

# An emerging worldview due to Covid-19

Una cosmovisión emergente por causa del Covid-19

Uma visão de mundo emergente devido à Covid-19

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## Abstract

**i) Introduction.** It is intended to draw attention to the conservation of rigid positions on the environmental facts associated with the pandemic, and to motivate a change in the way of understanding the world. There have been events in stages before the pandemic, there have been events during the pandemic, and there have been events after the pandemic (if this plague ever ends). **ii) Objective.** This exercise of intellectual production in confinement, from confinement, or because of confinement, is a novel or atypical experience which seeks that as social and thinking human beings, we dedicate some time to reflect about deficient and vulnerable conditions. **iii) Reflection.** It is necessary to look for adequate solutions and contribute them to the community to which one belongs, in the context of a possible emerging worldview. **iv) Conclusion.** The Covid-19 pandemic has shaken the foundations of human life, in the world, without qualms or predilections. It is necessary to slow down the pace of life of individuals and societies, in search of time and space for reflection on new thoughts that help to have another vision of the world.

**Keywords:** Worldview; Entropy; Lifestyle; Technocracy.

## Resumen

**i) Introducción.** Se pretende llamar la atención hacia la conservación de posturas rígidas ante los hechos medioambientales asociados con la pandemia, y motivar al cambio del modo de entender al mundo. Han ocurrido hechos en etapas anteriores a la pandemia, ha habido sucesos durante la pandemia y acontecimientos sucedidos después de la pandemia (si es que esta peste se termina algún día). **ii) Objetivo.** Este ejercicio de producción intelectual en el confinamiento, desde el confinamiento, o por causa del confinamiento, es una experiencia novedosa o atípica el cual busca que como seres humanos sociales y pensantes, se dedique un tiempo a reflexionar acerca de condiciones deficitarias y vulnerables. **iii) Reflexión.** Es necesario buscar soluciones adecuadas y aportarlas a la colectividad a la cual se pertenece, en el contexto de una posible cosmovisión emergente. **iv) Conclusión.** La pandemia del Covid-19 ha estremecido las bases de la vida a los seres humanos, en el mundo, sin reparos ni predilecciones. Conviene ralentizar el ritmo de vida de los individuos y de las sociedades, en búsqueda de tiempos y espacios para la reflexión tocante a pensamientos nuevos que ayuden a tener otra visión del mundo.

**Palabras clave:** Cosmovisión; Entropía; Estilo de vida; Tecnocracia.

## Resumo

**i) Introdução.** O presente artigo tem como objetivo chamar a atenção para a preservação de atitudes rígidas ou insulares em relação aos fatos ambientais associados à pandemia e motivar uma mudança na forma como o mundo é compreendido. Houve eventos antes da pandemia, houve eventos durante a pandemia e houve eventos após a pandemia (se essa praga acabar). **ii) Objetivo.** Esse exercício de produção intelectual em confinamento, a partir do confinamento, ou por causa do confinamento, é uma experiência nova ou atípica que busca, como seres humanos sociais e pensantes, passar um tempo refletindo sobre condições deficientes e vulneráveis. **iii) Reflexão.** É necessário buscar soluções adequadas e contribuir com elas para a comunidade à qual se pertence, no contexto de uma possível visão de mundo emergente. **iv) Conclusão.** A pandemia da Covid-19 abalou as bases da vida dos seres humanos em todo o mundo, sem escrúpulos ou predileções. É necessário desacelerar o ritmo de vida dos indivíduos e das sociedades, em busca de tempo e espaço para reflexão sobre novos pensamentos que nos ajudarão a ter outra visão do mundo.

**Palavras-chave:** visão de mundo, entropia, estilo de vida, tecnocracia.

## ¿Cómo citar este artículo?

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## INTRODUCTION

The article of reflection focuses on the condition of man in the midst of a terrible disease, such as Covid-19. The pandemic has marked human and animal lives, in different ways, as well as the course of the beings of the mineral kingdom.

Talking about Covid-19 and its problematic and challenging edges will never be noise. The language itself has been rejuvenated by hook or by crook with the words. The word of 2021 for FundéuRAE was vacuna (2021). One more word that is imposed is infodemia, apart from the fact that there are some phrases that were positioned in record time. And 6MARZO2020 = 6M20, the date taken in Colombia as the beginning of the pandemic, was added.

The dynamics of the world and of society itself carry within themselves many contrasts; thus, in *The Book of Hugs*, Eduardo Galeano (1989, p. 58) refers to the "hunger for hugs". And now in the pandemic, hugging is forbidden. This article describes some facts and references for reflection, loaded with questions and challenges for the human intellect, in search of answers that contribute to the configuration of a new worldview; we have cartelization and corruption, extractivism, commerce, cremations and the search for solutions beyond the earth, apart from freedom of movement and other human actions, entropy, the new lifestyle, finite beings, art and other associated practices, overcrowding, mental health, religious freedom, the enthronement of technology and bureaucracy; from here we obtain conceptual, theoretical (if you will), pragmatic, ideological, social or philosophical elements that could favor the reflection that concerns an emerging worldview.

## 2. FRAME OF REFERENCE

### Facts and references for reflection

These facts and references are focused on in our reflection, without an order of priorities. The attribution of the causes of the pandemic can move between realism and magic, or go prodigiously from the divine to the diabolical. Humanity has also followed a path where paradoxes are observed, and this is how certain facts are approached. Gadamer (1997, p. 17), for example, strongly asserts that "myths are above all the history of gods and their action on men". Combs (1979) defined myth as a false or mistaken belief that is generally considered to be true, i.e., society does not escape contrasts.

### Cartelization and corruption

In the midst of this crisis, it is necessary to recall the cartelization on several fronts of national life. The collusion of funeral parlors, health service providers, doctors and government officials is an embarrassment for the country. Similarly, in the daily encirclement, many analysts focused on the final destination of the resources of the Colombian State, via taxes, since the money and aid in kind have reached the hands of people who did not need them.

