

CORONA

searching us in a new world (II)

Prolog

Since the first waves of diffusion of the Corona-Virus (March 20) the impacts of the pandemic crisis become probably the most significant episode of world society. Myriads of news from everywhere of the globe absorb the attention of people and media. The logics of the waves as well as the chaos and whirls evoked by these events are not yet coherently recorded, although they show similarities to previous catastrophes. However, what than was emerging is unique today in the Corona episode. It seems that it indicates a passage through a turning period from the past to present if we look on the impacts already visible and expected in next future. It overruns the previous episodes of world society. How can we sketch this turning period?

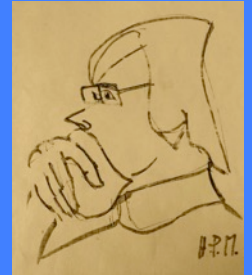
A figure generally approximates it (p. 2):

The principal assumption is rooted in the *wholeness* of world society which encompasses the individuals and units of all levels of mankind. The scholars and protagonists of this idea – Simmel would name it as a “Höchstbegriff” – and its followers share the consent that the actors on all levels slowly but continuously become “world citizens” and learn cosmopolitan identities.

The strategies varied but they followed a top down line, that is, all lower levels of the globe from continents, nations, to regions and finally to individuals are conscious that they are *subjects* of the world society. In other terms, the strategies emanate from the *one world* to the lower levels. These ideas launched a modern phase of enlightenment. The universalism as against the particularism of nations, groups and individuals advanced to the mainstream in the Western-Atlantic area aiming at the world wide dominance in economy, politics and culture.

However, already in previous episodes these optimistic progression lines and strategies top down were truncated. While in earlier papers, for instance, Peter Heintz reduced history to a “historical *input*” into system he upgraded it later to “*outcomes of history*”. The pervasive development system, trickling down to the lower levels was a sinking star in face of the recent returns to the own and holy worlds (WSF Archive).

Bulletin January 2021



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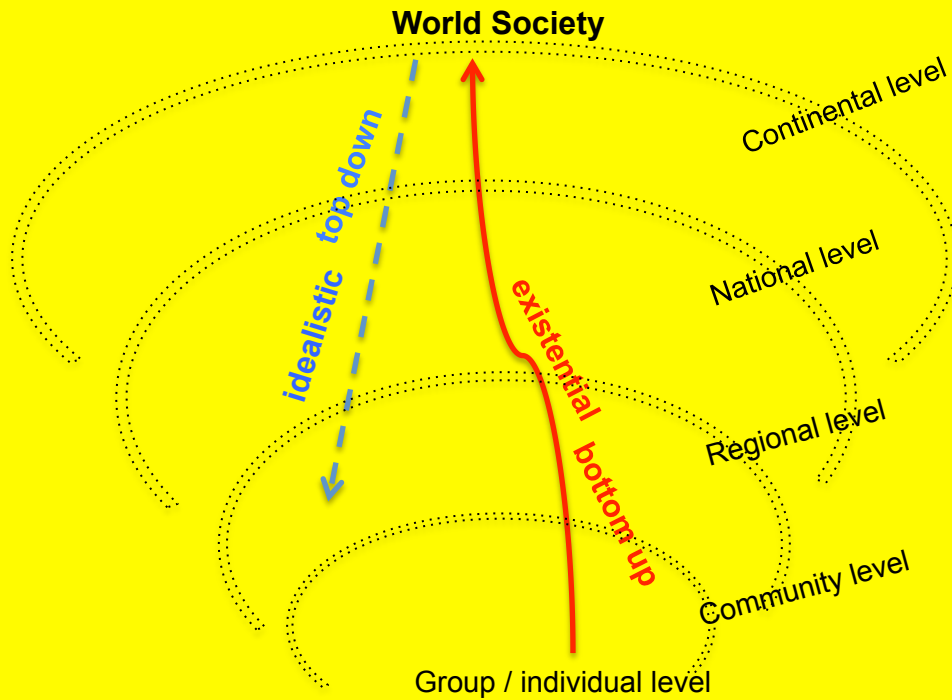
Prof. em. Dr. Hans-Peter
Meier-Dallach
World Drives Association
Stadelhoferstrasse 26
8001 Zürich

[https://
www.culturprospectiv.ch](https://www.culturprospectiv.ch)
hp@culturprospectiv.ch

