

## COVID-19: An Ontological Human Circus?

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### Abstract

Geopolitical and national interests predominate, given that a war between Russia and Ukraine would result in a daily economic decline in both countries. I am convinced that countries, not their people, wage wars. People have other concerns, such as food and a virus that has apparently not yet left these countries. Several plausibility arguments are presented in the first section of the paper, which addresses the persistently debated virus's origins. In contrast, its leadership continues to flounder. Numerous healthcare workers perished on the front lines, but there was scant coverage of their deaths during the first year of the pandemic and none since. The elderly, the frail elderly, and even the young are the most severely affected by the pandemic deaths that have occurred over the past two years and continue to occur. Current ontology is concerned with the controversies, hypotheses, and theories surrounding this damned insignificant RNA and its capacity to cause such catastrophic harm to humanity. Indeed, the issue is its disputed and contested origin. After two years, it appears that the graphs, countries, and news that are updated every minute on the Worldometer have not changed. However, something has changed; for example, countries have ceased to report the incidence of COVID-19 deaths.

**Keywords:** Ontology Revisited; Covid-19 Circus; Frontline Workers

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## Introduction

When I was a child, the Indian city of Hyderabad hosted a travelling circus every year. We were always amused by the great ringmasters and their ability to control the roaming animals and birds. Tigers, elephants, horses, monkeys, and parrots are on display. We watched these spectacles with complete awe and paid close attention to the circus arena, where the ringleaders held these exotic animals while maintaining complete body control. Their performances prevented us from blinking. Following them were interludes of amusement, which consisted of a pack of jokers or buffoons running around and making us children happier. They also passed helium balloons through the height of the circus tent, which was fascinating to watch.

COVID-19 initially presented itself to me as a brand-new circus. A brand-new arena, a brand-new agenda, a brand-new group of ringmasters, brand-new jokers, buffoons, and clowns, and the introduction of a known beast—the homo sapiens—to the ring. I, along with you and your neighbours, was introduced to a new ontology or perhaps several new ontologies. Despite being amusing and deceptive, twisting the tails of wild animals and forcing them to perform in a circus was a popular form of entertainment for much of the first half of the twentieth century. Plausibly, the illusion of the popularity of wild animals as an attraction trumped the experience of merely viewing caged collections of exotic creatures (Wilson, 2017). Diverse audiences of children and adults were presumably not expected to comprehend what they were and were not seeing. The circus tour companies travelled to promote their products from one city to the next. Beginning with the posters and tickets, it appeared as though lions and tigers had recently been captured. In the ring, they

would growl and scream, and the audience would be able to admire the trainer's courageous superiority over these typically wild and dangerous animals (Wilson, 2017).

We no longer use animals in our performances because doing so would be immoral and cruel to the animals involved. There was once a time when there were not many options for entertainment; during this time, the beasts were used for entertainment, and the ringmasters were doomed to fade into the annals of history much too quickly. It would appear that a new breed of ringmasters is following their passion in the present day, and a new circus of COVID-19 is in the process of being transformed into a multiplex, multi-country show even though the arena has expanded to a significant degree at this point.

## Study Framework

I have chosen a narratological approach. Similar to knitting quilts that provide warmth on chilly mornings, despite the fact my knitting is about the severe spread of this virus. Utilising the principles of the qualitative approach, I captured and absorbed what happened to us in the previous twenty-four months. In addition, the research process itself is critical, as it places the researcher at the centre of attention and allows me to gain new insights.

## 2020: A Leap Year

Many countries have been hit by disasters in 2020, with a number of people losing their lives, but COVID-19 has 'crowned' and out shadowed them all in terms of destruction (El Maarouf et al., 2020). Table 1 reveals that at least ten disasters worldwide occurred at the same time as COVID-19, posing additional challenges for disaster mitigation and disaster relief planning.

