

Human is a Social Being: Socializing in Pandemic Times

İnsan Sosyal Bir Varlıktır: Pandemi Günlerinde Sosyalleşme

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ABSTRACT

Objective: It was aimed to evaluate the news of national television that revealed the ways people socialize during the first year of the pandemic in Turkey.

Methods: According to the ethnographic qualitative research design, the news showed between 11 March 2020 and 11 March 2021 in the news of six national channels in Turkey and containing the forms of socialization were analyzed by content analysis.

Results: Life did not fit at home, the form of socialization changed and this new form of socialization evolved in the direction of digitalization. Those who have kept up with the digital age have realized their socialization experiences by spending time on social media. Neighbors began communicating by gathering on balconies, rather than being guests in one another's homes. Society have made an effort to cope with uncertainty and obscurity by returning to localness and living its traditions. Coping with challenges in the belief that they would be resolved together has enabled Turkish society to cope more successfully with the pandemic process.

Conclusions: This study will be a precursor to support multidisciplinary studies in community mental health studies in times of crisis, will provide important data for community mental health promotion practices.

Keywords: COVID-19, social change, life style, coping behavior, television

ÖZ

Amaç: Türkiye’de pandeminin ilk bir yıllık sürecinde insanların sosyalleşme şekillerini ortaya koyan ulusal televizyon ana haberlerini değerlendirmek amaçlanmıştır.

Yöntem: Etnografik nitel araştırma desenine göre, Türkiye’deki altı ulusal kanal ana haberlerinde 11 Mart 2020-11 Mart 2021 tarihleri arasında yayımlanan ve sosyalleşme şekillerini içeren haberler içerik analiziyle çözümlenmiştir.

Bulgular: Hayat eve sığmamış sosyalleşmenin şekli değişmiş ve bu yeni sosyalleşme şekli dijitalleşme yönünde evrilmiştir. Her nesil, dijital çağa ayak uydurmaya başlamıştır. Dijital çağa ayak uyduranlar, sosyalleşme deneyimlerini sosyal medyada vakit geçirerek gerçekleştirmiştir. Komşular birbirlerinin evlerinde misafir olmak yerine balkonlarda toplanarak iletişim kurmaya başladılar. Toplum yöreselliğe, geleneklerini yaşamaya dönüş yaparak, belirsizlikle ve bilinmezlikle baş etmeye çalışmıştır. Elbirliği ile sorunların çözüleceğine dair umut duygusuyla sorunlarla baş etmek, Türk toplumunun pandemi süreciyle daha etkili baş etmesini sağlamıştır.

Sonuç: Kriz dönemlerinde toplum ruh sağlığı çalışmalarında multidisipliner çalışmaları desteklemek için öncül olacağını düşündüğümüz bu çalışmanın toplum ruh sağlığını geliştirme uygulamalarına önemli veriler sunacağını düşünmekteyiz.

Anahtar Kelimeler: COVID-19, sosyal değişim, yaşam tarzı, başa çıkma davranışı, televizyon

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Introduction

COVID-19 pandemic had an impact on the individual and society on physical, mental health, social, and economic levels (Gurvich et al., 2020; Matthewman and Huppertz, 2020; Barber and Kim, 2021; Barouki et al., 2021; Hutcherson et al., 2021). Since pandemic brings along behavioural (Barouki et al., 2021; Long and Liu, 2021) changes and changes in lifestyle (Canello et al., 2020), individuals may experience psychological distress (Barouki et al., 2021). Individuals have often experienced dread, anxiety, and panic about their current circumstances and the pandemic (Gurvich et al., 2020; Zacher and Rudolph, 2021; Lim et al., 2021). The pandemic has created an atmosphere of uncertainty that increases fear and concern worldwide, leading to individual anxiety levels to increase. In Croatia, during the three weeks between the initial diagnosis of the COVID-19 case and the first fatality due to the COVID-19 virus, a dramatic increase in anxiety and safety behaviors has been observed among participants. The findings indicated that parents, particularly mothers and those with chronic health conditions, had increased anxiety and adopted preventive behavior (Lauri Korajlija and Jokic-Begic, 2020). Older adults experienced the risks of COVID-19 at a higher level than younger adults in the early stage of the pandemic. Despite this situation, older males exhibited the fewest behavioral changes during the pandemic, owing to their relative lack of concern for COVID-19 compared to younger adults (Barber and Kim, 2021). In this context, nationwide travel restrictions and quarantine measures implemented aimed at protecting the community's health aimed at restoring social order and increasing health. These changes in social life have also affected education and business life. In summary, the seemingly impossible has come true: borders have been blocked, nations have been encircled, and individuals have been socially isolated for the greater good. Unexpectedly, society found itself in the midst of an unprecedented social experiment. This living laboratory has evolved for sociological analysis (Matthewman and Huppertz, 2020; Ward, 2020). Therefore, the study employing media data from the pandemic period have been conducted to examine the effects of pandemics on public mental health and the behavioral changes it induced (Liu et al., 2020). Since Kim et al. (2020) like any other individual who has been isolated, could not access the study data directly, they preferred to obtain their data from the media, which is an indirect data source.

