





Evaluation of the European Union's Attitude in the Face of Global Crises from an Artistic Perspective and in the Light of Management Science

Avrupa Birliği'nin Küresel Krizler Karşısındaki Tutumunun Sanatsal Perspektiften ve Yönetim Bilimi Açısından Değerlendirilmesi

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Öz

Gerçekleştirilen çalışmanın amacı, küresel mülteci krizi karşısında çağdaş dünyanın takındığı tavrın temelinde yatan kültürel yapının sanatsal perspektiften analizini yapmak ve toplumsal genetiğin yapı taşı olan kültürel yapının krizler karşısında geçirdiği değişimin iş dünyasındaki etkilerini tartışmaktır. Mülteci sorunlarına dikkat çeken dünyaca ünlü sanatçıların eserleri üzerinden değerlendirmelerde bulunulmuştur. Çalışma sonucunda AB üye ülkelerinin medeniyet ölçütlerinin yıprandığı ve bununla birlikte Türkiye gibi istisna ülkelerin ise karşılık beklemeden üstlendikleri büyük mali yüke rağmen ciddi yardımlarda bulunarak gerçek medeniyet ölçütlerini gözler önüne serdiği görülmüştür. Ayrıca çalışmada mülteci sorunundan en fazla etkilenen Türkiye sınırları içerisinde gerçekleştirilen sanatsal bir projenin, mülteci yaşamlarına olumlu katkı sunan somut anekdot kanıtlara da yer verilmiştir.

Anahtar Kelimeler: Mülteci Krizi, Sanatsal Analiz, Yönetim ve Kültür, Küresel Yozlaşma, Covid-19

ABSTRACT

This study aims to analyze the cultural structure underlying the attitude of the contemporary world toward the global refugee crisis from an artistic perspective and to discuss the effects of the change of cultural structure, which is the basis of social genetics, over the crises in the business world. Evaluations were made on the works of world-famous artists who drew attention to refugee problems. In conclusion, it was seen that the civilization criteria of EU-member countries were corroded and also exceptional countries such as Turkey showed the real criteria of civilization by helping without any personal gain despite its financial burden. Also, concrete anecdotal evidence about the contributions of an artistic project realized within Turkey, the most-affected country, to refugees was included in the study.

Keywords: Refugee Crisis, Artistic Analysis, Management and Culture, Global Corruption, Covid-19.

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INTRODUCTION

Although the European Union (EU) seems to be a dream or a way out for many people living in difficult conditions in their countries, the reality is actually very different. In the study, the cultural structure, which changed in the face of the problems by civilized EU countries, was examined with an artistic expression style. In addition to and in connection with this, the organizational and managerial implications of the transformed cultural structure on businesses/initiatives operating in EU member states have been discussed. For this reason, primarily the indicators that carry the European Union to civil lines are mentioned. Then, it has been tried to reveal how the indicators of civilization were eroded in the face of the global crises. For this reason, two portraits have been presented about the EU, respectively. The first is the EU, which is the example of civilization, and the second is the European Union, which can be expressed much differently at this point, and even the European countries, which are kept apart themselves with their changing values...

