



Ethical Reflections on Covid-19 in Nigeria

Dr. Simon A. Kolawole

**Nigerian Baptist Theological Seminary
P. M. B. 4008, Ogbomosho, Nigeria
kolawolesimon@yahoo.com**

ABSTRACT

The paper, “Ethical Reflections on Covid-19,” is an ethical evaluation of the nation with respect to attitudes and actions demonstrated during COVID-19 pandemic in Nigeria. It uses seven issues as the basis of the reflections, namely: human finitude, deeper spirituality, sharing, ignorance, disobedience, corruption and wickedness. It was evident that some of the problems bedeviling the nation manifested during the pandemic. The paper concludes on the note that except we stem the tide, the future of the nation is bleak and gloomy. This conclusion aligns with some other objective analysis of the nation.

Keywords: Covid-19, human finitude, ethical reflections, deeper spirituality

INTRODUCTION

The COVID-19 pandemic has affected Nigeria and the world variously. It has been affirmed categorically that the world will never be the same again. Among other issues, the pandemic has raised leadership, political, health, economic and ethical issues. There were various reflections on the pandemic evaluating dimensions of national life. This paper is to contribute to the reflections on the pandemic with reference to attitudes and actions of governments and citizens of the nation.

The paper, “Ethical Reflections on COVID-19,” x-rays the Nigerian society ethically in the light of the pandemic. It examines the mindset, attitudes, orientations of the Nigerian society as revealed during the pandemic. The paper is an attempt to advocate for a re-orientation on the part of governments and citizens if the nation’s potential greatness would be actualized and the nation occupy her rightful position in the comity of nations in the world.

The paper focuses on seven concepts and issues as the basis for the ethical reflections on COVID-19 pandemic in Nigeria. These seven concepts and issues are: (i) Human Finitude (ii) Deeper Spirituality (iii) Sharing (iv) Ignorance (v) Disobedience (vi) Corruption and (vii) Wickedness. The first three are positive, while the latter four are negative. The paper concludes that the ethical reflections reveal that the desire of the country to be a great nation would continue to be a mirage except there is a reversal of the trend in the attitudes and actions of governments and citizens. Some suggestions for reversing the trend are made accordingly.

ETHICAL REFLECTIONS ON COVID-19 IN NIGERIA

Ethics or moral philosophy is the branch of philosophy that deals with the rightness and wrongness of human behaviors and actions, what ought to be done. In the words of Norman Shields ,

Ethics is concerned with conscious and purposeful behaviour and with the obligations and rules that relate to it. It aims to discover what factors make actions good or bad, right or wrong, both for individuals and for social groups. It is concerned both with theory and with practice. Ethicists theorise about what ought to be done and then ... attempt to show how their theories can be worked out in practice.¹

In a related meaning, Wayne G. Boulton, Thomas D. Kennedy and Allen Verhey opine on morality thus: “Morality has to do with our character and our behavior towards ourselves and others. A good person cares a great deal about whether she (or he) is the sort of person it is good to be.”²

A further reflection on law with reference to ethics is apposite at this juncture. According to Shields: “Human beings need a framework of law to control their behavior and to enable them to live together in an orderly fashion that gives them happiness and justice. Part of the framework includes provision for punishment of those who cause injury, loss or damage to other individuals or to the society itself.”³

Writing in the context of the Church, Jerry White asserts: “Ethics to the government is law. Ethics to the philosopher is a concept. Ethics to religion is morality. But ethics to God is obedience. We must remember that every ethical decision is ultimately a decision of the will. We must know what is right and do what we know is right.”⁴ Emphasizing personal responsibility in ethics, White affirms: “We are totally responsible for our own actions, not only before God, but in every court of law. When we compromise our ethics we can only blame ourselves.”⁵

Summarily, it is the responsibility of governments to make laws for the guidance and safety of the citizens, to have an environment of peace and justice and to create an orderly society. Consequently, it behooves citizens to obey the laws to maintain order in the society and to enhance the growth and development of the nation. A society without laws is an invitation to anarchy

The above discussion underscores the fact that ethics is a very significant dimension of life and society, and that it is a crucial factor to evaluate an individual or society. Implicitly, the extent to which people in a given society confirm to ethical principles is a major parameter for their progress and advancement, in short, their greatness as a society. It is against the above background that the paper now engages in ethnical reflections on COVID-19 in Nigeria.

