

## Intellectuals and the Corona Crisis: From Self-Reflection to Criticism of the Political and Strategies of Globalization

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### ABSTRACT

The present study aims to highlight the most important axes of discussion and intellectual debate generated by the Corona virus at the end of the year 2019, in the intellectual and political arena in the world between thinkers and intellectuals, remotely from political argumentation between China and the United States regarding the responsibility of each side for the spread of the virus on the one hand, and irrespective of their differing ideological orientations on the other hand, as manifested and exemplified in the arguments of: Carolin Emcke, the Moroccan poet Muhammad Bnaï, the two French philosophers Michel Onfray, Edgar Morin, and the American intellectual Naom Chomsky, and others. The study reached two conclusions: First: As a consequence of the feeling of "collective danger" which assaulted the world and humanity, there arose an orientation among intellectuals and thinkers advocating a return to "common roots" which unify humanity, and which impel it to solidarity to confront the overarching common challenges besetting the world and the universe. Second: There is almost total unanimity among the intellectuals and thinkers that notwithstanding the fact that globalization constitutes a "cornerstone" in the progress of humanity and its movement towards the future, it nevertheless represents a "wild capitalism" which rendered the Corona pandemic for the thinkers and intellectuals a "historic opportunity" to restore importance to the individual and humanity in "building the future".

**Keywords:** Corona Pandemic; Wild capitalism; Criticism of globalization; Human solidarity; Future of humanity.

### Introduction

Remotely from the mutual accusations between China and the United States of American concerning the cause of the spread of the Corona illness in the world whose name first appeared in the documents of the Central Intelligence Agency (CIA) in the year 2005 (**Rebecca Fitoussi, 24 March, 2020**) and irrespective of the disastrous economic consequences produced by the Corona pandemic to the world since its appearance in the Chinese city of Yuhuan in December 2019 to date (**Daniel Bastien, Les Echos, 23 January 2020**), the psychological, social and political consequences of this crisis remains in the phase of continual transformation and change where it is impossible at present to prognosticate its future. Nevertheless, it would be possible to state that this crisis represents a "**new experience**" for many intellectuals, philosophers and thinkers in the world, which has opened before them a wide horizon for reflection in accordance with their particular and individual cultural milieu, experience, and intellectual and ideological orientations.

The question (hypothesis) presented by this study is: will the Corona pandemic crisis spur the intellectuals and thinkers to attack the social and humanitarian points of weakness in the globalized capitalist system and its economic values thereby changing the nature of the capitalist system to become more "humane" than its condition prior to the

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Corona crisis, or will capitalism continue, as usual, to possess initiative and to negotiate and maneuver to entrench the strength of the capitalist system, availing of its contradictions and crises to renew its economic paradigm and system?

Irrespective of the extent of the transformations which the Corona crisis has effected, or those it will effect, in the current capitalist system, the study assumes that the international system, and indeed the world prior to Corona will not be subsequently the same, and that capitalism will reorder its priorities taking into consideration the social and human dimension of its economic values and conduct at the global level, which will enable it to overcome this crisis successfully, despite the high, rising and impactful voice of the major intellectuals and thinkers in the world concerning globalized capitalism which are critical of it.

We shall endeavor, in this article, to shed light on the experience of those thinkers and intellectuals with Corona, by primarily focusing on the foremost ideas which emanated from them concerning the extent of benefiting from this crisis to revert to the primal "**Human Identity/ Human Self**", and the roots of primeval Man manifested in cooperation and solidarity as perceived by the social contract theorists Thomas Hobbes, John Locke, and Jean Jacques Rousseau. Secondly, a discussion will take place of the "**skeptical**" positions of some of the intellectuals in respect of the role of globalization in contributing to this grave global crisis as one of the "**outcomes**" produced by the world capitalist system.

#### **First: Search for Human "Identity"**

At her house in Berlin where she is in lockdown like the other German citizens the Spanish **El Pais** Newspaper did an interview with the German philosopher Carolin Emcke who is considered to be among the most notorious adversaries of the rightist populist currents in Europe in general, and in Germany in particular, dealing with her personal and intellectual impressions of the Corona crisis which has engulfed the world. In this interview Emcke expressed resentment at the psychological and human consequences of Covid-19 saying that "she feels shocked whenever she watches images of the spread of the Corona virus in the Spanish capital Madrid, or the suffering of the refugees in the shelter camps in the Greek Islands where hundreds of them were detained". (**A report from the Spanish press, Al Jazeera Net, 21 April, 2020**).