By investigating the psychosocial reactions of society to COVID-19 and the emotional and behavioral consequences of the disease in Turkey, contributions can be made to gain knowledge of the ways individuals perceive the disease and develop effective psychological aids for society (Lauri Korajlija and Jokic-Begic, 2020; Long and Liu, 2021; Barber and Kim, 2021). Preparatory strategies for possible future pandemics can be developed by taking into account the critical role of self-efficacy and knowledge sufficiency in reducing emotional reactions such as anxiety and promoting more positive behavioral responses (Lim et al., 2021). Since descriptive studies will shed light on specific factors that might be used to target intervention programs, further investigation of this subject is important and necessary. Therefore, the purpose of this study is to examine and evaluate main television news that reveals how people socialize during the first year of the pandemic in Turkey, that is, the way they socialize within the framework of pandemic measures, using a content analysis technique in accordance with an ethnographic research design. We believe that this study, which we assume will be a pioneer in supporting future multidisciplinary community mental health studies, particularly during times of crisis, will provide critical data for community mental health promotion practices. The research questions were formulated by taking three experts' opinions as follows:

- 1) What kind of socializing experiences did individuals experience during the one-year period of the pandemic?
- 2) What changes have occurred in the social interaction processes of individuals during the one-year period of the pandemic?
- 3) What is the possible connection between Turkish culture and individuals' socialization skills during the one-year period of the pandemic?

Method

Research Model

The research was designed according to the ethnographic research design, which is a form of qualitative research design. It was aimed to determine the socialization patterns of individuals through the news in the media in a one-year period beginning from March 11, 2020, the date of the first occurrence of a new variant of coronavirus in Turkey. The national news channels (TRT1, Atv, Show tv, Star tv, Kanal D, FOX) of different media companies with the highest ratings were selected in the present study in Turkey (TIAK, 2020). Thus, it

has been attempted to reveal the modes of socialization of man as a social entity during times of epidemic. In line with the research criteria, the main news in the website archives of national channels in Turkey was scanned between March 11, 2020 - March 11, 2021. The COVID-19 news in television main news, which revealed the ways people socialize during the pandemic days in the one-year period, were examined and evaluated by the researchers. The news were collected by the researchers by transferring them to word file in electronic environment. In order to avoid repetition, just one news item from different television main news broadcasts with identical content was included in the data. News that are not suitable for the purpose of the research were not included in the research. This method offers the opportunity to understand the participants' view of the world and investigate people's routines (Maggs-Rapport, 2000).

Data Collection Tools and Process

In this study, observation was used as the data collection tool. This method has been used to explore the cultural information held by individuals and to understand how social actions are structured (Maggs-Rapport, 2000). The observation tool was preferred in this study because it offers the opportunity to monitor the lives of the society and its interactions with others in its natural context during the pandemic process, in which quarantine restrictions and the importance of social distance are emphasized. Thus, the lives of the society during the pandemic process and the ways of socialization were observed and described in detail.

Mechanical observation in ethnographic research and mechanical tools and equipment are also utilized during data collection in the ethnographic research process. In mechanical observation, the researcher records his observations of behavior and social environment by using tools such as a camera, video, cam recorder, sound recorder (Maggs-Rapport, 2000). The concept of videography with video analysis and ethnography, and it is considered an ethnographic data collection method. What is intended with videography is to make interpretive analysis of video images in which communicative actions and the interaction of actors with the environment are recorded. In this context, videography can be considered as an hermeneutic method as well as an observation and documentation tool (Knoblauch, 2006).

