The Aesthetics of Covid-19 Within the Pandemic of the Corona Crisis. From Loss and Grief to Silence and Simplicity – A Philosophical and Pastoral Approach

Prof D. J. Louw

Professor emeritus

Faculty of Theology

University of Stellenbosch, South Africa

Email: djl@sun.ac.za

Abstract

Within the corona-crisis, the core question to be posed is: What is the impact of Covid-19 on paradigms applied to interpret the pandemic; i.e. on the spiritual realm of meaning-giving, hoping and pastoal caregiving? How does it affect the realm of habitus and religious convictions, specifically where pastoral caregivers become involved? Information technology and the social media, for example, WhatsApp and News Bulletins, focus predominantly on information and prevention measurements. With reference to the human quest for wholeness in healing and helping, existing paradigms are critically analyzed. Three soulful movements are proposed, namely, from loneliness to solitude; from loss and grief to silence and contemplation; from the ugliness of the pandemic to the beauty of the virus. It is argued that instead of an ethical approach, an aesthetic approach can become most helpful in the reframing of the pandemic. The beautification of the virus is about the challenge to grow and revisit the meaning dimension of life and the value of compassion. In this regard, the God-image of divine companionship as framed by the ugliness of a 'suffering God' is discussed within the parameters of the praxis of hope care in pastoral ministry.

Keywords: Coronavirus, Covid-19, praxis of hope care, beautification of life, aesthetics in pastoral caregiving, the spiritual art of compassion.

Introduction

Covid-19 brought about a crisis that touches every human being on earth. It brought about the turmoil of uncertainty and the dreadful anxiety that death is anew a reality demarcating all spheres of life. In the meantime, in order to gain control over the virus and to combat deadly infections, human beings are forced to stay at home. A total state of isolation is called a lockdown. We are facing the realities of life from behind the bars of isolation and loneliness. The future becomes unpredictable with really no informative answer on the questions: What lies ahead? For what purpose? Where to? These questions compel everyone to connect with the existential realities of life and the roots, foundations, of our very being. The coronavirus is creating an existential crisis that penetrates the roots of being. On the one hand, the existential reality of dread, despair and anxiety contribute to the pandemic and even pathological and irrational reactions. On the other hand, the quest for security (*geborgenheid*), meaning and hope prevail.

Lockdown is about '*inperking*' (imprisonment, curtailment, being enclosed and banned to forced isolation). To become lock-downed, not to embrace and hug the other, not to touch the body of a loved one, not to go for a walk in the park, not to play tennis or rugby, not to go to school or church, not to have communion or to become engaged in close human encounters, create the 'nightmare' of human existence (I fear for myself: dread). But there is another scenario: The enrichment of human existence (I enjoy the beauty of myself: Soulfulness and wholeness). Thus, the core question of the article: What is meant by the aesthetics of Covid-19?

The basic assumption is that, besides all the prevention measures and interventions by medical care, there is still the dimension of interpretation and perspectivism. It is indeed difficult to prevent becoming infected. If one is hospitalized, there is always the threat of death and dying. However, the paradigms which one uses to interpret the existence of the deadly virus, the concepts and ideas determining one's attitudes, can also become intoxicated. One can call the destructive infiltration of one's hermeneutical framework of interpretation *a spiritual intoxication*. Thus, the importance to revisit the realm of paradigms as well as the realm of intention and motivation (the conative dimension of *habitus*). One cannot predict what will befall one. However, one can prevent that the virtue of compassion becomes inflated to the extent that one becomes immune for the predicament and suffering of the other. Healing within the realm of paradigms, and attempts to promote human well-being and spiritual wholeness, are closely related to critical philosophical reflection (philosophical healing) and compassionate and diaconic outreach to the need of the other (pastoral caregiving). Although one cannot always be physically there with them, compassionate interventions in different ways are still possible. In order to do this, one needs creativity and imagination. Thus, the emphasis on the aesthetic dimension in pastoral caregiving and religious reflection.

In Christian spirituality and pastoral caregiving, the core question is who God is during the pandemic. Appropriate God-images can promote human well-being. Skewed God-images as in many theodicy theories rational (attempts to link and explain the goodness and love of God to evil, and human disruption, suffering) contribute to *spiritual intoxication (religious pathology)*. We cannot lockdown God, but we can infect theological reflection and ecclesial paradigms.

A total lockdown. What lurks behind? When will the restrictions be lifted so that we can go on with our life? For how long? (Grandchildren of the author)

A brief autobiographic pause

In my reflection on this very unexpected event an unprecedented occurrence, suddenly three books came to my mind. I would say, they left a long-life impression and indicate a radical, spiritual turning point in my journey towards maturity and the quest for meaning in life. They helped me to change my paradigm when, on 36 years of age, we received the news that my wife has breast cancer, grade 4 without any positive prognosis. I was devastated. I went to the library of the Medical faculty and started to read everything on breast cancer. However, in vain, because appropriate facts and medical information cannot comfort. It did not help me to cope with my pain of possible loss.

The first, was a prescribed book in my matric year (1962): *De kleine Johannes* by Frederick Van Eden (1960). The book is about the different stages of life. It refers to imagination, i.e. our capacity to toy

with different ideas regarding one's becoming in life or options for meaning-giving (fascination). The reference to imaginary thinking was presented by a character with the name of *Windekind* – the whirlwind of creative thinking and fantasy. Then there was *Dr Cijfer*, representing science and the quest for reason and verification. But always, in the background, lurks a shadowy figure, namely, *Hein* (symbol of an approaching death. And when he stretched out his hand to Johannes, lying on his bed, the clock came to a standstill. Death is final. I was 17 years of age and was overwhelmed by the fact that life is transience and I must die.

The second was Dag Hammarskjöld's dairy: *Markings* (1993:29). Under the heading of '*Night is drawing nigh*', he wrote: "The anguish of loneliness brings blasts from the storm center of death: only that can be really yours which is another's, for only what you have given, be it only in the gratitude of acceptance, is salvaged from the nothing which some day will have been your life." I become aware of the fact that in the grace of life lurks the dread of loneliness and the shadow of death. We are incapsulated by sheer nothingness. Our future is like a mirage, framed by dread. "Tomorrow we shall meet, death and I – and he shall thrush his sword into one who is wide awake" (Hammarskjöld 1993:2). He was Secretary-General of the United Nations and called the nickname '*global peacemaker*'. Unfortunately, on September 18, 1961 after he had tried to intervene in the political turmoil of the Belgian Congo, he died unexpectedly in an air crash near Ndola, Northern Rhodesia. Meaning-giving always takes place within the void abyss of nothingness.