Emcke, who was born in 1967 to an Argentinian Mother and a German father, emphasized in this encounter the necessity of "human solidarity" in this crisis removed from materialist standards and criteria, and narrow and parochial interests, where she says, "I do not see how we will be able to bear the moral and political burden as Germans and Europeans, for we have not interacted with the crisis with sufficient humanism. It appears to me that providing some financial assistance with hesitation to the countries of the south of the continent instead of launching a strong campaign for the negatively affected countries, is an unforgivable mistake; And here I am solely speaking about the European context". (**A report from the Spanish press, Al Jazeera Net, 21 April, 2020**).

It is clear that Emcke meant Italy, which suffered considerably from the bitterness of the Corona crisis on the one hand, and its sense of being "orphaned and betrayed by those thought to be friends, neighbors and allies on the other hand". (**Jamal Al Shalabi, 28 March, 2020**) And what intensified this sentiment among Italians facing their fate associated with Corona was "their seeing what the media reports in terms of the solidarity of the neighboring European countries with France, the important state in the European Union, manifested by the Swiss and German neighbors receiving Corona victims in their hospitals to lessen pressure on French hospitals and health centers, who did not think for a moment of their neighbors in Italy who are more needful of urgent help". (**Jamal Al Shalabi, 28 March, 2020**).

Concerning the Moroccan poet and writer Mohammad Banis, considered to be among the most important poets of modernity in the Arab World, the Corona crisis represents a "**personal experience**" that has influenced his life. He says, "I live in great anxiety at this moment- an anxiety that leaves me denuded. I am isolated at home, like others, in the countries whose governments decided to impose lockdown on people and prohibiting them from leaving their houses. We are alone in the house, my wife and I, and it is our son who, at a distance, provides us with our needs". (**Abduh Wazen, Independent Arabia Newspaper, 26 March, 2020**).

Thus, in this crisis, the Moroccan writer, who is renowned at an Arab and international level thanks to the

translation of his books, the most recent of which is entitled "They Burn Freedom" 2016, and "The Awakening of Silence" 2020 devotes his time to literary reading and writing. He says, "My daily life in isolation is of a cultural nature, and in it I consciously eschew feeling what is happening, and I seek protection by inquiring about the reasons for what is happening. I am aware that outside my home are tragedies connected to varied aspects of public life". (Abduh Wazen, *Independent Arabia Newspaper*, 26 March, 2020).

The American philosopher Gregory Fernando Pappas, born in 1960, and lecturer in the University of Texas and editor in chief of the *Inter-American Journal of Philosophy* finds that "the pandemic has given us the chance to reflect on humanity as living beings in the environment and nature in which also live other creatures". (Al Jazeera Net , 9 May, 2020). It is the view of Pappas that the "current disturbances have afforded us the opportunity to discover what will happen if the world simply stands still" (Al Jazeera Net, 9 May, 2020) and he also says, "if we want to build a better country and a better world for our children, and if we want to ensure our survival as a nation and a democracy, we must be attentive to what we feel now". (Al Jazeera Net, 9 May, 2020).

On his part, in an article published in the "Deutschland-Portal" on 26 March 2020, the celebrated German futurologist Matthias Horx, attempted to highlight a "**spirit of optimism**" for people in difficult moments, by stating that "people mostly perceive the loss befalling them due to social distancing, but they do not see the positive aspect of this loss; for distancing does not mean loss, but rather may open up new possibilities. Some people have actually experienced this, whereby, for example, with social distancing people relish food more, and to the extent that the virus produced between us a material distance, it has imposed on us a new proximity. Thus this virus has allowed us to encounter persons we would never have seen, and to communicate with old friends on many occasions, while relationships that were not solid were fortified, and the families, neighbors and friends became closer, and minor disputes ceased relatively speaking". (Bilal Al-Talidi, *Arabi 21 Site*, 4 April, 2020).