Cost overruns on goods and services are passed on to the final consumer. The cost of living, as we know, is



The problem of the Amazon has continued, as several As several defenders of the planet have denounced, the affectation of the Amazon has continued. The figures shared by the UN (2020) are alarming: "So far, the CO-VID-19 pandemic has directly infected more than 26 million identified people, with more than 860 000 deaths worldwide."

Knight (1985) refers to people's behavior, where their beliefs, which may be mistaken, lead them to make bad decisions, and beliefs are related to worldview. In relation to the devastation to which the Amazon has been subjected, Kimberling (2005) refers to the chimera of oil development. Kimberling (2005) adds that the Amazonian peoples have not benefited from this business.

Cruz et al. (2022) studied the economic and social vulnerability caused by Covid-19. In their conclusion, they argue that food poverty is both a material hardship and an immaterial phenomenon that affects people in different ways.

As can be seen, the material conditions of existence of individuals have a powerful impact on their psyche. Therefore, these schemes fit into an emerging worldview in this fateful stage of humanity. Cruz et al. (2022) urge the State to formulate strategies with the different actors in the communities to achieve recovery. But the State does not exist or move in a vacuum, and its representatives are people of flesh and blood who have a way of seeing the world.

### **Extractivism**

Cartelization and corruption, hand in hand with extractivism. For Ciro Alegría, "El mundo es ancho y ajeno" (1941). Alegría analyzes in an accurate way indigenist issues that force us to think about the first settlers of these American lands. Li (2015) studied the politics that gravitate on the rapid development of mining in the Peruvian Andes, arguing that demonstrations against mining go as far as legitimizing modes of knowledge.

It is necessary to consider that the struggle for space and natural resources in Latin America comes from the colonial stage; however, it shows new facets with the increase in intensity that has been generated since the end of the twentieth century (Svampa, 2019), which is very worrying. Extractivism is considered as a development model based on the massive exploitation of natural resources (DW, 2020).

### **Trade**

An indelible sign is the strengthening of the distribution of products by households. The means of transport are valuable, and vectors of viruses and bacteria. At a bus stop in Medellín, Colombia, there were signs posted about virus prevention. For example: "IN SILENCE IN THE TPM WE AVOID CONTAGES". (TPM is the Public Transport of Medellín). Ranald (2020) refers to the position of labor unions, community organizations, and human rights advocates in encouraging post-pandemic trade policies to improve quality of life. Ranald (2020) focuses on a process of compromise when he refers that trade rules should be negotiated with an open mind and in a democratic manner. According to Ranald (2020), reaching trade pacts should not stand in the way of governments regulating public health or the environment.



Regarding trade and science, Gomes Benevides (2021) alludes to Locke, Bentham, Stuart Mill and Kant, studying several philosophical aspects, among which is the Kantian thought of the dignity of the human being. Colombia's trade relations with continental or transcontinental blocks represent advantages and disadvantages, as well as generate lessons to be assimilated. In this regard, the contributions of Yelikbayev and Andronova (2022, p. 27) are useful; these authors state that the Covid-19 pandemic has become a threat to "the sustainable development of the UEE". The study of economic interaction between EEU member states during the time of "restrictions dictated by a new coronavirus infection" reflects certain ills of an endemic nature, followed by strong effects on the scope of the "main objectives of the integration partnership", which has changed the terms for managing corporate social responsibility (CSR). Have Colombian business organizations paid attention to CSR?

### Cremations

Trade in the disposal of corpses. Many people suffer a lot in the midst of these calamities, since cremation is the best way chosen to attenuate the impact of the pandemic; public health norms are imposed, even if one does not want to, and the pain increases when the graves are not well attended and ashes are received that may not correspond to the deceased. Even corruption leads one to think that there is trafficking of ashes; after all, lighting an oven to incinerate a single corpse is not profitable. People consider that it is painful for a dead person to be cremated, and the family member or loved one perceives this act as torture or great suffering.

This is a topic loaded with sentimentality, emotions, passions or affections, so it is very sensitive. Singla and Singi (2021) are in favor of cremation, since it fully terminates all infection options. But, they respect the religious views of the relatives, in case they ask to bury the body. If so, the necessary measures were taken, such as the use of a thick, tightly closed coffin, which should be buried two meters away, and these authors suggest that cement be placed immediately above and around the grave, in order to prevent animals from searching in the debris related to the death.

In the research entitled "The use of cremation data for timely morbidity surveillance during the COVID-19 pandemic in Ontario, Canada: a validation study", a powerful reason can be found for considering cremation as an expedient and definite avenue in addressing the health crisis and its consequences. In this regard, Postill et al. (2022) showed several conclusions, such as the following: the pandemic did not significantly change cremation practices. They also argue that cremation figures can be used to accurately estimate deaths determined for all reasons in near real time. There is a further benefit to this process, which derives from the assertion of the same authors, and that is that, specifically, when real-time estimates of death are required, the numbers are used to account for policy measures to address public health patterns. Thus, cremation data are an additional data source to get adequate information about deaths through public health emergencies.

In times of pandemics there have been many events that people are familiar with. Confusions of cemeteries or corpses are common. The mess between medical examiners, funeral homes, health authorities, clinics or hospitals, and relatives is terrible. The inhabitants of Macondo saw "the sad little drunks that the

They took them out of the house", in a confusion of mortuary boxes that were buried in graves that did not correspond to them (García Márquez, 1967, p. 146).

A parallel can be drawn between responsible drivers and careful citizens with prevention measures for this disease. There is a dilemma or a dire uncertainty. Once the pandemic is over or there is little left of it, life opens up again. The times determined in the health emergency regulations are fulfilled. Do I go out or don't I go out? I take care of myself, but what if others infect me? One can drive a car with respect and care, however, there are very arbitrary and heartless drivers. If they cause an accident and I get hurt?

