Individualism and Collectivism in International Community During Covid19 Pandemic 2020

Tendy[1]
[1]International Relations, Faculty of Social and Political Sciences, Mulawarman University

ABSTRACT

Covid19 pandemic has changed the face of the world depicted in people to people relations, both domestically and internationally. Throughout the year of 2020, we have become familiar with some of the very popular terminologies for instance the word lockdown, social distancing, work from home, and the infamous names of Ken and Karen. These terminologies mark the shifts on how people conduct their interpersonal interactions, as the consequences of full-scale implementation of health protocols.

This article will discuss the situation of individualism and collectivism as an existence within people to people interactions. It is known that both conceptions

Keywords: *individualism, collectivism, international community, covid19, pandemic*

INTRODUCTION

By the end of 2021, record on global-confirmed of covid19 cases has reached the number as following: (WHO, 2021)

a. Global confirmed cases as December 26 2021 are more than 278 million, with the record of death reaching 5.4 million.
b. By details, the following are highest numbers of new cases: US (1.185.653 new cases; 34% increase), UK (611 864 new cases; 20% increase), France (504 642 new cases; 41% increase); Italy (257 579 new cases; 62% increase), and Germany (197 845 new cases; 30% decrease).
c. The regions of America and Africa experiencing the largest increase of new cases confirmed, with Africa suffering the large number of death (72%).
d. While the regions of America, Europe, and Africa experiencing slightly increasing new cases, the region of Southeast Asia was experiencing significant decline of new cases.

These records on covid19 cases can be viewed as the struggle that most continents all over the globe are still experiencing. Other can simply say that pandemic is still far for over.

a. Compared to year of 2021, records on global-confirmed of covid19 cases by the end of 2020, records shown by worldometers.info, had reached the number as following:
b. As December 30, daily cases recorded had reached 773.466 cases, with daily rate of deaths had reached 13.881. (worldometers.info, 2021)
c. Global confirmed cases as of 27 December surpassing 79 million cases, with deaths reported reached 1.7 million (WHO, 2020).

Based on the comparisons, it seems to be fair to say that the year of 2020 can be described the *unfortunate year*. The world was facing the worst experienced of the

deadly cases of covid19. The numbers of cases recorded might seem far below of what 2021 was shown, but the problem lies within the efforts in fighting the spread of the virus characterized by: the lack of information about the virus and how to deal it on daily basis, overwhelmed situation of medical and personals resources, rapid infections across the globe, and the insufficient innovation and technology in battling the virus. Where as in 2021, we breathe the same air with new fresh hope for the world has been focused on ending the pandemic through vaccine distribution.

The Washington Post in its article writes about peoples' perceptions on year 2020 by throwing question to readers and United States citizen of how to describe year 2020 in one word or one phrase (Goren, et al, 2020). From all those expressions of the citizens, the article sum up three terms that is considered to be the most relevant in describing year 2020, as following: *exhausting, lost,* and *chaotic*.

The same description also expressed by the National Post. In its article titled *"Can you describe the year 2020 in one word? Neither can the Oxford Dictionary"*, (Desai, 2020) the similar frustrating expression made to describe 2020's madness in various reasons from Australian bushfires, Trumps' impeachment, and the outrageous events of racism in United States.

From all those exhausting, lost, and chaotic situation of the year, the biggest unfortunate event of all is that the year 2020 is the witness of the phenomenon called Covid19 pandemic. It was also one the most popular term in Washington Post Article.

The National Post' article also makes significant reviews on the socio-economic impact of the event of covid19 including the rising popularity of terms such as *mask, staycation, workcation, work from home*, as well as social distancing and physical distancing. The rising popularity of these terminologies not only seen as just another invention in language in social communications, but also depicts the drastic change of social and global interactions.

Although 2020 pandemic of covid19 is not considered to be the biggest or worst – yet – but the impact of the event is something we've never seen nor experience before. It changes the face of the world in the way that most people could not imagine.

Globally, covid19 pandemic gives rise to popularity of the so called *lockdown*. Is terminology is not only known as a regular noun, but also as a subject to studies and policies. It changes the global interactions pattern as well, effecting the interactions of state to state and person to person mobility both domestically and cross borders. Countries are imposing lockdown as confining policy trying to contain the spread of the decease and avoiding the possibility of its people of getting infected from abroad.