The third was Henri Nouwen's book *Reaching Out* (1998). I always wrestled with the question what is the human soul about? Henri Nouwen did not answer my question but opened my eyes for the fact that the 'human soul' is not a quantifiable, substantial 'some-*thing*', captivated temporarily in a frail, mortal human body. The human soul is more about a qualitative indication of human identity and behavior (*habitus*) within the networking dynamics of human relationships. In fact, the quality of our being human is determined by basic three movements: *From loneliness to solitude; from hostility to hospitality; from the illusion of immortality (I will live forever) to the humility of 'amen' – the realization of frailty and vulnerability*. Nouwen helped me to understand that in spirituality, three things are at stake: *Solitude (identity of the human I); the gratuitous attitude of compassionate hospitality and the realism of a yes to mortality and vulnerability*.

In my reflection on the corona-pandemic, these three topics in the aforementioned books, are, to my mind, what Covid-19 is about: Death and dying; loneliness and anguish; solitude and meaning-giving (the realism of hoping).

It brings me back to the core question of the article: How should one incorporate the corona-pandemic into ones' daily attitude in order not to become a victim of grief and loss. How can one rediscover the beauty and meaning of life? The most threatening question is not about death and dying but about life and flourishing. And this question brings one back not to money, jobs, economics, health care systems, masks and respirators, but to the ideas that shape life, i.e. the patterns of thinking and the categories that are used for a comprehensive understanding of one's calling and purpose in life. We are in fact sojourners (*homo viator*), but without any destiny, we will become lost and strayed.

Paradigm shifts within the confusion of WhatsApp and the turmoil of the 4th revolution

To be frank, the past six weeks the media and WhatsApp took over my life. Through the many emails on the coronavirus and prevention measurements, I became lost. I started to feel totally overwhelmed and confused by the turmoil of messages, speculations, news updates and WhatsApp clips.

Due to what has become a current custom (an online habit), I googled to get to the roots of a WhatsApp stance on the virus. As web, WhatsApp responded to the corona-crisis with the following heading: *Coronavirus - Use WhatsApp to stay connected with your community and trusted sources of information* (Corona-crisis, 2020. Online: https://faq.whatsapp.com/. Assessed 04/09/2020). This WhatsApp heading helped me to realise: We are, whether we like it or not, already in what is called the 4th industrial and technological revolution - the total digitalisation of life. Church, university, classroom, school, meetings, conferences, all of these had to move from local venues to online-venues. Perhaps, after this crisis, life will never be the same again.

To my mind, three inevitable but also irreversible paradigmatic shifts are taking place:

(a) *Networking thinking*

We are without any doubt not anymore captured by a linear mode of thinking; from past to present into future. The worldwide web is now dictating by means of data and information human relationships. In fact, thinking (the philosophy of the 21st century) is about *networking thinking.* We are becoming a global human race of interconnectedness. In the positivistic era of the Enlightenment (*Aufklärung*) we were ushered into sheer rationalism by the Descartian slogan that dictated the 'new world': *I think therefore I am*. We headed straight into the industrial revolution. And now, we are pushed forward by the virus to face the realities of the digital revolution. The new slogan is: Please stay connected - *I am interconnected therefore I am*. The virus underlines the fact: We are all exposed and connected to the threat of infection. In this regard, WhatsApp has become our 'helper' and 'saviour'. "WhatsApp helps you connect with those who matter most. Here are some of the ways you can use WhatsApp to look after friends and family, stay up to date with the latest official health information, and share information responsibly. If you're new to WhatsApp or just need a refresher, here is a step-by-step guide on how to get started" (WhatsApp, 2020). Immediately, the following message appeared: "Connect with local, national, and global organizations. Turn to trusted sources, like the World Health Organization or your national health ministry, for the latest information and guidelines" (WhatsApp, 2020). The interconnectedness of online-networking is not accidental and quite naïve. It is deeply driven by the urge to control, to get clarity and detect reliable sources in order to cope with the crisis. The quest for trustworthiness, reliability and appropriate information have become vital issues in detecting the impact of the virus on human life. With this quest for reliable sources, we are back to the emphasis on verification and facticity. "Think about the messages that you receive, because not everything you are sent about coronavirus may be accurate. Verify the facts with other trusted official sources or fact checkers. If you aren't sure something's true, don't forward it" (WhatsApp, 2020).

Very interesting, most of WhatsApp online messages, focus more on statics, medical information and the economic implications than on the impact on the human mindset (the spiritual realm). "In the case of South Africa, the country currently faces three interrelated problems. These are the public health threat from the COVID-19 pandemic, the economic and health effects of the lockdown, and a range of intractable economic problems not directly due to the current pandemic. These include high unemployment, low economic growth and falling per capita income" (The Conversation Covid-19 Online 2020).

To capture the gist of my argument: The coronavirus pushed us with the rapid and avalanche of fear into the so-called 4th international revolution. For the past decade, we were definitely in a transitional stage, oscillating between the technological revolution and the dawning of the

digital revolution. Klaus Schwab emphasised this shift very aptly when he stated: 'We are at the beginning of a revolution that is fundamentally changing the way we live, work, and relate to one another. In its scale, scope and complexity, what I consider to be the fourth industrial revolution is unlike anything humankind has experienced before' (Schwab 2016:1). According to Butler-Adam (2018:1), we are experiencing a "fusion of technologies that is blurring the lines between the physical, digital and biological domains" (Butler-Adam 2018:1). According to Tefo Mohapi (2017), the 4th international revolution blends various digital technologies such as Artificial Intelligence (AI), Internet of Things (IoT) and Big Data into our lives in a manner that makes it impossible to differentiate where digital starts and where the physical world stops.

"Now everything we do – every online purchase, e-prescription and tweet – adds to the digital tsunami known as Big Data" (Grunwald 2014:34). Instead of Orwell's Big Brother in 1984, lurks Big Data. The Internet pushes thinking into the philosophy of simulation beyond existing boarders of reality; it creates opportunities for a new understanding of *meta*-physics (cyberspatial *meta*-physics), as well as the philosophy of 'Great Optimization' (Grunwald 2014:35) of networking knowledge.

The paradigm shift is from the 'democratisation of people' to the 'democratisation of information' (Grunwald 2014:34). The Roman philosopher Seneca worried about information overload nearly 2,000 years ago. "What is the point having countless books and libraries whose titles the owner could scarcely read through in a lifetime?" (In Grunwald 2014:33). "In 1685, the French scholar Adrien Baillet warned that the continuing of "multitude of books which grows every day in a prodigious fashion" could prompt the kind of collapse that befell Seneca's civilization, leading to Visigoth-style barbarism" (Grunwald 2014:33).

Homo spectans, in its different modes of *meta*-probing, is currently captured by the vista of cyberspace. For, as David Thomas (in Karaflogka 2002:200) suggested, "cyberspace has the potential to not only change the economic structure of human societies but to also overthrow the sensorial and organic architecture of the human body, this by disembodying and reformatting its sensorium in powerful, computer-generated, digital spaces."

