A Prosthesis Addition to Our Psychology and New Normal

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Abstract

The global COVID-19 outbreak has had drastic impacts on nearly all areas of life; and it persists still. Despite it is rarely emphasized, one of the most affected areas is the psychosocial area of life. The global outbreak, on the one hand, causes psychopathological frames of mind such as trauma, mourning, isolation, and primarily "fear-anxiety"; and, on the other hand it causes changes both in the way that we perceive and think; as well as our behaviors and attitudes. So, this section deals with the psychosocial changes resulting from the global outbreak. It evaluates the pre-COVID-19 world from a psychological perspective, while arguing that, in contrast to the effects of former outbreaks and disasters, the psychosocial changes led by the outbreak will not be forgotten and neutralized easily. It also puts forward that for a long time, which could not be foreseen while we are still living under the influence of the outbreak, we will try to confront problems utilizing psychological mechanisms formed after the outbreak like "prosthesis", and that we will create "new normal" patterns in our daily life styles.

Keywords
COVID-19 pandemic, prosthesis psychology, new normal of post-pandemic

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Introduction

While the COVID-19 pandemic still maintains its effect almost all over the world, all countries and international institutions try to identify the changes revealed after the pandemic, to prevent the spread of the disease, and to actualize the measures and changes appropriate for the new situation. In the beginning, even the World Health Organization was not thinking that the pandemic will have such a strong effect, it was assumed that it will be a permanent table like an epidemic such as the Zika, MERS, SARS, Ebola, etc. epidemics. But, after making intensive observations and generating ideas on the destruction and changes being and will be caused by the pandemic in our lives and psychologies, the most authorized names of the political, thinking and science world express their opinions that COVID-19 pandemic has an effect that cannot be even compared to the previous pandemics on earth (but top ten pandemics in the history (NTV, 2020a) so popularized that it might have been an easy question asked in the exams at schools) and that nothing will be the same again. From politics to economy, from security to environmental problems, from medical technologies to tourism and agriculture, and even to fine arts, every area is in a hurry to discuss the state of the world to be encountered after the pandemic (Harari, 2020; Perspektif, 2020; Türkiye, 2020; Çarmıklı, 2020).

One of the most identical aspects of COVID-19 pandemic is the expression of the scenario on that this pandemic "emerged as a means of biological war (bioterrorism) intentionally by some states or out-of-state actors" by many authorized names, including the administrators of the USA, and the inclusion of the World Health Organization into this tension by stating that it is not impartial (Police Academy Report, 2020). As the news concerning the increase in the tension between USA-China, even about the war danger have been added following the pandemic that recently started to find place frequently in the media with the statements on the possibility of a biological war (Korkmaz,

2020), this naturally causes both fear, suspicion, and anxiety, and also the consideration and feeling that "nothing will be the same again".

The ideas about how the world will be like after the pandemic often get too far off the track and get away from being realistic assessments, concrete situation determinations interpenetrate with the wishes and advice. "The world cannot find a better milestone to start the era of empathy… It seems that our perspective of life will change a lot after this pandemic. Maybe we will remember what we lost on the road … The days we live are full of a long existential therapy session (Sayar, 2020). "All outbreaks trigger new developments in humankind history… The world holds its breath and waiting for a change" (Çakır, 2020). "In particular, COVID-19 exacerbates preexisting conditions of inequality wherever it arrives. Before long, this will cause social turmoil, up to and including uprisings and revolutions" (Kluth, 2020). "And in the midst of this terrible despair, it offers us a chance to rethink the doomsday machine we have built for ourselves. Nothing could be worse than a return to normality" (Roy, 2020). "The death of re-normalization… Or is Lord a virus? (Zizek, 2020). The studies on how the pandemics changed the world (Crawford, 2019; Sherman, 2019; Roser, 2020) are presented as evidence of these opinions.

This whole process, rather than academic publications having its own rules and flow, takes place in media platforms that are open to the public with the explanations of experts having academic titles.

Before the COVID-19 pandemic, there were incidents, disasters, scarcities, world wars, and more importantly, epidemics that caused more deaths and suffer that all shook the world. Humanity manages to overcome all these difficulties with patience, courage, and hope and normalize life again. Without any doubt, after all, some changes have occurred in different areas of life. However, after the pandemic we experienced, it is the first time we bring it this much on the agenda that nothing will be the same again, including our perspective at life and the functioning of our psychology.

When it is considered from a psychological perspective, why we think about this is as important as what will change after the pandemic. There may be many reasons why we think so much about life after the pandemic. On top of these, although the pandemic has shown regressions in some regions, it continues, in other words, we are still living in danger. On one hand, it is said that the danger continues by decreasing, but on the other hand, it is strongly expressed that there are possibilities of a second wave and similar pandemics in the resulting panorama. Even the quite pessimistic declarations given in May by the World Health Organization that was making hopeful statements at the beginning (Hürriyet, 2020) necessarily cause a negative psychological effect, and strengthens the evaluations that it is not possible to continue the lives in the same way as before the pandemic.