1. Human Finitude

COVID-19 brought the concept of human finitude to the fore powerfully. Nigerians, like millions of others across the world, were reminded of human limitation, even powerlessness, in the face of Corona virus pandemic. For months, the virus ravaged nations and its ravaging spread could not be arrested. Also, within weeks the casualties have reached thousands though the death rate was low in Nigeria comparatively. Consequently, fear, confusion and panic gripped millions of people across the world, characteristic of a pandemic. “The unpredictable nature of a pandemic means that ... it tends to induce panic. Tellingly, the letters spelling ‘panic’ form the beginning and end of the word pandemic.”⁶ Human beings take pride in being in control of events, but the pandemic shattered this pride while it lasted. In Italy, for example, people threw money on the streets to reflect a sense of frustration and limitation.

2. Deeper Spirituality

Positively, the awareness of human finitude that COVID-19 pandemic brought resulted in a corresponding dependence on God. Generally, the pandemic promoted a deeper spirituality among church members and other citizens. Aided by the lockdown, individuals spent more time especially in prayers interceding for family members, those affected with the virus, front- liners and governments. Similarly, many leaders requested for prayers recognizing God’s power to stop the scourge and heal the nation. For instance, denominations like the Nigerian Baptist Convention (NBC) and the umbrella Christian body, Christian Association of Nigeria (CAN) called for prayers and fasting repeatedly during the lockdown. In a similar vein, Olasunkanmi Akoni reported that the Legacy Initiative International (LII) “galvanized traditional and religious leaders to hold a national day of prayer on April 6 against the coronavirus pandemic in the county.”⁷

Unarguably, the call for prayers to overcome COVID-19 pandemic is a recognition of seeking divine assistance. Luminous Jannamike reported Kaigama’s comments in this regard thus: “In lamenting the hardship faced by countries in the fight against coronavirus, the Metropolitan Catholic Archbishop of Abuja, Most Revd. Ignatius Kaigama, said the pandemic has brought humanity to its knees such that people now see each other as helpless without God.”⁸ It is instructive to note that the sense of dependence

on God is what should normally be the relationship between God and His creatures. In other words, God created humans so that they can depend on Him.

Allied with the above, messages of encouragement, repentance and spiritual reawakening were preached variously during the lockdown. Consequently, many individuals used the season for self-examination and spiritual revitalization thus enhancing deeper personal relationships with God. In a similar vein, the period also promoted better personal relationship with especially family members. Men and women who were not used to being at home had months of staying together. The deepening of family relationship and the promotion of family health which the togetherness promoted cannot be quantified. The writer's family is an example of the above advantage. In view of the fact that he was on sabbatical leave at Baptist Theological Seminary, Kaduna, the lockdown made him stay for over three months in Ogbomoso. Similarly our son, who works in Lagos, and two other children schooling were at home during the lockdown. The family activities carried out during the lockdown deepened the family relationship and promoted the family health significantly. Indeed, the season is one of the best in the history of the family. Furthermore, due to the lockdown, vices like prostitution, drinking, armed robbery, and so on reduced as people were forced to remain in their homes. One hopes that some people would eventually rediscover themselves seeing the dangers of the vices anew and/or recognizing that they can overcome the various vices. The rediscovery would thus make such individuals better citizens and enhance their positive contributions to the society thereby promoting the greatness of the nation.

3. Sharing

In view of the hunger and difficulty brought upon thousands of people by the lockdown, individuals, churches and other organizations shared with relatives and neighbors, members of churches and other people in the society. Individuals assisted their family members, relatives and others financially and materially. Again, even when the writer's finances ran low, he had to help family members and others during the lockdown.

In a similar vein, churches reached out to some members and non-members during the period. In addition, church organizations even donated to governments. For instance, Foursquare Gospel Church and the Nigerian Baptist Convention donated foodstuffs and other relief materials to the Lagos State Government. Similarly, several Redeemed Christian Church of God parishes donated foodstuffs to their members and other people in the neighborhoods. Pastor E.A. Adeboye, the General Overseer of the Redeemed Christian Church of God, donated ₦20m to Osun State. The Nigerian Baptist Convention also donated to Osun State.

