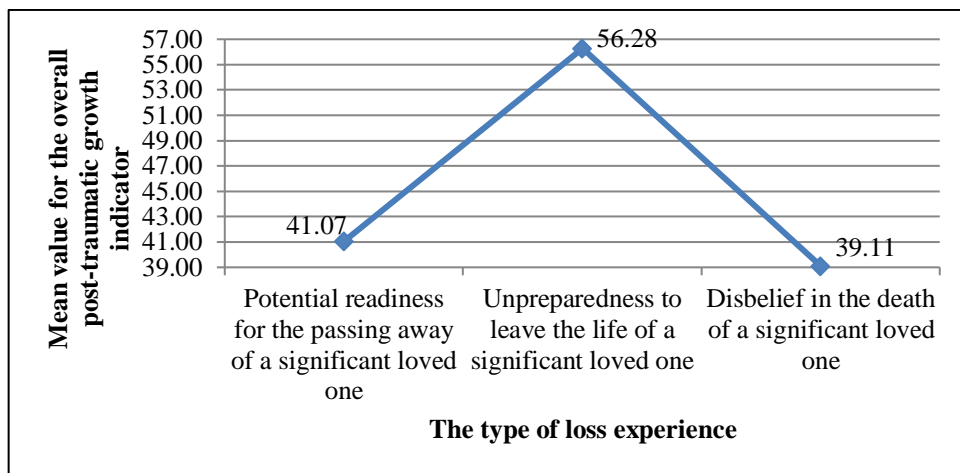


Fig. 50. Differences in groups with different types of experience of loss on a general measure of post-traumatic growth (mean value, measurement No. 2, N=80)

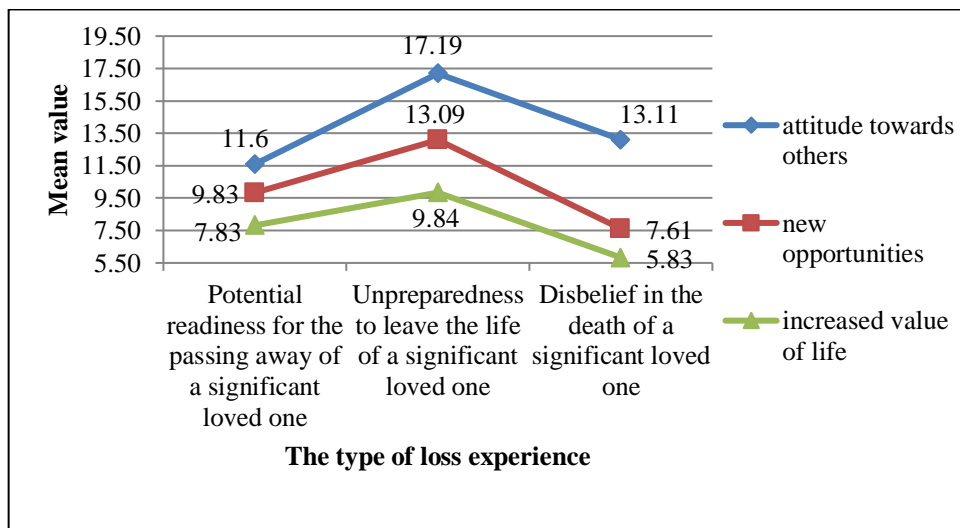


Fig. 51. Differences in groups with different types of loss experience in the indicators «attitude to others», «new opportunities», «increased value of life» (mean value, N=80, measurement No. 2)

Unpreparedness for the loss of a loved one appears to be the most traumatic, resulting in higher rates of post-traumatic growth, as well as increased appreciation of

relationships and life, and an awareness of one's capabilities. This is consistent with research that concludes that people who experience more intense and severe experiences of loss tend to have higher posttraumatic growth (Grant P., Levy K., Rossi J., Kerr Ch., 2023).

Changes in the meanings of life concern «personal growth», which turns out to be significantly more pronounced in the *third measurement* in the second group (Pearson's Chi-square, $p=0.010$), especially compared to the first (Figure 52).

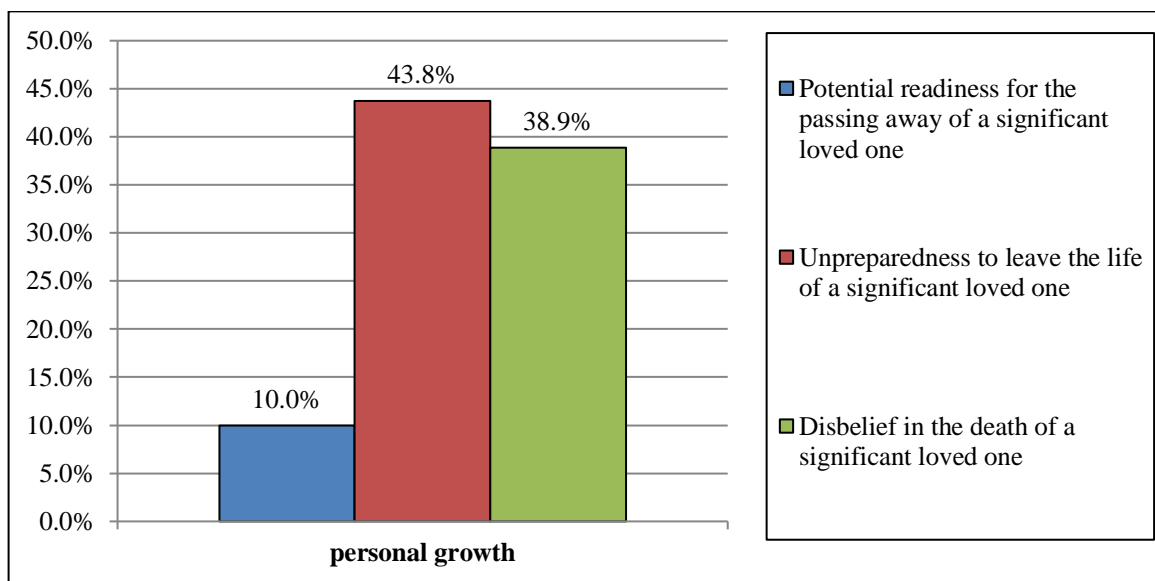


Fig. 52. Differences in groups with different types of loss experience in the meaning of «personal growth» (% , measurement No. 3, N=80)

In other words, as with the posttraumatic growth questionnaire, in people with sudden loss of a loved one in the process of experience of loss (by the third measurement) the meaning component changes at the nuclear level of the world image – the meaning of personal growth is actualised, aimed at changing oneself (to become better, to develop in something).

According to the results of the interviews in the *first measurement*, there were significant differences between the groups in the categories «changes in life principles: closeness with other people» ($p=0.024$) and «changes in beliefs: transformation of ideas about close relationships» ($p=0.018$), which were significantly higher in group 3 (66.7%; 33.3%) and lowest in group 1 (26.7%; 3.3%).

In the *second measurement*, the significant categories are «no change of principles» ($p=0.014$), «change of beliefs: responsibility for one's own life» ($p=0.031$). No change in principles is predominant in group 1 (16.7%) and beliefs regarding responsibility for one's own life is predominant in group 3 (94.4%) (lowest in group 1 (60.0%)).

In the *third measurement*, significant differences were obtained in the categories: «changes in life principles: to enjoy» ($p=0.008$), «no change in principles» ($p=0.014$), «changes in beliefs: accepting oneself and others, believing in oneself» ($p=0.041$), «changes in beliefs: transformation of ideas about close relationships» ($p=0.007$) (Figure 53).

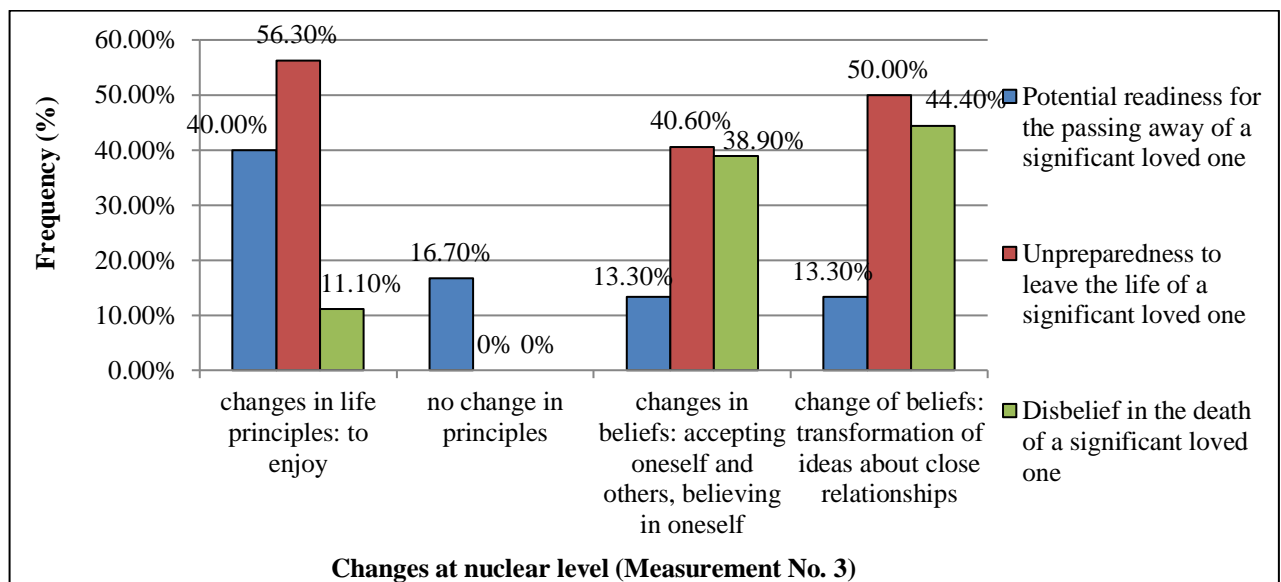


Fig. 53. Differences in groups with different types of experience at the nuclear level (% , measurement No. 3, N=80)

In the first measurement, Group 3 prevails in the change of principles and beliefs related to intimacy, and in the second measurement they begin to prevail the belief «I am responsible for my life». At the same time, in the second measure, the absence of changes in life principles is characteristic of Group 1, which is maintained in the third measure. In the third measurement, changes in the life principle related to pleasure and beliefs about self-acceptance and transformation of ideas about close relationships

prevail in group 2, which is characterised by unpreparedness to leave the life of a significant loved one.

Thus, the dynamics of the nuclear layer of the world image can be described as follows:

Group 1 «Potential readiness to care for a loved one», is characterised by the absence of changes in life principles as a result of the experienced loss (measurements 2 and 3) and low rates of posttraumatic growth (measurement 2). This may be related to readiness for the impending loss and the fact that the loss began to be experienced before the actual death occurred.

Group 2 «Unpreparedness for the departure of a loved one», is characterised by an increase in post-traumatic growth indicators: they increase the value of relationships and life, and become aware of their capabilities (measurement 2). In the third dimension, they actualise the meaning of personal growth, the life principle that it is important to enjoy life, and beliefs about self-acceptance and transformation of perceptions of close relationships. This high degree of nuclear variability is associated with the unexpected nature of the loss.

Group 3 «Disbelief in the departure of a loved one» is characterised by a change in principles and beliefs related to closeness (measurement 1), and in the second measurement by the prevalence of the belief «I am responsible for my life», reflecting the processes of living the loss through acceptance of the loss.

The results of the influence of the type of experience of loss on changes in the image of the world are summarised in Table 22.

Table 22 — The influence of types of loss experience on changes in the image of the world

Types of grief	Layer of the image of the world		
	perceptual	semantic	nuclear
«Potential readiness for the passing away of a significant loved one»	influence in 2nd and 3rd measurements	influence in 1,2 and 3 measurements	influence in 1,2 and 3 measurements
«Unpreparedness to leave the life of a significant loved one»	influence in 2nd and 3rd measurements	influence in 1,2 and 3 measurements	influence of 1,2 and 3 measurements
«Disbelief in the death of a significant loved one»	influence in 2nd and 3rd measurements	influence in 1,2 and 3 measurements	influence in 1,2 and 3 measurements

Comparing the data obtained with the results described in paragraph 3.1 suggests that at the level of the perceptual layer, the increase in the perception of the world as cheerful in the third measure in the total sample is associated with the contribution of markers of experience of loss of group № 2. At the level of the semantic layer, the decrease in the indicators of «security» and «time» in the third measure is also more contributed by group № 2, and the increase in the indicators of existential motivations by group No. 1. The increase in posttraumatic growth indicators in the total sample is also at the expense of group № 2. In other words, the results described in the first part of the chapter are largely due to the lack of specification of the groups of research participants, sometimes reinforcing, sometimes levelling out the dynamics and differences in worldviews during the grieving process.

