

Lecon of Metaphysical Communication by Covid-19 Breach of a Potential: New Perception of the World

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Abstract:- Our previous article on COVID-19 (KOKO, 2021: 127-138) demonstrated that persuasive communications mainly reach the already convinced. As a result, he noted that it was difficult for many people to easily change their opinion (and, if so, despite the vicissitudes related to the pandemic of the day). Therefore, referring to the North-South perception relationship, this behavior justified "the thesis of the radicalization of the cognitive dissonance of the Western in relation to the African (perceived as *dependent-consumer of Western research*), and that of the South towards the North (perceived as *producer of African well-being*)" (KOKO, 2021: 137), concluded this previous article.

In addition, this text would rather highlight the communication signals emitted by COVID-19 on the persistence of perception in the North-South relationship. This is, in our humble opinion, an extra-scientific communication. But, to analyze it with glasses seen from afar, this communication may well challenge the warned on the "why" of the mutations that continue to cause this pandemic that the saw does not yet manage to control.

Keywords:- *Metaphysical communication, Covid-19, potential new perception of the world.*

I. INTRODUCTION

In view of technological development and medical prowess recognized in the West, the COVID-19 reality would be quickly mastered by science. Yet, despite the perceptual consolidation in the North-South relationship, the pandemic of the day still demonstrates the limits of science in the appropriate resolution of health problems. Consequently, this reality has an impact on human relations from both a social and a political-economic point of view.

This situation of the limit of man is well noted by a Congolese philosopher. It states that "humanity has suddenly found itself helpless and helpless in the face of the new virus that has exposed the limits of human knowledge and know-how, the precariousness of the world economic order, the incongruences of regional and international governance" (MUTUNDA, 2020: 8).

According to the aforementioned philosopher, it is the "questioning of man's conscience in the face of the challenge of resilience and the future of his existence on a planet where, from now on, the way of life, behavior, codes of society, can no longer be those before covid-19" (MUTUNDA, 2020: 5). This implies, of course, to think differently about interhuman relations, if necessary, to seek

to question the facts beyond science, with a view to the construction of another perception of the world.

Therefore, the foregoing allegations corroborate, in our view, the concern of this study. Hence the title: *LECON OF METAPHYSICAL COMMUNICATION BY COVID-19. Perspective of a potential "New Perception of the World"*.

On the other hand, with COVID-19 cementing cognitive dissonance and the so-called selective perception of relations between countries of the North and the South (in light of our previous article on this pandemic), three fundamental questions are, here, supposed to be asked:

- What can justify the persistence of the North-South dichotomy of perception?
- What are the meta-communication signals emitted by this transcontinentalepidemic?
- What metaphysical lesson can be learned from these meta-communicative signs emitted by COVID-19?

II. NORTH-SOUTH PERCEPTION DOCTRINES AND PERSISTENCE FACTORS

Looking historically at the relations between North and South, let us note three major doctrines that have led the West to place itself at the center of several international actions and to "overestimate" itself: imperialism, individualism and racism. In the same perspective, three main factors would have led the Third World (to which Africa belongs) to continue to underestimate itself (to the point of observing the manifestation of COVID-19 without active involvement) to the point of being the subject of Western cognitive dissonance: dependence on the West, the lack of patriotism and the non-respect of barrier measures against disease.

A. Doctrines on "Western overestimation"¹

Starting from observations from various horizons, to be mentioned in the following lines, we note essentially these three main doctrines:

➤ Imperialism

Jbeing, in fact, a retrospective look at the media news of the years 2000 and 2010 through the mass media (RFI, BBC, TV5 Monde, France 24, CNN, etc.) one could conclude that imperialism has still led the Westerner to think he is the master of the world to the point of allowing everything, to the point of eliminating human lives throughout the world for his own interests. The most typical

¹ Concept found by the author of this article, **Western overestimation** compresses all the actions undertaken by the West to establish its supremacy, even its veto, over the rest of the world during the history of civilizations (especially those of the contemporary world).

cases would be the various wars of aggression, during which the West has openly declared itself as a supporter, especially in Iraq and Libya, countries whose oil resources have not been spared, let alone the lives of their presidents in office, according to various analysts of the situation.

Admittedly, according to the different analyses of human rights actors at the time, this action flouted legal standards (including those of human dignity). Today, when analysing the Western scientific boom from which imperialism is falling back to clinical trials on the natural environment, there is reason to think that the laws of nature are increasingly flouted by the Occidental, ignoring them and its physical reactions against its action. This is the case of various actions that have led to the advent of living beings from biological-chemical laboratories, extra natural animals, facts causing global warming, etc. In the same perspective, another doctrine follows in the footsteps of imperialism. This is individualism.