CORONA

the great subversion

World Society as concentric formation



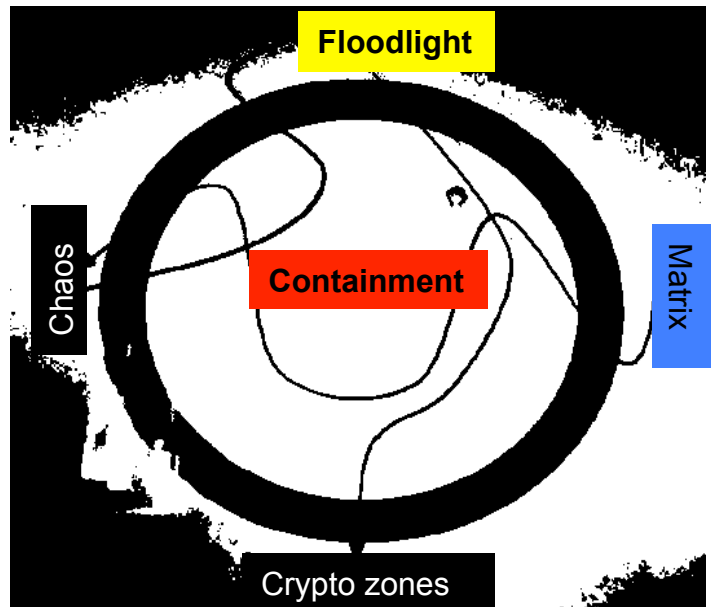
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The mankind looks back to many transitions from a past to a new future. While the previous frames of understanding disappeared, the coming time was not yet comprehensible, for instance, the passage from the Middle Ages to Renaissance. In such transition times the entropy increases.

Dürer's melancholia is an expression of such a spirit of time. Are we today in a comparable transition evoked by the corona crisis and its far reaching impacts?

The paradoxicality of world society is generated by the Corona-Virus. It delivers the best proof that the top down lines, civil world as idealistic vision of universalism and one world as materialistic global interests are encountered by existential threats, fears and disintegration on the lowest level of individuals, groups, invading communities, ascending to regions, nations and continents. Maybe these episodes are the most subversive driver for learning what does mean world society as a real existential wholeness. It is a radical inversion of the top down visions and strategies, a paradigmatic change. However, these roads seem much more successful to evolve into a real global body shaping new outlooks to the future. – The pessimism in regard to the world was in all surveys regularly much higher hindering a world identity or subjective attachment to it – compared with nation and region.

Can we foresee a new image of world society evolving from the new existential drives to become a new world or will we suffer a chaotic (entropic) future deprived of frames and practical responses. Is the vaccination euphoria the last perspective for turning back to the old paradigm? It is risky to look on the future proposing scenarios. However, there are events and trends which can stimulate “soft” hypotheses.



Confusion

In the areas of Corona subversion we detect the circuits all around institutions, actors and people. Firstly, the main actors try to send holistic images in order to evoke hopes to contain the crisis. The speakers of such floodlights are leaders of the state and/or creators of strong public pictures or diffusing “tranquilizers of fear”. In the second wave the trust to them is sinking; therefore, recently the change to the promise of vaccination is predominant.

Secondly, the great surprise occurs in the matrix institutions. The chaos cannot sufficiently reduced by the experts of virology and health sciences. The measurements remain preliminary, unclear and even false. The administrators and politicians try to utilize exact measurements in order to take strong measures in populations. The insecurities among experts contradict to the needs for strong and concrete measures.

Thirdly, the dark zones generate fears as well as alternative images to the official floodlights and the experts of matrix. In the crypto zone various actors create and diffuse pictures and narratives. They can transcend the rather rationalistic sectors, the matrix, referring to religious or mythic narratives.

The Corona crisis shaping the frames and scenarios overlapping in time and space

Corona changes the relevance of the six frames – in a particular region we observe a specific incidence of scenarios. Thereby societal spaces reveal appointed affinities to a frame inherited from the past. Although we can discern dependency paths along the time axis throughout the waves, the world society is shaped by simultaneousness of frames and scenarios; they merge to a complex patchwork.

Strong fears and alarming signals

THREATENED-WORLD (Cassandra)

Events and trends lead the international society towards disruptions and catastrophes.

World without borders and as an all-embracing space

ONE-WORLD (Smith)

Events and trends shape the international society as one world, mainly in terms of economic performance.

Trust to universal values, identities and law

CIVIL-WORLD (Kant)

Events and trends reveal the international society as civil society, mainly in terms of immaterial values.