Moreover, Horx pointed to two consequences of this illness: firstly, what relates to teaching via the Internet and online. Secondly: he referred to a transformation in the functions of communication: "There has been a shift from communication to real and close communication, with individuals themselves without the possibility of manipulating people through a second screen, for none waits anymore". (Bilal Al-Talidi, *Arabi 21 Site*, 4 April, 2020). In the view of the futurologist "a new culture of communication has been created different from what existed yesterday". (Bilal Al-Talidi, *Arabi 21 Site*, 4 April, 2020). And even those who spent lengthy periods of time in front of the mobile phone, have felt the need for books, and suddenly reading books became a form of worship". (Bilal Al-Talidi, *Arabi 21 Site*, 4 April, 2020).

Matthias Horx highlighted the transformations of the relationship between technology and culture, explaining that "the substantial technological noise has ended, and we have started to devote attention anew to the human questions: what is humanity? What do we mean to each other?" (Bilal Al-Talidi, *Arabi 21 Site*, 4 April, 2020). The German futurologist concluded his expectations and his academic and professional intuition vis a vis the Corona virus pandemic with a sentence deserving of thought and deep attention: "Suddenly, wealth does not any more play the decisive role, for good neighbors, and the flourishing vegetables garden have become of greater importance". (Bilal Al-Talidi, *Arabi 21 Site*, 4 April, 2020).

The Italian philosopher Giorgio Agamben shares the perception of Horx regarding the existing threat, not just at the level of the individual or group or state, but at the level of the world and humanity. Thus Agamben finds that "the pandemic- which represents the greatest threat to human security since the Spanish flu a century ago- makes our shared humanity constitute a potential security threat; for the enemy is within us this time rather than being an external threat, where people perceive each other as possible carriers of the virus". (The Italian Press, Al Jazeera Net, 19 April, 2020).

What is interesting and remarkable in the vision of the Italian philosopher which he expressed in an article he published in the Italian Ceodlib for showcasing books, is his connecting the "**health crisis**" and its discourse with "**religion**", where Agamben thinks that "there is a growing need for religion which is clearly in evidence in the present

age " (**The Italian Press, Al Jazeera Net, 19 April, 2020**). The Italian philosopher finds this palpable by "noticing the terminology derived from eschatological religious terms which are neurotically and repeatedly used by the various media- specifically the America press- which continually uses the expression of (the end of the world) (**The Italian Press, Al Jazeera Net, 19 April, 2020**). In the final analysis, the Italian philosopher and legal theoretician arrives at the idea that "science" in our age "resembles religions insofar as its ability to produce myths and fears in times of crises" (**The Italian Press, Al Jazeera Net, 19 April, 2020**). as he says. And to explain this statement he says "we witness presently diverse scientific prescriptions and different positions oscillating between an unorthodox minority (also represented by well-known scientists) which denies the danger of the phenomenon, and an orthodox discourse which affirms its real danger, and nevertheless those differ fundamentally insofar as the method of dealing with the matter and resisting the pandemic" (**The Italian Press, Al Jazeera Net, 19 April, 2020**).

The Slovenian philosopher Slavoj Cicek, who is 71 years of age, expressed the immensity of suffering which he is experiencing firstly as a human and secondly as a philosopher by acknowledging: "I fear slumber because the nightmares of the reality that await me overwhelm me" (**Report by the Italian press, Al-Jazeera Net, 8 April, 2020**). Moreover, Cicek believes that "all those staying in the house do not spend the time watching stupid films, but they pose to themselves basic questions about ordinary life, and many use this time for reflection and choice".(**Report by the Italian press, Al-Jazeera Net, 8 April, 2020**). And the conclusion reached by Cicek is that "despite the fact that the citizens are presently more isolated, they have become more mutually dependent, and they live a contradictory necessity represented in evincing solidarity by not being near to each other"(**Report by the Italian press, Al-Jazeera Net, 8 April, 2020**).

Regarding a major Arab intellectual such as the Algerian novelist Wassini Al-A`raj the experience of the Corona crisis assumes a new and slightly different meaning relative to his western counterparts, given that Wassini criticizes not just the crisis itself, but more its material and moral reflection on the Arab World, peoples and states, while he shows his regret and consternation at their reality by emphasizing that the "virus restored the actual size and standing of the Arabs at the global level. Actually, it appeared that that they are outside of the spheres of the age, without transparency even concerning the diseases which kill thousands daily without anyone knowing anything about them. In the shadow of the lack of any preventive or precautionary measures, those infected daily are in the thousands due to natural congregations such as in malls and mosques where group prayers are held and Friday prayer specifically. It is a positive thing that they closed their doors, given that there are rules associated with necessity. This is notwithstanding the reactions of many backward jurists who reject closure on grounds that they are the houses of God, and the house of God should not be closed by humans "(Abduh Wazen, Independent Arabia Newspaper, 26 March, 2020).