These were apart from big donors, philanthropists and corporate organizations who/which gave millions, even billions, of naira to the Federal Government, though the government did not show evidences of the proper utilization of the money received towards its proper end. For instance, Sola Ogundipe reported that, "Nigeria's foremost Development Finance Institution, the Bank of Industry (BOI), has joined other corporates and philanthropists in supporting the fight against COVID-19 pandemic in Nigeria through the donation of ₦700m in relief funding."⁹ Similarly, Dapo Akinrefon reported that Chief Olabode George "donated ₦160m as a direct aid to the needy in Lagos State to cushion the harsh effects of the restriction order by the Federal Government to halt the spread of Coronavirus."¹⁰

With reference especially to the big donations, the writer recalled that at a point during the lockdown, he opined that if the nation's rich people continued with the attitude some of them demonstrated during the pandemic, it would not be too long before the nation is fixed, even though he is aware of some other forces and factors militating against the fixing of the nation. It is a natural human tendency, however, for human beings to respond during an emergency and not to make the response a habit, especially when they do not see enough evidences that the responses are utilized for the causes to which they are directed.

As Nigerians manifested positive attitudes during COVID-19 pandemic as reflected above, they also manifested negative attitudes and actions and these shall be the focus of this section of the paper.

4. Ignorance

Ignorance was manifested variously during COVID-19 pandemic lockdown. The ignorance ranged from the disbelief in the reality of the pandemic by some Nigerians, especially initially, even when individuals were infected and few died, to the refusal to go for testing and/or treatment after some were infected. Some individuals also reportedly escaped from isolation centers. In addition, some who traveled from abroad did not isolate themselves immediately, and even intentionally had contacts and meetings with other people thus putting those people at risk. Also, there were reported cases of people not infected with the virus who took overdose of chloroquine, just because chloroquine is a cure for the virus and subsequently became sick. Some drank sanitizer and some others drank dry gin (ogogoro) in excess since it was said to have some preventive measure against the virus. Furthermore, many people disregarded the wearing of facemasks, maintaining social distancing and some of the hygienic processes. For instance, Omeiza Ajayi reported the Federal Capital Territory Minister's anger at certain individuals who refused to be isolated thus:

Enraged by reports that some high-profile individuals in the nation's capital, Abuja, who tested positive for COVID-19, have rejected their evacuation to isolation centers and instead opted for treatment in their homes, Minister of the Federal Capital Territory (FCT), Mallam Muhammad Musa Bello, has vowed to invoke all relevant laws to force such recalcitrant people to the centers.¹¹

The report is more surprising because of its context where people are supposed to know better. It was Francis Bacon who said, "Knowledge is power." Conversely, ignorance is weakness and a problem that has negative impacts on a society. The manifestation of ignorance as reflected above is an index of the nation's level of development. Ignorance can lead to waste of resources as well as death. In the context of the nation, it causes setback in the achievements of goals and affects development negatively. Ignorance makes people to remain in bondage which in turn makes them preys to quacks, charlatans and mischievous people.

5. Disobedience

Following ignorance in the negative attitudes and actions is disobedience. In many places people flouted the lockdown order, especially in relation to traveling. Unfortunately, the flouting of the order was aided by security officials whose greed and selfish interest super-ceded their call to duty and national interest. While it is understandable that at certain points, the lockdown became unbearable due to hunger and related difficulties, it must be noted that the disobedience started from the very beginning of the lockdown in some quarters. The Newspapers contain many cases of flouting of the restriction of movement order both within various towns and cities, and across states. For instance, Egufe Yafugborhi reported that the Rivers State government arrested 22 traders who entered the state in breach of the state's border closure order to check Coronavirus. "They were arrested in three different clusters, including a set caught hidden in a sealed container being transported into the state"¹²

Similarly, Anayo Okoli reported the interception of over 30 vehicles at Nsukka thus:

Over 30 vehicles loaded with passengers coming from the northern part of the country were intercepted by soldiers manning an army checkpoint in Nuskka, Enugu State, as they were trying to pass through the state to other states in the southern part of the country. Some of the passengers in the intercepted vehicles covered themselves with bags of food items in disguise as the consignments are among items permitted to the states as essential commodities.¹³

