



TECHNIUM
SOCIAL SCIENCES JOURNAL

Vol. 9, 2020

**A new decade
for social changes**

www.techniumscience.com

ISSN 2668-7798



9 772668 779000

Analysis of the effect of organizational structure and culture on refugee problem and pandemic crisis management with artistic expression

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Abstract. After the pandemic of COVID-19 and refugee problems that took hold of the world, the citizens and administrations of each country have been trying to survive by becoming nearly closed systems. This situation brought forward the societies that create the countries and their culture, which is the most important element of the societies, and deeply affected them. For this reason, it has been inevitable to examine the theoretical studies carried out so far. In this study, which has an interdisciplinary feature, it is aimed to reveal the effects of societies, which is the most extensive and widest one among organized structures and cultural differences, which constitute the basic building blocks of societies on the refugee and pandemic crisis management of countries. For this purpose, after making a theoretical evaluation of some societies in the light of studies conducted based on cultural differences, it has been revealed that these differences have strong effects on refugee and pandemic crisis management. On the other hand, communities and their cultures were also significantly affected by predicting that it would be permanent. To reach this result, a method with the lowest margin of error and art discipline was used as a methodology.

Keywords. Organizational Structure, Culture, Refugee Crisis, Pandemic of COVID-19, Photographic Analysis

Introduction

Did the discourse that “The World Will Not Be the Same Anymore”, which all the world leaders and authorities and even the world press and broadcasting organizations have reached a common consensus, has really displaced all the stones? Or will it remain as a populist discourse that has been said only politically for the purpose of the agenda? In the final analysis and at the point where our world comes, both the global migration and the pandemic problem show that this discourse affects and will affect almost every aspect of our lives. We can say that societies constitute the most common component of these two global problems that affect many areas, such as, from economy to politics, from education styles to health practices, from shopping methods to consumption habits, business practices, and travel habits and that it will inevitably affect the cultural structure that forms the basis of social structure. In this context, the need for academic, theoretical and hypothetical studies on society and cultural structure will be reconsidered and questioned or revised. Namely, the migration problem, which has been on the global agenda long before the pandemic, and which is the common problem of the world,

especially Turkey and the European Union countries, but remained alone with the violence of indifference, has become a problem that attracts attention with the pandemic. Another issue is that this is on the agenda as it is a problem that endangers the future of the European Union. The point we want to emphasize is how societies, which we can call the largest organizational structure, affect and influence from these both problems, the migration problem and the pandemic. In this context, we will not only examine the academic studies on culture and organizational culture, which are the main building blocks of societies but also shed light on the organizational structure classifications and the tendencies of the societies under these organizational structure classifications to the issues of "Migration" and "Pandemic". Afterward, we will try to reveal how the citizens of countries, which located in the sub-headings of social classifications, influence this "Crisis Management" by the states that have become "Global Crisis" by analyzing both problems through media and press.

Social Structure and Intercultural Differences

Since ancient times, people have reacted differently to the same or similar events due to their nature. A lot of research has been done in this situation. As a subject of curiosity, the reason for these differences is hidden in the cultures of societies which we can call basics or origin. Culture, which is the most important feature that separates human communities from each other, comes to the body with some order and rules based on the common world views to a better understanding of the members who belong to the same society and individuals who create a sense of belonging to the society. Culture is a broad concept that covers the material and spiritual elements that people living in the same community learn and share together.

Although it is a function of complex bonds in the interactive environment of not only individual but organization and community-based elements, it is the most important building block of social life as a whole, which is made up of each individual who makes society meaningful and can react jointly on certain issues (Gültekin & Sıgır; 274). Kutanis (2006), who made one of the most understandable definitions in this context, defined culture as "the system of norms, behavior patterns, beliefs, attitudes and habits that direct the individual's attitudes and behaviors". According to the Social Psychologist Hofstede (1980), who has done successful research in the field of culture and is recognized as an authority, culture has defined as "a whole group of mental programs that distinguish one human community from another and be unique to each human community". The behavior of individuals is guided by the values of the society to which they belong. For this reason, the values that individuals have and the behaviors they exhibit differ in every society, namely in every culture, as we mentioned before. This situation, which is expressed as "cultural differentiation", appears as an alternative to the idea of finding "Universal Truths" (Sargut, 2001). Hofstede, who made a classification by researching intercultural differences, developed the "Culture Dimensions Theory", also known as "Organization Theories" in his comprehensive study on culture, which was in 4 dimensions in his first study and then added two more dimensions. From these dimensions;

Power Distance; is about how equal the people forming a society are in sharing mutual power. Power distance is explained as to what extent the accuracy or inequality is accepted in the fair distribution of power in a society (Bond & Bond, 1984).