<b>Table 1: Disasters that Added Critical Ontology in 2020</b>			
<b>Country</b>	<b>Disaster</b>	<b>Deaths</b>	<b>Impacts</b>
<b>Australia, 2019-2020</b>	Bushfires	478	<b>Devastated the country’s state of New South Wales and burned more than 13 million acres</b>
<b>Philippines, 12 November 2020</b>	Typhoon	42	<b>Floods occurred and over 400,000 people evacuated to higher ground. At least 3.8 million households were affected.</b>
<b>Afghanistan, 26 August 2020</b>	Flash floods	150	<b>Heavy rain wiped out all the crops in 13 provinces</b>
<b>Philippines, 01 February 2020</b>	Volcano	39	<b>Volcanic Eruption</b>
<b>Turkey, 24 January 2020</b>	Earthquake	41	<b>6.8 earthquake hit eastern Elazig and Malatya, provinces</b>
<b>Indonesia, 7-8 January 2020</b>	Floods	66	<b>Affecting 36,000 in Jakarta and the nearby provinces of West Java and Banten</b>
<b>U.S., Dominican Republic, and Haiti, 27 August 2020</b>	Hurricane	77	<b>Hurricane and landfall</b>
<b>India and Bangladesh 20 May 2020</b>	Cyclone Amphan	85	<b>Millions of people were evacuated due to storms</b>
<b>Turkey and Greece 30 October 2020</b>	Earthquake and Tsunami	118	<b>A 7.0 magnitude earthquake hit Turkey’s Izmir province and the Greek island of Samos tsunami.</b>
<b>Central America, 03 November 2020</b>	Hurricane Eta	150	<b>Honduras, Guatemala, Mexico, El Salvador, Panama, Nicaragua, and Costa Rica</b>
<b>Source: The author created, based on media sources, acknowledged them in the references section</b>			

**The Circus Continues**

I initially thought it would be a good idea to stage a brand-new circus with humans in place of animals because, if we could see it as a plausible argument, we would become more compassionate towards our fellow humans regardless of their race, colour, nation, or ethnicity. Starting with vaccine dramas, the opening—but extension act of 2021 described how countries, corporations, and billionaires continue to vie for control of the best vaccines and how they attempt ironic distributive justice or establish vaccine supremacy countries. In addition to a new trapeze, a new set of

ringmasters, and the return of the same old beast at the alter — the homo sapiens — COVID-19 also unlocked several new ringleaders. The show has already begun, and the virus mutated producing strains which provide impetus to pharmaceutical companies and their scientific advisors to compete for business. We do not seem to have one ring leader in the pharma circus. But certainly several of them making money.

A new strain of the virus was discovered in the United Kingdom. It was extremely concerning because it has travelled a long distance. Even if only a few planes entered the United Kingdom in

2021, the damage was done. Neither the British nor the rest of the European nationals were physically fit enough to fly until they went through hard testing.

### **The Australian Saga**

Ruby Princes, a 288m long and 19 deck high cruise ship with 1542 cabins, 20-plus bars and restaurants, a casino, cigar lounge, fitness centre, shops, and medical centre, which is essentially a self-contained floating city, was allowed to dock into the port of Sydney on 19 March 2020. Ruby Princes was built in China and are the world's largest cruise ship. Approximately 2,700 passengers disembarked. At this time, Australia already had over 400 coronavirus infections in that first week, even before the results of the coronavirus tests were released. Additionally, 22 passengers died later in the week. Possibly, the passengers of Ruby Princess became the largest source of COVID-19 infections, with hundreds of people being infected as a result of this outbreak. Many cruise passengers boarded planes, buses, and taxis to return home to all parts of Australia, as well as Europe and the United Kingdom, bringing the virus with them.

According to Francis and Udah (2020), over 700 cases of COVID-19 have been officially linked to the Ruby Princess across Australia. The Australian Capital Territory had the highest proportion of Ruby Princess cases overall, with the highest proportion of Ruby Princess cases in Victoria. According to reports, a Ruby Princess passenger with a confirmed COVID-19 case returned home and caused an outbreak of 114 cases in the Northwest of Tasmania upon his arrival home (Cockburn, 2020). Approximately one-quarter of Australia's COVID-19 fatalities were compensated by the ship's passengers or by individuals who had been contaminated by the ship's passengers (O'Sullivan et al., 2020).