If we leave aside the evaluations reached over-interpretation level where the romantic expectations well mixed with the case, it is obvious that this pandemic, of which we have no idea about the exact date of the end as of May 2020, will ultimately change the functioning and roles in our world. There are many benefits to think about what kind of life is waiting for us after the COVID-19 pandemic and what will change in the mental area. First of all, if we can see the post-pandemic picture well, we can have the opportunity to get prepared for the problems that will arise and to be able to deal with them more competently and to develop appropriate psychosocial strategies. The best way of detecting and foreseeing the changes that occurred and may occur in the psychosocial area after the pandemic and of looking for an appropriate answer to this question is to make a start with a good description of what kind of a world we were living in before the pandemic, in other words, to spend the effort to understand within which social conditions and state of mind we caught the pandemic. The psychosocial outlook in our pre-pandemic world determines the lifestyle, flow, and rhythms in the world we live in to which many scientists revealed with their researches and many thinkers puzzled their heads. What we have to do is to consider their determinations and opinions in terms of mental health.

General Pre-Pandemic Status of World

These three points are emphasized in general as the processes that have already started in the pre-pandemic world but have been strengthened and updated with the pandemic: "Progress of the digital age, redefinition of the function of companies, and the re-rise of the nation-state" (Turan, 2020). The things that attract the attention first when we consider the pre-Coronavirus pandemic world in terms of mental health (Göka, 2009a; Göka, 2020) were the following: Since the end of the Twentieth Century, we have already started living in a different world, and the concept that was describing this world at the best was "globalization". Constituting the base of the giant changes in the communication system, the globalization was an economic, political, technological, cultural, and multidimensional fact. Electronic communication had the power to instantly transmit the news and information from one part of the world to another. The economy ceased to be industry and state-based and focused on the service industry, so the consumption replaced production. The services in the fields of information, entertainment, communication, electronics, and finance became the lifeblood of the economy. The stock market, plaza, and shopping centers had a determinant effect on the flow of life. The developments in the means of transportation and the network carried the business life to the world-scale, and the tourism activities were more intense than ever before. The rapid aging of the world population, particularly more in economically developed countries, increase of population more in countries having less share from wealth, migrations from east and south, where there were poverty, wars, and regional problems, to west and north, and the influx of refugees were the outlooks that attracted the attention most (Giddens, 2000:67). The devices that emerged as a result of digital technologies, advances in biotechnology were dazzling. The

technology was emphasized more than human, and it was said that we entered the "post-human era" (Bradiotti, 2014; Fukuyama, 2003). Not only the share of the elderly in the population but also their strength in the economy and politics were increasing, a gerontocracy was being mentioned (Thurow, 1997; Bessner & Austin, 2018). The gradual prevalence of living alone was one of the social aspects that came to the forefront before the pandemic. After realizing that there is a high elderly population who was found dead in their houses from extreme temperatures and could not be heard for days in the USA in the summer of 1995, the sociologist Eric Klinenberg wrote the book "Going Solo" in (2013). Since then, the concept quickly spread across the academy world to symbolize a new lifestyle wave. After the Second World War, publications that added a negative meaning to the phenomenon of loneliness in developed Western countries increased, loneliness started to be defined as a "modern era virus" (Selimi, 2016).

All these issues determine psychosocial experiences; a leading sociologist was giving "liquid modernity" name to such a rapid flow of life (Bauman, 2015). We were living in a risk society (Beck, 1992), external dangers arising from nature and tradition were controlled to some extent, but the risks generated by us, environmental problems, armament, nuclear hazard, and volatile financial markets were indeed bearing the potential to cause major disasters at the instant (Giddens, 2000, pp. 35-48). It was being determined that we were living in a "culture of fear" long before the pandemic, that we started to feel afraid of everything from "falling in love to shaking hands, getting on an elevator to take a flight", and seeing colleagues, neighbors or even other members of the family as potential enemies. In addition to fear, it was said that insecurity became the dominant emotion, the culture of fear reduced the importance of the human subject, and that the opinion about the ineffectiveness of human intervention for changing the current situation is processed into the minds. "The feeling of self-hatred of humankind constitutes the basis of today's culture that focuses on the new epidemic dangers" (Furedi, 2017: 61). Baumann was saying, "In our world, which is the updated version of the Hobbescu world, life is like walking in a minefield that has never been mapped or lost, if so. I remind you that this field is so full of explosives, although it is inevitable that the explosions will happen, again and again, nobody knows where and when these explosions will take place...", and he was underlining the inability anxiety that he was explaining as "war of everyone with everyone" on one hand, and on the other hand as "a common sense that the power is in somewhere else than where you are" (2018: 48-52). As multiculturalism, democracy, and human rights statements and practices were declining, admiration for technology, fanaticism, xenophobia, racism, and Islamophobia was rising.