### **Searching for solutions beyond the Earth, freedom of movement and other human actions**

The ashes of the deceased go to the earth, to the ground, and where, in pandemic or post-pandemic? It is no longer worth much to refer to the phrase beyond the sea or to the phrase beyond the sea. Two universes, parallel universes, multiple universes, pluri universes. The random life we live, which gives existentialists more room to position their ideas, impels us to look for other spaces to live in. Space travel continues, and even less developed countries aspire to be present in the Milky Way or in other zones of undefined space, to take human beings to some stage of life on Earth, avoiding the tragic signs that grip the inhabitants of this world. In a frenzy, one thinks of the strange inhabitants of other worlds, who have conspired against the terrestrials, and why would they want to come here, if they know of plagues similar to those that God sent upon the Egyptians. In times of pandemics, animals have had a role almost equal to that of those exempted from complying with the quarantine regulations, provided by the Colombian State. It is worth listening to Los Guaraguo, to get a better idea of the dog schools.

Many voices cry out against confinement and in favor of freedom. They invoke the 1991 Political Constitution, which enshrines the right to move freely throughout Colombian territory. Another tutela was filed against the president of Colombia for the paralysis in soccer, invoking the right to work (Political Constitution, 1991).

But in Macondo there was also disease that led to the taking of "measures to prevent the scourge from spreading to other populations of the swamp" (García Márquez, 1967, p. 21). For this reason, among others, comparing the conditions in Macondo with those in the rest of the world during the pandemic may be useful. What attitude is assumed in the face of anyone who sneezes, coughs, has fever or chills, or headache or pain in the rest of the body?

This area is also very sensitive, because individual rights are intervened or affected. The authors Kharytonov et al. (2020) addressed the admissibility of HR restrictions within the framework of the opposition between the public and private spheres, as the interests at stake are very complex; the authors tried to determine the highest algorithm of government actions aimed at preventing the spread of the disease. The conclusion reached by the authors is that little importance is given to the category of "natural" human rights, which increases the problem of recognizing the guarantee of human rights in a pandemic, when the State actively employs public law in order to deal with the crisis.

Kharytonov et al. (2020) see this as having the effect of creating a struggle between the basic principles of



public and private law. Hence, it is suggested "to assume that the usual form of legal existence of a person is that he acts as a participant in civil relations of a kind, even in a pandemia" (p. 226). Therefore, it is proposed that the private relationships that emerge through the quarantine be regulated in a fundamental way by private law methods, leading to restrict state intervention, which in turn facilitates reaching a compromise of privacy and public interests, without voluntarily curtailing the rights of individuals.

As can be seen, marrying private interests with public interests leads to spheres of discussion, debate or disagreements that are very neuralgic, affecting individual and collective life. The contributions of Reiss and Thomas (2020) lead us to think about the broad legal disputes that revolve around individual freedoms and the constitutional duties of States and, if it is in the sphere of religiosity, religion or rituality, the problem becomes more acute. "More than a mask: staying at home. Orders and religious freedom", obliges us to take a close look at State interference, since the famous Covid-19 pandemic is a multifaceted test for States, nations and countries. Serious challenges do not even leave out the U.S.A., WHERE THE LEGAL SYSTEM IS CLEAR AND EXEMPLARY. In the U.S.A., where the legal system is clear and exemplary, as it is in some other countries as well. However, the First Amendment jurisprudence lacks some clarity, although "reasonable" limitations on assemblies have been established as a "reasonable response" to the disease, "which may also apply to religious assemblies, within limits, and provided that they do not negatively target religious establishments" (Reiss and Thomas, 2020, p. 971).

In their conclusions they state "That is not to say that all judges will reach the right result on this issue, but that is where the courts should end up" (Reiss and Thomas, 2020, pp. 971-972). Another point made in the conclusions is that governors should not exempt religious establishments from stay-at-home orders, since it is a danger, as well as bad policy, in view of the widespread outbreaks of Covid-19 targeting churches, "but that it is unlikely that the exemptions will be overturned. We all face a lot of uncertainty about the next few years. Where possible, we should at least reduce uncertainty in the law," these authors note at the end of their article (p. 972).

## Entropy

Freedom, for what? To leave the Earth, like Denis Tito? The dreaded entropy. Seeing things happening, one thought back to the laws of thermodynamics that were studied in high school fifth and sixth grade physics. Sabugo (2015) produced the paper "Entropy proves that life is a wonderful exception", and focuses on the hopes that the concept of eternity holds.

To illustrate the impact of the pandemic in another way, we looked up the word entropizar in the Diccionario de la lengua española (2020), where the following appears: "Aviso: La palabra entropizar no está en el Diccionario" (Warning: The word entropizar is not in the dictionary). And meditating on an emerging worldview, shaken by the global health crisis, entropy comes into focus. Nature is becoming more and more entropic, and mankind continues to resist the onslaught of environmental evils.

The epidemics suffered as children are still in the head, and some traces remain of the vaccinations that were applied in the health centers, where they gave little notebooks with the record of the periodic application. Rubella, rubella, chickenpox, smallpox, smallpox, measles, whooping cough, typhoid and others were sources of terror.



## New lifestyle?

Entropy, for what? Can order, or something good, emerge from chaos? Even when teleworking from home, stillness is a state of care. The sedentary life in the world is evident; ICT, junk food, video games and many other factors are related to the globesity studied by the WHO, and other severe ills that burden humanity. In the pandemic, risk factors are enhanced, and it is observed with alarm that gyms are closed, while people have little time to go out to do some physical exercise. At the Instituto Colombo Venezolano, located in Medellín, it was decided to eliminate animal fats in bakery products, to only use healthy fats of vegetable origin, starting in 2004 (Iglesias Ortega, 2018).

