



The COVID-19 as mediation to the survival of the collective: The demerit of necessity and individual freedom through the perspective of work geography

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Raymond Socrates de Castro Carvalho

Ph.D. student in the Graduate Program in Geography of
UFPA – State of Pará
E-mail: socratesufpa@gmail.com

Glaucely Ramos Figueiredo Carvalho

Graduated with Specialization in Geography of the
Amazon – FIBRA – State of Pará
E-mail: graulely@gmail.com

ABSTRACT

This article deals with the importance of the role of work as a founding condition of the social being and

its repercussions in the actions that determine the conditions of collective needs that metabolize the man-environment relationship. The reality that the transformations imposed by the Covid-19 pandemic made emerge in the scope of space and global territorial perspective, the feelings of tenacity that individuals have come to external, as behavior in the social environment, abdicating the freedoms and individual needs, imposed by the market, through the neoliberal logic and reproduction of capital.

Keywords: Work, Pandemic, Individual needs, Defense of life, Collective right.

1 INTRODUCTION

First, we would like to clarify that the brief trial carried out was developed in the year 2020, at the time that we could not yet count in a practical way on the vaccines since they were in processes of studies and research, which followed the protocols of verification and investigation of the methodological affections of the scientific field, through the necessary phases of the same, until the moment of certification of the vaccine, and subsequent process of purchase and distribution.

The brief essay that I make is an unfolding of the study and research that I now develop as a student of the Graduate Program in Geography at the Federal University of Pará, where I have been developing studies on the focus of the Geography of Work, reason that made me develop some analysis and study within the category work, as well as the context of the centrality of work today.

Through the pandemic caused by Covid 19, which has planetary territorial dimensions, we seek to reflect some concepts that we debated in the study on the precariousness of work and its reflections on the processes of informalization, which are linked to the concepts of freedom and needs mediating the process of production and reproduction of capital. A reality that the pandemic made externalize and in a certain way, moved with the world of needs externalized by capital, as well as the subjectivity of mediating individuals to individual and collective issues.

2 THE CHANGES OF BEING THROUGH THE FACE OF THE VIRUS

To understand one of the faces of the pandemic situation exerted by the Corona virus (SAS-COV-02), and even by the disease generated, in this case Covid-19, through the territorial dynamics and in the very condition of production of space in Brazil, from reflections given in the scope of the metabolic relationship of man through nature, that is, of the relations given from the relationship man-society-nature.

Where principles linked to the traits, but general, of this duality, will be verified through the interpretative context, within the framework of the material historical perspective. That is the purpose of this brief essay of the article now proposed.

The pandemic framework not only signaled, but revealed that really, our consciences are shaped historically and materially, in the actions and behaviors of man in society, that is, as a social being. The pandemic has blown away casualistic views of man's freedoms and needs in society.

Mainly by leaving in a translucent way, for the action of man, the primacy of the laws of nature and their objective features, which promote and point out the dynamics and behaviors of man in society, about the issues "in itself", which promote the forms of organization and experiences of priority about life "for itself", that is, by calling into question the questions of the needs of egoistic-freedoms versus collective-freedoms.

In this sense the freedoms based on the world of needs, allows us to understand that the laws and / or demonstrations of nature, need to be understood so that they can meet the external conditions of nature, and even the external relations of humans, as a condition and natural human belonging, as well points out LENINE, in his work Materialism and Empiriocriticism, for it asserts that liberty is the intellection of necessity. The development of any individual consciousness and the collective knowledge of all humanity show us at every moment, the unknown "thing in itself" becoming a known "thing for itself" (1975).

In this meandering it is understandable when we come to realize that the freedom of individual wills in the current framework, made possible to all, decisions consistent with reality and its concreteness, that is, freedom consists, in the coherence of the domain of ourselves and on the external nature, having as a basic condition, the knowledge of natural needs.

Engels considers the knowledge and will of man on the one hand, and the necessary laws of nature on the other, and, refraining from any definition, finds simply that the necessary laws of nature constitute the primordial element, human will and knowledge being the secondary element. (Lenin, p.168.1975).

