Covid Outbreak Based Recovery Project with "*Horizontal World Treatment*": Coronapolises®*

"Yatay Dünya Tedavisi" ile Covid Salgınından Temelli Kurtulma Projesi: Koronapolisler

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Abstract: Covid-19 virus, which emerged in Wuhan province of China at the end of 2019 and turned into a global epidemic (pandemic) in a very short time, has radically changed the way of life, spiritual structures, perceptions and views of all countries. In order to prevent the Covid-19 virus, which spreads very quickly and causes fatal consequences, remedies have begun to be sought in a great panic. The whole world, with surprise, resorted to different methods, the governments of some countries did not take the global epidemic seriously at the beginning and caused the disease to spread. We have arrived at the point where in some countries from Turkey successfully carry out their work. In this article, the Covid-19 pandemic, which changed the social lifestyles and threat perceptions of all people on the planet, stigmatization, isolation, fear of unemployment, subject-power relationship, social and medical supports, resistance to protection or protection changing according to the cultural structures of the countries, and solutions are taken. In the article, new concepts and definitions that will contribute to universal science were produced, and measures to prevent both the covid-19 epidemic and the contamination of other epidemics that we do not know are likely to occur from now on without reducing the quality of life. Global epidemics that overthrew even kings and governments from antiquity until today have been examined together with the following concepts I have just produced: Social Tsunami, "Ethical Crime" and "An-Ethical Punishment" Against Social Panic, Self-Ostracism, Hallucination of the Invisible, "Demo-Fascist" Political Structure of the Virus, Urban Empires, Power, Subject and Object Pathologies, Generalized Symmetrical Habitat. As a result, radical solutions have been sought against global epidemics. As a solution, it has been proposed to establish "Horizontal World Therapy" and Coronapolis as a new urbanization model.

Structured Abstract: In the article, new concepts and definitions that will contribute to universal science were produced, and measures to prevent both the covid-19 epidemic and the contamination of other epidemics that we do not know are likely to occur from now on without reducing the quality of life. As a result, radical solutions have been sought against global epidemics. As a solution, it has been proposed to establish "Horizontal World Therapy" and Coronapolis as a new urbanization model. To date, solutions to the global virus epidemic have been based on mask-physical distance and cleaning methods to "*not catch-escape*", and all of the discussions and studies have focused here. Covid-19 virus is transmitted by close contact and distance. Man is a social being. It is not possible for him to live without contact and doing

* With the ® sign, the concepts I have produced, which belong to me, are emphasized.

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"gathering behavior" (I call this the *medus behavior*® because he exhibits the behavior of constantly and systematically gathering and dispersing). Viruses, bacteria, etc. that affect human and life. Non-human material assets such as biological beings and genius buildings *all assets/entities*. Here, all entities / entities that constitute a wide range of non-human beings such as bio-technology, computers, laboratory materials and their production formed a generalized symmetry. In my search for solutions, I produce the concept of "*a generalized symmetrical habitat.*"® During the global epidemic, sometimes the lightning-fast closure to homes (the "big closure") has also changed the settlement structure in the cities - temporarily. Large numbers of people "migrated" from big cities to small settlements, seaside resorts or rural areas. **By arranging our habitats (Alm. umwelt), I propose a solution that will prevent Covid-19 transmission and possible future epidemics, and at the same time revive the economies that have come to the point of collapse due to the epidemic: "*Horizontal Earth Therapy*" and "coronapolises"® (*corona cities*®) to make! This is in a sense the new "body technology."** Tower-style high-rise buildings have a modernist aesthetic obsession, psychological and social alienation. Defined as buildings of vanity and violence, skyscrapers are perceived as symbolic representatives of the "vertical hierarchies" of giant companies and their financial power, wealth and corporate identities. We need to solve both the Covid-19 global epidemic and the transmission of other types of outbreaks that may arise from now on, not only with medical measures, but with a "*vital network*"® approach. For this, we need to save our living spaces *(umwelt)* from being dead cities (necropoleis) from "vertical pathologies" and establish "coronapoles" (*coronapoles, corona cities*) with "*Horizontal World Therapy*"®. We should plan a "ring/circle-shaped city" as in ancient Rome ("*All roads lead to Rome*") or Atatürk's "*Republic Villages*" model. Right in the center (in the middle of the ring/circle) there should be "*official zone*" (state and public institutions buildings, hospitals, universities, etc. total institutions), and the rings expanding outwards should be "*special zones*" (residences, residential areas, living areas). In order to prevent contamination in case of any contamination danger - just like closing the castle doors - the masses should stay in their houses in the outer rings (which should be built with a horizontal architecture and small-scale gardens that can grow their own vegetables), isolating from the official area in the center, In case of an epidemic, it should be "isolated".With such a planning, the personnel required for the maintenance of the state services will carry out their work in that region, and contact with the government departments, which are scattered among private regions today, will be prevented. If proximity to total institutions such as schools and universities is preferred, instead of a single ring, self-sufficient "*Ring/circle cities*" consisting of "many rings" with vital and social units within themselves will be built. It is obvious that objects and technological projects that organize, determine and even determine the lives of the subjects are preferred by public and private authorities at central and local levels. Even wrong life choices are possible by creating a "perception of reality and need" in the society. From the point of view of our subject, the whole world has experienced this reality behind urbanization that is not protected against epidemics. As a solution outside of medicine, the "*generalized symmetrical habitat*"® is the "coronapolis"® or "coronapol"® system, which is a nested round, "ringed city model". This solution project is a non-human (construction-based) but human-benevolent entity and a "*generalized symmetrical habitat*"© project. Thus, (by creating a "horizontal world"), the inequalities in the field of politics and identities caused by the vertical world will be able to be eliminated to a certain extent. The construction sector, which is still the locomotive of the economies in the countries that are not fully industrialized in the world, will gain a brand new momentum and revive the subordinate economies. This also means that the masses that the epidemic left unemployed are getting back to work.

Öz: 2019 yılı sonunda Çin'in Wuhan eyaletinde çıkan ve çok kısa sürede tüm dünyaya yayılarak küresel bir salgına (pandemi) dönüşen Covid-19 virüsü tüm ülkelerin yaşam biçimlerini, ruhsal yapılarını, algılarını, yaşama bakışlarını kökten değiştirdi. Çok hızlı bulaşan ve ölümcül sonuçlara neden olan Covid-19 virüsünü önlemek için büyük bir panik halinde çareler aranmaya başladı. Tüm dünya şaşkınlık içinde birbirinden farklı yöntemlere başvurdu, kimi ülke yönetimleri küresel salgını başlangıçta ciddiye almadı ve hastalığın yayılmasına neden oldu. Geldiğimiz noktada Türkiye'nin de içinde bulunduğu bazı ülkeler aşı çalışmalarını başarıyla yürütmektedir. Bu makalede, gezegendeki tüm insanların toplumsal yaşam biçimlerini ve tehdit algılarını değiştiren Covid-19 küresel salgını, damgalama, tecrit, işsizlik korkusu, özne iktidar ilişkisi, sosyal ve tıbbi destekler, ülkelerin kültürel yapılarına göre değişen korunma ya da korunmaya karşı dirençler ve çözüm önerileri ele alınmaktadır. Makalede, evrensel bilime katkı yapacak yeni kavramlar ve tanımlar üretilmiş, hem covid-19 salgını hem de bundan sonra çıkması olası bilmediğimiz başka salgınların bulaşlarını yaşam kalitesini düşürmeden önleyecek tedbirler gösterilmiştir. Antikçağlardan bugüne kadar kralları ve

yönetimleri bile deviren küresel salgınlar ürettiğim şu kavramlarla birlikte incelenmiştir: Toplumsal Tsunami, Toplumsal Paniğe Karşı "Etik Suç" ve "An-Etik Ceza", Self-Ostracism, Görünmeyenin Halüsinasyonu, Virüsün "Demo-Faşist" Siyasal Yapısı, Kentsel İmparatorluklar, İktidar, Özne ve Nesne Patolojileri, Genelleştirilmiş Simetrik Yaşam Alanı. Sonuç olarak, küresel salgınlara karşı köklü çözümler aranmıştır. Çözüm olarak yeni bir kentleşme modeli olarak "*Yatay Dünya Tedavisi*" ile Koronapolisler (Koronapol'ler) kurulması önerisinde bulunulmuştur.