The cruise ship only travelled between New Zealand and Australia, but several passengers became infected on board and contracted COVID-19 as a result of passengers with flu symptoms being flown in from the United States and the United Kingdom prior to embarking on the cruise ship. On the 3rd of July, New South

Wales increased the number of cases among the crew of the Ruby Princess ship by 189, according to the Department of Agriculture, Water and the Environment, Canberra (DAWE,2021).

Returning to the Circus and the compassion argument in favour of using human beings instead of animals, I recall that we didn't care about the Ruby Princess crew members when they docked somewhere in New South Wales a few years ago. In theory, Australia is a signatory to the International Covenant on Civil and Political Rights. The government's response to the crew's treatment was appalling, particularly in light of the circumstances. It smelled like ideological tensions and challenges, which resulted in structural barriers, inhumane treatment, and vulnerability for people who were denied natural justice and the duty of care. COVID-19 in Australia, as well as the Ruby Princess incident, have revealed gaps in understanding the role of social workers during a pandemic (Francis & Udah, 2020).

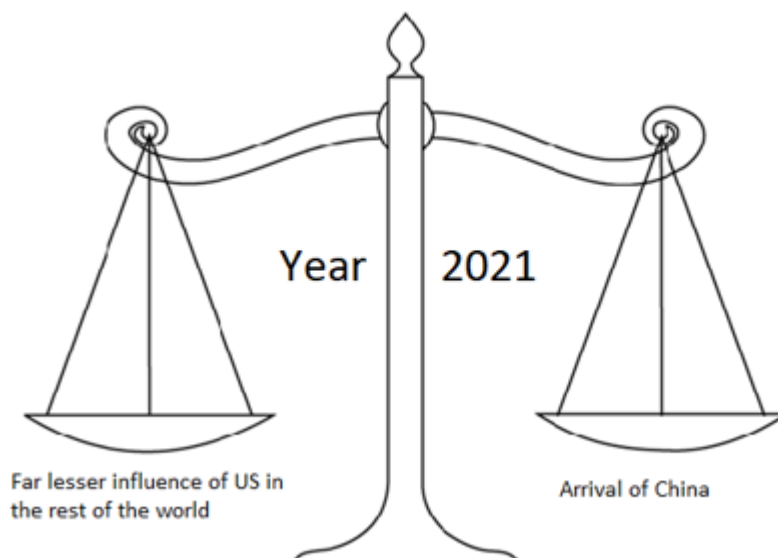
Peace is clearly a matter of semantics; level four restrictions almost throughout a year placed the British people at risk amid widespread eerie silence, the uneasiness around Brexit and Britain attempting its best to build its image in the EU despite exit. Many people began kissing an unjust death throughout the world. It did not make sense then or now after people had their booster dosages. People are still dying. It does not make sense because the evolution of this virus is not following any established ontology. Whose fault is this in the first place?

### **Post-Donald Trump Era**

In 2021, two new foundation stones were laid. Post Donald Trump, a far lesser global influence of the United States and the other, a true arrival of China on the scene (Figure 1). There will be very little undoing of these two facts. A Joe Biden American world began significantly worrying about funding food stamps within the country and try rebuilding the country with some citizen unity strategies and en masse 'mask' its extreme freedom-loving people to save their lives. The whole of 2020 and the greater half of 2021, many nations in the world realised that it would be puerile to follow the trending divide in

America that could not save her people, let alone save others, nor can they follow the UK. Each country learnt through these pandemic years to wage its own war against COVID-19, but it did not give up chopping more wood for the coffins. Strangely during 2020 -2021, there were some expectations for Washington to save the world.

People learned too soon that Washington could not save itself. Leadership took to their own heels in many countries, so much so what is most striking about the last eighteen months is not that the United States was disappointing the world at a critical time but that it could not even fathom the crisis that hit its own shores.



