

**Philosophy of Medicine and
Ethical Cosmopolitanism:
Transformational Ethics and Human
Communication in Pandemic**

إعداد

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Abstract:

The aim of this paper is to shed some lights on human communications in the time of epidemic from one side, and to critically investigate some ethical challenges confronting either individuals, communities or entities. Epidemic creates new forms of human communications and new unusual procedures through which values such as cooperation, sympathy, sacrifice and care have been submitted to firm exam. Respectively, various debates and arguments calling for universal system of ethics are being examined during epidemic times. The controversy question remains whether or not ethical cosmopolitanism as a system of universal values is valid to be implemented during pandemic. If the answer is not, the question follows, what is the need of ethical cosmopolitanism claims since it is a suspicious claim and is not in use in the most threatening time encountering both individuals and societies.

Therefore, this study aims to examine some of ethical cosmopolitanism arguments and to show its tensions when they come to real test in our present world. It concludes that ethical cosmopolitanism is doubtful appeal in pandemic and we need another system of ethics that compromises between what it really exists and conditioned by both time and space from one side and what ought to be transcending both time and space. In the light of that reconciliation, the present paper argues for a new theoretical perspective that may be valid and applied in pandemic. This new theoretical approach what we call transformational ethics.

Keywords:

Epidemic - pandemic - transformational ethics - cosmopolitanism-
Philosophy of Medicine

ملخص:

فلسفة الطب والأخلاق الكونية:

الأخلاق التحويلية والاتصال الإنساني في زمان الأوبئة

تهدف هذه الدراسة إلى إلقاء الضوء على عمليات التواصل البشري خلال وقت الجائحة من ناحية، ومن جهة أخرى دراسته النقدية لبعض التحديات الأخلاقية التي تواجه الأفراد، المجتمعات، الكيانات أو المؤسسات. ونظرًا لأن الجائحة تخلق أشكالًا جديدة من التواصل البشري، كما تخلق إجراءات غير معتادة يمكن من خلالها فحص بعض القيم، مثل: التعاون، والتعاطف، والتضحية، والرعاية التي هي موضع للاختبار الدقيق. لذا فإنه يتم الآن دراسة وفحص العديد من المناقشات الجدلية والحجج التي تدعو إلى إيجاد نظام كوني للأخلاق خلال وقت الجائحة. ولكن يظل السؤال الجدلي ما إذا كانت الأخلاق الكونية كنظام للقيم الكونية صالحًا للتطبيق أثناء الجائحة أم لا؟ وإذا كانت الإجابة بلا فإنه سوف يتبادر إلى الذهن سؤالًا مهمًا هو: لماذا نحتاج إلى نظام أخلاقي كوني طالما يخضع للشك ولا يستخدم في الأوقات الحرجة التي تواجه الأفراد والمجتمعات.

من ثم، جاءت هذه الدراسة بهدف فحص بعض الحجج الجدلية المتعلقة بالأخلاق الكونية، وإظهار بعض التناقضات التي تتضمنها في حالة التطبيق الفعلي في عالمنا الحالي. وقد توصلت هذه الدراسة إلى أن الأخلاق الكونية تخضع للشك في وقت الجائحة، كما أننا بحاجة ماسة إلى نظام آخر من الأخلاق يخلق نوعًا من التوازن بين ما هو موجود بالفعل ومشروط من ناحية المكان والزمان من ناحية، وما يمكن أن يتخطى حدود الزمان والمكان من ناحية أخرى. كما أكدت هذه الدراسة على ضرورة التوصل إلى توجه نظري جديد يمكن أن يصلح للتطبيق خلال وقت الجائحة وهذا التوجه النظري الجديد هو ما نطلق عليه "الأخلاق التحويلية".

الكلمات المفتاحية:

وباء - جائحة - الأخلاق الكونية - الأخلاق التحويلية - فلسفة الطب.

1- Introduction:

Everyone has rights that are given to him by either nature or by constitution. In other sense, every human being has innate rights by birth and acquired rights endowed by his own society. He or she has to defend his or her own rights. There are also entities that defend human being rights. One of these rights is the right of privacy and keeping patient's medical data away from public concern and discussion. Under normal circumstances, medical organizations and public health sector respect patients' data and defend its confidentiality. Yet, what about patients with infectious disease or in the time of epidemic or pandemic, do physicians and medical organizations have right to maintain and respect patients' privacy and confidentiality. This is an argument that physicians, philosophers of ethic and bio-ethic scientists discussed and concerned about when the right of patient's privacy right contradicts with public interest, particularly patients who have infectious disease that may be transferred to others, or individuals with high probability to transfer dangerous and fatal infection such as HIV/AIDS to others in the society. In this context, the claim for exceptionalism is raised as an argument that contradicts privacy right of patients with serious infectious disease. It is claimed that all calls for patient's privacy must fall

down to protect the other members of society and save them from such serious infectious disease that may attack them and threatens their own lives. To reveal patient's privacy to public is a step, in the same time simultaneously, to protect innocent people and to reduce probability of infected people who are in contact with the person who is the carrier of virus.

Defending and protecting others' lives is a duty of the state as represented in public health sector. Under regular circumstances, the state is forced to announce and to reveal data and transcends privacy right of patient and to protect others' right of healthy life. Not only that, the state may enter the patient with HIV/AIDS, for instance, into surveillance program to keep eyes on him or her for protecting others and to make sure that infectious disease will not transfer to others. If these are the procedure, under normal circumstance, that state may apply to protect citizens' right to supply safe and convenient health conditions. Then the question needs to be raised what are the possible procedures that the state may implement in the time of pandemic or when it encounters a global pandemic as Covid-19 the one that threatens the lives of thousands?

Here we find it is necessary to transfer the argument to another dimension and to discuss the relationship between

patients' privacy and confidentiality of his or her medical data and the state duty to protect others right to have safe and healthy conditions in the time of pandemic. If the state implements unusual procedures to protect citizens' life in the time of either epidemic or pandemic motivating by ethical principles and values such as accountability and protecting the right of safe life and providing healthy life to all citizens equally with no distinctions based on race, social class, age or sex. In addition, the state finds itself having no alternative than providing true data concerning pandemic, numbers of infected people and number of deaths to the public. Setting up unbroken procedures, the state is forcedly to go beyond some rights and some ethical norms to stop spreading the bad effects of the virus and trying to reduce its geographical range as possible as it could by the authority it has. For the sake of clarification, we find it is obligatory to bring this argument analogous when one thinks about the rights of cosmopolitan citizen in the time of epidemic and global pandemic.

