

Solidarity of Efforts as a Common Condition for the Survival of the World in a Pandemic

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Abstract: The article reveals the issues of solidarity of efforts as a common condition for the survival of the world in a pandemic. The changing situation and its reassessment, the transition to new stages of development attest to the viability of society. Crises put a society or a person in a marginal position or a neutral zone, that is, in a situation where the usual stereotypes and behaviour are no longer working and there are no new ones. The crisis is of an ambivalent nature. On the one hand, it motivates people and social communities to find new ways, solutions, resources to acquire new skills, knowledge and as a consequence to develop. On the other hand, it demonstrates a serious imbalance, inconsistency, loss of equilibrium in the interaction of different social and natural systems and the consumer's attitude towards the environment, etc. Human society, including its current coherent subsystems, must become coherent with other living systems. Therefore, there is a need for a new paradigm of vision for social functions and structures and for human responsibility on a planetary scale.

Keywords: *crisis; pandemic; solidarity of efforts; humanity; coherence.*

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1. Introduction

Scholars and experts in various fields of social activity, ordinary citizens are actively discussing information related to the spread of coronavirus and the effects that this pandemic has already caused on social networks, the mass media, online scientific meetings and in a number of publications, etc. Despite the diversity of opinions and judgments, it is common to understand that humanity is experiencing the largest crisis of the present generation. Along with the awareness of the crisis, there is an active search for solutions and an effort to understand what is happening to us as a human community, how the pandemic will affect life in the future and what we will need to get ready for, what life will be like in the post-coronavirus world and so on. The immensity and urgency (timeliness) of the issues that have arisen in humanity nowadays are astounding. Humanity has no clear answers, certain patterns and examples of solutions to a similar problem. Today a number of countries find themselves in the role of laboratory guinea pigs the large-scale experiments are conducted on. What will happen to the economy, provided that the majority of the working population will work at home through social networks? What will the system of education look like if schools switch to the online mode, etc.? It is unlikely that anyone would venture such experiments in normal times.

However, today is a completely different time. The peculiarity of the situation is that a number of issues the human community has faced requires global understanding and apprehension as well as a speedy resolution. Decisions that could normally take years of apprehension and discussion in normal times are made in a few hours today, so the alternative is even worse. In the long-term outlook, the result of these decisions will testify how far the world and public relations have been re-structured taking into account mistakes, shortcomings, human negligence and infirmity. It is obvious that the civilization paradigm that has shaped us over the last hundred years is diffused like smoke. We no longer see ourselves as the crowning of nature and do not claim that the world belongs to us on the right of ownership. In fact, we are getting ready for a great battle for a new reality that is still hard to imagine.

The basic idea of this battle is to understand that crisis is not only a manifestation of social illness, but also a search for potentially new conditions, resources and opportunities. The “healing” process must take into account the context and content of the modern postmodern era. It is about understanding the world as pluralistic with a number of gaps,

uncertainties. Collage, fragmentation of consciousness and culture, play with meanings and images becomes the norm of life. All is not just entitled to existence, but is peacefully coexisted alongside one another without merging, however, into a single whole, remaining independent and fragmentary. Such a world does not fit into the clear boundaries of rational worldview. The constant violation of stable and unanimous implies preference for emotional, irrational. Consensus is possible both temporarily and locally.

It is obvious that crises are a prerequisite for society and human life in particular. The changing situation and its reassessment, the transition to new stages of development attest to the viability of society. Crises put a society or a person in a marginal position or a neutral zone, that is, in a situation where the usual stereotypes and behaviour are no longer working and there are no new ones. The situation becomes a crisis when one ceases to see possible ways out. But at the same time, in times of crisis, people are open to new experiences, which means that crisis can serve as a basis for positive change and can become a positive part of personal or social experience. A person's pain during a crisis motivates him/her to find new ways, solutions, resources to acquire new skills, knowledge and as a consequence to develop. However, does the crisis always confirm the progressive development of society?

2. Analysis of researches and publications on the issue and problem statement.

Some philosophical issues on Coronavirus (COVID-19) were revealed in the work of Salah Osman (2020). Mildred Z. Solomon, Matthew Wynia and Lawrence O. Gostin write that U.S. cities and states with extensive community transmission of Covid-19 are in harm's way - not only because of the disease itself but also because of prior and current failures to act (2020).

Sergio G. Litewka and Elizabeth Heitman point out that the COVID-19 pandemic is a critical test for the already overburdened and mostly underfunded public healthcare systems of Latin America. They indicate that ideological misconceptions and denial among Latin America's political leaders prevented timely preparations for the pandemic and added to chronic governance problems. As ethical expertise in Latin America focuses on research ethics, few hospitals in the region have functioning clinical ethics committees or clinical ethics policy, forcing healthcare personnel to make excruciating treatment decisions in an environment

dominated by material scarcity and public distrust (Litewka & Heitman, 2020)

E. Laslo writes about the painful and dangerous conflicts of this process. The researcher argues that the uncoordinated interaction between different social institutions, the desire of certain social institutions to receive resources and development opportunities at the expense of others, the consumer's attitude to the ecology and the development of socio-cultural systems through natural causes the imbalance and crisis of social life of another nature. Disturbance of mutual equilibrium between different social systems causes "illnesses" of society, their symptomatology and results in various crises in character and scale (Laslo, 2012).

