

The “New Normal” as the Rebirth of Public Activity

Beaujorne Sirad A. Ramirez
University of the Philippines - Diliman
beaujornesiradramirez@gmail.com

Abstract

Covid-19 has made a huge impact on a global scale. With its tremendous effects in the different aspects of life, a post-quarantine world was pictured given the reality that there is no vaccine yet against the virus. This picture gave birth to the term "new normal". In this "new normal", a new reality of public activity is being conceptualized. To enrich the meaning of this "new normal", the concept of natality of Hannah Arendt becomes important. This natality centers on a person being born in the world and being reborn in the public activity. In the post-quarantine scenario, humankind is reborn. In this case, a renewal of public activity is needed. This concept for natality emphasizes three important characteristics: love, uniqueness and *amor mundi*. Through these ideas, questions about the new public activity should be given priority especially with the treatment of the self and other people. In this manner, the “new normal” is a rethinking of public activity.

Keywords: New normal; natality; Covid-19

I. Introduction

The term "new normal" has become the catchphrase of the Covid-19 pandemic worldwide. This pertains to a post-quarantine situation wherein the threat of the virus is still present, yet work and schooling should continue¹. While there is no vaccine present yet to counter the virus, there will be a new arrangement in the public lives of the people. With this reality, the only aim is to limit those who will be affected by the virus in a post-quarantine world². In the Philippines, the reinstated spokesperson, Harry Roque announced the "new normal" that will affect all Filipinos³.

As the numbers of the affected by the virus increase in different areas, a "new normal" is needed beyond April 30, 2020 once the Enhanced Community Quarantine is lifted⁴. In its implementation, social distancing should be strictly observed, entertainment centers remain closed, and gatherings of more than ten people not be allowed⁵. In addition to these, wearing of face masks and social distancing will continue⁶. While writing this essay, senator Manny Pacquiao is said to write a bill with a

¹ Hans Henri Kluge. "Transition to a 'new normal' during the COVID-19 pandemic must be guided by public health principles" in *World Health Organization*, April 16, 2020 <http://www.euro.who.int/en/media-centre/sections/statements/2020/statement-transition-to-a-new-normal-during-the-covid-19-pandemic-must-be-guided-by-public-health-principles>

² Michaela Tangan and Hannah Mallorcah "New normal: What to expect in a post COVID-19 society" in *Business World*, April 24, 2020 <https://www.bworldonline.com/new-normal-what-to-expect-in-a-post-covid-19-society/>

³ Argyll Cyrus Geducos "Palace: GCQ is the 'new normal'" in *Manila Bulletin*, April 26, 2020 https://news.mb.com.ph/2020/04/26/palace-gcq-is-the-new-normal/?_

⁴ Carolyn Bonquin, "Specialist says new normal is needed after enhanced community quarantine" *CNN Philippines*, April 18, 2020 <https://www.cnnphilippines.com/news/2020/4/18/specialist-edsel-salvana-new-normal-enhanced-community-quarantine.html>

⁵ *Ibid.*

⁶ Neil Arwin Mercado, "Brace for 'new normal': War vs COVID-19 ain't over even if lockdown ends," in *Inquirer*, April 15, 2020 <https://newsinfo.inquirer.net/1259294/brace-for-new-normal-war-vs-covid-19-aint-over-even-if-lockdown-ends>

title “new normal” that will set rules and regulations that will transpire after lifting the Enhanced Community Quarantine⁷. Besides filing a bill, certain policies are being prepared by the concerned commissions leading the management crisis⁸.

With the discussion of the “new normal” when it comes to the activities of the people in public, the main point is the continuation of work while mass testing occurs. LGUs should do random tests and not depend on DOH so they can manage outbreaks better⁹. More so, business managements will have new rules to implement which will concern hygiene¹⁰. Besides new rules, testing capacity should be improved along an improved healthcare is necessary¹¹. Through these ideas, the scenario for the “new normal” is highly anticipated by many people. Since this is called a “new normal” especially when it comes to one’s public conduct, will there be a rebirth of public activity? What will be the “new normal” after the Enhanced Community Quarantine (ECQ) in the country? With this idea of the rebirth of public activity under the threat of Covid-19, one philosopher expounded on the importance of the “newness” in the public activity through the concept of natality. This philosopher is Hannah Arendt¹².