The pandemic is also altering national agenda, causing political suspensions for countries around the world. Italy had to suspend its political reforms agenda due to being the most suffering country with severe conditions of casualties. UK had to suspend the discussion of Brexit, whereas European Union was facing the question about the possibility of reconsideration of changes in the implementation of Schengen, as the part of attempt to dampen regional panic (dw.com, 2020), as well as dealing with the possible occurrence of negative sentiment addressed to its regional solidarity regarding the perception saying Italy felt that it didn't received much help from the institution, even when the region wasn't at the most severe situation in the early phase of the pandemic (bbc.com, 2020).

International politics is experiencing turbulence, causing countries declaring statements about whom to take responsibility for this global pandemic. Tension rises in form of politic of agitation as countries aligning in west addressing demand to China to take responsibility, as they believe China was the origin of the virus.

Global economy is experiencing slowdown and even fell in sharp downturn. As The Economist expressed in its article, the lost from this pandemic is *incalculable.* The

article considered that global GDP lost had reached $5.6 billion (economist.com, 2021).

The pandemic also hit global community making direct impact to retail economy of people around the world. The term of *anthropause*, defines as a global shutdown of travel and other human activity, forcing countries to implement limitation on every level of people's activities, not only internationally, but also nationally in the scope of domestic affairs.

This multi-level limitation hit directly to people where they cannot conduct things to fulfill daily needs. It became harder for those who rely their earning from production and direct services involving people to people relations. The result is awful. In United States, for example, about 51 million of its citizen applying for *unemployment benefit* to national authority in 2020 (Forbes.com, 2020) as the immediate response for being cut off from their jobs.

Ironically the pandemic can be considered significantly contributive to the development of the technology in connecting people and how people conduct works and communications on a daily basis. It marks the rising popularity of communication technology that able to connect people in distances.

But, to look closely on this premise, the rising popularity of the use of communication technologies that connect people doesn't seem to walk in line with reality. As for human to human relations, people are forced to make adjustment in the way they are in dealing with the rapid change caused by pandemic, which mostly resulted in horizontal or social conflict.

The *anthropause* mentioned earlier gives impacts psychologically and thus giving stimulant of change to people's behavior. The continuous news casting of the pandemic consist of the news about the constant increase of the numbers of death toll added with other not-so-good news such as global climate change causing bush-fire, and political chaos across the continents, triggered the additional depression for people to handle.

This situation is getting worsened where people are unable to channel the feeling of depression into other activities due to lockdown. This is also causing impact on inter-personal interactions. Before the pandemic, inter-personal interactions commonly described as warm and intensive, giving a change for people to make actual-physical contacts, express feelings though verbal communications, seeing differences on a daily basis, and help to avoid the feeling or being lonely.

During the pandemic, the strict obligation for community to conduct supportive approach by exercising health protocol in a full scale, as the predominant key in battling the spread of the virus of covid19, generates tension in the interpersonal interactions describe as being very depressed, anxious, and full of prejudice.

The objectives of this writing is to discuss the dynamics in society, serves as an impact as well as responses to the on-going pandemic, which depicted by the occurrence of people's perceptions on interpersonal relations. This dynamic will be assessed through the approach of the concept of individualism and collectivism.

LITERATURE REVIEW

The terminologies of individualism and collectivism have been viewed by and large as the opposing conceptions. Although most people may have trouble understanding both these conceptions, people sub-consciously manifest either one of these into measures.

Individualism is simply understood as a tenet which orientated to the one-self value, above the value of others existences. While collectivism is a tenet which emphasizes the importance of the existence of harmony in society, and thus it requires one's sense of belonging to community. But these ways of understanding, of course are limited, perhaps for social aspect, for there are many established foundations in term of conceptual and theoretical approaches which covers the fields of political and economic.

Understanding individualism in broader spectrum can also be seen in the aspect international politics. Individualism stands in contrast to holism according to Baylis & Smith (2005), where on their explanation holism is not necessarily means the same to collectivism. Holism therefore, is mostly attributed to state as level of analysis in decision making process. Holism reflects the importance of structure – known as state – more than the sum of the part of the structure itself. Although the attribution of collectivism and holism might seem different, the core idea serves the same as what this paper is trying to convey about the situation of individualism and collectivism in dealing with social issues.