The question needs to be raised simultaneously, does cosmopolitan citizen have universal rights of privacy including his right to travel abroad, right to move freely in markets, right to see his family members if he lives apart from them in another

country or right to maintain his overseas trade and business activity. Do countries have right to deny their suffer from virus and they are not included among countries that suffer from its fatal effects, do they have right to give fake medical data concerning percentage of infectious citizens and deaths. Here one finds the same term, raised above, is being repeated in the present context that is exceptionalism. Respectively, we come to drive the following concept *global exceptionalism* to justify the international entities' actions and their procedures that provoke the rights of cosmopolitan citizen and his own rights in the time of pandemic.

The countries have been taking various ideas and imposing different procedures to reduce the international citizen's rights that were considered privileges endowed to him before pandemic for protecting their own citizens. For instance, social isolation, mandatory quarantine are among those ideas raised during pandemic time. It is also followed by various mandatory procedures such as firm surveillance like wearing digital wristlet for travelers and visitors as an obligatory condition to be under control during the time of quarantine. In this context, it is necessary to discuss freedom as a value and an ethical cosmopolitan principle in the time of pandemic. This discussion

brings one to raise some doubts about freedom whether it is unconditioned ethical principle or conditioned one and to question what the limits of cosmopolitan citizen are in the time of pandemic. In respect to that understanding, one claims that in the time of pandemic the support and victory are in favor of national citizen not in favor of cosmopolitan citizen, and the concern is given to collective ego over single ego and finally protection as a primary priority is given to national groups over universal or overseas groups. On the contrary, suspicions and preservations are primarily given to cosmopolitan citizen as a threat can threaten national existence or my own existence. So the dilemma is here do we come to an inevitable choice whether my existence (national citizen) or his existence (universal citizen) or our existence under my own conditions and regulations in the time of pandemic.

This comprehension reflects a form of contradiction between cosmopolitanism ethics arguments against individualism, between normative ethics and descriptive one and finally between cosmopolitan person claims against native person.

It can be seen from what has been presented that in the time of either epidemic or pandemic, that hits the world, countries and international organizations find themselves

forcedly dealing with humanitarian issues related to ethical cosmopolitanism rights. Let us indicate in brief examples from our present time reflecting that dilemma exists within cosmopolitanism ethics and its arguments defending universal rights of people. When China officially declared about Coronavirus known as Covid-19, and when Chinses got infected and the number of deaths increased, did other countries involve in that humanitarian issue or they kept a distance and only they were watching and following the news? When the virus started transmitting to other countries in Iran, for instance, did the world help Iranian citizens to confront the fatal attack of the virus or Iranian citizens got medical assistance to confront its attack? Did the world provide medical assistance and humanitarian aids to save souls of citizens from poor countries? Instead, in the time of coronavirus, one comes across another worldwide interest than cosmopolitanism ethics and the universal rights of citizens. One can notice that more expenses are paid to war business more than medical and humanitarian affairs. For example, in the Middle East, in the time of this pandemic, countries are interested in conflict, guns, destruction and property more than humanitarian disaster of Yemini citizens concerning malnutrition, millions of children who went away seeking safe shelters and secure refuge and numbers of children where a child dies per every ten

minutes. The same perspective can be traced in the case of Libya as well. For instance, the clash between political opponents in Libya either in the West or in the East of Libya. One can notice that all international discussions and meetings have been focusing on military and political issues neglecting non-humanitarian conditions of native citizens related lack of water supply, medical aids for injured and spread of coronavirus where pandemic in its peak.

From what it has been discussed above, one could easily notice that the claims for cosmopolitanism ethics and global rights of universal citizens may be a position for application, however, talking about cosmopolitanism ethics and global rights are doubtful claims in the time of pandemic. Our concern in the present paper is to discuss and to show credibility of cosmopolitanism ethics in the era of either epidemic or pandemic through all forms of human communications.

2- Outbreak of Pandemic and Human Action:

In this section, our concern is to shed light on the history of pandemic throughout the development of human communities and its effects on human behavior. First, we need to distinguish between epidemic and pandemic. Two aspects can help to differentiate between both epidemic and pandemic that are its

effect and its geographical range. Epidemic is a disease or an infection that attacks people in a certain community and has a specific geographical zone that does not go beyond to attack other communities. While, pandemic is an outbreak of infection or disease that spreads rapidly and has its effects on large number of individuals. In addition, pandemic has a wider geographical zone than epidemic because it spreads across different countries. (Oxford Dictionary, 2010)

In the following paragraph, we will display a historical outlook of serious examples of pandemic that left a humanistic disaster behind it including economic, political and psychological aspects. These pandemic vary from plague, cholera, leprosy, tuberculosis, Spanish flue, Aids.... etc. For instance, the world passed through a few cases of pandemic since the human communities started to communicating either for business or for other reasons such as war. Examples of such can be historically traced during Peloponnesian war where cases identified and transferred from the southern coast of Mediterranean sea Egypt and Libya to Athens during its war against Sparta. It was difficult to identify the nature of that pandemic and its scientific term but people who got it had same syndromes. However, one of the most known pandemic that attacked people in early time was called Justinian Plague that first appeared in Egypt in 541 A.D and started to spread over the Byzantine Empire and the

Mediterranean. Justinian plague had hard effects on people including different aspect of life. From example some of its effects on humanity, it smashed Emperor Justinian' political plans for unifying the Roman Empire back. In addition, it had huge economic bad effects and created a state of economic depression all over the Empire. Yet, it had a religious effect that considered one of the reason helped to spread Christianity throughout the Empire. It reappeared over the next two centuries in the long run it killed nearly 50 million people that estimated 26% of the world population at that time.

(Dobson, 2007).

Another example of a famous pandemic that striked people in 1347A.D and had dangerous effect another form of bubonic plague that was called black death. The plague probably started in Asia moved in west to Sicily in 1347 and it spread throughout Europe. This pandemic is responsible for the death of one third of the world population. It also had a bad effect on economic conditions leading to a collapse of the British federal system. (Cartwright, 2014).

Another example of a different sort of pandemic is cholera that took place in 1817 in Russia. This pandemic is considered to be the first of seven cholera pandemics over the next150 years. Nearly one million of people passed away as a direct cause of

cholera pandemic. The main reason of spreading that pandemic returned to the British soldiers who transmitted the infection to Indian and caused a death to millions. The matter did not affect India but it did spread by the British soldiers and navy to different geographical spots in the world such as Spain, Africa, China, Europe and America where it killed more than 150,000 people.

(Clendening, 1960).