In remote work, even reification is evident: thousands of users need their passwords to be written down in virtual or printed diaries to avoid mistakes or overcome forgetfulness. A study by the National Administrative Department of Statistics (DANE, 2020) took into account a comparison with the daily routine performed before the beginning of the quarantine or preventive isolation, and deduced that 40.6% experienced during the seven days prior to the application of the survey that they were not overloaded with work activities, 20.9% responded that they were, and 38.5% answered that they did not perform work activities or that they were unemployed. Another result is that 59.9% responded that they were not overburdened with household chores, while 32.6% said that they were, and 7.5% said that they did not perform household chores.

A new post-pandemic lifestyle has a place in the analyses, with a cosmovisional or philosophical substratum. The Antioquia Node of Research Ethics Committees has already addressed this crucial issue, and asked the Higher Education Institutions (HEI) for their scientific, technological and philosophical-ethical contribution, in order to bring proposals to serious study and debate.

Uncertainty is a real threat: what will happen, will I be affected, who will help me? And intensivists have been faced with far-reaching ethical dilemmas, as they have to decide who to treat in the ICUs set up for Covid-19 patients, leaving aside other critically ill patients with different conditions.

One of the serious evils of contemporary life is a sedentary lifestyle. In a study, Vidarte et al. (2014) show that the prevalence of sedentary lifestyle was 76.2%; they also point out that the predictor variables of the phenomenon in the population investigated are gender, body mass index (BMI) and coffee intake. The same researchers add that, when relating the variables with the greatest statistical weight in the modeling of this research, that is, those that predict sedentary lifestyles, a link was observed in the variables of gender and BMI in the studies carried out by other authors.

The core recommendation of the researchers is that certain strategies that qualify the practice of physical activity in the population should be strongly promoted, and also consider the management of actions and educational and monitoring strategies in the face of sedentary behavior, where physical activity is permanently encouraged, within the framework of a policy that promotes health. Therefore, state policies should channel resources towards the promotion of healthy lifestyle habits (Vidarte et al., 2014).

Iglesias and Galvis Marín (2013) presented the conclusions of their study on sedentary lifestyles,

which gave rise to the 2014 article. In the different cities where a predictive model was defined about the levels of sedentary lifestyle in the population between 18 and 60 years of age, variables similar to those of the Medellín study were found, such as gender and BMI in Neiva and Tunja, and BMI in Manizales.

Iglesias and Galvis Marín (2013) point out that the predominance was of the productive age in the population studied, and high levels of BMI, obesity, waist and hip circumference were found. The prevalence of physical activity in Medellín, estimated from the sample considered in this research, which does engage in some kind of physical activity, was also focused on and is 56.2%. The 76.2% prevalence of sedentary lifestyle among the participants is alarming, as is the fact that the young population is more sedentary than the adult population. Another worrying figure is that 86.2% of those who do not engage in physical activity are sedentary, while 68.4% of those who engage in physical activity are sedentary. It can be seen that the pandemic has severely limited sporting activity or physical activity. And, whether for financial or health reasons, gym owners clamored for the reopening of their fitness centers.

Ballenato (2007) had left some proposals for parents' schools, at the end of his book *Educate without shouting: "Less armchair and more activity"* (p. 286). This suggestion is for everyone.

The study by Park et al. (2021) had as one of its objectives to assess differences in lifestyle before and after the Covid-19 outbreak among older adults in South Korea, and to establish the effect of lifestyle differences on depressive states and quality of life. They concluded that there was a significant difference in lifestyle patterns among the participants in South Korea; furthermore, it was inferred that these different lifestyles were related to depression and quality of life among the study participants. The results may contribute to the implementation of public health programs that support healthy lifestyles in pandemic conditions.

### Finite beings

Sedentarism and finite beings. Kundera wrote the work *The Unbearable Lightness of Being* (1984), and from it we can conclude that there are problems that harm us in a terrible way. Or again we point our intellect towards the cosmos, believing that we are God, god, Gods or gods, and we become pan-theists. However, there is reinvention in the pandemic, in the fields of the ephemeral existence of human beings. Here it is not enough to be an inhabitant of a first world country, or to be a native of a fourth world country; we unlearn every day, we learn new things, we relearn in other scenarios, and we are overwhelmed by the burdens we carry; teleworking is a challenge, in confinement. Many Colombians remember the horrible period in which we were kidnapped at home (1995 to 2003, 2004), with the miraculous weights of ungrateful memory.

The finiteness of the human being, which is reflected in its various dimensions, also leads us to think about co-measurement. They have been writing the history of the pandemic at the UN. Humanity has evolved, but it has also devolved. There is no money to support zoos, but there is money to keep animals in homes. Another visible paradox of the pandemic. Animals do not endure hunger, but humans do. Another effect of the pandemic in Colombia is eating and sleeping less. The survey applied by the DANE shows that 40% of households expressed concern due to the situation caused by Covid-19. A 25% of households went from three to two meals a day, as a consequence of the disease. The majority of households reported that before confinement they ate two or three meals a day, as a result of the disease.





77.55% remain the same and 10.27% only have enough resources for one meal a day (El Heraldo, 2020). These figures reveal a frightening evil.

Regarding the "Well-being of children, adolescents and families", the information from DANE (2020) is as follows: 87.9% of heads of household reported that the children in their household followed the educational activities since the schools were closed; 5.2% reported that they did not follow them; and 6.8% revealed that the children did not attend or carry out educational activities.

The official agency reported that there were also several reasons for the withdrawal of school activities. 31.8% stated that they were not in a position to pay for the pension because of the decrease in income due to the emergency associated with the virus; 22.3% said that the school was paralyzed due to the virus and there were no virtual classes; and 21.5% argued that virtual classes were provided, but there was a lack of technological facilities (cell phone, tablet, internet, computer) (DANE, 2020).