**Figure 1: The Emergence of a Powerful Chinese Influence in the World is Depicted by the Author**

America’s pretence (if not the reality) of moral leadership was always essential to its hegemonic position. But, with the exit of Trump, the whole era of missionary moral language that underpinned American economic and military supremacy is nearly extinguished. It is exceedingly difficult to see how Trump’s successor Joe Biden reconstituted it (Colla, 2020). I began collecting my thoughts to write this article 02 February 2021, which coincided with a World Health Organization (WHO) expert mission to China on a guided tour to Wuhan. It returned with no investigation into the source of the COVID-19 pandemic. In plain English, the Chinese authorities refused entry because the window dressing had not been completed and needed more time. The entire world tuned in to the BBC and other channels for visual dispatches from 400 yards away from the wildlife markets. I believe the bats were chased away and destroyed.

Nationalism has risen in popularity across the world, and so far, the main reason that has advanced is that the citizens turned to the state

for assistance because they believed the nation-state to be financially and infrastructurally efficient. And perhaps the state has the binding power to bring people together during crisis checks (Rachman, 2020). The pandemic eventually strengthened the nascent political nationalist agendas that began growing in very quickly and seem to have been asking for more protection, more localisation, and tighter control of border checks (Rachman, 2020).

The developed world, including the United States and the United Kingdom, began to reposition their lofty self-importance and continue to move to more humble positions to learn from everything that smaller nations and economies could demonstrate to them, such as how to cope with the reality of a disaster a little better.

**The Disputed Roots of COVID-19**

Even today, we have the international community’s blame games and speculations about the virus’s origins; the Chinese authorities have controlled every bit of information that

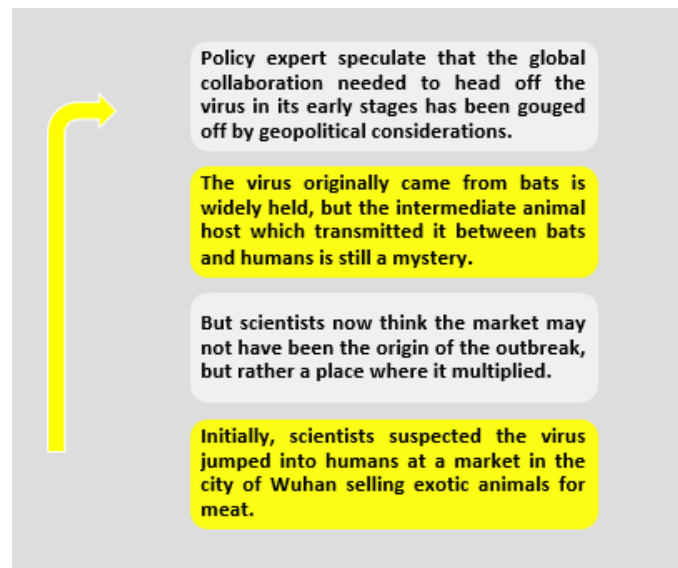
could otherwise throw more focus on them by contesting every narrative about the virus, leaving the virus’s origins obscured. When asked about the search for the virus’s origins, Australian virologist Professor Edward Holmes, who was the first to discover the RNA structure of COVID-19 (SARS-Cov2), said:

You know, it sounds like a cliché, but it’s really needle-in-a-haystack stuff. It could actually depend on whether or not you go into the correct cave and sample the correct bat. It’s possible that everything is a gamble. It is not an easy task to complete (Taylor et al., 2020).

‘How forthright has Beijing been about the Wuhan coronavirus?’ McGregor (2020) inquired. His explanation for the quarantine order in Wuhan was limited to a single point of contention. Since they were unable to find an available bed in the city’s hospital, the people of Wuhan began boarding planes and travelling to other parts of the country in search of medical treatment. Hospitals in Beijing, Shanghai, and Dalian also registered patients who had contracted COVID-19. Others have been diagnosed in Hong Kong and as far away as the United States (Mcgregor, 2020).