Due to technology and the introduction of the Internet, the options opened by virtual reality, are contributing to the fact that *homo spectans* is overwhelmed and fascinated by cyberspatial metaphysics; the *pro*-spection of the World Wide Web sets free the dynamics of hope online (Louw 2016 Chapter VIII). This kind of hope-online is closely connected to the information revolution of the High-Tec age, which is also called '*the answers age*': "The answers business is the future" (Grunwald 2014:35). From floppy disks, compact discs to flash drives and the cloud, we live in an age of *Great Optimizing*, "Where we can program home appliances to optimize energy usage, where Amazon and Netflix can mine our purchasing histories and those of similar customers to recommend other books and movies we might like, where crowdsourcing services like Chowhound and Waze harness the power of the hive mind to prevent us from wasting money on bad restaurants or wasting time in bad traffic" (Grunwald 2014:35).

Human beings become focused on the beyond of cyberspace, networking webpages, the liminality between the seen and the unseen, and the mysticism of interface. The facelessness of Facebook, Twitter, LinkedIn and WhatsApp become a secure hiding place for a *meta*-physics of psychic curiosity-online. This world of *homo digitalis* shapes a digital profile with options for new kind of anonymity with the facelessness of 'smart mobs' (Han 2013:20); the

so-called empire of the multitude; an interconnectivity through and from singularity. But now, suddenly the coronavirus unmasked the pretention of the High-Tec age as the age of information and giving answers, namely, that there is virtually now instant answer to the impact of the pandemic on the future of our being human.

(b) The realm of unpredictability

We have to admit that the strict logic of cause-and-effect (the causality treadmill) made place for *unpredictability*. It made place for that what Taleb (2010) calls the *Black Swan syndrome*. The coronavirus proofed the validity of Taleb's presupposition, namely, that we cannot predict life anymore like weather forecasting. Taleb, thus, reasons that to limit praxis to merely practice, functionality and factuality, is to live in the illusionary bubble of positivistic arrogance. He calls the limitation of praxis to merely empirically informed data, '*epistemic arrogance*' – the hubris concerning the limits of our knowledge (Taleb 2010:136). We overestimate what we know, and underestimate uncertainty, by compressing the range of possible uncertain states (i.e. by reducing the space of the unknown) (Taleb 2010:140). Knowledge, even if it is functional and operational, refers to networking ideas that represent significance. It is therefore, a '*scientific mistake*' to link validity to rational causality with its basis in the evidence of '*because of*', without taking into consideration the factor of randomness and the highly improbable. In this sense, the coronavirus enters into 2020 as a highly unpredictable *Black Swan* (there were always only white swans and, very suddenly, one fine day, there was a black swan as well).

(c) The soulfulness of solitude

Suddenly one realises, we are not anymore in control of life. In fact, we have to face our vulnerability. We have, therefore, to change the spiritual paradigm of life. At stake, right now, is the challenge to reframe our patterns of thinking; i.e., *to move from action to being, from manipulation to contemplation, from critical analyses to silent contemplation*.

In his book *Reaching Out* (1998), Henri Nouwen pointed out that the first movement of the human soul in order to live meaningfully and hopefully, is to move from loneliness to solitude. Without any doubt the lockdown confronts one with the 'captivity of loneliness' accompanied by fear, anxiety, anguish and anger. And this is why the coronavirus forces everybody to reconnect with the basic orientation basis of our being human, namely the quality of existential orientation (attitudinal change) and the foundational orientation basis, namely who we are as human beings, i.e. the quality of being and the quest for identity while facing existential dread.

It was Søren Kierkegaard who pointed out that there are two characteristics of being. We can never delete or avoid them. They are: The interplay between fear, anxiety and anger, and severe doubt.The fear for loss and rejection can be viewed as the most fundamental indication of spiritual and existential pathology. This is what Søren Kierkegaard called dread. Dread is for Kierkegaard the strange phenomenon of sympathetic antipathy; one fears dread and, thus, develop in anger, an antipathy, but at the same time, what one fears, one desires (Kierkegaard1957:xii). Without a spiritual dimension and bounded to merely dread, as determined by an experience of bottomless void, life becomes empty, exposed to fear and trembling. Human beings become captives of emptiness and destructive anger (Kierkegaard 1954:30). And now, suddenly human beings have to face doubt (how will we survive?). We become paralysed by fear, resulting in anxiety. Due to the current lockdown, human beings have to face dread. And this dread waves between the fear of an *economic crisis* that is busy to destabilises all our material securities like salaries, income, profit, job security, and the fear

of an *existential, human crisis*: Human beings are anew confronted with death and dying and the concern for survival. The questions are becoming paradoxical: Should governments should keep the economy going or should they support human beings in their anguish for death and dying.

In fact, we are back to the very timely warning by Martin Heidegger after World War II that the basic feature of life is the fact that being in this world is structured by death. The most definite border and demarcation of life is death and dying. Thus, the reason why Heidegger in *Sein und Zeit* (1963) asserts that life should be understood within the limitations set by death[1]. Borders are necessary because it sets off (*Abgrenzung - lockdown*); it defines particularity and articulate demarcation.

Existential dread stems from an unarticulated disposition determined by the despondency of non-hope (*apelpizō*): The existential resignation before the threat of nothingness. The antipode of hope is, therefore, not merely despair, but hopelessness as the disposition of indifferentism, sloth and hopelessness (Bollnow 1955:110). The French philosopher Gabriel Marcel called this desperate situation of dread without a meaningful sense of future anticipation, unhope (*inespoir*) with the eventual threat of destructive resignation: *désespoir* (Marcel 1935:106).

It is interesting how many commentators on the pandemic suddenly turn to Victor Frankl's book *Man's Search for Meaning*. It was, therefore, the viewpoint of Frankl that logotherapy must supplement psychotherapy: "By the use of logotherapy we are equipped to deal with philosophical questions within their own frame of reference, and can embark on objective discussion of the spiritual distress of human beings' suffering from psychic disturbances" (1975). His presupposition is that instead of the "will to pleasure" the "will to meaning" is the primary motivational force in human beings (Frankl 1975:154). For Frankl, logos denotes meaning and focuses on future, attitudinal values. Thus, his emphasis on "man's search for meaning". The question is not what the meaning of life is to me is, but what kind of meaning can I offer to the other (Frankl 1975:153-154).

With reference to the three paradigmatic shifts and the challenge to reframe the corona-crisis from a spiritual perspective, I will attend to the following '*soulful directives*':

- The movement: *From loneliness to solitude* (the foundational dimension of identity (*idem*) - the quest for continuity in discontinuity. Personal identity and maturity are basic in taking a constructive stance in the pandemic.