In addition, Spanish Flu Pandemic that appeared in 1918 is considered to be the worst pandemic in the history of pandemic. It killed over 50 million people all over the world. It first appeared in Europe, the United States and parts of Asia before it spread around the world. By October, almost hundreds of thousands of American passed away due to the Spanish flu, but the pandemic disappeared in 1919 after it killed millions of innocent people. (Byrne.J.P, 2008) See also (Cartwright, 2014).

Finally, a recent virus caused a pandemic that is called SARS that it first revealed in 2003. It is believed that it started from bats, animals and then transmitted to people in china followed by 26 other countries infecting nearly 8,100 individuals with at least 772 deaths. SARS virus was contained and has not reappeared since. (Byrne.J.P, 2008) let us now discuss another aspect of the argument which reflects the nature of human

communication in the time of pandemic. Whether characteristics of human communication are the same in pandemic or some modifications take place over human communication. The question needs to be raised now, what are the characteristics of human communication in the time of pandemic.

3- Characteristics of Human Communication in the Time of Pandemic:

It will be argued here in human communication has some characteristics that differentiate it from human communication in normal nature. In the light of that understanding, we can claim that human communication action has various aspects. This paper claims that there are philosophical, social and psychological aspects that give human communication its own nature in the time of pandemic.

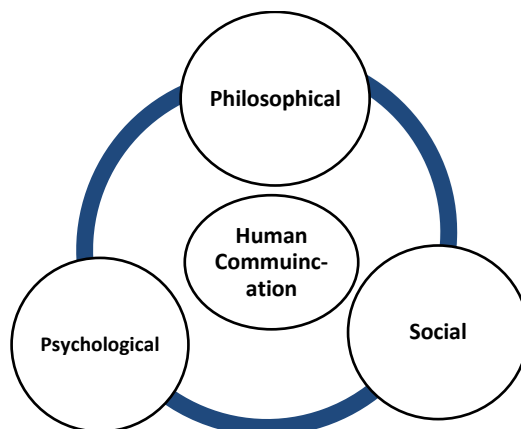


Figure (1) indicates to the aspects of Human Communication during pandemic

Let us now give some reflections on the characteristics of human communication in the time of pandemic.

3-1 Philosophical Characteristics:

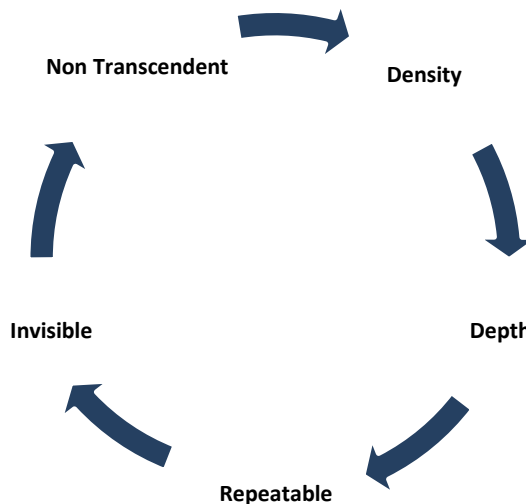
There is a number of characteristics that dyes human communication in the time of pandemic that have a philosophical dimension. This can give a clear picture of the nature of human communication as the followings:

3-1-1- Particularity:

It describes the nature of action that is restricted and conditioned to certain common instructions. However, it varies in respect to different variables such as cultural, psychological and health factors. For instant, communications between people depends entirely, in the time of pandemic, to above mentioned factors which give human communication its own nature. Therefore, one can monitor that human communication is proportional related to levels of civilizational and cultural. This fact can be traced throughout simple comparison between nations and to the level of awareness that people displayed though dealing with both individuals and things. As a result, some orderly and restricted instructions have been setting by European countries concerning international flights particularly to developing countries whose people show less awareness

regarding safe communication with individuals or things. In the same time, daily experience has shown us that people, in the same country, their actions and behaviors, in the time of epidemic, vary depending on some other variables that form the nature of human communication. These variables are, for example, awareness, financial state, age That form human communication and give it its flexible nature.

The question needs to be asked now, what are the qualities of human communication in the time of pandemic that is described as a particular action. These qualities are density, invisible, repeatable, depth, non transcendent.



**Figure (2) indicates to qualities of Human
Communication during pandemic**

It is argued here that human communication action, from a philosophical dimension, is characterized by those qualities which give it its peculiar features. It is shown that particularity implies various qualities that are the following:

A- Density referring to the fact that individuals do act differently in the time of pandemic. This may mean that the behavior of communication between people or things is less density comparing to natural circumstances. For instance, social occasions and social customs became less density than normal circumstances. Direct human communication is less density. This can be seen in teaching, marriage, religious events, shopping... etc. on the contrary, another human communication emerges that is based on cyber communication instead. (Hassan,2019A).

B- Depth is another quality that is closely related to the density. No doubt, that human actions and communication between people in the time of pandemic is superficial or shallow. People do what they must do in rush and communicating is shallow either physically or emotionally. So communicating between individuals does not leave that impressions showing the closeness and intimacy. It is a barren human communication that has an empty content of deep interrelated and integrated interactions between individuals.

C- Repeatable is a quality that implies patterns of human behaviors that are repeatable in various situations in the time of pandemic. People got used to patterns of communication that tend to repeat them in different interactions. Such patterns can be seen in different situations by following certain procedures that are repeatable in such situations. Respectively, people do not have a choice to communicate the way they wish but the way it is previously decided and selected by the high committee of pandemic in every single country. In this context, one finds himself forcedly to select certain patterns of behavior and communication and to obligatory repeat those patterns in different situations.

D- Invisible or invisibility is a quality which reflects the time that one takes to finish the task. Every single action has a duration it needs to get his mission done. In normal circumstances, the efficiency of person is measured by his ability to finish the task in certain time, however, on the time of pandemic, a person needs to get every single task in less time than normal circumstance in respect of work hours that are less than normal circumstance. Therefore, a new measurement is applied to measure the efficiency of person or worker according to a new equation that is $E = \frac{T}{N}$

$$\text{Efficiency} = \frac{\text{Time to finish task}}{\text{Number of work hours}}$$

In the light of that understanding, communication among people is measured differently where it requires two processes that are efficiency and speed where the duration of finishing the task is much less than other normal conditions. This reflects one feature or quality of communication in such critical time of humanity that is the speed of action. This leads me to give the term of invisibility to indicate that human action is too speed enough to the extent one does not feel the routine of processes that have to be taken under certain circumstances.