The European Union is a political and economic union with supranational and interstate status consisting of 27 (twenty-seven) countries. Although it has differences, it basically consists of related cultures. According to the most up-to-date (April 14, 2021) data, it is a prosperous union with a population exceeding 515 million, a surface area of approximately 4.5 million km², and a GDP value exceeding 30,000 Euro (Wikipedia, 2021). It is a civilized formation at medium levels according to the "GINI" coefficient, which expresses the equal distribution of national income in a country, and at very high levels according to the "HDI" (Human Development Index), which is an indicator of the level of humanitarian life. It is an exemplary formation that has influenced many countries of the world politically, economically, socially, and in many other aspects for decades. In fact, the idea of a "super smart" society has sprouted from this civilization together with the Japanese within the scope of Society 5.0, which was declared at the CeBIT fair in 2017 in the EU member country Germany, which can solve various social challenges and develop the society of the future, new values and services without interruption, and which will make people's lives more harmonious and sustainable (Kent, 2018). By taking this further, they are advanced enough to organize the collection of large amounts of data with the Internet of Things under the leadership of Industry 4.0 with technology and innovation management, to reach all levels of society by processing this data with artificial intelligence, and to deliver the products/services to those who request them in the amount and time they are needed. By this means, they draw a civilized unity framework enough to consider offering a more comfortable and sustainable way of life to put into the service of humanity. This situation naturally has implications for startups and businesses operating in all European Union member countries. SMEs that receive large amounts of support, non-refundable or very long-term interest-free loans offered to young people who want to begin to work after education, serious incentives for entrepreneurs who want to realize the idea in their minds, incentives for entrepreneurs who want to advance their innovative activities and opportunities offered to the R&D studies of businesses are the practices implemented in accordance with the Business and Industrial Policy of the civilized EU. This portrait refers to the civilized European Union, which is on its way to becoming the United States of Europe.

On the other hand, there is an image of the European Union that does not reflect a civilized union portrait drawn and fails in the face of the global crises it has faced. The attitude of EU member states towards refugees who prefer the migration route to protect their families by leaving their homes from various countries of the world, to take refuge in countries with less risk of daily death, and to reach countries where they hope to live more comfortably by working has caused disappointment all over the world. Because the violence and intolerance shown by the Member States of the European Union to the refugees along the entire Mediterranean coast and all the land borders were reflected in the written and visual media and contradicted their Migration Policies. Interventions up to the dimension of murder and extortion against vulnerable refugees have been encouraged by EU member states, and the EU member states, which are border posts, have continued their attitudes by increasing their encouraging attitudes day by day. Other non-member States, especially the Republic of Turkey, have

opened their doors to millions of refugees and have shown real indicators of civilization by meeting their education, housing and other vital needs. This situation, which takes place without expecting any gain, is the heritage of culture, which is the cornerstone of civilization. Helping without any gain and solidarity, which is the work of a cultural understanding that is not eroded but the base of an ever-increasing civilization, has come to the forefront in understanding the subject by showing itself in another field. Because apart from the Community 5.0 project, which is large enough to require trillions of Euros and will require to be able to coordinate 27 EU member states and maybe more; it was seen that EU member states failed in another trial in the face of the pandemic of Covid-19. Despite all their financial riches, patients staying in hospital corridors and streets as a result of collapsed health systems, elderly people by leaving them to their fate and death in nursing homes because they were not cared for, bankrupted large companies and SMEs, and the calls for help of EU member states, which revealed administrative and cultural weaknesses in the face of the collapsed supply chain, were followed up from all written, audio and visual media. In fact, ignoring the right of other people to live in the riots against the decisions taken within the scope of the fight against the epidemic constitutes another anti-civilization catastrophe. The most important is the unfair distribution of "vaccines", which we can call scarce resources in terms of combating the epidemic and the most important means of combating it, worldwide and the appropriator role of EU member and European origin countries, which we classify as civilized, in the distribution of vaccines.

We can state that the reason why the two different portraits of the European Union put forward at this stage is so different is hidden in the genetics of the approximately 4.5 million people who make up the European Union and in their social behaviors that are the expression of social genetics. There is no debate that the source of social behavior is culture. At this stage, it should be stated that people's behaviors in social life consist of roles. Examples such as friend role, colleague role, employer role, worker role, neighbor role, spouse role, father role, etc. can be given. The role that a person assumes due to his/her personality is the main behavior in rare times and cannot be hidden with other roles in the moments of crisis, anger, and panic. Likewise, we can state that the real behavioral styles of societies consisting of people may emerge in crisis and panic situations in this sense. There are two possibilities in explaining the behavior styles that occur in the movement and behaviors of European Union member states and cannot be included in civilization. The first is that the styles of behavior that cannot be included in civilization come from the roots of their culture. The second possibility can be expressed as cultural erosion. The situation involving these two possibilities will inevitably be reflected in businesses operating in EU member states. Because it is not possible for the employees who make up the organizations not to be affected by this cultural change or erosion. It is possible to cut the support and incentives offered to startups, entrepreneurs, those who want to invest, and those who want to realize their ideas. Moreover, businesses that may want to get out of the crisis environment with the least damage are likely to request bankrupt's assets or declare concordatum to get rid of the burden imposed by employees.

