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Recent events have negatively influenced our public and private life: corona virus is seriously harming the entire world community, without excluding any country. Indeed, several governments are currently reacting to this pandemic, making restrictive decisions which all citizens must respect. The situation, as it is evolving rapidly, is causing additional damage to our planet, already devastated by the horrors of the wars and by the dramatic demolition of our ecosystem. In addition, it may seem that this kind of problem is totally new, but if we look carefully at what history has taught us, in particular focusing on the Age of Anxiety, we would notice the same issues our society is experiencing nowadays. Many authors have expressed their personal opinion describing a dystopian world in which the consequences of the war are devastating. The questions that come from these considerations can be a lot, even if only one can offer us a perspective of hope and joy: "what are the means and how they should be used to end these emergencies"? The Encyclical letter "Laudato Si'", of The Holy Father Francis on the Care For Our Common Home, provides us with several examples of positive responses that could be carried out worldwide, according to an increased collaboration among nations and to the fact that human, natural and social dimensions are closely interconnected with each other. Therefore I strongly believe in a new holistic approach to reality as a suitable tool to face future events in a more conscious way.

Today the world is trying to solve the food and the water-related emergency, the lack of economic opportunities and unemployment, the lack of education, the corruption, religious conflicts, poverty and inequality, wars and climate change. Based on my personal experience, I can say that Italy, although divided by the differences between the north and the south regions and torn by the economic crisis, is implementing reforms to solve these urgencies. Italy is one of the most active nations in the environmental and energy sector, as it is the 16th of 56 countries involved in the reduction of CO₂ emissions. The results have been reached thanks to the use of renewable energies, which also contributed to a decrease in the availability of carbon. Decarbonization is not the only possible strategy to combat climate change, but it is a great opportunity to modernize and develop the country's social and economic dimension. Some experts suggest a system no longer based on infinite growth, but rather on shared well-being, in balance with the planet's resources. The Italian government is considering several possibilities, including circular economy, which includes raw materials never used so far, up to the point of reaching products capable of being 100% recycled. Furthermore, GDP would no longer be measured on the basis of production, but taking into account those social factors, such as inequalities and poverty, determined by this GDP. Then it seems clear that Italy is applying a process similar, if not identical, to the holistic one, following what Pope Francis stated in his encyclical: "since everything is closely interrelated, and today's problems call for a vision capable of taking into account every aspect of the global crisis, I suggest that we now consider some elements of an integral ecology, one which clearly respects its human and social dimensions". I fully agree with the holistic vision of life, crucial in the social, economic and environmental reality, as attributable to the nature of mankind: in order to live well, humans have to coordinate the mind, the body and the spirit. On the other hand, our planet needs to manage simultaneously everything it is made of, to guarantee living beings a balanced existence. Additionally, as every democratic and free country, Italy ensures each citizen's right and protects the population in the economic and health field, but frequently the excessive bureaucracy and the continuous struggles among political parties slow the country's growth processes, preventing their realization. Despite these complications, the

oppositions are collaborating to cope with the coronavirus emergency. Recently (in particular on March 16) the head of the Italian government, Giuseppe Conte, approved the Legislative Decree called ‘Cura Italia’, which promotes several injunctions to reduce what coronavirus-related damages are provoking. Firstly, it imposes the suspension of payments, incentives for companies, especially for those dedicated to the production of sanitary masks, a fund that provides for the following: purchase and sale of Italian products abroad, and the interruption of sport events. But the worst is yet to come, as studies show that the contagion will increase in the coming days. Hospitals are facing a dramatic situation and every day they have to deal with the lack of beds and machinery used for intensive treatment. Besides that, many Italians have mobilized to collect donations, even devising a web page called "Coronavirus Donations", which aggregates all the fundraising campaigns authorized by hospitals. It all started with the initiative launched by Fedez and Chiara Ferragni, two famous public figures on social media, followed by numerous actors, footballers and politicians: Silvio Berlusconi has donated about 10 million euros to the Lombardy region for the construction of a new hospital ward. In order to prevent the health system from collapsing, the government has decided to submit the entire nation to a mandatory quarantine, which will obviously reflect on the entire national economy, sustained by the above mentioned measures. Then every activity seems to be interrupted for security reasons and all of us are forced to live isolated in our homes. As a matter of fact my family and I are continuing to complete our school and work obligations, thanks to video conferencing and smart working. But these limitations involve above all a mental uneasiness; personally I feel alienated from the rest of the world and I have started to perceive a sense of frustration and loneliness. Thomas Eliot narrates the same emotions as his contemporaries’, whose life was empty and meaningless due to the period of death and war they were experiencing. What we are living nowadays can be compared to the war time, conceived as a limitation of individual freedom. Only the media allow us to keep in touch with the outside world, even if these means can have a dual significance; sometimes journalists exploit this emergency to create a state of alarmism, transferring a sense of pressure to the population. In my opinion, it is right to inform Italians about the corona virus -related news, but the excessive preoccupation that they communicate does not benefit citizens: in extreme cases it could lead them to madness and it may generate a further sense of disorientation and alienation. James Joyce also deals with a physical and moral paralysis of Dubliners, portraying a society bound to severe rules and unable to cut the bonds that tie them to their own world. The situation we are facing is quite different, as we are aware of our condition and obliged to ‘paralyze’ ourselves.