⁷ Christia Marie Ramos, “Coronavirus menace response: Pacquiao to file ‘New Normal’ bill,” in *Inquirer*, April 20, 2020

<https://newsinfo.inquirer.net/1261513/pacquiao-to-file-new-normal-bill>

⁸ “Policies being identified to help economy adjust to ‘new normal’ amid COVID-19 —NEDA,” in *GMA News Online*, April 5, 2020 <https://www.gmanetwork.com/news/money/economy/732716/policies-being-identified-to-help-economy-adjust-to-new-normal-amid-covid-19-neda/story/>

⁹ Boo Chanco, “New normal,” in *Philippine Star*, April 13, 2020 <https://www.philstar.com/business/2020/04/13/2006843/new-normal>

¹⁰ Jose Xavier Gonzales “COVID-19 and the coming new normal for business,” in *Business World*, April 5, 2020 <https://www.bworldonline.com/covid-19-and-the-coming-new-normal-for-business/>

¹¹ *Ibid.*

¹² Hannah Arendt was one of the seminal political thinkers of the twentieth century. The power and originality of her thinking was evident in works such as *The Origins of Totalitarianism*, *The Human Condition*, *On Revolution* and *The Life of the Mind*. In these works and in numerous essays she grappled with the most crucial political events of her time, trying to grasp their meaning and historical import, and showing how they affected our categories of moral and political judgment (d’Entreves, 2019)

This paper will apply the concept of natality to the situation of the “new normal”. To accomplish this, the meaning will be expounded as it appeared on the work, *The Human Condition*. Since Arendt didn’t give a detailed expansion of it, researches about the concept will be used to flesh out its meaning. Inherent in the concept is the discussion of love, uniqueness and *amor mundi*. These will be discussed in detail. More so, these will be used to analyze the political implications of the “new normal” scenario. With these in mind, the paper will conclude with the recognition of Arendt’s thought in this time of pandemic.

II. Natality: Meaning and Implications

The concept of natality is found in Hannah Arendt’s *The Human Condition*. For her, action has the closest connection with the human condition of natality; the new beginning inherent in birth can make itself felt in the world only because the newcomer possesses the capacity of beginning something anew, that is, of acting¹³. She understood human birth not just as a biological event. It is the experience of birth as an event of novelty and unprecedented potentiality for the new¹⁴. However, Arendt making it a paradox never expounded this concept. As argued by Jeffrey Champlin:

Such philosophical coordination helps us confront the challenge of Arendt’s natality in terms of a structural paradox: we must think of an emergence into a social world that both allows one to find one’s place but at the same time remains radically open to change. In their emphasis on birth as a concept, however, scholars have sacrificed attention to Arendt’s striking style and unexpected rhetorical formulations, specific uses of

¹³ Hannah Arendt. *The Human Condition* (Chicago: University of Chicago Press, 1958) p. 9

¹⁴ Patricia Bowen Moore. *Hannah Arendt’s Philosophy of Natality* (London: Macmillan, 1989) p. 2

language that show how a world of meaning can shift from within¹⁵.

With this paradox, it shows the complications of a person's meaning after his/her birth. In this situation, the concept acknowledges the reality of one's place in the world that is prone to change given the turbulence of the situations occurring in the society. Though it may be a paradox, its concrete features can never be disregarded. Patricia Bowen argues that:

The most obvious of natality's features has to do with its temporal and spatial appearance: a life begins at a definite moment in time and appears in the world at a particular place. These two facts situate the natality in time and place, but natality also has to do with one's birth into a specific communal context, the context of a people and cultural identity¹⁶.