E- Non Transcendent is a quality that refers to human direct communication is submitted to the conditions of space and time and to the procedures imposed by a local authority where he or she lives. Direct human communication forms in respect to the rules and procedures that imposed by every establishment and accordingly the forms of human communications vary in the light of those rules and procedures. This gives a reflection that non transcendent quality means that human communication cannot be generalized in the time of pandemic, which gives it the features of solitude, segregation and privacy. On the contrary, in normal circumstances, those features are not applied to human communication.

Let us discuss another philosophical characteristic of human communication that is purposeful.

3-1-2- Purposeful:

Purposeful is another philosophical characteristic that reflects the nature of human communication in the time of pandemic. Purposeful describes the human action implies a definite purpose so it is not a deliberate and spontaneous action but it carries a certain and necessary aim that may lead a person to risk his or her own life and obligatory communicate with others while there is a probability for a person to get infected.

Therefore, the need to communicate and taking a risk is an important and necessary issue like shopping for domestic requirements or things that have no alternatives such as food and water that man finds no other choice than to taking the risk to get such things. While, some other requirements that have alternatives such as going to schools or universities, the reasonable alternative is distance learning or using internet facilities to finish works or marketing. So there is two sorts of purpose; one is an *substantial* or it calls unescapable or inevitable purpose and the other one is *insignificant* or it calls in inconsequential. we give these two sorts of purpose such names because the former is inevitably related to life of person and it sustains its own life that forces him or her to communicate for satisfying his or her own biological needs. While the latter is inconsequential because it is not mainly and vitally related to his life and one can go beyond it or modifies it into other forms of

communication. For instance, sharing and attending conferences, symposiums and exhibitions can all be modified into other alternative forms of communications through video and audio online meetings and chat rooms. Worship and travel issues are also related to the second form of purpose in the time of pandemic. So it was reasonable and reflective why authorities in all countries hanged up all such forms of human communications although they imply spiritual and economic aspects but are not substantial related to Man life.

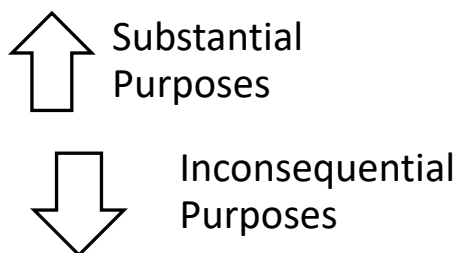


Figure (3) indicates to Purposes of Human Communication during pandemic

It can be seen that the system of values and priorities are transformed and shifted upside down where the material and biological values do occupy the top of ethical system while intellectual and aesthetical values come in the bottom of the system.

Let us discuss another philosophical dimension of human communication in the time of pandemic which is functional.

3-1-3 Functional:

It refers to the nature of action that implies a utilitarian dimension where a person seeks his own benefits. The same view does not include the rang of individuals but it extends to include the rang of nations as well. Functional characteristic implies two standards; micro and macro standards. The former one refers to the benefits of individual as a single entity while the latter refers to the benefits of sum of individuals or a society itself. Some people made use of outbreak to increase their own benefits. For instance, those who sell medical requirements, such as mask face, sterilizers and antibacterial liquids, could achieve their own benefits. In developing countries, for example, we could see people who offer their services and efforts to those who can afford them after companies in private sectors got rid of employees. Here those poor individuals communicate for the sake to sustain their own lives and for those who depend on them for their living cost. Here this form of human communication represents micro standards, which directs to a person own interest apart from others' interests and benefits.

On the contrary, macro standard has a wider rang than micro standard where it focuses on achieving a great deal of benefits for the majority. For instance, when a country states a group of obligatory requirements concerning human communications or sets a conditions on human communication,

by that procedure, it aims to protect other lives and in the same time reduces the loses in both citizens' life and economic outcomes. Another example, when a family decided not to visit their own family members and prevent their own children to go to the sport club the main aim is to save others' lives and prevent harm either to be transferred to others or to be infected by others. In addition, one can trace utilitarian impact of macro standard on nations by showing how some countries that have had a high percentage of Covid-19 virus did capture some tracks loaded with medical aids and mask face to a certain afflicted country with no legal right to do that action just for protecting its own people. There are few examples taken place in Europe with Covid-19 outbreak reflecting that behavior.

3-2 Social Characteristics:

There are two characteristics reflecting human communication in the time of pandemic that have a social dimension. This displays a portrait of the nature of human communication as the followings:

3-2-1 Accountability:

It refers a person's ability to meet his responsibilities towards himself and those who deal with in the time of pandemic. It shows all precautious procedures and steps that may be taken into account before communication with others and after it as well to save his own life and others. Accountability can be

noticed in hospitals and medical centers where physicians have task to save people' lives and in the same time take precautions not to get infected to continue encountering their responsibilities. In pandemic people who show accountability are those who take precautions during communication with others and this characteristic relates to both awareness of both individual and society. Accountability can be seen in different forms of human communication either in medical affairs, business, education and even in entertainment. This characteristic is considered an essential feature of communication that depends on its consequences that may draw both size and range of pandemic.

3-2-2- Flexibility:

Flexibility can be defined here in this context as the ability that one shows to perform an action under different circumstances and modifies it into various forms to finish it positively and completely. This means that one can adopt different forms of action more safely toward achieving his or her goal. For instance, some forms of direct human communication can be replaced by indirect one. This form of transformation needs adopting new skills and experiences using advanced technologies as mediator to allow communication to take place. We could see flexibility by using distance learning either classes or exams. The same characteristic can be noticed in various forms of communication such as marketing and shopping and new applications are created to do the same goal.

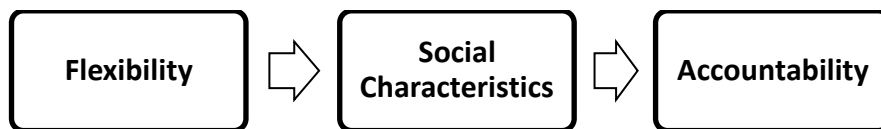


Figure (4) indicates to social characteristics of Human Communication during pandemic

3-3 Psychological Characteristics:

There are two characteristics reflecting human communication in the time of pandemic that have a psychological dimension. This displays a portrait of the nature of human communication as the followings:

3-3-1- Closure:

It is a quality that reflects the borders of the self that should not exceed them in the time of pandemic. The self is restricted and conditioned by the regulations imposed by the authority and respectively, slight distances are only reachable and available for self to communicate with others. Therefore, self tends to interact with very few selves either quantitative and qualitative. In other words, in the time of pandemic single self forcedly interacts and communicates with others briefly where communication does not take long time and nature of communication is very shallow and not deep and intimate. This understanding leads us to recognize that existence of self is not released to the external world but it is wholly included and given

to the subjective existence. This view shows that self during that time tends to be introvert, isolated and anxious. These are traits of self-reflecting in one's own communications with others. This leads me to call it a *reduced self* that loses some of its qualities due to a *process of shrinking*. It is a process where external variables impact negatively on the activity of self leads it to reduce its vital activities and to shell to its own limits that ends up with a state of closure.