Anahtar Kelimeler: Sosyoloji, demo-faşist, yatay dünya tedavisi, akıllı şehir, Coronapolis.

Introduction: Social Tsunami®

Exactly 100 years before the conquest of Istanbul, the plague epidemic called "black death" broke out in Medieval Europe. Albert Camus's novel "Plague" described that period in all its aspects (disease, social relations, psychology and management) in a wonderful way. Approximately 700 years after this epidemic, the corona virus epidemic that started in Wuhan province with a population of 80 million at the end of 2019 spread all over the world within three months...

Due to the corona epidemic, all "total institutions" started to be vacationed one after another. In order to prevent people from infecting each other with the virus, all places across the country that are "gathering centers" - schools, universities, associations, clubs, restaurants, cafes, shopping malls, many workplaces - were closed. Prison evacuation (partial amnesty) procedures were initiated on the grounds that health measures could not be taken sufficiently. Mosques had to be closed due to intense reactions. A few days later, news came in Saudi Arabia that in addition to umrah pilgrimage was banned in the Kaaba and curfews were declared in Mecca and Medina.

While searching for the source of the infection, individuals with different lifestyles tended to blame the "other". During the deadly epidemics, the restriction of freedoms (privacy of private life, restriction of freedom of travel, inability to exercise civil rights, protection of patient privacy, etc.) created social segregation. Sherman also states that in such cases, religious, political and cultural prejudices in the society have surfaced, and even in developed societies there are cries of "Find the source of the infection" (Sherman, 2020: 268-269).

As can be seen from every country in the world as people of Turkey was looted shops in some regions, it has revealed itself as a culture of looting. Before the virus, panic was infected.

When in a group (mass), behaviors have a "*contagious*" effect. Freud also introduced the concept of *mass psyche* (psyche: spirit, spirituality). René Kaës, in *Freud's Legacy*, quotes: Without the assumption that accepts the *community psyche* that ensures the continuity of man's psychic life, psychic processes, collective psychology, and the psychology of peoples would not exist. If the psychic phenomena of one generation were not passed on to the next, continued with the next, each generation would have to start over to learn about life. McDougall, in his book *The Group Mind*, describes the mental behavior of an unorganized group as being overly emotional, impulsive, violent, inconsistent, and unstable. Unlike Freud and McDougall, mass is not necessarily a "chaotic and pathological structure" in modern social psychology. Turner and Killian first proposed this as the "*Emergent Norm Theory*". According to this theory, collective behavior (mass behavior) is limited by norms. The idea that the psyche of the community (mass), that is, the spiritual structure of society, is transferred to the next generation belongs to Freud. This spiritual (psychic) structure inherited from the previous generation is stimulated by some events of individual life in order to be impressive. Freud developed the concept of *epigenesis* (inherited but not genetics transmitted through DNA) in 1914 to explain this situation (Saramago, 2020: 197). We have also seen the most vivid examples of the transmission of mass behavior in the behavior of some groups opposed to Covid-19 measures. In many countries, "*Mass Infection*" parties have been held. Most recently, on January 6, 2021, in the USA, election-defeated president Donald Trump

supporters held an outdoor " *"Mass Virus Infection Activity"*" and hugged each other before their bloody raid on the Congress Building. This last example has been a "social fact" of the transmission of mass behavior "like a virus". From the perspective of behavioral science (ethology) and psychology, it is possible to express such behaviors with the concepts of "*pathological infection*", "*identification with the collective soul*" and "*spreading psychosis*".

Group behavior involves creating enemies in an irrational (irrational) way. *In the days of the Korana virus epidemic, this enemy; hunger became the fear of starvation*. The fear of starvation was an enemy and the enemy was attacked. The looting of the shops meant the defeat of the enemy in mind - albeit of limited duration. In Saramago's (Saramago, 2020: 197) words, "*fear without a good mentor*" was the source of insecurity.

> Many comments have been made about the spread of security concerns to areas where fear of danger has not been contaminated until today. Stereotypes that mean "*we live in an aggressive society*" are often used to explain these developments (Furedi, 2014: 165).

According to Furedi, "*fundamental existential concerns*" have led to the institutionalization of security in many areas of social life (Furedi, 2014: 165). According to Jung, the soul of primitive man is essentially collective and therefore a large part of it is unconscious. Inspired by Freud, Trotter attributes the psychic phenomena defined in the groups to an innate "*herd instinct*" in humans, as in other animal species. In his *Mass Psychology and Ego Analysis*, Freud argues that "the mass looks like the resurrection of the primitive human flock." About half a century after Jung and Freud, McLuhan, an important communication theorist, also defines man as "*the tribal person of the global village*" (Cevizoğlu, 2019: 68-69).

The corruption of social norms, in other words, irregularity, creates an "*anomie*" in Durkheim's words. According to the founding father of sociology, anomie is one of the reasons for the collapse of social psychology and suicide. Among the recommendations given to prevent the transmission of the corona virus, "*not touching each other*" was the destruction of one of the most basic existential needs of human beings.

According to *phylogenetic theory*, a social creature that has built its socialization by touching since the first human existed. *Touching means existence*, it keeps our existence alive!

"Fear of Norm"® and "Dictator Societies"®

In Turkey, March 22, 2020 On Sunday, those over 65 years old and chronic diseases (diabetes, heart, blood pressure) the curfew for people who have started and the penalty was announced that the 3.500 TL. The situation in "*Blindness*" was happening.

> Evidence that the general mood was constantly deteriorating was that even the government changed its strategy twice in a week. Initially, it was believed that it would be possible to keep the evil that happens to us within certain limits by confining the blind and those who carry the blindness germ to special places, such as the mental hospital we are in. Then they began to think that the increasing incidence of blindness should not be tampered with, encouraging families to keep their blind in their homes and not let them go out into the street, and the sensitivity of people who believe the white disaster is transmitted by eye contact should not be tampered with (Saramago, 2020: 129).

Everyone who had blindness, as well as those who had *physical contact* with them, would be gathered and isolated, so that the disease would not be contaminationed to others later (Saramago, 2020: 45).

However, despite this, the curfew was not fully realized. Because many people broke this ban. There have been those who went out, ignoring the risk of major epidemic transmission in

terms of their own health and ignoring physical (safety) distance measures. We can make the social and cultural anthropological explanation of this with the concept of "*maladaptation*" (incompatibility).

> People tend to prefer diversity in all emotional approaches and often take dangerous risks to avoid boredom as they find it very unpleasant. As Ralph Linton believed, the need for diversity leads to creativity, but it can also lead to social disorders, deviant behavior as diversity violates what people experience as cultural constraints (Edgerton, 2016: 106).

While some of our people over the age of 65, who were imposed with a curfew, violated the rule, some other people who took it "their duty" to obey them and to obey the rule appeared (Monday, March 23, 2020). These people began to take the place of authority by shouting or throwing objects at them with naked voices or a microphone (with a children's play microphone) from their own balcony.

The Panopticon, which Bentham thought of as an "architectural model", turned into a security model (system) and began to be equated with dictatorship by these experts. The treatment of our people over the age of 65, seen in our country during the corona days, proved something else: the dictatorship of society / individuals! [®]

> There is no risk of panopticism turning into a dictatorship, because the monitoring mechanism is now fulfilled by the society as a whole, as people also observe someone /each other. While dictatorship is accepted as an individual institution and mechanism (…), we see *that society itself can become dictators*, even doing it without realizing it. That is, we are no longer facing the reality of dictatorial rulers, but *dictatorial societies*[®] (Cevizoğlu, 2019b: 207).

