



Sociological Remaining of Outbreak and Globalization between Evocation and Oblivion

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Abstract

COVID-19 pandemic, which the world has faced since the end of 1919, has been an event that uniquely influenced the whole world at the same time, unlike other epidemics and social and natural disasters in the past. This epidemic was felt on a global scale because it is a consequence of the risks involved or produced by globalization. Without an environment called globalization, it would not be possible for this epidemic to spread to the whole sphere so quickly. However, this epidemic also has a dimension that tests all the possibilities of globalization and the risks involved. It is said that the world will no longer be what it used to be after the closure experience in the world in the face of this epidemic that does not distinguish any color, language, poverty, richness or country. How will the world be after the corona? Will everything change drastically? Will we witness radical changes in the nature of our social relationships, international relationships, and even forms of religiousness? We are faced with a serious memory phenomenon when these questions are compared to similar outbreaks like Spanish Flu, in the past. How much does one keep in mind and what are the dynamics that make up the social memory? This article seeks to answer all these questions.

Keywords

COVID-19, post corona, epidemic sociology, globalization, social memory, evocation, oblivion

Introduction

There is no doubt that the world is going through a very difficult process due to the corona virus. It is a unique process with many aspects. We see that this virus catches all nations and races of the world without discriminating between the rich-poor, employer-employee, religious-irreligious, and black-white and equally treat everyone, therefore plays a role of a very serious actor. It seems that this virus, which makes no difference, has even hit richer countries before and more. Indeed, particularly the most developed countries in the world are suffering more than all the problems caused by the coronavirus pandemic. Due to the effect of the virus that emerged in China and caused serious losses to both health and economy, it caused the death of approximately 120 thousand people in the USA as of the middle of June. It exhibited the same effect in countries such as England, France, Italy, and Spain that have the characteristics of being the most developed countries of the world. For sure, the pandemic, despite different sizes; exhibits its effect also in Turkey along with Iran, Russia, and all European countries.

In fact, as long as the problem is global, definitions, diagnoses, and statements about the problem immediately gain global prevalence. Everyone has something to say about the problem because the experience of everyone can provide data that are useful for everyone across the globe. Because, there is still no definite information about the nature of the problem that can enable people to see the future, and nobody can talk about the ending of the problem unless the virus is eliminated from the world. This condition stipulates that all countries of the world should be in communication and solidarity with each other. This causes the necessity to act in a shared sensitivity and responsibility.

In addition to this, while the problem itself is still unclear and there is no exit map from a clear problem, everyone is focused on predicting post-corona situations and providing relevant suggestions. The most important agenda of

all social scientists, academics, and politicians all over the world is the post-corona situation. Naturally, every country is looking for ways to take advantage of this situation or to cover its losses.

How will the world be after the COVID-19? Will everything change drastically? Will we witness radical changes in the nature of our social relationships, international relationships, and even forms of religiousness? For example, will some countries, which have a great competition, end their hostility with the alliance they exhibit against the common enemy coronavirus? Will the Friday prayers, which have not been canceled in any period of history, the great interruption of church rituals due to corona-virus, be a reflection of continuing prayers with a congregation? While all these questions appeal to everyone's curiosity about the future, there is an expression that everyone agrees on: Nothing will, can be the same again. Is it really so? No matter how large and radical is the difference we live in, will it radically change the next part of human history in proportion to what is happening today? Will people who locked themselves home because of coronavirus make some habits they have acquired during this period inevitable routines in their future lives? Will people leave conventional forms of communication, behavior, and socialization to a large extent on this occasion?

In fact, while living the impact of the pandemic with all its vitality, we can understand how unhealthy it is to make such predictions about the future by looking up our social memory about some of the major, traumatic events that have occurred in the past. There have been many similar events throughout history, after which people have returned to the routine of their lives after a certain period of time and forgotten what happened. However, many events have been an important lesson to take certain measures and to make a series of new arrangements in the life of mankind in order not to be hit again from a similar place. For example, consecutive earthquakes experienced have been serious alerts on the earthquake statics of the buildings built and this has seriously affected the building quality or style. However, we must not forget that the August 17th, 1999 earthquake was erased sometime after from the memory of the society, even though it had a traumatic effect during its occurrence. It can be said that the wars of religion consequently occurred in Europe are a kind of social disaster, the fact that it almost paralyzed life over time pushed the society to a social peace quest that will hold them together. As a solution, this quest has led to a compromise in Europe over the secularism of the state. Likewise, after the two world wars that took place in Europe and devastated Europe, the idea of the European Union developed to not experience such a thing again. Although the world war may have been less prevalent than the global impact and prevalence of the pandemic that we are experiencing today, it has resulted in a major revolution that have an effect on the world economy, trade, politics, and even lifestyle.

The famous *Civilization Process* published by Norbert Elias in 1939 tries to reveal the development of the modern bourgeois lifestyle in Europe, particularly

through the spread of dinner table habits and individual hygiene habits, over their spread across the community (Elias, 1990; 2002). Concerning the individual lifestyles in pre-modern periods, there was an environment in which no hygiene rule was being observed, common plates and commonplaces of the break were used, and every type of diseases was easily transmitted to each other in the undifferentiated living spaces. It is necessary to trace the transition from a period when the behaviors that are disgusting for the modern people, such as eating by hand instead of using fork and spoon, spitting and blowing nose during a meal, etc., were considered as normal to a period of palace-like living style. Without any doubt, what Elias emphasized more in this was the formation of new bourgeois society and the socialization of the palace etiquette, even though this was related to individualization, the effects of the great pandemics, infectious diseases and plague occurred in certain periods in Europe have not been considered well. However, such infectious diseases and pandemics certainly have a very important effect on the transformation of hygiene sensitivity to a lifestyle over time.