When the picture of the pre-pandemic world is taken into consideration, how the fact "virus does not circulate, but people do" facilitated the pandemics along with the globalization can be understood on one hand, and on the other hand, it can be observed that indeed the people are not very far from the mental status with apparent fear and anxiety emerged during the pandemic.

While living in an age of anxiety, feelings of fear, anxiety, suspicion, and hate towards the other were determining the flow of emotion in our psychology, the COVID-19 pandemic that emerged in China towards the end of 2019 turned into a global state in a very short time. The psychosocial reactions and attitudes that emerged after the pandemic rose on the previous structure. However, a conclusion as "people and society were already immune and ready" should not be drawn. The fully opposite is in question. Researches show that anxiety and trauma increase more and become chronic when new ones are added to adverse psychological pictures (Briere & Scott, 2015). This determination is very important when evaluating the main psychosocial appearances that will emerge in our world after the pandemic, and the mental picture awaiting us.

Post-Pandemic Mental Panorama

Similar mental pictures emerged along with the commencement of the pandemic and the occurrence of the first cases in different countries. While we evaluate the post-pandemic mental panorama, certainly our attention, rather than all these, is to go towards the ones that are common and possibly have the potential to be permanent or leave a trace in the future. From this point of view, first, psychopathological mental reactions draw attention.

For sure, fear and anxiety are among the most common psychopathological pictures that come out of the pandemic. The emergence of mild and moderate fear and anxiety with the pandemic was an expected situation, but in many people, fear and anxiety did not stop on top of that but reached very advanced points. The uncertainty that is caused by the lack of scientific knowledge about the virulence and the clinical problems it will cause, and by not knowing the point to where the adverse condition of the resulting fatal disease, which caused the collapse of health systems in some countries, will drag the world was the basis of the people's anxieties to catch the concrete disease (by themselves and their relatives) and maybe cause others to catch the disease without even realizing. To these disease-related concerns, the concerns that are related to how the adverse changes started with the pandemic negatively affected and will affect the lives, socioeconomic conditions, expectations, and ideals of people (themselves and their relatives) have been added. Those who previously had mental disorders and those who could not exhibit psychological resilience experienced severe fears related to the catching of the disease by themselves and their relatives and to transmit the disease to others. As a result of all these, particularly during the first period of the pandemic in a country, people run on markets due to the intensive social anxiety-related uncertainty and fear of scarcity, even long queues formed in the USA to buy guns, and death cases observed due to the intake of substances that are said as good for the disease. Even when the panic in the first days of the pandemic subsided, people's efforts to shop and go to the fore of the queue without regard to each other's rights continued. During the COVID-19 pandemic, the relevant professional organizations (TPD, 2020) and professionals focused heavily on the effects of fears and anxieties on our lives, as well as on what to do, and took part in the media (Türkçapar, 2020; Yeşildal & Reyhanlıoğlu, 2020).

As of May 2020, the fear and anxiety that started with the pandemic continue without any significant change in its severity. The uncertainty in the areas of medical protection, such as transmission, treatment, and vaccination of the disease, continues with positive but mostly negative news from time to time. It is clear that, as long as this is the case, fear and anxiety will not be easily relieved, people with psychological weakness will need psychiatric help and will be determinant in post-pandemic life and behavior styles, and measures to be taken.

Apart from the occasional low-intensity mass panic of fears and anxieties, the "traumatic" dimension of the psychopathological process has emerged after the news on the commencement of the pandemic in China-Wuhan appeared on media.

There are, of course, negative experiences that can be considered "ordinary" in human life, these cannot be considered within the scope of trauma. What makes a traumatic event different from ordinary negative experiences is the presence of a danger to a person's life or physical integrity and cause of a catastrophic reaction. Individuals can cope with them in a certain way when the negative experiences they encounter are within the usual limits. And in traumatic events, coping skills do not work and are paralyzed. The person remembers this process repeatedly, feels alive at every trigger, his sleep is disturbed, his dreams turn into a nightmare. The traumatic event leaves the individual desperate against a force he cannot resist and often goes beyond the limits of a person's comprehension. His emotional sphere is restricted, his tolerance decreases, experiences bursts of anger, he gives a startle response. He is restless and has difficulty concentrating. After the traumatic experience, the individual has to reconsider his insights about the world he lives, himself, other people, and the future. With trauma, the usual flow of life is interrupted, the previous recording system of the memory and its content undergo significant changes, sometimes memory is almost erased, as if the individual history, even the social memory in its concrete form that is registered in the mind of the individual is reset. The goals to be achieved become meaningless, the future is embedded in obscurity (Göka, 2009b).