The number of people over 65 years in Turkey, 7,5 million. The closure of millions of people at home has been suggested by scientists who have not yet known the enemy called the virus, thinking that they are "high-risk group". In the process, it has been observed that these and similar measures are successful in defeating the virus. Turkish Airlines has stopped accepting passengers over the age of 65 (while all flights have not yet been canceled for everyone). However, the issue that nobody discussed was why 65 people were considered old in this age when the average life expectancy was prolonged. When we look at the science of *gerontology*, we see that 65 years ago, which is considered to be the beginning of old age, was taken by employers for economic reasons (and based on compensation and insurance calculations)!

Similar situations all over the world have brought us a new concept: It is a new concept that is formed by the individuals "*pushing out*" what is "in": "*Social Fascism.*"[®] It reproduces from a "sense of alignment" it creates. In other words, they are the result of a culturally implanted "*fear of the norm*"[®] as a substance (Plato), a monad (Tarde). The concept of "fear of norms" that I have presented expresses the pressure of individuals to "*adapt to social norms*" to everyone familiar / unfamiliar.

The Power to take Kings

Epidemics have deeply affected societies throughout history. Organized social life has deteriorated, economic, psychological and mass moral degradation has occurred. *Epidemics that killed thousands, tens of thousands or even hundreds of thousands of people displaced emperors and overthrew kings*. We can count the plague ("black death"), dysentery, smallpox virus, typhoid, tuberculosis, cholera, typhus, rinderpest, Justinian plague, Spanish flu and modern swine flu, SARS, mad cow, bird flu and finally the corona virus epidemic. As these epidemics can occur in the natural course of life, they have been seen especially in wars.

Today, measures can be taken in institutions of collective life that we call "total institutions" (schools, universities, dormitories, etc.) and meetings where people come together can be canceled to prevent an epidemic. However, it is not possible to say "*go home*" in the armies, which are the "*biggest total institution*". And it has not been tried.

Human history has witnessed important results regarding armies and epidemics. Examples where epidemics determined the consequences of wars were seen in the Crusader armies, Napoleon's army, and the American civil war. Andrew Nikiforuk provides the following information.

> The Arabs defeated the Crusader armies with malaria, while the Russians repulsed Napoleon's armies with typhoid. The reason why the Northerners won the American Civil War was that after the diarrhea that destroyed the armies of both sides, more soldiers remained than the Southerners. (…) In this sense, until this century, all wars were fought through microbes, and the winners were agriculture and urban people with stronger immune systems (Vergili, 2020: 212).

The leprosy originating from Africa was transported to Asia with migrations. It spread to the west from there in B.C. 327 with the expedition of Alexander the Great to India. The famous "Silk Road" has been an effective transport route for the spread of infectious diseases (Erdal, 2020). The establishment of the Republic of Turkey has entered into a major fight against disease. I discuss them below.

From The Antique to the First Years of The Republic

Infectious diseases, global epidemics have caused people to be crushed in past historical periods. Throughout human history, more people have died as a result of infectious disease than famine and war.

Viral infections were also present at the time of the Neanderthals, who disappeared about 40,000 years ago. "*It is possible that Neanderthal genes gave us a protection mechanism against the viruses our ancestors encountered when they left Africa,*" says Dmitry Petrov, an evolutionary biologist at Stanford University. Scientists show that the genetic defense mechanism passed on to us by Neanderthals is against RNA viruses (viruses whose genetic material is RNA) (Margaryan, 2018).

The poison-antidote model of adaptive introgression

Pathogenic virus (poison)

Adapted, protective DNA segment (antidote)

Modern human   Neanderthal
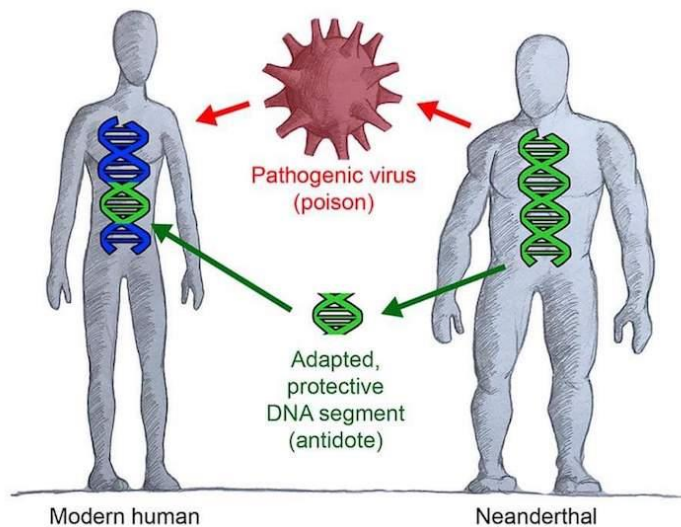
Şekil 1: The Poison-Antidote Model of Adaptive Introgression:

This graph shows how human genome evolution was shaped by viral infections after mating with Neanderthals. A: Enard & Petrov / Cell (cited in Margaryan, 2018).

Cholera, smallpox, measles, Ebola, AIDS, SARS, different types of influenza caused the death of millions of people in the region including Anatolia with different age and demographic characteristics. With the start of agricultural production in Anatolia about 12,500 years ago, the settlement was established, that is, the common life began. This brought faeces and household waste in common areas, and people first encountered infectious diseases. Archaeological remains obtained from the Körtik Tepe settlement revealed that people died at a young age during this period, and 65 percent of the population died before reaching the age of 30. About 5,000 years ago, there was an epidemic of tuberculosis called thin disease. The lepers and leprosy epidemic, called the living dead or the sluggish, decimated people throughout the Middle Ages. The social impact of this was also great. Because the disease was feared so much that people were stigmatized with the letter L (Lepra), when these people approached someone, the rattles were stolen and pushed away with sticks (Erdal, 2020).

In the first years of the Republic; while successful results were achieved in the fight against malaria, syphilis, smallpox and trachoma, remarkable results were obtained in the fight against typhoid, typhus and rabies. It is estimated that 40 percent of our soldiers and 50 percent of the people during the War of Independence had malaria. When the young Republic was established, the people were left in a very poor, exhausted and uneducated situation due to the endless wars, migrations and epidemics. *Of the epidemic diseases that swept the whole country, a third of the society suffered from contagious diseases such as malaria, tuberculosis, syphilis and trachoma* (Vergili, 2020: 33). Today, the situation of asylum seekers who came to our country due to the war in Syria has been a subject of discussion in terms of diseases. We see that the Syrian-originated disease issue was also present in the first years of the Republic. "*For example, when smallpox outbreak in Syria in 1929, when it began to be seen Syria-based cases in Turkey* (August 1, 1929 through June 30, 1931 between the dates) *the release of the outbreak by immunizing people 1215839 South and East Anatolia were prevented*" (Vergili, 2020: 40).

The young Republic of Turkey to protect the population against epidemics has taken measures other than medicine. The most important of these is the attention to population growth and laws that encourage childbearing were enacted for this purpose. The state exempted families with extra children from road tax.

Spill Culture and "The Extortion of The Need"®

With the official statement of the World Health Organization, in the face of the latest corona virus threat, which is described as a "pandemic", many places were run into shops, almost some food products and colonies were looted. There are many reasons for looting and acting unethically. Those related to our topic; self and power show, greed, survival instinct and individual gain. People bought 2-3 times what they needed and did not think of others. This is an event of extortion, and I conceptualize it as the "*usurpation of need*".

The concept of "*conflict of norms*" acknowledges that failure to comply with formal or informal norms and social values will drive agents into conflict. "The individual has to comply with both formal and informal norms throughout his life. It is inevitable that he will conflict with the law and the legal order if he does not obey one of them, and with the group he lives in and the society he belongs to. In either case, the individual will be unhappy and restless." (Doğan, 2012: 315). However, those who usurped the needs of others during the coronavirus epidemic days were not bothered by this.