If officials in Wuhan had previously levelled with both their superiors and the public, could the virus have been contained, and restricted in its global spread? It’s hard to say. But now it appears yet another plausibility argument. Again, it is difficult to understand how the Chinese bureaucracy functions. In late 2019, many scientists believed that SARS-CoV-2, the coronavirus that caused COVID-19 spread from animals to humans through a process known as zoonotic transmission.<sup>1</sup> Until recently, the notion that COVID-19 could be transmitted to humans in a laboratory setting was highly improbable.

The location of ‘patient Zero’ is still a mystery (Taylor, 2020). However, speculation, describing, witnessing, arguing, and disseminating information about COVID-19 appears to be giving birth to a new way of thinking and communicating about it every minute of every day. When we consider that death occurs every ten minutes in today’s world, the existence, being, and becoming of the human race as a whole opens us up to a brand-new ontology with each passing minute. Here are some additional arguments for plausibility (Figure 2).



**Figure 2: The Plausibility Arguments by the Author Based on Press Dispatches of Agence France- Presse (AFP), 2021**

<sup>1</sup> Zoonotic diseases include rabies, psittacosis or parrot fever, and intestinal diseases such as Salmonella. Zoonosis is contagious and spread from animals to humans or from

humans to animals (<https://www.who.int/news-room/fact-sheets/detail/zoonoses>)

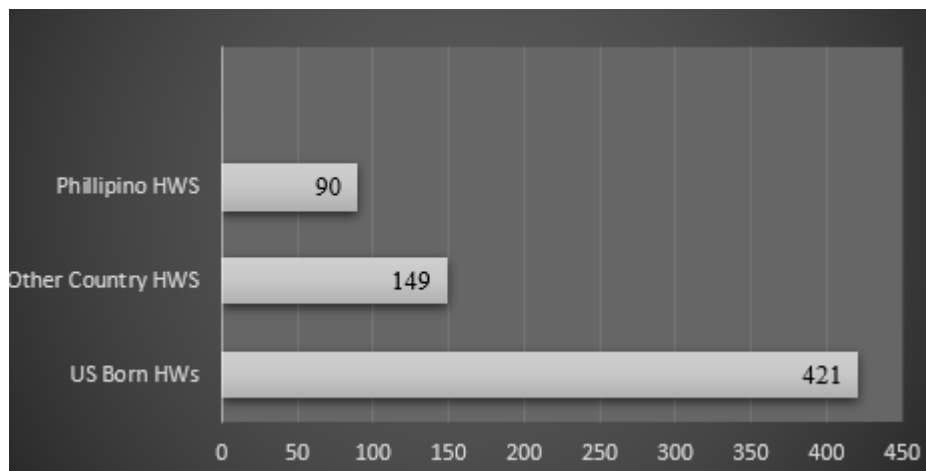
### Health Workers Lost on the Front Line

Conservative estimates of healthcare worker deaths in the vicinity of 180,000 of the world’s 135 million health staff began to emerge by May 2021. Similar to the halting of COVID-19 deaths of citizens around the world, healthcare agencies ceased updating the death records of healthcare workers, and the situation remains unchanged on the United Nations website as of 21 October 2021 (UN News, 2021).

In the US, over three thousand health worker deaths took place during the yearlong COVID-19 (Spencer and Jewett, 2021). The median age of reported health workers’ death is 59, while the median age of the general population that died in the US is 19-78 (Spencer and Jewett, 2021).

The Centre for Disease Control and Prevention is an interesting beast. Its job is often to deny, and when good newshounds become aggressive hard, some data is thrown and it is always tactful and condescending. At one time, it officially

announced in the United States that 928 healthcare workers died from COVID-19 before 17 December 2020, a number it acknowledged is possibly an undercount. A study by The Guardian and Kaiser Health News found that with 2,921 deaths counted, the number of healthcare workers who died in the pandemic in the United States is considerably higher (Renwick and Dubnow, 2020). Of these, immigrant healthcare workers accounted for a third of all deaths. In the US battle to contain COVID-19, along with individuals from several other nations, 90 healthcare workers from the Philippines have lost their lives. The others in the US data displaying those that deceased at work were from Haiti, Nigeria, Mexico, Jamaica, India, Dominican Republic, and Cuba (Renwick and Dubnow, 2020). Figure 3 exposes the vulnerability of the health workers, whose composition is often constituted of immigrants and workers on temporary work visas (Renwick and Dubnow, 2020).