➤ *Individualism*

Following the reasoning of several sub-Saharan internationalists (the case of the interventions of Philippe BIYOYA),² individualism has taken up residence in the heart of the West following its scientific exploits, having boosted the almost integral development of its living environment (exploits that do not spare, in part, its benefit, downstream, to the rest of the world).

It is, of course, true that in most cases, these scientific feats are to be commended. However, the West has sunk into individualism (taken in the sense of the subordination of the general interest to the interest of the individual), while much of its material success comes from the Third World which, in most cases, provides it with both raw material and labor.

For example, the West has miniaturized the technological apparatus, among other things to withdraw to itself in order to better control the world, and, if necessary, to avoid collectivism even in terms of medical technology; which, on the other hand, does not give it the monopoly of the search for an effective solution against COVID-19 that does not have the same scope. Contamination in the countries of the South where collectivism is in full swing. In the same vein, racism is counted.

➤ *Racism*

The observation starting from the history of relations between North-South civilizations, starting from the contemporary world, leads us to understand that racism has pushed Western-conservative man to refuse the difference of race, to think that his own is the best; therefore, superior to Afro, Arabic or yellow. And this, for a long time.

²Teachersome *International organizations* at the University of Kinshasa, The teacher regularly returned to the thinking relating to his interventions on *Télé7* (in connection with international relations) theirs of the exemption from his course, in First year License in Communication from the Organizations, to the University of Kinshasa, in 2011, Unpublished.

As a result, despite the long scientific discussion around authors such as Hitler supporting the thesis of the supremacy of the Arian race and conceiving the others as "uncivilized" (HITLER, 1934) (whereas the world observation is that those considered "civilized" have mutated its wars to the point of calling them "uncivilized"). as world wars s) and HEGEL stipulating that Africans have no history (HEGEL, 1965), there is to question sentences such as "*reason is hellene, emotion,*" (SENGHOR, 1964: 24); polemical sentence dating from 1939 out of a man of the caliber of SENHOR. Because, many observers think that racism blinds the eyes of its adulated.

Therefore, the argument supported by the defenders of the African race states that the afro is proud of the constancy of his skin in all seasons and does not have time to try to tan his body. These defenders think that the so-called "colored" man or woman is at least able to push a pencil or pen into his hair and keep it there... According to this argument, the latter does not have to call the Westerner a "pig" (as the latter calls the African a "monkey"), hurling pig cries at him as he passes through Africa as he suffers the cries of monkey in the West. This is what shows that no one is sufficient in himself, and that all have inadequacies.

Yet, observing Western realities through the press and communication through different ICTs, it is still approved today that many nationals of the countries of the South continue to suffer various humiliations in the West. The cases are hardly exhaustive as to this: these Afro footballers playing in several European clubs are stigmatized on the playground, receiving monkey cries, banana skins and various racist insults in their faces. We will remember: the Cameroonian Samuel ETO'O, out of the field because tired of suffering the monkey cries on him and having, by this fact, stopped at the same time the match; the Brazilian Daniel ALVES, having picked up in the middle of the match a banana thrown on him, having peeled it on the spot and having eaten it (act having made the buzz with the slogan "*we are all monkeys*", implied, since we all eat the banana as much as the monkey).

On the other hand, questions like: "*when are you going to go home*"? (questions asked to expatriates from the South, even by relatives of Westerners at home) and phrases such as: "*Africa is the misery of the world*"; "*The West cannot bear all the misery of the world*" is a testament to the traditional Western spirit which still hangs over the North with regard to many nationals of the so-called Third World countries.

Similarly, remarkable efforts on the visible impetus towards a change of consideration are not to be ignored when one follows on television shows produced in Belgium, such as "*Un fou noir au pays des blancs*" by the Congolese writer Pie TSHIBANDA and so many others. As a result, the Third World is still experiencing almost total "underestimation" in the West.

B. Factors of "third-world underestimation"³

Following in the footsteps of the previous observations, let us recall here three main factors:

➤ *Dependence on the West*

Note that the Third World's gaze towards the West has almost killed the independence of the man of the South, obstructing his know-how, to the point of linking him to the law of least effort. Admittedly, to observe the behavior of third-worldist populations, wanting, for decades, to "do as the whites do" (like the concept "evolved", found in the Roman *Postcard* of the Congolese ZAMENGA BATUKEZANGA (ZAMENGE, 1974), a concept reinforced by that of "Nsa Mputu"⁴) the Third World remains dependent on the West. What is more, many of its populations are frantic in seeking to live in the West instead (the case of the plurality of applications for visas, passports, or even asylums in different Western embassies in recent decades, in Africa) (www.jeuneafrique.com).⁵ And this, despite the craze towards Asia, according to the trends of the time; especially observed on the afro populations, despite these cases of xenophobia recorded recently⁶).