The pandemic that we are currently experiencing will certainly have important effects on shaping the future world, but to predict what this effect will be, we need to both make some evaluations about the nature of this event and remember some sociological effects of comparable past events.

Test of our Global World with Coronavirus

It can be said that the entry of the coronavirus into our life and the way it is spread enabled us to recognize many aspects of life we are living at the “modern” level, but which we missed or forgotten, or couldn’t see although we were well-get used to. The global quality of the world we live in is actually a reality that we have adopted at a global level. In our daily life, we are experiencing a lot that makes us feel it at any moment. We feel this sufficiently with the possibilities and mobilities accessible by us whether we use or not in every moment. Each part of the world is widely and intensely connected with each other. This is a situation that manifests itself in the form of communication and transportation orders, or the circulation order of people, information and goods, services, and products. However, although all of this enormous know-how, commodity, and labor presented by the globalization to the mankind offered the same opportunities as provided by the speed of circulation, communication, and transportation, the recent pandemic experience reminded us with a great warning that although the globalization offers these opportunities, the mankind is weak against the dimensions of the risks being accommodated.

In fact, it has been seen that the opportunities and conveniences offered by globalization increase the risks by geometrically folding them. The fact that a virus emerging in a city of China has become a pandemic that has spread to the whole world in a short time was possible due to the circulation speed and opportunities provided by globalization.

The world has always been a place accommodating risks and dangers. Earthquakes, storms, floods, natural disasters, and wars. Against all these, people tried to take measures throughout history. They tried to construct the strongest structures against earthquake risks, and take measures that would not bring destruction and death even if the earthquake occurred. Modern people take the process a little further in taking measures against such natural disasters that often remain within regional borders. They have focused on building a safe world without earthquakes, floods, natural disasters without ignoring any possibility. Buildings that are not affected by the earthquake, city plans that are not affected by floods, treatments that will leave diseases at the boundaries were the greatest success of modernity.

In the modern world, it was assumed that the scientific mind will be self-sufficient in creating a safe world within the chain of causality. However, regardless of the measures taken, efforts spent on creating all kinds of secure conditions by calculating all possibilities within the framework of science, the size of some risks and dangers were great proportionally to the possibilities and opportunities generated by the modern world. Essentially, although the first sociologists of the modern world have portrayed modernity as a story of progress, at the same time, they all pointed to the great dangers posed by modernity. For example, Max Weber, despite all of his rationality, even just with the institutions and lifestyle generated by this rationality, pointed out the size of the modern world that locks the modern world in an iron cage for people. While Marx pointed out the uncanniness of a world where everything that was already solid evaporated, Durkheim drew attention to the dimensions of organic society that also generated norm and *anomie*. All of these were different versions of the modernist project that designed modernity as a mechanism that functions as a clock or machine. According to this design, there would be no problem that the mind and science could not overcome. Finally, even there was something wrong in the machine, the “insurance” system has been developed to avoid incalculable possible developments have an effect on a whole structure and to prevent a local disruption collapse of the entire system. Eventually, even if there was a local development, it would be ensured that this would not damage the system.

As we have mentioned above, we felt and are feeling the reality of globalization, which started to take place in the advanced stage of modernity, day by day through the possibilities offered by the circulation of goods, money, and labor and by the possibilities of communication and transportation. However, in fact, there have been disasters that have reminded and caused us to feel the globalization reality, which has become routine in our daily lives and so we forgot, and that had an effect beyond national borders. For this reason, for example, Chernobyl and AIDS have been the most important examples. The effect of an explosion happened in the Chernobyl nuclear reactor not only remained within the borders of Russia, but it also had a different effect on the neighboring countries over the years and so globalization has been recognized differently. Likewise, the spread of AIDS disease across national borders made

the presence of globalization felt at the same time with the great risks involved. As a matter of fact, the analyses concerning the risks of globalization were carried out in the eightieth years just in the threshold of these two cases but related to AIDS disease due to its contamination and potential to turn into a pandemic. Ulrich Beck, one of the famous German sociologists, described the world as a “risk society” with an analysis centering on this incident. Risks were the results of modernization, urbanization, and the opportunities it brings, and the risks that increase with globalization are also the results generated by globalization. Again, according to Beck, the risks that result from globalization are democratic to the utmost, because there is usually a disposition to be transmitted to everyone, regardless of the rich or poor (Beck, 1992: 36). Nevertheless, although Chernobyl and AIDS disease, as the risks marked together with the globalization by Anthony Giddens, who handled *Consequences of Modernity* by acting from both Beck and the analyses of Beck, have foreseen a pandemic risk such as coronavirus, it was hard to assume a case that may have such simultaneous effect throughout the world and also on many things (Giddens, 1994: 133; Turner, 2011: 253). As a result, an insurance system, which was able to foresee AIDS and other pandemic risks, was actualized and kept them at a local scale. However, the coronavirus probably made the first warning on this scale about the limits of the risks that globalization may involve. It is no longer a frightful science-fiction to say that the aftershocks of this pandemic, which simultaneously terminated all transportation systems and socialization environments around the world and locked all people to their homes, even the emergence of new ones. In this case, it is obvious that we have entered a new period in which the world order and our social lifestyles will have to adjust themselves to such risks. Meanwhile, globalization does not only occur with its possibilities and its aspect that facilitates our social life. It also realizes itself with the development of an increasing amount of consumer culture so that this culture seems to pose a serious threat to nature. While the consumption culture seriously consumes natural resources and beauties, it creates a serious environmental threat to nature with its harmful emissions. No one can predict when the threat that has become an obvious truth in terms of atmosphere, ozone layer with the carbon fuels emitted only, or other gases will bring great disaster against all of us. Meanwhile, global warming is now measurable and accommodates a similar threat that will sooner or later break out to humanity and affect the entire globe. Of course, we do not even count the threats of nuclear energy and armament. While counting all these risks, Beck states that although the people are indeed aware of these threats, none of them take an effective measure against these before they experience them, and foresees that unfortunately, they won't. Unless experienced, yes, just like we do now as we are encountering a coronavirus pandemic.