In a related episode, Therese Nanlong reported the Plateau State Governor, Simon Lalong's disclosure that, "I, 607 persons who violated the lockdown order imposed in the state had been tried and convicted."¹⁴ Also in Lagos, Deji Lambo reported thus: "The Lagos State Police Command says it has arrested and charged 620 persons, including 39 strippers and revelers at a nightclub, for violating the lockdown directive to curb the spread of the coronavirus disease in the state."¹⁵

Even some churches were also guilty of flouting the lockdown order according to News reports covering Lagos, Ekiti, Osun and Ogun States thus:

There were diverse levels of compliance with the order across Nigeria. In Lagos, there were partial compliance as some churches complied, while others defied the order and had to be forced to comply by security forces. Many churches complied with the directive by staggering their services to ensure they did not exceed the approved number of worshippers, but worshippers in some churches that violated the order were sent out and the churches closed.¹⁶

Some aspects of the disobedience have grave consequences for national development as can be seen from the various reports. That 39 people in Lagos flouted the lockdown orders for the purpose of reveling, not minding the risk and injury such action posed, is a cause for concern for the future of the nation. The more undisciplined the people of a nation are, the more difficult for the nation to be great. The problem was compounded by the fact that these individuals exposed themselves to avoidable risk and danger for such a low activity as reveling.

There is also the issue of people desperate to market their goods. In this regard, citizens of the nation need to put the profit motif into perspective. While the degree is lesser, it is significant to note that it is the mindset of magnifying money above safety of life and the wellbeing of others that has led to the evils of slavery, prostitution, armed robbery and kidnapping which are rife in the Nigerian society today.

In addition, there is the issue of people disguising themselves with goods. This is willful and intentional disobedience. It shows the extent some individuals went to flout the lockdown order, and this action shows a high degree of desperation and deception. Interpretatively, such individuals have a low estimation of themselves to go so low in order to achieve their aims. One wonders how they felt when they were discovered after going through the suffering and humiliation of the disguise. Again, this is an attitudinal problem. The nation cannot achieve her potential greatness if members of the nation do not rise above such attitudinal problems.

Finally, there is the issue of some members who were forced out of churches to comply with the ban and their churches closed. Law enforcement officials coming to force worshippers out and/or close churches is an embarrassment to the Church which is expected to shine the light and show example to the larger society. Disobedience is inconsistent with true religion. The Church's moral right to condemn the society when necessary, as she should do as part of the nation's conscience, is weakened when church members are not law-abiding.

6. Corruption

As a nation, corruption is a major clog in the wheel of the nation's progress and it has affected the nation negatively in many ways. The deadly monster of corruption reared its ugly head again during the COVID-19 pandemic. Money was received by the nation from the European Union to fight the pandemic. Also, the central bank issued ₦1.3 trillion intervention fund. These were apart from billions of naira individuals and corporate organizations donated to the Federal and some state governments as noted earlier in the paper. The Federal Government did not give an accounting of the money. In this regard, Yinka Kolawole reported a civil society group's concern thus: "A civil society group, Progressive Impact Organization for Community Development, PRIMOG, has expressed concern that despite calls on the Federal Government to publish records of expenditure of COVID-19 fund, it was yet to do so."¹⁷ In a similar vein, the People's Democratic Party (PDP), through its National Secretary, Mr. Kola Ologbodiyan, urged the Federal Government to be transparent with the N1.3 trillion COVID-19 intervention fund. "The PDP is worried over allegations of corruption in the handling of the N1.3 trillion set aside to cushion the effect of COVID-19 on the economy. Our party demands ultimate transparency."¹⁸ To a lesser degree, many states are also guilty of corruption in the handling of their respective COVID-19 fund.

Contrary to expectations, however, dubious and blatant claims were made. For instance, the Federal Government claimed to spend N79m to feed school children during the lockdown. There were also reported cases of those taken to isolation centers who were not sick and others who were not given any drug, other than food, while they were there - all in the bid for states to "share" out of the COVID-19

donations. It is significant to note in this connection that “the core components of an ethical decision-making process are fairness, inclusiveness, transparency, reasonableness, accountability and responsiveness.”¹⁹

While corruption has been a major problem in the development of the nation over the years, as noted above, its manifestations during the lockdown is an evidence that corruption is endemic in the nation. Governments, government officials and individuals are affected. One very glaring and worrisome aspect of corruption during the lockdown was the extortion of money by security officials. Due to government regulation against traveling, many who traveled had to pay far more than the normal fares as the transporters had to bribe their ways through and some traveled in the night. For instance, one Seminary student who travelled from Lagos to Ogbomoso at the initial stage of the lockdown reported that he spent ₦10,000.00, which is over 200% of the normal fare, and he traveled in the night. This is a manifestation of a sick nation, where some people profit from the difficulties of others. The manifestation is a recurring reminder that the nation has a very long way to go to become great.