While the South is full of potential that can boost its own development, this dependence on the North has forced it to think that what comes from the West is always better (traditional perception), while it has the opportunity to discern or even verify the veracity of the facts. It is in this sense that he hesitates to believe even in the medical research conducted by his family (having studied in the West) because contested by Western authorities (cognitive dissonance) despite his demonstrations. On the other hand, dependence on the West overlaps with lack of patriotism.

➤ *Lack of patriotism*

This unpatriotic factor has led the non-Western to sell his conscience at the price of partisan interests. It is precisely these individualistic interests that have killed the sense of the common good and community development in Africa. The typical arguments are no less legion: here, the decision-makers and political leaders who are supposed to improve popular living conditions shine by bad faith to the point of selling their service for the benefit of plundering the natural resources of their respective countries for the West. By way of illustration, it is necessary to observe the African

³ Like the concept of "Western overestimation", we believe that the concept of **Third Worldist underestimation** includes all ideas and actions subordinated to those of the South to those of the North.

⁴ Translation of Kikongo, meaning "habit of Europe", the "Nsa Mesa" gave birth to the Lingala concept: "Sapatu" (French translation: "soulier").

⁵ Conclusions drawn from the consultations on : www.jeuneafrique.com, Articles posted between 08 June 2017 and 25 July 2022.

⁶ The Congolese National Radio-Television broadcast, during the period of confinement (2020-2021), the steps taken by the DRC for the conclusions on the negotiations between the Indian and Chinese states, following various aggressions of which many of the Congolese reside in these countries have been victims.

policy generally out of step with social welfare, remaining in an extroverted economy, despite various natural riches that abound in various African countries.

And this lack of patriotism is reflected in the hearts of the population through the symptoms of anger and fed up. Similarly, there is a lack of encouragement from political decision-makers in relation to the good initiatives taken both by individuals and by established structures with a view to contributing to the improvement of collective living conditions. Admittedly, several nationals are faced with various administrative barriers, under heavy bonds; requirements imposed by the political authorities of their own countries when they want to invest in their own countries. And according to concordant sources, many of these authorities are pulling strings of economic dividends, behind various so-called wars of aggression or rebellion; which sacrifices national development on the hotel of individuals and various groups of individuals.

Admittedly, this lack of patriotism is evident in several countries of the South, to the point of even noting the lack of serious investment in a vital sector that is health. This situation shows a lack of programming, planning in raising awareness about the harms of COVID-19; which may well justify the popular relaxation in the respect of barrier measures.

➤ *Non-compliance with COVID-19 barrier measures*

The neglect of compliance with the measures against the pandemic of the hour confirms the recklessness of African populations across some countries of the continent. This situation attests not only to the lack of binding provisions that policies would have taken for the good of these nations but much more to the serious "non-involvement" of the countries of the South in the search for effective solutions against the global disease.

On the other hand, this situation contributes to the consolidation of Western cognitive dissonance developed in the previous article. Because, according to the Western argument, revealed aloud by Donald TRUMP (then President of the USA) (KOKO, 2021: 133), Africa remains a land of. As a result, it is doing nothing to improve its living conditions. Following in the footsteps of this consideration, analysts of the situation, through the so-called international media, during the 2020 lockdown (KOKO, 2021: 135) stipulated that the still slow manifestation of the devastating virus was only temporary, because the antibodies of Africans are so accustomed to confronting buried conditions such as dirt, heat; What they can still resist against the pandemic, they said.

However, this failure to comply with barrier measures against the disease is the standard bearer of the spread of COVID-19, especially in Africa, notwithstanding the downward revision of cases across some parts of the world. There is no doubt that the meteoric rise in COVID-19 cases in the DRC is due, among other things, to the neglect of health measures by the population.

In Kinshasa, it is well observed through various public places, the non-normative wearing of protective masks by the population, tied under the chin. This is when it is likely to store, therefore, sweat and various bacteria. In Kinshasa, nose patches attached to the wrist as a bracelet are supposed to be attached to the face to protect the nose and mouth from contamination postillons. And this, apart from the neglect of other barrier measures as recommended by the WHO.

Clearly, there is a lack of serious studies throughout the Third World, and mainly in Africa, to plan for the future for the benefit of indigenous peoples. And the supposed "decision-makers" draw almost no lessons from the past in the sense of self-criticism of the negative events that marked the brake on development to the point of being designated Third World countries. They would therefore need common sense, because, according to DESCARTES, "*common sense is the thing in the world best shared*" (DESCARTES, 1986: 33).