- The movement: *From loss and grief to silence and contemplation* (the reflection, philosophical dimension on the meaning of life and quest for hope.) In order to perform this movement, the spiritual appeal to move from *action* (exercising of power by means of aggressive intervention) to *being* (the realm of attitude), coincides with the first. Within the 'Being vs. Doing' debate there is a growing contention that the moral value of being is not reducible to or dependent on doing; that the measure of an agent's character is not exhausted by, or even dependent on, the values of the actions which he/she may perform. It is even

---

[1] "Der Tod im weitesten Sinne ist ein Phänomen des Lebens. Leben muss verstanden werden als eine Seinsart, zu der ein In-der-Welt-sein gehört" (Heidegger 1963:246).

argued that the most important moral traits are what may be called "spiritual" rather than "actional" (Louden 1984:232).

- The movement: *From the ugliness of the pandemic to the beauty of the virus* (the aesthetic dimension). Thomas Aquinas argued that life is framed by three constituencies, namely integrity (*integritas*), harmony (*consonanta*) and clarity (*claritas*). The implication is that the value of life comprises more than morality (the link between identity and ethics). Life is framed by a spiritual realm – the transcendent realm and the aesthetic dimension of human existence. According to Thomas Aquinas, integrity (*integritas*), harmony (*consonanta*) and clarity (*claritas*) can be described as the principles of beauty. They can also be interpreted as signs of hope, wholeness, proportion and luminosity (Skawran 2012:3). In this movement, the emphasis is less on the ethical question (good and evil; right and wrong), and more, to my mind, the most fundamental question: What is appropriate (meaningful) and what is inappropriate (meaningless, in vain)?

Movement one: From loneliness to solitude (the being dimension of identity - the quest for continuity in discontinuity)

Loneliness is closely related to the fear for loss and rejection. It is about the lack of intimacy and the longing for a sense of belongingness and connectivity. Loneliness can easily lead to either incurvated forms of anger that eventually explode in aggression and violent forms of destructive behaviour. One needs to attack an object, and in terms of scapegoating, creates a guilty person to deflect anger. The other tendency is to fall back into modes of total passivity, presenting self-pity and melancholia. This mood swing eventually can lead to the syndrome of *I-am-merely-a-victim*. One becomes a victim of hopelessness and helplessness. The latter could to destructive coping skills like manipulation. One starts to abuse the other in order to focus attention on one's own bleak and desperate situation.

However, besides loneliness and isolation (being locked down) there is a bright side in being deprived from all the 'luxuries' (perhaps crutches?) which we accepted as necessary and normal (quite eviden, such as communication, buying food, driving elsewhere, visiting friends, walking in nature, partaking in sports, flying, going overseas. Suddenly the airports are closed, and the tourist industry is in jeopardy. The bright side is about the enrichment and soulfulness of solitude.

In solitude one is prepared to face one's uniqueness. At stake, is individuation and the understanding of identity and self-worth. The latter is determined by different levels of maturity and the challenge how to go about with (a) a sense of care for the other; (b) concern about oneself: Who am I?; (c) reaching out to the other with responsibility, accountability and a sense for trustworthiness and loyalty – the humane act of hospitality.

Solitude boils down to the quest for identity. 'Identity', as derived from the Latin *idem* indicating the same, captures the idea of continuity. Identity presumes a continuity between the human I and behaviour, hence, the importance of congruency. Congruency happens when the self is a true reflection and portrayal of the conduct and experiences of the human I (Möller 1980:94). Congruency is about remaining faithful to oneself, communicating authenticity and truth (Heitink 1977:69).

Identity poses the question about the coherence factor in human behaviour as well as the quality of human responsibility. It is not so much a knowing quality and function of the human mind/reason: *cogito ergo sum* (I think therefore I am), but a being quality. It entails more than the feeling or doing

functions within human behaviour. Identity refers to the dynamics of human responsibility within the systemic realm of human relationships: *respondeo ergo sum:* I am responsible and respond-able, therefore, I am. Identity is less about substantial characteristics (a fixed entity) and more about a relational dynamic (a process of growth).

As a relational, systemic and process category, identity can be described as a process of identification consisting of the interplay between:

(a) Intra-processes of self-understanding and self-evaluation (Who am I?).
(b) Inter-processes of role-function and feedback (How do I respond and perform? Mirroring oneself within relationships: level of acceptance or rejection).
(c) External processes regarding norms, values, belief systems, world views and paradigms (The factor of motivation with the questions: What keeps me going? And to what do I commit myself?)
(d) Contextual issues embedded in culture (What shapes my life and influences the quality of decision making/ life choices?)

Erikson describes the development of a healthy personality in terms of a life-cycle compiled of different stages (1959:55-100; 1974[2]:95-141).

Stage 1: Infancy and the mutuality of recognition: Basic trust (confidence) versus basic mistrust.
Stage 2: Early childhood and the will to be oneself: Autonomy versus shame and doubt.
Stage 3: Childhood and the anticipation of roles (age of playing and exploring): Initiative versus guilt.
Stage 4: School age and task identification: Industry versus inferiority.
Stage 5: Adolescence: Identity versus identity diffusion.
Stage 6: Beyond identity (young adult): Intimacy and dissociation/differentiation versus self-absorption.
Stage 7: Adulthood: Generativity versus stagnation.
Stage 8: Adulthood (mature age): Integrity versus despair; and disgust.

Within the current corona-crisis, Covid-19 attacks very specifically stage 5 (Adolescence: Identity versus identity diffusion) and stage 8 (Integrity versus despair; and disgust). In one's response to the crisis it will be important to revisit the foundation of one's identity. The decisive question is here whether identity is merely about an inner psychic condition of self-assertiveness or whether identity is also directed by the external spiritual dimension of trust, i.e., trusting in an external source that can sustain stability and continuity. This is where Christian spirituality comes into play, emphasizing that our identity is founded by our justification in Christ and amazing grace as guaranteed by the faithfulness of God.

When applied to a Christian spiritual approach, identity and dignity will be determined by the understanding and experiencing of God (the appropriateness of God-images) and the self-understanding of the church (appropriateness of ecclesiology). In both cases the content of belief determines the value of life.

In a theological anthropology 'identity' means that people discover that God calls them to respond to their destiny: To love God and their fellow human beings. People should therefore display the quality of their responsibility and the genuineness and sincerity of their obedience to God in such a way that their love is exemplified in a convincing way. This kind of obedience can be linked to a deep sense of calling and devotion.