Today, the content of the concept of trauma has expanded, in addition to events such as natural disasters, accidents, war, torture, rape, migration, illness, and loss of loved ones are evaluated among the main traumatic events. In general, 60% of men and 51% of women in society have experienced a traumatic event at least once in a lifetime. For these individuals, it has been shown that there is a risk of developing post-traumatic stress disorder (PTSD) by 8% in men and 20% in women (Davidson, 2000). PTSD is the most severe mental condition that can happen to a person after a trauma, it is a difficult condition to treat when becomes chronic. In this disease, in which the post-event life of the individual is disrupted in such a way as to constantly remember the trauma, even during sleep, there is no opportunity to continue life as before. However, even if PTSD does not occur, the traumatic event may have shocking

and destructive effects on the individual's mental life. Almost everyone feels helplessness, inadequacy, impotence, weakness, and anger after trauma. The individual does not want to accept the traumatic life, which damages self-esteem, into his personal history, and resists it. In this resistance process, he tries to take the traumatic event under his control by repeatedly experiencing it. This is a long and exhausting struggle.

Without any doubt, some of the events experienced in the pandemic process mostly comply with the definition of trauma particularly for patients, relatives of patients, and healthcare professionals (Türkçapar, 2020). These traumatic effects of the pandemic are more prominent in psychosocial support services performed for these segments during the pandemic. In our opinion, those who constantly watch the news about the epidemic from the media and social media, and those who encounter horrifying images and who keep an ear on the negativities are also under the traumatic effect of the pandemic. Among the psychopathological pictures that will have the most impact on the social mental state after the alleviation of the pandemic, they are the traumatized cases that will become chronic by coming to the level of discomfort.

While evaluating the psychological disturbances caused by the pandemic, a concept that must be emphasized apart from fear, anxiety, and trauma is "mourning". The pandemic, in which thousands of people died, the health of many disrupted even they are healed, caused a decline in the socioeconomic status, staying away from friends, loved ones, and separation from ordinary living environments. "Other people are now seen as transmitters who should only avoid at all costs and keep themselves at least a meter away. The dead - our dead - do not have a right of a funeral, and it is unclear what will happen to the bodies of our loved ones" (Agamben, 2020), but it is clear that all these will continue to appear as major psychological problems in the post-pandemic period.

The psychological structure of people forces us to mourn after our losses. The loss that causes mourning is not only the death of a loved one, but also the loss of an imaginary object of love, including the living space, the loss of health, strength, autonomy, or a part of the normal function of the body require mourning. The person who experiences a significant loss needs to mourn before the reorganization and reconstruction of his life, to say goodbye to the object that has had a very important place in his life until now, but now lost, to breathe again against the weight of the life and to learn the life. In the process of mourning, the person understands and acknowledges the fact that life is largely out of our control, that life is going on independently of our effort, and that there are and will be many changes that we cannot interfere with. Every acceptance of the facts about life and our humanity grows us and makes us mature.

The mourning process follows a certain path. The mourning period, regaining our mental organization may take months or even years. In some people, the

ability to mourn is impaired due to lack of personality organizations and the severity of the loss is very heavy, and the process continues in an incomplete and complicated form, as cannot go into mourning. The loss of a relative sometimes catches the person so unprepared, suddenly, death comes to the agenda in a very tragic and painful manner, or we are unfortunate to lose many of our relatives at once, even the resistance of the most enduring psychologies may be impossible against these. It is extremely difficult to ensure the healthy functioning of the mourning process in such unexpected and very painful deaths hard to bear. For each death, new role distributions in the family system in question are much more urgent and dramatic in unexpected sudden deaths. Death can lead to unpredicted changes that frequently overturn the family system (Göka, 2018). We previously emphasized how the anxiety and trauma experiences experienced during the pandemic have exacerbated the previously taken over ones and made them widespread and chronic. Our mourning-related information shows that a similar situation is also valid for mourning experiences. It is known that unresolved, complicated mourning experiences negatively affect the psychology of individuals and communities for a very long time (Volkan & Zintil, 2015).

During the COVID-19 pandemic, since attention is directed more towards measures to prevent transmission, the constantly delayed mourning processes can be omitted. It is often not possible for people to say goodbye to their relatives in real terms, and even rituals that play the main role in going into mourning healthily after the loss are not performed. It is not difficult to predict that all these deficiencies will appear before us after the pandemic in the form of not completed and complicated mourning (Beyazyüz, 2020).

In addition to fear-anxiety, trauma, and mourning, one of the psychopathological aspects that manifested itself in connection with the pandemic during the pandemic were within the interest of the field of addiction psychiatry. In addition to smoking, alcohol and substance addiction, gambling, etc. behavioral addictions emerged as the special areas that need to be paid attention in such processes that bring restrictions to daily life. However, this case could not attract the attention of administrators mostly beyond professional awareness (Ak et al, 2020). The media directed its lens more to problems that have the potential to lead to many psychological and medical problems such as eating behavior and need for exercise during the "stay home" process that is an integral part of the pandemic measures (Posta, 2020; CNNTürk, 2020). In the Police Academy report (2020), it is pointed out that the increase in the use of the internet and social media during the pandemic process may lead to behavioral addiction apart from the youth groups who are relatively prone and immune to using these technologies.