It is possible to explain this as "*trauma effect*". The second part of Pavlov's "conditioned reflex" experiments is generally little known. Pavlov would ring the bell at the same time as he was

giving food to the dogs, and then when he rang the bell without giving food (meat) the dogs showed the same salivation reflex. Pavlov, who wanted to repeat the experiment after the dogs flooded the area one day and most of the dogs died, faced a surprising result. Dogs did not show reflexes when the bell rang without food being given to them. On top of that, Pavlov made that little known conclusion. In cases of trauma (and intense stress), the conditioned reflex disappears, the animals did not show reflexes, they did not obey. In fact, neurosis was occurring. The scientific result Pavlov presented to us, who won the Nobel Prize for his studies on the psychology of animal and human behavior, also explained why people do not conform to norms and values. Because, in the face of the potentially fatal virus epidemic, the fear of not being able to find food as a result of being confined to the house created great trauma and the values were upset. This has shown us that the thoughts and stereotypes that "Values continue to exist or be adopted by people" (Doğan, 2012: 324) are not always valid even when they cannot be realized.

"Ethical Crime" and "An-Ethical Penalty"® Practice

The work done with the logic of "I gave my money, I got it" is legal in the first stage. However, since every extortion is punishable, here we come across *an important sociological phenomenon and problem* worldwide- "*Social Ethical Crime.*"®

It is not an ethical behavior to "*buy someone else's rights*" in situations of great social need. It should consider this a "*social ethical crime*"® and impose a punishment in return. This punishment should be decided together with the society, at least the penalty of "*social condemnation*". This "*unethical stocking*"® should be punished as "*an ethical crime*" to usurp someone else's need, to plunder with a legitimate look, "*an-ethical behavior*"®, to enter the literature and laws and not to harm social solidarity. So that social "*moral panics*" are not caused.

Ignorant societies, even disasters, reinforce their mindless ignorance. It is only a few who draw lessons, as seen throughout history.

Risk Society and "Generated Anxiety"®

The concept of "*risk society*" or "*World risk society*" belongs to the famous sociologist Ulrich Beck. According to Beck, people have moved from industrialized society to risky social structures. Modernity produces new risks from within. And most importantly, these risks, which create new threats for humans, are "*produced by human hands*".

The panic atmosphere that emerged with the worldwide *corona virus* outbreak once again justified Ulrich Beck. Panics throughout history are increasingly experienced today and as a result of man's own production. I think it is useful to summarize this situation as follows: "*Today man has become his own Frankenstein!*"®

Experts point out the new risks of modernity to global warming, the danger of nuclear leakage, politicians' self-interest wars, food terror and even "*marriages!*" as listed.

Modernity brought along crises, disrupted psychologies, made people constantly anxious by "*producing anxiety*" and transformed the society into an "*Anxiety Society*"®. As in the Corona virus epidemic, such societies have often forced individuals to "*introvert*", not only in epidemics.

Self-Ostracism®

The corona epidemic has led to "voluntary" quarantines as well as mandatory quarantines. Millions of people around the world have "locked themselves up" in their homes for protection.

Humans, who have the behavior of gathering in their nature, are also in the opposite behavior: Exclusion behavior. The ego structure of the individual who meets with a social exclusion deteriorates and suffers a cognitive destruction. The exclusion of the self from the society is called Social Exclusion (Ostracism) (Williams, 2007).

One of the first examples of exclusion in written texts is seen in Athenian democracy. In one of his series of reports on the Athens Agora excavations, Lang (1990) mentions a practice called ostrakismos dating back to the 5th century BC. Every winter, citizens of Athens write a name on pieces of pottery called ostraka, voting to decide whether rulers who tend to be dictatorial, become too powerful, or become too wealthy will be exiled, and individuals who received 6,000 or more votes for 5-10 years. He was sent into exile. A similar practice was seen in Sicilaya, and voting was done by writing on olive tree leaves (Cevizoğlu, 2019: 71).

Because of the corona epidemic, the "voluntary exclusion" of millions of people by locking themselves in their homes, I call "*self-ostracism*" (self exclusion)®.

The Halusination of The Invisible

A human condition that applies not only to modern societies but also to all times is the "psychology of believing in the invisible." William James, the founder of American psychology and the representative of the pragmatist movement, examines the "*Reality of the Invisible*" at the religious level in *Types of Religious Experience* (Cevizoğlu, 2019: 71).

The fear of corona virus, which we cannot see with our eyes and which we think exists in every conceivable "everywhere", has also been a source of psychological panic in terms of public health.

James says that what we cannot see has its own psychological characteristics (James, 2017: 63). The information in the *Journal of the Society for Psychial Research* says "*The feeling of the presence of something turns into a distinctive hallucination in a few minutes*" (cited in James, 2017: 70). The fear created by the corona virus that we cannot see with our eyes has also turned into such a hallucination in world societies. We started to see corona everywhere!

Destroying a virus outbreak does not only involve *biology* (the presence of the virus), *chemistry* (contamination), *infectious medicine* (prevention of contamination), but also *sociology* (confining society, stopping life, closing spaces, etc.), *psychology* (these people's moods), *anthropology*. (human science, history above all), political science (political decisions to be taken), *international relations*, *economics* (economic losses arising from the stoppage of life), *food science* (neither to eat nor drink), *education science* (closed schools), etc. concerns.

"Demo-fascist"®

Political Structure of A Virus

The corona epidemic has a political dimension as well as a social and spiritual dimension. I want to make a *sociopolitical definition* about this virus, which has always made medical explanations and imprisoned the masses at home.

Corona virus encoded as Covid-19; "*democratic*" in terms of not distinguishing between rich-poor, king-people, famous-unfamous; It has an imperious, disobedient "*fascist*" structure in terms of imprisoning the masses, the whole world at home.

When a structure carries both its democratic and fascist qualities, a new concept emerges. I conceptualize this as a "*demo-fascist*"®.

"Age Discrimination" As Cultural Racism and "Social Distance" Error Instead of "Physical Distance"

The global corona virus epidemic introduced us to new concepts. We started to misuse some concepts that exist in the language of science, and we do not know others at all. The concept that was used incorrectly from 77 to 7 (I deliberately wrote backwards) was "*social distance*" in the beginning.

The most well-known meaning of this concept, which is used to describe the "*physical distance*" that should be left between people to prevent possible virus transmission, is about racism. "*Social distance*" is the attitude taken towards people who want to stay away from intellectual / mental / social aspects for reasons such as language, religion, race, color, etc. For example, *Hitler's attitude towards Jews is* "social distance".

Another approach that does not fit is to isolate people over the age of 65, which is briefly referred to as "65+". This situation is expressed in a concept that is not yet known: "*Age discrimination!*" Other names for this; It is "*cultural racism*", "*new racism*" or "*symbolic racism.*"[1]

The international name of "age discrimination" is "*ageism*". On Wikipedia, ageism is "a type of discrimination against any individual or group *due to their age*. Age discrimination can be carried out *systematically or involuntarily*. These are *institutional practices and policies* that support prejudiced approaches, discriminatory attitudes and stereotyped perceptions". So, closing our 65+ people home, albeit for reasons of health and protection, is within this concept.

Disaster Communism Distopia

Due to the Corana epidemic, "tracking systems" and their applications in society have also improved. In Moscow, a system has been developed for people infected with the virus to give a *QR code* to their phones when they want to go out, tracking where they go outside and how long they stay.

This tracking and monitoring system has been criticized as the "*Virtual Gulag*" or "*digital concentration camp*" in Russia. After the epidemic, the QR code tracking system was transformed into the "*Ideological Control Device*" (IDA) of the state in accordance with Bauman's concept of "*fluid surveillance*" and there was a danger of spreading to all areas of life all over the world.