Femininity and Masculinity; refers to the roles arising from gender differences between individuals who make up the community. While masculinity, courage, stability in decisions, heroism are listed under masculinity; under the femininity, features such as compassion and modesty are listed. Societies with a feminine culture are human-centered and do not care much about individual egos, and they measure success not with material but with sincerity and quality in human relations (Hofstede, 1984).

Uncertainty Avoidance; concerns how much of the uncertainty associated with the environment in which individuals are likely to be present at the present or in the future (Hofstede, 1997).

Starting from this theory of Hofstede, as many pieces of research support the theory, Birsal et al. (2009) come to the fore as the result of their researches show that western and eastern societies exhibit different positions against events and situations.

Long-term Orientation and Short-term Orientation; as known as the dimension of "Time Orientation" in the literature. It is interpreted as whether to design social life based on the time paradigm, or what extent is it accepted as a factor. Short-term communities avoid long-dated or long-term thinking. They are fatalist societies. Long-term societies show the opposite behavior (Hofstede, 2009).

Indulgence and Restraint; refers to the freedom in the behavior and movement of members of society in this dimension, which is also known as the limitation against freedom in the face of the differences occurring in the inner world of cultures within the temporal plane. It states that individuals who are the members of the societies of indulgence are acting in a way they do not compromise their entertainment as well as keeping their interests in the foreground, while individuals who are the members of the societies of restricted behave in a manner that they prioritize the system of morals and values.

Individualism and Collectivism; is the subject of meeting the interests of the society with the individual with expectations, in this dimension, where the relationship between the individual and the society is defined (Hofstede, 1983). In a society where individualistic characteristics outweigh the culture, the individual's goals and interests are preferred to the goals and interests of the community, and the individual's problems follow the same order (Ting-Toomey et al., 1991).

Many kinds of researches, which aim to reveal the causes of intercultural differences, have reached very close common conclusions. As Geert Hofstede points out in the research results, the countries around the world are classified in different ways according to the criteria of the above-explained dimensions. Since the countries in Europe (Excluding Central Europe), Germany, Canada, the USA, Finland and Australia exhibit "individualist" cultural characteristics since they are closely related to our subject and on the other hand; We can say that the group, including some European countries, Asian countries, Latin American countries, Arab countries and Turkey, exhibits "collectivist" cultural characteristics (Hofstede, 1980).

Hofstede suggested that with the 6-dimensional theory created by this study, tolerance for different cultures can be improved by understanding intercultural differences and causes.

Just as the work of Geert Hofstede is a reference for understanding the cultural and intercultural differences and causes, which are the basic building blocks of societies, in order to understand the differences between society and communities, the ideas of Philosopher Henri Bergson in "Open Society and Closed Society" and subsequent moral and closed morality should be examined.

Henri Bergson introduced the concept of open society and closed society for the first time in his book "The Two Sources of Morality and Religion" in 1932. The Closed Society refers to the society that remains under strict rules. Open Society, on the other hand, refers to a society with a dynamic character that is ready for social change around the principles of transparent morality. In other words, open society, where moral values can change, means a society where thoughts, rules and systems can be discussed. Again, according to Henri Bergson, there are two kinds of morality, closed and open moral. He states that closed morality has a formula developed to prevent the self-centered and selfish mindset of social life, and is an expression of the protectionist intuition of the closed society and has a function that motivates people to serve the community to which they are subject. He says that it is based on the foundation of

intelligence, that it is a structure that balances society by being caused by social life and ensures the continuity of this balance. In short, Bergson states that this is the sum of the rules that are excluded from the individual, and therefore, closed morality is a social morality that is oppressed within the framework of some prohibitive rules, and that the law is dominant rather than freedom in a closed society and open morality caused from open society is an individual, not social, and rules are flexible in open morality.

