



Discussing the Coronavirus Pandemic in the Context of Risk Society and Its Educational Implications

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Abstract

This article aims to review the condition of social challenges we encounter today in the context of risk society. The methodology of this research is based on qualitative research in which the document analysis technique was used for data collection and the meta-synthesis method was used to analyze the data. The main data source is the master and doctoral dissertations published on the website of the council of higher education in Turkey. The criteria for choosing documents is that there should be a plague and risk society keyword in their title. In conclusion, the risk is still present and in all communities. Yet they are also the root of the challenge posed by society. Today the research, negligence, and actions that people generally are now yielding the risks. In the past, ignorance was a risky place for humans, but now it is based on information, complete control over existence, laws, and boundaries. To summarize, there are significant differences between the present outbreak and previous pandemics. The cultural and technical change produces these significant differences. While the dissemination of historical outbreaks has been mostly confined to small locations where the virus occurs, in the post-modern era, the consequences of outbreaks are strong in the sense of Risk Society. However, an important factor that is ignored or put on the second plan is the social-psychological effect of the outbreak. In this regard reviewing the pandemic in the context of Risk Society gains importance. It should be noted that education is a key instrument for awareness about this issue as well as reflecting the concept sociologically and philosophically give us more insights about this issue.

Keywords

Risk Society, Coronavirus, Enlightenment

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Koronavirüs Küresel Salgınının Risk Toplumu Bağlamında Tartışılması ve Eğitsel Sonuçları

Bu makalenin amacı, bugün karşılaştığımız sosyal zorlukların durumunu risk toplumu bağlamında gözden geçirmektir. Bu araştırmanın metodolojisi veri toplamada doküman analiz tekniğinin kullanıldığı ve verilerin analizinde meta-sentez yönteminin kullanıldığı nitel araştırmaya dayanmaktadır. Ana veri kaynağı Türkiye'deki yükseköğretim konseyinin web sitesinde yayınlanan yüksek lisans ve doktora tezleridir. Belgeleri seçme kriterleri, başlığında bir salgın ve risk toplumu anahtar kelimelerinin bulunması gerektiğidir. Sonuç olarak, risk hala tüm toplumlarda mevcuttur. Yine de toplumun yarattığı mücadelenin kökenidir. Günümüzde insanların ürettiği araştırmalar, ihmaller ve eylemler artık risk üretmektedir. Eskiden cehalet insanlar için riskli bir alandı, ama şimdi risk bilgiye, varlık, yasalar ve sınırlar üzerinde tam kontrole dayanıyor. Özetlemek gerekirse, mevcut salgın ve önceki pandemilerde önemli farklılıklar vardır. Kültürel ve teknik değişim bu önemli farklılıkları üretmektedir. Tarihsel salgınların yayılması çoğunlukla virüsün meydana geldiği küçük yerlerle sınırlı olsa da, post-modern çağda salgınların sonuçları Risk Toplumu açısından güçlüdür. Bununla birlikte, ihmal edilen veya ikinci plana konulan önemli bir faktör, salgının sosyal psikolojik etkisidir. Bu bağlamda, pandeminin Risk Toplumu bağlamında gözden geçirilmesi önem kazanmaktadır. Eğitimin bu konu hakkında farkındalık için önemli bir araç olduğu ve aynı zamanda sosyolojik ve felsefi kavramın yansımaları bize bu konu hakkında daha fazla bilgi verdiğini belirtmek gerekir.

Anahtar Kelimeler

Risk Toplumu, Coronavirus Pandemisi, Aydınlanma

Introduction

Epidemic diseases have been early enemies of human-kind since their existence. Epidemic diseases that in one month or one year killed millions have destroyed civilizations, torn up the military services, and transformed our way of life and love. Smallpox has so profoundly ravaged the Modern World that Native Indian society has not recovered its political wounds. The epidemic disrupted feudalism, sows capitalism's seeds, and produces a distrust in humanity that still motivates economists and physicians. And if our past of epidemics has been overlooked, the Fourth Horse will still join our lives. AIDS is the biggest proof that deadly outbreaks do not disappear (Nikiforuk, 1991). Besides, the coronavirus epidemic is the last example showing how such epidemics impact life globally. The emergence of social anxiety worldwide is one of the most significant effects of the coronavirus epidemic. This has contributed to significant health fears, particularly in populations without a reported epidemic, in all nations. The feeling of dissatisfaction, especially among the younger generation, demonstrates the vulnerability of our communities to risks (Sadati, Lankarani, Bagheri Lankarani, 2020). Risk society is a concept that expresses the societies evolving from post-industrial society to advanced modern society (Günerigök, 2015). Likewise, Ulrich Beck's Risk Society book, which enables the concept to become widespread in the field of sociology, explains the subject by focusing on the term risk. The subject of his book is the inconspicuous "post" prefix. According to him:

"Post" is the keyword for fashionable desperation. It brings to mind a "page," which can not be identified, and continues its appearance in the rigidity of the standard in the things it brings and negates. The past plus "post" – is the underlying formula we are reacting to in the context of illness and a narrow-minded ignorance about what is out of place (Beck, 1992: 7).

As a system confronting the old, Beck named a contemporary world a "reflexive modernization (Beck 1992, Beck et al. 2003). Reflexivity is commonly characterized in terms of the effects of a lifestyle which, according to Beck, is unable to tackle or resolve within the framework of industrial society (Olofsson, Öhman, 2007; Günerigök, 2015). reflexive modernization can be conceptualized as the transformation process in the second period of modernity after the emergence of modernity which can be regarded as a transformation with no crises, revolutions, or political turmoil (Elmas, 2010: 67). Risk society in

these respects is a collective phase of transformation (Günerigök, 2015). This transitional phase is described by Beck (2011: 21) as “a shift in the culture of scarcity from the logic of welfare distribution to the risk distribution of late modernity.” In this regard, the last Coronavirus Pandemic brings risks globally in all aspects of life. Many individuals lose their jobs because of the economic slowdown due to the pandemic. The condition of education as well as other social challenges will be discussed in the context of risk society. In this regard, in terms of sharing risks globally because of the coronavirus pandemic, the concept of “risk society” is currently again at the top of the agenda. Therefore, the condition of education as well as other social challenges we encounter today will be discussed in the context of risk society in this article.

Safety in Maslow’s Hierarchy of Needs and Risk Society

Safety can be regarded as one of the significant needs of humans for survival. According to Abraham Maslow’s hierarchy of needs, physiological needs such as air, water, heat, and sleep are the first ones needed to maintain life. If one fulfills those physiological needs, s/he is searching for protection and security to escape the possibility of physical and emotional damage. Such needs might be fulfilled by living in a safe area, having medical insurance, having job security, and having financial reserves. Once a person has met the lower level physiological and safety needs, higher-level needs become important, the first of which are social needs. As implied by Maslow’s hierarchy of needs, safety comes to the fore as a second important need for survival.

Figure 1. Maslow’s hierarchy of needs¹



Once the physiological needs are satisfied or reached, individuals want their lives to be regulated, orderly, and organized in terms of emotional security,

1 <https://www.simplypsychology.org/maslow.html> [03.04.2020]

financial security (e.g. employment, social welfare), law and order, freedom from fear, social stability, property, health, and wellbeing. One component of the need for safety should be economically protected. This necessity underpins the idea of protection arising from the pension scheme and issues like earthquake, fire, or robbery. The cities 'armed and security agencies are therefore responsible for their defense needs. Besides, the safety needs can also evolve according to the social concerns or the conditions of the country they live in (Uysal, Aydemir, and Genç, 2017: 215). Therefore, one of the important concepts to be addressed in the context of the need for security is the concept of risk.

Security can be defined as a situation where it prevents or minimizes a particular group of hazards (Giddens, 2010: 38). Beck articulated the risk as a modern concept. With modernization, the concepts of risk, disaster, crisis, and danger must be used in different meanings. Unlike other concepts, however, the risk describes circumstances which cannot be expected and thus which cannot be handled in advance (Çelik, 2014: 85). Acceptable risk-reducing-is usually key to maintaining security, although it differs by background. Acceptable risk-reducing-is usually key to maintaining security, although it differs by background (Giddens, 2010: 38).