The multinational, global American internet search engine Google has also proved - once again - that it has an important tracking technology. The work named "*Covid-19 Community Mobility Reports*"[2] published in April 2020 was a complete example of "*fluid surveillance*" (Bauman). In this report, Google has "followed" human movements in countries since the start of the corona virus epidemic - as far as it leaked to the public; "reported who went where and how far (going to work/supermarket/pharmacy/market/ specialty food stores), how long he stayed at home based on" *location information*."

131 countries were taken under control with this system, which is called "information technology" but actually used as a "tracking technology". The world was turned into a "*digital concentration camp*" for the reasons of the corona epidemic (we can call it a cover). Or, to put it in David Lyon's concept, "*Orwellian control*" has moved totalitarian fears from the borders of the government to "social channels" (Lyon, 2006: 68). The next question that comes to mind is "*Who will be the global Hitler of these digital concentration camps*."

However, Slavoj Zizek's view is slightly different. Zizek's view that these control mechanisms have been the product of "disaster capitalism" for many years, that all states, whether socialist like China or capitalist like the USA, somehow control society, and Americans live under the illusion that they are only "free" is important. According to him, even the big states have been doing this for nearly 20 years. When talking about the global Hitler's of the digital concentration camps, Zizek talks about "*disaster communism*." This is because governments are and should do "by giving up market mechanisms" to organize the production of basic materials such as masks, test kits and ventilators, to confiscate hotels/resorts and provide economic support to those who are unemployed (Zizek, 2020).

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[1] Two important sources on this subject: Tufan & Durak (Ed.), 2017; Özden, 2018.
[2]https://odatv4.com/google-insanlarin-tum-hareketliligi-raporlayip-acikladi-06042013.html, Date of access: 16.04.2020.

Concepts such as virtual Gulag, digital concentration camp, Orwellian control, global Hitler and disaster communism were added to the concepts of "*Global Socialism*", which includes a stateless or one world state, and "*Digitalism*", which includes digital tracking systems. All this, in the end, has given rise to the global fear of death and the dystopia that the search for remedies will turn the world into a totalitarian universe of life.

It is a scientific necessity that we evaluate this approach from different angles and within different contexts. The stigma produced by the Covid-19 pandemic, xenophobia against people and countries believed to be the source or spread of the virus, threat perceptions, social and psychological factors, social isolation, creative collective measures and technological developments in health systems for the global control of the epidemic. As can be seen in the opposition, there is a new type of civil activism. Bruno Latour's "*Actor Network Theory*", who has attacked sociology very harshly because he finds his basic classical dichotomies such as perpetrator/structure, macro/micro, subject /object and old / new unsatisfactory, can help us in this regard. While classical sociology assumes fixed agents such as structures, apparatuses, unconscious, social pressure for the cause of action, *in the actor-network theory, the source of action is always uncertain*, action is a surprise, an event, a new, a difference caused by many agents together. Bruno Latour replaces "Sociology" with "Associology" based on Gabriel Tarde.

Actor Network Theory, also called "*the sociology of transformation*"; He defends the idea that all human and non-human beings are shaped by the relationships they enter with other beings and acquire their own characteristics. Haraway joins Latour, arguing that all actors that cause change in society, that is, actors, are also dependent on non-human factors. "Of course all these actors/actresses are not human beings; I agree that it is a sociology of machines" (Haraway, 2010: 131). The "Actor Network Theory" developed by Bruno Latour with his friends and called ANT (Actor-Network Theory) (Latour, 2014) describes the techno-scientific problems and relations of all human and non-human beings (human, technology, machine, thought, animals and other material beings). Covid-19 virus can also be explained within this network structure. *The global epidemic caused by the Covid-19 virus has created a global disease network*. Donna Haraway's description of "non-machine, non-human beings" and explaining them as "non-human beings" (Haraway, 2010: 131) also supports this view.

In Latour's system, the social determinant (human and non-human) actors exist in a network, not alone. For example, the human being an activist in the network influences the network by building buildings. But the buildings that become part of the network also shape his life. According to the basic principle of this approach, there is a generalized symmetry and all beings and entities, human and non-human (from technology, computer, laboratory equipment to human), are capable of acting equally. We will see this in our radical solution proposal below.

According to Jonas, the driver of technological progress may not depend on the capitalist system that is its proliferation area. It may even be better *for a socialist system as a totalitarian* (Wolin, 2012: 158). It can be seen that the world has now become "*one body*" in many ways. The different opinions, support and rejections that arise against the Covid-19 pandemic should also be evaluated in terms of "*perceptual beliefs*". For example, according to Merleau-Ponty, "*the body is the personal body in the world as the heart is in the organism*" (Merleau-Ponty, 2017: 279). According to him, "perceptual belief" is formed as a result of our natural perception: "As a result of our perceptual belief, we assume that our perception ends in objects and at the same time is 'our perception'. It puts us in the paradoxes of perceptual belief" (Savaşçın, 2017: 128). In other words, we should perceive the world, which is a single body, as a generalized symmetry or asymmetric, but not necessarily created by human beings. We should say that non-human factors such as all non-living actors/actors altogether determine the changes in society, just as today's global epidemic is reconstructing/rebuilding the society by upsetting it.

"The Big Shutdown" and The World as a "Big Madhouse"

The historical examples given by Michel Foucault shed light on the issue of "closing down" people today. Foucault said, "From before 1650 until 1750, in cities such as Hamburg, Lyon and Paris, not only the madmen; he gives examples of shutting down the elderly, the sick, the unemployed, the walkers, prostitutes, and everyone who is out of the social order." (Foucault, 2015: 83).

This is a "*Sorting process*" (Foucault, 2015: 83). here are *dangerous machines* in our society: *they sieve peopl*e, they weed out the mentally ill, they collect them, and they shut them down: they are deemed to make them normal. Question: Are they doing their part? (Foucault, 2015: 116). "The sorter is blind to anyone it sorts: the *converting machine* does not know the limit of transformation (Foucault, 2015: 117). This is to establish a power relationship that enables *isolation, closure, suspension of rights and disruption to life*. It is also to stigma an indelible stigma (Foucault, 2015: 118). Foucault expresses this situation with the words "*The world (...) is a great madhouse*" (Foucault, 2015: 118): "*Not being included in the social body (...) Being expelled from the social space (...) Exclusion where it is!"* (Foucault, 2015: 220).

The Corona virus has turned the whole world into Foucault's "asylum" and "panoptic prison" watched by an "invisible enemy/virus."®

Urban Empires³

The world, firstly, has evolved from the bipolar world of the "cold war" period to the unipolar world upon the dissolution of the Soviet Union. Later the electronic and internet revolution has made the world a "global village". The geographical, physical, economic and electronic borders are shattered. In the words of Hardt and Negri, the "*Empire*" has been formed:

> The hegemony has achieved a new form, and this form is composed of a series of national and supranational organs united under one type of governing logic. This type of new global hegemony is the thing we call the empire (Hardt and Negri, 2015: 16).

The age of empire has started after passing through the twilight of modern sovereignty. Contrary to imperialism, the empire does not create a center of power based on land; it also does not rely on fixed borders or obstacles. The empire is a mechanism of government without a center and home including the whole globe into its own open and expanding borders. The empire manages hybrid identities, flexible hierarchies and multiple exchanges through its changing commanding networks (Hardt and Negri, 2015: 16).

These developments have made the already existing metropolises in the liberal world more important. Besides the developments at the global level, at the local level "*urban empires*" are formed which are called as metropolis. While including the stock exchange, centers of finance and international trade and company headquarters, they also continue to be centers of political attraction. Being a metropolis does not just mean getting crowded populations; at the same time, it also means being one of the capitalist centers.

The metropolises (urban empires) have turned into the application grounds of "*society of control*" and "*bio-power*" if we use the Foucauldian concepts. These urban empires include not just "lethal weapons" just it happens in the global Empire of Hardt and Negri, they also naturally include styles such as "moral intervention" and "corporate intervention". Crowds exist in the "urban empires" called metropolis however it is debatable whether the "public" exists or not. I believe the words that Deleuze has said in general terms, "*The public does not exist anymore, or it does not exist yet ... the public is missing*" (Hardt and Negri 2015: 351) are also valid for the metropolitan life.