Based on the above results, the dynamics of the world image in groups with different types of experience of loss can be described as follows:

Group № 1 «Potential readiness to leave the life of a significant other» is characterised, on the one hand, by low indicators and low dynamics of changes at the *perceptual* and *nuclear level*. On the other hand, higher values of the *semantic layer* indicators: they feel more trust in the world, their safety and security in it, their own value, and the desire to devote time to building relationships.

Group № 2 «Unpreparedness to leave the life of a significant loved one» is characterised by stability of the *perceptual layer* indicators and low values of existential fulfilment at the *semantic layer*. At the same time, at the level of the *nuclear layer of the image of the world* they are characterised by strengthening of the indicators of post-traumatic growth: the value of relationships and life increases, there is an awareness of one's capabilities. The meaning of personal growth, the life principle of pleasure and beliefs about self-acceptance and transformation of ideas about close relationships are actualised.

Group № 3 «Disbelief in the passing away of a significant loved one» is characterised by high variability of the *perceptual level*, both in terms of perception of the world and perceptions of themselves and their personal qualities. At the *semantic level*, their attitude towards other people changes towards greater closeness and

openness, but their sense of self-value decreases. At the *nuclear level*, principles and beliefs related to closeness change (dimension 1), and in dimension 2, the belief «I am in charge of my life» dominates.

To summarise the results of this section, it is worth noting that our hypothesis suggesting the influence of the type of experience of loss on changes in the world image was partially confirmed, as there is no influence in the first measure at the level of the perceptual layer of the world image.

3.4. Cross-level dynamics of the image of the world depending on the type of experience of loss

The final task of our research was to measure how the world image changes depending on the type of experience of loss across the three measurements. In addition, it was important for us to analyse the possible interaction between the characteristics of different layers of the world image. For this purpose, we conducted discriminant analysis by stepwise selection method (Lambda Wilks method). The dependent variable was groups by type of experience of loss (obtained by cluster analysis and described in paragraph 3.2.3): Group 1 «Potentially ready for the bereavement of a significant other», Group 2 «Unprepared for the bereavement of a significant other», Group 3 «Do not believe in the bereavement of a significant other». The independent variables (or predictors) were semantic categories belonging to different layers of the world image (these categories are described in detail in paragraph 3.1.1): (1) *Perceptual layer*: «perceptions of the world», «changes in perceptions of self», «changes in personal qualities»; (2) *Semantic layer*: «changes in attitudes towards self», «changes in attitudes towards others», «attitudes towards life», «changes in attitudes towards life, the world»; (3) *Nuclear layer*: «personal values», «meaning of life», «changes in meaning of life», «changes in life principles», «changes in beliefs».

Discriminant analysis of the variables on the *first measure* highlighted two functions (Table 23; 48.8% of the original grouped observations were correctly classified, which is considered satisfactory for phenomenological research). However,

only the first function is significant ($p=0.000$), so we will only consider it in further analyses. This function includes one variable – «change in attitude towards others: closeness» ($p=0.002$, Wilks' Lambda=0.851).

Table 23 — Eigenvalues and Wilks' Lambda of functions (measurement No. 1, N=80)

Function	Eigenvalue	% variance	Cumulative %	Canonical correlation	Wilks' Lambda	Chi-square	df	Sig.
1	0.303	100.0	100.0	0.482	0.767	20.252	4	0.000
2	0.000	00	100.0	0.004	1.000	0.001	1	0.969

The significant function that included the variable «*change in attitude towards others: closeness*» (0.760) reflects a change in attitude towards others towards greater closeness, openness, trust, acceptance of others, compassion for them as a result of the experience of loss. This is evidenced by the following statements of the research participants: «I began to value family more. Before, I didn't value family in any way. I thought, well, family and family, okay, it's fine. That was my attitude. But now for me the family comes to the forefront, I want to communicate more, spend time together, take care of them»; «I became more empathic, more careful towards other people»; «Perhaps you become closer with your relatives because of this realisation that we all may die soon, easily, even tomorrow. So we need to support each other more, to treat each other well. Even better than it was before. That is, to be more sensitive to each other. That is, I now feel myself at such a stage that, let's say, if I spend time with someone older, I try to focus all my attention on that person. It doesn't matter how old they are. I just realise that things can be very abrupt, very unpredictable.» The first function was named according to the variable included in it: «*Changing attitudes towards others: closeness*».

The distribution of groups by type of experience of loss in relation to the discriminant function is presented in the scatter diagram of canonical values of discriminant functions (Figure 54). The exact values of the centroids of the groups are presented in Table 24.

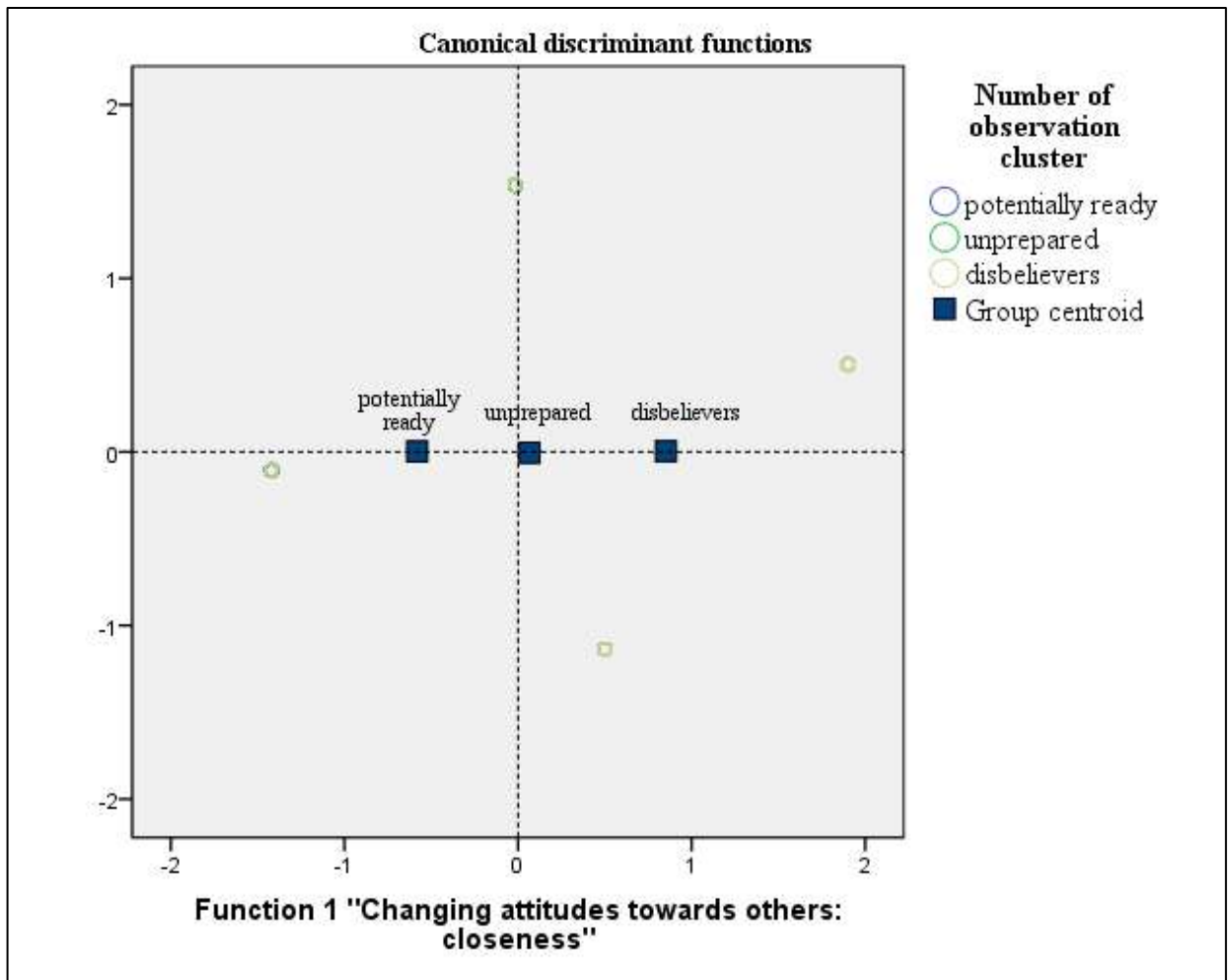


Fig. 54. Scatter diagram of canonical values of discriminant functions (measurement No. 1, N=80)

Table 24 — Functions in group centroids (measurement No. 1, N=80)

Observation cluster number	Function
	1
Potentially prepared for the death of a loved one	-0.581
Unprepared for the death of a loved one	0.066
Not believing in the death of a loved one	0.852
Unstandardized canonical discriminant functions calculated in group means	

As can be seen from the presented results, the most pronounced changes in attitudes towards other people in the direction of greater closeness occurred in group 3 «Do not believe in the departure of a loved one», and the least – in group 1 «Potentially ready for the departure of a loved one». This is probably due to the fact that those who did not believe in the departure of a loved one, despite his/her illness, unlike those who accepted this inevitability, when faced with the loss they began to value the relationship even more. In their image of the world, the value of the other, empathy, perhaps because

of unspoken words and unrealised actions towards the one who has gone, contribute to the revision of the importance of other people, encourage them to treat others more sensitively, to have time to say important words to them. These results correlate with the data described in the previous paragraph.

At the same time, the analysis of conjugacy tables (Spearman's correlation coefficient) shows significant *positive* correlations between the variable «change of attitude towards other people: closeness» and the variables «change of personality traits: openness» ($p=0.000$), «change of beliefs: transformation of ideas about close relationships» ($p=0.000$), «change of life principles: closeness with other people» ($p=0.000$) and *negative* (inverse) correlations with the variables «change of life principles: «filtering people and relationships» ($p=0.006$), «changes in life principles: «taking care of oneself and one's health» ($p=0.026$), «no change of principles» ($p=0.001$), «no change of beliefs» ($p=0.003$) (Figure 55).

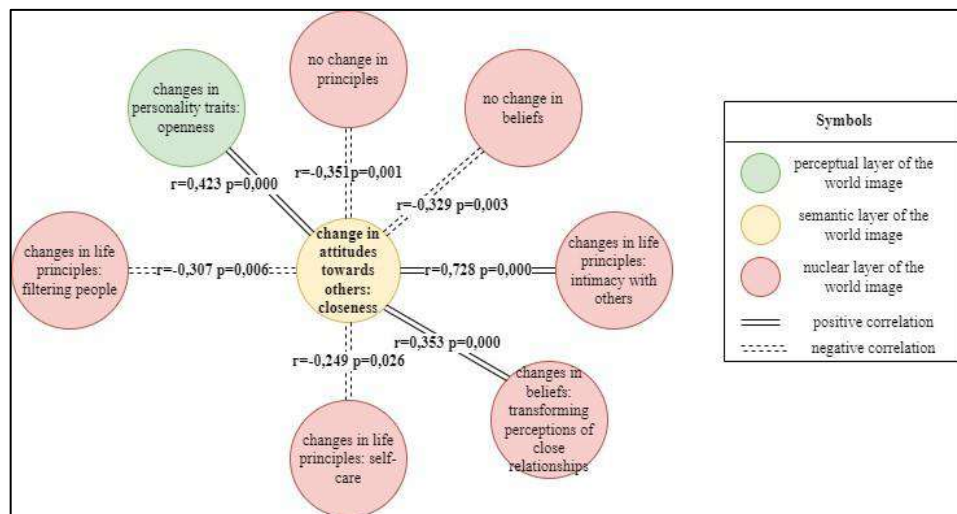


Fig. 55. Correlations of the indicators of the image of the world (Spearman correlation coefficient, measurement No. 1, $N=80$)

The figure shows that changes at the level of attitude towards others (semantic layer) are associated with changes at other levels: first of all, at the nuclear level, but also at the perceptual level. In the process of experience of loss, changes in attitudes towards others in the direction of closeness are accompanied by changes in self-perceptions in the direction of greater openness (perceptual level). The more often the

research participants noted changes in attitudes towards others, the more they indicated changes in life principles and beliefs, indicating an increased orientation towards building and strengthening close relationships, and a decreased orientation towards taking care of oneself (nuclear level). This interlevel interaction, where the central element is the characteristic «change in attitudes towards others», shows that changes at one level are related to the characteristics of the world image related to other levels, reflecting a general substantive restructuring not only of attitudes towards others, but also of perceptions of the world and the semantic parameters of the world image. Dynamic changes occurring at different levels reflect the procedural nature of the image of the world, its mobility in the situation of experiencing the death of a loved one.

Discriminant analysis of the variables of the second measurement identified two significant canonical discriminant functions (Table 25; 53.8% of the original grouped observations were correctly classified). The first function included the variable «world view: anxious world in the context of SMO (Special Military Operation)» ($p=0.004$, Wilks' Lambda=0.866), while the second function included the variable «no change in life principles» ($p=0.000$, Wilks' Lambda=0.762). Both functions are significant.