In this description, one can see not just the context of one's birth but the political implications it has. Consistent with Arendt's words: natality is the central category of the political¹⁷. This political nature of natality shows the birth of a person in a community. As argued by Bowen:

By virtue of our natality we are born into a community of others. Precisely because our birth is birth into the world, the human condition of natality is first and foremost referential. The referential character of natality is disclosed by three qualitative experiences, each of which relates to the world. Firstly, natality is the product of love; secondly, natality appears in a

¹⁵ Jeffrey Champlin. "Born Again: Arendt's 'Natality' as Figure and Concept," in *The Germanic Review: Literature, Culture, Theory*, 88 (2013): 151

¹⁶ Moore, 1989, p. 13

¹⁷ Hannah Arendt. *The Human Condition* (Chicago: University of Chicago Press, 1958) p. 9

communal context in which the question of one's unique identity is posed by others; lastly, natality's ultimate and most profound witness in terms of the world is the attitude of *amor mundi*: a love for the world. Together, these descriptions constitute the worldly character of natality¹⁸.

1. Love and Natality

Arendt argues in *The Human Condition*: "Love, by reason of its passion, destroys the in-between which relates us to and separates us from others¹⁹". One inherent characteristic of natality is the power of love. Bowen argues that, "Due to its highly subjective experience, the love between two lovers is unworldly and so not only apolitical but anti-political as well"²⁰. This shows the immensity of love that it can make people transcend the world. As an anti-political phenomenon, love asserts its special interests over and against worldly concerns²¹.

This changes with the arrival of the figure of the child. As expounded by Arendt, "Through the child, it is as though the lovers return to the world from which their love had expelled them²²". It is the product of love personified by the child that made them return. More so, it makes the lovers become political against the apolitical nature of their bond. As expounded by Bowen:

The child itself, then, is a worldly event whose birth signifies the reunion of lovers with the world and the world with them. The condition of natality is a worldly event insofar as it holds out the promise of new beginnings in the world and also because, through the

¹⁸ Patricia Bowen Moore. *Hannah Arendt's Philosophy of Natality* (London: Macmillan, 1989) p. 16

¹⁹ Arendt, 1958, p. 242

²⁰ Moore, 1989, p. 17

²¹ *Ibid.* 17

²² Arendt, 1958, p. 242

child, lovers may 'return to the world from which their love had expelled them'. When self-interested love results in the appearance of a new human being in the world, love loses its apolitical and anti-political character and is now transformed into a 'world-creating faculty'. The child is a beginner whose natality occasions a 'new worldliness' both for the lovers and for the world into which it is born²³.

In this return to the world, the lovers are made aware again of the plane that they occupy with other people. More so, the arrival of the child signifies another possibility in the world. With the idea of exclusive love as apolitical, how can one understand the love of neighbor? In her dissertation *Love and St. Augustine*, Arendt expounded on the concept of love of neighbor.

All meet in this love, denying themselves and their mutual ties. In this meeting, all people have an equal, though very minor, relevance to their own being. Because man is tied to his own source, he loves his neighbor neither for his neighbor's sake nor for his own sake.²⁴

In this discussion of the love of neighbor, the world was transformed as a desert without an exclusive relationship. It removes the apolitical nature of love by treating everyone as his/her own. The neighbour's relevance is to underscore the fact that man does indeed live in this world with and among others and that his experience of love must have some existential import for lives shared in a communal identity²⁵. Even though this belonging is of the world, it gives the neighbor a definite

²³ Patricia Bowen Moore. *Hannah Arendt's Philosophy of Natality* (London: Macmillan, 1989) 18

²⁴ Hannah Arendt. *Love and St. Augustine* (Chicago: University of Chicago Press, 1958) p. 94

²⁵ Moore, 1989, p. 10

relevance even in self-denying love²⁶. The power of the love of neighbor is the acknowledgment of other people. More so, the love of neighbor is an unqualified recognition of existence²⁷.

In this discussion of love and natality, love is reassessed in its power. Love, as an apolitical form, happens between or among lovers. This happens when vested interests are put in the society. It is an escape from the reality of the world. On the other hand, love, as a political form, happens with the neighbor. This removes the vested interests of one. More so, it is a return to the world. Love, in these two forms, is a precondition of all communal relationships.