The Garciamarquian story (1967) was that at the time Macondo did not have a cemetery, since no one had died; therefore, they kept the sack of bones waiting for a worthy place to bury them. The comparison may seem crude, or it could embody blasphemy. There was no need for a pantheon in Macondo. However, it is necessary to see in the historical framework of *One Hundred Years of Solitude* the terrible set of events and effects of the massacre of the banana plantations in 1928, when hundreds of pounds of coffee and sugar, coffins, mortuary clothes, tombs, jokes, mourners and so on, were indeed re-chased: the death toll had been enormous, more than 3,000 people, or all those who were at the railroad station. A horrific end in echo to the finitude of the human being!

### **Art and other associated practices**

Finitude of being, art to make it transcend. Art is one of the great areas of human action, and it was damaged by the Covid-19 pandemic. Even entertainment programs talked about the crisis. Edy Smol, who had the program "Cuídate de la Cámara", talked about the damages of the gel, the relationship between capitalism and humanism, certain life habits such as walking, and personal relationships, in confinement; at the end he invited to "give [sic] value to values", as well as to spirituality. Smol analyzed the discriminatory scope of the phrase "VERY IMPORTANT PEOPLE", and criticized the practice of putting chains at the entrances of nightclubs, to reject certain people who do not comply with the rules of bars, canteens, etc. (Castañeda, 2020

The world of show business is suffering from the effects of the crisis and many old programs can be seen, that is to say, there is repetition. On an international channel there is a program of young people who perform the most stupid acts, talk coarsely and indulge in their performances, without any restraint. We saw that an African fashion designer designed a fashionable mouth cover with precious stone wear, and got into her luxurious car, which marks a sharp contrast with her people, who have been mistreated for many centuries. The mouthpiece is already part of human clothing, and we have seen it on Major League Baseball players, in the dugout, as well as on trainers and assistants in boxing. It means that fashion designers have a lot of work to do and will be producing cover-ups to complete people's daily attire. There is a new sign or advertisement, with the figure of the mouthpiece, which replaces the printed advertisement. It is part of the postmodern iconography. Of course, for the blind, a mechanism is required to warn them of the need to wear a mouthpiece.

Artists have had to invent ways of performing from their homes; musicians, for example, have had to invent ways of performing from their homes; musicians, for example, have had to invent ways of performing from their homes, for example, from their homes.

For example, they give eye-catching concerts that bring some relief to those who are distressed with a doubled or tripled workload; and these artists must also support their families and sustain themselves. But, the National Society of Authors and Composers (SAYCO) pointed out that taxes should be paid for concerts given from the homes or other private stages of musicians.

It was not known if taxes are charged to the distinguished musicians who recorded the National Anthem of Colombia, in a professional and artistic manner, making an effort and trying to make their work visible. The artists eat, pay rent, pay taxes to the State, pay public services, have children to support, or have spouses, dress, wear shoes, transport themselves or are distracted in or with other activities, even comedy marathons, mafia series, insipid or empty programs, half-baked soap operas, etc.

Roncaglia (2021) addressed the role of the performing arts in improving and preserving well-being through and after the Covid-19 pandemic. He argues that programs in that area can provide the pathway for solutions that alternate with others, and pathways where traditional lenses may be at the end of the road, and collaborating to articulate biopsychosocial paradigms that foster human well-being through social prescription.

In a study of interpersonal relationships between music teachers and students, and athletes and sports coaches, they were asked to recall how their interpersonal relationships developed through confinement. Philippe et al. (2020) drew four sets of dimensions, namely, creating a new relationship; working in a new way of relating; developing role adaptations, with a positive character; and developing non-adaptive and detached relationships. Another finding was that the dyad members attribute meaning to their interpersonal connection in a dynamic way, even over a short period of time. In addition, some similarities were observed between the experiences of musicians and athletes, emphasizing that a dyad has good functioning and adequate communication between the constituent parts.

We were all afraid to approach each other during this acute health crisis. Hands were friends and enemies, if you will. Musicians, highly affected by the virus, had to deploy their talents to create ways of making their art, although this guild is distinguished by its creative capacity. Calvo and Bejarano (2022) analyzed the phenomenon of music on balconies during the first Covid-19 confinement in Spain. They concluded that the experience of playing, sharing and listening to music from and on balconies was shown to be a socially resilient response. The desire to help and assist others was felt, which was the driving force for the musicians; the networks created around the musical experience enabled feelings of community empowerment and fostered the generation of new patterns of belonging and identification of people with their collectivities. The analysis of the musical phenomenon by Calvo and Bejarano (2022), in the balconies, takes sides in favor of the use of social resilience as an instrument for the social study of pandemics, which could focus on the complexities of reactions to major crises, and in defense of the role of the arts as spaces for fostering new forms of social trust.

## Overcrowding

Art in confinement in small spaces, and overcrowding. Another idea is that the overcrowding that is evident in the masses of population in the Third and Fourth Worlds causes problems of daily coexistence.

It is not the same to be confined to a house in Denmark as in a favela in Rio de Janeiro; it is not the same to be with 12, 13 or 15 people in a cramped, rustic house as it is to be with two or three people in a five-room house; it is nice to live in a big house with four or five people, but sharing tenement houses with 10 or 12 families, one bathroom and a yard is overwhelming. The cons are tough.

How are confinement and individual freedoms related? How is the coexistence of human beings with animal beings? A sad news from the pandemic story is that the coexistence of human beings has been damaged. The issue is so dramatic that the WHO has a Q&A section related to violence against women during the Covid-19 pandemic (April 15, 2020). The United Nations (2020) presents the position of its highest leader, who points out that the greatest threat to women is in the home. There is another phrase that is cliché: there is a paradox in saying that the home is the best place to be safe.