Pogge (2008) in Heywood (2011) says that the moment the human or person is put as the ultimate unit of moral concern that is the moment when individualism transpires. From this, we can see that individualism is understood as the belief of the supreme of individual over social group or any collective body (Heywood, 2011). This is saying that individualism is simply contrast to the concept of collectivism.

The rise of individualism can be seen as a consequence of the growing trends of globalization in modern societies which place greater emphasis on the individual and lesser emphasis on community. Globalization offers newer invention of instruments to support the lives of people, where we call it modernization in civilization. This modernization allows people to access or to fulfil their needs in the most convenient ways, so that people will be able to avoid strides involving others' existence.

In practise, the way to understand individualism can lead to different approaches depends on terms of time and place. For example, in a positive sentiment individualism can be understood as one's behaviour that represents courageous to act in self-determination and self-reliance, by steer clear from dependence to others. But on the opposite, individualism might just be attributed into a negative sentiment of behaviour of ones. This negative attribution is depicted in the term of ego-centric of human, where ones is willing to do almost anything in effort to fulfil their self-desire on a supreme level and in the most selfish way.

Perhaps these two ways of understanding individualism in practise, has been mentioned in the concepts of self-identity and reflectivity (Giddens, 1999; Jones, 2003), although it does not exclusively mention the term individualism. Giddens says that to live in a modern lives means that one has to form and reform one-self as to adjust to the social changes shifting as the consequences of development and modernization. One cannot solely rely on the conventional way of life as reflection of its certain identity at a time, so that it must form and reform its appropriate self-identity, which will always tend to shift according time and place.

In response to the understandings of individualism, there is the terminology of collectivism that serves alternative to understand peoples' behaviour in certain situation. Collectivism is a tenet that represents particular behaviour that favours the spirit of togetherness, and therefore it will always emphasize the sense of belonging. Certain behaviour that helps to recognize collectivism is that one will fight for all. Collectivism puts community interest above self-interest, and this spirit is accepted as a symbol of self-identity of ones in one community.

When talk about social issues this conception of collectivism, it demands cooperation and supports from all people at one. Thus it is not allowed for anyone to impose particular act or behaviour that defies the willing of community. Sometimes in extreme level of collectivism, the exercise of personal behaviour and interest will heavily dependent to the rest of community.

Understanding individualism and collectivism can be conducted through the work of Darwish and Huber titled *Individualism vs Collectivism in Different; Cultures: a cross-cultural study* (Darwish and Huber, 2003). He concludes that the culture or the behaviour of individualistic and

collectivist can be described into these two following. First, individualistic behaviour emphasizes on self-interest, personal autonomy, privacy, self-consciousness, freedom, individual decision making, and suggest the belief that self-identity is priority, and thus they pay a little concern about others needs and interests. Collectivism on the other hand emphasizes on the loyalty to community's interest exhibit through the concern to all community members, the act of emotionally interdependence, the rebuttal to the supreme of privacy, the recognition to belief of the superiority of collective decisions above individual, and the ability to exercise one's identity in line with group's identity.

Darwish and Huber also mention the example of large community, described as country with the tendency of being either one of the conceptions. He says that community with the tendency of being individualistic be found in Australia, Great Britain, Canada, and United States of America. While community with the tendency of having the spirit of collectivism can be found in China, Hong Kong, India, Japan, Pakistan, and Taiwan.

RESEARCH METHOD

This article aims to discuss about the individualism and collectivism in the inter-personal interaction in international community, as the consequences of the 2020's covid19 pandemic. Data used in the article obtained from literature studies processed through qualitative approach offered by Miles and Huberman (1984) which emphasize text analysis narratively. The time range takes period in 2020, based on the consideration of being the beginning of the pandemic crisis and the most critical months of the event.

RESULTS AND ANALYSES

This part will discuss the human behavior develops in community amid the ongoing pandemic described in the concept of individualism and collectivism.

1. Individualism Generates Horizontal Conflict Within Community.

During pandemic people tend to hear more frequently commotions in parts of countries around the globe depicting emotional feeling – more to anger and dissatisfaction – steered by refusal of some individuals to follow health protocols on a regular basis. For example is the refusal to wear a mask in public or resistances in following instructions of heath by medics. Response to these requirements take form in violence, consisting of threatens, beatings, and fights between civilians in public. All these interpersonal conflicts started by the way of individual being driven by ego, the feeling of superiority, over-confidence, self-pride, or even the feeling of over proud as solid depictions of individualism comes prime.