Data Analysis

In this study, inductive content analysis, which is one of the types of content analysis, was used

(Maggs-Rapport, 2000). Researchers performed content analysis using the NVivo 10 software. The authors of the article then reviewed recordings and transcriptions of main news in the web archives of Turkey's national mainstream channels (TRT1, Atv, Show TV, Star TV, Kanal D, and FOX) using the selective video interpretation method, and the information gathered has been reported chronologically. These were reviewed by Knoblauch's (2006) video interaction analysis and video interpretation method called selective video interpretation. This method is called selective because it focuses on addressing research questions and social interaction experiences in Turkish society; video recordings are not evaluated based on seconds, but rather the "event flow" has been taken as a criterion. Then, the relevant video segment was described, and the video segment was then interpreted and analyzed from an ethnographic point of view (Knoblauch, 2006).

In a research conducted on the role of television news formats in an international crisis situation, firstly the characteristics related to the subject were determined. These characteristics, providing detailed coverage of news formats and feature, have been defined as accessing, visual quality, drama and action, thematic unity, and adaptability to the audience. Then, the news on the subject were scanned and classified and interpreted in line with these characteristics. In researches conducted on behavior, both behavior and the meaning of behavior are coded for data analysis (Maggs-Rapport, 2000). Thus, comparisons between behaviors and individuals are possible. For the reporting of qualitative research, the Consolidated Criteria for Reporting Qualitative Research (COREQ) (Tong et al., 2007).

Validity and Reliability

For the validity and reliability of the ethnographic studies, the indicators that accepted for their reliability were taken into account in general. Thus, the validity and reliability of qualitative research were attempted to be ensured (Maggs-Rapport, 2000). In this direction, steps were made in accordance with the (a) transferability, (b) dependability, and (c) credibility criteria determined by Lincoln and Guba (1985), during the study process. Detailed descriptions were made for transferability in the study process. The process of reaching the themes revealed in this study is described in detail and supported by direct quotations. Each step of this study is described in detail to ensure that it is easily accessible. In order

to determine the general themes and concepts, both authors independently read the news contents and made coding and reconciliation studies. For credibility, the main news in the website archives of six Turkish television channels broadcasting nationally were included, with considering the utilization of data-driven variation in the inclusion criteria for the news items examined in this study.

Results

The examinations conducted for the research questions uncovered themes as presented in the Table 1.

Table 1. The connection between Turkish culture and individuals' socialization skills and also socializing experiences during the one-year period of the pandemic

Themes	The coexistence of traditions with new forms of socialization
	Going back from the globalism to the localism
	Generation gaps have lessened in the digital age
	The prominent characteristics of Turkish culture; optimism for the future, hospitality, benevolence, and collaboration

The coexistence of traditions with new forms of socialization

The socializing experiences did individuals experience during the one-year period of the pandemic was explained in this theme. With the COVID-19 pandemic, many events that brought crowds together were canceled within the framework of quarantine measures or individuals limited their social activities with social distance to take their own precautions. Neighbors have stopped visiting each other for drinking coffee and tea, and socializing. In addition, it has been observed that they did not visit each other's homes during feasts. For instance, grandparents could only see their grandchildren from the outside of the apartment after they were born. Others have tended to take socialization activities to different levels. Neighbors began communicating and chatting by gathering on balconies or at windows, rather than being guests in one another's homes. Rather than going to the grocery store for grocery shopping, online shopping was used or orders were placed with the grocer's apprentice in the traditional manner, with a basket

tied to a clothesline suspended from the balcony. Interaction was achieved through conversation between balconies and windows, as well as through games such as guggenheim, all within the confines of social distance regulations.

Televisions, which were widely used before the pandemic, cell phones, which people used to hear from loved ones they couldn't see due to having to stay at home, and computers used for remote work were among technological devices that people couldn't stay apart during this period. On the other side, those who continue their traditions or socialization in a digital environment used video conferencing to perform events such as wedding proposals, mevlit, and henna night. There is a relation between Turkish culture and individuals' communication styles and the acquisition of new socialization skills for social and emotional interactions. Life did not fit at home, the archetypal way of interaction and socialization has changed and this new way of socialization has evolved towards digitalization. Additionally, It is observed that it developed into habitual behavior within approximately a year. Some of the observation notes explaining the example situations are given below;

... at the wedding ceremony, the wedding hosts offered cologne to the guests they had welcomed at the door and invited them to the hall. ... Later in the wedding, guests holding hands and halay dancing attracted attention.

