

## People's social participation in the prevention of COVID-19 disease: an example of self-sacrifice

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### Abstract

Social participation refers to those voluntary activities through which the members of a society directly or indirectly participate in shaping social life in neighborhood, village or city affairs. While the spread of the COVID-19 disease, people in the community can be responsible for their individual and collective health with conscious and voluntary participation and participate in the prevention of the COVID-19 disease in order to change the fate of themselves and their neighbors.

Now, considering COVID-19 virus pandemic, as in war, we can defeat the hidden evil enemy. But achieving victory requires self-sacrifice and collective participation. The Iranian people are like warriors on the battlefield strengthened the line of struggle by observing health instructions and social participation in the distribution of masks, disinfection of roads and houses, and the purchase of food packages. At the same time, the performance of medical staff and health defenders was improved with the participation of the people. Thus, the cooperation, empathy and participation of the people behind and alongside the officials and medical staff can be an example of self-sacrifice.

**Keywords:** Social Participation, COVID-19 virus disease, Self-Sacrifice

### Commentary

Today, corona virus disease (COVID-19) is a viral infection that has become a pandemic disease and has created critical conditions around the world. Currently, the COVID-19 pandemic is one of the major health problems in the world. Symptoms of COVID-19 are mild and treatable in 80% of people [1,2]. In general, until the risk of transmission of COVID-19 is not eliminated, people should follow self-care; because the only effective way to prevent this disease is to follow hygiene and self-care tips. People respond to illness in different ways. The perception of the disease depends on cultural, economic and social factors [3]. Considering the speed of the spread of COVID-19 and the wide dimensions of the disease, the healthcare system is unable to deal with this disease, so the participation and cooperation of the community in fighting this disease is necessary, which is an example of the self-sacrifice of the people.

Social participation refers to those voluntary activities through which the members of a society participate directly or indirectly in shaping social life in neighborhood, city and village affairs [3]. Social participation includes all kinds of individual and collective

actions in order to determine the destiny of oneself and the society and to influence the decision-making processes about public affairs, which has received a lot of attention in recent years [4].

Participation is primarily rooted in the social nature of humans and the many benefits resulting from this function. The social element in the society brings out common interests, the preservation and protection of which makes participation inevitable for each member of the society. Participation in social affairs is a kind of commitment and acceptance of personal and social responsibility that all human beings have to accept. Society members are required to participate in society due to their social, economic and political roles [4,5]. Inadequacy in political, social and economic participation also undermines the continuation of life in the society, to the extent that if it loses its social dimension, its destruction is certain; If he stays strong, he should not lose his goal, which is to serve the members and reform the society. Of course, this is if the sacrifice is voluntary and is accompanied by desire, otherwise the participation by force and coercion will not be useful and efficient [6]. Just as the motivation to earn money makes several capitalists to form a company, if the members of a society feel that their

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cooperation and participation can solve a problem of the society, they will not hesitate to participate.

With their participation, people send the message that they are not indifferent to their destiny, but they are sensitive and have accepted their responsibility in social, economic and political actions. Thus, the most important effect of participation is the aliveness of society and the enjoyment of life, because it is a sign of life, awareness and movement, and participation, which is a manifestation of society's sensitivity to its fate, indicates appropriate reactions to environmental actions [7]. Participation is both a sign of the aliveness and awakening of the society, and the aliveness and awakening of the society strengthens and gives continuity. A more organized and systematic society creates a higher level of participation, therefore, participation is a positive, social action that takes place on the basis of the awareness and will of the people of the society and is an indication of the life of a society [8]. One example of social participation is participation in healthcare. In the process of participation in healthcare, the knowledge of health in the society has expanded and led to the acquisition of internal and external health skills among the people of the society and the general health of the society is improved, as well as the treatment costs are reduced. Another advantage of people's participation in healthcare is knowing people's health needs and planning to improve society's health. People's active participation in healthcare increases the sense of social responsibility and the feeling of being active and playing a role in the destiny of their society. All the mentioned cases will lead to the formation of a healthy and disease-free society [9]. How people behave in an emergency situation such as the outbreak of COVID-19 depends on their awareness, attitude and evaluation of the risk and the level of people's participation in controlling it [10]. Not long after the spread of COVID-19 in the country, we witnessed the formation of social partnerships in different forms and ways by people all over Iran, which is a kind of full-fledged self-sacrifice.