Identity as a spiritual category is about a sense of calling, i.e., the principle of *vocation*. Although people are called, they have the freedom to choose how they will respond. Nevertheless, responsibility implies that human freedom is not unlimited. 'Freedom' means the awareness that our choices are not unlimited but determined by the ethical principle of unconditional love. This love includes an acceptance of oneself, founded on grace: God's unqualified "yes" to human beings in and through Christ. Such freedom, when based upon God's grace, gives rise to true self-acceptance. True self-acceptance means that people will never underestimate themselves (the danger of self-underestimation and inferiority complexes), nor will they overestimate themselves (the danger of self-overestimation and haughtiness). In a Christian ethics of love, our neighbour functions as a watchdog. Fellow human beings prevent us from sliding into the abyss of selfishness.

In an identity crisis (and the corona-crisis is indeed about an identity crisis) it is decisive to revisit internalised norms and values. David Augsburger (1986:145) perceives values as the core factor in motivating people: "Humans are evaluating beings." According to Meissner (1987:123), values form an integral part of personality: "The value system represents an organized system that serves an integrative and directive function within the mental apparatus, thus indicating a high level of psychic activity." The latter boils to the following realistic approach to life: "Yet values have their roots in the basic driving forces of human nature, namely, narcissism, aggression, libido, and the basic instincts that provide the motive power of life." (Meissner 1987:213). It all boils down to the level of the conative, namely, the drives and virtues that frame our motivation to continue with life.

Kreeft (1986:192) argues that virtue is necessary for the survival of civilization, while religion is necessary for the survival of virtue. Without moral excellence, right living, goodness, purity, chastity and effectiveness, our civilization is on the road to decline. Civilization needs justice, wisdom, courage and temperance.
It is indeed true that Aristotle's and Homer's understanding of *arete* differs from that of the New Testament. The New Testament not only promotes virtues such as faith, hope and love, but views humility (the moral for slaves) as one of the cornerstones in the formation of a Christian character (MacIntyre; 1984[2]:245). MacIntyre's conclusion (1984[2]:249) is of paramount importance to the debate on the interplay of values and virtues and applicable to the quest for stability during this time of uncertainty regarding the eventual outcome of the virus. In both the New Testament's and Aristotle's comprehension, despite differences, virtue has this in common: It empowers a person (the courage to be) to attain that characteristic essential for attaining meaning and significance (*telos*).

The equivalent in Scripture for a courage to be (*fortigenesis*) is *parrhēsia*, i.e. a courage that is not a human quality but a quality that comes from God and Christ (Ps. 8; I Thess. 2:2) (A stance and ontic position in Christ due to the eschatological reality as founded by the cross and resurrection of Christ). *Parrhēsia* is a pneumatic function as part of the fruit of the Spirit, as well as the praxis consequence of the healing of salvation[2]. It provides the spiritual energy to bounce back in life under difficult circumstances.

Movement two: From *loss and grief* to *silence and contemplation* (the philosophical dimension on the meaning of life and quest for hope.)

Culture as a humane environment describes the human endeavour to find meaning in life. Clifford Geertz (1997:46) describes culture, as embedded in historical contexts, a system of meaning,

expressed in symbolic forms. These symbolic expressions describe ways and means through which people try to shape their environment into a system of meaning. Culture therefore signifies a knowledge of, and attitude towards, life. In this regard, cultural can be called a structured strategy for survival; a sense of belonging to a social group; a system of expressed ideas or concepts; an indication of general behaviour, and patterns for daily living (Kraft 1996:39). These patterns refer to both patterns of meaning assignment and patterns of response to meaning (Kraft 1996:37).

Meaning is not about an object. It is therefore not something to be achieved as such; it is not a substance or even a goal. *Meaning is the experience a posteriori (afterwards) when basic existential realties and needs are addressed and connected to spiritual expectations and convictions, in such a way that hope, joy and gratitude sets in. This interconnectedness and spiritual networking can be called meaning because it contributes to what one can call the quest for intimacy, a sense of belongingness and the quest to be accepted unconditionally.*

In *Religion als Deutung des Lebens*, Wilhelm Gräb (2006:52) connects the religious factor in our being to the need for self-actualisation and meaningful self-expression (*Selbstdeutung*). Self-actualisation articulates our human quest for meaning. The fundamental experience and feeling of being grounded (at-homeness, *Geborgenheit, Gegründet- und Gehaltseins*), points for him to the religious factor in our lives. It is the need for a basic existential trust (*Grundvertrauens ins Dasein*), and the need for a continuity that can reveal meaningful direction, purposefulness and significance in life. In this regard, religion serves as source for self-actualising and a sense of continuity.

For Peter Berger, religion is related to our basic need and quest for meaning (in Drehsen *et al.* 2006 262). The social and public reality is an attempt to establish a network of meaning which Berger calls *nomos*. In this regard, religion provides a general impetus for meaning which implies a kind of "sanctification of the cosmos" (*Religion als heiliger Kosmos*). Religion surfaces within the experience of our human limitations; it a kind of border experience when human experience is exposed to threat. Everyday experiences are then translated and articulated into a comprehensive cosmic system that, in its normative direction, becomes a holy cosmic network. The current tendency is to reduce religion to the more private sphere of life.

In Christian spirituality, meaning-giving is closely related to religious experiences and the content of faith. Christian spirituality probes into transcendence and the ultimate. This anthropological presupposition dovetails with what Vincent Brümmer identified as the meaning of Christian faith. "I have long been convinced that the primary function of religious belief within human life and thought is to bestow meaning and significance on our life and our experience of the world" (Brümmer 2006:26). Meaning for him is a contextual issue embedded within living contexts. It is not a fixed proposition. "I have therefore always found unsatisfactory the kind of natural theology that tends to reduce religious belief to a set of propositions divorced from the context of life, and then to prove the truth of these propositions without first attending to their meaning" (Brümmer 2006:26).

Meaning has clearly a spiritual and religious connection. It is linked to direction, purpose, commitment, dedication and vocation. It flourishes where hope is possible. Hopelessness points to dread without vision for significant future anticipation. Hopelessness leads to disorientation, deterioration and regression. Hope challenges one to proceed to the future. It is not based on wishful thinking (tomorrow it will be better) but, based on the fulfilled promises of the gospel (*promissio*). *Christian hope is about a new state of being based upon the theological principle of the faithfulness of a living God*. A crisis, even as in the case of the deadly coronavirus, cannot rob Christians from our new being in Christ as founded by a theology of the cross (*theologia crucis*), and a theology of the

resurrection (*theologia resurrectionis*). These two theological notions are the pillars for expressing meaningful life; they are about what one call the beautification of life through and by the means of compassionate being-with the suffering other. Christian hope is about the promotion of human well-being and spiritual wholeness.