The Turkish entrepreneur has developed a solution that allows collecting monetary gifts online.

'Corona shopping' made people nostalgic. Residents of Antalya who follow the injunction to 'stay at home' purchase veggies and fruits in baskets from street vendors without venturing downstairs. These views on the streets remind people of shopping in Turkey in the 80s.

...concert was streamed live online for individuals unable to leave their homes due to the coronavirus outbreak. The coronavirus that has wreaked havoc on the world has impacted our whole life. The pandemic has affected every aspect of our lives. Not only birthday celebrations, weddings, marriage, but also the ceremony of asking the girl's hand in marriage is organized according to the coronavirus measures. The coronavirus has also changed our traditions: Asking a girl's hand for a marriage ceremony has been carried out online. The ceremony was virtual but the feelings were real. The couple shared their thoughts by stating, "We did not want to have the ceremony or even the engagement in accordance with our own traditions and customs.

We did not want to jeopardize anyone's safety or be in charge of it. The health of our family and friends is far more important to us."

...residents of two nearby apartments who heed to the call to 'stay at home' spend time playing category games from their balconies, singing folk songs, and drinking tea as part of the coronavirus measures. Following the 'stay at home' calls, the women living in two buildings, who did not go out for 20 days and could not visit each other, started meeting from balcony to balcony in order not to weaken their neighborly relations and to have a pleasant time during the day. The women who meet on their balconies at certain times of the day almost every day maintain their neighborly relations while drinking tea and chatting.

Going back from the globalism to the localism

Going back from the globalism to the localism was what changes have occurred in the social interaction processes of individuals during the one-year period of the pandemic. As the news content indicates, during the period between the declaration of the pandemic in March (2020) and the controlled normalization in June (2020), the society made an effort to cope with uncertainty and obscurity by returning to localness to live their traditions. Particularly during these months, halay dancing on the street, wearing traditional clothing, and making pandemic prevention statements in local dialect became prominent. Similar news were not observed when the restrictions started again after the controlled normalization. Whether the reason these acts are not the subject of major news due to persons lack such behaviors or because such acts have ceased to be noteworthy, is uncertain. The findings reveal that the change or transformation in socialization in the context of Turkish culture is from globality to localness and towards living the traditions. Some of the observation notes explaining the example situations related to this are given below;

When the village's headman noticed that no one was obeying the rules, he went to the minaret and took up the microphone. When no one heeded the warnings, he added in a Thracian accent, "Do not leave your house."

An example behavior from the imam. The mosque, which had been shuttered for worship, has been reopened for charitable purposes. We have converted the shelves of our mosque into market shelves under the slogan "Let those who can afford it offer, and those in need buy." Inspired by the alms

dish culture of our forefathers, we wanted to keep this custom alive.

The baker from Muğla started to sell bread by singing songs.

Taksim pigeons were hungry. They said that they were keeping the Ottoman tradition alive. They fed the pigeons that were starving due to the coronavirus, dressed in traditional clothing and throwing bait. "Just as the Ottomans built bird palaces and kiosks, we go from county to county feeding the pigeons here," he stated.

Generation gaps have lessened in the digital age

Generation gaps have lessened in the digital age was what changes have occurred in the social interaction processes of individuals during the one-year period of the pandemic. While calls to "stay at home" have increased significantly in response to the COVID-19 pandemic, many people have begun to spend more time on their smart screens to meet their professional, education, and social needs. As in every age, intergenerational differences and communication gaps have also been observed in the digital age. After the phone battery died, grandfather and grandson engaged in an intimate conversation. The x and y generations also started to do electronic shopping. The findings indicate that each generation has starting to keep up to the digital age. There has been an increase in the use of digital tools. This has resulted in a decrease in intergenerational gaps. Some of the observation notes explaining the example situations related to this are given below;

High school students, who adapted the "cayir cimen" song to the call to stay at home due to coronavirus, sang together in the digital environment and filmed a clip.

Perhaps a reason was needed to sit down and chat with the tech-addicted kids these days. Here is an example of the conversation of the grandfather and his grandson who they had to stay home when the those over 65 and under the age of 20 years old were prohibited to leave their home. The grandson said, "Unbelievable, we don't know what to do, and our phones are out of battery too." When the phone was turned off, the conversation became more intense.

When the phone's battery was dead, the conversation became more intense. Interest in online ordering and e-commerce has also increased rapidly. Users who do not want to leave their homes and go to the market place their orders with mobile phone applications.