2. Uniqueness and Natality

With the establishment of love as a precondition in communal relationships, how should one welcome newcomers in the world? This becomes the argument for uniqueness as far as Arendt is concerned. "The moment we want to say who somebody is, our very vocabulary leads us astray into saying what he is; we get entangled in a description of qualities he necessarily shares with others like him; we begin to describe a type or a "character" in the old meaning of the word, with the result that his specific uniqueness escapes us²⁸". In this sense, the uniqueness of a person escapes our language. One may argue that it is beyond language. Since this escapes our language and it is beyond language, the disclosure of uniqueness is an expression of dignity²⁹. This created a demarcation of human beings from other species³⁰. More so, this demarcation is understood in two ways, the place of the child in the world and

²⁶ Arendt, 1958, p. 95

²⁷ Peg Birmingham, *The An-Archic Event of Natality and the "Right to Have Rights"* p. 277

²⁸ Hannah Arendt. *The Human Condition* (Chicago: University of Chicago Press, 1958) p. 181

²⁹ Diprose and Ziarek. *Arendt, Natality and Biopolitics: Toward Democratic Plurality and Reproductive Justice*, (Edinburgh: Edinburgh University Press, 2018) p. 6

³⁰ James Bernauer. *Amor Mundi: Explorations in the Faith and Thought of Hannah Arendt*. (Netherlands: Martinus Nijhoff Publishers, 1987) p. 59

the place of a person in political order. This is further elaborated by Bernauer:

Born into a world always old, the child, though a stranger, is a sign of worldly hope exactly because he is a source of renewal for the world and, ideally, capable of acting favourably on its behalf. Since he is this worldly hope, the educational activity must preserve 'what is new and revolutionary in every child'³¹.

In this description, the child is a sign of new things to come. As Arendt quoted the gospels, "A child has been born unto us"³². Since new to the world, he/she is trained to be comfortable in the world through education³³. The school institution is that place where the child makes his public debut in the world³⁴. However, I argue that this is a biological appearance since the child is the commencement of life. How about the political appearance?

With word and deed, we insert ourselves into the human world, and this insertion is like a second birth, in which we confirm and take upon ourselves the naked fact of our original physical appearance. This insertion is not forced upon us by necessity... It may be stimulated by the presence of others whose company we may wish to join, but it is never conditioned by them; its impulse springs from the beginning which came into the world when we were born and to which we respond by beginning something new on our own initiative³⁵.

³¹ Patricia Bowen Moore. *Hannah Arendt's Philosophy of Natality* (London: Macmillan, 1989) p. 37

³² Arendt, 1958, p. 247

³³ Moore, 1989, p. 37

³⁴ *Ibid.*

³⁵ Arendt, 1958, p. 176 - 177

In the description of social appearance, the role of beginning occurs anytime in a person's life as he /she enters the public life. Arendt introduces "natality" as a conceptual moment when one is born into the political as the sphere where acting together can create the truly unexpected³⁶. In this way, the place of the person in the society is maintained. More so, it relies on the ability to create a public space between oneself and others so that freedom can appear³⁷. For one to exercise political appearance, the role of freedom should be underscored. The social realm of human affairs holds out the possibility of achieving political immortality to the extent that the person exhibits his uniqueness in public where his deeds and words have the occasion to be seen and heard, judged and remembered by those who witness them³⁸.

In this discussion of uniqueness and natality, the concept of uniqueness is shown in two manifestations. The place of the child in the world is a biological appearance one creates. In this line, uniqueness is a physical trait in order to begin in the world. On the other hand, the place of a person in the social order is a political appearance in the world. Uniqueness, as a political appearance, is a question of meaning one creates in the world.

3. *Amor Mundi* and Natality

The idea of *Amor Mundi* sprang from the exchange of letters between Arendt and Jaspers³⁹. This is supported by Elizabeth Young-Bruehl in her work, *Hannah Arendt: For Love of the World* wherein the manuscript meant to be entitled as *Amor Mundi* (Love of the World) was changed into the classic *The*

³⁶ Champlin, Jeffrey. "Born Again: Arendt's 'Natality' as Figure and Concept" in *The Germanic Review: Literature, Culture, Theory* 88 (2013) p. 151

³⁷ Patricia Bowen Moore. *Hannah Arendt's Philosophy of Natality* (London: Macmillan, 1989) p. 50