The Impact of Social Structure and Culture on The Refugee Problem and Pandemic Crisis Management

Global problems of migration and refugee crisis are more effective, especially geographically, in some countries. The geography of Turkey, which is at a very important transition point, has been on the route of all kinds of migration flows from the early times to the present day and still continues this feature. Today, issues such as crises experienced by countries, natural disasters, terrorist groups, or local armed conflicts of all kinds and violent incidents, climate change, etc. continue to be the causes of migration in the mentioned region. (Tarlan, 2020) This geography is one of the most active migration routes in the world, especially considering the elements of migration today.

In the second half of February 2020, we decided to open the western borders of Turkey to refugees on the road to Europe, in the near future, the transit-bridge image of the country strengthened in the eyes of refugees on the move in order to reach Europe from the neighboring countries. At this point, the main issue to be carefully considered is that the western borders will create a new European dream for the people of the neighboring countries, as long as the open border policy continues with the crises triggered by the pandemic (Economic and Political) and for whatever reason, the immigration mobility increases (Acu, 2020).

Upon this situation and at the point reached, the western world has gradually implemented border control policies that greatly endanger human life, as in the case of Greece, they not only announced that they had suspended the 1951 Geneva Convention and temporarily stopped their asylum applications but were then watched and done nothing to pull barbed wires and fences along their borders. Afterward, the European Union stated that they supported Greece's decisions to suspend the Geneva Convention and they are in "Solidarity" with Greece. However, the European Union, whose total population is approaching 500 million, does not want to take around a million migrants into its country and has embarked on efforts to legitimize this situation under the name of the "Refugee Crisis" (Christopoulos, 2020). Thus, they created the conditions for leaving "others" to die. In this case, Syrians will either be in the midst of armed conflicts in their country or will take a very risky adventure to reach a place that is partially safe but strictly isolated. Although such policies are wanted to be legitimized, it will not be difficult to refute such initiatives, which have not both moral and mental basis.

In the 1910s, the United Kingdom welcomed 250.000 Belgians with tea and cakes in their hands, while today (along with many EU members today) they somehow contributed to the deaths of hundreds of thousands of people fleeing civil conflicts and war. The principles and theories laid out by European social scientists and philosophers through scientific studies are also smashed into the wall of civilization and become history (Baele, 2016).

On the other hand, in the statement of World Health Organization (WHO) General Director Tedros Adhanom Ghebreyesus made it from the center of WHO in Geneva on 11 March 2020, it is a milestone that the coronavirus (COVID-19) emerging in China and leaping to many countries reported that it had reached the epidemic level and announced the "pandemic" decision, which meant the epidemic on global level. Afterward, he invited all countries of the world to take the necessary measures to stop the spread of his pandemic. This infectious disease,

which covers the whole world, affected and continues to affect Turkey, like other countries (Baele, 2016). At this point, in examining the success of countries in crisis management, it should be noted that the impact of cultures on crisis management is important.

First of all, some described the method of China as 'oppressive and authoritarian' in the Coronavirus (COVID-19) Pandemic Crisis management, as well as those who stated that democracies were insufficient in combating such crises. However, at this point, they stopped the spread of the virus. In this case, can China's model in Coronavirus (COVID 19) Pandemic Crisis management be taken as an example in such struggles? Some want to legitimize such an approach as a new sense of authoritarianism. However, the fact that communication is restricted in China, that some doctors are arrested, and the facts that manipulated statistics are served in official national, international media and press indicate that this administration cannot be a model.

There were even New York Times writers such as Donald G. McNeil who lost control enough to express that "it should be used as an iron fist instead of latex gloves" by following strict medieval methods (Kasapoğlu, 2020). The question is, can we call this model as a crisis management model of the United States of America?

When we look back from the moment we are in fact, we cannot talk about an accurate pandemic crisis management model in countries such as the USA and Brazil. They display a management style that seems to be unprepared, each state has different practices, is full of contradictions within itself and tries to act in a chaotic environment where people who have lost their lives due to a pandemic are kept in truck crates and left to decay. We can express that such crisis management models set a negative example in the fight against pandemics.

Categorizations for a particular community or country citizens, developing based on othering practices such as discrimination and racism have been present in the societies and cultures of western civilizations seem to be the wrong practices that have fallen asleep after the World War 2 but are apparently occurring with the refugee crisis and coronavirus pandemic and in an upward trend. As we observe that racism towards the Chinese is spreading, it was observed that Western civilizations, which are made for refugees who are on their way to the Western civilizations for various reasons, and that exhibit attitudes contrary to the "Declaration of Human Rights" and the "Geneva Convention", which come out as a mixture of their communities and their culture and knowledge, were not successful in crisis management models. It has been observed that Italy, Spain, France, Britain and other European countries have been caught off guard about both refugees and coronavirus (COVID-19) pandemic crises. Because both their attitude in the refugee crisis and their results in the management of the pandemic crisis show that they failed in both issues in crisis management.

