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On beauty: together forever in the time of Covid-19 Coronacrisis

“Now there shall be a new man
Cohered out of tumult and chaos”
(Walt Whitman, *Democratic Vistas*)

To understand life and its workings in the search for the sense and significance of it all, and along the way perhaps even (re-)discover the ultimate beauty is no simple affair. That we are committed to survival is a condition and inescapable a priori. Viewpoints, perspectives, beliefs, knowledge, experiences, competences, intentions, goals, sensibilities, perceptions, attitudes and aptitudes, approaches and values vary extraordinarily, at least as much as the personalities engaged in the effort to understand, which involves the effort to interpret and translate, to create, to proceed, to live, to flourish and communicate.

This is the time of the “Covid-19 Coronacrisis”. The world is quickly shutting down. In the effort to resist this potent and at once fragile virus, Covid-19, a threat to life over the entire planet as it freely circulates across borders – national, economical, political, racial, social, gender, religious, no passport required, no citizenship –, communication channels worldwide are abruptly interrupted. And the common appeal from those who command us and represent us, the politicians (sometimes elected democratically, sometimes our jailor tyrants) is to overriding collaboration, co-participation and responsibility.

Paradoxically the appeal is to the open collaborative community. Open to what?, given that we have been ordered to lock our doors for fear *of* the other, the human other, the non-human other, our natural all-embracing environment, our environing universe.

To forms of behaviour based on values oriented by nothing but *otherness*, by listening and otherness: for the sake of the other, in the name of the other, including myself as other.

We are called to safeguard health, wellbeing, security, to fear *for* the other: not fear *of* the other, but fear *for* the other, for the other’s health and security, the condition for my very own survival. We are called to care for the other, for each other, if not for love of the other, for the sake of survival, your own, my own.

But even more significantly, the appeal is to each and every one of us, to each individual as a unique, single individual – not to be confused with the selfish, short-sighted, market individualist. We are each called, as single individuals, to take up a participative attitude, a collaborative attitude for the sake of life and survival of the community and its single individual components, local and global, for the sake of the other.

The call to arms is the call to dialogical listening and community participation, to collaborative interruption of all those communicative circuits that threaten life and harm us, the call is to listening and caring for the other, for the sake of the other and of myself as other, for the other’s survival, my own, your own.

And this is the beauty of Covid-19. It tells us that we all count, each one of us valuable in herself, in himself: care and responsibility for the other for my own sake and for the sake of every other, ever more so in our global and globalised world.

To at last fully experience the inevitability, the vitality of intercorporeal co-implication, of dialogical interrelatedness, is at last to fully understand the need for gifting cross-community participative listening and collaboration. And to finally understand the truth of intercorporeal interdependency, of the need for collaborative responsibility worldwide, beyond walls and barriers, as the condition for life to flourish, your life, my life, the other's life, community life, is beauty.

The common threat to life in dimensions never witnessed before, thanks to the power of today's communication channels, tells us – without the least possibility of equivocation – that we are not alone; the isolated human being is delusory. The emergency of global crisis today – ecological, humanitarian, political, economic – reveals the extent to which my body, your body is entangled with the other's body, the extent to which your body is compromised by my body, the other's body, beyond walls and barriers, whether you like it or not, together forever, forever together.

This is the understanding that must drive politics, economics, finance, and law in our global world today – political propaganda is something else. In this context it is clear that security and health are global: security is global security, health is global health – of each and every one of us. Anything less is determined by the limits a given ideology, myopic global market ideology, global communication ideology, national and supranational ideology: the fascist ideology of capitalism today and its consumerist market, a greedy market.

But caring, gifting and responsibility cannot be contained by market logic. They must transcend community boundaries and limitations, which are always ideological identity boundaries and limitations. Real security, health and beauty is the human capacity for encounter with the other, for gifting to the other, for responsibility towards the other, for dialogue with the other well beyond the self-interest of mean and short-sighted market “ideo-logic.”

The global threat to life has at last emphasised how each and every single individual in this world makes a difference, and does so not only for self but for the entire global community worldwide. Each single individual counts in the life and destiny of every other. A community can only survive and flourish in the dialogical, intercorporeal interconnection between one single individual and another single individual, and between single individuals and the overall community totally dependent upon that single individual. Intercorporeality, interrelatedness, interdependency across the biosphere, our semiosphere, is a biosemiosical fact of life, the very condition itself for communities to flourish socially, culturally, in history. From a global semiotic perspective, the biosphere and the semiosphere intersect and overlap, indeed global semiotics posits that life and semiosis, sign activity, life and communication converge. Life is communication and communication is learning, life-long learning, not just new-learning, e-learning, but learning as demanded by the processes of semiosis, evolutionary learning, and also re-learning what we already knew but have forgotten, always investigating and discovering, whether new discovery or re-discovery.

We need to listen to the earth, the sea, the air, in other words to the other, human and nonhuman, together in the beauty of one diversified world, all one with an open, multifaceted, polyphonic, dynamical and dialogical world – “Mark the music”!

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