As a matter of fact, as the human being exceeds the boundary of being proud of the systems provided, falls into a deep heedlessness against the risks that these systems may contain. The statements about the activity, power, mind, and abilities displayed by the people in the world we live in today consequently knit the cover of a heedlessness that completely ignores the possibility of

impotence that he may encounter against a virus. Therefore, the coronavirus that gradually captures the whole world has an effect that reminds people of their place in this world.

Whether it is produced in the laboratory or developed naturally, the coronavirus points out the limits of civilization generated by the people. How mankind can consume all resources of the world without any responsibility and in an unproficient manner by trusting that the clouds over us will not collapse on us? Or how did he try to pretend to dominate against other people, living creatures, and nature by trusting that the mountains will not walk and come over us or the ground will not crack and swallow us? A little further, indeed this pandemic reminded us that the bread, water, the comfort we begrudged from the poor, refugees who knocked our door, and what we think we own did not belong to us. Even for a couple of months, this pandemic suddenly put an inaccessible distance between the people and terminated all assets of them. And this has, inevitably, caused an effect that transferred people to interrogate the meaning of life, however, we should not expect that everyone doing this interrogation in the same manner and as to have the same results. Because a fact revealed by the nature of humans realized up to today is that all people do not give the same reaction against an incident. As a matter of fact, people's reactions may not be the same even when experiencing such an incident that does not distinguish the rich-poor, eastern-western, southern-northern, controller-controlled, briefly no one, possibly in a manner to have an effect all over the globe in the history of humanity. As some of them continue to make calculations for the after of this incident while they experience the incident, some experience a serious interrogation process on the meaning of the life due to the effect of this incident. The data determined by some sociological researches that are immediately carried out about this subject reveal the weakness of both this diversification and the behavior changes arising from this over time, in other words, the disabled as a result of oblivion. While one of the results that are derived from the research by Veysel Bozkurt during the first days staying at home due to coronavirus reveals that "the presence of strong communal connections of people reduces their fear and worries", for example, he determines that the strong family life in Turkey has a significant contribution to deal with this problem, and adds that such types of "crises move from the fact that the increases in life-related existential anxieties weaken the calm/analytic thinking skills of the people" (Uzun & Bozkurt, 2020). In fact, this calm/analytical thinking often emerges as the famous computational rationalist mind of modern people that can often be seen as the return of people to a simpler, more basic human reality.

Without any doubt, this pandemic will have significant effects on human life from now on, but it is worth noting what's happening as an experience without saying certain things about how much of the effect, which was in question during the experience, will be permanent. As a result, the unknown enemy coronavirus has established an unprecedented power in the life of humankind with its invisible, inaudible, teeny-tiny creature with still unknown specifications.

He did what no power could ever do. It has united all the world states that have been in conflict, compete, and fight with each other on the basis of a common problem. It suspended all institutions, which have become inevitable of the global life culture and considered as may interrupt the whole life even stop for one hour, until an unforeseeable future, changed the living habits, and put a brake on the life that was continuing at full speed. Almost killed before dying, and raised hell before the hell broke loose. Without any doubt, people with different beliefs also had different feelings and experiences, but it is useful to mention an expression of a citizen from a Muslim perspective in one of the dialogues took place at that moment: “Believers experience dying periodically with Hajj, fasting, and prayer. Experiencing this is a religious duty. Accepting the call that invites us to the experience that discriminates, divides, conflicts, detracts from, incorporates again routine, merges, and commonizes the life along with a group of believers causes us to experience that experience of dying from the death, teaches us who we are. Of course, people voluntarily accept that experience. This experience teaches that life is constituted of a game and fun. However, knowing that life is constituted of a game and fun does not encourage not to take life seriously, but rather to take it more seriously, and over its true meaning. In this way, it leads to the consciousness and willpower to not violate the law of the people, whom we are created from the same essence by being caught in the magic of a world that we cannot dominate, to not torture people, to not knuckle under oppressors, to promise not serving slavishly. We understand that nothing we think we have won in this world is permanent for us, nothing we think is ours belongs to us, and that all our existence belongs to Him” As we said before, everyone does not perceive and experience this process in the same way. However, it is worth saying that this experience is also noteworthy. Otherwise, everyone understands with their humane states and humane interpretation differences. And of course, this experience does not end with the same effect for everyone who experiences this process. As a matter of fact, now a virus is obliging people to live such an experience in another manner. It can be expected that an experience that instantly reset all the distances that the entire humanity has made in the name of science, technology, and development, will remind a bit of humility in the name of humanity to humankind. Because no matter what level of knowledge these kinds of experiences reach, it strikingly reminds us that what people do not know is still very little besides what they know.

