

Dear Scholars,

The “Corona” phenomenon has forcefully revealed the need for sharing reflections in confronting pervasive phenomena and crises more than ever. This phenomenon made it clear that despite the long history of suffering from epidemics such as the “Black Death”, Cholera, and Influenza of the second decade of the 20<sup>th</sup> century (Spanish Flu), we have not properly and adequately thought about an effective intellectual encounter with such events yet. It seems that the time has come for the international academic society to contemplate the dimensions and complexities of such crises in a more harmonious and synergistic way and be more prepared to deal with similar events in the future. This requires much more attention and effort on the side of the academics and scholars to, not only attempting to answer the existing questions, but also – and perhaps more importantly – partake in the practice of formulating new and more adequate questions in the face of our shared common global problems. In what follows, I have embarked upon such a practice and formulated a series of philosophical and political questions with regard to the current Covid-19 crisis. Now we would like to invite our colleagues from around the world to join us and, based on their specialty and interests, engage with these questions as they see fit. Interested scholars are requested to submit their reflections in the form of a short article or an audio file by the end of July, 2020. The received answers will be peer-reviewed and eventually collected in a book or a series of books. We believe that the outcome of this project would provide both a valuable basis for a better understanding of the current situation and a model for more effective intellectual contributions in the future.

Sincerely,

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## Corona Phenomenon and Philosophical Questions

Apart from emergency reactions to a crisis, what plays a decisive role in dealing with the crisis and its consequences, especially in the long term, is to formulate proper questions about the various aspects of the phenomenon. Some of these questions arise from the immediate impact of the first wave of the crisis, while others are more actively raised by the contemplation of thinkers in different domains of knowledge. The more extensive the questions are and the deeper they dig, the more accurate and efficient evaluations and analyses of the present phenomenon and similar phenomena in the future will be. Of course formulating the questions about a multi-dimensional and ongoing global phenomenon should itself be seen as a practice that needs to be re-examined and revised as the various dimensions of the crisis unfold and its consequential problems become more complex. With the "Corona" pandemic as a pervasive and global problem, it has become all the more clear that we need collective thinking. And the first step in this direction is to ask the right questions. This document aims to take such a step in the domain of philosophical knowledge at large.

- 1- How does the "Corona" phenomenon affect the question of "meaning" in life?
- 2- Can the Corona phenomenon change the way of being of the human? And In general, what characteristics should pervasive phenomena have to lead to such a change?
- 3- Considering the "Corona" phenomenon's capacity to shed new lights on Being-towards-Death (Sein-zum-Tode), and on our awareness of death (Todesbewusstsein), what changes may occur in the way humans exist in the short and long term?
- 4- Due to the fact that "ambiguity" has become very significant in people's daily lives, as well as in the decision-making of the institutions responsible for dealing

with the "Corona", what are, from a philosophical point of view, the possible consequences of this "ambiguity" and living in a "vague situation"? And what may be the effect of this situation on philosophizing itself?

5- If the "Corona" can be considered as a cause of increasing importance of the body and situatedness in ontology, what may be the philosophical implications of such importance?

6- How have existential differences with the pre-modern life changed the confrontation with the "Corona", compared to facing similar phenomena such as the Black Death in the late Middle Ages?

7- According to the horizon of human wisdom today, what is the difference between the discussion of "good and evil" regarding the "Corona" and the same discussion at the occurrence of similar phenomena in pre-modern and modern times?

8- With the increasing importance of the natural sciences, especially medical science, in confrontation with the "Corona", what change may occur in the status of philosophical knowledge?

9- What aspects of problematic of the idea of modern subject have become more apparent by the "Corona"?

10- What effect may the increasing prominence of technology, in confrontation with "Corona", have on the technology-affirming and accepting approaches, and also on the critical and warning approaches?

11- How the differences between the ideas of "continuity" and "discontinuity/rupture" in philosophy of history may affect the study of the "Corona" and its consequences?

12- Which major problems of moral philosophy have become more prominent in confronting “Corona”? For example, what is the response of moral philosophy to the [inevitable?] process of inclusion and exclusion -preferring some patients to continue treatment, etc?

13- What effect may the rules of dealing with “Corona” have on the philosophical discussion of the relation of rational and emotional aspects of human social life?

14- If we consider “Corona” phenomenon and the consequential crisis, with its pervasive and global dimensions, as opportunity to evaluate the epistemic systems, what effects may the relativist attitudes- that assert equivalence of epistemic systems- have on the confrontation with that phenomenon and crisis management?

15- How may the event of "contagion" and the necessity of social distancing on the one hand, and feeling the need to be-with and need to other's help against the disease in the days of "Corona", on the other hand, improve our philosophical insights about "other"?

16- How do the "Corona" and the consequential crisis create the requisite concrete ground for re-discussing the relation of theory and practice?

17- What may be the results of the idea of unrepeatability of phenomena for philosophical reflection on the "Corona" and anticipation the world after that?

18- What effect may the difficulty of encounter with the "Corona", as an aspect of nature that is less considered in daily life, have on rethinking the concept of "Nature"?

19- What impact may the taking priority of survival strategy in confrontation with the “Corona” phenomenon have on the goal-oriented/ instrumental rationality (Zweckrationalität) and pragmatist thinking on the one hand, and critical

thinking- specially critique of contemporary overvaluation to survival- on the other hand?