Apart from all these, increase in anger, tension and communication problems, quarantine and isolation problems, increase in family conflicts due to being forced to stay at home for a long time, to behave within certain limits during the pandemic (Euronews, 2020), relapse in the disturbances of those with

previous mental illness, psychopathological problems such as the increase of obsessive and skeptical reactions due to the increase in the anxiety of those who have an anxious personality should also be recorded, and it should be kept in mind that some of them will extend to the period after the alleviation of the pandemic.

In the evaluation report (2020) of the Police Academy regarding the psychological and sociological situation that will emerge after the pandemic, attention is drawn to the problems that will result from social relations caused by staying at home for an indefinite period. The report points out that as a result of physical isolation, the obligation of the people to share narrow physical areas with monotonous activities, to establish limited communication only with the internet and phones, hours spent without a specific purpose on the internet and social media may cause mental and emotional skills to be damaged, and emphasizes that some people may believe in conspiracy theories more, interpersonal violence may increase and social relations may be negatively affected in long-term during this process.

Fear-anxiety, trauma, and mourning were the main mental appearances that emerged during the pandemic due to the pandemic and reached psychopathological dimensions. Their effects are common and long-lasting, and they are sure to make strong reflections ahead. During the pandemic, some other common reactions, attitudes, and mentalities emerged that rose above the pre-pandemic psychosocial structure, concern individual and social psychology rather than psychopathology, and differ from the pre-pandemic period. Measures such as curfews and travel prohibition, quarantine, temporary stoppage of the operation in some sectors, wearing masks, and obeying the physical distance taken to prevent the spread of the pandemic by the administrators both reinforced these reactions and attitudes, and directed by them. When those who had previously had a psychiatric condition will enter into an even more negative clinical situation both due to not be able to get adequate treatment and care due to the pandemic and the triggering effect of the new living conditions are added to all these, the call of the Secretary-General of the United Nations is justified. Guterres, Secretary-General of the United Nations, highlighted the mental effects of the COVID-19 pandemic and called on all governments to increase their investments in mental health (Yürük, 2020).

Apart from the psychopathological views that give the main color to the psychosocial picture of the post-pandemic period, the following can be briefly mentioned about some other common reactions, attitudes, and mentalities that differ from the pre-pandemic period:

One of the most striking facts during the COVID-19 pandemic was the increase in people's interest in both science and technology and spirituality. The belief that science technology that was prevalent in the pre-pandemic period will cure everything, even death, has regressed considerably. Even the

idea came to the forefront that human-nature relations and the deterioration of ecological balance by modern technology played a key role in the pandemic. However, the belief that the concrete remedy for the pandemic would come from scientific studies was common, therefore the anti-vaccination that began to spread in the pre-pandemic period almost stopped. "Which scientist and physician do not pray from his heart for a miracle that can be experienced? Which religionist does not rely on science?" (Çakır, 2000: 220) questions were rightfully asked, but this common-sense did not prevent the polarization of the claims of those who put forward the fields of science and spirituality as the only savior.

One of the previous forms of reasoning that had a serious injury during the pandemic process was related to the "West" and "Western people". During the pandemic, the negative humanity views spread from Western societies, particularly the USA, destroyed the perception that Western countries are the places of democracy, human rights, peace, and tranquillity. But on the other side, both the meaning of globalization is recognized, as well as its power is understood. The concept of "country borders" revealed to be rather legal, and that what happened in China yesterday may well be with us today or tomorrow. This was not only for the spread speed of the disaster but seeking remedies and relief efforts such as the vaccine. It is often expressed that we are on the threshold of deciding whether the tension, conflict, and insecurity or trust, conciliation, and solidarity will determine the future of the world. But just like in the establishment of the United Nations after the Second World War and the continuation of the cold war, the possibility of the acceptance that both feelings are within the "human condition" and the continuance of the same progress fundamentally, although there were some forms of changes, were strong.

During the pandemic, the most influential concepts on sociopsychology were the need for government, leadership, and trust. At such times, rather than the rights and freedoms, it became apparent that the people will request the fulfillment of such needs, and that people could give up their privacy if necessary for the sake of this. The fact that states such as China, which do not mention democracy in its governing, were relatively successful in the management of the process reinforced this perception. Such a sociopsychology has created a mental conjuncture that demands the immediate performance, not even the facilitation, of states' supervision activities and new national and international arrangements that facilitate audits under the name of "medical trust" (Göka, 2020).

The constitution of the biggest risk group in the pandemic by the elderly, occurrence of the losses mostly in nursing homes and elderly care centers, and the fact that some countries did not provide treatment to the elderly due to medical difficulties experienced caused, at a first glance, an image that invalidated the elderly dominance determinations made before the pandemic. However, one should not hurry for this. Because, while the prolongation of

the human life and the increase of the share of the elderly in the population is a reality of the times we live in, the other is the loss of cultural value of the elderly and the promotion of being physically and mentally young (Walker, 2018). But, it should be noted that we do not know the situation of the wealthy elderly during the pandemic, that, as found place in the news, some wealthy people engaged in things such as buying an island, obtaining special respirators, building hospitals that only they can go to, etc (Ersanel, 2020). It is still unclear what kind of a picture will occur finally, but if there is an obvious situation, then it is and will be the poorest and lonely elderly people who are in the most difficult situation.