Meanwhile, although the pandemic reminded us the size of the risk which globalization is under and our limits on the distances we have covered as humanity in the name of science, it also allowed us to demonstrate how actively the scientific acquis could be put in place to deal with such a crisis. While the coronavirus united the whole world against the common enemy in an interesting manner, we also had a remarkable experience of how all data of medical practice compiled from the whole world were evaluated in a common science and mind pool. The globalization of information also ensures the transfer of the health data of every individual around the world into a common knowledge pool. Moreover, this common pool does not even have a center and

this also has an impact on shaking the centrality of the West as applicable since the beginning of Modernity. This pool is not in the West, it is everywhere, even pointed out in this process that with the successful performances of non-Western countries, such as Turkey and South Korea, this information data more intensely flow here, and also evaluated as faster and more effectively as solution-oriented.

The most striking situation that emerged at this point is the situation of the countries that had performances very contrary to the images they represented so far and that are in a central position in the global order. The collapse of the health systems of the developed countries of the world that has become a legend in the world in terms of the development in the science, technical, and health industries have been experienced as a kind of scandal. It seems that the helplessness of countries such as the USA, England, France, and Italy that attract tourists from all over the world to provide healthcare to their citizens will actually bring more interrogation of the current world order after corona. Let's pass this topic to return later. When it is considered regardless of who is more prominent in this process, it is necessary to note that the cooperation developed between all the countries of the world on the basis of struggling with virus partnership is also an exception. This virus obliged this partnership, because if the virus cannot be destroyed in every region of the world at the same time, then the sole success of only one country does not save that country. The famous rule in sociology is thereby realized. A common enemy reinforces group loyalty and creates a new group consciousness (Coser, 1956). Indeed, due to the coronavirus, today very important traffic of solidarity and collaboration has occurred among many countries. However, again without any doubt, this solidarity is not at a level to eliminate all the conflicts or disagreements that are in question among all countries since the past. However, the aids particularly delivered by Turkey in this process to more than 70 countries, including the most developed ones, have created a type of ground for coronavirus diplomacy.

Pandemic as a Social Actor

If it was possible to attribute a mind to this virus by looking at these new patterns of solidarity and collaboration, it would be thought that it entered our lives to play such a role. Like it came for explaining our, as the humanity, status to us, to teach ourselves, the status of our humanity to us. Interestingly, it's like such a mind and target have been loaded into this virus. If we solve its biological genetics, we may not be able to read this message, but this effect is read obviously in its spiritual genetics.

In a sense, it gives the most painful experience of the integrity, fusion, and unity of a globalized, integrated, fused, embedded world. A virus that runs through the world's troubles, comes out of the agendas that seem like the most important and most vital ones and places itself at the center of the whole world's agenda. What kind of an actor, with what kind of influence and

penetration had an impact on all over the world's system as never had before in history? It has created a brand new experience with an unpredictable effect so far and continues to have this experience lived. Leave our recent history besides, there is no such incident in the history of humanity we know that transferred the whole world into some standard practices, merged the world at the same time at the same practices, and stopped an operating system completely. Of course, human history has experienced many wars, pandemics, natural or social disasters, and even world wars in the past. However, none of these events led to a simultaneous lifestyle effect across the globe exhibited against the COVID-19 pandemic.

Of course, the coronavirus had an impact not only on the dramas, panics, deaths, and diseases caused by it but also the impact shedding light on the nature, weaknesses, and meaning of our world that we have established so far. The famous Indian proverb saying; "When the last tree has been cut down, the last fish caught, the last river poisoned, only then will we realize that one cannot eat money." is now expressed not only for the white man who occupied the American continent but also for the effects of the coronavirus pandemic with its actuality buzzing in the ears of the world. The besotted state of humanity in reproduction, growth, rapid movement, production and consumption, and the money, goods, values, technologies, tools that are produced during this time were exposed to a shock of meaning that may not make any sense against coronavirus pandemic.

An important experience has been lived on the possible consequences of this pandemic, which caused the initiation of an important questioning on the priorities of defense, space research, health, technology and education by the governments all over the world, as well as transferring some areas such as textiles to the developing countries as a part of the international collaboration. On the other hand, we all saw how relatively mitigating were some global organizations against the people who had to lock themselves into their homes throughout the world and the global effects of a pandemic. As a result, the maintenance of life taken to home has been achieved with internet technology having a global network.

It is obvious that an exceptional case at the coronavirus scale will have a serious impact on our theoretical approaches that interpret the world, globalization, and international relations. While we were in the middle of the incident, we need to find a meaningful statement initially about what happened to us in these days when everyone is also focused on the post-corona agenda.

Between Remembrance and Oblivion Will Nothing Really Be Like Before?