Consequently, the lack of good faith on the part of the decision-makers and managers of the so-called Third World countries, the ignorance of the indigenous populations as to the danger of the pandemic as well as the crass unconscientiousness of these leaders on the emergence and good initiatives of some for the development of all (leading to frustration often manifested in popular tensions) create a cultural vacuum against the emergence of the nations of the South. It is therefore a painful void in the sense of Béatrice SAUBIN for whom "*A great inner emptiness gives way to pain*" (SAUBIN, 1991: 81). The global virus would, therefore, like to send a message beyond science, internationally.

III. METAPHYSICAL LESSON BY COVID-19⁷

It is here that it is necessary to identify the meta-communicational signals emitted by this transcontinental epidemic.

Admittedly, the statistical aspect of this article on COVID-19 is metaphysical. He would like to pass on a global message that could not be more important: "**the untamability of life**" by⁸ man, founded ontologically by the **fragility of the human species**. Philosophers would speak of finitude. This is, moreover, what one of them expresses on the pandemic of the hour, which he describes

⁷ Metaphysics is, strictly, a part of Philosophy that deals with the first principles of human knowledge, the so-called universal ideas. It constitutes, in a broad way, the set of rational ideas not proven by science. (Confer, www.erudit.org-etc-metaphysique). In a broader sense, metaphysics would fall under Artificial Intelligence, that is to say: a meta-science explanation, the one interpreted by observing the behavior of nature. This is despite the understanding as a set of theories and techniques implemented to make machines capable of simulating human intelligence. (Confer, www.eryrolles.com-Intelligence Artificiale).

⁸ Concept proposed by the author of the article.

as a *deadly invasion of evil* (MUTUNDA, 2020: 10): "*Powerful states as well as weak nations are faced with a disconcerting reality: human civilizations are mortal; humanity is in danger of becoming extinct, of disappearing in the same incredible way that it appeared*" (MUTUNDA, 2020:11). Hence the meaning of the theorization of meta-communication signals by COVID-19.

A. Theorizing meta-communication signals by COVID-19.

Note that the COVID-19 pandemic would like to start from an issuer that is elusive. The philosopher Emmanuel KANT would evoke the concept of "Noumène". This is a concept contrary to that of "phenomenon" which is intended to be grasped at a given moment,⁹ my ability to be grasped by the senses (appearing through the mind) and, where appropriate, by science. And this, both from the point of view figuratively as a thing, event, circumstances that surprises by its new, current or rare character and from the philosophical nature of the term, referring to the object as it is perceived by a conscious subject (www.universalis.fr/encyclopaedi-universalis:phenomenon).

In this sense, it is a **metaphysical communication**: here, the Transmitter of the **message is invisible and immaterial** (but whose presence of actions is palpable in nature). Philosophers would designate it by the Uncreated, the Infinite Being. It conveys both a **double** batch of **understandable** messages : the **fragility of the human species and the limits of science (first batch of messages)**. This batch of messages was transmitted through a **channel with large tentacles**: COVID-19. This means that this channel **transmits metaphysical signals** (those that science cannot control: death (in large numbers), seasonal disturbances, including global warming, leading to heat waves, floods, earthquakes and other so-called disasters. "natural" while their manifestations are still inexplicable by human intelligence: which would border on the supernatural, politico-economic inflations, etc.)

All this, in order to challenge the **Receiver**: the "decision-makers" of the world order, to observe the **return to the natural order and respect for human life (second batch of messages)**. And this message is precisely **encoded** by all these **global mutations brought about** by the pandemic of the hour and possibly **decoded** by extra-scientific analyses; that is to say, drawn from the abstract, from empiricism and therefore from the reactions of nature. At this stage, the **context** is that of natural correction in the perspective of the **pedagogy of transcendence**. It is therefore up to the Receiver to consider in his action all these reactions not mastered by science in order to rectify (correct) his action. And contact (like the phatic function of JACKOBSON) (Read KOKO, 2021: 227-266) would be at this level, **Artificial Intelligence**: this challenge to be

⁹ Concept much more recognized to Emmanuel KANT in the definition he gives of philosophy through « *The dreams of a visionary explained by the dreams of metaphysics* (1766): Knowledge of the limits of reason. Consult fr.m.wikipedia.org/wiki/noumène.

interpreted beyond the saw; this extra-scientific understanding.