The power fights for order and domination in society

DOM-WORLD (Leviathan, Hobbes)

Events and trends reflect the international society as pyramid from concentrated power at the top to powerless actors at the bottom.

Return to the

OWN-, HOLY-WORLD (Leontjew)

Events and trends let appear the international society as space of coexistence or rivalries between imperia, nations and regions based on strong identities and traditions.

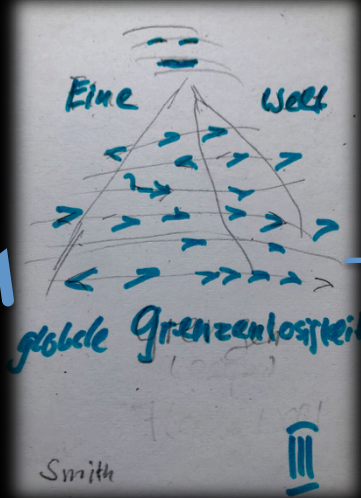
Solidarity – Communitarian movements

OUR-WORLD (Rousseau)

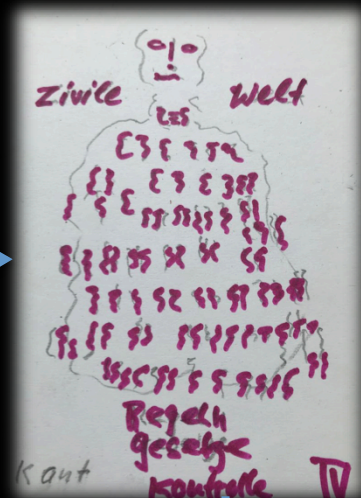
Events and trends mirror the international society as a communitarian entity, a society close to nature and earth enabled to communicate and negotiate.