E. Laslo metaphorically likens these situations to "cancerous tumours". The universe has an amazing level of coherence (the mutual relation between parts of a system is understood, that a coherent system acts as a single, though complex entity). Not only organisms in general, the holistic realm of life on this planet constitutes a coherent system in which all parts and elements ultimately lead to the maintenance of such integrity. However, in the planet's dissipative system that they have in recent centuries, humanity has become a source of inconsistency. The human system is becoming increasingly detached from the infrastructure of life, working towards increasing its size and using natural resources. This type of behaviour is typical of cancer cells: they mainly use a program of uncontrolled self-replication of ions. Regarding normal cells, they reproduce themselves in the context and within the system in which they are. In a normal cell, the diversification program prevails over the self-reproduction program (Laslo, 2012). Human systems have become carcinogenic to planetary ecosystems and parts of human communities on the planet.

Such scholars as Lawrence O. Gostin, Eric A. Friedman, and Sarah A. Wetter, in their article "Responding to Covid-19: How to Navigate a Public Health Emergency Legally and Ethically" revealed such aspects as: "What ethical duties do we owe to vulnerable people separated from their families and communities? And how do we ethically and legally balance public health with civil liberties?" (Gostin, Friedman & Wetter, 2020) Other scientist Chiara Mannelli, presented issues on an ethical approach to healthcare choices in Italy, as Italy has so far been the most severely hit European country and demand for critical care in the northern region currently exceeds its supply (Mannelli, 2020).

Disruption of the connection between the carcinogenic subsystems and the socio-economy of the planet threatens the viability of the entire system as well as the presence of cancer cells in the body poses a risk to the

whole body. The realities of today prove that the situation of the pandemic will cause not only a global health crisis, but also an economic, political, socio-cultural one. Analyzing the current crisis caused by the pandemic, Latour points out that mankind should prepare for other crises that have already been encountered by mankind, but have not yet fully realized the catastrophic consequences (in particular, he speaks about the danger of the climate crisis and its occurrence as a result of mindless human activity). In general, B. Latour predicts that in the future, humanity will have to live in a situation of permanent crisis (Latour, 2020). Therefore, the need for finding and outlining strategies for survival and a successful life in times of crisis is becoming more relevant. These strategies should be based on the understanding that salvation may not be a technology that eliminates imbalance, but the restoration of a harmonious relationship between all parts of the system. Human society, including its current coherent subsystems, must become coherent with other living systems. Therefore, there is a need for a new paradigm of vision for social functions and structures and for human responsibility on a planetary scale. Solidarity of efforts is a common condition for the survival of the world, a prerequisite for trying to restore coherence in the life systems of the planet, eliminating the carcinogenic source of inconsistency in self-centered individual and collective human behaviour.

3. Role of coordinated international co-operation under the conditions of the coronavirus spread

Let us consider the role of the state institutions, the options in their decision-making processes within the reflexively and sensually delineated situation. The point at issue is about original dilemma: whether the state authorities will prioritize control over their citizens in their decisions by isolating from other states, protecting, first and foremost, their narrowly national interests; whether they will enhance co-operation with civil society institutions as well as collaboration with other states, international organizations and communities on the way toward global solidarity. Is country isolation or global co-operation going to prevail? Today's difficult moment revealed how weak the idea of the European community is in practice. The European Union passed the sword without a fight, shifting the decisions into nation states during the crisis. The closure of state borders has brought back selfishness and the old categories of "friend" and "foe", in other words, the things we have fought down over the years with the hope that they will never again shape our consciousness. The fear of the virus

automatically aroused the simplest and eternal conviction that it was someone else's fault who always bring a threat "from somewhere". The virus appeared in Europe from somewhere, it is not native, it is "alien". In a number of countries, all those who returned from abroad became suspicious and dangerous. The wave of borders closures, the giant queues at the border crossing points were a shock for many people. The virus reminded that borders exist and function properly. Nevertheless, world-wide problems cannot be solved by each separate country individually. World co-operation is required in this case.

The situation of "unity" of the world causes a reassessment of the established system of values, as each epoch produces its worldviews and moral orientations, which outline its spiritual face and new horizons of its progress. Among the values of a globalized, changing, dynamic world is the need for a person's capacity for mutual tolerance and empathy in accepting the Other, fostering spiritual flexibility and willingness to compromise, focusing on understanding life values and priorities other than ordinary ones, as much as social recognition. equally valuable (Hanaba et al., 2019). In interaction with another culture, a person acquires new experiences and new skills.

The French philosopher Jean-Luc Nancy expresses interesting considerations through the example how a pandemic is able to truly test our community. In the article headlined "Communovirus", he argues that the virus communicates us as it brings everyone to the ground of equality and brings us together to counteract it. The fact that the pandemic spread involves isolating everyone is paradoxically a way of testing our community. We can be unique and distinctive only among others. According to the philosopher, this is a great opportunity to make sure once again that we are not lonely animals. We need to meet, raise a glass to somebody and visit each other. In addition, the sudden increase in calls, emails and other social streams indicates an urgent need, fear of losing contact (Nancy, 2020). That is why, despite the fact that we are isolated by the state institutions taking custodial care of us as a protection, we are experiencing isolation as a certain deprivation.