In this sense, there is a need to understand men, as if they are part of nature and, when interacting in physical space, constitute social organizations, civilizations, cities, politics, etc. that is, giving rise or producing a specificity as human beings, and therefore producing human nature. Nature that we

could say, to be different, from the first nature, the physical nature in which he (man) would have emerged, but also, different like the things produced by him, by transforming the first.

At the beginning of historical times, each human group built its living space with the techniques it invented to take from its piece of nature the elements indispensable to its survival. Organizing production, organizing social life and organizing space, to the extent of their forces, needs and desires. (SAINTS, p. 17. 2008).

Seek to understand reality, our experience and our knowledge by and through adaptations and compression of space-time in an objective way, as well as, reflecting them, with more intensity and depth, we will reveal human needs in their fullness, where we can understand all the real needs, to life as well as the contradictions externalized in space. As SANTOS well reveals, when he points out his investigative perspective, through the systems of actions and systems of objects. (2008).

In this sense it is necessary to understand reality as totality and movement, where the capacity of thought and consciousness are products of human celebration, and that man himself is a product of nature, or even of the whole of it, that is, what matters is matter in motion, consciousness given and learned, from the needs known and externalized in society by nature itself.

The sense of reflecting issues of nature, propitious to resume and obtain understandings, about the concept and historical sense of actions and relations man-nature, where man went little by little, adding artifacts to nature and / or removing and appropriating what it provided. From a basic constitution and philosophical affection, as primary conditioners of human transformation, where, the work and metabolic relations of man, propitiated, the founding condition of the verifications of humanity and society, in the "grunt" of modern man and his spatial formation. Reality verified by Santos, when pointing out that the determining distinguishing factor is work; What makes man a *su géneris form of life* is the capacity to produce. (2008. p. 95).

As much as we are aware that the subversions erected by the corrosion of the human character, given in the sense of how the human virtues by and through the work were given throughout the process of development and improvement of the conditions of the work of man, therefore, this should follow the path of creation and realization of its needs through nature, as Marx, well understands, if used what she, offered it and creating instruments that became true extensions, of its corporeal condition, first as instruments that now developed, as an extension of its body and then the earth itself, as its telluric characteristics.

At the beginning of man's history, his instruments of work were separate; today they are increasingly indivisible, such as a railroad, a highway, etc. The historical path of the instruments of work goes more and more from divisibility to invisibility, and from the isolated data to the system. This is what happens with electricity, water, telephone, etc. (SANTOS. p. 73. 2008).

Having as debate the theoretical perspectives on the productive differentiations that occur in the world, as well as the primary human conditions where the needs of plunder by exploitation were not met, the more economic perceptions brought by the *guilds*¹ and the nascent political economy. Certain of referential terms, which determined, the regulatory framework represented by the state and liberal ideas, which brought together important contributions to the discussion of work, both as an economic category linked to the production of values, as participation of the human being in a certain historicity, at the same time determinant and determined by institutional textures that foster and characterize the way of being of each period.

In this sense, the advent of actions and their capacity for creation and development, where techniques had to be linked and legitimized, so that all the capacity for observation, as well as their practices, could propitiate, not only the emergence, but their development, where science could propose a safer walk. So that all needs, during the conditions of quantitative and qualitative growth, were changed, for the good of the human collectivity, that is, for society and the strengthening of the condition of human needs, in its totality, that is, for the common good.

In very remote ages, the instruments of work were an extension of man, but as time passes, they become an extension of the earth, prostheses or additions to nature itself. (SAINTS, p. 72. 2008).

Thus, the work environment is that with which the worker has the most direct contact, because his relationship with the object is mediated by him. The medium, therefore, is a kind of prolongation of the human organs. At this point, Marx (2011) takes up a statement that appears numerous times in the *Grundrisse*. On earth as the original arsenal of the means of labor, in addition to providing the aforementioned means of life, ready for consumption and constituting a universal object of labor. Marx also notes that the use of the instrument is practically defining of human activity.