Perhaps it is unclear and undetermined the reason behind this refusal. According to research by Lehmann and Lehmann (2020), the notable reason behind the refusal of individuals to wear a mask is the perceptions about the health, virus, and the infections. Some individuals believe mask is only required for those infected with the virus. Thus making it clear that individuals with no symptoms are precludes from needing to wear mask. This might seems legit and justified for individuals to not wear a mask. But as the number of cases growing and so the evolution of the virus itself, the requirement of wearing a mask is becoming more significant, as it is known that people who are pre-symptomatic or asymptomatic, are still potentially infectious to other people (Lehmann & Lehmann, 2020).

Another reason of this is related to the availability of the production of masks. The experience in Indonesia have shown the shortage of masks, sanitary equipment, and oxygen supplies, as a result of panic buying of individuals and leads to social crisis of empathy (Ashari, 2021). Individuals tend to put their self-concern first and leave the idea

of others' existence collectively and their basic needs to health products.

The experience in United States shares different yet baffling story about masks shortage. Putting down the tittle *The United States' secretive medical stockpile was prepped for a bombing, not a pandemic,* the article of The Atlantic points out that after the attack on 9/11, the concern of the production and management of masks emphasize more to the effort on countering bioterrorism threats like anthrax, for it has the impact on mass-casualty (Khazan, 2020). During pandemic, the supply of masks in United States which is heavily depend on China's manufacturing, making it hard for the country to keep on number in masks supply as China is slowing it manufacturing and stopped its shipping to United States.

Regardless the possibilities that generates the mask crisis in public during pandemic as described before, the biggest problem about the inability of individuals to wear a mask in public lies on its individual preferences, believing that they are immune to the virus – disbelief to the actual existence of the virus – and thus generating no urgencies of wearing mask, for it is inconvenient for daily activities. Debates about this very situation is getting more intense with the rise of mass protest calling themselves as anti-mask group, pointing their right of freedom as a part of being United Sates' citizens. As Forbes writes in its article, the number of violence increase significantly in United States showing the resistance and anger of some individuals for being told to wear a mask in public (Porterfield. 2020). The violence also happens in the institution of schools, as it reported that the anti-maskers are assaulting teachers and school leaders, for requiring their students to wear mask during school time (Barlow, 2021).

The idea of individualism is blundering here. What might seem to be the supremacy of individualism in negative way is actually carried in the spirit of collectivism. Together, they believe they don't have grounded rationality to wear a mask. This kind of collectivisms apparently poses a threat to other collective individuals.

2. The Bias Perception on Symbols of Inter-personal Communications.

There is a big struggle of some individuals in understanding the use of mask in time. On the previous section it is said that most people do not aware the importance of wearing mask during pandemic. But in this section, apparently wearing a mask is considered more dangerous for the wearer. For example it is said on the article that wearing mask in public apparently is endangering the wearer. This is not something associated to the existence of the virus, but generated by the stigma in community which is more brutal than the virus itself.

Wearing a mask in public should be understood as a symbol of solidarity of individuals in of maintaining the safety under the spirit of collectivism. This the way individuals are saying *I protect you while I am protecting myself.* But in the reality it speaks the other yet confusing language to understand. In society comprises of majority and minority, the symbol of mask could lead to different understanding, where the minorities who wear a mask can be wrongfully identified as the source of the problems, in this case is pandemic. The example for this express in testimonial told by Eunice and discussed in the article of *The Atlantic.* Eunice said that she began wearing a mask since the early phase of the covid19 outbreak in January. She also said that it would be the ideal way to protect herself, especially since she engaged a lot with public facilities. Although she lives more than 7,000 miles away from Wuhan, she believed that wearing the mask is more than just a simple precaution (Serhan and McLaughlin, 2020). It helps to prevent the possible threat posed by the virus through the spread of it and helps to save lives. But as native Hong Kong living in New York, this approach might not seem to be considered as a noble act of one to another. The fact, she had to endure xenophobic actions from majority, since she

is Chinese and China is dubbed as the source country of the virus, where the president of United States, where Trump himself said in his speech calling it *Chinese Virus* (Chiu, 2020). This speech generates hatred addressed to Asian descends and especially Chinese minority in United Stated. So mask and race are seen and perfect combination behind the reason of racism and persecutions.