The concept of risk is accepted as old as humans but differs in terms of its components (Dandin, 2019: 97). The word "periculum" is used in Hammurabi Laws, to evoke the meaning of risk in various definitions related to transportation and marriage. The word risk comes from the Arabic word rızık. While Arab merchants sailed to the open seas to find their rızık in the Middle Ages, this word spread to Western languages from the Mediterranean geography while they were risking life for rızık (Küçük, 1987: 8). In Roman civilization, the word "cliff", which means the steep face of the rocks, is used as the word for risk, while in the Middle Ages, the word "risicum" stood for "legal loss" or which means harm. In pre-modern medieval Western societies, the perception of risk is largely unknown, with unforeseen consequences defined by luck, fate, and most importantly, the power and wisdom of God (Günerigök, 2015).

Environmental hazards including flooding, hurricanes, infectious illnesses, hunger, and disputes have present possible dangers to humanity since pre-modern times. Environmental hazards including flooding, hurricanes, infectious illnesses, hunger, and disputes have present possible dangers to humanity since pre-modern times. According to Beck, the phenomenon of threats and harms has been observed in every community within the framework of efforts to cope with the threats faced by individuals and to reduce the effects of these harms (Jarvis, 2007: 30). In terms of Beck's definition of risk, the modern definition of the concept of risk is different from its usage in the middle ages (Beck, 1992: 21). According to Beck, the pedigree of the

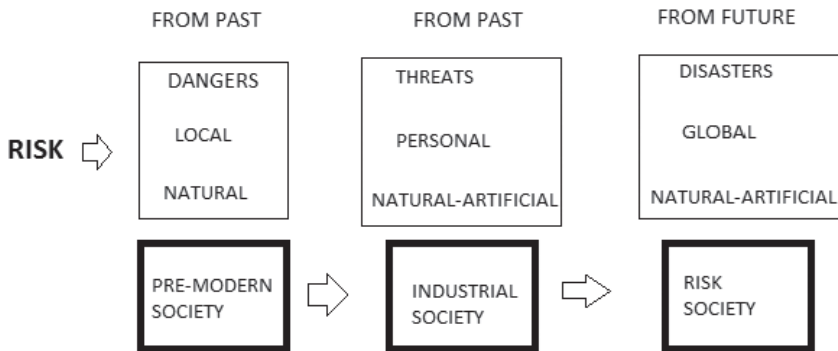
concept of risk etymologically is related to intercontinental sea trade. In this context, the risk has a close relationship with the “average” concept. Risk is seen in the word *risicare*, which means “encouraging”, “heroism” and “a challenge against gods” in the Italian Renaissance. *Risicare* is a choice rather than fate. According to Bernstein, the story of the risk is the story of the actions we have taken to the full extent of our freedom to choose (Günerigök, 2015). According to Beck, In the 19th century, modernization liquidated the agricultural community and established the institutional foundation for the manufacturing world (Timur, 2017). With the emergence of modernity, significant shifts both in the definition of risk and in the fields of its implementation have arisen. During the Middle Ages, as the first daring merchants set out to conquer the risky planet, the risks were defined as the probability of the destiny of the individual within a particular group and a negative situation that everyone in the group would experience in a similar way to express the dangers large enough to lose one of their ships on the road. The risk arose in the timeframe mentioned above, according to Beck. In the 18th and 19th centuries, the idea of risks was deemed equal to quantitative equations centered on the advancement of statistical analysis, as capitalism began evolving as an autonomous mode of development and industrialization in the post-Enlightenment. The risk was a term correlated with economics and profits as measured by the risks of profit and failure in the banking and investing field (Mythen, 2004: 12). Beck claimed that, in addition to the dangers, the insurance system has started in this era. For instance, the failure of a sinking ship-generated by the fund was insured (Günerigök, 2015). Beck describes risk society as a dangerous environment triggered by the loss of regulation and uncertainty, know-how and its effects, dilemmas among nature, culture, and a man-made world (Beck, 1999: 147). The world in which we live is no longer a world with a simple structure where only fear of life prevails as it was when mankind first appeared. The world we live in is much more complex and dangerous than the last world order (Koçak and Memiş, 2017).

According to Beck, modernization targets itself in the context of a reflexive process and inevitably rendering itself a topic and issue in the sense of a reflexive cycle (Timur, 2017). Hence, modernization has the goal of weakening and inevitably rendering itself a topic and issue in the sense of a reflexive cycle (Timur, 2017). The theories of Beck have now influenced human experience in a way close to Auguste Comte’s three stages of human development. In Beck, the definition of risk was split into three major phases: pre-modern society, industrial society, and risk society. The pre-modern society converges with the moment when citizens are subjected to threats, such as natural and environmental disasters, and none of them can avoid these harms. The period of industrial civilization is a risk term that entails more personal risk, which in turn safeguards and guarantees citizens and evokes bravery and adventure. The risk society period, on the other hand, reflects a regional period for

caused human beings, for example, radiation pollution, gene development, ozone layer gaps, and global warming and terrorism (Timur, 2017; Beck, 1992).

Giddens defines these two types of risks as external risks and manufactured risks. These are external risks that human beings have, but that comes from nature or tradition itself. In all societies - whether traditional or industrial society – they can encounter a difficult situation due to risks from external effects such as sudden floods, epidemics such as plague, periods of hunger. Manufactured risks however are the risks that arise during the effort to dominate and conquer nature. Global warming is a manufactured risk caused by many environmental damages caused by the human self. Manufactured risks do not only cover nature-related events. These risks exist in social areas as well (Aydoğan Kılıç, 2019: 7). The proliferation of technical risks paves the way for additional risks to arise. As technological development is progressed, the individual who is interested in the future needs to analyze possible dangers (Giddens and Pierson, 2001: 223).

Figure 2. Change of concept of risk from pre-modern society to risk society

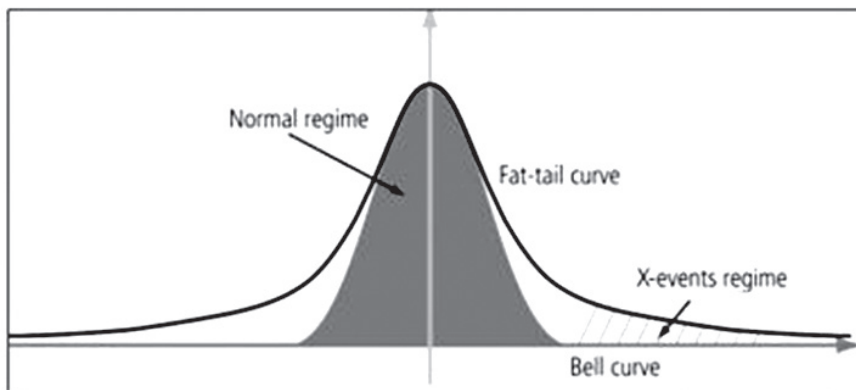


Although risk and threat terms are often used synonymously for identical terms, they are essentially words that characterize different scenarios. “Uncertainty” and “directionlessness” are two key points distinguishing between the definitions of threat and risk. Threats, in essence, can be defined as situations that can be tackled and prepared for their possible harm. Threats, hence, can be described as conditions to fight and plan and it also implies situations that can be struggled and prepared against. The definition of risk tends to be a term that reflects uncertainty and being unable to control the situation, contrary to the definition of threat. Like all aspects of social life, there are several threats from multiple angles. However, since industrial life, we might argue that the scale of the threats has shifted. In modern societies today, the definitions of risk are transformed from the threat axis into the risk axis (Aydoğan Kılıç, 2019).

Today's risks "a systematic way of dealing with hazards and insecurities induced and introduced by modernization itself. Risks, as opposed to older dangers, are consequences which relate to the threatening force of modernization and its globalization of doubt." (Beck, 1992: 21). Even if systems that can prevent a natural disaster completely or where individuals will not be harmed by disasters such as earthquakes and floods, these disasters that we call threats are not a threat anyway; it was considered to be ordinary situations. Then the risks can be monitored and combated as far as their knowledge is concerned. But the idea of risk is challenging to counter, as it sticks out for its uncontrollability and gloom. Within this sense, we can define the risks as fictions based on scenarios produced before a phenomenon reaches the threat stage. In this context, the sociological risk is related to the fetishist degree of dependence of the modernity project against the sense of control to maintain order in society (Elmas, 2010: 46-47).