This is not something of hallucination or unfounded conjecture, for science, technology and inventions are human products, that is, of human nature, and all creation motivated by human action, around the process of creation and annihilation, of construction and deconstruction, of transformation (creation and rupture). But we all know that this is something, which has been completely distorted, because we are talking about how, the struggles and the forms of work, and their conditions of production have been exercised throughout history in the perspective of time and space. Everything is configured and materialized, by the processes of surplus and appropriation of this, by members, of the

¹ Guilds: These tensions resulted, to a large extent, from Marx's critical dialogue with the great cultural scientific complexes of his time: German philosophy, English political economy, French materialism, which made it possible to point out as antecedent agents of capitalism the relations that production and labor that was now imprinted at the moment of overcoming production via handicrafts, for the techniques given in manufacturing, which provided commercial development, through guild systems, see Marx – Book I Capital - 2017.

groups and the processes of organization that gradually were being taken over by members who no longer needed to develop stages and processes of work, a reality that is well understandable in the works of Marx (1988), Engels (1979) and Lukacs (1981).

To understand the role of the category work as the foundation of the actions and acts of the determinations of human doing, and its rebuttals from the pre-ideation, given and made possible in a concrete way, in the sense that the acts of ideas are made by human action in a concrete and material way, where their needs, made possible throughout their evolutionary and historical process, means of objectification to produce and develop the conditions not merely of survival and reproduction, on the contrary, with work the determinations and resonance of the social being are expanded, which passes to create objects and instruments, which would resignify, its action and mediate its consciousness, and all relations in an externalized way, that is, the objects created concretely and materially, by historical processes, they would transform themselves, and others, through all metabolic processes.

Such determinations of thinking and acting, dimensioned its condition of being generic, in the ontological scope, where such actions definitively enable evolutionary leaps in the order of its practice and in its future aspirations, which would delimit its ordering in the praxis of this new being, as well as, through the social organizations given and constituted, from its transformations.

In this sense to understand the metabolic questions, given and uttered, by the human making of men, through their objectives, their causes, determination of their action and their organization in society that implied in their act of producing, through their theological properties.

It is worth pointing out the perceptions of Lukacs (1981), regarding work, seen as the founding category of the social being. In the context of Lukacsian ontology, this means that, on the one hand, the genesis of the category of work corresponds to the genesis of a new sphere of being, of a new substantiality, radically distinct from the only natural being. And, on the other hand, that work provides the proforma, that is, it points to the generic model of human-social praxis.

Therefore, the genesis of work and the founding process of the complex explicitation and resignification of the human essence, of the human devenir of men. Establishing for this, the beginning of the self-constitution of humanity as a gender, for the Hungarian philosopher, this is the founding moment of generity itself. In this exact sense, the genesis of the category of work is the genesis of the social being.

In the current pandemic framework we cannot deny the objective reality nor the objective laws of nature, a negation that fatally blinds, and attacks life, where individual wills, imprinted through the false needs of the market and which according to Engels, attacks the philosophy of reality.

We must understand that the capacity of needs that elevate human freedom, through their actions of truth, liberates them, and metabolizes nature "for itself" and promoting the achievements proclaimed through the real mottos of "Freedom and Equality" through the proclaimed human rights.

In this way, all these foolish figurations fall to the ground, despite inner freedom, in which capital and the very condition of contradiction of space by the form of its production and reproduction. In this sense we must resume dialogues and elaborations, of authors like Engels; when it asserts its perceptions despite freedom, then, it is the dominion of ourselves and outer nature, based on the consciousness of natural needs; as such it is necessarily a product of historical evolution. (p. 96. 1979).

The human being is a creative historical and social being, who has developed the ability to know nature and apply it in his daily life aiming at his freedom. However, capitalist ideology has succeeded in transforming this human desire for freedom into a desire to, in addition to necessity, possess new commodities and completely alienated egoistic desires.

Freedom can only consist in the social man, the associated producers, rationally regulating his metabolism with nature, bringing it under his communal control, instead of being dominated by it as if it were a blind force; that they do so with the least use of force and under the conditions most dignified and suited to their human nature. (MARX, 1988, p.255)

The externalized human nature does not have and does not elaborate its end in the death of singular individuals, as well as the firm, Peixoto, because, while the individual and singular existence is finite, the collective character of its experiences and discoveries in the scope of a short existence remain as patrimony of the whole of humanity, reconfiguring the intertwining of the many existences and histories (40.p. 2007).