³⁸ *Ibid.* p.52

³⁹ Mark Aloysius, SJ. "What is love? Hannah Arendt and the 'amor mundi'" *Thinking Faith* (February 13, 2018) <https://www.thinkingfaith.org/articles/what-love-hannah-arendt-and-amor-mundi>

*Human Condition*⁴⁰. “Arendt's concern for natality and its ultimate expression as *amor mundi* resembles her earlier concern for the existential meaning of the evangelical command: Love your neighbor as you love yourself”⁴¹. This definition coming from Moore shows the equivalence of loving the neighbor and the love for the world. From the standpoint of *amor mundi*, the expression of love for one's own natality is neither individualistic nor isolated from others; it is, rather, a love for the world, even if, or sometimes especially if, the world is hostile to you⁴². Curiously this term is not used by Hannah Arendt in her work. However, Young-Bruehl points out, “Hannah Arendt struggled to hold to an attitude she called *amor mundi*, love of the world⁴³”. In this way, *amor mundi* is a temperament of a person. In this concept, two ideas are crucial: plurality and unpredictability.

According to Arendt, “Action, the only activity that goes on directly between men without the intermediary of things or matter, corresponds to the human condition of plurality⁴⁴.” In this description, one can see that movements within a society happen among or between people. It doesn't happen within a single individual. “Plurality is the condition of human action because we are all the same, that is, human, in such a way that nobody is ever the same as anyone else who ever lived, lives, or will live⁴⁵”. In this sense, the nature of a collective is significant. More so, plurality is a call for a common world⁴⁶.

Another essential concept is unpredictability. “The unpredictability which the act of making promises at least

⁴⁰ Elizabeth Young-Bruehl. *Hannah Arendt : For Love of the World*, (London: Yale University Press, 1982) p. 324

⁴¹ Moore, 1989, p. 16

⁴² Patricia Bowen Moore. *Hannah Arendt's Philosophy of Natality* (London: Macmillan, 1989) p. 16

⁴³ Elizabeth Young-Bruehl. *Hannah Arendt : For Love of the World* (London: Yale University Press, 1982) Preface

⁴⁴ Hannah Arendt. *The Human Condition* (Chicago: University of Chicago Press, 1958)p. 7

⁴⁵ Young-Bruehl, 1982, p. 270

⁴⁶ Biss, Mavis Louise. “Arendt and the Theological Significance of Natality,” in *Philosophy Compass* 7 (2012): p. 764

partially dispels is of a twofold nature: it arises simultaneously out of the ‘darkness of the human heart,’ that is, the basic unreliability of men who never can guarantee today who they will be tomorrow, and out of the impossibility of foretelling the consequences of an act within a community of equals where everybody has the same capacity to act⁴⁷”. In this statement coming from Arendt, unpredictability is the reality which plagues human beings. It is fundamentally grounded in the capacity to set things in motion spontaneously such that its outcome and consequences are quite beyond the purview of the actor himself⁴⁸. With this grim reality of the unforeseen effects of one’s actions, Arendt described this as the frailty of human institutions⁴⁹.

In understanding *amor mundi* and natality, the role of a mindset in making sense of the world is needed for one to understand the realities occurring. Plurality and unpredictability are the effects of living with other people. In this way, one’s conduct in the world is given reflection with the effects that can occur in the long run.

III. The New Normal and the Rebirth of Public Life

The novel coronavirus that causes COVID-19 has quickly taken over our lives⁵⁰. In this scenario that the virus has changed the life of everyone, one’s actions in public will be on a different execution. In the Philippines, DOH released on February 26, 2020, the categories for people involved with infection such as PUI and PUM⁵¹. Come April 11, 2020, these categories were

⁴⁷ Arendt, 1958, p. 244

⁴⁸ Moore, 1989, p. 59

⁴⁹ Arendt, 1958, p. 191

⁵⁰ Nathaniel Scharping. “Could We Be Living With COVID-19 Forever?” in *Discover* March 31, 2020 <https://www.discovermagazine.com/health/could-we-be-living-with-covid-19-forever>