Casti's (2013)'s concept of x-events which are almost impossible to forecast while types of events in the normal regime and their likelihood can be calculated from past data can be used for the definition of risks mathematically. X-events coin, human-caused catastrophes, perhaps aided and abetted by nature. For example, the jump of a virulent strain of the avian virus to humans in Hong Kong, sweeping across Asia, and ending up killing more than fifty million people can be an x-event. Another example is extreme weather like a hurricane where the occurrence of it is indeed rare in the context of weather events. Therefore, risks as x-events can be found in the extreme zones of the normal distribution if we quantify what we know about a particular phenomenon. The standard bell-shaped curve representing multiple individual incidents is described by the conventional gray lines that minimize the probability of outside shocks in the striped X-events framework.

Figure 3. *X-events versus bell-shaped curve*



British engineer C. M. Hempself introduced three categories of X-events (Casti, 2013: 60):

1. **Extinction-level events:** *a devastating occurrence that destroys about a fifth of the world's lives and causes significant species extinction. Example: the end of the Cretan age, when approximately 80% of the current species vanished.*
2. **Global catastrophes:** *An incident in which about a quarter of people worldwide are dead. Example: Middle Ages Black Death.*
3. **Global disasters:** *incidents in which a significant proportion of the population suffers. Example: the 1918 outbreak of Spanish influenza.*

Pointing out that there is an important distinction between risk and disaster, Beck (2014) says "Risk does not mean disaster, risk means disaster forecasting." That is, the risks are virtual and become up to date only when anticipated. Beck (2006) argues that in modern societies, global disasters are shaped by new types of risks in the context of global expectations, where the foundations of these societies are shaken. It characterizes these risks, in terms of the characteristics given as follows. First, as "localization", these risks are not limited to a geographic location or area and are generally ubiquitous. Second, as "inconsistency" or "inaccuracy"; The results of these new risks cannot be calculated overall. The third and final characterizes the concept of "mismatch". In other words, the security dream of the first modernity, the unsafe results, and making the dangers of the decisions that can be controlled are based on the scientific utopia of modernity with Beck's statement. In other words, accidents can occur as long as they can be compensated (Bolatlı, 2008: 8). In this respect, Beck's definition of risk is similar to what Casti (2013: 62-63) called the "definitely possible" and "unlikely" category in his hierarchy. According to his hierarchy likelihood of x-event can be divided into five categories:

Virtually certain: Events, like an asteroid impact, a serious earthquake, or a financial crash, would almost definitely take place. Such occurrences have happened several times in the past and we have enough reason to conclude that they will certainly happen again in our geographical and historical records.

Possible: Situations that have happened previously or which have proof suggesting they may still be in motion. This category encompasses such issues as a pandemic, a global nuclear holocaust, a runaway Ice Age, or destruction of Earth's ozone layer.

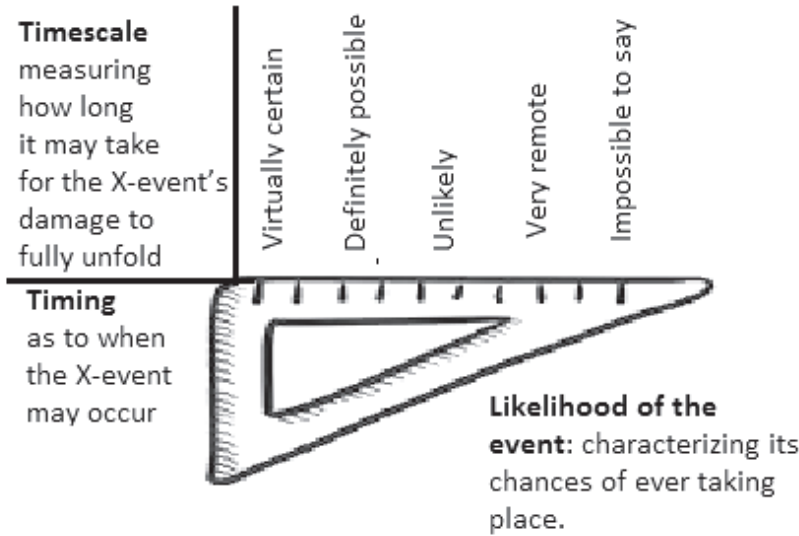
Unlikely: Incidents about which we do not have a context and that are not expected to take place when feasible. This group involves a nano cancer or a significant cultural decline

Very Remote: Things so rare that civilization would have almost no effect at all times. This series of incidents shows the possibility of the world being

“reconfigured” by a time traveler who steps on an ancient animal and then becomes the initial forefather of the human race.

Impossible to say: These are things we have almost little knowledge of their likelihood. Here are several strong explanations of a violent alien invasion or an intelligent robot conquest of human society.

Figure 4. *Hierarchy likelihood of x-event*



Although advancement in research and technology creates more income than risks in industrial society, today it increases the production of risks more than wealth (Beck, 2014: 14) In this regard, the change in the understanding of the concept of risk evolved from a stage of the natural and local harms resulted from past events to a stage of semi-natural, semi-artificial personal threats to a stage of semi-natural, semi-artificial global disasters. Therefore, the risk society described by Beck is a disaster society compared to other forms of society. The most important feature that distinguishes the risk period from other periods is that there is a danger that the “state of emergency” may return to normal (Beck, 1992). A typical example of this is the state of emergency after the terrorist attacks in France. The more recent example where “the state of emergency” is conceived as natural in many countries can be also found in the measures taken by many countries for the coronavirus pandemic where the emergency threatens to become the normal state (Beck, 1992: 79). In the new, postmodern world nowadays, man has not conquered the fight toward nature but has still been attempting to manipulate it to destroy his/her existence at the end (Stattery, 1991: 455).

A new period of global change, through which the financial and ecological threats of urban life and the complexities of regeneration are arising from the fields of industrial management and protection was described by Beck's risk society (Günerigök, 2015). The global world, connected by uncertainty and incertitudes in line with the risk society concept, is a new form of culture, arising from the unforeseen and unpredictable consequences of the behavior of the risk man. The risk society in this way varies "partially" from the class society which has been throughout today (Günerigök, 2015). Experts' advice, particularly those in the media that are multiple, contradict, and create utter uncertainty on what is secure and dangerous. Scientists have often disagreed about the finding of the facts, the time of finding, and the reliability of their confidence in the exactness of the source. However, today the difference of opinion is far more evident among scientists. In this phase, scientific authority is in the process of shaking (Loon, 2003: 30). Everybody in society thus feels that they are at risk. In other terms, research and technology growth and expanded knowledge have raised questions regarding the public's risk factors. It contributes to drastic improvements in people's day-to-day lives and cautionary strategies (Korkmaz, 2019: 4).

This intellectual structure of the "unexpected results" of the risk action has a central spirit in Beck's theory (Günerigök, 2015). Uncertainty exists at the core of the concept of risk and not knowing exactly what the consequences of an event might cost is sufficient reason to consider the event in question is risky. In comparison to risks, then, the risks are the scenarios that convey the likelihood of what might take place. Risk concepts are implicit when responding to incidents that have not happened yet, but maybe in potential cases (Aydoğan Kılıç, 2019: 7). To understand risk society Giddens emphasizes that the definition of danger must first be differentiated and that the definitions of danger and risk must first be discerned. While the concept of danger is categorized as something more environmentally or godly, the concept of risk is something that is more future-oriented and comes from the desire to rule (Giddens and Pierson 2001). Therefore risks are future-like scenarios contrary to past-like events. That is why British sociologist Anthony Giddens, defined risk society as "a society increasingly preoccupied with the future (and also with safety), which generates the notion of risk" (Giddens and Pierson 1998: 209). Bernstein expresses the close relationship of risk with time as follows: "Time is a dominant factor in chance-related attempts (gambling) to win. Risk and time are opposite sides of the same corner. If there is no tomorrow in that corner, there is no risk." (Eryeşil, 2015: 16). Therefore, conventional cultures are encountered with more specific and concrete natural risks but they are still not regarded as a "risk society." Since the risk defines the threats that are measured successfully in terms of potential possibilities; it can be only found

in new cultures that are forward-oriented and seek to break from the past (Giddens, 2000: 48).