The historical perspective projects man beyond the duration of his particular existence, and makes possible an evolution and an infinite variation in his way of being, mainly by his ability to understand the dynamics of construction, continuity, coexistence and annihilation, verified through the landscape and geographical objects.

At first glance and in a simple way I hope that this brief theoretical reflection can point new looks to future years through definitive and unappealable truths, immutable truths and conceptions based on the knowledge of things, to their discovered roots, in the study of childishness and the spiritual incipience of the pandemic moment of our times.

3 PANDEMIC: FREEDOM VERSUS NECESSITY

There is a need to reflect on some issues that are of relevance in terms of what is lived, perceived and conceived through human actions, as well as analyzing social behavior in the face of the covid-19 pandemic, it is urgent. It is known that in all natural catastrophes, be they earthquakes, floods, hurricanes, volcanic eruptions, etc., individual freedom is also shaken, wounded to death and the only

way to survive in a locality that suffers a natural catastrophe is solidarity, collective behavior and the determining protagonism of the state.

Faced with the destruction of the entire infrastructure of a given locality, there is no more room for economic liberalism or individual interests, it requires a collective effort of society and the massive investment of the public power in the reconstruction and reestablishment of life.

All this has already been experienced in many societies around the world through territorial dynamics. A reality that Santos addresses when he exercises the intentions and achievements of the historical making of men, in the territorial dynamics and the social constitution of space.

The Territory is the place where all actions, all passions, all powers, all strengths, all weaknesses flow, that is, where man's history is fully realized from the manifestations of his existence. Geography becomes that discipline made more capable of showing the dramas of the world, of the nation, of the place (SANTOS, 1999, p.7).

The Covid-19 Pandemic is a natural catastrophe that has hit the entire planet, therefore, it is not a localized hecatomb, but a worldwide tragedy, it, covid-19 is taking lives on all continents and as science in the biennium 2020-2021, had not yet completed and / or produced enough medicines and / or vaccines in the vaccine market to guarantee mass vaccination, To propose the control of the pandemic by immunization, sanitary measures were established as a condition of protection.

Reality that, immediately produced certain sanitary rules to contain it, these measures, which to date have been extremely effective, mess with social behavior, something similar to the measures taken in other natural disasters, measures emanated by the public power and incorporated by society, that is, economic liberalism and individual freedom are sacrificed in the name of the need for survival of the collectivity, Order is determined by science and what matters is life.

In this sense, we intend to briefly address the problem of the sanitary measures proposed by science and social behavior in the face of this pandemic that somehow impacts on the perception of the concept of freedom and experiences, in the collective scope.

The covid-19 pandemic is the greatest catastrophe of our time in the twenty-first century, this world tragedy has already killed more than a million human beings and so far continues to kill, we do not know yet when this death will cease.

