

FROM THE EDITOR

It is obvious that a leap year could not fail to bring surprises, but the COVID-19 pandemic turned out to be something quite exceptional. It has closed borders and put people under house arrest, has destroyed many plans and has plunged the population into a state of uncertainty. It has brought to mind a series of black pages in human history that had chronicled plagues and cholera. Thanks to the success of medicine, we are used to quarantines being something very small and local. Only from literature do we know that in the XIX century, during the cholera epidemic that swept Russia and Europe, Pushkin could not leave Boldino, where he finished "Eugene Onegin" and wrote the small tragedy "Feast during the plague". The great Hegel did not survive this epidemic.

Of course, the pandemic has had a strong impact on many aspects of our lives. We can discuss both the feats of Russian doctors who prevented epidemics during the Second World War, and the economic problems that have arisen, but it is worth drawing our attention to one very important aspect of periodically spreading diseases around the world: their moral impact. Even in one of the first historical descriptions of epidemics, which is a description of the Athenian plague of the fifth century BC., Thucydides wrote that the worst part of this calamity was the loss of spirit, that people fell into despondency and were dying like sheep, infected by each other. People lost respect for the law, and terrible crimes spread. In the end, the epidemic led to the moral degeneration of the inhabitants of Athens. Indeed, if death reigns around you, what else can you fear? The same thing happened during the Justinian plague of the VI-VII centuries, and during the "Black death" of the XIV century.

In our case, this does not look so terrible, because death is fenced off, and if it has not affected someone close, it is represented only by statistics. However, although statistics are something ephemeral, we have stopped shaking hands and are getting used to seeing anyone we meet as a possible threat. The number of divorces has increased, because during self-isolation it has turned out that many strangers who do not have common interests are living together. It also turned out that we have glanced into the future – face to face communication was replaced by digital communication, going to museums and attending concerts became a virtual experience, and it was found that many professions do not require a special workplace. All of these features have been used before, but have not been used en masse. In addition there is a serious threat of moving children and teenagers to a digital educational environment (DEE), whose creators talk about it with elation, completely unaware of the consequences of this change. And if every child has their own individual learning path, what will happen to their communication skills? What can people talk to each other about? These are the key problems of social philosophy, and we will talk about them in the journal.