Mask is also seen as symbol of individuals' political statement during pandemic. And this one is limited to the experience of United States citizens. Commonly United States citizen are divided into two political groups, Democrats and Republicans. But during pandemic, it is divided into two groups, pro-mask and anti-mask, which also depicted accordingly to those political groups. According to Lehmann and Lehmann (2020), Republicans are less likely to wear masks than Democrats. It is said that only less than 50% of Republicans wearing masks, while there are over 75% of Democrats commit themselves to wear a mask.

Within this situation, rises the perception of weakness and shame labeled for those mask wearer. The preference of not wearing a mask in public was encouraged by president Trump, making it clear why most Republicans chose not to war mask. Other than this, *self-preservation* became prominent reason why United States citizen choose to not wear a mask. For some group of people, commonly called the minority is United States, for example black people, covering the face with mask is almost equals with surrounding themselves with the feeling of fear of being arrested and targeted by police (Lehmann & Lehmann, 2020). This situation causes dilemma, for it difficult to decide which danger is greater, an increased risk of getting infected or being a target for police. Making it seems to be save for them to tolerate with their own health in order to 'stay save' in community. The effort of individuals to embrace collectivism is instead seen as the effort to oppose collectivism. And in most cases there has been a symbol of communication taking form in certain phrases expressing derogatory toward mask wearing including anti-mask and act reflecting mask-shaming.

3. The Rise of the Infamous Name Serves As an Identity of Individualism

In the event of pandemic, internet plays notable role in giving fastest and most updates news regarding the development of the pandemic worldwide. It helps giving information about current situations and delivers any kind of information in dealing with the virus by disseminate the speech from government and new knowledge from health officials about what to do and not to do during pandemic, as well as step by step of the routine on people's daily life.

From the internet people can learn about current situation of the pandemic as fast and as much as it is available to accessed, faster and further than what most of TV network can reach people. Sometimes it gives hope by spreading the news of the invention of the cures and any means to fight the virus. Sometimes it contributes to more stressful mind by the reports of more and more casualties worldwide.

Not only giving the important information about the development of the pandemic and the guidance on it, internet also provides displays of entertainment that people can use as amusement and enjoyment during lockdown, work from home, or even quarantine. Internet helps to popularize numbers of terms and names that have become familiar in our daily hearing, reading, and viewing. To name it we have the terms of lockdown, work from home, quarantine, social – physical distancing, and online class among others. These terminologies have become the part of our routines day to day. Other than these we also have become familiar with the infamous name of Karen (or Ken if it is male) that serves as the identity of person who symbolizes act and will as the supremacy of individualism against collective people. The infamous name of Karen becomes popular joke about women (mostly white) who believe they are entitled to do and have

anything they want. This Karen has become the enemy of public as The Atlantic writes in its article titled *How 'Karen' Became a Coronavirus Villain*, adding note saying that *entitled white women is now a big pandemic meme* (Kaitlyn, 2020).

The popularity of Karen rises with the help of the intensive use of social media which becoming more and more prominent in the era of pandemic, for internet and social media are considered to be the main source of information and play almost as the only constant companion for each individual. The massive use of internet and social media provoke what the author would call it *lens culture* where people tend to record anything and everything on their surroundings, as a means of people to socialize, as they believe people nowadays are hunger for and need to be fed by any content to stay update in society or simply having reasons to talk in this modern society. Through this *lens culture* people can witness the depiction of the refusal from individuals to act in line with the spirit of collectivism in fighting the spread of the virus during the pandemic.

Though the name of Karen has become very popular especially during pandemic, the origin of the name itself was actually associated nothing to the pandemic. The name was very popular in 1960s where it can be easily found among baby girls. But why the name of Karen is popular amid the pandemic? Nobody can tell exactly why. Goldblatt in his article in New York Time titled *A Brief History of 'Karen'* compiles a few possible and probable histories of the origin of Karen, and most of it related to the pop culture in United States. First possibility of the origin perhaps relates to the riff of comedy of Dane Cook in 2005, called "*The Friend Nobody Likes*": "*There is one person in a group of friends that nobody likes,*" depicting the character of today's Karen. And the name of the hated person in the riff is Karen. Other antecedents include the character of Karen portrayed by Amanda Seyfried, as a part of the popular group in high school in the movie of "Mean Girls". One of the scenes shows how Karen who in the racist way spouts to the character of Cady, portrayed by Lindsay Lohan, questioning "*If you're from Africa, why are you white?*". (Goldblatt, 2020). To dig more to perceive the interpretation of the name Karen, perhaps it will lead to plentiful more definitions. But possibly these two popular attributions based on popular culture could be taken easily. It has the *blond*, it has the *white*, it has the *racist*, it has the *hate*, which makes them become *the hated* and *nobody likes*.