Table 25 — Eigenvalues and Wilks' Lambda of functions (measurement No. 2, N=80)

Function	Eigenvalue	% variance	Cumulative %	Canonical correlation	Wilks' Lambda	Chi-square	df	Sig.
1	0.217	73.5	73.5	0.422	0.762	20.763	4	0.000
2	0.078	26.5	100.0	0.269	0.927	5.765	1	0.016

The first function was formed by the perceptual level variable «*anxious world in the context of SMO*» (0.746), which reflects the process of influence of external political events on perceptions of the world. Obviously, it is connected with the announced mobilisation in Russia on 21.09.2022 – the date coincided with the beginning of measurement No. 2. The influence of this variable is manifested in the following statements of research participants: «The world is very difficult to perceive now, unpredictable, evil, grey, chaotic, indifferent, cruel», «I began to divide the world very clearly into my world and the common world. Mine, which I control, where I can do something, where I can decide something, change something. And the world that is

shared, which I can only worry and worry about», «It's a strange feeling that everything seems to be normal, you are living your life, but at the same time you realise that something is happening. It's like you're sitting in the hall and there's a gas attack in the kitchen, and you can't even smell it yet, but you realise that it's going to happen soon, or maybe it won't, you don't know. That's the image in general. We labelled this function by the name of the variable included in it: «*Representation of the world: an anxious world in the context of SMO*».

The *second function* includes the variable «*no change in life principles*» (0.814), which reflects the absence of changes in the sphere of life principles at the level of the nuclear layer of the world image in the process of experience of loss: «No, my life principles and rules have not been affected by the loss, as they have long been formed in me». We labelled the function as «*Invariability of life principles*».

It is important to note that the selection of two discriminant functions, the variables of which refer to different layers of the image of the world, indicates their interrelation and interaction in differentiating the participants who experience the loss of a loved one in different ways. This fact further emphasises the connectedness of the different layers of the worldview and their coordinated action in the situation of experiencing the loss of a loved one. Nevertheless, this interaction manifests itself differently in each group.

The distribution of groups by type of experience of loss in relation to the discriminant functions is presented in the scatter diagram of canonical values of discriminant functions (Figure 56). The exact values of the centroids of the groups are presented in Table 26.

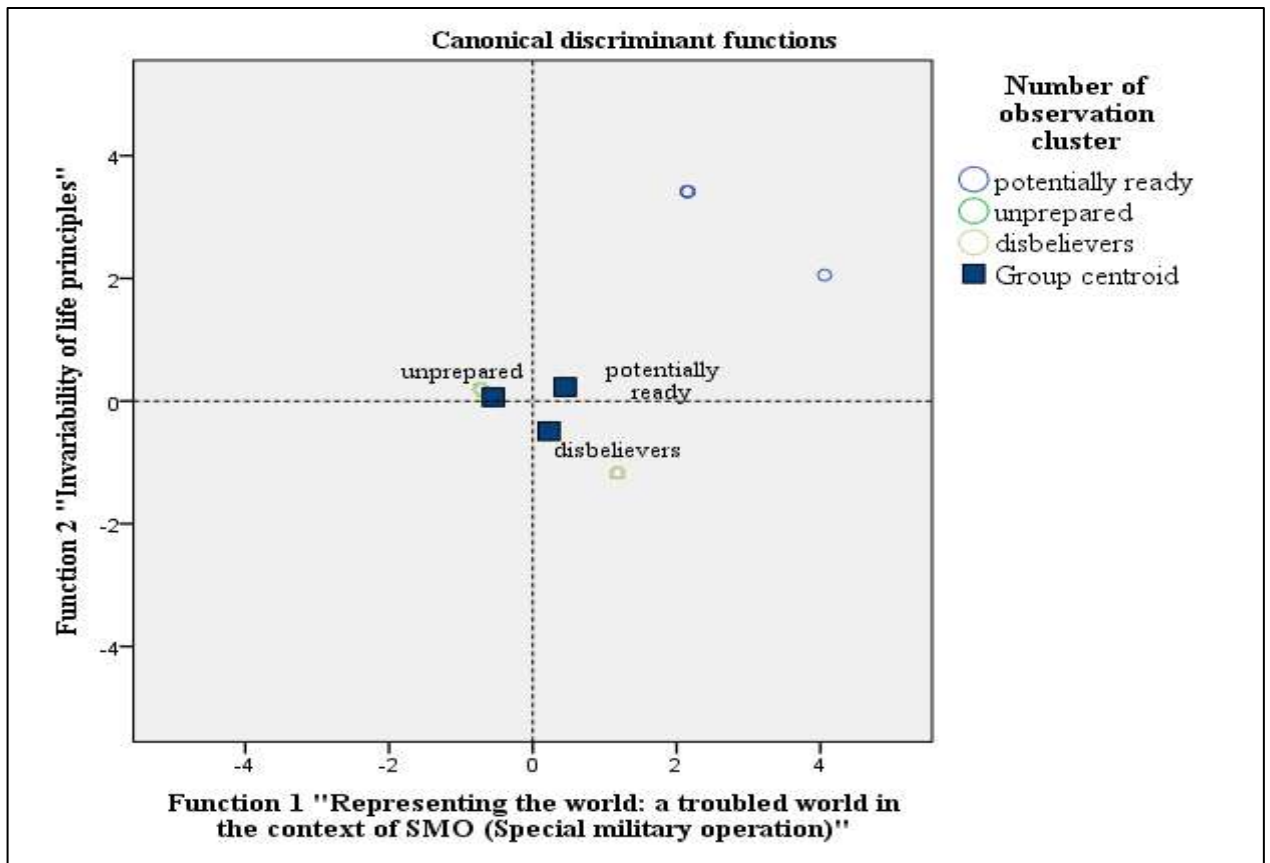


Fig. 56. Scatter diagram of canonical values of discriminant functions (measurement No. 2, N=80)

Table 26 — Functions in group centroids (measurement No. 2, N=80)

Observation cluster number	Function	
	1	2
Potentially prepared for the death of a loved one	0.451	0.228
Unprepared for the death of a loved one	-0.550	0.062
Not believing in the death of a loved one	0.225	-0.491

Unstandardized canonical discriminant functions calculated in group means

The results show that group 1 «Potentially ready for the departure of a loved one» is more oriented in their perceptions of the world towards the external political context and at the same time is characterised by a lack of changes in the sphere of life principles. In other words, for them the announced mobilisation proved to be a more disturbing fact compared to the other participants. Group 2 «Unprepared for the departure of a loved one», on the contrary, were less guided by the external context in their perception of the world.

The most sensitive again were Group 3 «Not believing in the passing of a loved one», who perceive the world as disturbing in the context of SMO, but also

characterised by changes in life principles between the first and second measurements. Thus, the main changes in the image of the world in the second stage of the research also affected group 3. If at the first stage they increased the value of relationships with their loved ones, in the process of experience of loss they became more sensitive to life circumstances, reacted to events around them, and their life principles underwent revision. It is in the example of group 3 that it is most noticeable that the changes in the image of the world affect two levels at once – perceptual and nuclear (changes at the semantic level were in the first measurement), reflecting its ongoing restructuring in the process of experience of loss.

At the same time, the analysis of conjugation tables (Spearman's correlation coefficient) revealed a significant positive relationship between the variable «no change in principles» and the variable «attitude to life: superficial» ($p=0.010$) and negative (inverse) relationships with the variables «attitude to life: reflective» ($p=0.010$), «change in self-perceptions: change in the former image of oneself» ($p=0.004$), «change in attitude to oneself: acceptance» ($p=0.015$) (Figure 57).

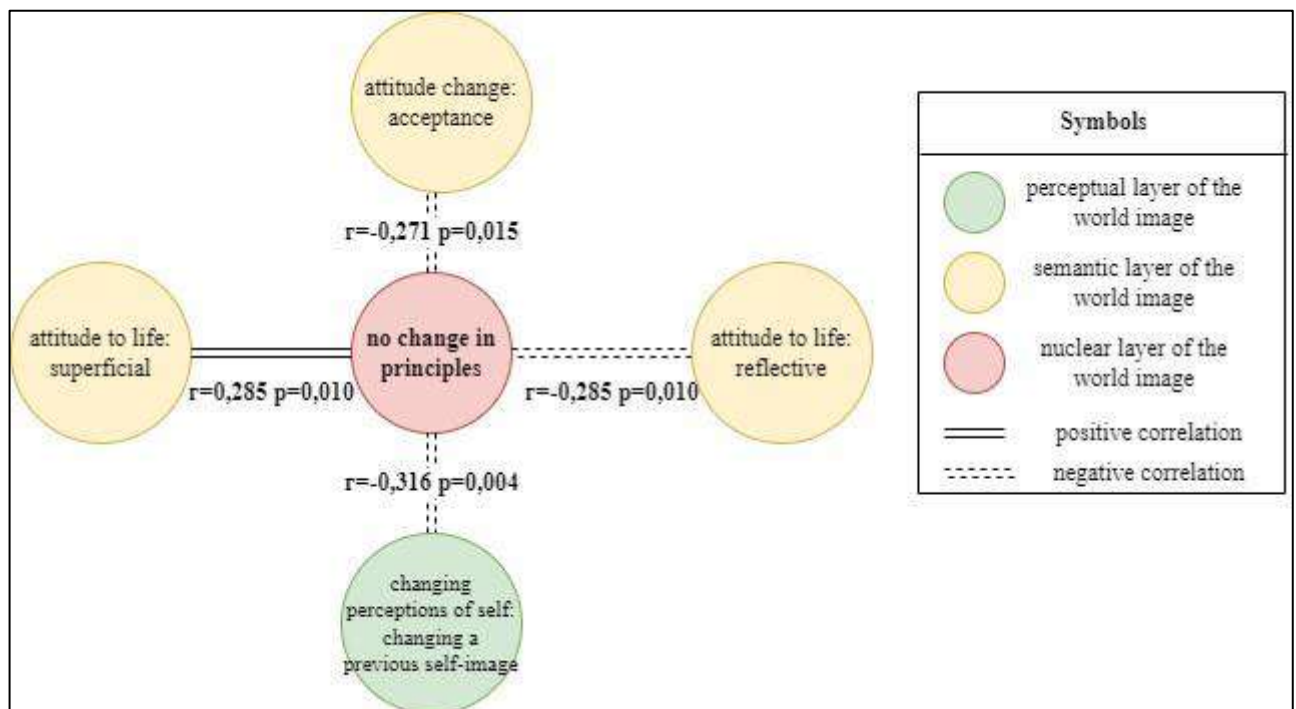


Fig. 57. Correlations of the indicators of the image of the world (Spearman correlation coefficient, measurement No. 2, N=80)

The figure shows, as in the first measurement, that changes at the nuclear level (life principles) contribute to changes at other levels: semantic and perceptual. The absence of changes in the sphere of life principles during the experience of loss is accompanied by a superficial attitude to life, in which people are dominated by the orientation to involvement in a separate situation (according to S.L. Rubinstein). At the same time, there are inverse correlations with a reflexive attitude to life (which indicates reflection of one's own life in a broader context, the ability to rise «above» one's own life according to S.L. Rubinstein), a change in the former image of oneself, and a change in the attitude towards oneself in the direction of greater acceptance. Such results again confirm that changes in one layer of the world image are associated with changes in other layers. Taking into account that the changes in life principles in the second measurement affected only 3 groups, they are characterised by the transformation of perceptions of the self (perceptual layer), growth of reflexive attitude to life and greater acceptance of the self (semantic layer).

Discriminant analysis of the variables of the *third measurement* revealed two discriminant functions (Table 27; 63.8% of the initial grouped observations were correctly classified) formed by four variables belonging to different levels of the world image – «change in perceptions of the self: change in previous self image» ($p=0.000$, Wilks' Lambda=0.814), «changes in life principles: to enjoy life» ($p=0.000$, Wilks' Lambda=0.674), «changes in attitudes towards others: closedness» ($p=0.000$, Wilks' Lambda=0.602), «changes in beliefs: transformation of ideas about close relationships» ($p=0.000$, Wilks' Lambda=0.532).

Table 27 — Eigenvalues and Wilks' Lambda of functions (measurement No. 3, N=80)

Function	Eigenvalue	% variance	Cumulative %	Canonical correlation	Wilks' Lambda	Chi-square	df	Sig.
1	0.497	66.0	66.0	0.576	0.532	47,659	8	0,000
2	0.256	34.0	100,0	0.451	0.796	17,211	3	0,001

The *first function* included the variables «change in self-perceptions: change in the former self-image» (0.676) and «change in beliefs: transformation of perceptions of close relationships» (0.490). The first variable reflects the transformation of the self-

image at the level of the perceptual layer of the world image in the process of experience of loss: «I am an adult now, and much stronger than I expected», «I am so small, but I am already so big», «It turns out that I can survive such a serious loss and cope». The second variable reveals the change in beliefs about close relationships at the level of the nuclear layer of the image of the world: «Close relationships are about soul connection and naturalness, whereas before they were necessarily about help», «Close relationships are about knowing what a person really lives». We called this function «*Changing perceptions of oneself and beliefs about close relationships*». Thus, in the first function the connectedness of variables of different levels of the image of the world, which in a complex differentiate groups with different experience of loss of a significant loved one, was clearly manifested.