While addressing the situation of the elderly, it should be stated that special attention is required for the situation of children, youth, disabled people, the unemployed, those who have been unemployed due to the pandemic, in other words, all disadvantaged groups whose daily lives and plans, particularly their education, interrupted during the pandemic. As a result of the measures and decisions taken in our country, although it was not observed but in some of the Western countries, particularly in the USA, the groups deprived of social security had difficulties in diagnosis and treatment applications and were even rejected during the pandemic process. This led to intense criticism of the liberal health system. For now, although it does not appear within the main psychopathological tables related to the pandemic, the possibility of adaptation problems, particularly depression, that may occur in the future should be recorded seriously. At this point, the evaluations suggesting the class difference (Kluth, 2020) should be taken into consideration regarding the fact that the pandemic does not treat everyone equally as thought.

In dangerous cases that appear suddenly while people are gregarious, they may experience fear, panic states, and violence may occur among individuals who are trapped in limited physical and social areas, and even crimes such as assault, murder, looting may increase (Police Academy Report, 2020). These are exceptional cases specific to the situation. Social compliance and obedience behavior, as shown in the famous work called Milgram (1974) experiments in social psychology, is indeed valid in social life (Sutherland, 2013: 33-57). These experiments were criticized once upon a time. It was pointed out that in liberal western democracies, it was made with people raised in a certain conformism environment. According to our opinion, the picture revealed after the pandemic exhibited that these criticisms may be right. Because, surprisingly, some people did not even comply with the health authority, besides the political authority, and did not even pay the minimum attention not to harm themselves and others. The concept of *covidiot* formed for these people took their places in the dictionaries (DaveManuel.com, 2020); but on the other hand, a need emerged to do new research in social psychology about a side of us that does not comply with authority and majority.

Since we are still in the pandemic, searches continue for solutions in industries such as shopping centers, travel, tourism, entertainment, health,

and sports, etc. where social contact is very intense. Although it is early to perform evaluations about where they will go towards, some clues emerged on those solutions that will not jeopardize the characteristics of the consumer society will be found. If there is a situation seen, then it is a significant shift from traditional media to the use of social media and that this process will continue increasingly (Erdoğan, 2020). As a result, developments that will be determinant in all these areas will be shaped according to the psychological reactions and attitudes of individuals to the COVID-19 pandemic.

Some Foresights on Post-Pandemic Mental Health and Conclusion

We are living in a world that is already in the COVID-19 pandemic, and uncertainty remains on how long the process will take, what will be the extent of its effects on individual and social psychology, and how severe it will be. Only in some countries, there are predictions made by acting from the news that includes the findings of the decrease or even stop of the spread, and modeling carried out for academic institutions and organizations. But, as well, the information that the virus's mutation ability, new waves may emerge and other virus pandemics may occur, and that the food supply can be added to the already experienced food safety problems if the pandemic prolongs were filling the agenda. Briefly, there is no light at the end of the tunnel that the pandemic is prevented or ceased to be a significant health problem worldwide. However, like any other major pandemic, an alleviation is thought to be experienced in the COVID-19 pandemic, too. Although the possibility that social psychology chooses to forget as a coping method after such pandemics has been confirmed by examples of both the Spanish flu at the beginning of the century and the recent H1N1 (swine flu) pandemics (Police Academy Report, 2020), this time nobody thinks that this pandemic will be forgotten in a short time. Finally, David Rayn, Director of Emergency Situations of the World Health Organization, warned that COVID-19 can be as permanent as HIV (NTV, 2020b). It is taken for granted that the COVID-19 pandemic will cause serious damage to individual and social psychologies and will make a significant change in psychological responses, attitudes, and mentality functioning compared to the pre-pandemic periods (Harari, 2020).

The forms that will be taken by damage and changes that will take effect for a long time after the COVID-19 pandemic and how permanent they will be dependent on the duration of the pandemic, its severity (number of cases, mortality and disability rates), whether it will cause other waves or not, interference with pandemics with other factors and how the social anxiety will be managed, the features of the measures to be taken, and the reflections it causes in social psychology, and finally the media and social media's publication policy and the way news are published. For example, strict measures to the extent that social psychology cannot handle, the fact that isolation is long, severe and strict enough to exceed the tolerance limits of people, or vice versa, acting with lack of care, slackness and nonchalance may lead to social movements that we cannot foresee today, moreover, the re-exacerbation of the

pandemic and the chaotic state of the situation... For example, allowing media and social media to spread exaggerated, false news about the pandemic in an uncontrolled manner may cause reactions that are not foreseen and for which the consequences are not known...