It is inspiring and unique in that it is in an interdisciplinary format that brings together the business, subject and Fine Arts departments and uses a creative method of data collection, processing, analysis and interpretation. Especially during the global epidemic that caused mass deaths, the value of such studies to be carried out without interacting with people and crowded groups and neglecting social distance is also revealed. In other words, after the study of the theoretical framework, with the idea that extensive field research cannot be conducted due to the limitations emerging as a result of the pandemic, however, due to the importance of timing, sometimes expressing situations clearly can be helpful in solving urgent issues on the agenda the analysis of the synthesized information has been implemented by adopting expression with the help of art. When the study is evaluated from this point of view, it is expected to make an important contribution to the literature.

1. Society, Culture, and Management

From ancient times to today, people need each other's support to continue their lives safely and to make this situation sustainable. However, in order to satisfy their feelings such as "self-expression",

"belonging" and "self-realization", which are among the needs that are the subject of many studies, they also need society or organizations with a more minimal level (Genç, 2005). This means that the concept of "organization" is as old as the history of humanity. The concept of culture has played an important role in the research studies conducted in the field of anthropology and sociology in the last century. However, although it has not been clearly expressed in Hawthorne studies conducted by Elton Mayo in the scientific sense after the Taylorism movement, it can be considered as a beginning in the development of the concept of organizational culture. Pettigrew's article titled "On Studying Organizational Cultures" published in the Administrative Science Quarterly in 1979 was the first place in the organizational culture management literature (Pettingrew, 1979).

Organizational culture, as a concept, has been examined by researchers along with many different disciplines such as sociology, anthropology, psychology, communication and management. Douglas McGregor (1957) defined organizational culture as the sharing of beliefs, common values, norms, customs, behaviors, common understanding and attitudes among the members of the organization. On the other hand, Kilmann, Saxton and Serpa (1985) defined it as long-lasting assumptions that gather members and guarantee the unification of shared expectations, values, beliefs and rules; Schein (1996) defined it as the assumptions that guarantee the unification of the organizational elements, that are shared and that make the right choice in the perception, thinking, and the reaction of the employees for adaptation to the environment. Although there are many and different definitions, the common point of all definitions is to share. Hofstede (1980), who has rooted studies in this field, expressed organizational culture as the collective programming of the mind that differentiates the members of one group from the members of another group.

Organizations are born and grow from the social culture in which they live and completely surround themselves. For this reason, organizational culture, which is affected by social culture, is the most important factor that determines the application of management art and the behavior and approach of employees (Gümüştekin and Emet, 2007). However, it is inevitable that the concept of culture, which is mentioned together with the society, reflects the same culture and elements in the enterprises formed by the individuals who make up the society and are part of it. Because employees who come together under the umbrella of an organization are, first of all, members of the society they belong to and the culture of that society or the various subgroups that that society hosts and the culture of that society (Şişman, 2007). Although it is used by substituting for each other, in other words, since the company, institution, business, organization or organizational culture has significant effects on the success of the methods and techniques carried out under the name of management science as a sum of values, the application of methods and techniques of management science should be evaluated together with organizational culture (Demirbilek, 2005; Şahin, 2010). In this respect, organizational culture constitutes a general framework in the analyses carried out in studies on organizational behavior and allows cultural differences to be compared at the international level (Şimşek, 2014).