It is a reality that globalization as a sociological situation or globalization as an international order has facilitated the daily life but also made inequality

and injustice an unavoidable element of the order to the same degree. Globalization, which provided great opportunities for the fortunate segments of our global world, brought occupation, persecution, colonization, and wars for other segments. Moreover, when the conflicts between the central powers of the global world turned into wars, they took this war out of their territories to certain geographies of the globe. Afghanistan, Syria, Yemen, Libya, Iraq, Egypt are important areas of these wars, all of them are part of the Islamic World and Muslims are fighting and dying on behalf of all who fight. One of the characteristics of the global world in question is the insensitivity that the West, which is selling incredible sensitivity to genocides, human rights violations, and democracy, exhibits against the blood flowing in the Islamic geography. Instead of solving the Syrian crisis that is continuing for 9 years, the attitude exhibited by the West does not go beyond the measures to be taken against the waves of refugees arising from this crisis.

While the borders closed against the refugee influx bring about the globalization's denial of itself in a way, the new type coronavirus with COVID-19 code, which we encounter today, has already issued a serious invoice for this denial together with the results it caused. The most ambitious order that humankind can establish with his science, technology, transportation, and communication networks and comfort is being destroyed today with a threat that nobody predicts.

We are of course not at the end of the consequences caused by the COVID-19 virus, but what is foreseen now is that this pandemic will lead to very radical changes, developments in our lives. It is always said that nothing will be the same again as before. But what exactly will change? This incident has come up suddenly as to remove all other agendas and occupations from our lives, but what will happen when a vaccine against this virus is found and life returns to normal? Certainly, it will not continue in our lives with the same effect, but how much will be remembered and how much will be forgotten? Moreover, how permanent will some arrangements made due to the effect of this incident be in our lives?

When we look at the history of particularly epidemics and natural disasters in the world, we can easily say that what is suitable for human nature is forgetting rather than remembering or keeping in mind. In fact, we have countless examples of how many incidents that have taken place for a period in our lives because of being experienced intensively and then got out of our lives as if they had never been. Those who remember will surely remember, for example, the USA, which took action upon the invasion of Saddam Hussein in 1990, launched an attack against Iraq that was watched almost alive from the television screens of the whole world. Many words, phrases such as Patriot, Sortie that were expressed during that attack lasted for weeks and particularly gas masks and shelters that were brought to the agenda due to the terror and fear felt particularly by the countries near Iraq against the possibility that Saddam may use chemical weapons occupied the country for months.

A sociological research conducted by Edibe Sözen just a few years after this incident revealed that the people kept very little in their memory related to that incident (Sözen, 1997). Human memory is disabled with oblivion, but this disability has a dimension of being a defense mechanism created by human psychology possibly to deal with some traumas. As we mentioned above, the earthquake of August 17, 1999, did not fall from the agenda of the country for months or even years, but as a result, there is little left to remember from that earthquake today, and the country is still at the same risk of an earthquake that can repeat at any moment.

In addition to this, it should be noted that social memory is selective. We can also see that the experiences of the countries arising from conflicts with other communities, the collective enemies encountered or the cases occurred within the frame of defense are constituting a more permanent, long-term memory in them. The Spanish Flu, which emerged in 1918, for example, has cost the lives of two and a half times of 20 million people who died in the First World War, which has been experienced in the same period, in other words, 50 million people according to the records that are hardly accessible now. In fact, it is said that this flu is the cause of the war to end (Koçak, 2020). Spanish Flu transmitted to one-third of the world's population at that time. Even Max Weber, one of the great names of sociology, died in 1920 due to this flu. However, it is the indicator of this selectivity of the memory that nobody remembers anything, even after a short while, about such an incident that killed two and a half times of the people died in the world war, infected one-third of the world's population. In the study in which he carried out sociology, Faruk Karaaslan analyzes how and why particularly the identity establishing events found their places in the social memory even no death occurred (Karaaslan, 2019). Accordingly, we have many examples of the conflicts and tensions that we experience, particularly at the point where our friend-enemy relations are established, have more permanent places in the memory. Wars are the establisher cases that determine our sharing and law with other people today. It is the final version of the power fight that has enabled us to be we and by remembering them, we position our current situation. We do not have a chance to forget it. However, how this recall is, of course, about whether we won the last fight or not, whether we are defeated or what trauma we suffered if we were defeated. In any case, memory about relations with other people is not erased that easily. However, no matter how it was experienced with deaths or even in a traumatic manner, there is no enemy to be accused or confronted with deaths arising from natural disasters, so there is no enemy to establish himself and identity. Whatever has happened, there is no equivalent opponent to keep responsible for all. Maybe belief or acceptance that there is nothing to do against what comes from God. In fact, even now, we can watch the effects of this pandemic through the behaviors of people who want to overcome it and return to their normal life as soon as possible. Despite all the risks in China, Iran and even in European countries, when the extreme desire of the people to return to their normal lives as soon as possible and the behaviors exhibited after a slight normalization point out that this incident will not have a deep

impact on the memory of the majority of people. Even at the time of the incident, rather than the question, “how we will overcome this coronavirus?” many journalists, bureaucrats, academics, and social scientists who have locked themselves in their homes have focused on the question, “what kind of a place we will have as a country, society or company or group in the world after coronavirus?”

However, we should not forget the fact that such cases have other effects. As reminded by Koçak, the plague pandemic in Europe was an incident that has brought an end to feudalism (Koçak, 2020). It seems obvious that there will be new relations, level of consciousness, and behavioral patterns that this pandemic brings into our lives at the moment of its occurrence. These new or renewed behavioral styles are as follows:

1. In the world, particularly the trust to the international health institutions, we can expect the functions of the other international unions to be interrogated due to their impotency exhibited in this incident, the obligation of such unions, and institutions to renew themselves and maybe the emergence of new institutions.