The second function was formed by the variables «change of life principles: to enjoy life» (0.705) and «change of attitude towards others: closedness» (0.435). The first variable reflects the change of life principles at the nuclear level in the direction of getting pleasure from life: «To get joy from small things», «To return to resources». The second variable addresses us to the semantic layer of the image of the world and the transformation of attitudes towards other people in the direction of greater closure, distrust, hostility: «In essence, no one needs anyone, everyone is for himself», «You realise that one person dies, but everyone is separated», «I do not want to communicate with people». This function is labelled by us as «*Change towards the principle of pleasure and closure from others*». The second function also shows interaction between variables of different levels of the world image.

The distribution of groups according to the type of experience of loss in relation to the identified functions is presented in the scatter diagram of canonical values of discriminant functions (Figure 58). The exact values of the centroids of the groups are presented in Table 28.

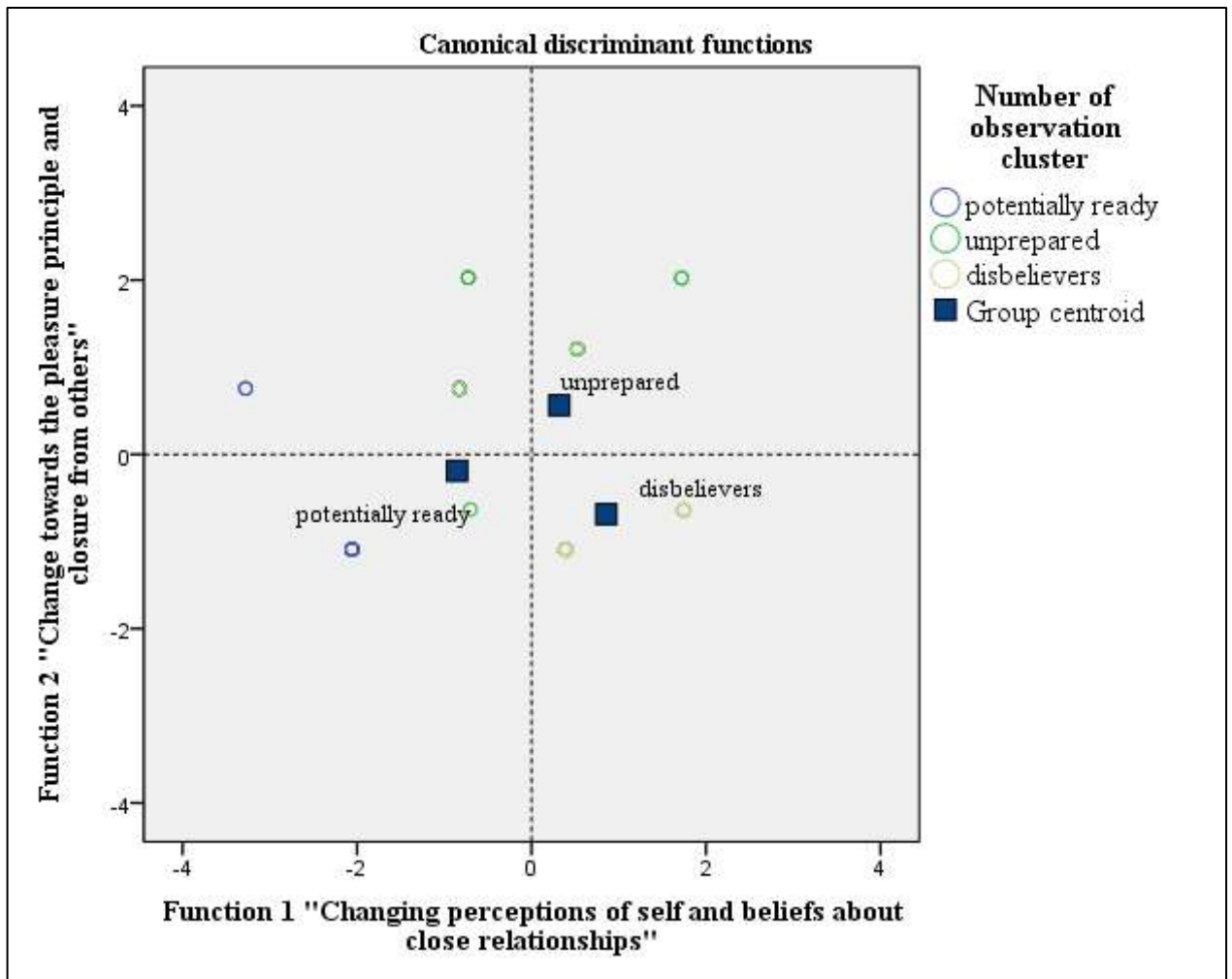


Fig. 58. Scatter diagram of canonical values of discriminant functions (measurement No. 3, N=80)

Table 28 — Functions in group centroids (measurement No. 3, N=80)

Observation cluster number	Function	
	1	2
Potentially prepared for the death of a loved one	-0.853	-0.189
Unprepared for the death of a loved one	0.318	0.564
Not believing in the death of a loved one	0.856	-0.686

Unstandardized canonical discriminant functions calculated in group means

As can be seen from the presented results, group 1 «Potentially ready for the care of a loved one» is more likely to be characterised by a stable image of the world. Group 2 «Unprepared for the departure of a loved one» and group 3 «Not believing in the departure of a loved one», on the contrary, are more characterised by changes in the sphere of self-perceptions and beliefs about close relationships, which may be related to the sudden nature of the loss in these groups. At the same time, they differ in the second function: group 2 participants changed their life principles in the direction of getting

more pleasure from life, enjoying the moment and at the same time became more closed towards others, while group 3 participants are not characterised by such image changes. Here the transformation of the world image is manifested, affecting the characteristics of perceptual and nuclear levels.

Thus, in the third measure, changes in the image of the world at different levels affected participants in Groups 2 and 3, for whom the loss of a loved one was either sudden or not fully accepted. They began to value close relationships and themselves to a greater extent. But those for whom the loss was unexpected began to behave more closed towards others and revised their life principles towards enjoying every moment of life.

The analysis of conjugation tables using Spearman's correlation coefficient demonstrates significant positive correlations between the variables «change in self-perceptions: change in previous self-image» and «change in beliefs: transformation of perceptions of close relationships» ($p=0.010$). Change in self-perceptions was also positively related to the variable «changes in life principles: enjoying life» ($p=0.019$) and negatively related to the variable «changes in attitudes towards others: closedness» ($p=0.014$). The variables «changes in beliefs: transforming perceptions of close relationships» and «changes in life principles: enjoying life» were also positively related to each other ($p=0.005$). And between the variables «changes in attitudes towards others: closedness» and «changes in life principles: enjoying life» a negative relationship was found at the level of tendency to significance ($p=0.061$) (Figure 59).

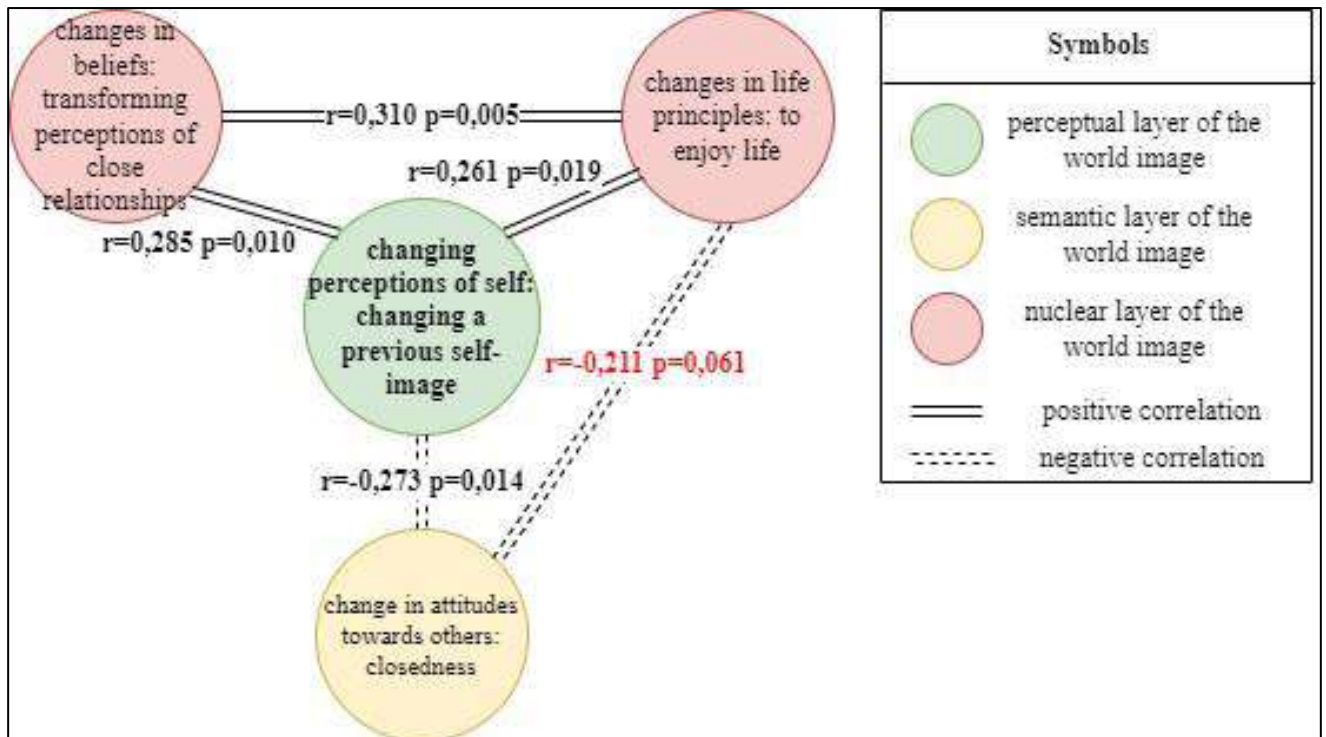


Fig. 59. Correlations of the indicators of the image of the world (Spearman correlation coefficient, measurement No. 3, N=80)

The figure clearly shows the interaction between the variables included in the discriminant functions. Within the first function, the variables are positively interrelated, i.e. the change of the former image of oneself at the level of the perceptual layer is associated with the transformation of beliefs about close relationships at the nuclear level. At the same time, within the second function, the variables are negatively interrelated: a change in attitudes towards other people towards closeness and hostility at the semantic level does not contribute to a change in life principles regarding pleasure, and vice versa.

Thus, the discriminant analysis shows relative stability of the image of the world practically at all levels in people who were potentially prepared for the departure of a loved one, while the greatest variability of the image of the world at all three levels is observed in people who do not believe in the departure of a loved one (do not fully accept the probability of such a departure during the illness of a loved one), as well as in those who lost a loved one suddenly (in the third dimension). Apparently, the less prepared a person is for the loss of a loved one, the stronger the changes in the image of

the world when confronted with the loss. This conclusion is consistent with the results of the dynamics of the world image given in the previous paragraph.

Combining the parameters of the world image from different levels in one function shows their interconnectedness. That is, a change in self-perceptions (perceptual level) affects attitudes towards others (semantic level), as well as a revision of life principles towards a greater desire to enjoy life and beliefs about close relationships (nuclear level). Conversely. The interaction of characteristics from all three levels of the image of the world among themselves, discovered in the course of discriminant analysis, confirms its procedural nature – mobility and variability both at individual levels and in the overall interlevel structure, where changes at one level affect the other, causing a general restructuring of perceptions of the world, relations with the world and its semantic foundations.

FINDINGS

1. The «personality's world image» is an integral individual system of meanings of a personality, its semantic component of interaction with the world, including as main components: ideas about the world, personality's meanings, ways of interaction of a person with the world.

2. The procedural model of the world image has a level organisation and includes: (a) a system of meanings constructed by a person (perceptual layer), (b) ways of interaction with the world and attitudes to it, allowing to transform systems of meanings (semantic layer) and (c) semantic and value mediation of interaction with the world (nuclear layer), interrelated and mutually influencing each other. External openness (openness in interaction with reality) of each layer implies exposure to the influence of contextual and situational factors that contribute to the generation of internal activity to transform perceptions of the world and personal meanings, to change attitudes towards other people and the world around us. Internal openness (permeability of boundaries between levels) determines the possibilities of mutual influence of layers of the world image on each other through structural changes.