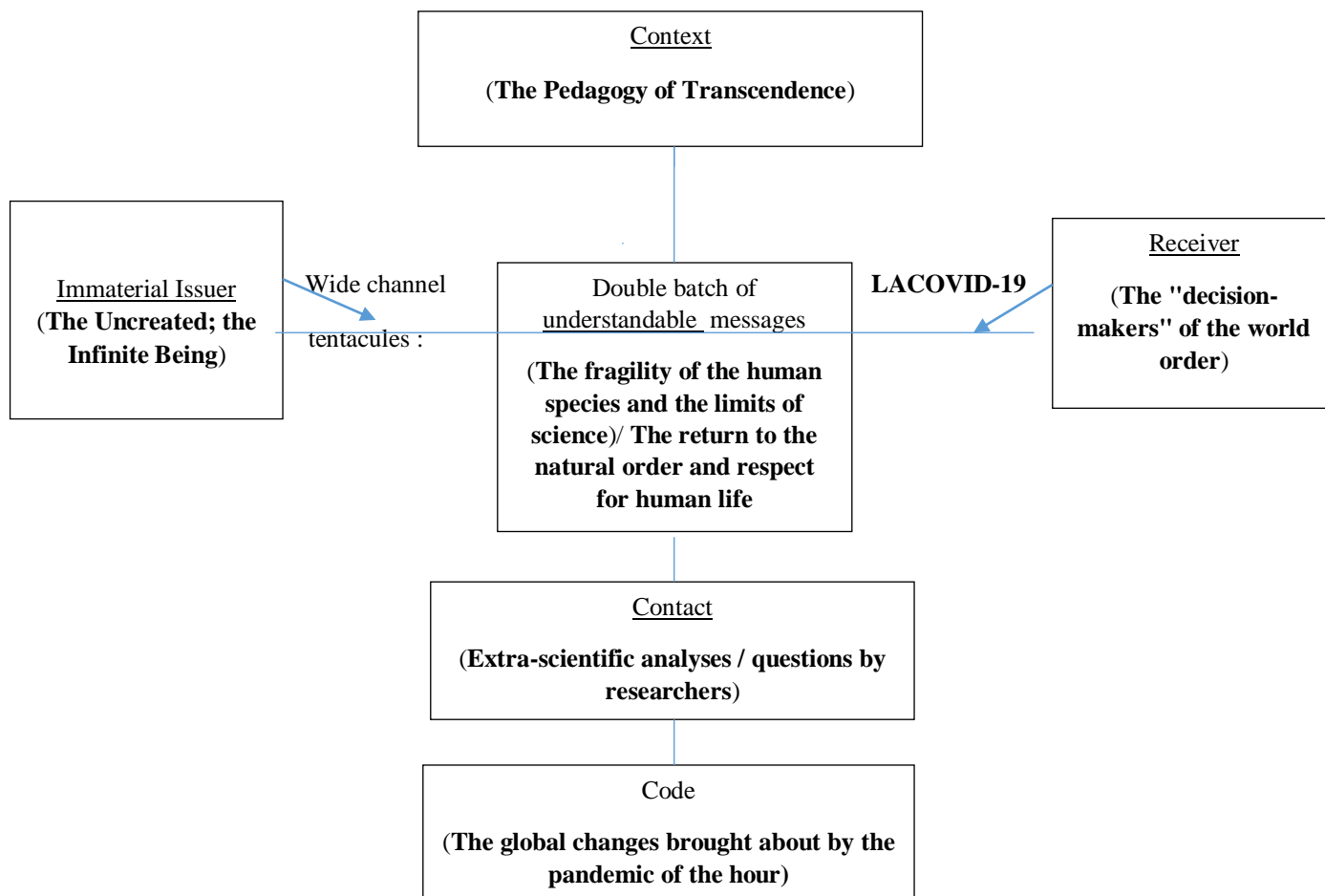
This is how a real feedback would be created that could found this true metaphysical communication, once the questions of scientists to consider meta-science would be taken into account by the "decision-makers of the world order". This, in the sense of the maxim of the German philosopher according to which "*act in such a way that you treat humanity, both in your person and in any other, always at the same time as an end, and never simply as a means*" (KANT, 1999).

Taken from Emmanuel KANT's *Moral Philosophy*, the above maxim can well be understood by "¹⁰*act only according to the maxim that makes you want at the same time that it becomes a universal law*" (KANT, 1985: 285).¹¹ This means that human action is supposed to take into account universal well-being, despite partisan interests. And this, so that in acting, one takes into account not only the immediate results for immediate and medium-term needs, but much more so that this action does not annoy the laws of nature. The diagram below can represent what the concept of "metaphysical communication" contains in relation to the global health crisis.

¹⁰ KANT develops his Moral Philosophy through the concept of *Categorical imperative*. First stated in 1785 across *Foundations of the metaphysics of morals*, this concept has been taken up in other publications relating to KANT's ethics. This thought will be strongly criticized by the contemporaries of the author. Despite this, it will be taken up, even co-opted by many other philosophers. The notion of the categorical imperative is made famous through its translations and reformulations such as those mentioned above. Confer, [www/http/en.m.wikipedia.org/Categorical imperative](http://en.m.wikipedia.org/Categorical_imperative), accessed May 10, 2021.