In addition to clinical trials aimed at preventing the spread of the virus, the perceptions and beliefs of the subjects should be taken into account along with the psychological responses of the society. The perceptions, values, beliefs, attitudes of communities damaged by pandemics, and when thought in a wide range of frames, their psychological responses can change the course of the event as the main combination in the spread of the virus. The disclosure of such characteristics, which can vary in every society and in every culture, which is the basic building blocks of societies, and subsequent work is vital for the success of the struggle with pandemic and therefore crisis management.

On the other hand, Professor Frank Snowden, a professor in the field of history of infectious diseases and history of medicine at Yale University, stated in his book "Epidemics and Society: From the Black Death to the Present" that such outbreaks did not occur "incidentally", adding that the countries caught unprepared of the pandemic because of unplanned urbanization, global

activities and the intervention of people into nature, thus turning the crisis into a global crisis (Snowden, 2019).

As mentioned earlier, countries can change the course of the pandemic with the measures they will take, as World Health Organization President Tedros Adhanom Ghebreyesus has pointed out. In this sense, the measures that can be taken include "social distancing" which means avoiding COVID-19 or infecting them as carriers, which means staying away from other people and communities and other social measures (Tükel, 2020). We can say as social measures such as canceling or postponing meetings at national and international levels, playing sports events without spectators at the beginning and then postponing them indefinitely, closing cinemas, hotels and shopping malls and entertainment centers, and even canceling wedding events. While the situation is so important, discourses of Tedros Adhanom Ghebreyesus's "Today I have a message for young people: You are not invincible, this virus could put you in hospital for weeks or even kill you." have drawn more and more attention. The reason Ghebreyesus made this statement was as older people that fatally affected by the pandemic started not caring of the pandemic and corona parties organized by young people from various countries. Despite reflection risks human health because of the intergenerational conflict, the warnings were issued. While there was such an unethical situation on the one hand globally, on the other hand, there has been a lot of young people who are trying to organize among themselves and solidarity units called "Vefa Destek Grubu" has been created to help elderly people who could not meet their needs because they could not go out on the other.

At this point, society's behavior habits and cultures come to the fore. If we are to examine the subject by the "Theory of Cultural Dimensions", which Henri Bergson theorized with his work, "Closed Society, Open Society, Closed Morality and Open Morality" and Geert Hofstede's researches conducting about intercultural differences, we should ask this question: " Was Western civilization ready to lead this crisis?" Or will they decide to "close schools" as a precaution to prevent the spread of coronavirus in Italy, and contribute to the spread of the virus, or by participating in football matches with tens of thousands, will they contribute to the spread of the virus again? On the other hand, would they, like England, try to lead the crisis in chaos after not caring initially? The answer is clear. It shows that the "Open Society", which never lean towards the restriction of their freedom, and low societies that place the "individual" at the center of life and cannot easily, which means societies with low "power distance" who are willing to take risks without paying any price/damaging anything and accept uncertainties as "high level", afford to give up their "enthusiasm", are not successful in the management of refugee and pandemic global crisis. Rather, the figures are given by the World Health Organization and the organizations that have authority in the field indirectly express this. The important question to ask at this point is whether western civilization will continue with the same values after the costs paid, or will go to change in its culture and societies by further hardening it. Besides these both situations, there also a question to ask whether they will go to a hybrid structure that is a mixture of both, apart from the open or closed society and the understanding of open or closed morality. Another option may be to take an example of countries such as Turkey, which successfully manages crisis administrations and are on an upward trend with its culture and civilization.

The next part of the study is an artistic interpretation, which also forms its methodology, in other words, an artistic perspective. Artistic analysis of the reflections of refugee and pandemic crises in different societies will be done over time. Whether it's qualitative or quantitative research, studies are conducted in a specific confidence interval, taking into account a specific margin of error. However, it is obvious that the objective evaluations made on photography, which is an important area of the art, in the analysis of the artists, which is almost a reflection

of the society, on the social issues, the error margins and confidence intervals will be more effective than all other methods and analyzes.

