# US AFTER COVID-19

Today, at the end of COVID-19, the consequences of the war metaphor are still spreading. This book discusses how we should deal with the new world in the future by analysing the legacy of

the war metaphor from the COVID-19 period, by discussing the symptoms of Mysophobia, and whether the existence of another kind of 'victim'-germ requires us to veto it all.

## TH METAPHC AN



### COVID-19 War Metaphors

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Past

**Artists** 

Used by Global

Governments. Now Mysophobia

17 Another victim of the 'war metaphor' germs.

Futurte

Looking back at 27 the experience and facing up to the future.

In the context of COVID-19, the popular narrative is that society as a whole must fight a collective war.

Most heads of state use the metaphor of war with this collective meaning. A typical example is a speech by former US President Donald Trump in March 2020, in which he called himself a 'wartime president' and claimed that'we are going to defeat the invisible enemy and it will be a total victory' (Trump, 2020 (Trump, 2020).

The war metaphor exists as a dominant frame in government narratives from the COVID-19 period, where multiple governments used this metaphor to battlefield medical regional behaviours related to the epidemic in order to 'scare' the population, evoke preventive behaviours, and acceptance of multiple policies.

70% of governments worldwide usewar metaphors in this particular medical period, across Asia, Europe, North America, etc.















During COVID-19, the government's aim through the war metaphor was always to illustrate the urgency and seriousness of the situation, to make people aware of the need for special control measures and to accelerate the acceptance of certain policies, such as staying at home, cleaning oneself, wearing a mask, etc. While achieving political objectives, this metaphorical citizenship has infinitely negative consequences in terms of psychology and behaviour

### Effects

The government uses the metaphor of war to bring the whole society into the "battlefield" to fight the virus. Doctors are the "main force" and ordinary people are "little soldiers". At a specific moment when medical assistance is needed, this narrative creates a series of social crises such as group fear, discrimination, and stigmatization of germs. More importantly, it seriously affects the mental health of citizens, making them passively motivated by military values (such as obedience, struggle, etc.) In the state of excessive cleanliness, it becomes a political 'tool'.

The war metaphor has forced some people to react to policies due to panic, which has led them to over-clean due to anxiety, which in the long run has caused them to suffer from Mysophobia (germaphobia).

Simon Jenkins, a member of the Royal Society of Literature, said, "Governments should never, ever use war metaphors in peacetime."

After COVID of war will are





### = MYSOPHOBIA

I was trapped.

### **MYSOPHOBIA**

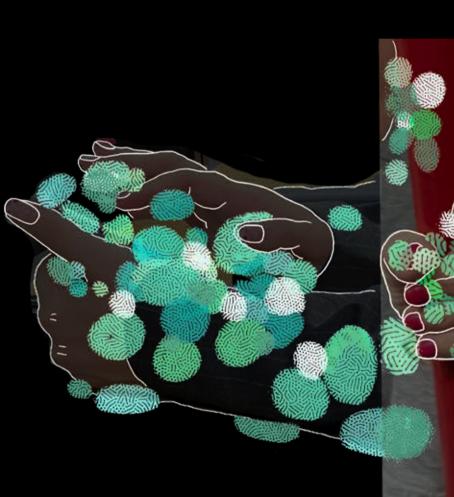
Through the author's communication with more people suffering from Mysophobia during the COVID-19 period, we have all discovered that war metaphors play a non-negligible role in catalyzing our mental illness and behavior. In other words, what we fear is not the bacteria themselves, but what the government describes as a 'battlefield'.

### **GERMS**

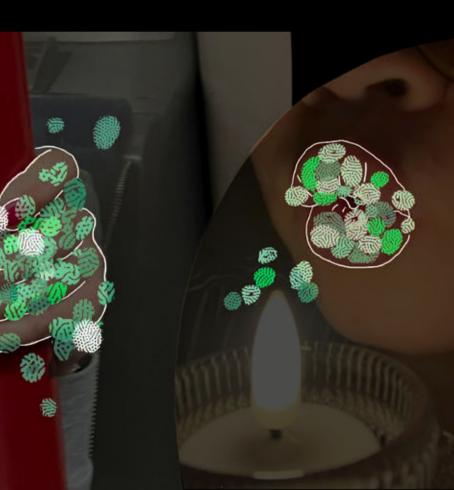
Interestingly, the authors found that in this politically dominated 'battlefield', the victims were not only people suffering from Mysophobia, but also bacteria. The war metaphor forces the 'germs' to terrorise the population, and while eradicating the COVID-19 virus, it forces the population to see all germs as 'the enemy' and keep clean as a weapon.