Risks are produced as part of the modernization process and often arise in the realm of existence as hidden side effects of modernization. In this respect, consciousness in the context of future risks is the key factor determining the being. At this point, Beck talked about reflexive modernization as a solution to social problems that occur as a side effect of modernity. He explains reflexive modernization as “any kind of rapid and change in all areas from politics to society should not be directly accepted, it should be questioned and accepted through reason”. According to Beck, individuals should use this critical thinking in every area from daily life to politics (Koçak and Memiş, 2017). Understanding ‘living in a risk society’ is the first move to establish innovative approaches and alternative ways of danger awareness. Risks cannot but can be minimized in today’s risk society. Consequently, innovative methods of handling these threats should be investigated in every aspect of life from education to entertainment (Balaban, 2019: 41).

According to Giddens (1994), the risks are shaped in new and different ways of risk society than the risks in the previous phases. The first is the globalization of risk in terms of intensity (eg nuclear war can threaten humanity). The second is the globalization of risk as an increase in the number of random events that may affect anyone (eg change in the global division of labor). Third, the risks arising from the created environment or socialized nature: The entry of human knowledge into the material environment. The fourth is the development of institutionalized risk environments that affect millions’ life chances (eg investment market). Fifth, the risk is known as risk: The “information gaps” in risks cannot be translated into “certainties” through religious information or magic. Sixth, widespread risk information, the dangers humans encounter in common are known to a wide audience. And lastly, the seventh to know the limitations of expertise, no specialist system can be fully specialized in terms of the principles of expertise (Bolath, 2018: 15). When the boundaries of the Risk Society are drawn in general terms, 4 distinctive aspects can be pointed out: a) binary risks having bipolar nature, b) institutionalized risks or the result of which are trying to be regulated or projected by scientific-technological mechanics; c) individualization, which produces a new form of society; d) and the cause for all these, globalization (Eryeşil, 2015: 31).

Figure 5. *Risks come back and forth in the oscillation of physiological and security needs*



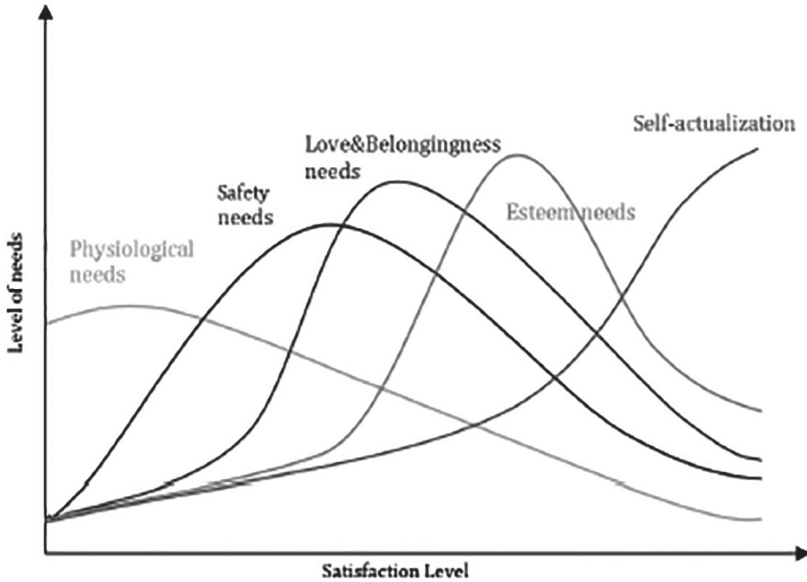
Source: (Duran, 2019)

Today, risk has changed, different from the meaning used in the past, and has become a situation that threatens individuals, societies, and the environment. We are seeing increasingly dangerous circumstances in tandem with technological advances. The definition of security is now on the agenda and is therefore urgently important. The more dangerous circumstances we encounter now, the greater our desire for protection grows relative to the past. Throughout fact, in any way, we are writers, but just in interpersonal relationships (Beyaz, 2013: 10). For the prosperity and harmony of the community and easier handling of issues, the concept of security and protection is important. But in today's cultures, this indispensability has become highly obsessed. It is not due to the perception of danger culture. Thanks to certain circumstances which can not necessarily be decided in today's communities. The complexity in modernism and the economic economy and of danger culture is not something we should dream about. There is a system here that feeds and does so through the media (Üvez, 2014: 22).

Maslow's needs hierarchy in the context of risk society can also be adapted to social chambers. Because social organisms also have interests learned through both vital and social interaction. In this context, when the social groups are examined at the macro level, it can be said that they have acted by learning according to a commingling oscillation in the context of biological and physiological needs and security needs so far. That is why In modern societies, the main debates on the ontological foundations of the concept of security have been shaped within the framework of the philosophy of the Roman Philosophy, Ancient Greece, and subsequently the Enlightenment Period (Elmas, 2010: 10). In this regard, when the level of needs and satisfaction level is considered, humanity is far from the future aiming at self-actualization in

which self-satisfaction is ideally never diminished in line with the process of self-actualization.

Figure 6. *Level of needs and satisfaction level*



Source: (Hicks, 1975 cited by Uysal, Aydemir and Genç, 2017).

Coronavirus case in the context of Risk Society

When the characteristics of risk society are considered, it can be inferred that the age of order is over, the era of transition has begun, personal knowledge and social communication are the key categories of transition. This is clarified quite well by Ulrich Beck, referring to a “Risk Culture,” in which instability and particularly low likelihood are dominant, but nuclear catastrophe, major shifts in weather patterns, and the spread of pharmaceutical epidemics are paramount. This perspective will not nevertheless announce unforeseen catastrophes; it impedes one from trusting incorporate remedies (Touraine, 2005: 25). In this regard, the last coronavirus pandemic shows many characteristics of the implications of risk society. Any party of society felt at risk in the case of the Corona pandemic. That is why massive developments in risk management are required to research risk attitudes and interactions in order, in particular, to “manage” competing viewpoints on the extent of risks and to quench society’s anxiety regarding public safety and personal protection concerns (Sadati, Lankarani, Bagheri Lankarani, 2020).

In the risk society, although the risks cause irreversible damages in this period, they exist with a knowledge-ignorance state about them because they are essentially invisible and exist with causal interpretations. When the dangers

grow in a risk society, their producers try to deny and neglect them in their interests. Since the risk can change in parallel with the knowledge, large or small risk; It is also possible to launch it as if it were non-hazardous (Aydoğan Kılıç, 2019: 15). This can be given as an example in the first attitudes of Italy, the USA, and the UK. The majority of people did not continue too gradually with coronavirus pandemic, but rather it follows the Kübler-Ross' stages of grief as pointed out by many writers such as Zizek (2020). But all has changed since a massive epidemic, prompting the government to shut down. It can be seen that even at the presidency and public level, a knowledge-ignorance state toward unseen risk can exist even in developed countries. In this regard, the first lesson from this pandemic is that educational policies should be reviewed for creating consciousness for the citizens in case of such risks in the future. In this regard, the significance of science education comes to the fore for creating awareness of such risks. It should be underlined that this risk is not a manufactured risk but a natural risk. However, individuals create risk just because of underestimating its possible dangers.

In Beck's second point, it is stated that the risks that exist are not similarly influencing all communities. Some individuals are more influenced and impacted by production, growth, and risk-sharing. This is why positions of social risk emerge in particular areas (Aydoğan Kılıç, 2019: 15). For instance, Most Americans around the middle ages are afraid to face turmoil that they suspect will never be able to fix again. Few people now think of a single lifetime job (or profession); many rightly expect their income to fall. On the other hand, it is stated that 40 percent of the British workers are in fear of their jobs and 60 percent of the workers think that the distrust increases. Between 1991-1996, the unemployment rate increased in England as in many other European countries; tradesmen and machine operators are among the riskiest occupational groups (Arslan, 2012: 11). As for the coronavirus measures in many countries, similar inequalities across the classes can be seen. For instance, many governments call their citizens to stay at home while millions of workers are pushed to go work for daily income. Similarly, health workers are the ones who are most affected by the virus just because of the lack of medical equipment for protection due to the governments' ignorance of the health sector. This is also related to the lack of educational awareness for equality as well as discrepancies throughout the World. More importantly, this brings the importance of risk management as a subject at least at the undergraduate level irrespective of discipline since all disciplines include risks related to their area.