Art, which has been in a universal line in witnessing history for centuries, has played a leading role in addressing the social-cultural problems of societies in every era. Refugee and COVID-19 crises, which are one of the major problems of our time, are discussed globally in most countries within the scope of current art. Many artistic-cultural studies carried out and currently have been carried out in various geographies of the world to solve their problems related to these crises. Especially in studies aimed at making positive contributions to refugee lives and drawing attention to the refugee crisis around the world, attention is trying to be drawn with several arts organizations, both individual and collective. The refugee lives that art handles within the framework of social responsibilities are the most vulnerable to natural and artificial disasters that may occur worldwide. Looking at refugee lives and pandemic through photos about refugee lives will be far more objective than the influence of many explanations or news on the subject. Pain, desperation, hope, clinging to life, a photo frame with all these emotions, is as real and impressive as the drama behind these lives itself. Therefore, from this stage, it will be continued with the method of art discipline that adds an interdisciplinary feature to the study.

Photographic Reflection of the Pandemic Crisis on Refugee Lives

The phenomenon of migration, which dates back a long time, is a condition caused by the combination of many components. Migration, which is described as spatial mobility, is not just a concept of physical displacement. It is a situation that affects society in many respects, such as social, cultural, economic and political etc., and is a social phenomenon that maintains its continuity in individual and public life in the historical process and always creates an agenda. Migration, which differs the reasons in history, has become a necessity rather than a choice today Especially the civil war that took place in Syria on March 15, 2011, has not ended yet, and it has started to be described as the trigger of the biggest humanitarian crisis after World War II in human history (UNHCR.org). However, the impact of international interventions as well as the regional states in the emergence of the refugee problem (“Uluslararası Yönetim, Ekonomi”, 2016).

The concept of "unfortunate people", which the 1921 League of Nations has repeatedly used at their conferences for refugee lives that struggle between life and death every semester, clearly sums up the situation of these people. The information provided by members of the Conference of Inquiry of Russian Refugees in Geneva in August 1921' is full of such references: "The French Government couldn't ignore the distress of these unfortunate people..." (League of Nation, 1921: 1010) "Great as is its sympathy for the suffering of these unfortunate people...". Such expressions have labeled the lives of refugees as a defined fate (Saunders, 2017:38).

The displacement that took place after the Syrian war has caused and continues to be a huge refugee crisis. Syrian refugees trying to escape the war are becoming a major problem for all the countries. Refugee problems, which are evaluated in many areas such as political, geopolitical, psychological, sociological and economic, have been one of the biggest problems of our time. Refugee problems, often politically and economically addressed, have also become the focus of art, which cannot remain insensitive to the problems of its age. Reacting of the artist to the current problem and announcing it to as wide audiences as possible is an important necessity of art's responsibility to society.

This problem, the globalizing world itself, is seen as a troublemaker that no country wants to embrace. Refugees, however, are a consequence of wars and human rights violations. This has been the same throughout history, just people have changed. The tragedy of war, no matter

which age, has been the common destiny of all mankind. Picasso's work *Guernica*, which describes the tragedy of the Spanish Civil War in 1937, keeps up-to-date. It has been recreated by different artists in different parts of the world to emphasize the wars that are happening today. Russell Connor's "*Guernica Lives*" is a tangible reflection of today's wars. (Image:1)