#### **Second: Globalization stands accused / in "the dock"**

Globalization and what it represents in terms of being "**wild capitalism**", if we are permitted to say so, has become the subject of "accusation and suspicion" not only by the states accused of being "socialist in spirit" and inclination such as: China and Russia, and indeed even by capitalist states themselves, particularly the states of southern Europe. This sentiment has intensified in the shadow of the Corona crisis which highlighted the differences between the "capitalist market economy" and the "Chinese socialist market", particularly after socialism of Chinese features has become more integrated in the global economy, in the wake of China's acceding to the World Trade Organization (WTO) in 2000, whilst retaining the particularity of the market socialism as a unique Chinese globalization ( **Bashir Abdel Fattah, Shorouk Newspaper, 27 April, 2020**).

Based on the foregoing, the Corona crisis is considered "(an immense test) of globalization and the philosophies which prevailed in the contemporary world since World War Two, such as (the free market) and the principle of laissez faire where the state does not interfere with the economy, at a time when the societies in which Corona has spread live in a state of shock and fear that the virus would eliminate the peoples" (**American press report, Al Jazeera Net, 6 April, 2020**). Actually, the Corona virus has encouraged many intellectuals in the world in general, and the western world in particular, to think of the prevalent ideas in their societies, and the necessity to place them under the

"**microscope**" anew as a type of "**self-criticism**" of the lived reality which the Corona pandemic has unmasked; and this contributed to bringing the left and socialism out of isolation, and from the corner in which it was detained since the fall of the Soviet Union in 1990 until today, in addition to its declaration of confrontation with "**Capitalism**" and its achievements not only material but also intellectual and philosophical.

The French philosopher Michel Onfray, who is a personality classified to be within the "Left that is opposed to liberalism", had deplored the "lack of competence and negligence of the European leaders in confronting the spread of the pandemic "( **Mohammad Hujeiri, Al Modon Newspaper, 24 March, 2020**) where he showed no hesitation to say in an article: "Corona is not just a virus and a pandemic, it is also a metaphor for what France has become") (**Deema Al-Shukr, Al Faisal Magazine, 1 May, 2020**). And Onfray emphasized again his sharp criticism of France and Europe and its liberal system through statements he made to Le Point newspaper which has wide circulation: "In the same way that the fall of the Soviet Union uncovered the illusions of the West which existed for more half a century about this Marxist-Leninist empire which turned into a paper tiger, the pandemic shows harshly the fall of Maastrichtian Europe which is presented since more than a quarter of a century as an economic giant which can stand up to the main empires of the world; for they are incapable of producing face masks and providing them to those working in the health sector, and the victims of the pandemic! Italy, which is a part of the European Union and whose population is 60 million people has experienced more deaths as a consequence of the Corona virus than China whose population amounts to 1.3 billion people! Hence, Europe has become the new Third World"(**Deema Al-Shukr, Al Faisal Magazine, 1 May, 2020**)

Edgar Morin, the notable French philosopher and the author of "Où est passé le peuple de gauche" (Whence Passed the People of the Left), supports his colleague Onfray in his criticism of globalization through the "**gate of the Corona pandemic**" indicating that "globalization is interdependence without solidarity, which is contributing to unifying the world technologically and economically, but nevertheless it did not foster the expansion of understanding between peoples. Thus with the inception of globalization in the nineties wars and financial crises erupted. And, moreover, the perils to the planet- the environment, nuclear weapons and the unregulated economy- engendered a shared destiny for humanity which did not adequately recognize this"(**Bilal Al-Talidi, Arabi 21 Site, 4 April, 2020**). Morin actually explains his ideas by reminding that "the virus strongly informs us that humanity in its entirety must seek a new path or trajectory which eschews the neoliberal ideology in favor of a policy that tackles the social and environmental crisis". The new trajectory, in the view of Morin will safeguard and bolster the public services and facilities such as hospitals which have suffered for years from substantial cuts. The new path or trajectory will remedy the effects of globalization through creating areas that are free from globalization which would safeguard the basic independence of entities" (Bilal Al-Talidi, Arabi 21 Site, 4 April, 2020).