The Age of Anxiety provides us with different dystopian novels, which present a dark perception of human life as a direct effect of the War. Golding’s vision of reality is very cruel and it could be summarised in the ‘Lord of the Flies’. Left alone on an island, the children come back to their primordial state, causing instincts to prevail over rationality and civilisation. The same phenomenon occurs in undeveloped countries: as a matter of fact, authoritarian leaders take possession of national resources, leaving the population in a dishonourable state, as it happens in South America, India, Africa, where the population, forced to survive in miserable conditions, assumes the same attitudes as Jack. In the novel he symbolizes the weaknesses of society and the voice of violence. In response to the government behaviour, citizens regress to a wild state. Orwell’s major work, called 1984, reflects the author's beliefs. He perceived that everything he had always feared was about to happen, that is a world ruled by a dictatorship, which in the book is represented by the figure of ‘Big Brother.’

Culture, history and ideas are controlled and repressed through tortures and punishments. In this totalitarian regime, the state introduces Newspeak, the official language whose lexis is so limited that people find it impossible to express their own opinions. People start thinking all the same, while knowledge and memory gradually disappear. As Pope Francis reminds us in the 142th paragraph of the encyclical, when we violate institutions and their laws, we destroy families and individuals: this is what Orwell told us. The writer had understood what would happen in the future, and a coherent evidence in this regard is provided by China. In China the way the government is handling the coronavirus emergency has been widely criticized, especially after the death of Li Wenliang, one of the first doctors who reported the presence of a mysterious virus, that caused serious pneumonia in Wuhan. So President Xi Jinping ordered the authorities to increase censorship on the internet, accusing him of spreading false news. Moreover, many people were tortured and killed, families were obliged to remain at home, preventing them from leaving, even to buy primary necessities. Despite this hard repression, there are people in China and in other nations, who have the courage to rebel, reacting to impositions related to political and economic interests. The revolt could be compared to the one of Brave New World's protagonist. Indeed John the Savage insisted on freedom, giving importance to individual values, in a highly organised society. Anyway, he became a victim and committed suicide at the end of the novel. China is currently getting out of the state of emergency, but it has experienced hard times, because the virus originated there. Corona viruses are a large family of respiratory viruses that can cause both mild and moderate disease. In particular, the symptoms can be common colds or respiratory syndromes, such as MERS (Middle East Respiratory syndrome) and the SARS (Severe Acute Respiratory syndrome). They are so called due to the crown-shaped tips that are present on their surface. Also, there are several types of corona viruses in the world, those that infect animals and others that affect humans. Even if they differ from each other, the factor that unites them is alarming; new forms of the virus are rising exponentially and the relevant research is becoming more difficult. Another extremely disarming consequence of the spread of the virus concerns the number of deaths in the world. Data show the amount of people who died in the various countries of Europe: in Italy there are about 4000 cases, in Spain there are 800 deaths, in Germany about 100 ones. However, deaths seem to rise rapidly in other areas, as the United Kingdom records at least 70 of them, and France, which is witnessing a tragical acceleration of the contagion, declares 127 deaths. Despite these dramatic episodes, those who still show themselves uninterested about the vicissitude are continuing to do their daily activities normally, meeting with friends and attending clubs. Though the majority of the global population is following the guidelines given by our governments, everyone's collaboration is needed to end the contagion, the deaths, but also the worries and the state of loss deriving from these factors. Even some nations, including France and the United Kingdom, had underestimated the diffusive power of the virus, and only now are enacting effective reforms. Therefore solidarity is one of the principles the world must take into account, also due to the impossibility of obtaining and immediately testing the vaccine to eradicate the virus.

Although I personally feel troubled about the current plight, I strongly trust the decisions made by the governments to stop the pandemic. It is noticeable that we are reliving the alienation and paralysis that Eliot and Joyce conveyed, experiencing now as never before the subjective time that Bergson taught us in the Age of Anxiety. Nevertheless I am still confident that the world will not stand still and watch a destroyed version of itself, meaning individuals, civilizations and ecosystems. I hold the view that we still have time to solve at least part of the damage done and stop the virus from spreading

before it is too late, thanks to the application of the holistic vision. The data reporting the amount of deaths is staggering, which is why we need a greater collaboration among nations, abandoning for a moment the rivalries among governments. Finally, I reckon that mine could be interpreted as a utopian occurrence, but I can only hope in a world far from the one that the authors of dystopian novels had expected.