

# Review of: "The two sides of Experienced Crisis: Enabling and preventing Coping strategies during Covid-19 Pandemic"

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The article entitled "The two sides of Experienced Crisis: Enabling and preventing Coping strategies during Covid-19 Pandemic", authored by Athanasia Chalari, discusses issues central to the Human Sciences. At the empirical level, like hundreds of other researchers, it sets out to analyze the social effects of the pandemic on people and their everyday lives. At the conceptual level, it uses the category "crisis" in order to think about the polysemic character of his experience. The text contributes to the understanding of the senses and meanings attributed to the Covid-19 pandemic as a disruptive moment in routines.

I would like to focus my comments precisely on this question: the disruptive character attributed to the Covid-19 pandemic, on the one hand, and to crises in general. I believe, when reading the text, that the capacity of crises to generate great ruptures is an element taken as given by the author. Therefore, I believe it is important to ask: do crises represent only a temporal disruption of daily life or can they go beyond this? This question is based on empirical research I have participated in Latin America during the last decade. Following closely the daily life of poor families in Brazil has made social scientists notice that, more than a temporal disruption, crises can be understood as a "temporal condensation", in the terms of Marcella Araújo (2023). Besides affecting projections of the future, crises provoke complex and creative elaborations of memory. Memories related to other difficult moments emerge during crises, while previous strategies, such as ways of working and earning money, can be triggered again as a way of moving on with life. By this, I mean that crises are about the everyday present, about shaking up or redefining plans for the future, but they can also be occasions for reworking memories from other periods, which elucidates the lines of continuity, and not only rupture, that configure crises.

It was from the context of continuous indetermination experienced in poor countries that this understanding emerged. If uncertainty is constitutive of daily life, it would not make sense to understand crises as moments of extreme rupture. Moreover, to consider crisis as a moment of rupture implies assuming a certain stability of everyday life outside moments of crisis. If everyday life is elusive and uncertain, as Veena Das (2020) shows us, the future is always open and people are always making efforts so that life takes its course. Fear and hope are not particular to moments of crisis. The relationship between crisis and rupture, taken as given in the text, presupposes the relationship between everyday life and stability. To presuppose this relationship can be problematic.

This realization is a gateway to analyzing the polysemy and diversity of crisis experiences. Chalari's text immerses the reader in the plurality of meanings of the Covid-19 crisis. Hope appears in this text, and in my text on the topic (Petti, 2021), as a narrative resource for coping with the crisis. If I could make any indication to the author for future work, I would direct her to explore the various meanings of waiting and hope that emerge in times of crisis, without forgetting its relationship to the memory and the past. I am grateful for the opportunity to debate the theme of crisis experiences from the social effects of the pandemic, and I remain available for further debates.

#### Bibliography

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