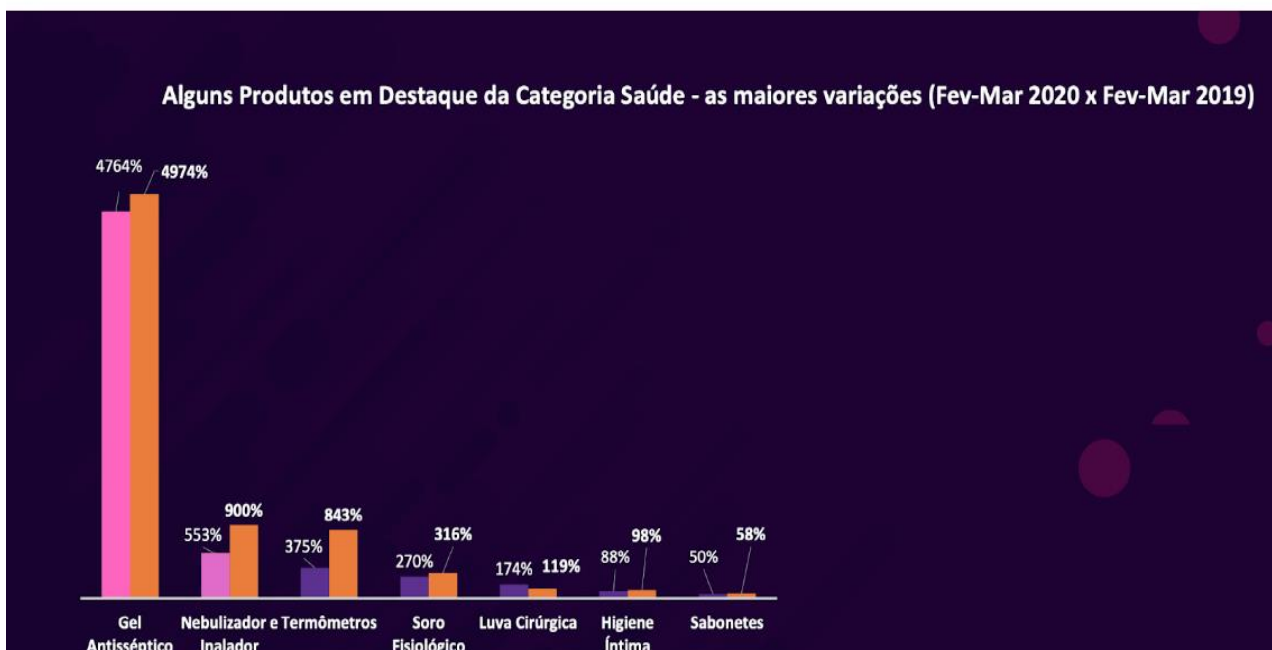
World science has joined in a movement never seen on the planet to combat this plague, which has directly countered in socio-spatial production, so far, tried to formulate remedies to combat the covid-19 virus, such as: anti-inflammatories, antivirals, antibodies, etc.

But all these drugs had little or no effect, so in the face of this resounding failure, science has staked all hopes on the production of vaccines, because only vaccines can contain or control the virus, according to science and its mediations, until the present moment.

The most efficient formulation that science has produced for the immediate fight against COVID-19 and that effectively works and being able to contain this catastrophe, so that the tragedy was not more drastic, was: social isolation, social distancing, the use of sanitary measures and products, the division of labor into essential and non-essential. These measures, besides being effective, are in their clearest depth, the sacrifice of "freedom for the sake of necessity".

Economic data from all over the world reveal that most people exchanged products that satisfied their interests for products that guaranteed their health and collective health, exchanged beauty products, makeup, perfumes, etc., began to prioritize sanitary products. Situation that can be visualized through the graph below.

Main Health Products, According to the Variation in Sales



Source: ecbr – ecommerce

Also very impactful are the economic data of the closure of bars, restaurants and the fall in the sale of individual vehicles, at the same time as the sales of food and beverages in supermarkets, as well as the increase in internet sales of food and essential products, including electronic products and increased internet consumption, through e-commerce.

Reality that reflects, the "new" and "old" forms of adaptation of the processes of reproduction of capital, more than point out the expressions of exteriorization of the relations of individuals, as well as the subjectivity that has been shaping itself in the scope of space and territorial dynamics.

The graph below reflects the relations of ebbs and flows of production and circulation of industrial products in the market, a situation that reflects the priority externalized by the pandemic action, since, the meaning of life is given as the main parameter, to mediate the priorities and interests