3-3-2 Suspicious:

It describes the state of self during communication either with individuals or with external objects. This state of suspicion reflects on communication process itself and determines styles of direct communication not only that but also determines essence of communication, its period, and whether it is necessary that needs a direct communication or it is not crucial so it can be replaced by indirect one. Due to that, most corporations depend on distance labors based on software programs while others depend on direct communication of workers meeting the regulations and keeping distances among them as a procedure of protection and prevention. The same view applies to family members particularly those who go out and when they come in, they are suspicious of being infected and they have to be cautious when they deal with the other members of the family. This characteristic is highly related to the degree of awareness for

both individual and society and it is against spontaneous behavior revealed among individuals and societies who do not have such degree of awareness. As a result, one can remarkably notice the number of death and infection is increasing in poor quarters and unplanned societies comparing to their similar in rich and developed countries.

Suspicion is a characteristic that implied in the action of communication that may avoid an individual to be infected if he or she takes into account precautions steps and to follow certain safe procedure to save his or her life.

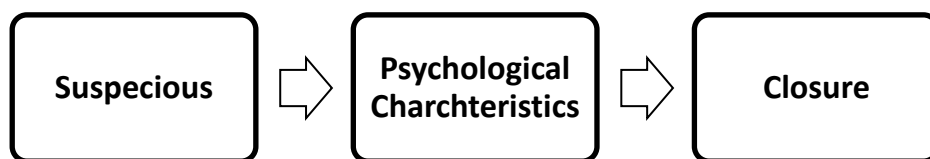


Figure (4) indicates to psychological characteristics of Human Communication during pandemic

From all what is mentioned above, one could notice that human communication is an elastic action that readopts in curial times as the one of pandemic. Respectively, we tried to focus on its nature and recover its characteristics. Here is a dilemma that is not considered by cosmopolitans who defend the idea states that we are living in one human community and the principles that rule it must be universal, comprehensive and inclusive for all individuals. The relationship between cosmopolitanism and

human communication is not static but it is changeable in respect to global context itself. In other words, one needs to rethink of such relationship where we do not believe that Cosmo rights and values are invariants that out to absolutely applied apart from global changes. In the same time, human communications and interrelations between both countries and individuals are variants that must always revolve and reform in respect to Cosmo ethics. The question remains to be asked, what about such relationship in the time of pandemics, should we call for cosmopolitanism ethics or on the contrary, one calls for positive and practical ethics?

In the light of that understanding, we claim that cosmopolitanism is an argument implies doubts of its permanent and comprehensive application, if this in normal conditions, then the issue of its universal and comprehensive application in abnormal conditions remains questionable. Let us now discuss some of cosmopolitans who defend its universal validity and its inclusive applicability which one strongly believes they are questionable.

4- Arguments for Ethical Cosmopolitanism and its inconsistency:

In this section, we will discuss cosmopolitans' arguments for its credibility to all humans and our need to the world today, trying to show its conflict with the reality of our world today. These arguments are the followings:

4-1 Cosmopolitan Patriotism:

It is an argument that one has loyalty not only to his or her country but also to the world as well. Patriotism has not to be excluded to one's country but it has to expand to include the universe as well. (Heater, 1996). Those who defend cosmopolitan patriotism argue that cosmopolitan patriotism is not only desirable but also possible. They claim that there is possibility for every human being to link between his national identity and his identity to the entire world. (MacIntyre, 1995). It is a rational notion that confirms the belief that the world can be saved from ethnic hatred and self-destruction. If patriotism is a matter of feeling or emotion then cosmopolitanism is a matter of rationalism. (Pshave, 2016) Generally speaking, we do not see this argument follows because psychologically everyone has attitude toward his own people apart from others, if this is normal and acceptable in normal conditions, what about in the time of pandemic, one has more loyalty and belonging to his people more to people of the world. (Hassan, 2019).

In addition, those who support cosmopolitan partialism base their argument on the idea there is no a contradiction when a patriot serves his own people and country and by his effort and genuine work all humanity will be benefited as in the case of creation and scientific achievement. (Altikulac, 2016) .In this context, we do not agree with that argument since patriot when

serves his own country and brings a new scientific achievement into existence, he does not give it to the world for free and his own country exploits his achievement to exploit other countries. Those who can afford that are the only one who can use it. For instance, let us suppose that a patriot scientist could create a vaccine that help humanity to get rid of virus that causes a pandemic. we find there is a strong doubt to donate it to save others' lives without payment. This supports the claim that some regimes use science to create viruses in the range of bio war between notions. If this claim applied in our world is right, one can follow reciprocal accusations between United States and China regarding the main cause of bring Covid-19 to the world, then the argument for cosmopolitan partialism fails to meet its target.

4-2- Inconsistency of Ethical Cosmopolitanism:

This argument is based on the contradiction between those who defend the universal values of ethics and human beings are equal and have same rights regardless their race, religion, social class and sex. (Kleingeld, 1998). This argument does not match with our reality today particularly in the time of pandemic. It affirms the idea of privacy and singularity against publicity and plurality. Defenders who support universality of ethics and its absolute applicable to all individuals regardless of related circumstances. (Deveaux, 2018) In the time of pandemic, for

instance, covid-19, our world today reflects a form of *segregated lines* on either national standard or individual standard. It is shown that some countries were suffered from covid-19 virus and no hand of help and mercy has extended to save individuals or support them with medical aids. In the same time, people did not show such universal ethics to their local or native citizens. For instance, no merciful hands were extended to help poor people with no medical insurance, as it is happened in United States or in other countries. It is clearly shown that people with high social class were apart from those who need urgent medical care. Even in some political and economic alliances, as in European Union (EU) or Gulf Cooperation Council (GCC). It obviously reflects a web of segregated lines and the centrality of national or single self instead of cosmopolitan one. .