In a space where there is overcrowding, and in Colombia millions of people live in overcrowded conditions, the likelihood of violence is very high. Regarding the harm suffered by Colombian women in relation to the Covid-19 pandemic, there are several results reported by DANE (2021), among which it is observed that one out of ten women felt that, as an effect of the preventive isolation, more conflicts and arguments were generated among household members; then, the new conditions that originated stress in each household member could affect the interrelation links and, as an effect, increase the danger of violence against women. In fact, seven out of ten women who reported more times of fights and arguments between household members experienced some of the feelings investigated and had a higher prevalence of each of the feelings studied.

Creativity or innovation with ideas for dealing with quarantine overcrowding shows many possibilities. For example, Jones et al. (2021) investigated the relationship between Covid-19 and protected areas, with impacts, conflicts and possible management solutions; they found that among the most appropriate ways to manage overcrowding was the development of mobile applications to warn people about the phenomenon and report behaviors that reflect irresponsibility on the part of individuals.

### **Mental health**

Mental health in overcrowding? Mental health has been acutely disrupted. Jalalizadeh (2021) refers to a psychological landscape in permanent transformation. This author was interested in listening in a neat way to the main components associated with the three social actors: individuals, communities and institutions, in order to face today's mental health challenges, which require adaptations. And it invites to join efforts to study the conceptual and practical implications of this problem. From this, experiences are derived that should be assimilated.

The lessons learned from the Covid-19 pandemic are for individuals, countries, communities, or communities. Therefore, the work of Pilz and Russomano (2022) clears several unknowns and lays the groundwork for further studies related to mental health, because no one can deny or rule out new pandemics. A set of suggestions produced by researchers, health professionals and students, with the purpose of positively influencing the mental health and well-being of individuals through the Covid-19 pandemic, is offered, and this contributed material has been studied with the aim of continuous improvement, keeping in mind the format, content and delivery methods.



Early challenges and findings reflect the following: 1) thought should be given to optional methods to ensure that suggestions bring benefits to high-risk populations; 2) the suggestions given here, when applied, appear to be effective in promoting mental health; and 3) it is relevant to focus on strategies to overcome the separation between intentionality and behavior, which may include personalized messages and planning control strategies according to individual traits. "We hope that our evidence-based recommendations and findings will be useful in delineating strategies to lessen the negative mental health effects of pandemic and social distancing. Furthermore, such technologies and information should be useful beyond the pandemic context," Pilz and Russomano (2022, p. 145) conclude.

### Religious freedom

In search of mental health, refuge in religion, or in religiosity, or why not, in spirituality. Many researchers affirm that belief in a superior being is connatural to human beings and that it is accompanied by the need to pay tribute or worship him. Religious praxis has not escaped the polemics caused by confinement measures. The basic norms contained in the 1991 Political Constitution and Law 133 of 1994 are invoked. People of the religious confessions have been ardent or belligerent, arguing that the freedoms of worship, conscience and religion are above other norms, and that the right to worship God in a temple, chapel, church, mosque, synagogue or any other space dedicated to worship should not be restricted.

Virtual cults are a reality that has forced religious leaders to reinvent the liturgy, and parishioners to convince themselves that it is a matter of preserving life, and that there should be no presumption in thinking that Jehovah knows that the aims pursued in masses, cults or any religious celebrations are laudable, so he will place an impregnable fence so that viruses do not harm the gathered. Millions and millions of followers of different religious denominations are isolated, and have to worship God mentally; they suffer hardships in front of non-believing relatives, and before, worship services were oases several times a week, in the midst of their families or in aggressive or enemy environments. The lack of electronic devices is an agent of marginalization for these people. In several parts of the world, parishioners have spoken out against government regulations and, in a reckless manner, have forced their leaders to hold worship services. The results of contagions have not been long in coming. In Colombia, there are examples of these attitudes.

For the analysis of religious leaders, it may be useful to reflect on the routines of the members of religious cults, in view of the lack of time for personal worship; those who have ICT, read the Bible or study it every day, while performing other actions (bathing, dressing, eating, etc.); listen to religious songs, read other books of a spiritual nature or dedicate time to worship. In the same direction, it should be noted that there was a reduction in the sale of printed publications.

In Colombia, parishioners of various faiths pressured for places of worship to remain open. In the midst of this crisis, there is a practice of parishioners in cities where religious denominations have several places of worship. Entire families travel by public transportation, motorcycles, bicycles or on foot, to attend worship services, suffering inclement weather and discomfort, paying for tickets, etc. They did not go to the places of worship closest to their residences. It is as if the desire to migrate was an if not written in the DNA. However, at this difficult stage, remote worship is a valid strategy. Several religious leaders have reported that attendance at worship services has increased.



tion in the middle of the week. The baptisms of persons ready to publicly confess their adherence to the respective confession have been disrupted and different schemes have been defined. However, a report circulated in the United States blaming certain churches for spreading the virus (Santamaria, 2020.).

### Enthronement of technology

Religious freedom is connected to technology. Technocracy is closely followed by technology, which takes possession of the spirits; in the 1990s, ICT was harshly criticized, especially for its misuse by educators. However, the pandemic led to the closure of educational centers and, as one of the paradoxes embodied by the crisis, it was ICTs with their pedagogical mediations that were the saviors, despite the deficiencies, errors, lack of preparation of teachers and of the schools themselves, etc. In this framework, "zoomlatria" arises, without underestimating other valuable platforms. The political omnicomprehensiva transversalizes everything, fills national life with an unbearable vapor, and in this disturbed context, the partisan fights do not cease, for which the measures of the government are objected and the state aids are made a spoil of war that the corrupt politicians extol, as a demonstration that their parties obtained such monies or aids in kind to bring relief to the most needy, in an exit worthy of the most renowned characters of Athenian or Roman public squares.