While events such as concerts, museum visits, theater and cinema were canceled, artists turned to

social media to reach their fans. While museums make their exhibitions available online, theaters make their play recordings available online to their audiences.

The prominent characteristics of Turkish culture; optimism for the future, hospitality, benevolence, and collaboration

The possible connection between Turkish culture and individuals' socialization skills during the one-year period of the pandemic was explained in this theme. The prominent characteristics of Turkish culture, namely optimism for the future, hospitality, benevolence, and collaboration, took their place also in the news content during the pandemic period. These concepts are cyclically interrelated concepts. The concepts related to the return from globality to localness during the pandemic process and the lessening of intergenerational differences in the digital age are these prominent characteristics of Turkish culture. Some of the observation notes explaining the example situations related to this are given below;

In these days when we needed to be united, health staff startled the police by dialing the emergency code during the 10 April police week and reporting a brawl in the hospital. The police team were stunned when they were met with applause.

Villagers declared their own quarantine. Against the corona, the youth of the village closed the village entrance with barges. Every visitor and the departing passenger was noted. The young of the village were on watch, saying they take the temperature of the guests and offer cologne.

When the borders were closed, the couple, who were on a world tour, had to stay in Istanbul. The couple, who live in their own caravan, said their Turkish neighbors regularly brought them food. It was very kind of them, they added. The journalist who conducted the interview stated that we must show our hospitality and presented them with a box of baklava, which he found the couple enjoyed.

Robin Hood is touring Turkey. They wrote off the grocery store's debt books by paying the bill; you should see the joy in their eyes; several of them cried.

Some donated their bicycle money, some their piggy banks, some their shroud money, some their Umrah money, some their bulls, their calves, and some their pensions. Turkey became one heart. Saying, "We are enough for each other, Turkey," and with their donations, they set an example for the entire country.

All restaurants that were closed due to the coronavirus pandemic gave to the needy whatever kitchen and bathroom supplies that remained in their warehouses.

They cooked hot food for those in need, masks are different, hearts are one, Turkey is one voice, one heart.

He said we are enough for each other. He opened his hotels and made them available to the state.

Discussion

The themes obtained in line with the purpose of the research are traditions coexisting with new forms of socialization, turning from globality to localness, intergenerational differences lessening in the digital age, prominent characteristics of Turkish culture; being optimistic for the future, hospitality, benevolence, and collaboration. According to the findings, it was understood that the society, which was asked to adapt to the quarantine measures with the slogan of life fits home, continues to socialize. However, only during the quarantine period in which COVID-19 was experienced very seriously, people spent more time at home. In this process, media and social media played an important role in their interactions. Social media has been a platform where people interact during the pandemic (González-Padilla and Tortolero-Blanco, 2020; Lima et al., 2020). Findings have once again proven that life cannot fit home under any circumstances and that human beings are social creatures. In our judgment, the urge to engage with others with the rules from the past, that is, the sentiments of belonging, love, respect, and security, may have enabled the traditions to coexist along with the new forms of socialization. In the literature, there are various studies that show similarities with the theme of traditions existing with new forms of socialization. The virus has created a portal, a gateway between this world and the next (Roy, 2020; Ward, 2020; Matthewman and Huppatz, 2020). In his study wherein he conducted by adopting the idea Jean-Paul Sartre's existentialist idea that supports existence precedes essence, Ward (2020) stated that the effects of COVID-19 restrictions on social life covered the concepts of risk, trust, fear, uncertainty, and happiness. Feelings of danger and anger, along with the cultural and economic context, have shaped adherence to prevention strategies which include wearing masks and maintaining social distancing as well as general acceptance (Malecki et al., 2021). According to Kashima and Zhang (2021), a significant portion of

the Japanese population voluntarily changed their behavior in the early stages of the COVID-19 outbreak. The Japanese government's announcement of closing the schools during this time was an important trigger for behavior change. The social response to the pandemic has created long-lasting behavioral and community mental health changes that are expected to remain for the long haul (Barouki et al., 2021). The importance of developing guidelines has been emphasized in literature to minimize the negative impact of the pandemic on mental health through effective communication to lessen fear and highlight positive behavior change (Lauri Korajlija and Jokic-Begic, 2020).