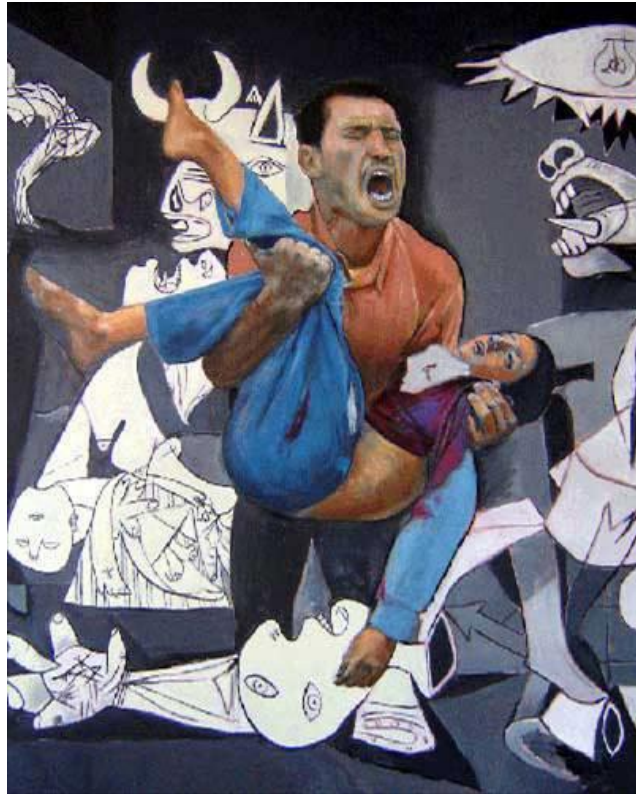


Image 1. Russell Connor, *Guernica Lives*, 2004, 152,4x127 cm,
(<https://bodeguerodez.wordpress.com/page/11>)

The truth within contemporary art is not just the anger, hatred, pain that the artist expresses. It is also a reflection of the thoughts or institutions that cause all this. We can sum up this case with these: In Paris, in 1937, in front of the *Guernica* painting by Otto Abetz, the Nazi ambassador of the time, said to Picasso, "Did you do this?" Picasso replied very accurately, "No. You did it." (Artun, 2010: 342).

Sometimes it is possible to see what many words cannot express in a single photo frame. Susan Sontag's saying in her book "*Regarding the Pain of Others*", "Look, the photographs say, this is what it's like. This is what war does. And that, that is what it does, too. War tears, rends. War rips open, eviscerates. War scorches. War dismembers. War ruins. Not to be pained by these pictures, not to recoil from them, not to strive to abolish what causes this havoc, this carnage—these, for Woolf, would be the reactions of a moral monster." reflects most strikingly what is described in this work (Image:1). War has no history, no matter what age, its consequences are always the same. (Sontag, 2004:6)

With placing Picasso's *Guernica* painting with simple lines and cubist elements, Connor shows the unchanging face of the war by establishing a temporal connection between past and present, by placing the current image of the father and daughter in his lap (Girgin, 2018:270).

In this work, *Guernica*, which has been committed to memory in the past, reflects the current problems of current life from an up-to-date perspective. When we first look at the picture, we feel that the Israeli-Palestinian and Syrian wars, which are today's wars, are coming alive. This

photograph, which reflects the tragedy of only one of the images of innocent children who died under the bombardment we are familiar with in the media images of the Syrian war in recent years, strongly shows the brutality of the war.

In addition to visual arts, problems of war, migration and refugee are examined in different art communities. Wolfgang Bauer, a Hamburg-born writer and journalist, criticizes Europe's approach in a very harsh and realistic way when addressing the refugee crisis:

"Thousands of lives have been extinguished so far in the cold waters of the Mediterranean, which is a tomb for asylum seekers. And so far (December 2014) not one of the dead has been found. There must be no serious search. They're not Western passengers of a plane that crashed into the Indian Ocean. They are illegal, asylum seekers who violate the law for the sake of a better life for themselves and their families, without passports, without identities, whose names no one knows about."(Bauer, 2018:120).

When we look at these things, we can say that countries are actually violating the law. Because: Although the Refugee Convention is still in force, there are unprecedented pressures to dilute if not to dismantle the key provisions for protecting the rights of refugees, irrespective of their backgrounds or countries of origin" (Silove et. al., 2017).

Every day, the tragedy of the refugee lives we are accustomed to from the media has ceased to be a chaos that must be solved and has been reduced to the same effect as advertising between news. Zygmunt Bauman addresses this tragic problem from a critical perspective. Bauman emphasizes that the public and many nation-states have shown boredom, racist approaches, otherization and troublesome treatment of refugees, and in the face of all these moral outrages, humanity is quiet, insensitive and selfish. (Bauman, 2018:10).

It should be noted that it gained importance how we can fight racism, that the principle that human values are valid by everyone, that this has become more important than cultural origins. Psychologically and sociological, it is necessary to explain the principles that each individual is valuable and that each individual has about life, the need of telling to the societies approaching with prejudice about the immigrants and refugees with an emphatic language and to reveal the human feelings of individuals. While modernization should also be reflected in the Human Rights Convention, as writer Gil Loescher stated; In the face of the increasing migration and refugee crisis, the world states have become familiar with these problems, and despite taking harsh measures against the risk of risking their living comforts, institutions and organizations for refugees do not fulfill their legal and ethical responsibilities. (Loescher, 1993). When we look at all these inhuman, we see that the states of the world are far behind the human values-level modernization.