The third point, according to Beck, is that there are no interferences between the presence of risks and the continual need to address new risks, but that this reasoning leads to a new level. The challenges of the current era imply fresh and large-scale enterprise for the winners. The industrial society, by

making economic exploitation of its risks, allows the production of risks and political potential that are constantly eaten (Aydoğan Kılıç, 2019: 16). In the Risk Society scene, the decision-makers and practitioners who take responsibility for the uncertain future, and the subjects directly or indirectly affected by the decision and practice, play a role (Eryeşil, 2015: 29). The spread and commercialization of risks continue the relationship of capitalist development logic and even takes this logic to a new stage. The winners see the risks of modernization as a profitable business and benefit from it (Bolatlı, 2018: 11). An example of this is the increase in the sales of protective masks in pharmacies and virtual markets and the increase in mask prices due to the high demand. The other area benefited from coronavirus risk is virtual education as well as distance education. Many countries have to shut down schools and universities and continue education through virtual online classes or distance education via Tv broadcast and web browsers. This can be regarded as a positive impetus for the acceleration of education in the virtual world. Developments in areas like the internet, cell phones, and satellite infrastructure are pillars for an underlying system, which raises another risk where the abolition of boundaries and the unification require uncertainty and danger in this way (Karakurt, 2003). Although the World is not in that stage, if this process continues, humanity will eventually face the problems in Intercultural education without borders.

In the risk society, the individual is not a self-confident person who is hesitant about performing the functions required by his social roles and therefore needs someone to consult and guide him/her (Arslan, 2012: 6). When we look at the media, there is a visual expert; because they know that after the experts approve and recommend a product, the public will accept and buy it unconditionally. This is not the marketing of the product, but the marketing of expertise (Beyaz, 2013: 67). There are also differences between risk and uncertainty in terms of "information". While there is "information" at risk, "ignorance" is essential based on uncertainty. It is a statistical design, probability calculation, which provides information at risk. Ignorance is one of the two main components that gives uncertainty its quality. What causes uncertainty to be resolved and remain on the philosophical plane is the ignorance that exists based on the unpredictability and immeasurability of uncertainty (Üvez, 2014: 24). Furthermore, at this point, the ones having the power of 'control' also know and can sustain its existence. Consequently, control and monitoring of the individual and the society, who require information about the risks related to the future, are in the hands of power focuses. The knowledge of science-technique and specialization brings a new institutionalized factor to control the control of the individual and the society, which exists in the world encompassed by risks and decision-making: Power (Eryeşil, 2015: 44-45). Coronavirus measures in many countries show that emergency states

have become the natural and desirable part of our lives. Although this is what is desired right now, it opens up totalitarian governments in a way that we can't predict so that it is a risk. Many governments have unimaginable power in this desired emergency state and when we will go back to normal, some of them want to keep this emergency state as well.

In today's society, risks cannot be calculated by science or law (Beck, 2014: 26). Therefore, another indicator of the risk society is the non-insurable nature of actions and discoveries. Society beyond insurability is a bridge between a technological environment that has turned inadvertently the threats that the Risk System produces. If the risks of society expand, the protection that insurance continues to provide diminishes (Aydoğan Kılıç, 2019: 19). This system manifests itself at institutional levels, for example, in the uninsured forms of the (bio) chemical, genetic and nuclear industries and large projects that carry their contradictory combination that cannot be decided, calculated (Adam, Loon, 2000: 12). This is particularly true for coronavirus cases. Johnson warns 'many more families are going to lose loved ones' is a confirmation of indeterminacy at the highest level. All over the World, no one knows when this crisis will be over, and we can commodiously go outside. Nowhere is safe now and no insurance can protect us from this pandemic at all.

The basic dynamics of modernization in the risk society create risks by causing side effects. Problems arise when rapid progress in scientific, social, economic, and technological fields is applied without mental filtering (Çuhacı, 2004: 53). Hence, responsibility does not have to be assumed by anyone, it becomes organized irresponsibility and the problem that is ignored then reaches the dimension that threatens all people and nature. According to Beck, the ignorance of industrial organizations, which avoids and leaves unattended the effects of their operations, correlates entirely to the principle of organizational irresponsibility (Beck, 2009: 213). In this context, another characteristic of the risks produced by the modern industry in the risk society is related to the "lack of ownership". The effects of technology-related risks that are globally effective, which cannot be felt, easily observed, and spread throughout the process have made it quite ambiguous by whom and how the damages caused by these risks will be met (Elmas, 2010: 78). Therefore, society is becoming a society of risk generation, risk surveillance, and risk management. Now, instead of going 'forward', we are trying to clean the debris created by our movements yesterday and trying to get out from under this debris. Risks - our product, although unexpected and often difficult to estimate or calculate (Bauman, 2011: 357).

Coronavirus case exemplifies the organizational irresponsibility character of the risk society. China blamed the U.S. to bring the coronavirus for winning trade wars while U.S. President Donald Trump said his "Chinese virus"

statement for weeks was a counter-propaganda strategy to fight Chinese allegations. There is a risk for all the World but there is no particular source for this responsibility so that it makes the enemy invisible and it leads people more helpless because no one know-how and whom to fight such a case. In this regard, it can be said that diseases have always been an area where irresponsibility manifests itself in many ways. For instance, recognizing the origin of the disease, which is known as the Latin name “Syphilis (Syphilis)”, the French often described it as “Italian and Naples Disease”, the British as “French Disease” and the Japanese as “Portuguese and Chinese Disease” (Semiz, 2019: 44).

Isolation calls with the arrival of the coronavirus make individuals more apart and virtual in this respect. That is the expected phenomena in which the social and family life is influenced by risks(s) according to Beck (2014). As a consequence, structural shifts are occurring. In the sense of social transition, people may become individualized and so there may emerge the uncertainty and threats of social disparity and with a consciousness of this confusion, a new indirectness may be created between the humans and community. The social roles, family types, genders, marital connections, parentage, and employment, change with cultural risks and insecurity (Korkmaz, 2013: 3). In the typical parameters (class culture and consciousness, age, family, and the position of class), “reflective modernization” creates disintegration according to Beck (2014: 132). Therefore, the individual has to struggle alone with the separation of traditional support networks (eg family or neighborhood), loss of additional income sources (eg part-time farming), and with the increase in wage and consumption dependence in all areas of life (Beck, 2014: 141). The person, who feels he or she is at risk at all times, opts for reposition in society and increases his or her contact with others, with the globalization of communication instruments and the effect of the internationalization of risk. They are abstracted from touching the things they do not know because the other poses a risk to him and to be able to reveal and protect his existence. The concept of “new”, which is specific to the risk society, finds a response among individuals, and a new individual is formed and is formed. As the other one presents a risk to him and he is willing to expose his own identity and to defend it. The person with a growing fear in millions of messages across his world starts losing his capacity to move even in his/her small life cycle (Kavak, 2008: 13).

Modernity results in a process that Giddens describes as a state where social relationships are no longer linked to a particular place. Relationships with physical nonexistence are increasingly becoming the main characteristics of the modern World (Kivisto, 2008: 206). The “storm of societal individualization” purification in this practice takes place. Traditional citizens are labor-free and therefore rely on many services like employment, socio-legal management and assistance, traffic planning, customer advice, and financial,

social, pedagogical, and caring advice (Bolatlı, 2018: 9). A significant argument in this sense is that individualization is not an individual's desire and can not be prevented: 'individualization is a fate, not a decision: the choices to avoid individualization and fail to partake in the individualization process is not on the agenda (Bauman, 2011: 63). Become an unemployed person, fail tests, divorce, etc, as a consequence of the environment created by the individual with his interests (Beck, 2014: 206). It is expected that individuals should counter danger and anxiety alone. They are supposed to be "more resistant individuals" under the current world order by themselves (Altundere, 2016: 13). That is what is expected from the citizens for fighting coronavirus cases. Washing hands, staying at home, and isolation that is solely depending on individual endeavors are all to support "more resistant lonely individuals".