3. The experience of loss is understood as a process that triggers changes (including spiritual ones), which can be described as a «semantic reconstruction» of the inner space of the personality, phenomenologically manifested through: (1) experience and comprehension of relations with the deceased: «meaning of loss», «relationship with the departed in life», «feelings for the departed after his death», «filling the void after the departure of a loved one», «symbolic connection with the departed», and (2) experience of loss situation: «nature of loss», «unrealised hopes», «shoulds», «representation of the world at the moment of loss», «thoughts, feelings, bodily manifestations, actions at the moment of loss», «unspoken words», «unrealised actions», «destruction of base illusions».

4. The content and dynamics of the perceptual, semantic and nuclear layers of the personality's world image in the situation of loss are manifested in the following:

- **Perceptual layer:** in the first dimension the perception of the world as heavy and sad, but also pleasant (which may be related to greater support from the environment), the world is more often perceived as one's own responsibility or predetermination. In the second dimension, the perception of the world as big and unsettling prevails (which may be related to the current social situation in the context of mobilisation activities of the SMO). In the third dimension, the world appears as easy, joyful, cheerful, and the perception of the world as positive or ambivalent is dominant. There are positive changes in perceptions of oneself and transformation of one's personal qualities: there is a gradual increase from the 1st to the 3rd dimension towards greater stability, responsibility, openness, empathy.

- **Semantic layer:** in the first dimension, there is a pronounced feeling of security in the world, relatedness with other people; in the second dimension, on the one hand, the space of freedom in relation to oneself and others, one's feelings, desires, thoughts expands, the desire to devote time to building relationships increases, but, on the other hand, there is a pronounced closedness in relation to other people; in the third dimension, the feeling of support, the experience of closeness with other people and one's own self-value increases, the awareness and understanding of the meaning of one's own life grows

- **Nuclear layer:** there is a dynamics of posttraumatic growth indicators from lower values in the first measurement to higher values in the third measurement. Regarding the meaning of life: in the first measurement there is an increase in the number of people with the loss/finding/absence of the meaning of life or with the meaning of «interpersonal relations», in the second measurement there is a prevalence of the meaning of «service», in the third measurement there is an increase in the value of oneself and one's life, as well as an increase in the meaning of personal growth. In the sphere of life principles and beliefs there is a movement from no changes in the first measurement to transformation of principles and beliefs concerning living life «here and now», getting pleasure from life, closeness with other people, taking care of oneself and one's health, finitude of life, relationships and unpredictability of this, responsibility for one's own life – by the third measurement.

5. Changes in the image of the world during the experience of loss are uneven and heterochronic:

Unevenness is manifested in different dynamics of changes within one level of the world image. The exception is the semantic layer, where changes occur evenly: on an ascending trend from 1 to 3 measurements. At the perceptual and nuclear levels, there is a decline in dynamics in measure 2 and then an increase in the number of changes in measure 3.

Heterochronism consists in the different timing of changes in the levels (layers) of the world image. There is a movement from a single level of expression of indicators at all three levels to a more intensive change in the semantic layer and then in the nuclear layer. The perceptual level is characterised by less variability of its components.

6. The objective characteristics of loss (term, object and cause) influence changes in the personality's world image situationally (there is no stable influence throughout the three measurements, except for the nuclear layer), as well as heterochronously: the nuclear layer demonstrates the greatest sensitivity to the influence of the term, object and cause of loss, and the semantic layer demonstrates the least sensitivity. Of the three objective characteristics of loss, the period of time of loss has the greatest impact.

7. The influence of the **term of loss** on the image of the world:

(1) **the period from 1 to 6 months** from the date of loss is characterised by ambivalent (ambivalent) perception of the world and experiencing it as alien, distrust of the world, feeling of insecurity in it, while focusing on oneself and one's life;

(2) **the period from 7 to 12 months** is characterised by a chaotic perception of the world, the experience of the world as alien, while trust in the world and a sense of security in it are increasing, and the focus of attention is directed towards the revision of existing relationships;

(3) **the period from 13 months to 5 years** since the loss is characterised by the perception of the world as ordered, native, there is a transformation of perceptions of oneself and one's personal qualities towards greater stability, the feeling of new opportunities in life, the value of the experience of loss, happiness, peace of mind, the

meaning of personal growth and (or) pleasure dominate, the focus of attention is directed to the life lived in the context of its finiteness.

8. The influence of the **object of loss** on the change in the image of the world is mediated mainly by the age of respondents: people in middle adulthood, whose loss is usually associated with the passing of parents and spouses, are more likely to have a more positive perception of the world, while people in early adulthood are more likely to experience the loss of grandparents and perceive the world more negatively (which may be related to the initial encounter with the passing of a loved one).

9. Influence of the **cause of loss** on changes in the image of the world: (1) those who lost a loved one for **various reasons due to multiple loss** are characterised by changes in the image of the world associated with the transformation of personal qualities and filtering of people and relationships; (2) those who lost a loved one as a result of an **accident (accident, medical negligence, traffic accident, drowning)**, more often begin to focus on the meaning of personal growth, find the value of living a fulfilling life; (3) those who lost a loved one as a result of **murder or suicide**, are characterised by negative or distressing perceptions of the world, lack of change in beliefs, and meaning of pleasure on the first measure, but gaining beliefs related to changing views of intimacy with others, the principle of changing priorities, and the meaning of emotional experiences on the third measure.

10. The phenomenology of the meaning of loss is that initially the meaning of loss is seen most often as the loss of a part of the past, a part of oneself, intimacy or the acquisition of freedom, and after the passage of time (in the third dimension) it is evaluated as a point of growth, although it partially retains the features of the loss of the past. The phenomenology of the relationship with the departed is represented through the description of a positive (warm, accepting) relationship with the departed and through the permanence of feelings for him/her after the departure. In the second and third measurements, the emptiness that the participants of the research noted in connection with the loss began to be filled by building or strengthening other relationships, developing themselves in other spheres, receiving new impressions and experiences of loss. If at the first stage the connection with the deceased prevailed

through dreams, memories and references, at the third stage it is maintained through personal qualities, similarity with the deceased or through reference to his image within oneself. In general, we can speak about the process of semantic reconstruction, reflecting the transition from the perception of the connection with the deceased as external to the interiorisation of the image of the deceased.

11. Phenomenology of experience of loss is consonant with stage models of grieving, which is expressed at the first stage by denial of loss, manifested both at the level of thoughts, feelings, and body, and at the level of unspoken words and actions, unrealised hopes, and shattered basic illusions. At the second and third stages, there is a transition to acceptance of the loss through thoughts about oneself and positive memories of the departed, reduction of psychophysiological symptoms, letting go of regrets about unspoken and undone things.

12. Three groups of respondents are differentiated by the specifics of experience of loss:

1) **«potentially ready to leave the life of a significant other»** – experience the loss as expected, rarely note changes in perceptions of the world at the moment of loss, characterised by the absence of regrets about unspoken words and unrealised actions towards the deceased, active actions at the moment of loss and a state of mobilisation.

2) **«unprepared for leaving the life of a significant loved one»** – they experience the loss as unexpected, feel the world at the moment of loss as collapsed, meaningless, lonely or frozen, stopped, narrowed, they are characterised by thoughts of denial, disbelief in what happened, passive or automatic actions, regrets about unrealised actions related to the life of the deceased, destruction of the basic illusion of a just world.

3) **«those who do not believe in the passing of a significant loved one»** – they are characterised by a prolonged experience of loss, unrealised hopes for the survival of the deceased, thoughts about themselves, specific actions or further plans, social feelings (guilt and shame), unspoken words (of love, forgiveness, apology, questions about the past of the deceased), unrealised actions related to the passing of the loved one, destruction of the illusion of immortality.

13. The dynamics of the image of the world in groups according to the type of experience of loss are manifested in that:

Group № 1 «Potential readiness to leave the life of a significant loved one» is characterised, on the one hand, by low indicators and low dynamics of changes at the *perceptual* and *nuclear level*: the world is perceived as more relaxed and slow, there are less changes in perceptions of themselves and their personal qualities, there are no changes in life principles due to the experienced loss, low indicators of post-traumatic growth prevail. On the other hand, they have higher values of the *semantic layer* indicators: they feel more trust in the world, their security in it, self-value, desire to devote time to building relationships. This generally speaks about their reliance on the system of relations with other people and the world in the situation of experience of loss.

Group No. 2 «Unpreparedness for the departure from life of a significant loved one» is characterised by stability of indicators of the *perceptual level*: they perceive the world as less tense, faster, cheerful and open than in groups with potential readiness for loss and disbelief in the departure of a loved one. At the *semantic level*, they have low values of existential fulfilment: their experience of loss is characterised by a decrease in trust in themselves and a negative change in their sense of self worth, security and safety in the world. They devote less time to relationship building compared to those who experienced the loss as expected. At the *nuclear level*, this group is characterised by an increase in post-traumatic growth: they increase the value of relationships and life, and become aware of their capabilities. The meaning of personal growth is actualised, the life principle according to which it is important to enjoy life, beliefs about self-acceptance and transformation of ideas about close relationships appear.

Group № 3 «Disbelief in the departure from life of a significant loved one» is characterised at the *perceptual level* by an increase in the perception of the world as fast and open, the intensity of changes in perceptions of themselves and their personal qualities towards greater stability. At the *semantic level*, their attitude to other people changes towards greater closeness and openness, but just as in the group with

unpreparedness to leave a loved one, their sense of self-value decreases, which may be related to the feelings of guilt and shame experienced by this group. At the *nuclear level*, Group 3 is characterised by a change in principles and beliefs related to intimacy (measurement 1), and in the second dimension by the prevalence of the belief «I am responsible for my life».

14. The nuclear and semantic layers demonstrate greater sensitivity to changes depending on different types of experience of loss (as there is a stable change in these layers throughout all three measurements), and the perceptual layer demonstrates less sensitivity to changes (the change in this layer occurs only on the 2nd and 3rd measurements).

CONCLUSION

In this paper we conducted a longitudinal research aimed at studying changes in the personality's world image in the situation of the loss of a loved one, which allowed us to confirm the assumption about the procedural nature of the personality's world image as a dynamic formation, as well as to verify the proposed procedural model of the personality's world image, according to which the layers (levels) of the personality's world image mutually influence each other.

The main content of the world image was determined and it was found that the world image undergoes changes at all levels (perceptual, semantic, nuclear) under the influence of such a difficult life event as the loss of a significant loved one, which partially confirmed the main hypothesis about the unevenness and heterochrony of the dynamics of changes in the world image.

In relation to the situation of loss we identified its objective characteristics (term, object, cause) and subjective characteristics, phenomenologically manifested through the experience and comprehension of both the situation of loss and the relationship with the deceased, which allowed us to determine the influence of both objective and subjective factors in the experience of loss on changes in the image of the world.

Based on retrospective memories of the day of loss, three types of experience of loss were identified: «potential readiness to leave the life of a significant other», «unpreparedness to leave the life of a significant other», «disbelief in leaving the life of a significant other», which reflect the phenomenology of the subjective process of experience of loss.

The analysis of the dynamics of personality's world image both in groups with different objective characteristics of loss (term, object, cause of death) and in groups with different types of experience of loss showed that the nuclear layer reflecting the meaning sphere of personality demonstrates the greatest sensitivity to changes both in groups by objective characteristics of loss and in groups by type of experience of loss. However, when analysing the dynamics of the image of the world in the general sample (without dividing the participants into groups), a different tendency emerged: the

semantic layer showed the greatest mobility, which may indicate a cumulative effect reflecting the peculiarities of human interaction with the world when faced with loss.

The results obtained are of particular significance both in the context of personality psychology and within the psychology of grief and loss. Their use may be useful in individual therapy of clients living with loss, creation and development of support groups and trainings for grieving people. A limitation of this research is its retrospective nature (in relation to the day of loss itself), however, we have attempted to offset this through a longitudinal study. A promising direction for the continuation of this research could be to examine changes in world image during a relatively stable period of life and compare the findings with changes in world image in a bereavement situation. As well as the study of more delayed effects of experience of loss on changes in the image of the world.