It is perhaps for this reason that the German philosopher Carolin Emcke was propelled to propose a new "health and political equation or formula, that is of clear indication of her vision that is opposed to globalization and the capitalism which spawned it. She states, "It is decisive to be able to establish and prove that the societies which will come out of this crisis with the least damagers are those that have a public healthcare system that is reliable, and those which did not privatize their social infrastructure thereby preventing the complete erosion of the latter" (**A report from the Spanish press, Al Jazeera Net, 21 April, 2020**). And the viewpoint of an Arab intellectual such as the Moroccan thinker Mohammad Banis regarding the relationship of Corona to globalization does not disagree with his western counterparts, where he says, "The existence of this pandemic, and its spread at the rapid rate that it did, and its dissemination across the corners of the earth, is among the consequence of globalization and the concomitant hegemony of the values of post-modernism (**Abduh Wazen, Independent Arabia Newspaper, 26 March, 2020**).

And so that it is not argued that globalization is solely accused by the thinkers and intellectuals of "**Old Europe**" as characterized by former American defense secretary Donald Rumsfeld (**F.Ramel & C-P. David, 2002**) the views stated by the American thinker Noam Chomsky, who is of Socialist leanings, and who is considered to be among the most important thinkers and philosophers of the world from the other side of the Atlantic, confers a degree of

"credibility" on the views of his European colleagues. In this context, Chomsky states "since his ascent to power, Trump dismantled the mechanisms of prevention of pandemics completely, whereby he made cutbacks on the funding of the centers of pandemics prevention, and cancelled the programs of cooperation with Chinese scientists which seek to identify possible viruses. The United States was unprepared in particular. American society is a privatized society, which is very rich, and has major advantages but it is dominated by private interests. There is no healthcare system for all, which is something that is of utmost importance today; and this may be characterized as the quintessential neoliberal system"**(Report of AFP from Washington, Arabi 21 site, 25 May, 2020).**

To prove and validate his logic and vision Chomsky compared between the American and European health situation where he states that "Europe is worse in numerous ways in the shadow of austerity programs which augment the level of risk, and attacks against democracy, and the transfer of decision-making to Brussels, and the bureaucracy of the unelected Troika (European Commission, European Central Bank, International Monetary Fund (IMF). Nevertheless, it possesses the remnants of a social-democratic structure which assures a certain degree of support, which is what the United States is lacking in"**(Report of AFP from Washington, Arabi 21 site, 25 May, 2020).**

The notable American philosopher and academic Gregory Fernando Pappas finds that "the current extraordinary conditions render economic and racial injustice to be more noticeable to people"(Report, Al Jazeera, 9 May, 2020). He also avers in his criticism of the system of his capitalist country: "The United States, prior to the Corona pandemic, had the largest number of prison inmates in the world, who are mostly accommodated in crowded conditions", and, moreover, the healthcare system and the social safety net is weak if compared to the other western and democratic countries, and the crisis led to leaving workers to make a difficult choice between letting their families go hungry or working with the possibility of getting infected"**(Report, Al Jazeera, 9 May, 2020).**

Politically, and remotely from the theorization of thinkers, intellectuals and philosophers, Richard Haas, director of the Council on Foreign Relations in Washington, who is considered to be among the leading policy makers in the United States, emphasized and concurred with the description and analysis offered by Chomsky and his other colleagues, without agreeing with their prognostications which impinge on the essence of the capitalist system, while anticipating "the movement of most governments in the world inwardly and proceeding towards self-sufficiency or autarky, and a rise in opposition to migration and a decline in the desire for tackling regional and global problems and being committed to them, due to the need for devoting resources to domestic demands in every state and dealing with the consequences engendered by the economic crisis"**(Al-Shami, Tareg, Independent Arabia Newspaper, 22 March 2020).** And Shivshankar Menon, fellow at the **Brookings** Institution and national security adviser to the Indian Prime Minister Manmohan Singh shares the vision of Haas, and says that the Corona virus uncovered three facts and realities:

First: It will alter the policies followed between governments or within states, and the relative success of the government in overcoming the pandemic and its economic consequences will lead to a return to playing a more substantial role than it played in the past.

Second: What is currently unfolding and occurring is not the demise of an interconnected world, for the pandemic itself is considered proof of the interconnection of the countries of the world, notwithstanding that all the political systems are experiencing a shift towards the interior, but we are moving towards a world that is small and closer, but is poorer and stingier given that states are retreating to their domestic preoccupations.