Beck's new point is that it is political and that it steps away from the politics and the dangers that society embraces. Since public and policy priorities have grown from finance and communications and technological issues. As Beck said, these must be removed with minimal harm and the control of risks. This requires the reorganization of power and authority (Aydoğan Kılıç, 2019: 16). In this regard, humanity might come to an era after the coronavirus case in which relationships and working styles are changed that have ever been seen before if this disease continues.

Before discussing the previous pandemics, it should be clarified distinct concepts referring to such diseases. Incidence refers to the number of new cases of a disease that appear in a given population of a particular time (Casti, 2013: 173). As a term, endemic identifies a disease that maintains its presence in a given population without any external changes (Demirbağ, 2018: 11). Epidemic refers to the excessive and associated illness prevalence above normal for a given population. For instance, Camus's plague was an epidemic (Youngerman, 2008: 5). Pandemic is an outbreak that occurs beyond a particular continent and becomes a big concern all over the World (Casti, 2013: 173-174). The disease must not be in all countries and must not be particularly deadly (Pratt, 2011: 17).

Human history is full of pandemic, epidemic, endemic cases. When we look at the written sources, the plague epidemic occurs in the resources 4000 years ago. B.C (Kömürçü, 2019: 6). In history, diseases have reached human life with the domestication of animals. The traces of these types of epidemics are seen in Çatalhöyük, which is dated to the neolithic period (Koğ, 2020:1). Furthermore, wars like environmental events, emigration, and microbes did a significant effect to convert those diseases into plagues. Especially infectious diseases spreading through wastewater have become an epidemic in a very short time (Martin, 2011; 13; Demirbağ, 2018: 12). It is learned from tablets that have survived until today when one of such great epidemic diseases occurred in the

Hittite State (Koğ, 2020:2). The plague epidemic has had more than twenty years of impact in the Hittite country (Kömürcü, 2019:102). Diseases, especially epidemic diseases, are considered to be both annoying, inconceivable situations and punishment of gods or evil spirits in the culture of the Asian Age. Asian medicine that emerged in this way has been intertwined with religion, drugs, and magic (Demirel, 2019: 160). So far, many diseases such as Malaria, Smallpox, Typhus, Tuberculosis, Syphilis, Cholera, Spanish Flu (1918–1919), AIDS, and SARS has tremendous effects on social, economic, and cultural life. The effect of plagues became as dangerous as wars. For example, the most deaths in the Crimean War were among the Russian soldiers due to epidemics (Aydın, 2006: 7-16; Bayazit, 2005; Casti, 2013: 174; Demirbağ, 2018: 19-23; Gomez-Diaz 2008:95; Hays 2005:439; Lacroix, 2012; Nikiforuk, 1991; Özdemir, 2019:33; Paçacı, 2018: 296; Duffin, 2008: 2; Semiz, 2019: 34; Shmaefsky, 2003: 9; Yağcıoğlu, 2019:23-30; Yücel, 2019: 64; Williams, 2010: 144). Additionally, it impacts both economic and social life. Justinian plague (541–750) decreased the number of people employed in agriculture and impacts the workforce on farmlands. This influence has created problems in agricultural production and for a long time, adequate crop yields are not feasible. This epidemic brought life to a standstill in the city of Istanbul and caused a great famine to the people (Koğ, 2020:3-4). Some argued that these great plagues such as the black death were a result of the celestial events, some argued that God's punishment, while others claimed that the weather was causing this epidemic. The great plague has also affected social relations since between the dates when the plague was effective, no one could approach anyone. When the idea of the great plague caused by the Jews began to spread rapidly, hostility against Jews emerged in various parts of Europe. Humanity also learns many things from diseases. Plague and diseases can change social behaviors and social structure as well as human history. According to this, outbreaks are reflectors that show power balances, class conflicts, and deep social changes in society. Sociological groups in the place of the outbreak may show different reactions. The consequences of infectious diseases can reveal deep social fault lines in society. It is observed that xenophobia is triggered by plague epidemics in the Middle Ages. As an example, in plague epidemics, it can be shown that the Jews were burned by declaring scapegoats in some parts of Europe (Demirel, 2019: 38). However, the outcomes of the plagues are not always negative, but it develops science. For instance, Virchow, one of the XIXth century pathologists, examined the typhus outbreak among the poor cotton workers in Upper Silesia in 1848 and blamed heavy rains, bad living conditions, and poverty more than the microbe. The proposed recipe included agricultural reform, autonomous administration, democracy, and industrial cooperatives (Nikiforuk, 1991). Similar efforts can be also seen in the Ottoman period. A plague epidemic occurred in Benghazi in 1858, and some precautions have been taken to ensure that the epidemic

does not spread to the Mediterranean coast (Semiz, 2019: 43). The importance of inanimate environments has been understood in the transmission of the disease, and the need to clean up refreshed and intoxicated products have therefore been placed on the agenda (Eren, 1989; Aydın, 2006: 13).

Plagues acted as natural population planners in some geographies. After the discovery of the American continent, the disappearance of locals who are not immune to infectious diseases brought from Europe can be shown in time. Civilizations that existed for hundreds of years before Cristoph Colombia began to disappear due to demographic results caused by infectious diseases such as influenza and smallpox (Demirel, 2019: 38). Another example of this is the Sri Lanka case. After World War II, mobilization was initiated in Sri Lanka, an island country in the Indian Ocean, to eliminate mosquitoes, and it was observed that many diseases decreased with malaria. In addition to the decrease in the death rate on the island, an increase was observed in the population. The increasing population has brought with it various problems that have arisen on the island that have caused the civil war, and now the people are trying to maintain the population balance that malaria has naturally provided by weapons (Semiz, 2019: 52).

Plagues had economically massive effects on societies. For instance, pandemic influenced the Byzantine Empire tremendously economically. The relentless losses of peasants in the empire culminated in severe food- and tax-related shortages. Such two key issues explicitly and implicitly influenced empire running. Farmers' shortages contributed to hunger. The country had trouble managing army equipment without tax receipts, battles were lost, and no war booty had collected. The shrinking population further heightened the financial problems of a country that still paying extensively for military campaigns (Stathakopoulos, 1999; Demirbağ, 2018: 14). Another example of the economic causes of plagues is the Black Death. Medieval Europe's economic, political, and cultural dimensions have been dramatically changed by the Black Death (Genç, 2011: 134).

Plagues can also affect education. The epidemics were as devastating for the medieval world as the contemporary world's nuclear wars. About 60 million people have been dead worldwide. Furthermore, the loss of several clergymen diminished the influence of Latin in education and the hegemony as a foreign language (Nikiforuk, 1991). When the plague struck European cities in the 14th century, societies lived destruction that resembles the biblical apocalypse. The second and third forced marriages became the bitter reality of societies owing to the rise of epidemic survivors. Grimm's tales, like Hansel and Gretel, beautifully depicts the missing parents and terrible problems inside newly established families (Nikiforuk, 1991). This shows that diseases might affect social life so that it can manifest themselves deeply in religion, literature and arts, and education as well.

