



**HOME RENAISSANCE FOUNDATION  
WORKING PAPERS  
Number 86**

**Home after/during/around the Pandemic of Individualism  
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Paper delivered at Home Renaissance Foundation V International Conference:  
"Happy Homes, Happy Society? The contribution of domestic life in a time of  
social changes",  
Online due to Covid19 measures, 12-13 November 2020

## **Home after/during/around the Pandemic of Individualism**

**Aneta Gawkowska**

### **Abstract**

*When Anthony Giddens wrote that the late modern societies do not feel safe anymore because of the rising level of risk of transmitting diseases on a global scale among other risks connected with the so called globalization, he could not really envision the scale of the coronavirus pandemic, which is now changing the lives of virtually everyone in the world. While preparing this proposal, I am still unaware of all the consequences of the SARS-CoV-2 for the functioning of the society in various dimensions. However, observing it in Warsaw, Poland, one can see that the pandemic situation has forced many people to stay in the isolation of their homes and that has already produced certain effects among which are the following: people having families often started feeling lost, not knowing how to be full-time spouses or parents; people with no families also felt lost, deprived of the possibilities of distractions like work, beer pubs, cinemas, concerts, etc.; the believers felt deprived because they could not participate in masses at church; even the introverts, at first happy that they could work online, also had enough of the home-imprisonment which deprived them of the benefits of going to the gym. All in all, the pandemic created a social experiment resulting in the unhappy people and unhappy societies... Yet, people have had the opportunity to (re)discover what is truly important, namely dependence and closeness, both of which are the conditions of love and the ensuing happiness. In fact, everyone also discovered the global scale of interdependence: the easiness of contagion and the requirement of everyone's cooperation in isolation made us aware that, in a sense, all the world is one big home dependent on our solidarity. And here we come to the essence: home is the antithesis of individualism or autonomy badly understood, i.e. the extreme independence of oneself from others. The pandemic of the coronavirus showed the falseness of the predominant philosophical pandemic, which has contributed to our unhappiness in the social dimension for the large portion of modernity. Alasdair MacIntyre, who wrote about dependence as the human condition, and other communitarians questioning the dominance of the individualistic ethic, together with the sociologists claiming for the necessity of reviving the civil society (e.g. Robert Putnam), or the new Catholic feminists (e.g. Helen M. Alvaré) emphasizing the importance of human relationality linked with the sexual complementarity and the mother-child relation, may now consider the contemporary situation as*

*the vital proof confirming the truth of their theoretical reflections. The time of the great social change makes us long for the home as the hearth of stability, relationality, unconditional acceptance and safety of the small scale, which was considered by the ancient Greeks to be too small to develop all necessary virtues of a happy man, yet which was seen as the necessary basis of starting the road to the full development. The proposed paper will analyze some socio-philosophical implications and possible solutions uncovered by the pandemic crisis.*

**Full Paper**

**See book: [‘Happiness and Domestic Life’](#)**