⁵¹ Republic of the Philippines. Department of Health. *Decision Tool for Coronavirus Disease (Covid-19) Assessment* (February 26, 2020) by Francisco Duque III. <https://www.doh.gov.ph/sites/default/files/Screening-tool-02262020.pdf>

changed to “confirmed”, “suspect” and “probable”⁵². In this fight against the disease, hygiene and social distancing became cue words when it comes to the socialization to avoid infection⁵³. Adding to these, isolation and quarantine became important terms as well when it comes to the treatment of people who could probably be infected⁵⁴. In a study made by Harvard University, social distancing is estimated to last until 2022 by using the model of the 1918 Spanish Influenza Outbreak⁵⁵. Given the gravity of the situation of the virus, a different way of interaction with other people will guide people to avoid further infection. However, even before the erection of new ways of interaction, the question of human rights was brought into the picture by the United Nations. According to Guterres, “Against the background of rising ethno-nationalism, populism, authoritarianism and a pushback against human rights in some countries, the crisis can provide a pretext to adopt repressive measures for purposes unrelated to the pandemic⁵⁶”.

This report from the United Nations Secretary-General showed how the virus aggravated the conduct and problems of public activity of many nations. In the Philippines alone, stories of discrimination were documented. One example is a nurse discriminated by his neighbor⁵⁷. Besides discrimination, attacks

⁵² “DOH modifies classification of COVID-19 cases,” in *CNN Philippines*, April 11, 2020 <https://cnnphilippines.com/news/2020/4/11/doh-new-classification-of-coronavirus-cases.html?fbclid=IwAR02V1LwsjpLPWczL49HA1FPK6jsPQIHtiM0BEG2LFxr7dFawO1WBsKvpVs>

⁵³ World Health Organization. “Basic protective measures against the new coronavirus” March 31, 2020 <https://www.who.int/emergencies/diseases/novel-coronavirus-2019/advice-for-public>

⁵⁴ “Social Distancing, Quarantine, and Isolation,” in *Center for Disease Control and Prevention* April 4, 2020 <https://www.cdc.gov/coronavirus/2019-ncov/prevent-getting-sick/social-distancing.html>

⁵⁵ Abigail Beall. “Why social distancing might last for some time,” in *BBC* March 25, 2020 <https://www.bbc.com/future/article/20200324-covid-19-how-social-distancing-can-beat-coronavirus>

⁵⁶ “UN warns coronavirus pandemic could become human rights,” in *Aljazeera*, April 23, 2020 <https://www.aljazeera.com/news/2020/04/warns-coronavirus-pandemic-human-rights-crisis-200423040902880.html>

⁵⁷ “Nurse cries harassment by neighbor, mulls pressing anti-discrimination raps,” in *GMA News Online* April 4, 2020

on medical personnel occurred as well⁵⁸. In light of these events, many local government units passed ordinances against discrimination of health care workers⁵⁹. With these situations happening in the country, how should one welcome new things in the conduct of public life while the virus is still existing? In this case, the whole human race was reborn into a world with the virus as an established fact of everyday existence. The post-quarantine phase is going to be crucial for everyone.

With the reality of being reborn in a world in a post-quarantine scenario, Hannah Arendt established the points necessary in understanding one's natality. Since the knowledge about the virus is still limited⁶⁰, everyone is reborn with the reality of coexistence with the virus. Through the established points, the new normal is a challenge to live in a common world. In this challenge, love, uniqueness and *amor mundi* are crucial in the natality of public activity.

A. Love and the New Normal

The new normal is a need to reassess the power of love among people. Love, as established in the previous discussion, has two forms: the apolitical and political. In these crucial times, we must be careful of the apolitical form of love that can disregard other people in favor of the people we prefer. Vested interests destroy the overall objective of limiting the infection of

<https://www.gmanetwork.com/news/news/metro/732691/nurse-cries-harassment-by-neighbor-mulls-pressing-anti-discrimination-raps/story/>

⁵⁸ "DOH probes reported attacks on COVID-19 frontliners," in *CNN Philippines*, March 30, 2020 <https://cnnphilippines.com/news/2020/3/30/COVID-19-frontliner-harassment.html>