¹¹E. KANT, *Fondation de la métaphysique des mœurs in Métaphysique des mœurs, I, Fondation, Introduction*, Trans. Alain RENAUT, 2018, p. 97. See, E. KANT, *Categorical imperative*, IIe section, IV, 421, in « Œuvres philosophiques », t ; II, ed. F. ALQUIÉ, Gallimard, Pléiade, 1985, p.285.

B. *Metaphysical communication scheme*¹²



¹² Proposal of the author of the article.

By interpreting the meaning of the above-proposed scheme, COVID-19, through its avatars, wanted to give a moral lesson both to the combatants of the presence of people of other races in their respective countries and to Western strategists on the influence of raw products in the Third World, on the one hand, and to the leaders of the countries of the South as well as to the populace neglecting transcendental laws and health standards, on the other.

While in the West, COVID-19 cases are monitored with great care, including strictly adhered to prevention measures, the deaths continue to number in the thousands, even taking with them iconic names from Africa staying in the West. And for most COVID deaths in Africa, it is souvent family members of the wealthy and politicians as well as themselves, having contacts with the West¹³.

While the Third World has long remained anchored in conformism due to many Western norms that still colonize it, the wealthy and African politicians continue to seek treatment in the West, leaving the "poor" without economic means to languish in their respective countries, as long as they could invest well in a sanitary and economic way at home. In general, African politicians, clinging to partisan interests, plan almost nothing on the basis of consistent health care in their country and prefer to go to the West for treatment.

However, because of the current pandemic, it is no longer common to move as before from South to North, and vice versa. That is what suggests. Therefore, "the imperative of changing mentalities and lifestyles is structurally linked to the need for a profound change in political governance, economic management, scientific research, and of course the basis of social life and production that is health" (MUTUNDA, 2021: 5).

What's more, many are those in the Third World who, according to various reports about the measures to be taken against COVID-19, are still wary of the potential vaccine against the pandemic; a vaccine that would have come from the West. In Africa, many are advancing a conspiracy theory against the demography of the continent. They suspect Western medical assistance could significantly reduce African demographics, taking to task the words of Emmanuel Macron in Hamburg when he was openly worried that an African woman could have seven to eight children.¹⁴ It will also be necessary to put forward the figures, alongside the call for respect for the natural order.

¹³ Findings from the information provided by RFI during confinement and publication of cases by the Response Team of the National Institute for Biomedical Research of Kinshasa against COVID-19, relayed by Top Congo Fm, through the section *Instance Corona* of the show *The debate*, between 2020 and 2021, Unpublished.

¹⁴ Speaking from the top of the G20 summit in Hamburg on July 8, 2017, E. Macron stipulated that "Africa's development Pass by the decline in fertility". He considered the 7 to 8 children of African women as "A civilizational problem"; Remarks considered by many media as racist. (Confer : www.lexpress.fr-World-Africa).

C. Statics¹⁵ and Call for Respect for the Natural Order

The repercussions of this pandemic on socio-professional life were soon noticed. In the West, already 20,000 jobs lost in the US since April 2020 as a result of COVID-19; an average of 14.7% of jobs lost in this country.¹⁶ In Africa, health neglect in relation to the barrier measures against the pandemic observed among the population, mainly in the DRC, increases the rate of infected despite the slow spread compared to that in the West, according to reports from the COVID-19 Response Technical Team in Kinshasa¹⁷. Thus, the aforementioned illustrations are likely to review man's habits in the face of those different from oneself (whether vulnerable or not) and in the face of nature.

From then on, the world is called upon to scrupulously respect international human rights and the transcendental laws of nature. For the avatars of COVID-19 seem to communicate to the man of this era the discontent of the Uncreated (this Transcendent-Invisible) against his action throughout the world; act of this man relying exclusively on his scientific intelligence and selfish interests. Therefore, man is called to act in this **immutable good sense**. Because, if for René DESCARTES, "common sense is the thing of the world best shared" (cf. Discourse of the method), we would have preferred to advance the idea that common sense is the value of **humanity supposed to be the best shared**. This will be, in our understanding, the new perception of the world (which, moreover, is still potential like our previous article on Covid-19).

On this, according to progressive opinions, the global pandemic is already moving the lines of the North-South shift. According to these opinions, this potential change is likely to bring new social norms across field crops; norms imposed by the vicissitudes of COVID-19, conceived here as discordant information. Hence the meaning of thinking of a "New Discourse on the World".

IV. THE CONCEPT OF "NEW PERCEPTION OF THE WORLD"

The events that occurred following the advent of COVID-19 are so challenging that it is imperative for the warned, to mature another look at the realities of the world. Admittedly, it is a question of a shift in perception that starts from realities changes people's daily lives and normally imposes another course on others.