4-3- Cosmopolitanism Ethics for supporting Freedom and Justice:

This argument supports the claim that cosmopolitanism ethics reflects the global demand for supporting human freedom and justice. (Moellendorf, 2002) (De Greiff, 2002) Even though this argument has a political base but it calls for human freedom and justice regardless of race or religion. It tries to reduce and to put an end for human suffering and submitting those criminals to International Courts. On the other hand, taking either political or economic penalties or both to impose justice and freedom over nations that suffer under dictatorial regimes. If this claim works,

to some extent where there are some examples supporting that claim, then one finds himself unable to see its reasonability in the time of pandemic. Once again, we find what we call segregated lines comes back and affirms itself against cosmopolitanism ethics. We have some serious doubts about intentions of international organizations about the reasons leading them to impose penalties over brutal and bloody regimes for the sake of justice and freedom for individuals. Accordingly, it will be difficult to believe that those organizations representing human consciousness and dominating powerful countries behind them will still support individuals who are suffering under dictatorial regimes in the time of pandemic

There are few examples reflecting invalidity and unjustifiability of that argument. For instance, the political conflict in Libya and cruel consequences of the war between the East government and the West government. We did not see such calls that defend universal principles of humanity; no one takes action concerning genocide and mass graves found there. This war and its painful consequences have been taking place in the time of covid-19 pandemic, international interest is directed to economic benefits over individuals' lives. No medical and humanitarian aids given to Libyans to help them facing the dangerous effects of covid-19 although regional and European countries did show interest in economic aspects that stopped

them to accuse military officers for committing such genocides and murdering innocent citizens. Another example can be seen in the case of Lebanon explosions. We did not see global defense of justice and freedom before such explosions, no country thought about Lebanon that suffers economic and medical crises in the time of covid-19 virus but after such explosions some countries displayed interest and defend the human rights of Lebanon citizens hoping to make use of the situation to bring benefits to their countries instead. Same thought can be traced in the peace agreement between U.A.E and Israel for normalization and put an end to boycott that has been recently announced. Once again, no interest has shown for poor Palestine citizens regarding their suffer and lack of medical needs and equipment to encounter covid-19 from one side. On the other side, no interest has been given regarding claims about ethical values such as freedom, justice and empowerment has no place in the equation of global material interests over human ones. Nations welcome that agreement and its benefits to both countries and the region neglecting violation of Palestine's human rights particularly in the time of pandemic. It can be seen from the above examples that national interest overcomes universal one. It is also shown that cosmopolitans arguments concerning universal ethics and defending cosmopolitan citizen rights is a claim that is doubtful precisely in the time of pandemic particularly if such defense encounters national interest.

4-4 Ethical Cosmopolitanism and Nationalism:

This idea of nationalism refutes the claim calls for the possibility of ethical cosmopolitanism. It is a natural feeling that one is closely attached to someone who shares him same beliefs, customs, culture, language and traditions. (Margalit, 1990). Therefore, it is hard to take national citizen from his attachment to the socio-cultural context where he belongs to reattach to different cultural contexts he is psychologically apart from. This claim finds support for immigrants who leave their own countries and resettle in another country that has different cultural context. (Caraus, 2018) Majority of those immigrants even those they apparently seems they are part of the new country and respect its customs and beliefs but psychologically feel they are apart. An evidence of that an immigrant who belongs to a certain race still looks for other immigrants who belong to the same race. If this claim is true and applies to minority in another country that has a different socio- cultural context, then it is believable that a national citizen is more psychological closed and attached to national citizen comparing to cosmopolitan citizen. Respectively, defending ethical cosmopolitanism is an idealistic view opposes psychological aspect of national citizen.

After discussing the nature of human communication in the time of pandemic and the arguments defending cosmopolitanism ethics and showing its difficulties, we would

like to discuss the relationship between human communication and ethical cosmopolitanism. In other words, we seek to raise a central question in this section what is the philosophical and ethical base on which human communication stands, in the time of pandemic. From one side and to evaluate the validity of the claim whether ethical cosmopolitanism finds its validity and credibility in the time of pandemic.

5- Ethical Cosmopolitanism V Ethical Instrumentalism:

It is a controversial philosophical debate since ancient time what is the foundation on which ethical rules constitute and moral behaviors are based. Philosophers are not in agreement on the source of moral behaviors and its nature. Is it normative or non-normative, whether universal rules valid regardless time and place or particular rules conditioned by time and place? we will not go through that debate nevertheless I find it is necessary to bring human actions in the time of pandemic into this discussion. There is a central assumption on which ethical cosmopolitanism stands and defend its theme. It reflects a belief that people do share common humanitarian values justice, freedom, right.... that we ought to protect and support each other to practice and to empower them. However, there is an inner predicament within ethical cosmopolitanism can be summarized in the following question; is EC valid claim in the time of pandemic? we find the answer should be negative. EC ceases to be valid in the time of pandemic because human communication differs in its nature in

normal circumstances from pandemic. In fact, human communication has a role that is functioned in both global and societal contexts. It can be noticed that EC loses its effectiveness and its impacts in pandemic time where we witnessed that concern is directed to a single self or national self not cosmic or collective self. This comprehension raises doubts about EC because its principles are appropriate and fit human communication that performs its role consistently within that global context. This leads us to raise the following question now, is ethical instrumentalism valid and has effectiveness to maintain values in pandemic?

Instrumentalism is a view that tries to describe the external world accurately and it considers as a tool to explain practical problems. EI is a view that falls under non normative approach of ethics. It is a view based on sentiment as reflection of development of values. *"An ethic as that term is understood in EI, is a pattern of attitudinal, desiderative, and emotional responses- with relevance to perceptual attention and cognitive directedness- to certain features of the world, including their appearance and arrangement; to aspects of a person's character; to the choices that one makes; to the changes one manages or fail to bring about, and many other features which it bids us to attend."* (Biehl.J.S, 2005).

EI addresses what is possible and can be performed by individuals. Values are not transcendental principles that

transcends or goes beyond person's ability to allow a person to practically perform a value but values are flourished when people can perform and feel sympathy towards others. Values are societal and cultural outcomes conditioned by certain time and place.

"An ethic is a way of living; a general manner, or mode of engagement with the world that finds its expression in our behavior, our reactions, and in our deployment of evaluative language. Indeed, it is the ethic that conveys sense (and often enough assigns a referent) to those kinds of terms mentioned above, for it is only within the framework of an ethic that terms like goodness and beauty have any recognizable content. If one does not share an ethic or a sufficient amount of it, with an interlocutor talk of the goodness or beauty of a thing may be quite contentious, if not unintelligible."

(Biehl.J.S, 2005).

Therefore EI concerns about our instincts our drives. It is a view that pays attention to what is particular and possible not to what is universal and ideal. It can be said that EI has no ends.

The realm of ethics generates due to that process not demanding universal ends.