In the article published by Forbes, it is implied that the exhibit of the events of Karen or Karen like behavior have surpass 1 million events. The article also discusses the humorous study conducted by Bionic, trying to display the top locations for the exhibit of Karen or Karen like behavior. Interestingly this study also displays that the act of Karen not only exhibit by those whose name actually Karen, but also other name like Louise (top rank complainer), followed by Jane and Ann, with Lisa and Emma at the bottom of the list. It also mentions that the name John, David, James as Ken serves as top three complainer. As the result of the study, it shows the top ten country with the most Karens, where United Stated tops the chart with more than 1.5 million events. England comes second and also the highest rank in Europe with more than 280.000 events, while Philippines comes in number four and also the highest rank in Asia with more than 98.000 events (Bloom, 2021).

The rise of the infamous name of Karen gives impact to the plummeting popularity of the name among newborn girl. After became one of the most popular names in 1960s, where it reached nearly 33.000 newborn girl named Karen in 1965, it plunged to only 325 in 2020, far below compared to 439 in 2019 (Bologna, 2021). This situation perhaps can be attributed to the recent development of the viewpoint of the name Karen that is very much the different. It is not only becomes a pseudonym for a middle-aged busybody with a blond choppy bob who signs the symbol of racism and white privilege, but amid the pandemic the name also morphs as the symbol of

individualism who oppose the idea of conducting health protocols at the fullest.

4. Social Rejections Generating Social Conflict: Collective Rejections

There have been acts of rejection especially to those who are tested positive or infected with the virus. They mostly demanded to stay out of community for they are considered possible to transmit the virus to others. In some extreme cases, stigma rises from individuals addressed to other individuals suspected to be related to the virus, and this generates hatred for they believe that suspects or people tested positive is a possible threat or danger to other people in community. This leads some people to demand expulsion to those suspected or tested positive, and this very demand occurs based on the so-called spirit of collectivism which represents the interest of collective people. By suggesting the idea of collective safety, they express reject with no hesitation openly and directly toward to the suspected or tested positive.

Some of the news describes the experiences of people across the globe for having been treated unpleasantly due to being related to virus as suspect or infected. The experiences in Indonesia depict the collective rejection in an extra extreme level, where the rejections were addressed to the casualties of covid19. They don't want the casualties buried in the nearby burial place for they fear of the possibility of the spread of the virus. It is reported in the news that there have been the events of rejection in at least four regions, including cities and regencies, from Java to Sumatera and Sulawesi (kompas.com, 2020). The situation was devastating. It is believed that the very same events of rejection occur and rise in other regions of the country, but do not get much coverage by the media, although the footages of events can be found in the social media.

5. Impropriety interpretation and implementation of Collectivism

Instead of having and implementing the proper understanding in interpreting the

spirit of collectivism in fighting covid19 simply by avoiding crowds, people tend to create their very own self-interpreted understanding of kind of terminology called *work from home.* This very phrase work from home itself is actually implying the situation (or on a particular event is considered to be obligation) where one is allowed to do its work from its house or wherever it lives. On definition pointed in Merriam Webster online dictionary, it classifies this phrase as an *idiom* and defines it as *to do one's job in one's house and not in an office building* (merriam-webster.com, 2022).

The philosophy behind this phrase is perhaps can be attributed to the development of the understanding of the term of *remote,* which also associated with other similar terms or phrases such as work from anywhere, telework, remote job, mobile work, or distance work, where an employee does not required to do its works by commuting from the place it lives to the office or any kind of building it works to, but instead it can do its job by sending the work via media such like internet or the helps of delivery services. Adding these understanding to the situation of pandemic, the definition of work from home shifts from a kind of work method to become life – surviving method, where it is implemented as health protocols that everyone have to follow on a daily basis.