Sacrifice is one of the categories of Divine-Islamic culture. Martyrdom is the most obvious symbol of the manifestation of this transcendent value that has caused the life and immortality of Islam. The existence of a spirit of sacrifice and its prosperity in Islamic societies is an important factor in deterring and defending against invaders. The Iraq-Iran war has been a scene of sacrifice [11]. Sacrifice is considered as one of the transcendent values in the culture and values of sacred defense. Sacrifice in the word means to give, to give up one's right for others and to prefer the benefit of another or others. Sacrifice is one of the most glorious manifestations of the beauty and glory of humanity and only great human beings climb this great peak. Sacrifice includes sacrificing one's life, property, position, personality, and so on for God sake [12]. During the time of the Iraq-Iran war, men and women of all ages and walks of life, in whatever way they could, played a positive role in the war; Although this role may not have been played on the front lines, it would have been played only by the mothers of this frontier, providing food in mosques and hats and gloves at home for the warriors; But in any case, everyone did

what they could, which was the manifestation of the culture of sacrifice behind the lines of battle. However, women have played the biggest role in the culture of sacrifice and it was the upbringing of the self-sacrificing men. The warriors were also at the forefront of the imposed war, manifesting the culture of sacrifice and martyrdom. Inspired by the culture of Ashura, they went to the battlefield and stood up until the last bullet. In the conditions of an asymmetric military war, and in this way, they lost their lives and they were able to make the enemy not be able to seize even a single inch of our country's territory after eight years.

On the other hand, the Supreme Leader of the Islamic Revolution has said that "defense still remains", so since our defense is based on the culture of sacrifice and martyrdom, this culture continues after the eight-year period of holy defense, an example of this can be seen in the participation of people in the fight against corona virus.

Today, our country is in tension again, and like in the era of war, all people come to the field to help their fellow human beings to solve the problem of corona virus. However, the question may arise in the minds of those who, if everyone has come to the fore, then why the news of the high prices and hoarding of masks and disinfectants is heard. In answer to this question, it should be said that there were such people during the time of the war, and history has always seen such abusive people, but it should be seen differently, people who have been away from their families for a long time and in the medical centers of this you have to see the risk being taken to treat corona virus disease patients, or people who have selflessly entered the field of crisis management and have contracted the disease themselves. Just as people lost their lives during the holy defense and went a few meters away from the enemy to help the wounded; It should not be forgotten that the culture of sacrifice exists in different arenas and times, and the sacrifices are one day in earthly clothes, one day in firefighters' clothes, and one day in the clothes of fighting the corona virus.

Some examples of selfless social participation are: distribution of health items such as masks, gloves, hand sanitizer for free among the people by donors in the country, cooperation and voluntary participation of people with the health staff, preparing food packages for needy families and in-need people affected by the COVID-19, installation of water taps and provision of toilet liquid on the side of the streets for the use of the general public by shopkeepers, provision of food and accommodation for health workers involved with COVID-19, payment of the costs of educational packages for the prevention of COVID-19 by donors etc., informing about the disease prevention methods through loudspeakers and personal vehicles, jihadist efforts with the honorable presence of young people, to add shifts to the mask factory production line, setting up workshops for the production of masks and protective items by the people, unremitting efforts and the participation of a group of leading researchers of the country as well as pharmacy students to prepare disinfection solutions, participate in disinfection of busy roads, voluntary observance of home quarantine without coercion,

observing social distance by people to cut the transmission of the disease chain, not holding and attending weddings and funerals, the landlord did not receive rent from the poor tenants, voluntarily allocated part of the staff's salary to help the corona victims, distributed free bread to the bakers, and supported individuals and businesses that were booming these days due to emergencies.

Let us not forget that social participation is usually spontaneous and jihadist, just as it appeared at different times during crises such as floods, earthquakes, and epidemics such as cholera, etc., and continues to form spontaneously at this stage. But all these sacrifices will be significant along with the efforts of health officials and coordinated actions of the government to control this disease and its effects and consequences.

### Conclusion

The efforts and sacrifice of people revived the spirit of jihad, and it is the duty of all of us to help and support the front-line fighters of this line of struggle by observing the health instructions and social participation recommended by Islam and the religious leaders. While the performance of medical staff and health defenders on the front lines shows responsibility and human and religious commitment, which is truly a symbol of jihad for the sake of God, so the cooperation, empathy and harmony of the people behind the front and side by side with officials and medical staff can be an example of sacrifice.

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