**Figure 3: Health Workers that Died Serving Patients, 2020**  
**Source: Based on the data adaptations from Renwick and Dubnow (2020)**

Amnesty International published a report in September 2020 highlighting the failure to adequately protect active health workers in the United States from the coronavirus outbreak. In the world, at least 7,000 healthcare workers have died as a result of the disease. According to official figures, at least 573 health workers have died, and over 87,000 people have been infected in India, which experienced a record-breaking outbreak of infections in September 2020. In

2020, Maharashtra was responsible for more than half of all healthcare worker fatalities (292). Inadequate security for health workers is also a major issue in many countries. For example, the new virus killed several healthcare workers in South Africa. The table below has been reconstructed from a study published in 2021. Table 2 shows data from 37 countries on COVID-19 infections and deaths among healthcare workers (Erdem & Lucey, 2021).

**Table 2: Healthcare Workers' Losses due to COVID-19 in Several Countries**

Country	Medical Doctors		Medical Nurses		Other Medical Staff		HCWs (Total)	
	Died	Infected	Died	Infected	Died	Infected	Died	Infected
Albania	2	6	0	15	0	6	2	27
Bangladesh	69	2447	09	1792	04	2805	82	7044
Bulgaria	4	213	1	212	2	188	7	613
Colombia	14	602	7	1738	10	1315	31	3655
Croatia	0	127	0	167	0	112	0	406
Czech Republic	0	211	2	487	0	421	2	1119
Denmark	0–5	431	0–5	1344	0–5	605	0–15	2380
Egypt	35	375	10	75	11	300	56	750
France	5	2906	0	8626	11	18,500	16	30,032
Hong Kong	0	0	0	3	0	2	0	5
India	108	1073	2	144	?	96	110	1313
Iran	91	3000	31	7000	42	2000	164	>12,000
Italy	174	17,000	16	12,000	24	896	214	28,896
Jordan	0	5	0	23	0	1	0	26
Kosovo	4	174	0	341	0	65	4	580
Lebanon	1	65	1	122	0	220	2	416
Mexico	205	13,800	274	18,400	683	46,000	1162	78,200
Nepal	0	23	0	3	0	135	0	161
N. Macedonia	3	24	0	63	0	22	3	109
Oman	1	192	0	508	0	486	1	1186
Pakistan	42	3275	15	718	13	1374	70	5367
Palestine Gaza	0	0	0	0	0	0	0	0
Peru	70	2062						
Poland	1	660	4	1659	2	85	7	2404
Portugal	1	516	0	1180	0	1985	1	3681
Romania	8	575	9	1734	11	1595	28	3907
Sierra Leone	3	4	1	110	1	35	5	149
Slovakia	0	4	0	0	0	0	0	4
Spain	76	52,746	6					
Syria	3	41	0	8	0	3	3	52
Tunisia	0		0		0		0	145
UK	19		35		52		106	
USA	?						574	114,529

Source: WHO, <https://apps.who.int/iris/handle/10665/345300>  
 Reconstructed by the author

**When Regulators Go Wrong**

Considering the increasing ontological fragility that has engulfed us, I have the impression that we are living in an embittered, disjointed, and commercialised world. It is possible to explain human and animal categorisation and capture ontologies constantly evolving by using the analogy of a circus play, which I have done in this paper.

Many of us would have grown up reading George Orwell’s *Animal Farm* as children. Once they have successfully taken control of Manor Farm, the animals devise their own set of rules called the Seven Commandments of Animalism, which are gradually perverted by the more intelligent pigs who create exceptions for themselves and alter the narrative (Carden, 2020). For example, the phrase “No animal shall drink alcohol” becomes “No animal shall drink alcohol in



excess” when translated into English. All animals are equal, but some animals are more equal than others,” the pigs declare at play’s conclusion, replacing the Seven Commandments with one of the most memorable phrases of twentieth-century literature: “All animals are equal, but some animals are more equal than others.”