Path hypotheses overview

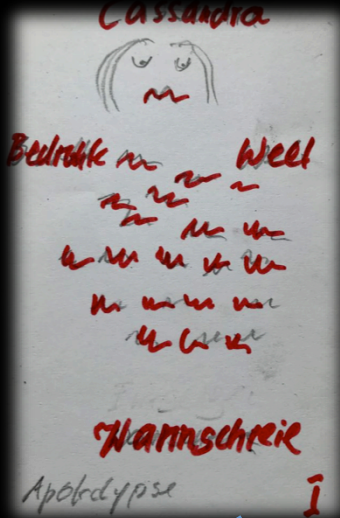
One World



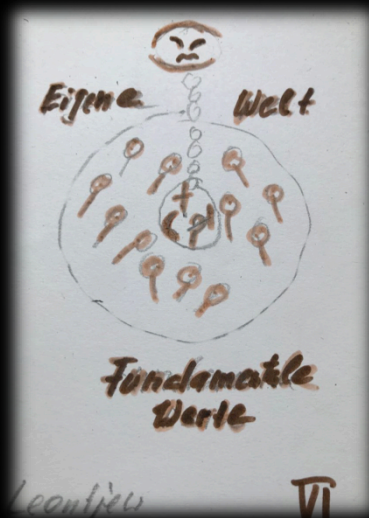
Civil World



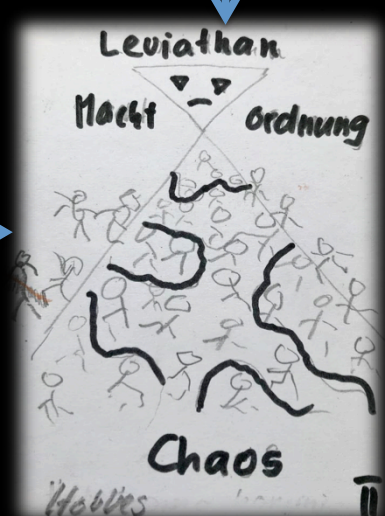
Threatened World



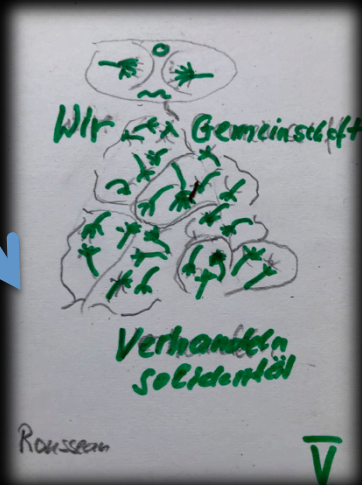
Own holy World



Domesticated World

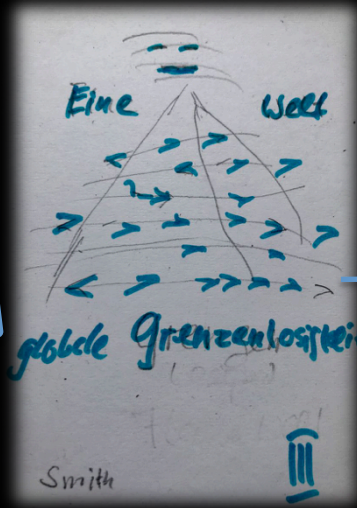


Our World

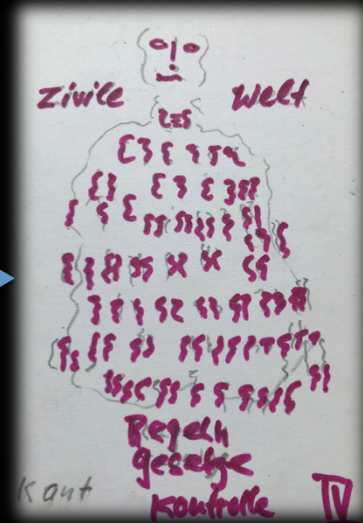


Path hypotheses cycle A

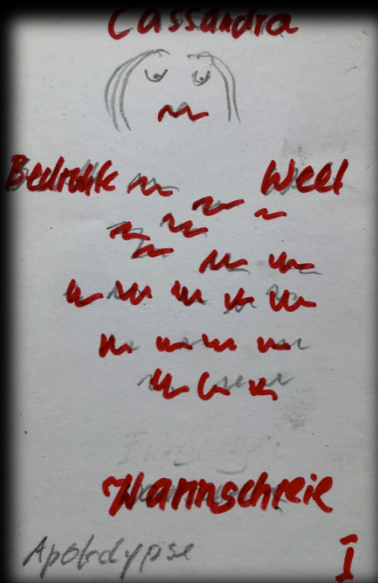
One World



Civil World



Threatened World



The *threatened world* shocked the *one world* as the leading scenario of the top down line, i.e. expansion to world wide markets, new technologies and governance (materialistic aspect). The borders became blocked and the global mobility and exchange have broken down; the new term “lockdown” advanced to the most frequently used word.

The *civil world* tried to respond by rather idealistic sources like universal values, human rights and health. But this scenario became ambiguous since the well being and economic performance contradicted to the humanistic values (health). The trust into values and ideals is complemented and replaced by prescriptions, laws and strong regulations and measures.

Affinities: The threatening scenario is unique because it shocked also the global North, the EU and the transatlantic nations, the leaders of the one world's top down strategies. They are strongly touched as the centres of the economic global interests. Evidently the BRIC states and semi-peripheries are concerned while the global South as periphery of the one world is less vulnerable in cycle A.

There are crucial differences in regard to the civil model: the Asian countries as well as polities in the global South have deficient or failed civil institutions and forms of democracy. So they can jump over the civil frame and drive directly to authoritarian measures as directed democracy, authoritarian regime or find its own Leviathan like China.

Path hypotheses cycle B

The civil world became too weak in order to respond to the chaos or to regain the containment. This leads to more authoritarian measurements and policies of *domesticating world*. Freedom is restricted by enforcement and direct orders – maybe a particular Corona-Leviathan.

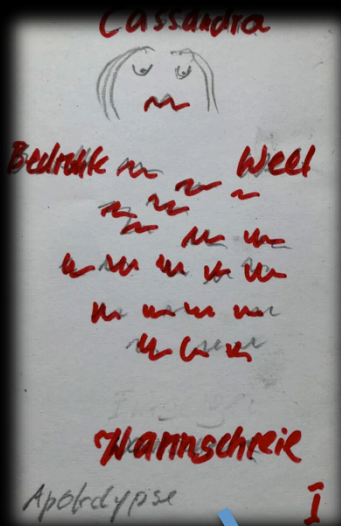
Previously and simultaneously nations and regions, parts of population and elites returned to the *own worlds*, to remain autonomous, to live “hic et nunc” and free. In some regions these trends mobilize traditional as ultimate values anchored in the past and history.