The findings reveal that during the one-year pandemic period, the society adapts and embraces to the new world order in one way or another by still introducing its own customs and norms. In the pandemic communities eventually got used to everything (Camus, 1946). In his work *Crime and Punishment*, Dostoevsky predicted these days when he said, "At first they cried a little, but now they are used to it. Despicable human beings get used to anything!" However, it is understood from the findings that the first three months of the pandemic were particularly critical times. In this critical time, community mental health nurses have important responsibilities. Organizing multidisciplinary studies will increase the efficiency of community mental health studies. When philosophy, sociology, nursing, and medical disciplines work together, these disciplines can learn from each other and accomplish more useful work for society. Because behavioral sciences alone were insufficient to predict the societal effects of the pandemic (Hutcherson et al., 2021).

During the pandemic process, people who have been confined to their homes have embraced technology, the internet, and social media like a lifesaver (González-Padilla and Tortolero-Blanco, 2020; Liu et al., 2020). It is stated that we spent a year in which the Internet and television were intertwined. Both social media and traditional media, particularly television, have gained prominence in daily life during this process. Throughout the COVID-19 process, all of the people's habits have shifted dramatically. Those who keep up with the digital age have realized their socialization experiences by spending time on social media (Ward, 2020). In addition, various events, festivals and feasts have started to be held online. As a result of this situation, socialization experiences

have changed and transformed, but not vanished entirely. Because, as Aristotle said, human is a social being (Bıçak, 2015) and keeps socializing under all circumstances and will continue to do so. Individuals, as social beings, continued to socialize within the context of pandemic measures throughout the pandemic process. Findings have revealed that change or transformation in socialization is inevitable. According to the findings, a new lifestyle is foreseen for the aftermath of the pandemic. Because in Bauman's words, we live in the "liquid times." This is why the effects of the COVID-19 process on the digital world and the issues that users should pay attention to in the digital world have been important (Ward, 2020). Responses to the pandemic so far have shown us that other forms of life are there for the taking (Matthewman and Huppatz, 2020).

With the internet, time and space compression has disappeared. The internet has actualized such a structural transformation that individuals in distant locations can get in contact with each other simultaneously (Castells, 2010). Therefore, we think that we have reached the finding that intergenerational differences are lessening in the digital age. In a study conducted in Italy, mandatory isolation at home within the framework of pandemic measures enabled most people to reorganize their lives in a positive way (Canello et al., 2020). Quarantine has had a significant impact on people's life, subjective existence, and social relationships. Intergenerational relationships have taken on new forms and meanings. Digital technologies have played an important role in redefining and preserving social ties, ranging from friendship relationships to love relationships in quarantine (Pleyers, 2020). Mothers, fathers, grandparents living in different cities can contact more frequently via the internet. Additionally, findings indicate that people more easily adopted the applications that eliminate the time and space compression mandated by COVID 19 since the crisis creates new opportunities. It is a tremendous accomplishment for people to overcome their addiction to space by getting together.

In this regard, fields (particularly medicine and applied sciences) that require applied education, such as a master-apprentice relationship, may encounter an immense challenge. Also, this communication transformation may result in the alienation of persons with each other who share an environment. Findings show that the start of a lengthy chat between the grandfather and his grandson, whose battery is dead, demonstrates that

the alienation of persons in the same location may be avoided through communication without the use of technology. This news content brought to mind the question of whether the media or social media platforms are a friend or foe in the COVID-19 pandemic (González-Padilla and Tortolero-Blanco, 2020; Lima et al., 2020). Moreover, it has been a platform for us researchers to observe how this interaction takes place. We did not have this media power a century ago. However, we can now use the media effectively to combat the outbreak's psychosocial impacts (Lima et al., 2020).

Digital addiction, as a potential threat to public mental health, may endanger the world of the future. Excessive use of digital technology, particularly for those who lack digital media literacy, can develop into a form of addiction. In the future world, digital addiction will manifest itself severely in the social sphere on its own as a psychiatric, psychological, sociological, and political problem. Thus, maintaining routines and schedules to the extent possible, or assisting in the creation of new ones in a new environment, including regular exercise, cleaning, chores, singing, painting, or other activities, maintaining regular contact with loved ones (e.g., phone, email, social media, or video conferencing) (World Health Organization, 2020), and minimizing time spent with a television or digital technologies has been recommended (Meyer et al., 2020).