In the publication *Making Health Care Whole*, C. M. Puchalski and B. Ferrell (2010:3-8) advocate for the integration and re-introduction of the realm of spirituality into palliative care. With '*whole'* is meant the interplay between meaning, spiritual and religious sources of coping with pain and suffering. It focuses on growth, the establishment of caring relationships as source of comfort, and the enabling of patients to find enhanced meaning in life that is more profound and gratifying than life prior to illness. Pain and physical symptoms should therefore be assessed within the parameters of existential and spiritual issues in order to improve the quality of life and to promote health-related behaviour.

Movement three: From the ugliness of the pandemic to the beauty of the virus (the aesthetic dimension)

For Steve Jobs, the man behind Apple and their iMac, life and the meaning of life, evolved around the concept of work – "not just work, but non-stop work, no-other-life work" (Blumenthal 2012: 136). However, vision and hope for a successful computer business was surprisingly built on the concept of beauty (technological aesthetics). "But Jobs, true to his original vision for Apple, believed there was room for beauty and art amid technology and commerce" (Blumenthal 2012: 198).

In his autobiography, the German theologian Jürgen Moltmann, wrote about his experience as a prisoner of war (1945-47): "War stories are not tales of adventure. They are stories about destruction and death" (Moltmann 2008:19). He recalls how they sat in the trenches and "cracked" lice, which proliferated more quickly than they could kill them. One day, when he was nearly at the brink of despair, while they were pushing a goods truck, he suddenly stood in front of a blossoming cherry tree. "I almost fainted with the joy of it. After a long period of blindness without any interest, I saw colours again and sensed life in myself once more. Life began to blossom afresh" (Moltmann 2008:27). The aesthetics of a blossoming cherry tree became an icon of hope.

Viktor Frankl wrote about his experiences in a concentration camp. He awoke from the sleep of exhaustion on his second night in Auschwitz. He was roused by music. "Suddenly there was a silence and into the night a violin sang a desperately sad tango…The violin wept and part of me wept with it, for on that same day someone had a twenty-fourth birthday. That someone laid in another part of the Auschwitz camp, possible only a few hundred or a thousand yards away and yet out of reach. That someone was my wife" (Frankl 1975: 27). In her Diary, Anne Frank calls this possibility to transcend the ugliness of reality by the imagination of something beautiful, the art of life. To imagine that the inedible food in her plate was nice, she managed to cope with the reality of hunger (Frank 2008:150). Beauty distorts, twists ugliness.

Very surprisingly, Dostoyevsky proclaimed in his novel *The Idiot*, the goodness of man and the playfulness of our being human. Goodness then not as a substantial category innate to character but goodness as qualitative category of relationship. Dostoyevsky connects the celebrating view on the goodness of life to a divine enjoyment and playfulness. A simple peasant woman once said to him: "Just as a mother rejoices seeing her baby's first smile, so does God rejoice every time he beholds from above a sinner kneeling down before him to say his prayers with all his heart" (Dostoyevsky 1973:253). He viewed this remark as the essence of Christian spirituality: "God's rejoicing in man,

like a father rejoicing in his own child" is to Dostoyevsky the fundamental idea of Christianity (1973:253). This spiritual notion of divine rejoicing is the difference between being an idiot or a wise human being, between devastating nausea and meaningful living. Dag Hammarskjöld (1993:77) very aptly remarked: "A landscape can sing about God, a body about spirit". This cosmic singing (rejoicing) and spiritual interpretation can be called an aesthetic vision and view on life. It was the intention of the novelist George Elliot to convey to a largely orthodox Christian context, an essential humanist vision of life. She steered away from dogmatic Christianity. By reading Ludwig Feuerbach's *The Essence of Christianity*, she discovered "the moral duty of benevolence" (Elliot1973:17); thus her 'doctrine of sympathy' and her sensitivity for the aesthetics of life.

In 1992, Ellen Dissanyake wrote a book entitled *Homo Aestheticus: Where Art comes from and Why*. Her basic assumption was that art could be regarded as a natural general proclivity that manifests itself in culturally learned specifics such as dances, songs, performances, visual display and poetic speech. Art makes life special, because making art involves taking something out of its everyday and ordinary use context and making it somehow special – the ordinary becomes extraordinary.

To my mind, a human being is essentially *homo aestheticus*: There is an innate need for creative imagination; i.e. the making of transitional objects as means of overcoming loss and the limitations set by suffering and vulnerability. The human being as *homo aestheticus* refers to visionary anticipation and artistic appreciation within the quest for meaning and the creative attempt to signify and decode the markings of life.

Matzker (2008) relates aesthetics to the act of mediation within the tension between subject (impression and interpretation) and object or the implicit idea as related to an object or something perceived and observed. To mediate is always a sign for something (2008:10). Mediation operates within the connections between form (*eidos*; essence, meaning) and matter (*hýle*, ontic dimension). The projection of what is observed and seen, implies in the act of mediation and representation virtuosity: Skill, competence and expertise; i.e. artistic proficiency.

In suffering, metaphors and symbols play a decisive role in the disclosure of meaning and hope. It is therefore the task of a pastoral hermeneutics to assist human beings in their restless search for meaning (*homo viator*) in the attempt to decipher texts within contexts in order to detect signs of hope. The praxis of hope is about *signification* (meaning disclosure), *anticipation* (future orientation) and *comfort-giving* (affirmation of being). And this exactly what is meant by the beautification of life in pastoral caregiving. Beautification is about the praxis of hope care in the pastoral ministry. Therefore, the article wants to challenge Christians to become involved in what one can called the praxis of hope care in ministering to sufferers of the coronavirus; to desperate people struggling with the current pandemic: Whereto?

Theological paradigm shifts in a compassionate praxis of hope care

It will further be argued that a praxis of hope in pastoral caregiving, in order to be valid and not to be accused of eluding the existential realities of life, should deal with an understanding of God in pastoral theology. The God-image that should be promoted in caregiving to people exposed to vulnerability and dread, implies the following theological paradigm shifts:

(a) From the notion of an apathetic God to a *com*-passionate God. Thus, the importance to reflect on the combination between *paraclesis* and the pathos of God as displayed in the mercy of

God (*oiktirmon*) and the moving passion of God (*ta splanchna*) - the praxis of God and the connection: *Hope and compassion (the spirituality of comfort).*

(b) From the notion of an immutable God to a suffering, weak God. Thus. the imperative to reflect on a *theologia cruc*is and its connection to the forsakenness of God – the praxis of God and the connection: *Hope and meaning in suffering (the spirituality of whereto and purposefulness).*

(c) From the notion of a *pantokrator* (all-powerful, *omni*-potent God) to an all-empowering God. Thus, the need to reflect on a *theologia resurrectionis* and its connection to our hopelessness and helplessness in the face of death, and our need for overcoming dread – the praxis of God and the connection: *Hope and parrhesia (the spirituality of 'inner strength 'and encouragement).*

Compassion gives meaning to life. Dostoyevsky concurred with the assumption that without compassion life becomes an unbearable toil. Compassion makes life bearable. "Compassion would teach even Rogozhin, to give a meaning to his life. Compassion was the chief and, perhaps, the only law of human existence" (Dostoyevsky 1973: 263).