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APPENDIX 1

Table 1 — Instructions and questions for a semi-structured interview

INTERVIEW 1	INTERVIEW 2	INTERVIEW 3	WORLD IMAGE LAYER
<p>Instructions: Hello. Thank you for agreeing to participate in the study. Today we will have approximately 50 minutes to conduct an interview. If necessary, the time can be shortened or extended, depending on the course of our conversation today and your needs. I will ask you questions, and try to answer them as fully as possible. If any of my questions are not clear to you, you can clarify and ask again. If you are very concerned about any questions and don't want to talk about them, please let us know what you want. Check your condition and be careful about yourself and your feelings. Everything that happens here is confidential, and only depersonalized and generalized data will be mentioned in the dissertation. With your permission, I will keep a record of today's meeting for further processing. So, if you agree and are ready, then we can proceed.</p>	<p>Instructions: Hello. It's been a while and we haven't seen each other in months, how do you feel now? Are you ready to continue our conversation? I will ask you questions, they will be similar to the ones I asked 3 months ago. But now it is important that you think about them again, based on how you feel now. In terms of time, we will also have about 50 minutes. Can I enable recording of today's meeting? Thank you, then we can start.</p>	<p>Instructions: Hello. It's been a while and we haven't seen each other in months, how do you feel now? Are you ready to continue our conversation? I will ask you questions, they will be similar to the ones I asked 3 months ago. But now it is important that you think about them again, based on how you feel now. In terms of time, we will also have about 50 minutes. At the end of the interview, we will leave time to summarize the entire cycle of our meetings. Can I enable recording of today's meeting? Thank you, then we can start.</p>	-
1. Tell us about yourself and your life. Please share your ideas about the world.	Please share your current view of the world.	Please share your current view of the world.	perceptual
2. Tell us what is most valuable in your life.	What is the most valuable thing for you right now?	What is the most valuable thing for you right now?	nuclear
3. What do you think is the meaning of life?	What is the meaning of your life now?	What is the meaning of your life now?	nuclear

Continuation of table 1

4. Name 5 significant events in your life that have occurred over the past 5 years. Why exactly are they significant?	Have there been any significant events in your life during this time? If so, which ones? What has changed in your life in the 3 months that we haven't seen each other?	Have there been any significant events in your life during this time? If so, which ones? What has changed in your life in the 3 months that we haven't seen each other?	perceptual
5. Can we now talk about the loss that occurred? Please tell us what happened. Who did you lose? How long ago did this happen? Where and under what circumstances did you learn about the death of a loved one?	Can we now go back to the loss that you experienced?	Can we now go back to the loss that you experienced?	perceptual
6. What thoughts did you have when you learned about the loss of a loved one?	How do you feel about the loss of your loved one right now? Do you think back to your loss? If so, what are you thinking about?	How do you feel about the loss of your loved one right now? Do you think back to your loss? If so, what are you thinking about?	semantic
7. How did you feel at that moment?	How do you feel when you reflect on your loss?	How do you feel when you reflect on your loss?	semantic
8. Were you able to do something at that point?	--	-	semantic
9. What was the world like then? How would you describe it?	In point 1.	In point 1.	perceptual
10. What has changed for you at this point?	How does this event affect your life? Have you changed in that time? What is your attitude to other people, to life, to the world? Are new close relationships emerging? Has something changed in your perception of a close relationship?	How does this event affect your life? Have you changed in that time? What is your attitude to other people, to life, to the world? Are new close relationships emerging? Has something changed in your perception of a close relationship?	perceptual / semantic/nuclear
11. What did this loss mean to you?	What does this loss mean to you now?	What does this loss mean to you now?	perceptual
12. What place did the departed person occupy in your life? Tell us about the relationship that you had.	Is there something now that fills the void that appeared after the loss?	Is there something now that fills the void that appeared after the loss?	semantic
13. Is there anything you didn't have time to do or say?	Is there still a feeling of understatement/ lackof competence in relation to the departed person?	Is there still a feeling of understatement/ incompleteness in relation to the departed person?	semantic

Continuation of table 1

14. Do you still have any relationship or connection with this person, even though they died? Do you have any feelings for him right now? If so, what has changed in them?	Do you feel that this person is still present in your life? If so, how do you feel about this connection?	Do you feel that this person continues to be present in your life? If so, how do you feel about this connection?	semantic
15. When you lost a loved one, were there any other people's actions that surprised you? Or your own.	Do you have a feeling that even after a certain period of time someone is acting (behaving) strangely? If so, could you share what exactly surprises you about their actions right now?	Do you have a feeling that even after a certain period of time someone is acting (behaving) strangely? If so, could you share what exactly surprises you about their actions right now?	semantic
16. How has the meaning of your life changed? And has it changed?	In point №3	In point №3	nuclear
17. Is it possible to say that you realized that you need to live somehow differently? According to some other principles, rules?	Have you developed any new life principles and rules in your life?	Have you developed any new life principles and rules in your life?	nuclear
18. Has something changed in your beliefs due to the loss of a loved one?	Has something changed in your beliefs?	Has something changed in your beliefs? Tell us about your central awareness of the loss of a loved one.	nuclear
19. Looking back, think about what you lost as a result of experiencing this loss, and what, on the contrary, you gained. Please tell us more about this.	How do you feel now, what passed away after experiencing the loss of a loved one, and what, on the contrary, appeared in it?	How do you feel now, what passed away after experiencing the loss of a loved one, and what, on the contrary, appeared in it?	perceptual/semantic/nuclear
20. Is there anything else that is important to say right now? Maybe there is something that did not find a place in our dialogue.	Is there anything else that is important to say right now? Maybe there is something that did not find a place in our dialogue.	What is the experience of participating in this study for you? Was there anything important for you in our meetings? Or maybe, on the contrary, something didn't happen?	-

APPENDIX 2

Table 2 — Socio-biographical questionnaire (questions, answer options, scale coding)

№	Questions	Answer options
1	Surname Name Patronymicname (or nickname)	
2	Age	
3	Gender	1 — male 2 — female 3 — other
4	Country and city of residence	
5	Level of education	1 — primary 2 — secondary 3 — — vocational 4 — incomplete higher education 5 — higher education 6 — academic degree
6	Type of activity you are currently engaged	1 — study 2 — work 3 — study and work 4 — no school or job
7	Your area of professional activity	
8	Marital status	1 — not in a relationship / single / single 2 — in a relationship (have a partner) / married / married 3 — was in a relationship (breakup / divorce) 4 — widower / widow
9	Do you have children?	1 — yes 2 — no

APPENDIX 3

Table 3 — Instructions and semantic differential dichotomies

Instructions: Please rate your view of the world as follows. Here is a list of pairwise grouped adjectives that express qualitatively opposite characteristics of the world. Choose the number (from the number 123567) that, in your opinion, most accurately determines the degree of expression of this characteristic in the world. Provided that the number 1 or 7, which is closest to the pole of one of the selected qualities, means that the quality is strongly expressed; 2 or 6 – the quality is moderately expressed; 3 or 5-the quality is weakly expressed. For example, if you choose from the pair «Light — Heavy» the characteristic «Heavy» and believe that this quality is strongly expressed in the world, then from the number 123567, between the words «Light — Heavy», choose the number 7. Please do not skip the pairs of words and make a choice for each pair. It is necessary to select and evaluate the characteristics of the world each time with only one word from the pair.			
1.	light	1234567	heavy
2.	joyful	1234567	sad
3.	weak	1234567	strong
4.	bad	1234567	good
5.	big	1234567	small
6.	dark	1234567	light
7.	active	1234567	passive
8.	nasty	1234567	pleasant
9.	hot	1234567	cold
10.	chaotic	1234567	orderly
11.	smooth	1234567	rough
12.	simple	1234567	complex
13.	relaxed	1234567	tense
14.	native	1234567	foreign
15.	soft	1234567	hard
16.	fast	1234567	slow
17.	angry	1234567	kind
18.	cheerful	1234567	sad
19.	favorite	1234567	hated
20.	smart	1234567	stupid
21.	clean	1234567	dirty
22.	fair	1234567	unfair
23.	hostile	1234567	friendly
24.	closed	1234567	open

APPENDIX 4**INFORMED CONSENT
FOR VOLUNTARY PARTICIPATION IN THE STUDY**

«Changes in the world image of personality in the situation of the loss of a loved one»

Head of research: Kostromina Svetlana Nikolaevna

Research supervisor: Grekova-Kononova Alina

This study is an initiative research project that is conducted by a group of researchers with the participation of employees and students of the Department of Personality Psychology of St. Petersburg State University. Only those who give their voluntary consent to participate in research. You can think and make a decision.

Why do we ask you to participate in this study?

We ask you to participate in the study because we believe *it is extremely important to support people who have experienced the loss (death) of a loved one, and who are ready to share their experience of such a loss.*

Why is this research conducted?

This research is conducted in order to develop effective support programs for people experiencing the loss (death) of a loved one.

How long will the study be conducted?

The study is scheduled for July 2023-August 2024.

How many people will participate in this study?

110 people will take part in this study.

What will be required of you and how long will it take?

If you decide to participate in this study, you must first sign this document.

The research procedure consists of three sessions:

1) Before the first meeting, you will need to fill out a Google form with methods that are aimed at exploring your attitude to the world. The survey will take approximately 30-40 minutes.

2) Then, at a convenient date for you (in agreement with the contractor of this project), you will need to meet for an interview on Skype. The meeting will take place in a video call format and will take from 50 to 90 minutes. During the interview, you will be asked to talk about yourself, your life, and how you have experienced the loss of a loved one.

You will need to fill out the methods and interviews twice more: 3 months after the first meeting, and 3 months after the second. A total of 3 stages are planned.

A week before the 2nd and 3rd meetings, we will send you a reminder based on the contacts you left. If you change your plans, please contact us.

You can stop participating in the study at any time. If you decide to do so, we ask you to contact the supervisor or project managers to discuss any difficulties or questions you might have (see contact details below).

What are the risks or other consequences for you?

We assume that participation in the study will not carry any risks for you. At the same time, although the study does not pose any health risks, some questions/tasks/computer work and prolonged screen viewing may cause you to feel uncomfortable or shy, for example, the interview procedure. You can choose not to answer any of the questions or complete any of the tasks if you don't want to. You can also cancel your participation in the study at any time, and this will not cause any consequences for you. Therefore, we will do our best to minimize the potential risk to the study participants. After the interview (at any stage of the study), study participants can be provided with one free psychological consultation (if necessary).

Will you receive any compensation for participating in the study?

Participation in this study does not imply that you will receive any monetary or material compensation.

What benefits will you get from participating in the study?

We believe that the information that will be obtained in the course of this study will be useful to you and other people who are experiencing the loss (death) of a loved one, and you will also be pleased to know that you have contributed to the development of such an important area of psychology as psychological assistance to people who have experienced loss and grief or are in grieving situations.

Also, each participant of the study will be able to receive information materials, if this is relevant for you.

Confidentiality

Information obtained in the course of scientific research is strictly confidential.

As part of the study, you will be asked to provide a minimum of personal information (pseudonym (or first name), gender, age, country and city of residence, level of education, type of activity (study, work), field of professional activity, marital status, presence or absence of children, contact information).

The information about you obtained during the research will only be used for research purposes. When research results are published or presented at conferences, names or other information that points to you personally will not be included. The data will be published in a shared array. This way, the confidentiality condition will be met.

Interviews will be recorded. Then, to decipher the audio files of the interview, computer programs will be used that convert the audio message into text, where the information will be uploaded anonymously. When converting audio recordings into text form and uploading them to the program, you can use the technical assistance of third parties who will not have access to personal data, and the texts will be completely anonymous.

The recording of the interview and the results of the techniques will be stored on a USB flash drive in a safe. After processing the questionnaires and records, the materials will be destroyed.

Do I need to pay for participation in the study?

Participation in this study is free of charge.

What rights do you have as a research participant?

Participation in this study is voluntary. You can choose not to participate or terminate your participation at any time for any reason. This will not cause any consequences for you. You also have the right to receive feedback on the results of completing the methods in writing (by e-mail).

If you would like to receive feedback on the research results, please check the box below:

I would like to receive feedback on the research results at the following email address

Who can you contact if you have any questions about this study?

This study was reviewed and approved by the Ethics Committee of the St. Petersburg Psychological Society, where you can contact if you have any questions as a research participant: +7 (812) 305-06-42, ethics@spbpo.ru

If you have any questions about this study or have doubts about the research, you can contact the project managers:

Grekova-Kononova A.I. +7 (952) 372-81-24

You can also contact your research supervisor directly:

Kostromina Svetlana Nikolaevna by e-mail:
s.kostromina@spbu.ru.kostromina@spbu.ru

**CONFIRMATION OF INFORMED CONSENT
TO PARTICIPATE IN THE STUDY**

I have read this document, fully understood its contents, and decided to participate in the study. I had the opportunity to get answers to my questions. I received a copy of this form. I agree to participate in this study.

Research participant

Full
name _____

Signature _____

Date _____

Research performer

FULL name _____

Signature _____

Date _____

APPENDIX 5**Public organization
ST. PETERSBURG PSYCHOLOGICAL SOCIETY**

199034, Saint Petersburg, Russia
Emb. Makarova, 6, room no. 209a

E-mail:

info@spbpo.ru@spbpo.ru

Official notification of project approval

The Ethical Committee of the St. Petersburg Psychological Society in the field of research involving human subjects reviewed the submitted materials (research protocol, informed consent form for participation in the research) and decided to approve the research protocol, informed consent form and the conduct of the initiative research ««Changes in the world image of personality in the situation of the loss of a loved one»».