Ontiveros Quiroz (1997) presents "Niklas Luhmann's systems theory and its use in the re-flection and analysis of some central questions of the educational debate" (p. 2). Niklas Luhmann's systematic philosophy of education is important here, because it contains several dimensions that are summarized as follows: 1. Positivism is its basis. Conception of man: there is a natural explanation of man. The anthropological category gives way to that of systems. The subject is not the human subject, but the system. 3. Position before values and religion: one must live apart from ethics. Judgments are of fact and law. The binary code is a referent, and the exclusion of axiology. Concept and purpose of education: social selection is an end of education, there are professional careers and the revolution of the individual is generated. Education follows the model of functional systems and excludes the human factor. Valuation of education for life, it is necessary to live according to moments or actuality, and the capacity for self-awareness. It adds living in society without social beings.

This last conception is dangerous, since it leads human beings to an asocial, paradoxical or reductionist condition, which plays into the hands of the dictatorship of ICTs in normal times and in times of pandemics, also thinking that other more fearsome plagues will come.

Technology continues to position itself, and the 2020 and 2021 pandemic gives it wings to fly higher. Dutta et al. (2022) focused on the role of infodemia in preparing people to comply with Covid-19 preventive measures. They concluded that there were unprecedented levels of misinformation, which has contributed to widespread misunderstandings about the essence of the coronavirus, its cure and preventive measures. Misinformation was rapidly crossing geographical boundaries, supported by social networks, and this phenomenon was growing steadily. The study proposed a research framework to explore how citizens' trust in government and social media influenced their preparedness to implement Covid-19 preventive measures.

In addition, Dutta et al. (2022) studied the role of a health infodemic on the perceptions and nexuses

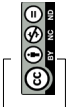
among the factors that influence a person's readiness to comply with the Covid-19 preventive measures. The results they achieved show people's trust in social networks, attitude, perceived benefit, personal innovativeness, and how peer referents positively influence their readiness. However, the relationship between citizens' trust in government and their willingness to apply the Covid-19 preventive measures lacks statistical significance. As a result, the authors call for the Taiwanese government to study the results of this research, with the aim of producing engaging, informed and evidence-based content that will enable its citizens to improve their health literacy and curb the spread of misinformation. The same can be done in other countries.

One segment of the population that has suffered the Covid-19 pandemic quite severely is adolescents, and to their stage of deprivation is added social isolation, despite the fact that they are digital natives. Potas et al. (2022) considered that it was necessary to establish the awareness, positions and behavior of adolescents with respect to technology addiction, pursuing as a valuable objective the development of balanced and effective visions, with a view to supporting their physical and psychological well-being after the pandemic in question. As a finding, it is highlighted that the psychoeducational intervention programs to be implemented to address technology addiction should be directed towards awareness, but not limited to it, but should contemplate "behavioral, cognitive and lifestyle changes" (p. 1,687). Did technology unite us or isolate us?

### Bureaucracy

Death walks, because there is paperwork to do. Technology did not save us from the pachydermic steps of the State. Bureaucratic red tape is the bread and butter of many developing countries; paperwork and red tape hinder citizen service. In times before the Covid-19 pandemic, death walks were very common in Colombia. Thousands of patients have died because of the negligence of the health services or because of the cumbersome procedures that had to be exhausted. Lima-Silva et al. (2020) examined issues pertaining to street-level bureaucracy in the pandemic to discover frontline social workers' perceptions of policy implementation. The findings leave the idea that social workers feel helplessness and inability to provide appropriate responses to the demands caused by Covid-19, which means a lack of help from institutions to act in the expected way. The same authors add that the professionals also reported relevant changes in their work dynamics, especially in their relationship with the population targeted by the services. Although this refers to Brazil, the same could be said of other countries such as Colombia. Lima-Silva et al. (2020) also pointed out that these difficulties directly affect the provision of social assistance services and their potential to combat the consequences of the crisis.

The paper by Couturier et al. (2021), entitled "Does integrated care carry the bureaucracy gene? Lessons from the case of Quebec," may leave an unpleasant taste for those who make their living from the functioning of the state, even if there is a bit of a joke in the question. The authors studied whether integration efforts are lost in translation through bureaucratic appropriation of models or, allegorically, do they manifest bureaucracy genes? They concluded that drawing information from bureaucratic difficulties to integration efforts can improve implementation strategies. The paper also emphasizes political and administrative challenges that need to be considered to improve the implementation of integrated care initiatives in a real-life setting.



Very serious burdens weigh on the shoulders of the rulers and authorities, since they must make decisions on the management of the crisis; the capitalists must be kept happy; the citizens must be happy, since they work and expect the State or the government at all levels to help them overcome the obstacles. These are not easy decisions. The productive apparatus cannot be paralyzed. Food is needed, and farmers or peasants strive in the midst of hostile conditions to sow, care for and co-cultivate, so that the products are then transported to the centers of consumption and we can all consume food.

Small and medium farmers need subsidies and incentives to continue producing, and for state resources to reach them in a timely manner, and not have to beg like beggars for the money or other resources that, unfortunately, go to the big agribusinesses. It was seen that in Zimbabwe, street vendors had their products, such as vegetables and fruits, on rustic sacks on the muddy ground, and passers-by came to buy, despite the pandemic and the isolation rules.

Water is also required for crops and livestock; oil processing, which is so important, demands enormous quantities of water, as do many industrial processes. At the time of Covid-19 and after this plague, the vital character of water is enhanced without limit. Enough has already been said about droughts and the depletion of water sources. There have even been meetings where the causes, development and devastating results of a probable water war or war for water have been mentioned. UNICEF (2021) points out that three out of ten people do not have the basic infrastructure to wash their hands at home and deal with infectious diseases such as Covid-19.