Even at the beginning of the incident, the USA announced the World Health Organization as guilty due to its failure in foreseeing this pandemic or taking the necessary measures and declared in the following phases that it is withdrawing its membership and so stopping its support. However, as the world’s superpower, the USA has pointed out that its health system is incapable of providing the most basic human services to its citizens. The complete transfer of the health to the market, regardless of how advanced are the medical and health technologies are, revealed that it is left at a service level that is not equally reflected to the citizens and only accessible by the people who have a certain level of wealth. In fact, the signs of this were likely to be given not less than a hundred years, and that is why the biggest dream of most US presidents over the past century was to carry out health reform. However, even Obama, who has reached the closest point to this project, has not succeeded in taking the final step. The most decisive story behind the millions of homeless people in the USA today is the story of people who have to sell their houses to pay their big debts to health insurance. The USA may have very advanced research power and possibilities in medicine with its highly developed and high-budget universities. However, it is not possible to deliver all these science and medicines equally to all people as a service, because everything works according to the rules of the market economy and health is a service that only those who can pay benefit from. The coronavirus was a very important test that hit the USA just from this point and highlighted the USA as a very typical example in terms of the criteria of development. While Turkey provided free service for all its citizens for coronavirus from the tests to the treatments, the USA failed the test as a result of offering even the most basic services against money and until today, around 110 thousand people lost their lives, and it is ranked at the top in all classes about this in the world. The same has happened for many of the EU countries. England, Italy, France, Netherlands, Sweden, and Spain were the leading countries in this regard. In

fact, while the health systems of all other EU countries except Germany were paralyzed by the pandemic, more importantly, the EU countries were unable to exhibit solidarity with each other. Even Germany, which is relatively self-sufficient and considered as the capital of the EU, could not help the other countries. In Italy and Spain, which suffered most from this case, the reactions exhibited against the EU flags notifies that will be entered into a process where the EU's function will be thoroughly questioned. It seems that how EU, which is already in decline due to Brexit, will continue its path from now on and what it will give priority to will be a subject of a serious decision.

2. *Interrogating the state functions of developed countries and rediscovering the importance of social state policies abandoned in favor of liberal or neoliberal policies.* Recently, Turkey has become a country that has developed its model in this regard. Due to the privatization and free-market policies that it has implemented, although neoliberal imputations are made according to some classifications, it has been exposed to a unique mixed model due to the implemented intense social policies that cannot be found in any liberal model. "Let the man live so that the state lives" slogan that has a deep place in the traditions and customs of Turkey is processed like a philosophy deeply directing these policies. With this slogan, the state tries to actualize physical politics to keep all organs forming the community together as the organs of its physical integrity. In fact, this physical politics, in other words, to focus on the health and integrity of the political structure, will find more place in the agenda in the future due to the things to be experienced during the corona days in world politics. In fact, the most powerful tool of physical politics is nothing else than justice, and it is considered that the most important function of a state is to achieve this justice. Meanwhile, even if the justice in health has become one of the most important agendas of the world after the Cold War, no arrangements have been made to meet the demand for justice, particularly in the USA. On the contrary, this is the point that health policies brought in the direction of "no longer interfering with society and the economy under the influence of a new right-wing economic doctrine that defenses to leave the responsibilities entirely to the domination of the market, not to be intervened and to enable the state to give up its powers in this regard" (Turner, 254). Without any doubt, we can expect a strong reflection realization on these functions of the state in the post-corona world. Together, we will see the extent to which this will take us to reform.

3. *The reality that the priorities in the production and consumption frenzy that is revealed, cared, and valued as a development index again by the developed countries will be under the pressure of change.* Rather than the investments made in arm and technology, there will be more emphasis on human health and the delivery of this health to citizens fairly or equally. Concerning this, we can say that Turkey, Germany, and South Korean model will come to the forefront. As of the announcement of COVID-19 as a pandemic by the World Health Organization, Turkey immediately activated the measures and this pointed out how the health systems and policies developed in Turkey are

right. Indeed, although there is serious privatization and the presence of the private sector in the health system, there is also a structure that connects the entire system to the responsibility and supervision of the state. In such cases, it becomes obvious that the ability of the state to take decisions and implement them is very important. It is obvious that some of the liberal political regimes, which are difficult for the institutions to establish communication between each other when necessary due to their relative autonomy levels, cannot exhibit generosity despite all their economic sizes. The state has grown but started to exhibit spastic features as a political body. Organs can become unable to intervene when and where needed. It will be focused on that the most important feature of the system that enables the quick decision-making and intervention in Turkey is the newly implemented presidency system. The thesis, which was put into circulation in the first days of the pandemic on that more authoritarian regimes make and implement decisions on this issue in a faster manner, was abandoned due to the fact that the dictator regimes of Russia, China, Iran, and the Middle East started to be affected more by this process. By this way, it has been seen that not only the USA, but also the countries such as Russia and Iran do not pay the importance that they attach to imperial expansion and penetration among their policy priorities to the health of their citizens, and this will lead to a serious questioning on the function of their state, particularly among their citizens.