And I believe that this has been the behaviour of the world and its leaders for the majority of the twenty-first century. When we arrived at COVID-19, the circus organisers told us to shut up and stay inside, telling us not to go for a haircut or a restaurant meal, and several of them became increasingly agitated as the circus progressed. The virus left only a few rules in place, including how vaccinations were administered and who was eligible to receive them first.

At the outset of the pandemic, experts stated that there was no reason to impose a travel ban on citizens. Attempting to keep the panic at bay was almost certainly their goal. However, on hindsight a global travel ban would have been beneficial if it had been implemented as early as January 2020. Indeed, travel bans have played a significant role in explaining why certain countries have largely avoided COVID-19 alongside their other measures such as masks and test/trace/isolate (Sumner, 2021a).

A blogger brought to my attention that:

Ironically, Western experts more than a hundred years ago knew both travel bans, and masks worked when fighting pandemics (e.g., when advising the Chinese government during the 1911 Manchurian plague). A whole boatload of knowledge that the West taught China then was completely forgotten in the West over the following century but was remembered in China (Summer, 2021b).

Early in the pandemic, experts speculated that masks were ineffective in protecting the general public. They must have been aware that what they were doing was wrong at the time; otherwise, why would doctors wear masks? Masks were also in short supply, which was unfortunate. Unfortunately, these “white lies” continue to have long-term ramifications that

are incredibly detrimental to the public’s well-being (Sumner, 2020).

In Australia, people aged 65 and over with chronic medical conditions and people with compromised immune systems, as well as Aboriginal and Torres Strait Islander people over the age of 50, are considered to be at higher risk of more serious illness if infected with coronavirus, the government stated in a letter to the public in April 2020 (Australian Government Department of Health, 2020).

Reacting to the above in the state of Victoria, in Australia, an Aboriginal academic wrote:

I see myself as relatively privileged, in good health, and with the capacity to make any necessary decisions relevant to my health and lifestyle. There was also concern at the increased nuisancing powers given to the Victorian police force, at a time when it had never been in greater disrepute. But at the base of my anxiety were the darker shadows of history—the Aboriginal experience of the intertwined realities of invasion, colonisation, and foreign-brought disease (Morrissey, 2020).

In the words of Wiradjuri poet Jazz Money the indigenous poet:

across great seas that hulking sickness  
comes wambunbunmarra greed the  
first steps the first theft first shots  
(Morrissey, 2020)

### **Ontology and the Human Circus**

On 28 January 2022, a large group of truck-driving protesters from across Canada converged in Ottawa and took over a number of streets in and around the nation’s capital, causing widespread disruption. Originating as a protest against the government’s implementation of a mandate requiring all cross-border truck drivers to be immunised against COVID-19, the demonstration grew into an anti-government movement on a broader scale. This, while about 90% of truck drivers were already vaccinated, but were respecting a minority of

truckers, who were not vaccinated, posing difficulties in hauling goods between Canada and the United States. After a number of weeks of travelling across Canada, the protesters and their convoy broadened their scope, expressing opposition to all pandemic-era mandates, including mask requirements and COVID vaccine passport check-ins, among other things. A fierce commitment to individual rights, putting aside the conspiracy theories and misinformation that appear to pre-empt these demonstrations. They conclude that the mask commands the surrender of individual rights to a “greater good collectivist notion” (Cecco, 2022).

Tom Siebel, a billionaire from Silicon Valley, was one of the group’s most generous donors, pledging \$90,000 to the Freedom Convoy movement, which had gained support from Tesla CEO Elon Musk and Republican lawmakers in the United States. (Giles et al., 2022).

There are many people in denial and depression, helping our societies to gain further disorganisation, apathy, anomie, and indifference more and depression. Does death change? (Gilbert, 2006). Individually, I see it, perhaps for the family who has lost a loved one. I do not think people understand the collective grief in our societies. Nothing appears to be changing collectively. To do so, we must read history. When it comes to grief, it is still a personal experience and expression.