Instead of conducting proper way of working from home so that they can avoid crowds – where people to people contact is believed to be the transmitting media of the virus – people tend to add other activities to make a 'balance' in their daily life. By suggesting the idea of staying healthy and happy, most people tend to gather in a crowds doing exercise, sports, cycling, walking, that they believe to be the source of healthiness and happiness, for these outdoor activities are considered giving positive stimulants to body and mind. It helps to reduce stress due to limitation of on most aspects of life. That generates collective people to think that it will be good to have bonding or quality time

one with another so that boredom can be overcome.

There have been collective debates questioning the point of lowering the intensity of outdoor activity. People suggest that these activities are not against the idea of social distancing, where they conduct these activities in accordance with health protocols. More to this, people start questioning the significant different with those who get engaged in public affairs such like shopping in market or any kind of store available nearby. This kind of blundering logic of collectivism gives rise to the menacing believe that it does not matter where you are and who you are with, as long as you are doing things within according to health protocols than you will be safe. And as long that you live happy surely you will stay healthy.

CONCLUSION

The global pandemic of covid19 has change the face of the world, where it gives impact to every aspect of the life. It worsens global economy, suspending all political agendas, making change to the international relations and global interactions. Not only giving impacts on grand aspect of the international orders the pandemic also bashes the aspect of social life by making a drastic change on interpersonal interactions on a daily basis.

As this article is trying to suggest as a result and discussion, there are at least five situations in interpersonal interaction depicting the acts of individualism and collectivism amid the event of pandemic.

First, the community has to experience horizontal conflict generates by the act of individualism. This situation is characterized by the inability or refusal from individuals to conduct actions according to health protocols approved internationally. Responses to the requirement of this are usually violent. Causing verbal and physical attack one to another.

Second, the community experiences different way to treat or to understand the symbols used by people amid the pandemic.

For there is bias on the way people perceive the symbols in interpersonal communication. This situation is characterized by the inability of people to make correct and proper understanding the use of tools as a symbol of pandemic era. For example the use of mask that instead understood as the source of the virus, especially experienced by the minorities. The use of the mask also attributed to political statement and can lead to being targeted politically.

Third, individualism is becoming more popular by the rise of the infamous name that serves as a symbol of individualism and freedom. This situation is characterized by the popularity of the name Karen and Ken, which symbolize the entitlement bases on personal freedom. During to the event of pandemic these infamous names will always put forward its choice to do and get whatever they want with their body and life regardless other's existence and needs.

Forth, there are social rejections claiming to be on the behalf of collective will that generate social conflicts. This situation is characterized by the rejections to those who are infected or tested positive and the demand for these people to stay out the community. This rejection is resulted from the fear of the spread of the virus. At the extreme level, the rejection also addressed to the casualties, adding more sadness to the family related to the casualties.

Fifth, people are implementing the spirit of collectivism, but in the most impropriate interpretation. Instead of avoiding crowds as the essence of doing work from home, people tend to gather in crowds to make a balance in daily activities by exercising and sporting in public. As they believe these activities will help to stimulate healthiness and happiness and thus will eliminate stress during pandemic.

REFERENCES

Ashari, M. (2021). Masker, Oksigen, Panic Buying, dan Krisis Empati. https://www.djkn.kemenkeu.go.id/kpk nl-kisaran/baca-artikel/14053/Masker-

Oksigen-Panic-Buying-dan-Krisis-Empati.html

Barlow, R. (2021). Anti-Maskers Are Assaulting Teachers and School Leaders. What Can Be Done?. https://www.bu.edu/articles/2021/anti-masker-violence-against-teachers-and-school-leaders/

Baylis, J. and Smith, S. (2005). The Globalization of World Politics. An Introduction to International Relations. Third Edition. Oxford University Press. Oxford

bbc.com. (2020). Coronavirus: EU offers 'heartfelt apology' to Italy. BBC. https://www.bbc.com/news/world-europe-52311263https://www.bbc.com/news/world-europe-52311263

Bloom, LB. (2021). Complaining Karens: Report Reveals Where You'll Find The Most Karens In America. Forbes. https://www.forbes.com/sites/laurabegleybloom/2021/07/30/complaining-karens-report-reveals-where-youll-find-the-most-karens-in-america/?sh=59022f5cafd4

Bologna, C. (2021). The Name 'Karen' Plummeted In Popularity In 2020. Huffpost. https://www.huffpost.com/entry/karen-baby-name-2020_l_60af11dde4b0a256831bce5e

Chiu, A. (2020). Trump has no qualms about calling coronavirus the 'Chinese Virus.' That's a dangerous attitude, experts say. The Washington Post. https://www.washingtonpost.com/nation/2020/03/20/coronavirus-trump-chinese-virus/

Darwish, AFE & Huber, GL. (2003). Individualism vs Collectivism in Different Cultures: a cross-cultural study. Intercultural Education, Vol. 14, No. 1, 2003.