The realm, what we have called an ethic, is the means our nature employ-what they create- to secure their success. Such

success is itself without value. We speak of success here only to convey the continuation of this natural process. An ethic is a reflection of the fundamental relationship that obtains among these most basic motivators with different ethics corresponding to their different arrangements. (Biehl.J.S, 2005).

It can be deduced from what it is stated above that EI it precisely fits human communication and moral determinants in pandemic. EI describes accurately human actions and interrelationships between people and societies in pandemic where concern is directed to individuality not universality to single subject not to collective subjects. EI reflects the nature of human communication that is conditioned in reference to changes taken place in pandemic. In respect to that view, EI shows that people do display interest in what they maintain their own lives, avoiding them to get infected, focusing on tools and procedures protecting them and seeking what goes in their own favor either single subject or national subject not cosmic subject. Here we witness once again what we have called segregated lines to reflect during pandemic the priorities are given sequentially to what is particular not what is universal. What applies to human communication consistently matches with ethical action and moral behavior, it can be noticed from the examples we have discussed earlier above that in pandemic individuals show some forms of selfishness, egocentrism, conservative behavior and closed one.

Here we are in front of two different versions of ethical approaches EC and EI. It seems that both versions do not fit in the time of pandemic. The former one is an idealistic view that does not take into account instinctive part of individual who tends to protect himself and his priorities are given to his family members and relatives at most. While the latter version is an instrumental one very near to describe the real situation and interrelationships between people and societies in pandemic. Respectively, talking about cosmic values or universal ethical principles is not included in this context, but descriptive values and non-normative ones that more fit both individual and societal contexts in pandemic. The following figure shows the characteristics of both EC and EI that can clearly be noticed through individuals' behaviors in the time of pandemic.

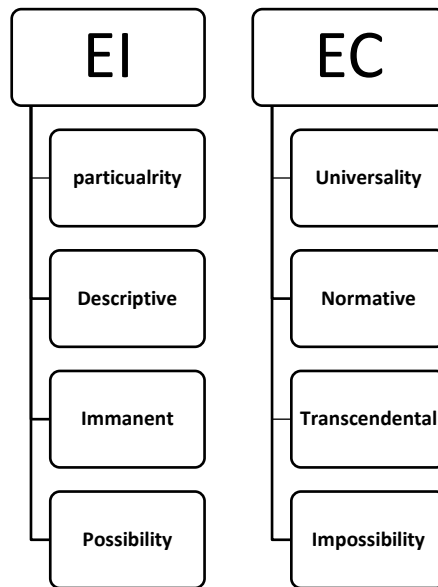


Figure (5) indicates to characteristics of EC and EI

The question needs to be raised now, what form of ethical order fits and reflects nature of interactions between people and between societies. we argue that both versions of ethical theories do not properly fit in pandemic. Respectively, we claim that we need another form of ethical theory that well describes relationships between people. we call it transformational ethics as we will explain in the following section. The questions that needs to answer now what is transformational ethics.

6- Transformational Ethics and Human Communication in Pandemic:

Transformational ethics is a form of theoretical philosophizing that seeks to find moral base in the time of pandemic allowing both people and societies to find valid rules to make human communication during pandemic is possible. In other sense, TE is a compromised view that seeks to bring consistency between what is possible and normative from one side and what is particular and universal putting into account both particular and cosmic circumstances. The question needs to be raised now, how possible can we maintain what is particular and possible without detaching what is universal and cosmic?

We find out the answer falls down under TE that concerns with the context in which human communication takes place. In other words, we argue that moral values and behaviors are

determined and acquired through the context itself that one adopts providing him with the system of values that represents the determinants of human communication. (Hassan, 2010)

Therefore, what forms the nature of moral behaviors during pandemic not theoretical principles or mere concepts but the present circumstance that surrounds us and directs us whether we show sympathy, intimacy and sharing to universal citizen or to restrict it to national citizen and respectively to single self. In other sense, providing human relief to other people from another countries, in the time of pandemic, and showing sympathy, what stimulates these cosmopolitan ethics and humanitarian values, is the question how badly pandemic spread in our country, size of infected citizens, medical supplies available in our medical facilities. We could check various examples we have construed earlier.

It is the context itself that imposes us to choose what form of ethical attitude to adjust whether EC or IE. In the light of that view, ethical apparatus comes into existence depending on the context where one lives and the development of virus within that context. Therefore, ethical responses to pandemic vary from country to another and the decision to providing relief and showing universal sympathy depends in the first place on the context itself. This response can be easily traced throughout the procedures that have been taking by countries, some countries

decided to provide aids that action reflected universal ethics, meanwhile others decided to give concern to their own citizens apart from suffers of people living in another countries. Therefore, one can notice also that responses of both individual and country vary from time to time. For instance, the response in early levels of pandemic differs from that in latest level. In respect to that view, one can notice that ethical system does shift from time to another time and from size of infection and cure.

For instance, individuals who committed crimes and had been sentenced by the court and went to prisons to spend their punishment. Therefore, to sustain societal values, society has to punish whether spiritual or material punishment those who commit crimes or contradict what is social and cultural familiar and accepted rules. So escaping from prisons is something deserves another punishment because it is against the procedures. Even though we found some countries released prisoners from jails in the time of pandemic to save their lives and stop rate of infection to be increased if the virus hits one of those prisoners. Where we can easily see ethical judgment do vary depending on the context itself and development of infection. Therefore, we can notice here a form of ethical dilemma committed by the authority itself. If the authority refuses to release prisoners to protect society this action may lead to the death of some of prisoners and in this case authority will be responsible for death

of innocent who spend their punishment time quietly and decently. On the other hand, if the authority releases prisoners, it will not respect victims whose rights may be desecrated by giving criminals their freedom and send them back to be involved in society once again before completing their time in jails.

Same thought is applied here in respect to international organizations and international prisoners. For instance, prisoners in Guantanamo for instance, will they take same sympathy from people all over the world to save their lives from virus that is extremely spreading and may kill them. The same ethical dilemma will be captured here, will international society defend those criminals' rights for having safe environment to keep them, will international society defend their rights as human beings regardless the crimes they committed or accusations they are encountering? Does international organizations or international society implement the same procedure the way they do with local prisoners? The question now what form of ethical approach do we call and apply? Is there a difference between what is local and societal from one side and what is international and humanitarian from the other side? If a difference exists, the question needs to be raised then why do we call for EC although it implies unhumanitarian aspect. In addition, is it appropriate to call for IE and consider ethical order as a conviction to be judged and

evaluated to save what it is believed to be right and good for the rest of society even if this action leads to others death. This reflects the fact that what determines the form of ethical approach applied in pandemic that is neither CE nor IE.