From this perspective, COVID-19 presents itself as an opportunity to the revision of relations between States and between individuals, counting among the facts inherent in everyday life. This is what philosopher Pierre MUTUNDA thinks, when he argues that beyond the damage of COVID-

¹⁵ These are the first trends in statistics, following the craze for the highest rates of cases, at the beginning of the event, in 2020.

¹⁶ Information delivered by Denise EPOTE, on RFI, through "Africa-Morning", Paris, May 10, 2020, Unpublished.

¹⁷ Emission "The debate", heading "Instance Corona Virus", hosted by Christian LUSAKUENO, on Top Congo Fm, Kinshasa, April 23, 2020, Unpublished.

19, it would be necessary " the *questioning of the conscience of man in the face of the challenge of resilience and the future of his existence on a planet where, from now on, the way of life, the behavior, the codes of sociality, can no longer be those before covid 19* (MUTUNDA, 2020: 5), let us recall it here.

As a result, this unusual fact, COVID-19, is likely to essentially bring about a change of mentality across cultures that cross national and continental borders. COVID-19 is therefore seen as a pretext for the new perception of the world.

A. COVID-19 as support for a potential "New Perception of the World"

Let us recall from the outset that it was in Wuhan, a Chino province, that COVID-19 patients were discovered in December 2019. One hypothesis states that a pangolin sold at the Wuhan market, infected with the new form of corona, is the causative agent of those who ate it and, therefore, spread the virus in their surroundings. Therefore, the new crown: the "corona" (virus having taken the form of a crown, and more virulent than the previous ones) was codified: COVID-19 by the WHO.

However, many believe that COVID-19 is this acronym meaning **Corona Virus D** developed in 2019, while it is only a code designated by WHO epidemiologists to distinguish the form of the decvirus opened in 2019 from previous ones.

It is then that Corona Virus presents itself as this rather peculiar disease which significantly challenges the normal course of life and remains uncontrolled in the West as in the Third World. As a result, this situation does not spare Africa, the continent to which Congo-Kinshasa belongs.

Indeed, some would think that COVID-19 would mean: **Congo Vit en Difficulté d emuculté d e. 19** years, as it is said in some youth circles, in Kinshasa. This is out of the question because it is rather a form of pandemic awakened in 2019 and decimating, day by day, tens of thousands of human people who have lived in promiscuity with infected people (KOKO, 2021). In this sense, COVID-19 requires strict compliance with barrier measures which, moreover, are supposed to change the normal course of everyday life. However, despite the advice of the WHO to fight against this pandemic (advice relayed by the health and political authorities in the DRC in the form of binding decisions) in Kinshasa, the population flouts without a blow the protective measures in public places and is deliberately exposed to this disease likely to transform the habitudinaire of Man.

Therefore, COVID-19 is a thoughtful trigger for the new perception of the world. While in its incubator phase the Western media proclaimed aloud a possible carnage in the Third World because of the precariousness of the health system of the countries of the South, nature has proved, decided otherwise. Rather, it is the countries of the North that continue to record thousands of deaths from COVID-19. And this, despite various experts and health actors that abound in the West. However, the Third World, of which

Africa is still a part, resists the evidence and has fewer deaths. Some would even think that climatic and precarious factors would be the essential brake on the rapid spread of COVID-19 in the Third World.

While traveling to the West has long been a luxury and an honor, especially for many Africans, COVID-19 has seemed to undermine this prestige due to fear of contamination. And the exhibitionism around the return of the West, long considered in Africa as a sign of the success of socio-professional life for investments (however individualistic they may be) in the black continent, was reduced (at a given moment) to clandestine returns, stealthy to the countries of origin, because of the possibility of contaminating those left behind. to the continent. It is the systematic control that is carried out at the airports of these Third World countries, as has always been the case at the airports of the West. It is the "mistrust", this time, of those from North to South while many foreigners have always suffered from the racism of Westerners at home; which is not to be feared. However, all these facts have hardly changed the West's view of Africa and vice versa. Difference should therefore be thought of as an opportunity.

B. Potential crumbling of walls of indifference and perceptual defense

It should be noted above all that there is a question of awareness, on the part of the Third World, of the positive actions to be taken in order to obtain a positive perception of the North. Instead of continuing to cry victimization, the South is called upon to sell itself positively like the East. This is because, in the name of power relations between states, each national community fights for its autonomy, its socio-political positioning. Hence the call for investment for the development of the nations of the South without possible external aid. Safeguards should therefore be put in place to ensure political and economic exchanges with the North, which, moreover, are inevitable in the era of globalisation. It is in this that the break with what is considered old habits of conceiving the world can be envisaged: exploiting the natural resources of the countries of the South and keeping them in precariousness, on the one hand, and thinking that the happiness of social development can only come from the North.