Desai, D. (2020). Can you describe the year 2020 in one word? Neither can the Oxford Dictionary. The National Post. https://nationalpost.com/news/can-you-describe-the-year-2020-in-one-word-neither-can-the-oxford-dictionary

dw.com. (2020). Coronavirus: EU rules out Schengen border closures amid Italy outbreak. DW. https://www.dw.com/en/coronavirus-eu-rules-out-schengen-border-closures-amid-italy-outbreak/a-52497811

economist.com. (2021). What is the economic cost of covid-19?, The Economist. https://www.economist.com/finance-and-economics/2021/01/09/what-is-the-economic-cost-of-covid-19

Forbes.com. (2020). The Rich Are Getting Richer During The Pandemic. Forbes. https://www.forbes.com/sites/jackkelly/2020/07/22/the-rich-are-getting-richer-during-the-pandemic/#3615ea05c7ef

Goldblatt, H. (2020). A Brief History of 'Karen'. The New York Times. https://www.nytimes.com/2020/07/31/style/karen-name-meme-history.html

Goren, E, et al. (2020). The Washington Post asked readers to describe 2020 in one word or phrase. Here's what they said. The Washington Post. https://www.washingtonpost.com/graphics/2020/lifestyle/2020-in-one-word/

Heywood, A. (2011). Global Politics, Palgrave Foundations. UK

Jones, P. (2009). Pengantar Teori-teori Sosial; Dari Teori Fungsionalisme Hingga Post-modernisme. (Terj.) Yayasan Obor Indonesia. Jakarta

Kaitlyn, T. (2020). How 'Karen' Became a Coronavirus Villain: A popular joke about entitled white women is now a big pandemic meme. The Atlantic. https://www.theatlantic.com/technology/archive/2020/05/coronavirus-karen-memes-reddit-twitter-carolyn-goodman/611104/

Khazan, O. (2020). Why We're Running Out of Masks; The United States' secretive medical stockpile was prepped for a bombing, not a pandemic. https://www.theatlantic.com/health/archive/2020/04/why-were-running-out

-of-masks-in-the-coronavirus-crisis/6 09757/

Lehmann, EY. & Lehmann, LS. (2020). Responding to Patients Who Refuse to Wear Masks During the Covid-19 Pandemic. JGIM

Meriam-Webster. (2022). Work at/from home. Merriam-Webster.com Dictionary, Merriam-Webster. https://www.merriam-webster.com/dictionary/work%20at%2Ffrom%20home.

Porterfield, C. (2020). No-Mask Attacks: Nationwide, Employees Face Violence For Enforcing Mask Mandates. https://www.forbes.com/sites/carlieporterfield/2020/08/15/no-mask-attacks-nationwide-employees-face-violence-for-enforcing-mask-mandates/?sh=443e66d660d6

Puji, S. 2020. Sederet Kasus Warga Tolak Pemakaman Jenazah Pasien Covid-19 di Berbagai Daerah. Kompas.com. https://regional.kompas.com/read/2020/04/01/05200021/sederet-kasus-warga-tolak-pemakaman-jenazah-pasien-covid-19-di-berbagai?page=all.

Serhan, Y and McLaughlin, T. (2020). The Other Problematic Outbreak As the coronavirus spreads across the globe, so too does racism. The Altantic. https://www.theatlantic.com/international/archive/2020/03/coronavirus-covid19-xenophobia-racism/607816/

WHO. (2020). COVID-19 Weekly Epidemiological Update, 27 December 2020

WHO. (2021). COVID-19 Weekly Epidemiological Update, 28 December 2021

Worldometers.info. (2021). COVID-19 CORONAVIRUS PANDEMIC. https://www.worldometers.info/coronavirus/