⁵⁹ "Metro Manila mayors want to punish discrimination of health workers, COVID-19 patients," in *CNN Philippines*, April 7, 2020 https://cnnphilippines.com/news/2020/4/7/Metro-Manila-mayors-discrimination-COVID-19.html?fbclid=IwAR0JJC51-C53DveExWCEPJHRQZflqnwagaR-8piHVNptcCdliPv_LwmSCo

⁶⁰ Robin Mackie. "Coronavirus: what have scientists learned about Covid-19 so far?," in *The Guardian*, April 24, 2020 <https://www.theguardian.com/world/2020/apr/24/coronavirus-what-have-scientists-learned-about-covid-19-so-far>

the virus. We cannot escape the reality of the virus. Consequently, we became “children” in this pandemic. We become sensitive to our own selves with the infection rate that it can produce. It made us obtain a new understanding of living with other people. Meanwhile, the political form of love in the treatment of the neighbor is significant in the new normal. We should treat other people fairly regardless of the relationships we have with them. It is a return to the reality of the world affected by the virus.

The discussion about love is an important feat since it is a precondition for communal living. The new normal needs a reassessment of what it means to live with other people. In a world affected by the lack of data about the virus, the implications of treating the other person should matter. By making sense of the relationships we have established in the precovid-19 scenario in light of the new normal, we can recognize the biases we give to the people whom we already know and the people whom we do not know.

B. Uniqueness and the New Normal

The new normal is an understatement of welcoming everybody in the world marred more by the virus. As established in the previous discussion, uniqueness is understood in the place of the child in the world and the place of the person in the social order. In the new normal, people will experience being a child again and its impact in the social order.

When it comes to the experience of a child, people are needed to be educated with the new realities affecting our conduct with other people. The new normal should usher in retraining people to be comfortable with the world. The appearance of the virus made people as strangers in the world. The need to familiarize one's self with the world should be prioritized through the distribution of correct information given by the authorities through different channels.

On the other hand, the new normal should reorient people in understanding social order without affecting people

due to the impact of the virus. In this scenario, public space should be taken care that would cater feedback from the people. In this way, the reestablishment of the social meaning of different individuals in the world is crucial to the political implications of the virus.

With these, the new normal should not be a problem of freedom. Though the lockdown revealed such problems given the different situations and problems people are facing, it is important to value the role of freedom in treating the other person.

C. *Amor Mundi* and the New Normal

The new normal is a crucial call for *amor mundi*. With the impact of the virus, the plurality and unpredictability of actions coming from human beings should be reassessed. Actions, when it comes to the treatment of the virus, should address the multifaceted effects that it can acquire through the myriad of people. People have their individual struggles. The new normal is a call for a common world wherein these struggles should be validated in the midst of a virus.

Besides plurality, unpredictability will have a pivotal role in the new normal. As established in the previous discussion, unpredictability is a plague that everyone should be careful especially during this new phase. The new normal will reveal people for what they can do towards other people. It can show the worst and the best among the people. In this manner, it is important to put crucial safeguards in place against the problems that could arise from the unknown effects of the actions of the people.

Through the discussion of plurality and unpredictability, rethinking the role of public activity should be fostered. Given that a lot of people are affected, how should one understand the significance of a policy to control the actions of different people. More so, unpredictability is a challenge to control the frailty of people. In the new normal, reorientation of actions publicly is important to lessen the gravity of the situation.

IV. Conclusion

Covid-19, at this point in time, has not just been a biological problem but a political problem as well. The “new normal” is an avenue for rethinking political adjustments that people will do to avoid further infections and social problems. Inherent is a rebirth of public activity. In this manner, the conduct of the people will also have a rebirth given the biological and political implications of the virus. Through these implications, Arendt’s concept of natality is significant in understanding new beginnings. This significance is centered on the political implications of the virus in the society as people adjust to new scenarios. These implications can be more understood if one is conscious of his/her ideas of love, uniqueness and *amor mundi*. Through these three, one can have a better treatment of his/her neighbor. More so, these three give a precaution on what should not be destroyed – the dignity of the other.

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