4. In the social sense, the demand and pressure towards ensuring information flow throughout the world, particularly in the field of medicine, and the globalization of the information at the global level, rather than taking the information under the monopoly of some private pharmaceutical companies. In fact, from the beginning of the pandemic, there was an expectation that this was a conspiracy of pharmaceutical companies that would benefit from the pandemic, and that they would come up with the vaccine immediately and make the whole world depends on them. Such conspiracy theories and expectations have been expressed in TVs, newspapers, and social media. However, it was observed that no central mechanism runs for the development of remedies against the disease, on the contrary, it was observed that the information produced in every part of the globe with a decentralized mechanism was presented to the benefit of the globe again by taking the best-organized parties into consideration. In the meanwhile, it was seen that Turkey, although it is not the world's largest and most centralized country, almost took the lead in the entire performance and did not convert this into a simple daily interest. Probably a spiritual pressure will occur for the development of a common benefit and conscious in the whole world when there is any responsibility for the health and particularly pandemic in question. The question of which motivation will lead to the development of such medicines and technologies in the absence of interests and income assumes that the motivation that directs all scientific developments is capitalism, and this is not wrong. However, this time, it can be said that the solution strategies exhibited against the current pandemic at this point indicate the desire to exclude this subject from the market.

5. We can anticipate that international information sharing and collaboration established against the coronavirus will continue, however, during this, the quick completion and development of a registration system that does not exclude any people at the point of monitoring the individual health data of citizens of all countries of the world will be realized. In fact, this would be an arrangement that the citizens had to request from their states due to a disaster foreseen as a scaring information and supervision privilege of authoritarian regimes in the 1984 novel (Orwell, 1984) that is one of the famous ones of reverse-utopia literature of George Orwell. To all outward appearances, this follow-up that was initiated to observe the health status of each individual during the struggle with coronavirus provides an extreme realization of a utopia foreseen with globalization. In other words, this picture that is the subject of films and science fiction novels has come true today, but not as a nightmare or disaster scenario as in those films and novels. The control practice, which has been realized for this matter and converted into a system, has generated a high level of satisfaction for the citizens. Citizens voluntarily participate in this control and supervision system considered as established by the state in favor of the citizens and does not cause serious discomfort. Indeed, this project, which has already been implemented majorly through the smartphones that communication technology has placed in each of our pockets will now be realized as to cover everyone.

6. The two-three months period during when people locked themselves into their homes has also generated an interesting opportunity for the promotion and adoption of many possibilities and convenience brought to our lives by communication technologies that are considered as a manifestation of globalization. People with the opportunity to work from home probably adopted to have their work performed from home, to follow the world's agenda. In fact, digital technologies have provided all the necessary opportunities for this for a long time. It is increasingly possible and easy, cheap, and even attractive to attend meetings with the tele-conference system in the comfort of your place, to organize conferences, lessons, business meetings, to carry out the business from home and to transfer it to the information and decision pool over the network. However, these facilities provided by technology had not reached such a widespread use until the great locking at home during the corona days. Though, these possibilities were like discovered during the corona days and became a subject of intense use as a possible and wide place for meetings of academic, scientific, media, or business world. Of course, the opinions of many users are that such meetings do not supersede face-to-face lessons, meetings, interviews, or conferences, but those who say the opposite are not less than this. It can be assumed that this method can be used more intensely at least from now on as it is seen that many routine meetings that were held after international tiring travels can be realized more cost-effective, efficiently, and well with the same results in this way.

7. If we read the biggest message of the coronavirus as “responsibility”, we would not make a mistake. Individual, social and international responsibility. A trainer side of the coronavirus has also emerged in this way. It seems that one of the first lessons it taught was the possibility of that the irresponsible behaviors of others may endanger our lives, as well our irresponsible behaviors may endanger the lives of others. Organizing our social behavior on this principle that is also the basis of ethics is essentially a primary measure of civilization. We also had to think about the consequences of every behavior we exhibit in the social environment may have an effect on others. We were in heedlessness, now this warning must have enabled us to recover. Thus, we have to remember or question the limits of individual freedoms. How much of our behavior remains within our individual or personal limits? We are encountering a big consciousness shock that everyone should be able to primp within the framework of social responsibility in this regard.

Of course, besides urban life, this situation brings new responsibilities in international relations at a global level. The countries will have to give up the luxury of saying, “everything that happens within my country is only my concern.” While the world affects each other at the point of burden, it is inevitable for the countries to become more open to the control of the world within themselves.

We are talking about openness and supervision at the basic human rights level. Nowadays, it is said that China, the source of coronavirus, has recorded enough progress in struggling with the virus by leaving all countries behind. However, there is no possibility for us to know this. The reason for this problem is the non-transparent attitude of China towards the world for this matter. Since it hides something present in its country but not ending there, the cost of the experienced delay to the world is obvious. Even today, no one can predict how true or false the things they say. Even so, it is no longer possible to avoid a responsibility such as not hiding information and sharing data against the rest of the world and struggling with this common disease in collaboration. It is obvious that those who failed to undertake responsibility in this matter will cause a serious threat not only to themselves but also to the rest of the world.

The Irony of Virus without Boundaries

On one hand, while the international solidarity exhibited to the common enemy approaches the countries to each other and merges them in a common problem, various practices and sensitivity by developing a common responsibility, on the other hand, the realization of these common behaviors by putting physical distances between the people is like the irony of the virus. Now all people are united by getting far from each other, detaching and isolation against the virus without boundaries. This is the awesome irony of the virus. By separating all of us from each other, developing a common consciousness, a common language, and a common sensitivity in us. The people who got used to dissociate, conflict and bicker by closing the distances through speaking, standing close to each other and closing the distances are now merging and uniting by moving away

from each other due to a virus. Even this image gives the impression that the virus is a smart virus that does a very meaningful, consistent, and planned job. We are all in the same world and we are all responsible for each other. In so much that we can all be in disaster because of the irresponsible persons among us. Therefore, we do not have the luxury of saying “this is only my concern” about dangerous things. We have to be more sensitive and responsible for where our freedoms touch the freedom of others, moreover where it calls the disaster of others.

