Covid 19 Pandemic and loneliness

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International Congress of Gerontological Approach

21-22 October 2021

Abstract:

It is not easy to talk about Corona. There are differing views in public discourse, but dissent is often met with anger. There are several reasons for this sensitivity, the most important of which is the magnitude and speed of events that have made many countries incapable of managing this crisis. A pandemic has created fundamental fears. One fear relates to the virus itself: illness, death, the collapse of the health system. Second, the economic consequences, which in some cases are devastating. Third, the fight against the virus, which has limited fundamental rights.

It is important to know, that we don't just have a unified reality for which we may need a unified solution. This means that the decision about restrictions must not only be made from a medical point of view, but all aspects such as social, psychological, gerontological and, of course, economical ones must be considered. A one-sided act from one point of view, e.g. virological, can cause enormous social problems. Social distance can lead to the socialization of distance and even more *structural loneliness* of people in the society.

Loneliness

There is a lot of talk today about how lonely people have become. The prevailing social conditions are held responsible for this, and at the forefront the technology and digitization. However, digitalization means that people are closely networked with one another and the willingness to communicate in so-called social networks is increasing. So how can one speak of loneliness here?

We can understand this process if we differentiate loneliness in its different contexts. We distinguish between three types of loneliness: existential, structural and process-related. Man is lonely in his essence. He is incomplete in his individuality and loneliness as well as in his sociality, because he has something essential about the two in him. We are existentially lonely because we are finite between birth and death. We are lonely in the world in this regard. This existential loneliness extends in space and time, for birth and death are extended in time. Mainly because this finitude runs differently in each individual, we are lonely not only as humans and species in the world, but as individuals in society. But this existential loneliness is the prerequisite for our sociality. This reflects an always available home with oneself. That makes people creative and critical of what is to be assessed as positive.

However, there is a kind of loneliness that results from the structures of society, especially as a result of digitization. Here the individual loses touch with space and time. The finiteness of life seems to have been overcome here by the infinity and immortality of the digital. Even if the digital world undoubtedly plays many positive roles in our lives, this kind of structural loneliness alienates us from ourselves and has a negative effect. Such structural loneliness increases as a result of processes such as pandemic. Not only does digitalization play an important role here, but also the imposed social distance and severe restrictions in direct physical contact. The elderly, especially in old people's homes, but also the young, suffer greatly from it. the permanence of the restrictions carries the risk that the social distance leads to the socialization of the distance. This can lead to new crises in society. This could be the case, if the governments try to solve the pandemic just from virological and health point of view. we see similar behavior in conformity with the environmental problem. You want to reduce emissions and replace one technology with another. Diesel is being replaced by electromobility. That is wrong and you cannot solve the problems in this way but create new environmental problems with new techniques. Rather, one must invest in a change in society for an environmentally friendly approach to nature. The reality is fragmented and is multilayered. Hence, there can never be a single solution or action to deal with the crisis.

Subject, nature, technology

The evolution of technology in recent years has been incredibly fast. Humans, who in their laboratories are able to produce 5-nanometer-diameter electronic kits and mount countless smaller electronic components on them, today show such an inability against a 10-nanometer virus called a corona. Environmental problems could not lead to qualitative changes because they were not tangible to everyone. All political forces have shown their inability against this virus. This shows that one can show sovereignty and the role of ruler only in society in the form of a political government. In relation to nature, however, it is not and will not be the ruler. Man is alone in the face of nature and can not rely on any myth or divine power. If the epidemic of the plague in the fourteenth and fifteenth centuries led to the Renaissance, the demythologization, and the growth of the Enlightenment, the current Corona crisis could lead to the beginning of a decentralized Enlightenment solidarity on the world stage. The process of globalization in the economy and the uncontrolled growth of the free market has been a one-dimensional process without any borders and without regard to natural resources and the environment. It is clear today that economies with stronger social bases have much better opportunities to deal with this crisis. The growth of the solidarity process will mean that nature must be involved in this process along with industry and digital growth, along with the fight against poverty and the growth of the health care system and the possibility of using it for all segments of society and all people from below. The above should be an enlightening idea of the growth and development of the industry. Today we see that digital systems play a very important role not only in the transmission of information but also in the proximity between humans, in situations where close communication is not possible. Therefore, in line with the evolution of this virus, we will witness a new industrial revolution on the one hand and a social and cultural revolution in changing human behavior on the other.

Walter Benjamin wrote about the right relationship with nature that such a relationship is not the domination of man over nature but the domination of man's "relationship" with nature. Such an attempt is very contradictory because sometimes it has successful results and sometimes it fails and has very unfortunate results. Such an endeavor looks at nature from an economic perspective that always serves man. While the dominance of the "relationship" between man and nature indicates not the relationship between subject and nature, but an inter-subject relationship that is accompanied by a moral agreement between the subjects in adopting a proper relationship with nature. The inter-subjective relationship of a subject makes each person moral in relation to nature.

The corona crisis is the crisis of the idea of man's domination of nature, the indiscriminate and excessive use of nature without moral standards. Unlike the SARS virus, this virus is not rooted in poverty and hunger, but if we accept today's data, it is due to the well-being and motivation of diversity in nutrition and profitability.

Chance of Changes

Epidemic or pandemic diseases have always existed throughout history and have caused great social changes. The Athenian plague in the 5th century BC, the medieval plague in 1346 AD, the cholera epidemic in 1830, the Spanish flu in 1918 and 1920. They themselves have had different consequences, which can be traced back to Hobbes' theory, which found that people in a state of fear of death are willing to give up their freedom for greater security. But none of these crises are comparable to the current crisis that began with the spread of the Corona virus. The Athenian plague killed more than 30,000 people, a large number compared to the population at the time. The political consequence of this plague was the destruction of Athenian democracy and the rise of the oligarchy. The plague of 1349, which killed more than 25 million people, led to the genocide of the Jews. At the same time, there were many benefits for the survivors of this plague, such as the passage of the world's first labor law in 1349 in the United Kingdom, which was due to high deaths and labor shortages. In many cities, employees were able to earn high salaries under the law. In 1830, cholera led to the creation of underground sewage and water piping systems. In other words, the separation between the water and sewage system is one of the greatest achievements of cholera. The Spanish flu killed more than 40 million people. The political consequence of the Spanish flu in 1918, for example in Germany, was social unrest that led to the collapse of the German Empire. In other countries, the flu led to social unrest and a change in the political system. The coronavirus or its disease, Covid 19, cannot be compared to other epidemics in terms of political consequences, because the social, economic, and cultural conditions that govern societies and political power structures are quite different.