## BUT



Bacteria exist in the world and there is no denying that we need to be careful and protect ourselves, but they actually do a lot for us and under political manipulation they should not be 'stigmatised' under different narratives.

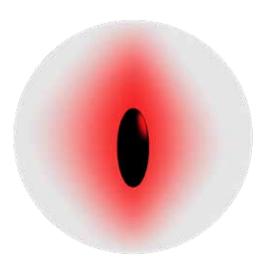


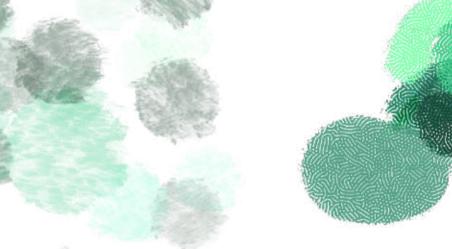
Forum member Joshua Lederberg envisioned the future of humans and microbes as 'a fragment of a suspenseful thriller that could be titled "Our Intelligence and Their Genes" (Lederberg, 2000). So far, our intelligence has enabled us to extend our lifespan and reduce mortality from infectious diseases, but in the long run our defences to achieve these results will not be able to cope with the rapidly changing and adaptive genomes of microbial pathogens.

Not only are we vulnerable to emerging infectious diseases, but also to strains of difficult-to-treat pathogens (e.g. Staphylococcus aureus, Streptococcus pneumoniae) that once appeared to be conquered.

A recent Forum workshop highlighted the global health threat and economic burden posed by microbial resistance to therapeutics, with participants concluding that long-term management of microbial resistance will require "dramatic changes.

How we view the evolution of ecology and infection" and the understanding of drug resistance "is an integral part of the ecology of microbial life, not an anomaly".





During the COVID-19 period, many people saw the virus as the 'enemy', and the Mysophobia community reacted strongly. The metaphor of war under the political narrative exaggerates germs as the 'enemy' of humanity, something that we must 'defeat'. But in fact, the war metaphor serves the political purpose behind it, and the 'enemy' is not necessarily 'germs'.

At the same time, for some people bacteria are not seen as something whose defeat is required, for example, the COVID-19 vaccine research required experiments with bacteria that indirectly helped human beings on improving the body's ability to cope with the virus.



If Mysophobia was
the most directly
exposed victim of the
war metaphors of the
COVID-19 period,
how can we protect
ourselves in the future
in the face of the war
metaphors of political
narratives and in
the face of the new
germs?

Today, at the end of COVID-19, society is recovering. Everything is undergoing recovery, including the author (a Mysophobic), and although my Mysophobia behaviour persists, I have to say that I am in recovery.

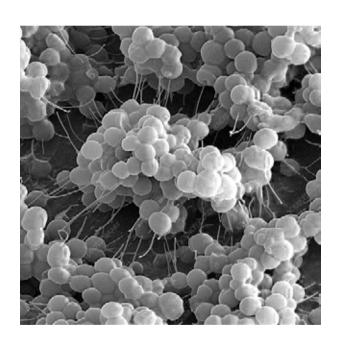
We cannot foresee the future, let alone know where in the future the war metaphor will appear and when new germs will emerge.

# CAUTION MEAN TO

In the future, after what we have experienced with COVID-19, what we need to do, given what we have experienced, is remain cautious about war metaphors and pathogens rather than erase them altogether. At the same time, no we should be aware of the importance of self-psychological detachment, and this awareness is something we can grasp now.

### DOESNOT TAL DENIAL.

### An example of a germ.



### Staphylococcus Epidermidis

Mysophobia's incessant cleaning and excessive hand washing is not only a compulsive behaviour, but it is also damaging to the skin of the hands. Staphylococcus epidermidis on the skin of the hands, a bacterium commonly found in the human body and with a good relationship with its host, not only helps the skin to resist external hazards but also maintains good skin function.

\*o blindly

follow and

Through the experience of Mysophobia, lessons are learned about the metaphor of war, perceiving the political truth behind it and remaining vigilant, while taking a scientific approach to germs.

For bacteria prevention, we need to adopt healthy habits such as eating a healthy diet, getting enough sleep, exercising and avoiding smoking and drugs.

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We don't have to block everything, we just need to keep a clear head and a scientific approach to the political narrative and germs to avoid being manipulated and becoming 'mysophobia' in the future.

I hope you keep your hopes and your own personal reactions dialectical to war metaphors and germs.

Now, i think we are ready to face the many possibilities that lie ahead.

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Stay alert and hopeful, and protect yourself scientifically.

Look at everything dialectically and keep your head above water.