Within a theological paradigm, compassion could be called the poetics of love and the aesthetics of God in suffering. In order to expand on the notion of *homo aestheticus* from the perspective of the poetics of God, I would like to link the meaning question to a theology of *oiktirmos*.

Different languages have different words to express the meaning of compassion as co-suffering. Davies (2001:234) points out that among these we can site the Latin word *commiseratio*, the Greek word *sumpatheiea* and the German *Mitleid* (in Afrikaans *medelye*: To suffer with). Other concepts which are used to express a kind of pathetic mode of care, are: *clementia*, *misericordia*, *humanitas* and, sometimes, *pietas*, the Greek *eleos* and *oiktos*, the English 'mercy' and 'pity' , and the French *pitié* (Davies 2001:234). While compassion points more to 'fellow-suffering' as suffering with, mercy in the Bible implies a kind of rationality informed by principles and values to express righteousness. Mercy implies a juridical component as well (Davies 2001:246).

With reference to the impact of appropriate God-images on how human beings can cope meaningful with the miseries of life, the theological challenge is to start speaking of God as a *Compassionate Companion* within the corona-crisis. One should then also take into account the practical consequences of a spiritual praxis of hope care, namely to accept that we ourselves, within the unique meaning of the human soul (*nēfēsh*), should also act in a compassionate way, i.e., " to understand that undergoing the dispossession of self, entailed by compassion, is to align our own 'being' with God's 'being', and thus, performatively, to participate in the ecstatic ground of the Holy Trinity itself" (Davies 2001:252).

Ta splanchna reveals God as a Presence, "a Companion, *'your'* God'" (Hall 1993:147). In praxis-thinking, it is not the task of the church to demonstrate that God must *be*, but to bear witness to God's *being-there*, *being-with*, and *being-for* the creature. In terms of D Hall (1993:155), the test of the church's God-talk at any point in time is about the contextual authenticity of being the body of Christ.

Within the framework of a Christian spirituality, the beauty of God's compassionate being-with, is portrayed within the aesthetics of ugliness. Facing the ugliness of a suffering God, is to face, within the ugliness of suffering human beings, the beauty of comfort: Divine compassionate being-with (*God as Wounded Healer*).
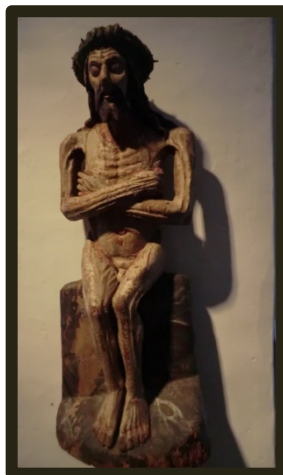
The Catholic Church found it of great importance to render the Bible and the narratives alive and pertinent. In the late Middle Ages, large-scale religious plays were enacted both inside and outside the church building. Dramatic effects in pictures and sculptures were used to impress churchgoers as profoundly possible. In this case, the naked Christ projects radical humility: *Christ as Wounded Healer*. Circa 1500-1530, Permission: National Museum, Copenhagen. Photo: D. J. Louw.

In conclusion

As a vital element of *homo aestheticus*, hope is the intersection between the delight of intuition and the creativity of imagination. In this sense, hope is about the existential art of being. It is intimately connected to the poetics of the human soul. It is connected to what Friedrich Nietzsche calls 'the idea of revelation' and the 'flash of lightning'. "The idea of revelation, in the sense that something suddenly and with unspeakable certainty and purity becomes *visible*, audible, something that profoundly convulses and upsets one, simply describes the fact. One hears – one does not seek; one takes – one does not ask who gives; a thought suddenly flashes up like lightning, it comes of necessity and unfaltering formed – I have never had a choice in the matter" (Nietzsche 1961:20). Hope emerges involuntarily; it explodes when one is "seized by an ecstasy" (Nietzsche 1961:20). This is what Nietzsche (1961:20) calls: "My experience of inspiration".

As a spiritual category, hope is the laughter of the human soul when anguish seems to be the only option. With laughter as a spiritual category is meant the humour in Christian faith: "Where, O death, is your sting?" (1 Cor. 15:55). The humoristic laughter of faith is the knowledge and epistemology of hope, namely, that death is conquered by the resurrection of Christ. In this respect, the Christian version of hope cannot bypass the reality of suffering. Compassion, service (*diakonia*) and hospitality are the instruments that accompany hope in finding its way back to the existential realities of human sorrow, pain, anguish and non-hope. Thus, the importance of a praxis ministry of hope care.

Hope care implies the following:

- *Hope care as pro-missioning witnessing: The intention to reach out to others in their suffering and pain and to struggle for the renewal of all things.*

- *Hope care as confident faithfulness: The guarantee for trust despite disorientation and disintegration.*

- *Hope care as mutual support: Edification within the fellowship (koinōnia) of believers*

- *Hope care as the comfort of ta splanchna-compassion: The courage to be, to endure and to accept.*

- *Hope care as vindicated by divine Truth: Divine confirmation and a guarantee, promise for Life.*

From a Christian point of view, *hope is a new state of mind and being (soulfulness) in the light of the future as adventus – being as affirmed by the faithfulness of God and resurrection of Christ*; an *embodiment of kenotic love despite the nothingness and annihilation of death; a display of the fruit/charisma of the Spirit and a vivid expectation of the coming of Christ (paroesia)*.

What is then meant by the beauty in the corona-crisis?

Beauty is not about 'pretty'. Beauty encompasses a painful awareness of sorrow, transience and the notion that life is vulnerable, mortal and perishable but framed by the perspective of compassionate hoping.

> "*No doubt that is true. Our dream of life will end as dreams do end, abruptly and completely, when the sun rises, when the light comes. And we will think, all that fear and all that grief were about nothing. But that cannot be true. I can't believe we will forget our sorrows altogether. That will mean forgetting that we had lived altogether. That will mean forgetting that we had lived, humanly speaking. Sorrow seems to me to be a great part of the substance of human life*." (Robinson 2004:118).

In a nutshell: The coronavirus challenges us to revisit the core roots of motivation, our zest for life and foundational grounds for actions of meaningful hoping. Thus, my following brief conclusion on what the beautification of life entails: To capture the true '*spirit of hope*' within the corona-crisis means to me personally the following: *Not where there is life, there is hope, but rather, where there is hope, there is life* (See Louw 2016). Hope, a spirituality of hope, Christian wholeness, is about the confidence and courage to be, and to bounce back in difficult circumstances (*parrhēsia* in the New Testament; it is to be nurtured and motivated by the intimacy of compassion and unconditional love - *sacrificial ethos*).