I am further intrigued by comparisons of COVID-19 to Cinema. A Cinema House (El Maarouf et al., 2021) could not sell its products at all in 2020 as its essential components of ‘thrill, horror, tragedy, drama and action’ (p. 8) is already in action with an equal cinematic tendency. Almost all nations took this virus seriously; some took notice as soon as it arrived at their borders, while others waited 12 months as more of their citizens died quietly. The disaster is what awakens us from the regular’s dream, which has now been exposed as a forgery. This is why citizens from all walks of life, blinded by hysteria, crossed swords in supermarkets over ‘consumables’ in preparation for the final scene; before the daunting fear of perishing, people from all walks of life, blinded by hysteria, crossed

swords in supermarkets over ‘consumables’ in preparation for the final scene (El Maarouf et al., 2021). Rachman’s asks a pertinent social question:

On a national level, everybody disapproves of hoarders who grab every last toilet roll and pint of milk off the supermarket shelves. But what happens when whole countries behave like that?’ (Rachman, 2020). Is that clearly a dangerous nationalism?

Agamben (2020), in a recent interview, suggested that:

What the epidemic clearly shows is that the state of exception, to which governments have long familiarised us, has become the normal condition. Men have become so accustomed to living in a state of permanent crisis that they do not seem to realise that their life has been reduced to a purely biological condition and has lost not only its political dimension but also any human dimension. A society that lives in a permanent state emergency cannot be a free society. We live in a society that has sacrificed its freedom for so-called “reasons of security” and has thus been condemned to live continuously in a state of fear and insecurity’

The virus is still evolving and mutating. But, amidst much uncertainty, scientists seem to be beginning to crack it. Although, there is extraordinary and urgent progress in the development of merchandise vaccines, clearly, the crisis is not over.

The pandemic requires a behavioural response, a more holistic response that emanates from social sciences’ broader range of disciplines in the sciences and humanities, and the speed at which political leaders are expecting people to pre-pandemic activities is unreal. I see a frequent return to mask-wearing, tracing, testing and some vaccine-mediated protection for another year or more.

Sadly, nationalism and monopoly, the twin factors, are morally thwarting the future, even if

they started with vaccines. The media kept Afghanistan alive for twenty years and more until the US was involved. What goes on there or what does not is almost dismissed as a street brawl comparable to the downtown of New York now. Apathy and detachment and nirvanic writing to a template have become the newshound's bread and butter. We get news feeds on Ukraine and even Russia in a similar way. Would we return to what possibly was our normal world?

### Post Scripting Ontology

We should expect the circus to present us with an ontology of renewed resilience in addition to an ontology of active hope (Pulla, 2013). To present a more energising sense of self, what adjustments would we make to our current situation? This is the question that needs to be posed to everyone. Is it possible to get over our sense of loss while also believing that we have some control over our lives and destiny? Among other things, the COVID-19 pandemic in 2022 should serve as a catalyst for rebuilding and healing and a re-examining of the notion of active hope expressed through charitable giving.

The US Energy Department's conclusion that COVID-19 most likely originated from a lab leak at the Wuhan Institute of Virology in Wuhan, China, isn't any more a conspiracy theory nor a "fringe" theory, according to the Wall Street Journal. When Democrats, major news outlets, and social media companies were attempting to allude to the same in the early stages of the pandemic, they referred to it as "misinformation" and called for its suppression. Isn't Fox News' Greg Gutfeld correct when he says that the whole Covid-19 thing is an excellent example of how racism can suppress conversation? "So, when you mentioned that COVID's origins had to be in China, you were obviously Asian-phobic. Right?" (Camahan, 2023).

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### Conflict of Interest

This is a self-funded study. Although this study is about COVID-19 and its ontological conundrums,

but no humans and animals were involved in the study. The author declares no conflict of interest regarding the publication of this article. The author also claims that this article has not been published or considered for publication elsewhere.

### **Acknowledgements**

The author thanks the anonymous referees for their suggestions that helped improve the paper.

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