We can make some predictions about what kind of psychosocial pictures may emerge after the pandemic begins to alleviate, in other words, which aspects will be relatively permanent in the appearance emerged after pandemic and which new forms will it take, provided that these are kept in parentheses and in our minds.

The pandemic, wherever we look from, is a state of crisis in individual and social psychology. In times of crisis, both individuals and communities cannot maintain their previous levels in their psychological functions. The state that the psychoanalyst Volkan called "large group regression" occurs (2005: 86-88). The community becomes introverted, fanatical, underestimates the values of other communities while uplifts its values, authority dependence, and savior expectation increase. A similar approach shows itself in "a terror management theory" in psychology (Solomon, Greenberg & Pyszczynski, 1991). According to this theory (i) When individuals face the terror of death, they are attached more closely to their cultural values and traditional worldviews. (ii) Such attachment helps individuals develop their self-esteem and create the perception that they serve a more lasting holy purpose beyond their mortal bodies (Police Academy Report, 2020). This theory has been tested by many experimental studies, so indeed, when people have been "reminded of their mortality or face death-related stimuli (funeral car, cemetery, etc.), people's thoughts, judgments, and behaviors have been shaped more traditionally, more conservatively and more positively in their groups, but they exhibited more negative behaviors, attitudes, and judgments towards individuals outside their culture. Basing on the terror management theory, the Police Academy Report (2020) concludes that, in a short term after the pandemic, people "focus on their survival struggles, while at the same time, we can expect them to be more closely tied to their cultural values", and explains "even among the countries that are a member of the same international union, the decrease in cooperation due to the protective conservatism for their citizens" in this way in this process.

Police Academy Report (2020), which predicts that after the COVID-19 pandemic, technological developments and innovations will be experienced in the fields of security practices and economy, particularly health, efforts to become a self-sufficient economy will increase, and particularly the liberal economic practices in the field of social security will regress and the understanding of social state and indigenousness will increase, does not consider similar changes for human psychology. Says, "The claim that a single factor can make a big change when it comes to human behavior and changes in social relations does not seem very realistic when the historical process is considered and the fundamental elements of human psychology that have not changed over the ages are taken into consideration." According to the report,

which foresees significant changes particularly in a driver-free vehicle, digital money usage, and digital tracking system, the behavioral changes to be seen after the COVID-19 pandemic process will be limited to "some changes in people's consumption and savings understanding, hygiene habits, attitudes towards certain groups and many more", but they will also not exceed the limits of normal change, and will be restored to the previous state after the unusual situation ends.

Of course, there will be no change in the structure of human psychology, contrary to some romantic expectations, a mentality such as solidarity, spiritualist, enlighteners, etc. will not dominate instantly, the basic features of capitalism and consumer society will not change. Some say that with the effect of the pandemic, nothing can be positively the same as before, and human-nature relations will change. While death and even mass deaths are so close, they now think that people leave ambition and fate aside and will focus on goodness and beauty. Without any doubt, the post-pandemic period can deepen the spiritual perspective of some people who are already prone to, enable them to grasp the delicacies of life, the world, and human, but the reported that the expectation of total enlightenment is in vain is right. Likewise, "a society that has no moral value other than survival" that negatively changes the human nature that frightens opponent thinker Agamben (2020) will not be constructed. Human nature does not change with such a pandemic, and our psychology based on virtues such as mercy and solidarity, which is the basis of human and social life, cannot permanently abandon its moral and conscientious side (Göka, 2020).

In addition to this, the changes that will occur in the psychosocial aspects of the world after the pandemic should not be underestimated. It is indisputable that all changes mentioned in the Police Academy Report (2020) will mean changes not only in human nature but also in the usual behavior patterns of people.

In the pandemic we are experiencing, when the relatively lower numbers of cases in the places with rare population are considered along with the discussions related to vertical architecture, the initiation of a movement towards the rural and the increase in the tendency to open and green areas in the cities and horizontal architecture in the building, the increase in the number of small flats appropriate for solo life, and maybe the regaining of the importance of the neighborhood and district will mean an enormous sociopsychological change. Likewise, the rise of traditions, the increase of fanaticism and authority dependence, and the growth of electronic eyes and tracking to eliminate the privacy in the name of security will cause completely different psychosocial scenes and reactions. The longer the pandemic lasts, the more the human freedom restricting measures taken by governments in this period will be taken for granted, a new situation will arise where people will accept and adopt non-democracy ways for overcoming pandemic diseases and allow their lives to be controlled by the government in power and allow cyber domination

more. "So far, when you touched a 'link' on the screen of your smartphone, the government was just interested in what your finger clicked. However, the focus of interest changed with the pandemic. Now the public authority will want to know the temperature of your finger and the blood pressure under the skin" (Harari, 2020). Social media, which had already begun for a long time before the pandemic, has become stronger after the pandemic, and as a result of more increase, it will likely change all forms of communication, perception and thinking beyond the discussions of essential media, and internet and technology addiction, and make virtual communication more prominent than face-to-face communication (Göka, 2017).