Figure 7. "The Plague as Divine Punishment" 1424, Manuscript, Niedersächsisches Landesmuseum, Hannover²



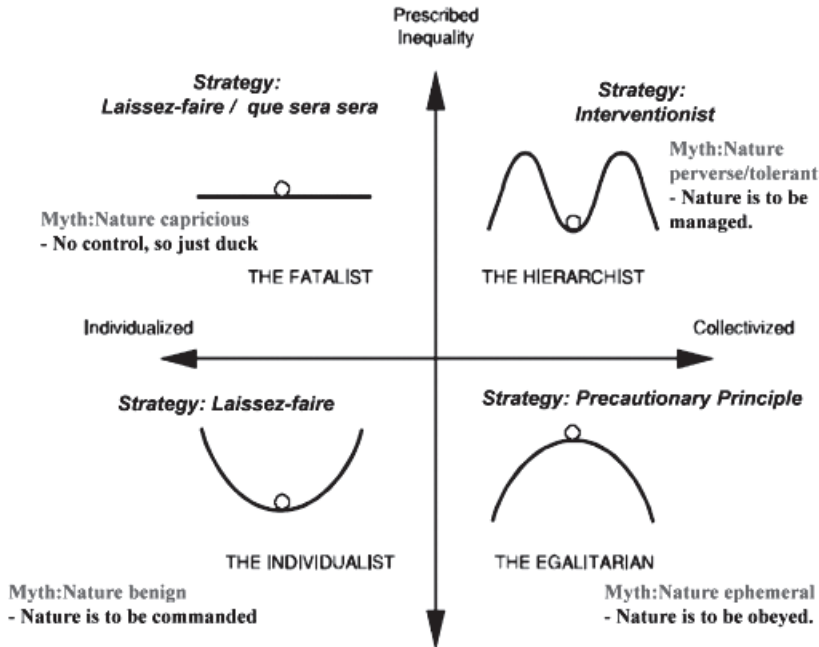
Apart from the religious and magical endeavors to fight diseases there are also various views regarding the sustainability of the nature in terms of philosophical perspective. In John Adam's book *Risk*, he discusses four myths of human nature (Figure below), each of which is associated with a different management style. Broadly defined, they are (Etkin, 2016: 69):

- *Global stability (nature benign): the individualistic, benign, and infinitely forgiving Nature in which the system can absorb any type of perturbation and return to its original point.*
- *Laissez-faire management style. Risks can be managed, and the world is a pretty safe place.*
- *Nature ephemeral: the egalitarian*
- *Use of the precautionary principle, since risks are unmanageable.*
- *Nature perverse/tolerant: the hierarchist,*

Interventionist management style, since risks can be managed, although you have to be careful about unintended consequences.

- *Nature capricious: the fatalist*
- *Laissez-faire. What will be, will be.*

Figure 8. A typology of perceptual filters, based on four myths of nature: nature capricious, nature perverse/ tolerant, nature benign, and nature ephemeral



Source: (Adams, 1995 cited by Etkin, 2016: 69)

However, when these typologies were investigated, it can be seen that no particular common cases are explaining the spread of diseases and plagues. In this regard, sometimes plagues act as hierarchist, sometimes they behave as individualist and often they behave chaotic and unpredictable. Nevertheless, we still see some principles behind those disasters. Malcolm Gladwell has described the process of the outbreak of an information epidemic in his book *The Tipping Point*, where he identifies three laws of epidemics: the Law of the Few, the Stickiness Factor, and the Power of Context (Casti, 2013: 176):

The Rule of the Few: “Exceptional” individuals live in a society that is extremely virulent. This allows very exceptional individuals willing to expose the contagious agent to a relatively significant percentage of the population. Such individuals are referred to as “superspreaders” in the lingo of the epidemiological world, for instance in Toronto as a SARS epidemic.

The Stickiness Factor: This Act states that certain diseases will undergo fairly easy adjustments, causing them to “stick around” year after year in one community. Influenza is a perfect illustration that different variants of the virus of last year emerge each autumn; they are often subtly altered by

modifications that are enough to cause the virus to pass past other people's immune systems and to affect a significant part of the population.

Background power: This law emphasizes that individuals have a far greater environmental consciousness than at first sight. It suggests that it relies on societal norms of the specific community to which they belong when individuals can modify their actions, for example, to quarantine themselves willingly or otherwise taking simple steps to prevent contamination, such as wearing a mask or washing hands. There would be various responses in a tiny community than in a large city. And that could be the distinction, as long as an illness breaks out or does not.

Educational Philosophy in the Context of Risk Society

As discussed in previous pages, risk is a modern concept for our society. Traditional societies did not have a risk definition, as such a thing was not required. Risk defines the threats successfully identified by taking into consideration expectations for the future. Therefore, only a forward-thinking culture (seeing the future as a region certainly to be invaded or colonized) can be generally embraced by this concept. Risk requires a culture that is genuinely an essential aspect of contemporary industrial civilization to break its ties from the past (Giddens, 2000: 37). Therefore, based on above all descriptions risk society encompasses those dimensions as follows (Baumann, 2011: 90):

- a) *It is neither destruction nor trust/security, but greedy virtuality.*
- b) *It presents an unsettling potential, which, compared to its present state of affairs, becomes an influence vector on legitimate behavior/attitudes.*
- c) *It applies to a concept of truth and meaning that fits within a mathematical normative context.*
- d) *It implies control and uncontrol, as reflected in instability output.*
- e) *It refers to the denial or misunderstanding in semantic contradictions.*
- f) *It applies to concurrently re-building global and local risks as globalizations without compromising local characteristics.*
- g) *It implies that knowledge relates to the difference between heuristic and side effects.*
- h) *The hybrid nature applies to the human system that lost its dichotomy between nature and society.*

Therefore, the risk becomes the point de caption (nodal point) following the risk society (Howarth, Howarth, Norval, and Stavrakakis, 2000). It is proposed that the new risk environments that emerge in the modern world play a major role in the regulation of the social structure. In this context, "modernity is a risk culture" (Giddens, 2014: 14). The German sociologist Ulrich Beck describes this as a systematic response to threats and insecurities that are caused and brought on by change itself. He relates this to a far- shift that he calls "reflexive modernization," which challenges the very basis of its

meaning, and the unforeseen and unforeseen consequences of the modern day's existence backfire (Sadati, Lankarani, Bagheri Lankarani, 2020). This is where the concept of risk society comes into play. Modernization is not a level anyone can say I accept or do not accept. This is, on the other side, a complex phase that entails all sorts of risks and challenges. It requires taking on the uncertainties and technical advances along this trip. The way to mitigate these risks is to minimize them. The method of minimizing these risks is to open the way to act consciously and use it consciously. The risk society process has been reached as a consequence of flawed modern policies and judgments and a mindset and perception which must be tested, so as not for renewing the same errors. This will entail reforming policy, culture, science, and technology with a specific conscience and reasoning, and conscientious and rational knowledge of risks (Beyaz, 2013: 23).

The Cartesian philosophy, which accepts human reason as the source of knowledge, has an important effect on the formation of the Enlightenment philosophy and the modern thought system. According to this perspective, if we can discover the right method; if we can build a procedure that can produce precise and reliable results in general, and can be repeated in other experiments, at other times and places, we can have a weapon to control the incomprehensible and deceptive nature (Elmas, 2010: 51). However, this definition is limited in any sense and is not operational for today's complicated problems. On the other hand, this doesn't mean that enlightenment should be junked. Kant's definition of enlightenment is more illustrative and open for clarifying what enlightenment is especially in the health risk we face today:

Enlightenment is man's release from his self-incurred immaturity. Immaturity is a man's inability to make use of his understanding without direction from another. This immaturity is self-imposed when its cause lies not in lack of reason but in lack of resolution and courage to use it without direction from another. Sapere Aude! "Have the courage to use your reason!"

It is important because thanks to the enlightenment, in Western thought, after the Enlightenment and the Renaissance the conceptions of "body," "disease," "health" and "well-being" have been recharged secularly. (Karaağaçlıoğlu, 2019). In this regard, enlightenment is the key concept for curing the modern devils and dark forces proposed in the risk society resulting from obscurity and fear. The idea of risk is now being clarified with the definition of "obscurity," the principal issue is that it cannot predict and cannot be known the consequences of our future-oriented actions. This uncertainty raises our risk perception and improves it (Furedi, 2014).

Sociologists based on anthropological research typically argue that social actors cannot tolerate uncertainty and randomness, and therefore use

various tools to make their social situations predictable and apparent (Beyaz, 2013: 38). Malinowski stated that if there is no intuition of absolute security, there will be no magic, the activity is safe; so that magic will not be found in the places where it is under the control of rational methods and technical processes. In this respect, mass media gain a tool for institutional regulation and power instead of the magic pointed out by Malinowski wherever the danger factor can be seen in the Risk Society (Eryeşil, 2015: 62). Seeing risks as something dark and evil has been always seen in many societies by attributing the causes to some target without any evidence and logical reason. For example, in the medieval ages, Jews were considered as the main reason for the plagues and were frequently burned (Demirbağ, 2018: 35).