The basic elements that make up the culture of the society or organization are beliefs, basic values, norms, premises, customs, types of behaviors, attitudes, ceremonies, symbols used, leaders, heroes and myths. These elements occur in long time intervals and do not change (Sabuncuoğlu, 2001). These elements are important factors that reinforce the loyalty and commitment of the members of the organization to the organization and ensure the adaptation of new members to the organization (Erdem, 1996).

In order to better understand the organizational culture, it is useful to refer to the organizational culture classifications included in the studies conducted so far (Erdem, 2007; Şimşek, 2014).

Harrison and Handy's Classification of Organizational Culture is the first classification in the field of organizational culture. In the classification made based on the form of management and organizational structure, it was stated that organizations would tend to have different ideological predispositions as power, role, individual and task (Hartrison, 1972; Handy, 1981).

Geert Hofstede's Classification of Organizational Culture has examined the results predicted by national/social culture for organizations and presented the data of the study as 4 titles. Hofstede has introduced the dimensions of power distance, uncertainty avoidance, individualism and collectivism and, as the last dimension, masculinity, and femininity to the literature (Hofstede, 1980).

Deal and Kennedy's Classification of Organizational Culture presented the interaction between the external environment and organizational culture as 4 dimensions in two main frequencies such as environment and decision. Culture of 'tough guy/macho', 'work hard/play hard', 'bet-your-company' and 'process' concepts have been introduced to the literature (Deal and Kennedy, 1982).

Classification of Organizational Culture by Sethia and Glinow, researchers examining the impact of the reward system applied in the organization on the performance of employees, introduced the model to the literature, which includes 4 different forms of organizational culture, such as irrelevant, complementary and meticulous culture on two main frequencies as the importance given to the people who have good feelings for the members and the importance given to the performance aimed at the members to implement the tasks given to them (Sethia and Glinow, 1988).

In the study where Quinn and Cameron's Classification of Organizational Culture was found and the effects of organizational culture on organizational success were investigated, they introduced the model to the literature, which includes 4 different organizational culture forms such as clan, adhocracy, hierarchy and market culture on two main frequencies such as internal/external orientation and flexibility/ control orientation (Quinn and Cameron, 1992).

Diana Pheysey's Classification of Organizational Culture; in this study, the researcher was inspired by the studies of Harrison and Handy (1981) and carried out in 4 different organizational culture types (1981). A different model has been introduced to the literature as role, success, power and support culture (Pheysey, 1993).

Culture is a complex whole formed by different factors, each of which is related to the other. For this reason, it is not possible to handle and analyze the factors and elements that make up the culture by keeping them separate from each other. Culture can divide into several elements only for understanding and interpreting. Organizational culture also reflects the recognition and values of the organization in the external environment. With this feature, culture is a vital factor that connects the organization to the society to the extent that it can reflect its belonging to the society and determines its place, importance and success in the society. For this reason, managers are under the influence of culture when making any choice decision among the options. In other words, managerial values constitute the beliefs of those in managerial position about the accuracy of the decisions they make, attitudes and behaviors that guide managerial thoughts and behaviors. From this point of view, it can be stated that managers with different values will exhibit different attitudes and behaviors in the face of similar situations, just like societies with different values and their appointed managers (Doğan, 2007). From this point of view, managers who come with elections are expected to act according to the character of the organization or society that elected them. In this sense, it can be stated that the actions and attitudes of the manager reflect the attitudes and behaviors of his organization. Vries and Miller (1984) conducted a meaningful study on organizational cultures that deteriorated due to managers and took a problematic shape in terms of organizational and management science and tried to reveal the possible effects of the cultures they categorized by collecting their organizational cultures under 5 different titles on employees (Berberoğlu, 1990).

Paranoid Culture; there is a lack of trust between managers and employees, a mysterious atmosphere, inability to attract due to excessive resentment and opportunism, aggression, grouping, hostility and misunderstanding.