Even though it is not a new problem, a further reflection on corruption in the nation shows that it should be a cause for concern for anyone who is truly interested in the future of the nation. Reflecting its international context, Shields opines on corruption thus: “The world is afflicted with a great number of corrupt practices. Bribery is one of the most common and one of the most damaging.”²⁰ On its dangers, he adds: “Evil is an essential element of all bribery. It is impossible to give or receive bribes without being corrupted by it. Bribery is corruption.

1. It is gross selfishness.
2. It degrades those who practice it.
3. It perverts justice.
4. It estranges the guilty from God.”²¹

Related to Nigeria, Adeyeye Oyedokun opines: “Corruption in Nigeria has eaten deep into the minds and hearts of many Nigerians that one can conclude that it has been regarded as part of life.”²² Regarding the dangers of corruption, he adds:

The vices brought about (by) pervasive corruption are better imagined than experienced. Today, there is insecurity, kidnapping, ritualism, etc. in the country because in the face of high level of corruption, the nation’s leaders seem to get involved in mismanagement.... A buoyant economy will have salutary effect on the citizens, while on the contrary, an economic down turn as Nigeria now experiences will bring pains, sorrow, frustration, and under development.²³

In a similar vein, Zaka P. Ahuche notes that corruption has religious, educational, political, economic and social implications.²⁴ On the economic implications, he asserts:

The effects of corruption can never be over emphasized because, it undermines good governance, fundamentally distorts public policy, leads to the misallocation of resources, harms the private sector and particularly hurts the poor, thereby hampering our advancement economically and making us unable to compete with other member nations of equal mineral and human resources like us.²⁵

On the social implications of corruption, he further opines:

Corruption has been the major obstacle to development because it does not only reduce the efficiency of developmental efforts but undermines justice and weakens democracy. It also makes the rich richer, supports dictatorship and hampers good human relations as it results to human right abuses in all its forms. Even our infrastructure bears eloquent testimony to this reign of decadence. Almost nothing works in Nigeria today.²⁶

The import of what has been said above is that except the nation is more serious about curbing the menace of corruption, the future of the country is bleak.

7. Wickedness

The last ethical issue for reflection in this paper is wickedness, which is used in the paper more in the sense of taking undue advantage of others. The tendency to take advantage of others is a natural human tendency. However, when the tendency manifests when the others are in problem or difficulty, it is wickedness. Various, wickedness was demonstrated during the lockdown. Generally, security officers took undue advantage of the lockdown to extort money from citizens, to molest and even humiliate many, and, indeed, to kill a few. The inhuman treatment meted by security officers is an index of the poor rating of the nation. The treatment is against some international standards on “public health measures in the face of an evolving pandemic” as reflected by the Nuffield Council on Bioethics thus:

- Coercion and intrusion into people’s lives should be kept to a minimum.
- People should be treated as moral equals, worthy of respect.
- Solidarity is crucial.²⁷

The problem of inhuman treatment of citizens by security officers, among others, makes the country increasingly unsafe, and contributes to the low dignity of the human person and the low value placed on life in the nation. A nation where security officers that are paid to protect life, even as they enforce the law, maltreat and even kill citizens at will, and that places a low value on her citizens will have her development seriously hampered. In addition, her potential greatness would not be realized as human beings are the greatest resource of any nation. It should be noted that the way citizens are treated would affect their patriotism as well as their willingness to make sacrifices for the development of the nation. Greatness will continue to elude a nation that is characterized by wickedness and inhumanity. This is because the citizens cannot perform optimally. Besides, many would be filled with frustration, bitterness, anger and depression, negative emotions that inhibit the flow of the powerful forces of the subconscious mind needed to be successful and to make great contributions to the society.