### 3. REFLECTION

An emerging worldview? Enslaving bureaucracy, which launches us towards new ideas. It is possible to elaborate some notes based on García Márquez to weave a part of the new worldview. The plague that shakes the world marks a milestone and reference for social and other studies, especially for history. In the post-history of postmodernity, we will speak of the facts of humanity in this form: a.P. = Before Pandemic, e.P. = In the Age of Pandemic; d.P. = After the Pandemic. A cosmo-vision to channel our individual and collective lives. Have we lost the right path? Today people have many spiritual needs, and an emerging gospel could be their salvation plank; to promote it requires a neo-gospel like the one already being preached in many places around the world (Fumero, September 7, 2014). In Macondo years passed without a single person dying; today the scenario is different, due to the burials of millions and millions of people brutally destroyed by the Covid-19 virus.

Capra (2020) provides an idea that facilitates the understanding of the cosmovisional approach: "From a systemic perspective, the coronavirus must be seen as a biological response of Gaia, our living planet, to the ecological and social emergency that humanity has brought upon itself" (p. 665). Capra (2020, p. 665) adds that humanity has outstripped Earth's conditions, and the dangers are wide-ranging.

Focusing on the individual in his relationship with the collective is necessary and useful; here are some contributions to see if an emerging worldview is possible that provides a kind of response to the



The article does not aim to set up a new worldview, but only to leave some ideas for reflection, first of all, Dilthey is mentioned. It is not the purpose of this article to set up a new worldview, but only to leave some ideas for reflection.

Makkreel (2021), in his contribution concerning Dilthey, argues that Dilthey approaches worldviews as broader-based intentions in order to assimilate a unified perspective on life. The reason for this position refers to the fact that the sciences, by their essence, deal with parts, and are not in a position to offer an all-encompassing perspective of the world. Likewise, Dilthey (cited by Makkreel, 2021) refers to the worldview as one that seeks to provide both a cognitive image of the world and an appreciation of what has value, and therefore must be preserved in life, carrying it in the mind in order to make efforts to improve reality.

Eidhamar (2021) states that every person elaborates his or her individual worldview, using components of already determined worldview traditions. This construction or elaboration, of a biographic nature, leads it to be the subject's "Unique Construction of the Worldview" (CUC) (p. 1). In this way, the dynamic relationship between the individual and his or her own CUC is addressed. This position is related to what Apostel and van der Veken (1991) had asserted, who consider that the worldview can be defined as an organized corpus of ideas dealing with fundamental issues of existence, such as being (ontology), past events (history), future, axiology, theory of actions and truth (in epistemology), although there is another meaning related to a more personal or individual elaboration. And then, although the worldview of each human being is individual, it is elaborated in a social way (Eidhamar, 2021).

When reflecting on a new cosmovision and the yearning to transcend the Earth as an enslaving, destroyed or agonizing space, the mind sharpens its scope and seeks to provide answers. From conception to death and burial, everything has been transformed, deconstructed, destroyed, codified, decoded, decoded, invented, reinvented... because of the disease that afflicts the world. For everything it was necessary to take into account the Covid-19 virus or its aspects. There is also talk of androids, transhumanism, posthumanism, digital brain, society of algorithms, cosmic thinking, digital humans, etc., which are concepts that have made their way in the world; all this reflects the search for answers or solutions to the great problems of humanity.

In this context, it is worth mentioning the International Congress on Ethics, Science and Education, one of the papers was "Albores de la astrofilosofía", authored by Téllez Aroca et al. (2020). The paper contains a set of reflections concerning the cosmocentric view of the universe. On the term astrophysics they present an approach that is the starting point of the assignment of meaning to the word; certain fears that make up the context or global framework; the perspective of transdisciplinarity in its study; and certain alterations that impact on the attribution of its meaning.

Is what humanity or society lives is life or is it existence with tragic signs? Bush (2020), who describes in phenomenological terms the polarities and paradoxes that emerge in the daily life of individuals, in the context of the Covid-19 pandemic, contributes another proposal on the road to the construction of an emerging worldview, marked by the disease discussed in this reflection. Bush's (2020) conclusion shows that there is an existential relevance of managing paradoxes and polarities, both at the personal and professional levels.





Aho (2021) makes a phenomenological analysis of Heidegger's explanation of "the sinister" (das Unheimliche), in relation to the virus. He takes a look at how illness has torpedoed Dasein's grasp of the "homelike" (heimelig), or familiarity, and how this suspension has debilitated the human capacity to be, i.e., to understand or attribute meaning to things. When the experience of temporality, experienced space, and intersubjectivity are examined, the paper sheds light on the various ways in which the plague of Covid-19 has caused human beings to be confused and anxious about their self-interpretations and projects for the future. Aho (2021) adds that what is held to be sinister is not merely something that is experienced in times of crisis such as this one of the Covid-19 pandemic gripping the world; "it is, for Heidegger, what we are." This means the sense of security of familiarity that we embody before the pandemic as an illusion: we are not and have never been at home in the world.

#### 4. CONCLUSIONS

The Covid-19 pandemic has shaken the very foundations of human life, without regard or favoritism. The different dimensions of man's life are darkened or overshadowed, and all the components of humanity are impregnated with nefarious notes that force many to cry out to God for mercy or compassion.

It is true that the world will never return to the way it was, no matter how much we want it to. These crises entail formidable risks and invite us to reflect on our lightness. The effects of Covid-19 can be felt in the various materialities and intangibilities inherent to existence or life on this planet. And we should think of super-materialities, trans-humanisms or pan-humanisms.

As a result, we focus on realities that merit a stark and dispassionate reflection, to understand that there may be new schemes of thought, as worldviews that emerged to spur the intellect and scrutinize the depths of ephemeral life, trying to leave to the generations that follow us, a hopeful and fertile ideology.

#### Conflicts of interest

The authors declare that there is no conflict of interest for the presentation of the article submitted for publication and there is no involvement of third parties.

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