Third: There are signs of hope, where India has held a conference involving all the leaders of South Asia by video conference to agree upon a regional response to the Corona threat. This testifies to international cooperation in facing global risks and achieving beneficial aims **(Al-Shami, Tareg, Independent Arabia Newspaper, 22 March 2020).**

At any rate, notwithstanding almost "**complete agreement**" between most intellectuals and philosophers in pointing a finger of accusation at capitalism and globalization, there are those that agree upon the characterization and analysis but do not agree on the solutions related to the socialist and communist visions as a new solution. Thus the American academic and philosopher Pappas considers the "current crisis to be a chance to effectuate deep changes in contemporary society, but it could also represent an opportunity for authoritarians, reactionaries and the narrow-

minded"(Report, Al Jazeera, 9 May, 202). And even though he concurs with others in their criticism of the role of the state and the impact of the private sector in the educational and health domains, he finds at the same time that "the pandemic unveiled the inclination of many to seek mono-causal explanations such as the devil or neo-liberalism or imperialism or modernity, and to blame and hold them responsible, which is what leads to the assumption that there is a single panacea for social problems"(Report, Al Jazeera, 9 May, 202). Nevertheless, Pappas asserts that "the remedy requires a more comprehensive and multifaceted approach and a society which acknowledges the links between our gravest problems such as structural injustice, neo-liberalism, and climate change without slippage into oversimplification and essentialization which would be counterproductive"(Report, Al Jazeera, 9 May, 202).

Practically speaking, it would be impossible to evade an established fact in the world, namely that technology which rendered the world to be a "**village**" through the globalization paradigm which encompasses the various domains of life politically, economically, socially and humanly, constitutes a historical stage in the life of humanity and the evolution of its mind which cannot be eliminated because it has become a genuine part of the life of people, societies and states. The capitalist or socialist approach could fail here or there, but the claim that this "**Failure of Ideology**" could cancel the reality of globalization is completely implausible. What then is the solution?

The solution as postulated by the thinker Kishore Mahbubani, who is a fellow at the Asia Research Institute of the University of Singapore, lies in the imperative of the "presence of 'several' forms of globalization which are available to Man, from which he selects what he wills"(Al-Shami, Tareg, Independent Arabia Newspaper, 22 March 2020). Mahbubani expounds his vision by saying, "The Corona virus will not alter the global economic orientations and trends, but will quicken the change that has actually begun, which is to shift from globalization which pivots around the United States to a globalization which pivots around China. Actually, the American people have lost confidence in globalization and international trade which they now regard as negative, whether this is with the presence of president Donald Trump or not" (Al-Shami, Tareg, Independent Arabia Newspaper, 22 March 2020). On the other hand, China, according to Mahbubani, has not lost its faith in globalization for several reasons; including deep historical factors that are of deep impact, where the Chinese leaders recognize that what was known as the century of humiliation which the country experienced between the years 1842-1949 was due to efforts that led to isolating China from the world. However, today, the continuing economic effervescence since the nineties is due to the immersion of China in the global economy, while the Chinese people have come to enjoy widespread confidence in the domain of cultural cooperation with the countries of the world whereby they now believe in their ability to compete at any location on earth"(Al-Shami, Tareg, Independent Arabia Newspaper, 22 March 2020).

### Conclusion

It is clear that the Corona pandemic crisis that hit the world at the end of 2019 and continues in 2020, and it would appear will remain after that, has occupied a significant and wide place in the thought of many intellectuals and philosophers in the world, particularly the westerners, given that they believe that the "**final**" station of humanity (Francis Fukuyama,1992) has arrived at western civilization solely, and that this western civilization in its American and European wings is capable of facing all the circumstances and challenges through reason, democracy and the machine. However, those intellectuals were shocked by the "Corona virus" crisis which highlighted their incapacity to face this pandemic, and laid bare many of their ideas and visions about themselves and others, which impelled the famous French philosopher Michel Onfray to accuse Europe, for example, of becoming the "new Third World"(Deema Al-Shukr, Al Faisal Magazine, 1 May, 2020).