Findings also indicate that change or transformation in socialization in the context of Turkish culture is inevitable. Because social and cultural factors, as well as emotions, shape the perception and reaction to risks (Malecki et al., 2021). The prominent characteristics of Turkish culture appear as hospitality, benevolence, and collective work as the characteristics of a society that is optimistic about the future. Coping with challenges in the belief that they would be resolved together has enabled Turkish society to cope more successfully with the pandemic process. It means finding the appropriate solutions to the difficulties and taking the responsibilities of fulfilling the tasks that life sets for each individual. The presence of sorrow and death, as well as joy, pleasure, and creativity, in life, make a person's life whole. The process of deciding whether to act with dignity or dishonor depends on whether the choice is worth the end of the suffering or not (Frankl, 2012). The moment we create a clear and precise picture of pain, the feeling of pain ceases to be a pain (Spinoza, 2018). Keeping hope alive instead of experiencing

uncertainty, lack of future, and aimlessness can be explained by the existence process. A Turkish proverb says, "Hope is the bread of the poor." (Aksoy, 1995). The anecdote "There is no such thing as hopelessness or being carried away by the darkness; never forget that living is a form of resistance under the same sky.", believed to belong to Nazım Hikmet Ran as well as Nietzsche's statement "He who has a why to live can bear almost any how" shows that hope, purpose, and responsibilities keep people alive and make them resistant in social crises such as pandemics.

While global understanding forces the individual to undergo a process of individualization (Dilmen, 2007), localness encourages the individual to engage in social solidarity activities such as collective work (Avcı, 2021). The individual profile that is optimistic about the future is hospitable, helpful, and that participates in social solidarity such as collective work will be able to cope with problems effectively. In the globalizing world, we are faced with the motif of the human being isolated in crowds. This condition leaves individuals dissatisfied, helpless, and without hope for the future, and has a detrimental effect on social peace (Yücel and Baki, 2020). Hope, on the other hand, is the most valuable resource in human nature and enables one to cope with difficult and stressful situations such as deprivation, inadequacy, boredom, loneliness and suffering (Sürücü and Mutlu, 2016). While preparing Turkish textbooks for secondary school, it was discovered that the hospitality category receives the most emphasis. On the other hand, in the Turkish textbook for the fifth grade of secondary school, the benevolence category is the more prominent concept (Akyol and Özunal, 2015). Social assistance called collective work (*meci*) strengthens the cultural bond between families. Collective activity is evident in practically every aspect of economic, social, religious, and cultural life (Kaderli, 2008). *Meci* is defined in sociology as the fulfillment of the village's mandatory and elective tasks in rural communities by villagers under equal conditions (Kaderli, 2008; Yücel and Baki, 2020).

In short, it is accepted that there are dystopian elements of the pandemic. However, the findings of the study reminded us that the pandemic also breeds hope. According to Pleyers (2020), social distancing measures jeopardize providing solidarity. These measures have thrown the meaning of solidarity into question and often tightened the requirements for the inclusion of individuals who will participate in

solidarity. Indeed, some collectives have proven to be very important in keeping society alive. According to this study, traditions, a return to the localness, valuing the wisdom and experience of elders, hospitality, benevolence, and collective are all significant factors in keeping the community alive. Because the social and solidarity economies have paved the path for a more locally based economy. As new solidarity networks arise in neighborhoods and cities, we also witness that this emerging solidarity is constrained to the closed national communities or families (Pleyers, 2020). Additionally, Matthewman and Huppertz (2020) claimed that forming aid groups to provide support during the pandemic, as well as altruistic acts throughout the world, brings hope for the future. In contrast to our findings that society revived the tradition of collective work throughout the pandemic process, Yalınzoğlu (2021) stated in his study that COVID-19 increased labor division in global cities, hence intensifying the process of labor individualization. However, he concluded that there is a return from globality to localness, which we also concluded, by claiming that COVID-19 increases localization in global cities.

What we must have in mind in the aftermath of the pandemic process is that the moral and spiritual well-being of a person who is suddenly freed from mental pressure may be damaged. This damage is similar to the spiritual counterpart of divers getting the bends. During the period of normalization following the quarantine and the removal of the measures, some individuals may believe they may exploit their freedom with contempt and ruthlessness (Frankl, 2012). This is why the pandemic taught us how to prepare for future pandemics and what we can learn about ourselves, human interactions, and societal structures to live in an ethical, sustainable, and egalitarian existence (Ward, 2020). As it can be understood from the study's findings, Turkish people have set their feet on solid ground by showing a tendency to keep their traditions alive, turning from globality to localness and keeping the prominent characteristics of Turkish culture alive during the pandemic period. Society has made an effort to cope with uncertainty and obscurity by returning to localness and living its traditions. This situation has made us realize once again that Turkish society possesses a culture that knows how to prepare for pandemics and how human interactions and social structures should be built to ensure a moral, sustainable, and equitable existence. Just like in the Turkish epic of Ergenekon,

the story of Turkish ancestors who were trapped in a region surrounded by mountains and were escaped under the leadership of a she-wolf. Just like in the Çanakkale and Turkish Wars of Independence.