Maybe we are all exposed to the same test on this scale for the first time, a test that hits us at the same place and unites us although our differences and distances. But we do not hesitate to be separated from the answers we give against this test. We do not hesitate to turn this incident into an opportunity for our political gains. However, we are in a situation where we need to open our eyes and ear and understand what this virus is telling us. The discussions on coronavirus even became an area for competing over Friday prayers, Umrah or nightclubs, European travels, and match competitions.

However, we saw in practice that this virus did not distinguish any of them. It did not work for anyone who tried to put this virus on his side for his political gains. This does not seem like a virus to be deceived and drawn to own side. On the contrary, indeed by taking us apart, it even gave us a lot of opportunities to rethink the meaning, value, and validity of our social distances. How it unites us while taking us apart, we could set off just from this point. Every day, indeed this invitation comes to us on an occasion, but for the first time, came that much precisely, that much decisively and that much effectively. Certainly, there were people who opened their eyes and listened.

Turkey is not exempted from Rules of Sociology

Nobody has any doubt about the ultimately successful execution of the process in struggling with coronavirus by Turkey. It was seen that 18 years of health policies and investments really gave the advantage to make a difference to the whole world in the management of the process. Although the number of infected cases can be considered as relatively high in the world rankings, the services received by these patients and the coverage of these services by the government possibly took Turkey to the forefront as one of the most successful two or three countries of the process in terms of the low ratio of the deaths among the infected cases. Since the process was ongoing when this article was being written, there are changes in the number of infected cases and deaths day by day, however, it is obviously seen that this is an ultimately successful picture for Turkey. Without any doubt, the success of health policies in struggling with a disease does not always mean that the society is recording the same success in this regard. There is a society that is in a dynamic interaction with the diseases and like all other societies, Turkish society is also not exempted from the rules of sociology. We can say that not only the medical struggle with the disease but the attitude of the society in Turkey against such a pandemic and the measures taken against this pandemic were very important for the

success of the struggle. Different behaviors exhibited in different districts of Istanbul when the implementation of a lockdown is announced during the first days of the pandemic proved that it would not be sufficient to implement some policies by heart. The same surprising and unexpected, unforeseen reaction is a chaotic situation experienced in the society against the implementation of a lockdown during the weekend that is announced just two hours before. In general, this was not symmetrical with such successful struggling performance, it was a reality that such case was not in compliance with the general appearance of Turkey until that time and indeed could be considered as an injustice in the general outlook of Turkey. Because Turkey was not really that. But this provided an important example precisely showing that Turkey is not a society that is exempted from the general rules of sociology.

When it comes to the rules of sociology, it is necessary to immediately remember that it is not possible to make precise predictions. Various modelings have been carried out by sociologists about how individuals will behave when they stay in such situations in society. All modelings come and go between that the people may drag the society to disasters with mathematical calculations or acting selfishly or the fact that the disaster of society may be the disaster.

There are such examples:

1. There is a shortage of water and citizens are directed to reduce water consumption. If every citizen responds to this request with his interest, then no one will stock up on water. Obviously, the accumulation made by each person has an insignificant effect on the supply of the city, but it is a fact that there will be an impertinence. On the other hand, if everyone behaves for his benefit, then the results will be a disaster for everyone.
2. If everyone does not pay their taxes, the functioning of the state may collapse. Likewise, if everybody, including himself, chooses to pay his tax, then there will be no non-payer person. Of course, the best thing for the person is the payment of the tax by everyone except him. But when everyone thinks in this way, a disaster situation arises again.
3. After many years of surplus production, farmers voluntarily decide to reduce their crops to raise prices. But no farmer makes production to influence the price, so each begins to produce what he can produce and to sell whatever he brings, and so a surplus of production occurs again (Poloma, 1993: 179).

Conclusion

In the light of all the above evaluations and data, could the reactions of the society to the measures taken for coronavirus be predicted? What makes mathematics difficult in sociology is the cultural differences in this regard and that people do not always act rationally. When fears and anxieties start

to guide behavior, sociology does not stop, of course, takes an appropriate approach for this.

In the meanwhile, despite the idea that everything is under control with the unprecedented technological developments, the human behavior works with a messy paradoxical logic. If we include mathematics into this, all the possibilities of human behavior cannot be exhausted beforehand. In addition to the examples we have given above, let's write the following example extracted from the same source here:

“Two unfriendly countries are preparing their military budgets. Each country wants to establish a stronger army and seize the military advantage over the other, and each spends accordingly. Eventually, they both have the same strength and become more impoverished” (Poloma, 1993: 178).

Today, it is revealing that states that produce weapons technologies capable of destroying each other in the most creative way and for thousands of times have not thought of anything to let their people live honorably. A high price is paid for the most basic health services in the USA, relatives are forced to give up all their assets to bury the dead ones. In one aspect, this is the picture of a person who has put a ladder to space, and with another aspect, the picture of leaf cast of the expression vitality.

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