Affinities: One observes a world wide increase of two scenarios, the domesticating and the own world since 2008 (financial crisis). This shift is significant in the global South but also among newcomers in the international arena, for instance, Turkey, India, in Asian and especially in Arab states where the recovering of Islam in various forms evolved to a period of holy world. But this turning back to the roots affected also nations in the global North, for example visible in Trumpism, wherein a piece of American “white” identity is visible. Nearly in all countries in Europe trends to own and holy world emerged in people and electorates as well as evoking new charismatic leaderships like in the Eastern part of EU, Poland, Hungary and Vise-grad states. It is striking how the world mutated since the “end of history” in the 90ties to the present.

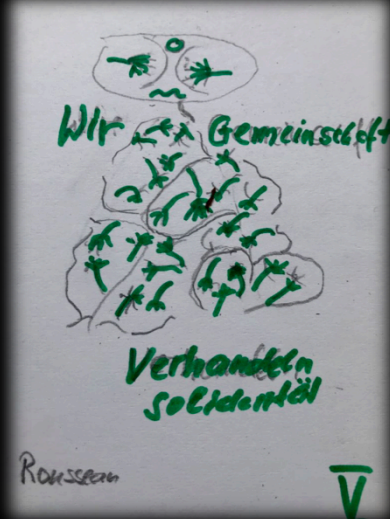
Path hypotheses cycle C

Threatened World



The *communitarian world* was / is the spontaneous force in various forms of help and ties oriented to the smaller groups, localities and transnational units. The threatened world evokes optimistic views and constructive responses since it evolves from the bottom up and focuses on existential issues. It works from the background but is maybe the most relevant driver to overcome and response to the paradigms of cycle A and B.

Our World



Affinities: All over initiatives and actions are on the way. The potentials for “our world” are surely not exhausted. The Corona crisis could become a laboratory of the mobilizing forces of our world and of its impacts on the cycles A and B. There is a hopeful outlook since it arises from the bottom of societies and of the existential needs of people. The corona virus is a micro-subject of the same earth from which the mankind developed. The latter proceeded to the anthropocene but looks actually to its fragility facing our viral cohabitants stemming as we from the “proto-soup” of the biosphere. What can we learn?

Corona serpent revisited

Summary

23/03/2020, first wave

We published the March Bulletin under the title “Corona searching us in a new world” – it responded to the first wave perceiving the alarming voice of Cassandra and looking at the confusions evoked by the virus. Zurich mutated over night into a ghost town, the normal flow of life was truncated. But Zurich was welcomed and embraced from a wonderful spring and sunshine. The traffic and rush hours of the commuting masses from and to the agglomeration were stopped, parks and the urban spaces of the city began to breathe an utopian atmosphere, that of “our world”, the communitarian life in public space. In parks the indigenes and neighbors met together and tried to animate the places as felt life scenario. But the most to this recovered world contributed the birds, sparrows, crows, pigeons, gulls. Such experiences favored the trust to overcome the crisis more than it is probable in the “winter time” of the second wave.

09/01/2021, second wave

This January Bulletin aims at a conclusive message addressing people and the various actors of crisis management:

The birds in spring 20 animated urban space in an extraordinary way, people recovered the metropolitan places as living entities; there was space and time facilitating the return of the city to be a living organism. Is it a romanticism or a reanimated vision of world society as a personality which evolved from the earth? We should activate the imagination and encourage dreams about how the world society could return to the earth and the latter to the world society. Therefore, our winter edition of the Bulletin essays to transcend the everyday noise of opinions on measures for containment as well as for persuading people that the vaccination actions guarantee our future. “Our world” disposes of a rich knowledge and of the urgent signals that *the return to earth* and its *coming back* to the world society is a necessity. The world society would mutate into the earth society. We stay probably before an axis-time of history challenging radical innovation.

WSF Archive: Past, Present and Future of World Society – A project in construction by World Society Foundation

World observatory – previous catastrophes

Financial crisis 2007/8

- 2009, **Lehman's Serpent throughout the World** - Impacts of financial crisis on people between South, North and emerging economies and member states of EU, paper presented at the 4th Informational Forum in Minsk, 6-7 of May 09

https://www.culturprospectiv.ch/media/de:minsk_meier_fin.pdf

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AKW catastrophes

- 2006 **Chernobyl**, comparison of societal impacts between Belarus, the Russian Federation and the Ukraine, Summary, Zurich <https://www.culturprospectiv.ch/media/documents:chernkurz.pdf>

- 1990, **Grosskatastrophe im Kleinstaat**. Zur Früherkennung sozialer, politischer und kultureller Auswirkungen eines KKW-Unfalls in der Schweiz, Zürich: edition cultur prospectiv

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Risk society

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