Given that society is undergoing substantial positive or negative social and behavioral changes, it is critical to study the individual and societal impacts of these changes (Ward, 2020). It is known that those who provide emotional support have higher subjective well-being levels (Zacher and Rudolph, 2021). These supports can be realized with benevolence, hospitality and collaboration. Collaboration culture can be considered through the perspective of Durkheim's social solidarity concept, which is based on the social division of labor (Kara, 2016).

Emotion-focused coping strategies, which were successful in resolving pandemic difficulties, were also effective in decreasing psychological symptoms. Understanding psychological reactions, especially effective coping strategies, is critical for managing the COVID-19 pandemic effectively and building community mental health response plans for future pandemics (Gurvich et al., 2020). While another study concluded that interventions are necessary to realize behavioral changes in older men during the pandemic process, it was highlighted the importance of understanding the emotional responses to COVID-19. Because emotional responses directly affect behavioral responses (Barber and Kim, 2021). We argue that this study, which we think will be a pioneer in supporting multidisciplinary studies in community mental health studies, especially in times of crisis, will provide important data for community mental health promotion practices.

Conclusion and Recommendations

The themes obtained in line with the purpose of the research are traditions coexisting with new forms of socialization, turning from globality to localness, intergenerational differences decreasing in the digital age, prominent characteristics of Turkish culture, optimism for the future, hospitality, benevolence, and collaboration. Life did not fit at home, the form of socialization changed and this new form of socialization evolved in the direction of digitalization. Those who have kept up with the digital age have realized their socialization experiences by spending time on social media. Neighbors began communicating by gathering on balconies, rather than being guests in one another's homes. Face-to-face interaction was achieved by

talking from balconies, playing games such as the category game, within the framework of social distance rules. Society have made an effort to cope with uncertainty and obscurity by returning to localness and living its traditions. Halay dancing on the street, wearing traditional clothing, and making pandemic protection statements in local dialect were prominent during the first three months of the epidemic.

Findings also indicate that it develops into habitual behavior after approximately a year and changing or transformation in socialization in the context of Turkish culture is inevitable. Coping with challenges in the belief that they would be resolved together has enabled Turkish society to cope more successfully with the pandemic process. Turkish people have showed a tendency to keep their traditions alive, turning from globality to localness and keeping the prominent characteristics of Turkish culture alive during the pandemic period. This study will be a precursor to support multidisciplinary studies in community mental health studies in times of crisis, will provide important data for community mental health promotion practices.

Limitations of The Study

Since the research was carried out during the quarantine periods during the pandemic, the observations were made within the framework of the news presented to us by the journalists through TV channels.

Ethics Committee Approval: Data collected by researchers from TV channels can be accessed by providing proper identification. Ethics committee approval was not required since all data collected in this study is public and no interaction with study participants occurred (González-Padilla and Tortolero-Blanco, 2020; Lima et al., 2020). Due to the study's association with the COVID-19 pandemic, an application for the Ministry of Health Scientific Research permission has been submitted.

Peer-review: External referee evaluation.

Author Contributions: Concept: BMA, BÖ; Design: BMA; Supervision: BMA; Data Collection: BMA, BÖ; Data Processing: BMA, BÖ; Analysis and Interpretation: BMA, BÖ; Resource: BMA, BÖ; Literature Search: BMA, BÖ; Materials: BMA, BÖ; Preparation of the Manuscript: BMA, BÖ; Critical Reviews: BMA.

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What did the study add to the literature?

- This study revealed the ways people socialize during the first year of the pandemic in Turkey.
- Coping with challenges in the belief that they would be resolved together has enabled Turkish society to cope more successfully with the pandemic process.
- This study will be a precursor to support multidisciplinary studies in community mental health studies in times of crisis, will provide important data for community mental health promotion practices.

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