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³ This concept belongs to me.- MHC

This point is exactly the place where Bauman and Lyon's concept of "*liquid surveillance*" comes into play. The contemporary modern societies appear so changeable that it may be argued that these societies are at the "liquid" state. Contemporary citizens, workers, consumers and travellers who are always on the move but lack certainty and limits realize that their movements are monitored, watched and followed (Bauman & Lyon, 2013: 7). We may describe the current situation as "late" modernity, "postmodernity" or in a more colorful way "liquid" modernity (Bauman & Lyon, 2013: 11).

However, the covid-19 pandemic was not caught in this "fluid surveillance" and it caught people. Today, before we move on to the urban solution we will take in order to get rid of covid-19 and not to catch the next epidemics, we need to touch on metropolises.

Cities that exceed a certain size are called *metropolis/main city*. In every country, the concept of metropolis varies according to the population. While the neighborhoods and cities formed around the markets in the feudal period were centers of agricultural products and trade, they became the center of industry during the capitalism period. In capitalism, which means the separation of these from the feudal period based on workplace-housing association, the population has shifted from the city centers to the cheaper suburbs.[4]

One of the characteristics of metropolitanization is that it creates *stratification* and makes the lower- and upper-income groups more salient. Over time, this separation reflects on the locations of residences and according to stratification, upper, middle- and lower-income group areas are formed (Kıray 2007: 178).

Direction of urbanization towards metropolises in underdeveloped countries takes place in two forms. The first one is the excessive growth of the single big city against other. Examples of such cities which are "*Primate City*" are Cairo, Caracas, Tehran, Santiago, Karachi, Dakar and Istanbul.[5] The second one is based on the existence of a relationship between the sizes of the city and the rank order of those cities in terms of size. There are no big differences between the biggest city and the second and third biggest cities. This situation stands out in places which are ruled by decentralization (Keleş 2002: 46). ("*Primate City" is the city which is disproportionately larger than others among the cities in a country or a region.* It is the city which gathers the biggest part of the country where the political, intellectual or economic life is concentrated. It is the city which is dominant in the settlement order of the country. This is called the *king impact*. In some countries its number may be more than one while in some other countries it doesn't exist).

The level of information obtained through new technologies has become an economic commodity, due to the means of communication each section of the economic commodity has started to be manufactured in a different country, and this has caused the transformation of the Fordist industry. Currently, the dependency of the manufacturing and industries is at the lowest level, spatial preference has become flexible, and *the global centers* used to be a few but they have increased since the 1990s and they have spread all around the world. The metropolises that are attached to the global system become salient. And the spaces that are unable to join the network continue their traditional structures (Demir & Çabuk, 2016: 197).

One of the sociologists who made great contributions to the development of urban sociology by analyzing the impact of metropolises on the individual is Simmel. Simmel indicates that in "*modernity which he perceives as the scientific and technological age*", the individual has

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[4] First, middle and upper-middle suburbs emerged where people who worked in the center of the city and returned to their homes at night on the steamship and railway route (Suadiye, Erenköy or Emirgan, Yeniköy, Yeşilköy). Later, residential areas around the industry that overflowed the city and industrial suburbs were formed (Paşabahçe, Alibeyköy, Mahmutbey region) (Kıray 2007: 176).
[5] "One big city law" is Mark Jefferson's conceptualization. (Kıray 1998: 101-102)

lost its inner security, and experienced a tension anxiety and panic originating from the excitement and complexity of the modern life. According to Simmel, who indicates that this anxiety is most definitely observed in the urban life, the chaos, competition, disloyalty of the metropolises against personal relations and thoughts push the individuals into desperation and *bring them to the edge of neurosis* (Simmel, 2015: 23). According to him, perhaps there is no other spiritual phenomenon which is directly related to the metropolis than the attitude of "*blasé*" (Simmel, 2015: 321). The city establishes a deep contrast between itself and the small town and rural life regarding the sensual bases of spiritual life with its whole economic, occupational and social pace and variety with each passage from the street. The metropolis *obligates the individual, as a creature who is addicted to differences, to consciousness* more than required by the rural life (Simmel, 2015: 318).

"Digital Tribal Migration"

Locations of breakdown should now be perceived not only as physical but also as mental structures. The "collapse" that begins in buildings and districts also occurs with various organized crime structures. Hence, in order to prevent any kind of collapse, the authorities (including all kinds of micro powers), which had the state's control devices, started to monitor the behavior. There is inspection and monitoring everywhere. Today, every contact we make on the internet is recorded, such as criminological forensics. Even though it is pretended to be asked to us under the name of "cookie", we have an out of control control and "classification" in other words "filing". All kinds of books, clothes, goods / objects we make; The topics we are interested in are categorized and our "*behavioral and mental profile*"® is created and promotions suitable for these are presented to us. There are also those who were not removed.

The digital world and social media have become platforms that "leave a mark". With digital traces, people have become a kind of prisoner of this world, and they leave their characteristic features unconsciously as a result of the interaction they have thousands of times a day in this environment (Köse, 2021).

Moreover, people have entered "*voluntary surveillance*". Many of the "devices" that we use for "self-interest" have now turned into "voluntary servitude" (we can call it "*voluntary servitude*" in Etienne de La Boetie's concept in 1550).[6] Panopticon has been replaced by Ban-opticons.[7]

The tools of "do it yourself" type of surveillance are the credit cards, cellphones, e-mails, Whatsapp, Twitter, Facebook, Instagram, all kinds of internet use, ATMs, televisions, Google, Yandex, parking cards, store cards, club or professional membership cards, license plates, national identification numbers, tax and real estate transactions, hospital and school records, medicines taken from the pharmacy, cameras at public locations, city surveillance cameras, namely every moment of "modern" (!) life… Individuals who form the society perceive are made to perceive the modernity offered to them not as the *Pandora's Box*, but rather as *Zeus's Cornucopia*.[8]

Finally, WhatsApp's new data control and sharing application, which was announced in January 2021 and will start in February 2021 -exempting European countries- is described as "digital fascism". Therefore, a new kind of social migration has emerged. This is called "*digital tribes migration*" or "*technological migration*". In order to escape the control mechanisms of

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[6] The concepts of "Benefit for yourself", "Benefit for the watcher" and "Voluntary supervision" belong to me.
[7] Pan-opticon: It means to observe the whole (pan) (optics). The prison building model proposed by British Jeremy Bentham in 1785. In this system, the prisoner stays in the cells with a hidden camera and where the light is allowed to enter so that the watcher can see his shadow. Thus, the person is guided by making them think that they are "watched at any moment". Ban-Optikon: Fluid (ban) means observation, inspection (Optikon). Do-it-yourself surveillance. It is aimed to "keep it away" rather than "keep it in". Security (preventive) concerns are at the forefront instead of discipline.
[8] Cornucopia: It is the carob bean that Zeus, the chief god in the Greek mythology, sucked which later turned into a request box which is filled by itself.

modernity (hoping!), People started a mass migration by escaping to other digital platforms and started looking for "*new digital dormitories*"®.

Charles Darwin, who looks into the future with fear and argued that the only solution was to stop the masses by controlling them, has put forward a causality relationship which the capitalist world uses the most in justifying itself. It is one of the cornerstones of today's ideology of domination that Darwin's assumption of "the survival of the fittest", which glorifies the human being defined by Thomas Hobbes. (…) One of the areas where this manifested itself has been the field of culture (Erdoğan and Alemdar, 2010: 49-59).