20- What effect may the necessity of “fighting” against the pathogenic microorganism (Corona virus), that is a part of the nature, have on the revision and re-evaluate of the ideas of early modern thinkers, for instance Francis Bacon who considered the domination over the nature as a divine mission in the service of humanity?

21- What are the implications of confronting with the “Corona”, especially implementing the preventive policies such as quarantine and social distancing and isolation, for contemplation about the relation of “right” and “good”?

22- What shortcomings has “Corona” highlighted in the academic teaching and research of philosophy?

23- What effect may the general direction of artistic activities during the confrontation with “Corona”, as was seen in the hard days of quarantine around the world, have on the evaluations of different theories in philosophy of art such as representational theory, expression theory, formalist theory, aesthetic experience theory, and the topic of committed art?

24- How can philosophical hermeneutics help to understand the “Corona” phenomenon and impact on the process of dealing with it?

25- What will be the consequences of experiencing a pervasive global crisis for the philosophy of religion?

26- How have the long-term dualities of linguistic-philosophical traditions emerged in the theoretical approaches and practical reactions to the “Corona”, and what consequences may those dualities actually have?

27- Some philosophers of language suppose all philosophical problems only as linguistic misunderstandings; how may the problems arising from confrontation with the "Corona" relate to such an attitude?

28- Given the experience of the procedure of identifying "truths" about different aspects of "Corona", what significance has "intersubjectivity" taken on in the epistemology affected by this phenomenon?

29- Considering the intertwining of natural and socio-cultural aspects of "Corona", what is the relation of causality and agency in this phenomenon and what methodological implications may this relation have for the philosophical approach?

30- What are the philosophical implications of "hope" in the situation of global confrontation with the "Corona"- considering the possible consequences of this situation?

## Corona Phenomenon and Political Questions

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1- When we say the "Corona" phenomenon is "political" what does it mean? And what is the effect of this phenomenon on similar phenomena to become "political" or "more political"?

2- In confronting the "Corona" phenomenon, what kind of political systems and cultures have been more effective so far, and are able to manage the consequences of this phenomenon? How are the strengths and weaknesses of democratic systems and cultures reflected in practice?

3- How has the confrontation with the "Corona" affected the recognition of the importance of leaders and political structures in different countries?

4- Does "Corona" show the importance of maintaining the borders and nation-state-based political structures, or the blurring of borders and the need to create new political structures around the world for easier interaction?

5- Given the different procedure of crisis management in different countries and the different outcomes of each, how will the "Corona" affect political centralism?

6- How will the "Corona" in the short, medium, and long term affect the three rival political-economic theories (neoliberal theory, welfare state, and social democracy) in today's world, and governance based on them?

7- How has the situation of political conflicts in different countries interacted with the Corona phenomenon, and how may this interaction be in the future?

8- What is the effect of subjective and objective consequences of the "Corona" on the process of democratization in different political systems?

9- How will the "Corona" pandemic affect the importance of "ideology" and "efficiency" in the political philosophy of states and in the political culture of countries?

10- How will the question of the importance of socio-political justice develop in the face of the "Corona" and similar future phenomena?

11- What will change in the discussion of "freedom" in political philosophy, given the greater interference of governments in confronting the "Corona"?

12- How are the links between knowledge, power, and truth reflected in the confrontation with the "Corona"?

13- What role has political psychology played or can play in the confrontation of political institutions and actors with the "Corona"?

14- How will the clash of "citizenship rights" with the necessities of public health, in dealing with the "Corona", have impact on political theory and practice in



different societies? And what controls and restrictions -and for how long- governments are legitimate to impose on citizens?

15- How has the level of political development actually affected or will affect the three phases of prevention, overcoming the crisis and managing the consequences, in the confrontation of governments with the "Corona"?

16- How will the severity of the crisis and the confrontation of political institutions with it in different countries affect the revision of the constitutions of each country or the process of and criteria for passing new laws?

17- How does "Corona" affect the relations between government and civil society in different countries?

18- What are the causes of possible protests or rebellions arising from the consequences of the "Corona" in different countries, and what difference- in comparison with the past- will the response of governments to these rebellions make or should make?

19- What will be the place of political ethics in politics and political relations after the "Corona"?

20- To what extent is the impact of "Corona" on global political relations, compared to the impact of the long-standing problems of human society, such as the problems of the environment, migration, terrorism, and so on?

21- What have the actions of "seeking help" and "aid" in the "Corona" phenomenon changed and can change the foreign relations of the states?

22- With which phenomenon we may compare the "Corona" from the point of view of political history?

23- How will the Corona phenomenon affect the definition of "enemy" in political sciences?

24- May confrontation with “Corona” be considered as war? What effect will a positive or negative answer to this question have on the definition of war, on the one hand, and the government’s response to similar phenomena in the future?

25- Given the political implications of the “Corona”, what opportunities have emerged or will emerge for socio-political movements such as peace movements and environmentalism?

26- Considering the multiple aspects of “efficiency”, to deal more effectively with the crisis, is transparency and honesty necessary in informing about the dimensions of the phenomenon or engineered/ controlled information?

27- What is the mutual effect of political jurisprudence and political theology with the procedure of confrontation with the ‘Corona’ and its consequences?

28- What impacts will “Corona” have on the health and cultural policy?

29- With a pathological look at the measures taken by governments to confront the “Corona” pandemic, what changes seem to be needed in domestic and foreign "science policy"?

30- What shortcomings or dysfunctions of academic political education and research have been highlighted by the "Corona" phenomenon?