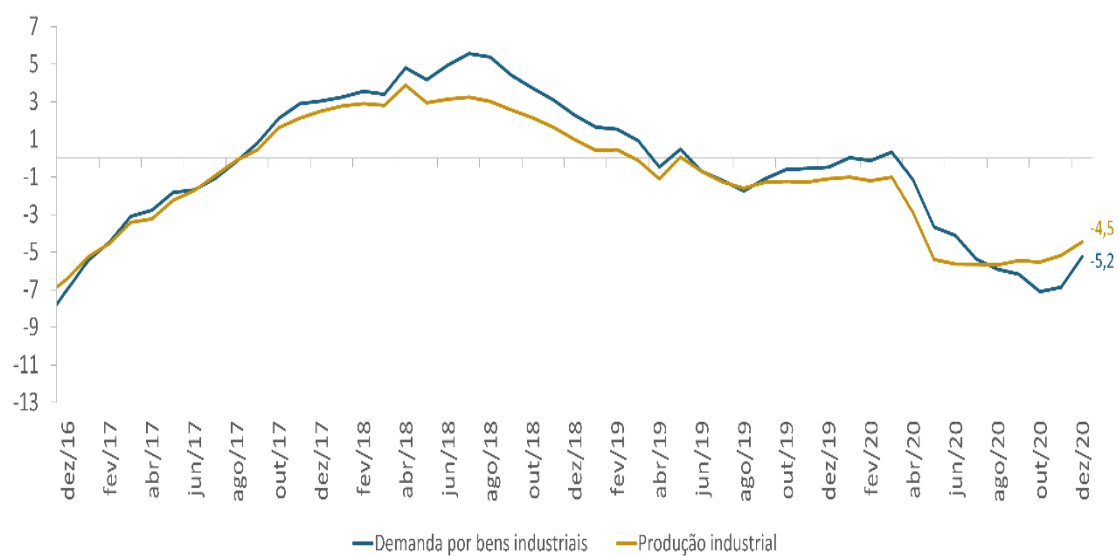
Emerging Issues Related to the Corona

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in the market, where the egoistic wills demanded by the freedoms of capital at the individual level, in some way it is resignified, through the reality of the greatest social tragedy in the history of this time. To this end, we point out the falls in consumption of industrialized products in the year 2020.

Demanda por bens industriais versus produção industrial

(Taxas de variação acumuladas em doze meses, em %)



Fonte: Ipea e IBGE.

Elaboração: Grupo de Conjuntura da Dimac/Ipea.

From this catastrophe that today affects the world, it is evident that science has succeeded with a set of recommendations of sanitary measures and social isolation, that is, to guide to the sacrifice of "freedom in the name of necessity", it was this sacrifice that saved millions of lives throughout the world.

It is also clear that sacrificing freedom in the name of necessity in the world of "liberalism" is not a very easy task, therefore the exercise of full "freedom" has debauched, disrespected, neglected and not complied with such scientific recommendations, the inevitable consequences of this behavior have already generated more than a million deaths and we still do not know how many deaths will be.

When knowledge becomes a powerful instrument of human progress, it will become the concern of men and women in all domains of life. By drawing his energies from the immeasurable resources of free peoples, he will not only irrevocably overcome hunger, disease and obscurantism, but in the very process of his victorious advancement he will recreate the intellectual and psychic structure of man (BARAN, 1984, p. 258)

Most of the world's governments realized and assumed the scientific guidelines for dealing with the pandemic, they also realized that the orthodox orientations of liberal economics were not adequate to face the catastrophe; And in the face of this harsh reality, they have taken emergency economic

measures, such as: investments in health, financial aid to the millions of vulnerable and facilitating credits for small and medium-sized businesses. This finding also corroborates that the role of the state changes and assumes that the need is more urgent than economic liberalism.

4 FINAL CONSIDERATIONS

The conclusion that one has of this tragic moment is that the role of the units of the federation, as well as the social behavior of individuals in general, determined the choice for life and realized that necessity determines freedom. Mainly by the various advances of science, technology and information, as products of human doing, and of the socially constituted space, as well as the facilities verified through the diffusion of knowledge on a global scale.

Despite the altruistic and empathetic actions that legitimize the interests of the collective relations of freedoms, we still find several political figures, people of ignominious public notoriety or ideological groups that navigate under the path of protecting life. Such a reality is, therefore, contrary to the rationality and clarification of the socially produced space. These externalize hatred, ignorance, alienation, etc. believe in the "*sleeping Alice*", metaphysical lives and the surreal; completely contrary to life and common sense. They only believe in nonsense, intending to confuse society, as they believe the Earth is flat and disdain the effectiveness of vaccines to contain the pandemic.

I end this brief essay with the following question. Will this behavior last after the pandemic? The uncertain future will tell!

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