To be able to keep pace with all these changes and to cope with a picture in which uncertainty is so evident and psychopathological appearances such as fear, anxiety, trauma, mourning, isolation mood gradually increase and deposit in social memory, there is a need for new behavior patterns with unknown time of use, indeed a "psychological prosthesis"[2] and a lifestyle that we can call "new normal" to be maintained with that prosthesis. The May 6, 2020, dated statement of the Minister of Health of the Republic of Turkey (Beats & Karaaslan, 2020) truly points out prosthesis psychology and the "new normal" period that we try to explain. A controlled social life will be tried to be ensured by wearing a mask and maintaining the necessary physical distance everywhere. From the psycho-social point of view, since negative mental pictures emerge with the pandemic will show themselves more gradually, we can add to overcome, to try to bind up wounds to these, too.

"New life", which we will have to live with prosthesis psychology for a while that we now cannot see the end of, will bring great changes in our social life even if it is explained with a mask and the necessary physical distance at once. Even a glance at the "new life guide" (Milliyet, 2020) prepared by the Ministry of Health is sufficient to see the dimensions of the changes. Organization of entertainment, food and beverage, travel, cinema, theater, sports venues according to the physical distance rule, the failure of foreign tourism to reach its previous order for a long time, preference of home visits to meetings outside, shopping online to shopping malls, the emergence of home and flexible working, distance education, video meetings, electronic signature, the complete limitation of physical contact with the strangers and partial limitation with the relatives, the changing of the greetings, the gradual reduction of the handshaking, transformation of a hug and the cheek to cheek kissing into a very special, prestigious behavior, a very different lifestyle and organization

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[2]   When we could not stop using smart devices such as mobile phones and tablets, a definition was made that they are now our prosthesis organs (Göka, 2017, p. 76). During the pandemic, I recognized this in the course of my thinking about the way to keep individual psychology as healthy as possible. To cope with the anxiety that emerged during the pandemic and come over us like an avalanche, it was necessary to see its mild and moderate severity forms as "normal" and to get used to living with it. I thought that this situation resembled to continue our eating-drinking habits when we know that there is a temporary problem in our teeth. When I try to think more about mental health after the pandemic and learn about the information produced in other areas, I see that the pandemic will last until the time we cannot predict the effects of our psychology, in other words, it will last much longer than we think. When we add that "virtuality" emerged with the daily use of digital technologies is a new form of reality to this situation, it has become possible to say that the effect of the pandemic in our psychologies has opened a new prosthesis section that is almost unknown at other times in history. For a long time after the pandemic, our psychologies will keep this prosthesis section opened within itself with the simultaneous operation of many mechanisms to adapt to the situation that emerged during the pandemic, and will continue to live and act as if there was a probability of a pandemic.

compared to the pre-pandemic world will emerge. "Crowds" will create fear for a long time, digital socialization methods will increase, individual and small group activities will gain importance in entertainment and sports activities. Digital socialization methods will increase. Public transportation will become a drawback, the number of bicycles and private vehicles will increase, however, along with this, searches for clean energy that will not pollute the environment and not dependent on petroleum will be started.

As a result, after the COVID-19 pandemic, the characteristics of the pre-pandemic consumer society were taken over. These characteristics will be updated by creating new normal living standards to minimize the risk of transmission and will lead to major changes in all areas of life and along with them, in psychosocial life, perception, thinking, behavior and attitudes. Changes in the psychosocial area will not be limited to the further strengthening and spread of the "anxiety era" and "culture of fear" characteristics that were already in force before the pandemic and to the behavior and mentality changes emerged thereto, and the "fear-anxiety", but psychopathologies such as "trauma", "mourning", "isolation mood" affecting large segments during the pandemic, "problems of adaptation" to the negativities arising in the socioeconomic area will settle in social psychology and threaten mental health. Even if the pandemic has completely alleviated and disappeared, the mechanism of forgetting and denial that take effect immediately after the previous disaster cases will not be able to take effect immediately in this pandemic, which affected the whole world for the first time in the period of globalization and introduced into people's eyes and psychology through the media. The fact that similar pandemic possibilities and rumors of biological war are always on the agenda will prevent this forgetting psychology.

Of course, there are also things to be done, restorative, remedial, preventive interventions and measures to be taken against these negative predictions in terms of mental health, against this pandemic and possible future pandemics. But to discuss what these and the mechanisms to implement them are, we must first select one of the choices mentioned by Harari (2020) or a third way: "In this kind of crisis, we have to make two very important choices. First, the choice that must be made between totalitarian surveillance and authorizing/empowering the citizen. The second is the choice we will make between nationalist loneliness and global solidarity". Yes, there is a third way: To strengthen both the social state, the citizen, the original national option, and international solidarity...

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