Head of the research: Svetlana Kostromina, Doctor of Psychological Sciences,
Head of the Department of Personality Psychology, St. Petersburg State University.

From 06.07.2023 to 05.07.2024
Protocol № 24 of 06.07.2023

Chairperson of the Ethics Committee of SPbPO
in research involving human subjects A.V. Shabolts



Secretary of the meeting: Dobryakova A.Y. ethics@spbpo.ru

APPENDIX 6

Table 4 — Representations of the world by semantic differential (descriptive statistics)

№	Characteristics the world	1 measurement (N=110)		2 measurement (N=80)		3 measurement (N=80)	
		M	SD	M	SD	M	SD
1	Heavy — Light	3.19	1.51	3.32	1.38	3.67	1.26
2	Sad — Joyful	4.16	1.63	4.28	1.44	4.65	1.28
3	Weak — Strong	5.13	1.58	4.92	1.34	4.98	1.32
4	Bad — Good	4.64	1.47	4.66	1.35	4.63	1.10
5	Small — Big	5.59	1.93	6.01	1.37	5.52	1.57
6	Dark — Bright	4.48	1.66	4.51	1.45	4.53	1.28
7	Passive — Active	5.09	1.75	5.28	1.58	5.57	1.23
8	Nasty — Nice	5.04	1.32	4.81	1.27	4.77	1.30
9	Cold — Hot	3.88	1.51	4.10	1.38	4.27	1.15
10	Chaotic — Ordered	3.37	1.88	3.30	1.80	3.30	1.64
11	Rough — Smooth	3.18	1.58	3.15	1.38	3.45	1.22
12	Complex — Simple	2.40	1.48	2.53	1.43	2.70	1.43
13	Tense — Relaxed	2.73	1.40	2.78	1.50	2.96	1.45
14	Alien — Native	4.33	1.87	4.40	1.59	4.56	1.43
15	Hard — Soft	3.35	1.48	3.23	1.29	3.55	1.20
16	Slow — Fast	5.55	1.37	5.76	1.21	5.53	1.19
17	Evil — Good	4.28	1.56	4.05	1.28	4.28	1.22
18	Dull — Cheerful	4.49	1.58	4.43	1.44	4.91	1.19
19	Hated — Favorite	4.96	1.57	4.95	1.40	5.10	1.19
20	Stupid — Smart	4.56	1.63	4.65	1.60	4.62	1.56
21	Dirty — Clean	3.78	1.73	3.68	1.48	3.77	1.50
22	Unfair — Fair	3.23	1.77	3.35	1.59	3.46	1.69
23	Hostile — Friendly	4.14	1.60	4.18	1.62	4.13	1.45
24	Closed — Open	4.62	1.78	4.60	1.60	4.78	1.53

Note: The lowest score is given to the first characteristic, the highest to the second. For example, for the characteristic «heavy — light», the higher the score, the more the «light» pole is selected.

APPENDIX 7

Table 5 — Loss experience (frequency, %, measurement № 1, N=110)

Code name	Condensation of meaning	Coded interview fragment	Frequency	%
Nature of loss	expected	«I was prepared that anything could happen. I came to the conclusion that their death could happen at any moment», «I lost my mother even when she was diagnosed with a psychiatric diagnosis»	22	20.0
	unexpected	«His death, it is very unexpected», «It was an unexpected death, not after a long illness, but very sudden. It was a huge shock, I was very hard going through the loss and still still going through it»	28	25.5
	stretched	« She, of course, had a bad heart. And this anxiety for her health, for her life, it was for two years already I have »	50	45.5
	multiple	«My mother died on November 14, she had cancer. My daughter died on December 30, just one morning she didn't wake up»	10	9.1
Unrealised hopes	of survival	« Honestly, I thought that the hospice would restore her and I would take her home », « She will survive », « The disease can be defeated »	50	45.5
	rescue	«I thought I could save him»	11	10.0
Obligations before a loved one leaves	must — be close to a loved one before leaving during illness	« When the illness returned, I tried to be close. I went with her to the cancer center, encouraged her, and came to her home after the operation. Tried to be close as much as possible »	36	32.7
	have time to say goodbye	«Well, I just clearly understood that she... I wish she didn't have much time left. And I even managed to simply say goodbye in a normal way»	7	6.4
Debt owed after the loved one leaves	must organize a funeral after the departure of a loved	« I understood that it was necessary to bury, to call everyone. I had to tell my mom about my dad's death »	54	49.1
	inform others about the death of a loved	«I had to tell my mom about my dad's death. And then there was tin, I told her for two or three hours what happened, she did not believe, asked again, cried, well, in general, no matter how hard it was»	11	10.0
	to help loved ones, take on the responsibilities of the departed	«I now also move my comfortable boundaries, move my plans, their actions in order to help mom and help the baby»	30	27.3
	continue to live/live for myself and for the deceased	«I now have to live for myself and a little for her»	6	5.5
Imagining the world at the moment of loss	, the world has not changed, remained the same as it was or the world is the same, my state/mood has changed	«The world itself has not changed. Everything is as it was, so it remains. It's just that there was no one close to him. The same colors of the world, but as if something or someone is missing»	30	27.3
	dark world (unfair, cruel, evil, unsafe, uncontrolled)	« The world was against me, I was very scared », « Against the background of such stress, everything somehow darkened. And the sun is somehow not shining brightly anymore, and the birds are already somehow not singing very well, somehow they are very boring. I became more irritated, somehow everything was perceived more sadly than it was before. Let's just say it reminded the world that it is such a rather cruel, by nature, that not everything is so rosy »	42	38.2
	collapsed, meaningless and lonely world (no one shares my grief)	«The world collapsed, all ties and previous supports were broken», «The ground was gone from under my feet», «The world was big and cold, I didn't feel alone, well, that is, I personally wasn't alone, but inside I was as if I were alone, well, if, for example, imagine that a man is standing on a chair, four legs at the chair, and now two legs have been cut down. There are no straight legs, no support, something collapsed», «The world seemed to be mentally, I asked the question», «Why all this?», «For me the world collapsed, but for others nothing happened»	26	23.6
	frozen, stopped, narrowed world	«The world froze, stopped, narrowed to my grief», «I didn't think about the world then, the world narrowed to my family», «The world didn't exist for me then, it was as if I had left the world for a moment», «Life is put on pause. We're not going anywhere. And in fact it is very scary»	26	23.6

Continuation of table 5

	other: the world as a possibility, the afterlife	«The world seemed to be the only possibility, and death-a terrible loss of this world», «I then thought about what is next, after death. And I was just imagining what would happen next. I tried, I don't know, to present something specific based on some dreams and some religious images. I tried to imagine what was there in general and how it would be there, here»	4	3.6
Thoughts at the time of loss	a state of shock, denial, misunderstanding, what is happening / it is impossible to remember thoughts or the thought that what happened is not true	«This is not true, this cannot be, this did not happen», «As if the film is shown as if it is not about me»	37	33.6
	about myself	«I am now left alone responsible for our child», «How can I continue to live without my mother?»	18	16.4
	about the departed	«How did she leave there? What were her last moments like? Was she alone? What was happening to her? Was she conscious?»	24	21.8
	about other people	«How is dad now?», «I need to help my relatives», «How do I tell my son that his father died, what will happen to him?»	20	18.2
	about specific actions or future plans	«What to do next?», «How to come to the funeral? Buy tickets? How to organize everything?»	17	15.5
	different thoughts, as multiple loss	«In the case of all three losses, I had different thoughts»	9	8.2
Feelings at the time of loss	social (guilt, shame)	«At first, I blamed myself for the fact that he was gone. I blamed the fact that I couldn't find doctors who would help»	29	26.4
	intrasubjective (self-directed)	«Emptiness, probably. Heaviness. It became difficult»	93	84.5
	intersubjective (directed at others)	«Wasa anger at the police officers, doctors, the deceased, relatives who did not tell about the death in time», «I was angry at my father who did not spend the last days with my grandmother»	21	19.1
	different feelings, since multiple loss	«I reacted differently to the death of my mother and daughter»	8	7.3
Bodily, physiological manifestations at the time of loss	available	«I was crying a lot, I was hysterical», « I felt «coma in the throat», «My hands and body were shaking», «Heart palpitations, shortness of breath», «Migraine, unbearable headache»	78	70.9
	no	«Well, it's clear that you are already beginning to feel some heaviness, but I didn't have any tears, nothing»	33	30.0
Actions at the time of loss	active	«I was able to dial everyone, tell everyone. I gathered all her relatives, told all her friends. For the first few hours, I wrote and said that she was gone. And then I began to clean up, I cleaned the house all day», «I called an ambulance, called the district police officer, arranged for delivery to the Place of final registration of citizens, called a taxi, called relatives»	66	60.0
	passive	«I couldn't do anything, I just sat there staring at one point'», «I was completely apathetic, stupor»	21	19.1
	automatic	«I kind of did everything, but as if on autopilot, not understanding what was happening», «I was driving, well, I saw the road, of course, there on autopilot, automatically»	17	15.5
	different actions, since multiple loss	«When my mother died, I did everything, but on autopilot, and when it was gone Well, I just called an ambulance, first of all, and then they themselves call everyone there, call, a statement of death and so on, so on, so on.. when the realization came, my legs really gave out, I just fell»	6	5.5

Continuation of table 5

Unspoken words to the bereaved	words of love	«Probably, that I love her, that I consider her a very close friend. That I am glad that I knew her»	37	33.6
	words of forgiveness for the deceased or apologies to him	«Ask for forgiveness for the fact that I did not have time when she was still conscious, just come. Because on the day when she was last conscious, when she could interact, well, how exactly to talk. I then went home instead of going to her hospital, because I thought that I would go the next day and find her, so»	14	12.7
	questions about the past of the deceased	«I would like to ask questions about why he did not talk about his illness, why he did not say goodbye to me»	17	15.5
	no unspoken words	«No. I am really glad that I managed to tell her how much I love her and how much she is dear to me, and I am glad that she understood this and felt»	56	50.9
Unrealised actions	related to the life of the departed	«Several films I did not let her watch.. I didn't have time», «I still feel that there is a lot left undone, unsaid, and probably the very first feeling is that I could have been more productive there during his lifetime, maybe I would have called more often, and so on»	59	53.6
	related to the departure of the deceased	«I don't I had time to say goodbye to him, I couldn't, I didn't see him, and before he died, probably a year we didn't see each other»	29	26.4
	no unrealized actions	«I managed to do everything for her»	32	29.1
Destruction of basic illusions	destruction of the illusion of immortality	«I was convinced that everything in this world has its own the end», «Well, that is, when my sister died, I suddenly realized that life is finite», «I lost the illusion that death will pass me by. Acquired the understanding that life is finite, we will all die»	72	65.5
	destruction of the illusion of a just world	«Grandmother did not drink, did not smoke, drank pills on schedule, but died», «The world is unfair», «This should not be.. a person who has just given birth to a child and is 5 years younger than you should not die», «Why did those who are older and have a worse condition survive, and she «don't you?» It's not fair»	29	26.4
	destroying the illusion of my own omnipotence	«I constantly scroll through the day of his death in my head and think, what if I had done everything differently, maybe he would have been alive then?», «If I had called her then, maybe she would not have committed suicide», «I still blame myself a lot, to be honest»	18	16.4

APPENDIX 8

Table 6 — Loss experience (frequency, %, measurement № 2,3, N=80)

Code name	Condensation of meaning	Coded interview fragment	Measurement № 2		Measurement № 3	
			Frequency	%	Frequency	%
Thoughts	denial	«Sometimes I forget that he is dead and think that he is still alive», «I do not allow myself to think about what is gone, the feeling that I will fall into very strong experiences that I do not want to come into contact with»	7	8.8	4	5.0
	about myself	«My life continues for me it is necessary to accept the fact that it continues without a friend», «I think about my similarity with the departed», «I reflect on my changes in connection with losses»	25	31.3	18	22.5
	about the departed and his last days	«I mentally return to the loss, almost every night I squander the last days together or together in my memory. the day when there was a farewell, while there are no longer any emotions»; «I very often live out the last days of her life. They have remained very difficult for me. I would give anything not to see everything that I saw», «I keep asking myself how these last minutes were. About the last minute, how she felt at that moment. Did she understand what was happening to her»	19	23.8	12	15.0
	about the deceased and the fact of his death	«She is no longer there, I have someone to talk to», «One part, roughly speaking, you live an ordinary life, do your usual simple things, and your subconscious, another part, it is always in the thoughts that these people are not there and, that it happened»	8	10.0	6	7.5
	about the deceased in the context of new life events	«When something happens, I turn to the deceased and say: «Look, I did it», «I think about how my grandmother would now perceive the mobilization and the situation in the world», «I imagine how my husband would be happy to have a child, what a wonderful father he would be»	6	7.5	11	13.8
	ambivalent memories of the past	«I remember both warm moments (how we drank tea with my grandmother, chatted) and negative, painful ones (how she put my cat to sleep), I try to combine this into a single image of my grandmother»	24	30.0	7	8.8
	negative memories of the departed	«My grandmother for some reason left a legacy not to me, I still can't understand her», «I remember the pain that the departed caused me»	3	3.8	2	2.5
	positive memories of the departed	«I have it inextricably linked with the place and the house where I drew resources, where I spent my childhood», «I remember my childhood with my mother, these are very bright memories»	24	30.0	38	47.5
	situational memories	«I remember the past in a positive way, but this requires some kind of incentive — event, anniversary, her photo, and so in everyday life I do not remember»	7 8	8	9 11 3	11.3