CONCLUSION

COVID-19 pandemic, with reference to the ethical issues reflected upon in the paper, has shown that the nation has serious ethical challenges which should be addressed for the nation to actualize her potential greatness. While the pandemic led to some positive attitudes and actions, it has also revealed ignorance, disobedience, corruption and wickedness. Conclusively, a critical ethical reflection of the nation with respect to the COVID-19 pandemic shows clearly that the nation has a long way to go to improve her rating in the world, become a great nation and occupy her rightful position in the comity of nations in the world. Consequently, among others, the nation needs reorientation, especially of security officers. In addition, citizens should be treated with greater dignity, while citizens, on their own part, should be more law-abiding. Furthermore, a greater political will and seriousness in fighting the menace of corruption is an absolute necessity.

ENDNOTES

- ¹ Norman Shields, *Christian Ethics* (Bukuru: Africa Christian Textbooks, 2004), 8.
- ² Wayne G. Boulton, Thomas O. Kennedy and Allen Verhey, eds., *From Christ to the World: Introductory Readings in Christian Ethics* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1994), 2.
- ³ Shields, *Christian Ethics*, 153.
- ⁴ Jerry White, *Honesty, Morality and Conscience* (Colorado: NAVPRESS, 1982), 78.
- ¹⁵ Ibid., 83.
- ⁶ “Ethical Reflections on the Covid-19 Pandemic: Epidemiology of Panic,” <https://onlinelibrary.wiley.com/doi/full/10.1111/ipc.14882>. Accessed on June 11, 2020.
- ⁷ Olasunkanmi Akoni, “Sultan, Ooni, CAN President Organize National Day of Prayers,” *Vanguard*, Monday, April 6, 2020, 11.
- ⁸ Luminous Jannamike, “COVID-19 Has Brought Humanity to Its Knees- Kaigama,” *Vanguard*, April 6, 2020, 9.
- ⁹ Sola Ogundipe, “BOI Donates ₦700m Towards COVID-19 Relief Aid,” *Vanguard*, April 6, 2020, 4.
- ¹⁰ Dapo Akinrefon, “COVID-19: Bode George Donates ₦160m to Needy Lagosians,” *Vanguard*, April 6, 2020, 26.
- ¹¹ Omeiza Ajayi, “COVID-19: FCT Minister Enraged as VIPs Opt for Home Treatment,” *Vanguard*, Friday, April 24, 2020, 7.
- ¹² Egufe Yafugborhi, “Breach of Border’s Closure Order: Rivers to Prosecute 22 Traders,” *Vanguard*, April 24, 2020, 12.
- ¹³ Anayo Okoli, et al, “COVID-19- 30 Vehicles Loaded with Passengers Intercepted at Enugu- Benue Border,” *Vanguard*, April 24, 2020, 15.
- ¹⁴ Theresa Nanlong, “Plateau Convicts 1,607 as Total Lockdown Returns Monday,” *Vanguard* Friday, April 24, 2020, 13.
- ¹⁵ Deji Lambo, “Lockdown: 39 Strippers, Clubbers, 581 Others Arrested in Lagos,” *The Punch*, Monday, April 27, 2020, 4.
- ¹⁶ News, “COVID-19: “Police Enforce Ban, Sends Out Worshippers in Lagos, Ekiti, Osun, Ogun,” *Nigerian Tribune*, Monday, 23 March, 2020, 2.
- ¹⁷ Yinka Kolawole, “FG Adamant Over Calls for Transparent Disbursement,” *Vanguard*, Friday, April 24, 2020, 9.
- ¹⁸ Osaretin Osadebamwen, “Be Transparent with N1.3 Trillion Covid-19 Intervention Fund, PDP Tells FG,” *Nigerian Tribune*, Monday 3 March, 2020, 29.
- ¹⁹ “Ethical Reflections on the Covid-19 Pandemic.”

²⁰ Shields, *Christian Ethics*, 183.

²¹ *Ibid.*, 189-190.

²² Adeyeye Oyedokun, *Corruption in Nigeria* (Osogbo: Atman Limited, n.d.), 44.

²³ *Ibid.*, 57.

²⁴ Zaka P. Ahuche, *Curbing Corruption in Nigeria: A Necessity and A Reality* (Ilorin: Gosh Impressions, 2013), 51-73.

²⁵ *Ibid.*, 67.

²⁶ *Ibid.*, 69.

²⁷ “Ethical Reflections on the Covid-19 Pandemic.”