Global co-operation and solidarity of efforts are also needed because, according to scientists, the situation caused by COVID-19 will not be a one-off action. French sociologist, Eva Illoous, citing research by renowned infectious disease expert Dennis Carroll, says that we should expect a more frequent recurrence of this type of disease in the future. She explains her reasoning with the so-called "consequences of zoonosis", that is, the result of increasing contact between pathogenic agents of animal

origin and humans. These contacts are caused by the increasing human presence in the ecozones, which for some time remained out of our reach. The invasion into the ecozones is explained by the overpopulation and mass exploitation of the land. According to the researcher, business establishments around the world must understand that the world must exist in order to exploit it (Illoous, 2020). In addition, this world can only be built through the combined efforts of the private and public sectors. Banks, corporations and financial companies must, together with the state, take over the task of finding a way out of the crisis and become a partner in the collective health care. The public good should be their priority.

4. Solidarity of efforts as a common condition for the survival in a pandemic

Coordinated international co-operation can help meet new challenges. First of all, it is necessary to establish the exchange of reliable and verified information between countries. This is an advantage over the virus. The coronavirus in the US and the coronavirus in China cannot tell each other how to infect a person more effectively. However, China can largely teach the United States and other countries the fight against the virus. In addition to sharing information and experience, help is needed in the production and distribution of health care, including tests and respirators. The same applies to medical staff. A rich country that is not greatly affected by the virus can share equipment and doctors with the poor one needing it. If the time comes when it needs help, it will be able to count on such help. Co-operation around the world is also needed in the economy, given its global nature and the ramifications of supply chains. If each country's government acts in its best interests without any coordination of efforts, there will be chaos and the crisis will continue to deepen.

Solidarity of efforts and co-operation are effective not only in the sphere of interaction of the state with other states, the state with the private sector of economy, but also are relevant in the plane of the citizen-state. It is about the need to trust the authorities, the mass media and the commonwealth of scientists. Let us illustrate our view with an example. Imagine you wash your hands. Soap is one of the greatest achievements in hygiene. This one simple act saves millions of lives every year. Today, we take it for granted. Nevertheless, scientists have proved the importance of this process only in the nineteenth century. Today, billions of earthlings use soap, not because of fear of a "soap police", but because they know the scientific basis of the action.

Centralized monitoring and strict rules are not the only way to get people to follow the rules they are comfortable with. When people trust authorities who bring credible and science grounded facts, citizens can fittingly behave themselves. The motivated and educated population usually tackles the threat more coherently and effectively than the forced and ignorant one. People's moods change very quickly in times of crisis. Therefore, a hidden trust resource can be found if you provide the person with data and the ability to analyse the statistics of the coronavirus spread. The person will be able to understand whether he/she is being told the truth and whether the authorities are taking the right measures to combat the epidemic. The person must make an informed choice. Not only the state should control the behaviour of the citizen, but such citizen must also see and understand the actions of the authorities.

Obviously, the current pandemic will already be included in history books. At the same time, it is important for our species i.e. a homo sapiens that a pandemic does not become a pandemic of universal panic and selfishness. The virus reminded us that we were so passionate about denying that we are vulnerable creatures made of the most delicate matter. Because we are dependent on each other and no matter what the utmost point of the earth we come from, what language we speak and what colour our skin is, we are all get ill, afraid of, die of in the same way. Being aware of, no matter how weak and defenceless we feel ourselves in the face of the threat, there are people among us who are even weaker and in need of help. Fear of illness turned us off the labyrinthine road and reminded us, out of necessity, of the nests from which we come and feel ourselves safely.

5. Conclusions.

In the postmodern era, the fundamental foundations of the human soul fluctuated. They testified to the complex and contradictory processes of reassessment of the axiological reorientation of modern man. The main indicator of the presence and adequacy of harmonious and non-crisis existence in systems is coherence (which is manifested within and between systems where consistency is understood as the mutual sensitivity of each part to any other part, as well as to other environmental systems. Non-coordination between people or social institutions creates crises and risks which are a "cancer" rather than a positive factor in the web of life.

Despite the painful conflicts of this process, in a postmodern context, a creative person receives an unprecedented freedom based on a constructive basis of spirituality, through which a person acquires the ability

to distance himself from society and independently critically comprehend all aspects and spheres of his life.

Today, humanity is going through the biggest crisis of the present generation. The magnitude and urgency (topicality) of the issues that have arisen in humanity today are astounding. The peculiarity of the situation is that a number of issues that are facing the human community require global understanding, reflection and a quick solution. It is obvious that crises are a prerequisite for society and human life in particular.

But this crisis, like any other crisis, also gives hope that this pandemic will help humanity to realize the dangers of global separation. Global co-operation will become a victory not only over the coronavirus, but also over all future epidemics and crises of the twentieth century.

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