Depressive Culture; managers have fallen into despair in creating change and entrepreneurship, have lost their self-confidence and their self-esteem, and have become unable to make decisions.

Charismatic Culture; is overly dramatic organizations. The rulers have fallen into vanity. In pursuit of interest, success and abilities are exaggerated. Bureaucratic Culture; originates from senior executives. There are situations of making themselves listened to and subjugation. Since they are concerned about the rebellion, relations with subordinates are constantly tried to be carried out through the document.

Political Culture; an introverted manager profile is exhibited. The manager transfers his/her work to the subordinate managers. The organization is almost in a headless state. The powers, objectives, duties and responsibilities of the subordinate managers who take over the management area are intertwined. Everything is uncertainty.

Based on the General Systems Theory, we can state that all systems have sub-systems and super-systems, each system affects another system and is affected by other systems. In this context, we can state that society and culture and even management are separate systems and affect each other. Each society creates its own management and organization. In doing so, it is used their cultural knowledge from their own society on the one hand and their scientific knowledge on the other hand. Those who are responsible should use both elements in the necessary proportions and settings in order to achieve success (Çeçen, 1985). Although society provides input to many organizations it extracts or incorporates under the same external environmental factors, it is obvious that organizations exhibit different behaviors in different characters. This shows that organizational culture is a factor that determines effectiveness and success in management activities in organizations.

Organizations where scientific knowledge and culture are not abandoned and humane social values are always taken into consideration bring success with them. Based on the framework of the general systems approach, it is revealed that the European Union member states (except Finland and Sweden), which failed as a collective and management in global crises like in the global refugee crisis and Covid-19, have failed because they move away from civil culture and humanitarian values. Because administrations consisting of the combination of ancient cultures consisting of scientific knowledge and divine values can successfully manage global crises as seen in the case of the Republic of Turkey. Because it has tried to meet all its vital and social needs by opening its doors to tens of millions of people in the global refugee problem, and also it has provided much aid to the US and EU member states as well as set an example to the world (Although there are some glitches) with the crisis management in the Covid-19 pandemic. Even more meaningful, despite all these expenses, it has managed to become one of the two world states whose economies have grown on world scales in times of crisis. These meaningful indicators and impact elements that explain the whole situation also constitute the cornerstone of success in global crisis management. In other words, the organizational cult consists of scientific knowledge and ancient values...

2. Artistic Examination of the Refugee Crisis

For ages, people have migrated for many reasons. Over time, changes around the world have changed the cause and shape of these migrations. However, some reasons such as security, economics and religion continue to be effective as the causes of migration.

It is possible to say that the role of art, which continues to exist in parallel with this general change of the form of migration, has also changed today. Especially in war-based migrations, art is very effective in developing intercultural dialogue and contributing to the improvement of the situation in creative efforts and finding solutions with its universal language (Kosmatka, 2017).

People displaced by exposure to violence and persecution rarely have access to international protection (Betts, 2009).

Goodwin-Gill stated that UNHCR has been a problem that has become more and more difficult to solve since the 1990s for the refugee problem. Goodwill draws attention to the effect of decreases in the number of people helping asylum seekers and the asylum seekers whose numbers are constantly increasing with the growth of this problem (Kneebone, 2009).

Different perspectives have emerged in the face of the consequences of migration. The literature on the public's attitudes towards migration is widely divided between economic explanations, social identity and cultural explanations.

In a broader sense, this can be thought of as economic against identity, instrumental against symbolism, or rationalism against constructivism. Those who view economic contextual factors as explanatory to the public views on migration differ even more between those who claim that concerns are driven by self-centered rational calculations and those who claim that socio-tropic economic concerns are dominant. Of course, one of the negativities caused by migration is the economy. However, economic anxiety is not the primary reason for shaping social bias. This has been concluded in a recent art review that there is little evidence that migration attitudes are strongly related to personal economic conditions, but are shaped by socio-tropic concerns about impacts at the national level (Consterdine, 2018).