At any rate, the Corona pandemic crisis has shown that the thinkers, philosophers and intellectuals perceive in it a set of interconnected concepts which hover around Humanity in its entirety, "single humanity", "human solidarity", "human suffering", and "a single future in a single globe", and that it represents a "real mirror" for the fragility and weakness of Man in the face of nature and events. And they emphasize that Man, however much he tries to live at a distance and isolated from others, the historic moment or the stunning and sudden crisis will arrive demanding from Man to be reasonable, and to think deeply of his shared future with the other, whoever the other is. Thus Man cannot

live alone or isolated or self-sufficient, and perhaps the saying of the Greek philosopher from the 4<sup>th</sup> century B.C. in which he avers that man is a social animal continues to be salient, and powerfully logical and vigorous which caused it to assume its place anew in this current human crisis.

On the other hand, the Corona pandemic crisis has uncovered for those philosophers and thinkers the size of "difference" between the media propaganda of capitalism through the gate of "globalization" which prevailed in the stage of the nineties of the previous century with what it included in terms of the revolution of information and communication, and economic global manifestations, and the bitter and difficult reality witnessed by the "globalized individual", in the shadow of a "wild" political, economic and social system, which stood helpless to save itself primarily and others secondarily, which constituted an opportunity available to all to question its effectiveness and necessity and the need for its continuity.

Notwithstanding the firmness of the position of the intellectuals and scholars in deploring the capitalist system which was exposed by the Corona crisis, and notwithstanding the reasonableness of their thesis relating to the necessity of taming "wild capitalism" which does not give due regard to the social dimension as a foundation for its existence, it is probable that the present capitalist system will come out of this crisis better adapted to the new realities, and will offer some initiatives to societies and to humanity to overcome the current crisis, which is something that evidences the strength of the capitalist system in terms of its flexibility and adaptability to events, without altering its deep-seated ideas, its firm values, and its well defined and perennial trajectory.

Finally, it is inevitable to lean on the statements of the American philosopher Gregory Fernando Pappas which emphasized the importance of the word, the idea, the opinion, and the philosophy of life for all people where he states "If philosophical thought is beneficial, this is because such reflection is what propels presenting the questions pertaining to reality, knowledge, politics, and values and their relations, and not because it includes final answers"(Report, Al Jazeera, 9 May, 2022). In a word, it would be possible to state that this crisis constituted a "historical opportunity" from heaven to all to reevaluate former ideas and beliefs, and initiate a process of complete, comprehensive and deep criticism of ideas and the present visions and positions so as not to fall in the same trap in the future; actually, capitalism might be among the principal beneficiaries of this crisis!

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## جائحة كورونا، الرأسمالية المتوحشة، نقد العولمة، التضامن الإنساني، مستقبل البشرية.

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### ملخص

هدفت الدراسة إلى إبراز أهم محاور النقاش والجدل الفكري التي سببها بروز جائحة كورونا في نهاية عام 2019، في الساحة الفكرية والسياسية في العالم بين المفكرين والمتقنين بعيداً عن الجدل السياسي بين الصين والولايات المتحدة الأمريكية حول مسؤولية كل طرف في انتشار الفيروس من ناحية، وبغض النظر عن توجهاتهم الأيديولوجية المختلفة من ناحية ثانية، مثل: الكاتبة الألمانية كارولين إيمكه، والشاعر المغربي محمد بنيس، والفيلسوفان الفرنسيان ميشال أونفراي، وإدغار موران، والمفكر الأمريكي نعوم تشومسكي... وغيرهم. وتوصلت الدراسة إلى نتيجتين هما: أولاً: نتيجة الاحساس "بالخطر الجمعي" الذي داهم العالم والبشرية، برز اتجاه بين المفكرين والمتقنين يدعو إلى العودة إلى "الجزور المشتركة" التي توحد الإنسانية، وتدفعها للتكاتف والتضامن لمواجهة التحديات الكلية المشتركة في العالم والكون. ثانياً: هناك شبه إجماع بين المفكرين والمتقنين بأنه بالرغم من كون العولمة تشكل "حجر أساسي" في تقدم البشرية وانطلاقها نحو المستقبل إلا أنها تمثل، مع ذلك "رأسمالية متوحشة"، ما جعل من جائحة كورونا بالنسبة للمفكرين والمتقنين "فرصة تاريخية" لإعادة الاعتبار للإنسان والإنسانية "لبناء مستقبل".

الكلمات الدالة: جائحة كورونا، الرأسمالية المتوحشة، نقد العولمة، التضامن الإنساني، مستقبل البشرية..

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