Following the attack on the Twin Towers in New York on September 11, the metropolises of the USA and Europe increased their security measures to the point where life was overwhelming. The crowd of metropolises in the West that are under threat from international (or interstate) terrorism require major security measures. The "*liquid surveillance*"[9] technologies, in the words of Bauman and Lyon, have increasingly become widespread in the US and European metropolises and they replace the social life. Agier was right in placing the urban ghettos into the category of "exile corridors". All of the legal and illegal residents of such places have the same defining characteristics: All of them are unnecessary. All of them are rejects and leftovers of the society. In short, they are waste (Bauman-Lyon, 2013: 71). This, in turn, creates the danger of being introverted by dragging both Western societies themselves and, for example, Muslims in this society into "ghettoization".

Whether the Covid-19 virus is produced in a laboratory in the city of Wuhan, the variety of protection methods, ways of transmission, drugs used in treatment, which type of vaccine is more useful, the enemy's invisible before catching you and making you sick, threatening your mental health, etc. The fact that the dimensions transform humanity into "slaves of medicine", "addicts" and almost "medical robots"® supports the above-mentioned views. After the vaccine production was carried out at a super speed compared to the classical vaccine studies, it brought other discussions in societies, including mental worries. The main agenda of the society was whether the vaccine should be hit, class, status, age group or those with torpedoes should be given priority.

Technological vision of the future seems to be split into two poles between affirmation and negation. On the one hand, there is the idea of technological utopia that celebrates the arrival of the ideal / perfect life by preventing diseases, aging and mortality with the development of technology, and on the other hand, there is a dystopian approach that looks at the technology of the future with despair from the idea that machine-human hybridization will corrupt the human essence (Tanyeri, 2018: 68). Technology is changing the traditional context of man and life: Could life be synthetic rather than biological? And this change can bring along a post-humanist perspective of life where life, human beings, being, the world can be reconsidered from a non-anthropocentric perspective (Tanyeri, 2018: 76).

It is possible to explain the Covid-19 pandemic period with Heidegger. According to Heidegger, whether we affirm the technique with passion or oppose (negate it) "*everywhere we lack freedom and we are committed to technique.*" When we view technique as something neutral, we surrender to technique in the worst possible way. Or, as Lovitt interprets Heidegger, "*We are all captive and condemned to technology.* Heidegger attributes this to our ignorance of our true relationship to technology. This requires to know exactly that "technology and technology are not the same essence" (Lovitt, 2017: 79). The question of whether Jonas (Jonas, 2014: 223) performed an engineering art years ago "based on biological knowledge, in which *the human being is his object*" is not the fantasy and taboo of the thought of "taking our evolution into our own hands" and

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[9] Bauman defines fluid modern society as "a mechanism that tries to make a fearful life livable". See. Bauman and Lyon 2013: 102.

"transforming the human" regarding the future of man in the fight against Covid-19. shows that it came out.

Conclusion:

Basic Solution: Covid Outbreak Based Recovery Project With "Horizontal World Therapy": Koronapolises® (Koronapol's)®

Attaching certain logical meanings to technologies takes work. However, some features of the technologies are strictly autonomous and not open to interpretation (Sismondo, 2016: 142). According to the "*Social Construction of Technology*" analysis, the success of a product depends on the strength and size of the group that adopts and develops it (Sismondo, 2016: 141).

According to Winner (2014), technology integrates with the social and economic system and this is called *social determinism*. Contrary to this view, *the political theory of technology* focuses on the properties of technical objects and the meanings of these properties. For him, the point is that machines, structures, and modern material culture systems are precisely not only their contribution to efficiency and productivity and their positive/negative side effects on the environment, but also to contain certain *forms of power and authority*. Today, some of the most interesting research on *technology and politics* are those that try to show in detail and concretely that the seemingly harmless design features of technologies actually mask social preferences that have huge meanings. All kinds of authority and power implicitly "impose" the norms that it has built in accordance with its own purposes, and can present this as the desire and benefit of society. Objects and technological projects are politicized by total and local authorities. For this, it is sufficient to create a "perception of reality and need" in the society. Modern man (here the authority) can use "the perceptions he produces" as a mask. The emergence of the Covid-19 virus and the efforts to eradicate it have shown these forms of power and authority and the phenomenon of *social determinism* to the world public opinion and caused great debates that are still ongoing. The fact that some of these are evaluated in the category of "conspiracy theories" is a part of the "social reality" phenomenon.

In his article titled "*Democratic Rationalization/Rationalism: Technology, Power and Freedom*", Feenberg states that technology is one of the most important sources of state power in modern societies, and that political democracy, which determines the decisions in our daily lives, is largely dependent on the masters of technical systems. These great technical system masters can be big company executives or military leaders, or professional groups such as doctors and engineers. Such leaders and groups have more impact on urbanization, housing and transport projects, innovation, employees, patients and consumers than all government agencies have together. *According to Feenberg, technology is neither determinative nor neutral*, modern methods of hegemony rely on various technical means in various fields of social activity such as production, medicine, education or the military, and democratization of society requires not only political changes but also fundamental technical changes. Is the Covid-19 global epidemic caused by Wuhan, which is being discussed today, is the global work of the political technical system masters in the field of great medicine and biology?

According to Heidegger's "*technology problem*" and Ellul's "*technical phenomenon*" theories, *people are not much different from technical objects and people have become a part of the mechanisms they have created*. Yes, technology and any power source that uses it "enslave us" in order to control us, but technological progress is also progressing steadily for the progress of humanity and "new modernities", "higher modernities".

Sheltered Cities Against the Epidemic (Model)

To date, solutions to the global virus epidemic have been based on mask-physical distance and cleaning methods to "*not catch-escape*", and all of the discussions and studies have focused

here. Now, as the whole world, we have come to the stage of "*attacking*" with vaccine production against the Covid-19 virus enemy. However, due to the panic generated by the emergency, we could not think of a fundamental solution by raising our heads and adopting a "holistic approach".

Covid-19 virus is transmitted by close contact and distance. Man is a social being. It is not possible for him to live without contact and doing "gathering behavior" (I call this the *medus behavior*® because he exhibits the behavior of constantly and systematically gathering and dispersing). Our living spaces are also arranged according to this need. In other words, the Covid-19 outbreak caught the human being in their "*adjacent world*"®. Almost adjoining, adjacent, vertical buildings, vertical workspaces, schools, military, trade unions, etc. Caught in "total institutions".

Above, we have seen that in Latour's *actor network system*, the actors that determine social life are not only people, but social activists are non-human factors and entities. In other words, viruses, bacteria, etc. that affect human and life. Non-human material assets such as biological beings and genius buildings *all assets/entities*. Here, all entities / entities that constitute a wide range of non-human beings such as bio-technology, computers, laboratory materials and their production formed a generalized symmetry. In my search for solutions, I produce the concept of "*a generalized symmetrical habitat.*"® We will see this once again in our analysis below.

During the global epidemic, sometimes the lightning-fast closure to homes (the "big closure") has also changed the settlement structure in the cities - temporarily. Large numbers of people "migrated" from big cities to small settlements, seaside resorts or rural areas. Bodrum in Turkey or flock are two examples of them emigrated to San Francisco in the United States. There has been a "reverse immigration" in the USA. "During the corona virus epidemic process, many people's definition of quality of life, expectations from life and lifestyles changed. These changes have caused some to make radical decisions that change their homes and even the cities they live in. This forced migration occurred particularly in regions where the cost of living was much lower (Tınaz & Çevirgen, 2020).

By arranging our habitats (Alm. umwelt), I propose a solution that will prevent Covid-19 transmission and possible future epidemics, and at the same time revive the economies that have come to the point of collapse due to the epidemic: "*Horizontal Earth Therapy*" and "coronapolises"® (*corona cities*®) to make! This is in a sense the new "body technology."