Continuation of table 6

	about the past of the departed	«How did they survive the war? How did you cope?», «I think about what a difficult life my mother lived», «I think about the last third of my mother's life»	7	8.8	4	5.0
	about other people and the consequences in the context of loss	«Why didn't my relatives tell me that my grandfather was dying?», «I think how is my grandfather doing there who was left without a grandmother», «Why other people's father is alive, but I — don't?»	16	20.0	9	11.3
	about the image of the deceased	«I try to remember the physical image itself (voice, smell, appearance)»; «I comprehend the personality of the deceased — what kind of person was he?», «I try not to forget the voice of the deceased, keep his last phrase in my head», «I remember the hands of the deceased, tactile sensations»			13	16.3
	no thoughts of loss	«I don't remember, it's all over»	1	1.3	3	3.8
Feelings	Social feelings (guilt, shame)	«A year has passed, I have almost stopped suffering and I feel guilty for it»	18	22.5	6	7.5
	intrasubjective (self-directed)	«Sadness, bitterness, pain, longing», «Pity, nostalgia, sadness», «Hopelessness, fear, horror», «Anxiety, annoyance», «Desolation, loneliness»	57	71.3	56	70.0
	intersubjective (directed to circumstances): acceptance	«Acceptance, calmness, relief»	9	11.3	18	22.5
	intersubjective (directed at circumstances): injustice	«Feeling unfair, resentful of circumstances»	16	20.0	10	12.5
	intersubjective (directed at the departed): joy, gratitude, love	«Joy that I had such a friend, gratitude to her», «Warmth, light sadness, interest in her life, gratitude, love»	38	47.5	49	61.3
	intrasubjective (directed at the departed): resentment, anger	«Resentment at the departed, that he did not say about the fact that what is dying», «Anger and hatred for the fact that my grandmother put my cat to sleep», «Resentment at my grandmother that she did not rewrite the inheritance on me», «Resentment and anger at her husband who committed suicide»	14	17.5	7	8.8
	intersubjective (directed at others)	«I'm sorry for my husband, he now has no mothers», «Resentment at dad», «Anger at doctors»	13	16.3	2	2.5
Physical, physiological manifestations	tears	«When I remember him — always crying», «Shaking in the chest», «Lump in the throat»	36	45.0	25	31.3
	smile, laughter	«I remember our joint jokes, his jokes, I laugh», «I review funny videos with her, I laugh so much at them»	6	7.5	8	10.0
	no physical manifestations	«I think of him, but no more tears»	38	47.5	47	58.8
Unspoken words to the departed	words of love, tenderness, gratitude, the significance of this relationship	«I would like to say about the fear of losing him»	17	21.3	12	15.0
	words of forgiveness of the departed or apologies to him	«I would say that I forgive her for everything»	6	7.5	4	5.0
	questions about the past of the deceased	«Why did you give up so early and did not fight for life?», «I would like to learn more about my grandmother as a person, her attitude and views on various life issues»	11	13.8	12	15.0
	unspoken resentment, anger at the deceased	«I would express my resentment to him and my anger for the past»	1	1.3	3	3.8
	no unspoken words	«Now I think I've told her everything»	51	63.7	58	72.5

Continuation of table 6

Unrealized actions	related to the life of the deceased or aimed at the future	«I would like to hug her more often», «I would like to improve relations», «I would like to help her more», «I will not be able to invite her to my wedding»	20	25.0	14	17.5
	related to the departure of the deceased	«Did not say goodbye», «I would have sent her earlier I would give him my antibodies»	10	12.5	2	2.5
	no unrealized actions	«I have no regrets that I did not do something»	52	65.0	63	78.8
Destruction of basic illusions	destruction of the illusion of immortality	«Death has become a reality», «We are all mortal», «Death it can happen at any moment», «Death from an abstract idea became an experience, yes, not the experience of death itself, but the experience of experiencing the loss of a loved one», «I will also die»	26	32.5	52	65.0
	breaking the illusion of a just world	«I don't understand why this happened to me. Because I don't think I'm the worst person in the world. It seems to me, yes, it's strange that someone there leads a rather immoral lifestyle, so everyone is alive and well. For some reason, this happened to me»	5	6.3	4	5.0
	destruction of the illusion of my own omnipotence	«I thought that I could influence everything, but it turns out that I can't control all things in the world»	2	2.5	9	11.3

*Note: missing values in the table mean that the category is not highlighted in this measurement

APPENDIX 9

Table 7 — Chronology of iterations^a

Iteration	Change in Cluster centers		
	1	2	3
1	2.389	2.326	2.370
2	0.342	0.260	0.534
3	0.145	0.148	0.251
4	0.121	0.106	0.195
5	0.000	0.000	0.000

a. Convergence achieved with little or no change in cluster centres. Maximum absolute coordinate change for any centre: 0.000. The current iteration is 5. Minimum distance between initial centres: 4,472.

Table 8 — Distances between the final centres of clusters

Clustering	1	2	3
1		1.675	1.803
2	1.675		1.656
3	1.803	1.656	

Table 9 — ANOVA

	Clustering		Error		F	P-value
	Medium square	df	Medium square	df		
loss characteristic_expected	0.818	2	0.149	107	5.484	0.005
loss characteristic_unexpected	0.704	2	0.182	107	3.869	0.024
loss characteristic_stretched	1.471	2	0.227	107	6.468	0.002
character_of_loss_different	0.021	2	0.085	107	0.245	0.784
unrealised_expectations_of_survival	0.935	2	0.237	107	3.937	0.022
unrealised_expectations_of_salvation	0.154	2	0.090	107	1.715	0.185
must_before_being_along	0.301	2	0.221	107	1.364	0.260
must_before_goodbye	0.092	2	0.060	107	1.549	0.217
after_the_funeral	0.475	2	0.248	107	1.916	0.152
must_after_message	0.359	2	0.086	107	4.180	0.018
must_after_help	0.181	2	0.201	107	0.902	0.409
must_after_live	0.045	2	0.052	107	0.853	0.429
pre_of_the_world_of_the_morning_early_is m_cost	3.072	2	0.146	107	20.972	0.000
pre_of_the_world_of_the_morning_other	0.013	2	0.036	107	0.373	0.689
pre_o_world_morning_unfair	3.084	2	0.185	107	16.673	0.000
pre_o_world_morning_the_world_collapsed	0.591	2	0.175	107	3.385	0.038
pre_o_world_morning_freeze	0.161	2	0.183	107	0.884	0.416
thoughts_of_denial	3.021	2	0.173	107	17.463	0.000
thoughts_about_self	0.438	2	0.133	107	3.304	0.041
thoughts_of_the_gone	0.443	2	0.167	107	2.649	0.075
thoughts_about_other_people	0.311	2	0.147	107	2.114	0.126
thoughts_of_concrete_actions	0.371	2	0.127	107	2.916	0.058

Continuation of Table 9

thoughts_multiple_loss	0.019	2	0.077	107	0.245	0.783
feelings_social	1.814	2	0.166	107	10.951	0.000
feelings_intrasubjective	0.152	2	0.131	107	1.156	0.319
feelings_inter-subjective	0.062	2	0.158	107	0.396	0.674
feelings_different_multiple_loss	0.006	2	0.069	107	0.092	0.913
physical_manifestations_are	2.156	2	0.172	107	12.549	0.000
physical_appearances_not	1.582	2	0.186	107	8.490	0.000
actions_active	4.451	2	0.164	107	27.221	0.000
actions_passive	1.067	2	0.139	107	7.681	0.001
actions_automatic	1.209	2	0.112	107	10.821	0.000
actions_different	0.040	2	0.052	107	0.765	0.468
unspoken words of love	3.739	2	0.160	107	23.425	0.000
unspoken words_forgiveness_apology	0.528	2	0.104	107	5.064	0.008
unspoken_words_questions_about_past_events	0.469	2	0.126	107	3.739	0.027
unspoken words_no	5.311	2	0.158	107	33.689	0.000
unrealisable_actions_relating_to_life	1.633	2	0.225	107	7.255	0.001
unrealistic_actions_relating_to_going	1.524	2	0.171	107	8.904	0.000
unrealis_actions_no	3.235	2	0.152	107	21.344	0.000
base_illusions_of_immortality	0.998	2	0.214	107	4.667	0.011
base_illusions_of_a_just_world	2.510	2	0.153	107	16.441	0.000
base_illusions_of_omnipotence	0.053	2	0.140	107	0.381	0.684

The F-criterion should be used for descriptive purposes only, as the clusters are chosen so that the difference between observations in different clusters is maximised. The observed significance levels are not adjusted for this and therefore cannot be used to test the hypothesis of equality of cluster averages

Table 10 — Number of observations in each cluster

Clustering	1	39.000
	2	51.000
	3	20.000
Acceptable		110.000

Table 11— Clusters by type of experience of loss (N=110)

Category	Subcategory	Cluster end-centres			Pearson Chi-square (p-value)
		1	2	3	
Nature of loss	expected	0.36	0.14	0.05	0.006
	unexpected	0.18	0.37	0.10	0.025
	prolonged	0.36	0.39	0.80	0.003
	multiple	0.10	0.10	0.05	0.779
Unrealised hopes	survival	0.28	0.53	0.60	0.023
	rescue	0.05	0.16	0.05	0.181
Obligations before a loved one leaves	stay close during illness	0.41	0.31	0.20	0.255
	have time to say goodbye	0.10	0.02	0.10	0.213
Debt owed after the loved one leaves	organise a funeral	0.62	0.43	0.40	0.149
	inform others of the death of a loved one	0.21	0.06	0.00	0.019
	help loved ones, take over the responsibilities of the person who has passed away	0.23	0.33	0.20	0.402
	go on living	0.05	0.08	0.00	0.422
Imagining the world at the moment of loss	the world has not changed, is the same as it was, or the world is the same, my state/mood has changed	0.51	0.02	0.45	0.000
	dark world (unfair, cruel, evil, unsafe, uncontrollable)	0.23	0.63	0.05	0.683
	collapsed, meaningless and lonely world (no one shares my grief)	0.10	0.33	0.25	0.000
	frozen, stopped, shrunken world	0.18	0.29	0.20	0.038
	another: the world as a possibility, the afterlife	0.05	0.02	0.05	0.409
Thoughts at the time of loss	state of shock, denial, not understanding what is happening / unable to recall thoughts or thinking that what happened is not true	0.13	0.59	0.10	0.000
	about oneself	0.10	0.14	0.35	0.041
	about the one who has gone	0.33	0.18	0.10	0.075
	about other people	0.28	0.12	0.15	0.124
	specific actions or future plans	0.18	0.08	0.30	0.05
	different thoughts as multiple bereavements occur	0.10	0.08	0.05	0.779
Feelings at the time of loss	social (guilt, shame)	0.08	0.27	0.60	0.000
	intrasubjective (self-focused)	0.79	0.90	0.80	0.313
	intersubjective (directed at others)	0.15	0.20	0.25	0.668
	different feelings, as multiple loss	0.08	0.08	0.05	0.91
Bodily, physiological manifestations at the time of loss	are (tears, «lump in throat», trembling of hands and body, palpitations, shortness of breath, migraine, headache)	0.51	0.92	0.55	0.000
	none	0.46	0.12	0.45	0.001
Actions at the time of loss	active	0.87	0.29	0.87	0.000
	passive	0.03	0.33	0.15	0.001
	automatic	0.03	0.31	0.00	0.000
	different actions as multiple loss	0.08	0.06	0.00	0.461
Unspoken words to the bereaved	words of love	0.03	0.41	0.75	0.000
	words of forgiveness or apology to the deceased	0.00	0.18	0.25	0.009
	questions about the past of the deceased	0.10	0.12	0.35	0.028
	no unspoken words	0.87	0.43	0.00	0.000
Unrealised actions	relating to the life of the deceased	0.31	0.69	0.60	0.001
	relating to the passing of the deceased	0.08	0.29	0.55	0.000
	no unrealised actions	0.62	0.14	0.05	0.000
Destruction of basic illusions	shattering the illusion of immortality	0.51	0.67	0.90	0.012
	shattering the illusion of a just world	0.10	0.49	0.00	0.000
	shattering the illusion of one's own omnipotence	0.13	0.20	0.15	0.678