The problem of refugees, which should be seen as a universal problem, is that the whole world ignores, but when we look at the origins of this problem, we all face the fact that it is all our responsibility. Owning and confronting this problem will only open the door to creating solutions.

Being a refugee is one of the most tragic situations a person or society can face. After leaving their place, home, nationality, homeland, they are now living lives that are far from these, the necessity of being an unidentified individual or society with a foreign identity wherever it goes, and the problems created because of these. The miseries that these people who fled the war continue to create adding to the devastation of war that has left deep marks in their souls. In developed countries hosting refugees, there have been some clinical trials on the impact of post-migration factors on the mental health of refugees. "Relations on the mental health of post-migration problems have been investigated. In the findings obtained, it was observed that there were severe stress disorder symptoms and emotional distress such as an increasing number case

of trauma, adaptation difficulties, fear of loss of culture and support” (Laban et al. 2005; Steel et. al. 1999; Carswell et. al., 2011).

Gil Loescher, an international renaissance professor at Notre Dame University, who evaluates the life stories of refugees, states that there is a serious erosion in the traditions and cultures of refugees. It demands institutions such as UNHCR to strengthen their existing reforms and to pursue a harmonious strategy of large nations, including new institutional arrangements. For refugee issues, Loescher demands that it is a mistake to think "only" as humanitarian or philanthropic issues so that all this should be secured at the institutional level. Especially in recent years, the policies of world governments against refugees and the failure to fulfill their legal and ethical obligations show Loescher's rightfulness (Loescher, 1993:6).

The migration and refugee crisis, which are by-products of wars, create new formations on a global basis. In addition to government policies, an increasingly diverse social structure is formed. Peter Gale, one of the writers of the Australian Journal of Sociology, states that a "postmodern racism" situation has been created in response to the current refugee structure and this has been accepted by some authors. He emphasizes that media discourses based on fear and insecurity, especially in some societies, fuel foreign and anti-refugee feelings (Gale, 2004).

In the face of the refugee crisis, which is a global problem but does not bring global solutions, it is necessary to deal with refugee rights and refugee problems in countries and relevant organizations and make solution-oriented sanctions. Emphasizing the integrity of refugee lives while making these analyzes, the World Union of Catholic Women's Organizations addresses some refugee problems that are not specifically addressed by official institutions. They make some recommendations that many of which are not addressed by government representatives, such as the refugees being admitted to countries without letting their “family unity” be disrupted and allowed to work. They recommended adding new articles to protect refugees' family unity to the "United Nations 1951n" convention. However, there was no legal answer to all these suggestions by any official institution (Saunders, 2017).



Image 2. Source: <https://www.refugeesinternational.org/reports/2020/3/29/covid-19-and-the-displaced-addressing-the-threat-of-the-novel-coronavirus-in-humanitarian-emergencies>

These stateless people have always been the most vulnerable population in the face of possible natural and artificial crises. The epidemic of COVID2019 which occurred in Wuhan, China in December -19 and which the world is exposed to, poses a particularly high risk for 25,9 million international immigrants worldwide. The majority of this population is in developing countries. When we look at the difficulties in the struggle of even big world countries such as the USA

and China with the COVID-19 pandemic, we see that our collective concerns are not unfounded for these developing countries.

The majority of immigrants and refugees in these developing countries live in camps. In addition to being affected by the pandemic, these people in the camp are also affected by many negativities experienced in this process.

The International Organization for Migration and the United Nations High Commissioner for Refugees states that with the progress of the epidemic, the lives of many of the countries that host many displaced people such as Jordan, Syria, Lebanon or Bangladesh are in danger. They point out that all communities living in these countries need the support of international organizations to combat the epidemic. The fact that institutions and organizations related to refugees have some difficulties even in normal times has made this difficult process more difficult for refugee lives (Bauloz & McAuliffe, 2020).

This new troublesome process has also added new racist structures for refugees. Dr. Nafees Ahmad, Senior Assistant Professor of Law Studies at the University of South Asia, has made some assessments on the health rights of refugee communities under international law and the COVID-19 pandemic. Ahmad states that pre-pandemic restraint and racist policies, guided by far-right nationalism and rabies populism worldwide, continue this more extensive with taking advantage of the epidemic process. He stated that many countries have built emergency border barriers at all borders against the pandemic. In the measures taken against the COVID-19 pandemic worldwide, it is seen that the rights of asylum seekers, refugees and migrants have been ignored and the Human Rights Convention has been pushed to the background.