Before moving on to the "*horizontal world treatment*"® let's touch the vertical world. The current fashion of an era was the idea of building high-rise buildings to "save" (!) Cities. Great progress has been made on the road set out with this "faith". However, the Covid-19 outbreak has falsified this belief. Professor Edward Glaeser of Harvard, who is regarded as the most important urban economist in the world, explains the basis of the idea of "saving" cities with high buildings differently. By quoting the Bible, Glaeser quotes the following words of those who built the Tower of Babel: "*Let's build a city and a tower with its head in the sky. Let our reputation be that we will not be scattered all over the world*" (Graham, 2020: 145). Unlike the epidemics in previous ages, the Covid-19 global epidemic caused the "*luxurious luxury residences*", people, and people to scatter and scatter. Because living together has been one of the most dangerous living areas for the virus to be transmitted.

Graham (2020) says that high-rise buildings are a "*top view policy*" (p.170), and that ethical considerations that relate height and depth to the value / status in society, have accumulated in this policy pool. Such buildings have a "*vertical pathology*" (p.151) and "*blind windows*" (p.163). Tower-style high-rise buildings have a modernist aesthetic obsession, psychological and social alienation. "Vertical mass housing is understood as structures that represent 'urban problems' rooted like a chronic disease, namely crime, poverty, gang violence, ghettoization and drug use" (Graham, 2020: 151). Geographer Maria Kaika defines and criticizes today's "iconic" tall towers as

"*autistic icons*" or "*serial objects*" (in. Graham, 2020: 137). Defined as buildings of vanity and violence, skyscrapers are perceived as symbolic representatives of the "vertical hierarchies" of giant companies and their financial power, wealth and corporate identities. Feminist criticisms have also been made of skyscrapers. According to this approach, skyscrapers and high-rise buildings are masculinized and heroized "*all around penis-oriented*" (Graham, 2020: 130) and "*inflated masculine egos*" (Graham, 2020: 130). French philosopher Paul Virilio describes the twin towers, where the World Trade Center was destroyed on September 11, as an example of the "*Babylonization of the city*" (Graham, 2020: 131).

We need to solve both the Covid-19 global epidemic and the transmission of other types of outbreaks that may arise from now on, not only with medical measures, but with a "*vital network*"® approach. For this, we need to save our living spaces *(umwelt)* from being dead cities (necropoleis) from "vertical pathologies" and establish "coronapoles" (*coronapoles, corona cities*) with "*Horizontal World Therapy*"®. We should plan a "ring/circle-shaped city" as in ancient Rome ("*All roads lead to Rome*") or Atatürk's "*Republic Villages*" model. Right in the center (in the middle of the ring/circle) there should be "*official zone*" (state and public institutions buildings, hospitals, universities, etc. total institutions), and the rings expanding outwards should be "*special zones*" (residences, residential areas, living areas). In order to prevent contamination in case of any contamination danger - just like closing the castle doors - the masses should stay in their houses in the outer rings (which should be built with a horizontal architecture and small-scale gardens that can grow their own vegetables), isolating from the official area in the center, In case of an epidemic, it should be "isolated".

> During the Second World War, 20 million homes in the United States grew their own vegetables and produced up to 44 percent of the total annual American agricultural harvest. As another example, in the face of the US embargo, a significant part of the food need in Cuba's cities can be provided by urban agriculture (Constable, 2020).

With such a planning, the personnel required for the maintenance of the state services will carry out their work in that region, and contact with the government departments, which are scattered among private regions today, will be prevented. If proximity to total institutions such as schools and universities is preferred, instead of a single ring, self-sufficient "*Ring/circle cities*" consisting of "many rings" with vital and social units within themselves will be built.
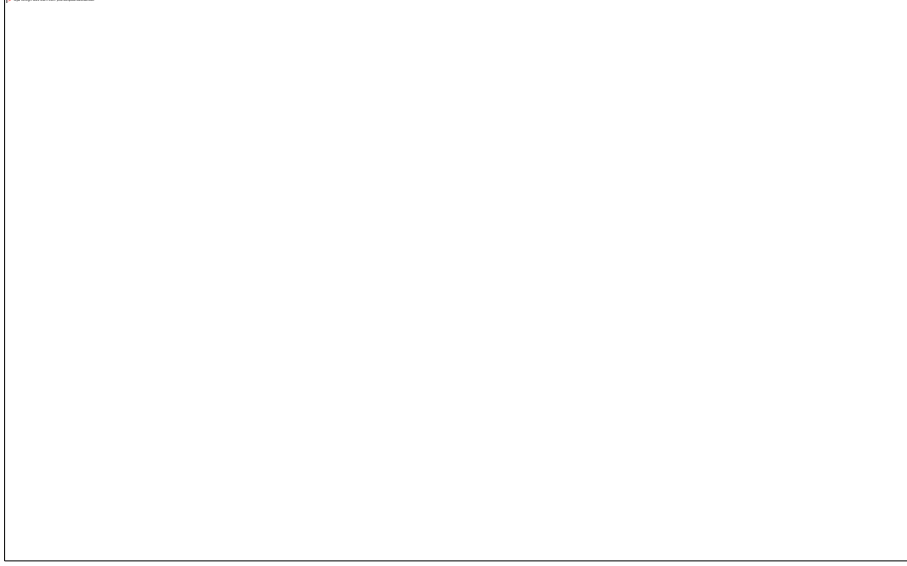
Politicalized Life Preferences

It is obvious that objects and technological projects that organize, determine and even determine the lives of the subjects are preferred by public and private authorities at central and local levels. Even wrong life choices are possible by creating a "perception of reality and need" in the society. From the point of view of our subject, the whole world has experienced this reality behind urbanization that is not protected against epidemics.

As a solution outside of medicine, the "*generalized symmetrical habitat*"® is the "coronapolis"® or "coronapol"® system, which is a nested round, "ringed city model". The Halkalı city is also the "Horizontal World"; a horizontal and distant world… Thus, our neighborhoods and homes will not be "*our own prison*", but will be safe and maintain "physical distance" with neighbors. Mental and physical health will be protected, crowded city centers that are vulnerable to epidemics will be avoided, "nodal points" will not be formed due to compulsory contacts, and sick buildings and districts will become healthy. In other words; There will be no "*subject and object pathologies*"®.

This solution project is a non-human (construction-based) but human-benevolent entity and a "*generalized symmetrical habitat*"© project. Thus, (by creating a "horizontal world"), the inequalities in the field of politics and identities caused by the vertical world will be able to be eliminated to a certain extent. The construction sector, which is still the locomotive of the

economies in the countries that are not fully industrialized in the world, will gain a brand new momentum and revive the subordinate economies. This also means that the masses that the epidemic left unemployed are getting back to work.

As the architecture of the coronapolis model, I propose to apply Atatürk's "*Ideal Republic Villages*" model at the scale of cities and metropolises.

Ideal Republic Villages 1. Source: https://onedio.com/haber/enginlere-sigmayan-dehasiyla-ataturk-un-tasarladigi-super-proje-ideal-cumhuriyet-koyu-760648, Date of Access: 28.12.2020.

Ideal Republic Villages 2. Source: https://onedio.com/haber/enginlere-sigmayan-dehasiyla-ataturk-un-tasarladigi-super-proje-ideal-cumhuriyet-koyu-760648, Date of Access: 28.12.2020.

Artificial intelligence applications that now provide "big data" analysis against the complexity and difficult-to-solve problems in human life provide a great improvement (Karaca & Telli, 2019: 176).

> Considering that dozens of philosophers such as Plato, Aristotle, John Locke, Karl Marx, Jean-Jacques Rousseau, Immanuel Kant, Friedrich Engels continue to have an effect on the governments of the country, we can experience the excitement that intellectual wealth awaits us in the age of artificial intelligence and robots (Ozan, 2019: 51).

Technology offers new opportunities, conditions, advantages and disadvantages for human life in the era of artificial intelligence. While developing the plans and programs needed for the country, the link between legislation and artificial intelligence should be dominant (Ozan, 2019: 50). Artificial intelligence applications will also be one of our biggest assistants in the construction of coronapolis and recovery from global epidemics. **Against the non-human virus, again non-human artificial intelligence could be the hope of humans (us) all over the world.**

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