Admittedly, it is well observed that some seek at all costs to bully those whom they think are different from them, and if necessary, weak, whereas the difference (of race and culture) should constitute an intermediate wealth. The France, which still observes the pockets of racism, has twice had to win its Coupes du Monde thanks to the players of color, still constituting many athletes, sportsmen of its national football team and other sports. Portugal won their Men's Euro last decade thanks to the only goal of EDER, a player of color.

Consequently, it is a question of thinking of mastering the arrogance of man and the supremacy of the Leviathan States ; for man has flouted the laws of nature in our age, even trampling on the principles of Transcendence. Therefore, the revolutions that occurred in the wake of COVID-19 could herald the beginning of the end of

Western hegemony, given the rise of the Chine from which the pandemic originated.

In this perspective, both political and health structures from the West are supposed to review their policy of action. The WHO, which is empowered to regulate biomedical research throughout the world, is invited to be biased in the research products presented by both Westerners and other researchers, including those from Africa. Despite its interests related to the trade policy of pharmaceuticals and other health-related products, WHO is called upon to grant access to any proven researcher with a view to finding a solution against COVID-19. Because it is by no means established that epidemiological solutions would necessarily come only from Western researchers.

Therefore, health products such as Artemisia (product proposed by research conducted by Congo-Kinshasa, African land) as an effective solution against COVID-19 would be likely and worthy of being tested, instead of radically tackling an exclusively pharmaceutical protocol. While research on the Artemisia plant has already proved its worth in Africa (research approved in Madagascar whose product has been co-opted by the Ministry of Health of this African island, because it has already sheltered the Malagasy people against the pandemic of the hour),¹⁸ WHO is called upon to submit to the signs of the times; because, as mentioned above, there is no evidence that the solution against COVID-19 would come exclusively from the West.

In this sense, the people of the Third World are called to come out of their lethargy, thinking that any scientific solution would come absolutely only from the West. Beyond the barrier measures to be strictly observed to fight the pandemic, it is necessary to support the research and innovations of those with whom we previously share the same lifestyles. This is also what justifies the support of Afro-footballers like Dieu-Merci MBOKANI and Blaise MATUIDI (from Congo-Kinshasa) as well as that of former footballer Lilian THURAM (from Guadeloupe) to the "Artemisia For Africa" as research and scientific structures of Jérôme MUNYANGI, young Congolese doctor against malaria and the Corona Virus¹⁹. . And this, with a view to boosting Africa's health independence. The same is true for the other factors of human life. So, what to remember from the above?

V. CONCLUSION

In addition to the previous article on the pretext of COVID-19, this text sought to challenge scientific opinion on nature's reaction to the excesses in the excesses of science and the acceptance of the other in its difference of race and culture. From then on, COVID-19 presented itself as this channel communicating the discontent of supernatural (and therefore extra-science) forces related to

the action of the scientific man of this era. This discontent is manifested through the avatars of the global pandemic in order to challenge man to return to the natural order and respect for human life, especially flouted in the North-South relationship.

However, to observe the relations of productive power between the West and the countries of the East, one would attest to the construction of a change of perception. The West is already beginning to turn its sympathy (if not consideration) to the original countries, including China (which has become the world's largest economy and market) and is taking this as a challenge.

Therefore, the disease of the century has taught the whole world a metaphysical lesson. Beyond its moral aspect, this lesson is much more perceptible: no nation, no culture, no race is sufficient on its own, because human nature is vulnerable, and therefore, not self-sufficient. It will therefore be necessary to respect the other, in his difference and respect the laws of nature; which the philosophical gaze has helped as a basis to establish the concept of metaphysical communication in this text.

Indeed, this lesson is likely to push man to review his action in relation to the social inequalities still observable in the middle of the 21st Century. It is in this sense that for Isidore NDAYWEL, arousing the law of effort, the COVID-19 pandemic has taught the world that "*equality of people is not a general slogan*". And for Africa²⁰, this historian thought, "*we must focus first on what is urgent (...); it is not enough to make miserabilist speeches for things to fade (...); Thinking about the future is not about admiring your belly button all day long, but about looking up to look further.*"²¹

Thus, COVID-19 requires the whole world to see far; and therefore, to see differently interpersonal relations (which, despite various analyses of the new lifestyles imposed by the pandemic, seem to remain the same between the countries of the North compared to those of the South). It is therefore an opportunity to interpret the world differently in order to "tame" the metaphysical forces likely to regulate this invisible world, like this invisible virus that has brought even the great world powers to their knees. However, it is important to see difference as an opportunity.

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