Within a Christian and religious paradigm, the virus is helping one to abide anew with the following spiritual conviction: Due to the faithfulness of God, hope is an existential mode of patient trusting; it envisions a space of human dignity and decodes 'signals of transcendence' within the aesthetics of life. Hope beautifies and nurtures the human soul in the safe place and space of fellowship/*koinonia*. It flourished within diaconic sharing (*diakonia*) and in the display of hospitality to all people (inclusive and communal hoping). As the 'anchor of a human soul', hope brings about new vision, steadfastness, graceful endurance and dignified human encounters.

A personal witness: The virus has beautified my space of lockdown; it is creating the spiritual space of contemplation on who I am. It is constantly challenging me to respond to the question: Where-to? The lockdown cut me down to size - the simplicity of solitude; being as trusting distracted from dependency from wealth, importance and achievements.

Bibliography

Augsburger, David W. 1986. *Pastoral Counseling across Cultures*. Philadelphia: Westminster.

Blumenthal, K. 2012. *Steve Jobs. The Man Who Thought Different*. London: Bloomsbury.

Bollnow, O. F. 1955. *Neue Geborgenheit. Das Problem der Überwindung des Exsistentialismus*. Stuttgart: Kohlhammer.

Brümmer, V. 2006. *Brümmer on Meaning and the Christian Faith*. Aldershot: Ashgate.

Butler-Adam J. 2018, 'The Fourth Industrial Revolution and education', *South African Journal of Science* 114 (5/6), Art. #a0271, 1 page. DOI: http://dx.doi.org/10.17159/ sajs.2018/a0271.

Corona-crisis, 2020. Online: https://faq.whatsapp.com/. Assessed 04/09/2020

Crossin, J. W. 1985. *What are They saying about Virtue*? New York: Paulist.

Davies, O. 2001. *A Theology of Compassion. Metaphysics of Difference and the Renewal of Tradition*. Grand Rapids/Cambridge: William B. Eerdmans Publishing Company.

Dissanyake, E. 1992. *Homo Aestheticus: Where Art comes from and Why*. New York: Free Press.

Dostoyevski, F. 1973. *The Idiot*. Harmondsworth: Penguin Books.

Drehsen, V. et al. 2005. *Kompendium Religionstheorie*. Göttingen: Vandenhoeck and Ruprecht.

Elliot, George. 1973. *Scenes of Clerical Life*. Harmondsworth: Penguin Books.

Erikson, E. H. 1959. *Identity and the Life Cycle: Psychological Issue*s. Vol. I, No.1. New York: International University Press

Erikson, E. H.1963. *Youth: Change and Challenge.* New York: Basic.

Erikson, E. H 1974[2]. *Identity. Youth and Crisis*. London: Faber & Faber.

Frank, A. 2008. *Die Agterhuis*. Pretoria: Protea Boekhuis.

Frankl, V. 1975. *Man's Search for Meaning*. New York: Pocket Books.

Gräb, W. 2006. *Religion als Deutung des Lebens. Perspektiven einer Praktischen Theologie gelebter Religion*. Gütersloh: Gütersloher Verlagshaus.Grunwald, M. 2014. The Second Age of Reason. Information Overload will improve Our Lives. In *Time*, Sept. 8/Sept. 15, vol. 184, no. 9-10, 33-35.

Hall, D. 1993. *Professing the Faith*. Minneapolis: Fortress Press.

Hammerskjöld, D. 1993. *Markings*. New York: Ballantine Books.

Han, B-C. 2013. *Im Schwarm. Ansichten des Digitalen*. Berlin: Matthes & Seitz.

Heitink, G. 1977. *Pastoraat als hulpverlening: Inleiding in de pastorale theologie en psychologie*. Kampen: Kok.

Karaflogka, A. 2002. Religion on – Religion in Cyberspace. In: G. Davie, P. Heelas, L. Woodhead (eds.) *Predicting Religion. Christian, Secular and Alternative Futures*. Aldershot: Ashgate, pp.191-202.

Kierkegaard, S. 1954. *Fear and Trembling and the Sickness onto Death*. New York: Doubleday.

Kierkegaard, S. 1967. The Concept of Dread. Princeton: Princeton University Press.

Kreeft, P. 1986. *Back to Virtue*. San Francisco: Ignatius.

Louden, R. B. 1984. On Some Vices of Virtue Ethics. *American Philosophical Quarterly* 21/3, 227-236.

MacIntyre, A. 19842. *Der Verlust der Tugend. Zur moralische Krise der Gegenwart.* Frankfurt: Campus Verlag.

Marcel, G. 1935. *Être et Avoir*. Montaigne: Ferned Aubier.

Matzker, R. 2008. *Ästhetik der Medialität. Zur Vermittlung von künstlerischen Welten und ästhetischen Theorien*. Reinbeck bei Hamburg: Rowohlt Taschenbuch Verlag.

Meissner, W. W. 1987. *Life and Faith: Psychological Perspectives on Religious Experience.* Washington DC: Georgetown University Press.

Mohapi, T., 2017, 'How do we get Africa's youth ready for the fourth industrial revolution?' Mail & Guardian 21 July 2017, https://mg.co.za/article/2017-07-21-00-how-do-we-get-africas-youth-ready-for-the-fourth-industrial-revolution (Accessed 10 August 2019).

Möller, A. T. 1980. *Inleiding tot die persoo*nlikheidsielkunde. Durban: Butterworth.

verpflichtendes Handeln. Stuttgart: Kohlhammer.

Moltmann, J. 2008. *A broad Place. An Autobiography*. Minneapolis: Fortress Press.

Nietzsche, F. 1961. *Thus Spoke Zarathustra*. Harmondsworth: Penguin Books.
Puchalski, C. M.; B. Ferrell. 2010. *Making Health Care Whole. Integrating Spirituality into Patient Care.* West Conshohocken: Templeton Press.

Robinson, M. 2004. *Gilead*. London: Virago Press.

Schwab, K., 2016. *The Fourth Revolution*, World Economic Forum, Geneva.

Taleb, N. N. (2010). *The Black Swan. The Impact of the Highly Improbable*. London: Penguin Books.

The Conversation Covid-19. 2020. *South Africa Needs to End the Lockdown: Here's a Blueprint for its Replacement*. Online**:** https://theconversation.com/south-africa-needs-to-end-the-lockdown-heres-a-blueprint-for-its-replacement-136080?utm_source=facebook&utm_medium=byl. Assessed: 10/04/20120

Van Eden, F. 1960. *De Kleine Johannes*. 'S-Gravenhage: Mouton Uitgevers.

WhatsApp, 2020. Online: https://www.whatsapp.com/coronavirus?ref=banner. Assessed 04/09/2020.