On the contrary, what determines the form of ethical approach and activates it is the circumstance and the nature of variables themselves. In other sense, how variables are interconnected that bringing the state of virus whether it is in active and dangerous state or it is inactive and under control state. The way variables are interrelated and reorganized within the context, that is here considered an invariant, determines what form of ethical approach either an individual or society adopts.

This leads us to claim that ethical apparatus is transformational in the time of pandemic and the moral behaviors one shows are not independent but dependent based on context itself. Therefore, we are taking here about a specific relationship between invariant that represents main determinant of human communication and variant that gains its form depending on invariant that is here ethical apparatus.

In other sense, ethical system flourishes and individuals behave ethically, in the time of pandemic, depending on surrounding and prevailed circumstance that is considered to be invariant. (Hassan, 2012). We need to bring into attention that

such circumstance or context is not unchanged but it differs in the light of the development of virus itself and how far could a country successfully overcome its fatal effects. In the light of that view, ethical apparatus during pandemic neither describes a normative nor describes a descriptive but it turns to be functional transformational depending on the context itself and the development of pandemic in certain place comparing to another. In other sense, ethical apparatus tends to be IE in case of bad development of virus and spread of dead and infected people where human communication are described to be particular, non-transcendent, accountable, suspicious and other characteristics mentioned earlier. Respectively ethical apparatus has a function in such context that reflects on human communication and determines its nature. On the contrary, ethical apparatus turns to be EC in case of how progressively could a country overcomes virus and positive medical consequences achieved in a certain country. In the light of that context, ethical apparatus flourish and tends to be universal and addresses cosmopolitan issues and values. Here ethical apparatus turns to be EC and respectively, it reflects on the nature of human communication. Transformational ethics mediates between IE and EC that and it will describe the complicated situation of societies in the time of pandemic and draws their ethical position as reflected in their procedures of communication.

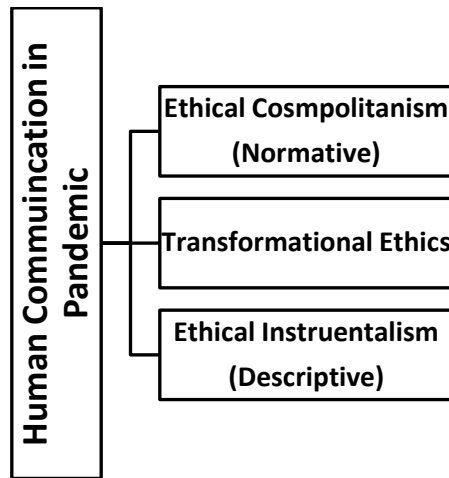


Figure (6) indicates to TE mediating between EC and EI

It can be noticed here the relationship between ethical system and the context itself is a transitive one, in the sense that it is changeable and flexible relationship.

(Hassan, 2010)

Therefore, the nature of human communication is drawn and determined in pandemic depending on that former relationship. In other words, human communication is an outcome of that interaction between context and dominating ethical system at that moment whether it is EC or EI. For instance, medical practitioners or medical specialists in their communications with patients with infections during pandemic is a clear example of ethical system related to context that is considered to be the medium where human communication takes place. It is obviously seen from the daily events and situations

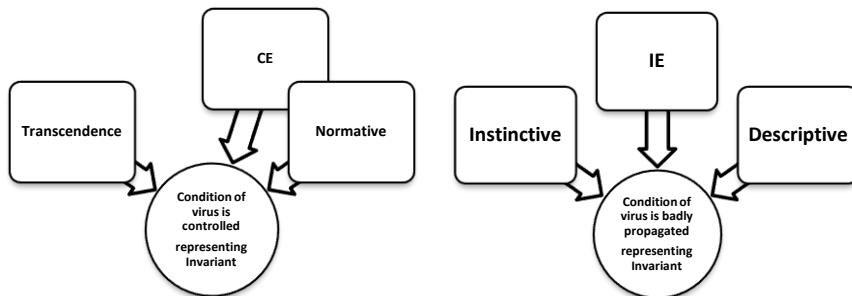
around the world that practitioners, in critical contexts, must decide whether a patient with a severe infection has to help him and show sympathy toward him as a human being needs medical aid or to let him encounter his destiny where death is waiting for him. The same thing could be seen whether a country has to provide other countries with high percentage of infected citizens, with medical aid and humanitarian relief or to restrict such aid to its own citizens. Individual is the same does not change but all what is changed is the ethical apparatus and respectively the dominating values that direct him and reflecting on his moral behaviors.

It is clear that from such examples and others mentioned before, we are not talking about normative ethics and a form of cosmopolitanism ethics but it is obviously seen we are describing a form of instrumentalism ethics concerning with what is particular and possible not with what is universal and impossible. The same ethical situation does change when such circumstances differ and the medical situation is better and improved comparing to previous situation. Practitioners are as other individuals in the time of pandemic, do behave in respect to context where virus is badly developed or not. (Hassan, 2014).

In this case, ethical system comes into existence or remains mere readiness and immanent depends entirely on the context itself. In other words, ethical system is simply a variant

follows the context that represents an invariant in time of pandemic.

As a result, it is deduced that ethical apparatus is not absolute fixed but is a transformational system comes into existence as CE or ceases to exist as CE in respect to dominating context itself. The same view does apply to IE as we noticed in above-mentioned examples.



**Figure (7) indicates to Characteristics
of Ethical system under transformed Invariant**

Each ethical system of those two above has a role to be played in societies in pandemic and this role represents a part in the whole societal structure. In other sense, ethical system is functioned as a means to protect both individuals and societies from harm that may be followed in case of communication within a particular society or between countries. Ethical values turned to be a *transformational function* either to preserve and to protect instinctively immanent or to defend meta principles transcendently.

7- Conclusion:

It is concluded that ethical system has to be reevaluated since it has neither absolute applicability nor unconditional validity in the time of pandemic. It is found that there is a dire necessity to find an answer for the questions whether EC is a valid claim in pandemic and how can possible to find a compromise between what is globally defended regarding universal values and what is particularly defended regarding self-preservation and self-survival. We came up with an answer that is transformational ethics "TE". It reflects nature of ethical system that both individuals and societies adopt in pandemic that varies depending on the context reflecting the state of virus activity. Human communication is based on that context that remains invariant.as a result, this paper indicated that all claims regarding sharing, sympathy, sacrifice, and co-operation as universal values fall down. The same thought applies to IE. Therefore, TE is raised to find a compromised way to understand principles overcoming moral behaviors either in professions as practitioners, nurses, administrative staff or naïve people or politicians and leaders among nations.

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