In refugee camps, it is far beyond impossible to implement most of the measures to be taken for the COVID-19 pandemic. There are many negative situations that can turn into infections, especially in the refugee camps in developing countries. It is obvious that social distance measures are almost luxurious in these crowded camps, the needs such as nutrition and hygiene are very weak, so the coronavirus pandemic will create an extraordinary disaster for the people here.

However, the World Health Organization Constitution (WHO), which was established in 1946 was accepted by the unity of nations and accepted “benefiting from the highest achievable health standard” as a basic human right. Article 25. of the Universal Declaration of Human Rights protects health rights under all hostile conditions, including the pandemic. Economic, social, and cultural rights and health rights are among the obligations of the International Convention. Nafees Ahmad makes some suggestions for the global COVID-19 pandemic that is experienced today under these laws. These are:

- In the wake of exceptional times of the COVID-19 emergency, the same must be protected by the countries of reception;
- That all RAMS in destination countries, detention centers, and repatriation facilities must be treated as permanent citizens during COVID-19 pandemic;
- That all RAMS must have access to public services like seeking refugee status, socio-economic welfare benefits, healthcare, including mental healthcare, water and energy needs in the host countries.
- That these measures require unprecedented medical preparedness of the countries of asylum to defeat and to minimize the risk of contagion between border security personnel and RAMS applicants (Ahmad, 2020).



Image 3. Members of the Syrian Civil defence sanitize the Bab Al-Nour internally displaced persons camp. Photo: REUTERS / Khalil Ashawi - RC2TRF9PRG3F / 06 April 2020

In this photo frame, (Image: 2) we see war, helplessness, statelessness, homelessness, misery, and that every emotion that disturbs human conscience is reflected. Of course, every day we listen to news about refugee drama from the media and social networks countless times. Under the roof of our cozy home, accompanied by eating, it often feels like a simple commercial break. However, a photograph of this tragedy, which we see from the media or in a newspaper, imposes a conscientious responsibility on our emotions, creates a feeling of empathy and takes place in our memories for a long time. This discomfort that we experience unwittingly is the effect of art on the individual, society and nation.

Result & Discussion

Societies are governed by democracy. The individuals who make up the society come together at certain intervals and determine those who will represent themselves and manage their states with their free will. Afterward, those who can represent their states make decisions in various situations. For example, the refugee problem and pandemic crises, which have become the global crisis, are the situations that states have to make decisions. At this point, we can state that the decisions taken by government officials who have the competence and power of representation reflect the behaviors and cultures of the society that brought them to their places. That means, the decisions taken by the western civilization regarding the refugee crisis and pandemic crisis reflect their societies, social behavior reflexes and cultures. Still, another group reflecting the behavioral style, reflex and culture of the society is the art community. The artists coming out of society are the mirror of society. They reflect the society and the characteristics of the society. Just like in European countries, individuals protesting to stay at home by ringing plates, pots and bowls through windows. But on the other hand, it has also experienced a similar situation in Turkey. People stated with very own ways that they are in solidarity with each other in supporting crisis management practices by hitting plates, pots and bowls, even by giving concerts on balconies, reading their national anthems. In doing so, they were as free as individuals living in European countries. However, there was a big difference. Art-like things were being done in Turkey as a support to stay at home, not to protest. For this reason, an interdisciplinary study was carried out by adopting the artistic expression style while researching the effect of social and organizational structures on global crises such as "Refugee Problem" and "Pandemic" and interpreting the social analyzes made through certain theories. As a result of the work done, the methods followed, crisis management styles, precautions taken

and the approach of societies/peoples to all these components, human rights, the right to life, in short, the culture and cultures that form the basis of their understanding of humanity and their societies, have been tried to show how they have changed from past to present. In fact, it was always the case and couldn't it be seen truth because it was covered with democracy and human rights discourses and actions? Or weren't the open society, open morality, power distance, femininity, masculinity, uncertainty avoidance, individualism, collectivism, indulgence, restraint, long-term and short-term orientation, and results of many more studies that the western civilization revealed in the work of social scientists and philosophers and profiled their society and culture? The study of the theoretical framework has been carried out due to the inability to conduct large-scale field researches due to the limitations arising from the pandemic, but it is important to explain the events and facts due to the agenda and may be useful in the management of the mentioned crises.

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