Figure 9. “Burning of Jews, blamed for the cause of plague”,14th century manuscript by the French chronicler Gilles li Music, Royal Library of Belgium³



Research shows that individuals are more inclined to believe that large events require proportionally large causes and are more likely to believe in conspiracy theories or they rely on fake news and misinformation (Bavel et al. 2020). Small awareness and intense feelings can quickly lead to terrifying behaviors and faulty risk management. Uncertainty and unexpectedness create a sense of control that leads to stronger emotional and behavioral reactions to threats (Van den Bos, 2001). Even today coronavirus is attributed to dark forces such as 5G, the Illuminati, and reptilians. For example, Throughout the UK, China, and Turkey the conspiracy theorist and social network celebrities brought up a strange story relating 5 G to coronavirus. The hypothesis is approximate

3 <https://www.annefrank.org/en/anne-frank/go-in-depth/why-did-hitler-hate-jews/> [23.12.2020]

as follows: The fast introduction of a 5 G internet triggers the spread of the coronavirus or accelerates it⁴. However, we can never deny the importance of increased information in the correct analysis of risk, risk society, and social perception created by risks. Because as the information increases, the threat to the risk factors and the sensitivity to the threat also increase. (Üvez, 2014: 1-2). The individual who lives with different risks every day wants further assistance. Today, risk society is under strain to consult an expert who knows everything about what to wear, what to eat, how to raise babies, what to drink, how to marry women. It does not seem possible to reveal the dangers that the risk society approach and criticism are based on today with empirical data. The risk society approach is already claiming that the risk cannot be calculated. Incomparability is due to the racist extremes of today's understanding of science (Dandin, 2019: 91). Throughout this context, the risk definition has become a keyword in a society that leaves behind its conventional behavior and opens itself to a problem-filled future. Because it is understood that the essence of the future cannot be established and that it is isolated from the past, the future is a different region. Risk estimation is rarely complete because there are often unexpected and unforeseen outcomes even in fairly low-risk settings (Gidens, 2010: 146).

In this respect, enlightenment is the key perspective fighting such black magic pumped up by the media. There are two very critical science functions in the development of risks that we need to understand: first, they expose risks by modifying the essence of nature, and secondly, they allow us to get more acquainted with them. A third aspect is played out here. Advanced research replicates risks by offering us the opportunity to know more about the dangers. This unique system of technologies shows what is feasible. Technology controls and discloses what is going on on our planet (Loon, 2003: 29). As suggested by Beck, every individual in the society should have a system to examine and monitor the knowledge of the danger in the risk society. The reason for this is that the threats and hazards in modern economies are far more hazardous and increasing. It is so big that it can't be observed by the senses and revealed by scientists just as in the current coronavirus case (Soydemir, 2011: 173). According to Giddens, the root of all of the problems we face now is the development of human knowledge; Beck claims the risk arises not from uncertainty, but information. This scenario generates new hazards as well as risk awareness when generating knowledge (Furedi, 2014).

Modernity is the result of our actions. This is also the product of individual acts that we question the risks we pose and the challenges that we individually generate (Esgin, 2006: 459). Just as "Hygiene" and "health" were, after the Enlightenment, certainly virtues in the 19th century for the European bourgeoisie and were on the agenda of the civilizing mission to the Lower Strata (Karaağaçlıoğlu, 2019: 26), we need this perspective in the educational sense

4 <https://www.businessinsider.com/coronavirus-conspiracy-5g-masts-fire-2020-4>, [06.04.2020]

for solving problems as well. In this regard, one of the mediums for gaining such consciousness could be achieved by education. Education should bring polyphony so that the majority of the participants are likely to create a more useful, logical, creative, and logical system than ever before. In this regard, what can education and curriculums bring for the problems posed by risk society? To understand this, the general styles of reasoning regarding the solutions of risks should be investigated because it is important to be aware and to obtain insight into the risk society that reflects on the controllability or uncontrollability of the future using human behavior and decisions. Information provided from, and to be told about, credible sources; promotes the decision-making phase and takes accountability for the unpredictable future. In Risk Society knowledge is operational. The significance is calculated by how it provides long-term performance management capacity. Knowledge is the Risk Society's essential equipment (Eryeşil, 2015: 43).

In the Postmodern Age, unlike the industrial society, the fact that the risks show diversity in the sense of a movement towards globalization, along with all of its inconsistencies and insolubilities, causes uncertainty and instability (Bayhan, 2002: 198). Besides science and technology, the media also has a significant impact on the way society perceives risk (Kırmızıtaş, 2019: 14). Frank Furedi (2017), describes this situation as a "Culture of Fear". The whole issue is related to the culture of horror transforming any new problem or challenge into a life and death issue and immediately developing a new doomsday scenario. For this, people develop a language such as "our end has come" or "our end is close" in their daily lives. Since culture now develops a capacity for self-care. Fear always gives rise to fear. And the risk pending contributes to confusion too. This community produces a cynical climate that prohibits individuals from solving problems. This has progressed too much in this culture; the spirit of discovery and innovation is destroying owing to the tragic attempts to discourage risk-taking. Also, this culture teaches us to be afraid of the wrong things (Korkmaz, 2019: 4).

People embrace without doubt the alerts and the accounts of dangers and consider them both as true and near risks and plan their lives in this view. However, all of these risks are known, because people are not trained, meaning that people do not differentiate between potentially hazardous circumstances and others. The risk culture thereby develops into a nervous environment, so it is better to prevent such risks instead of a rational understanding of the hazards alone (Arslan, 2012:7). All the information about dangers and risks recently made society obliged to be cautious about any food, medicine, or technological innovation. "Be careful!" warning is everywhere. These risk avoidance situations, which seem very simple, create individual relationships that harm human relations in the process (Altundere, 2016: 16). In this regard, enlightenment based on individuals is not enough for solving today's risks. As Beck said, the hierarchical structure may be characterized by poverty, but air pollution is democratic. As the risks expanded, social distinctions and groups became increasingly diminished. However,

although risks posed threat to every individual in society, this threat is not above social classes. Wealth continues to grow at the peak of society, while risks aggregate at the bottom. In Beck's terms, these risks are "systematic and sometimes irreversible." (Etkin, 2016). According to Beck, the profound effects of globalized dangers and threats in all world societies are inequality. There is no difference in risk allocation between wealthy and poor countries. But there are big differences in the profits and blessings that fall on the countries. As this situation increases, even more, the hate relationship between those who profit from it and those who share only the negative part reaches its climax (Aydoğan Kılıç, 2019: 13). Therefore, risks display a "social boomerang effect"; even the rich and powerful are not safe from them, although wealth can buy various degrees of safety from some hazards (Etkin, 2016). In this regard, what today's World is needed is not personal enlightenment but a collective one. History shows that appropriate and prompt measures (vaccination, medication, schooling, etc.) take effect, most diseases may be controlled. Such cases have also opportunities for collective reasoning and actions. Hence, such times should be seen as periods raising collective consciousness (Baygut, 2019:1). Coronavirus disease as well as the history of plagues in our risk society again show the significance of many measures from education to public institutions.

To summarize, there are significant differences between the present outbreak and previous pandemics. The cultural and technical change produces these significant differences. While the dissemination of historical outbreaks has been mostly confined to small locations where the virus occurs, in the post-modern era, the consequences of outbreaks are strong in the sense of Risk Society. However, an important factor that is ignored or put on the second plan is the social-psychological effect of the outbreak. In this regard reviewing the pandemic in the context of Risk, Society gains importance. It should be noted that education is a key instrument for awareness about this issue as well as reflecting the concept sociologically and philosophically give us more insights about this issue. In this regard, curriculums should take those social-psychological effects for future education as well. During times of crises, delivering content is not the only issue of concern, caring, and supporting learners at such times is also important, henceforth, the aim of the education shouldn't be center on how to deliver educational content, but it will be about how learners portray these times (Bozkurt and Sharma, 2020).

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