Image 1. Banksy (2015). Jungle. <https://bbc.in/35fttkO>

Artistic activities and humanitarian purposes approve the use of artistic activities as aids to health as part of mental health and psychosocial support situations in crises. It has been stated that artistic fields such as painting, music, drama and theater are recommended for mental health and psychosocial support areas (Andemicael, 2011).

It is extremely important to plan the integration process in a healthy way in the development of the attitudes of the target countries towards immigrants. One factor that might limit integration is discrimination and prejudice which is one key area of overlap between discussions on culture and discussion on migration.

Herein lies a strong rationale for exploring how art and culture can help in the integration of refugees and migrants in Europe. However, the cross-overs are not limited to this. Language plays an important role in integration (Esser, 2006). The use of arts and culture can help to both promote non-verbal communication between different groups promoting intercultural dialogue as well as support migrants in language acquisition. (McGregor, 2016).

In order to examine social problems, artists, intellectuals and activists make some attempts to publicize the current problem as much as possible with project-based production works for immigrants and refugees (Martiniello, 2019).

Transforming material artifacts from the refugee crisis into works of art raises important questions about the role of creative practice and cultural reproduction, issues of representation, as well as ethical

and practical responses to the immensity of people experiencing forced migration around the world (Barry, 2018). Just like in Banksy's work (Image 1).

Banksy has had some important work to refute the prejudices that cause xenophobia. Banksy, who gave a different dimension to the concept of refugee, "created a work of art depicting Steve Jobs, the founder of Apple, on a concrete bridge at the Jungle refugee camp in Calais, France." (Myartbroker, 2019).

The Calais camp has hosted approximately 7,000 migrants and refugees, mostly from Syria, Afghanistan and Eritrea. Addressing the harsh living conditions of refugees in the camp as well as the racist attitudes directed at them, Banksy (2015) stated that he aims to draw attention to the benefits of migration by carrying out studies that break the prejudices of host country citizens towards refugees. Drawing attention to the richness of the difference, Banksy (2015) states that they are always directed to be convinced of the harmful sides of migration. However, he points out that Steve Jobs also comes from a Syrian immigrant family and creates one of the most profitable companies in the world Apple. With the Steve Job's example, he clearly argues that the doors to immigrants should not be seen only as a damaging factor to the country's resources (Banksy, 2015).



Image 2. Adrian Paci. Temporary Permanence Center 2007. <https://bit.ly/2MitF2G>

The Albanian artist Adrian Paci, who refers to the countries and political authorities that make temporary solutions and insincere promises to refugees, draws attention to the lives of refugees who experience hope, patience and disappointment in his video study called "Temporary Permanence Center". He emphasizes that the uncertainty and feelings of hope/hopelessness experienced by these people in an unpredictable journey are the only facts in the process. There are passengers, there are roads, but there are no planes to get the results. These people waiting on the stairs going nowhere reflect the situation of refugees living around the world. This study is a visual reflection of refugee lives, which are completely uncertain where their lives will go from the moment they have to leave their own lands (Image 2). Waiting for a plane that will never come is the last stop where refugees think, "Maybe one day we can return to our country, maybe we can go to different lands for a better life, maybe new hopes and new lives are waiting for us."

Chinese artist Ai Weiwei, who has made significant contributions to world art by addressing refugee problems in a critical dimension and who also comes from a migrant family, has conducted many studies on refugee problems. The study titled "Soleil Levant", which we will discuss is an important study carried out to draw attention to the migrant tragedy that has lost their lives, especially in the Aegean islands in recent years.



Image 3. Ai Weiwei, *Soleil Levant*, Installation, Kunsthall Charlottenborg, 2017, Photo: David Stjernholm.

Chinese dissident artist Ai Weiwei sends a remarkable message to the public, covering the windows of the Kunsthall Charlottenborg Museum with 3,500 life jackets worn by refugees gathered on the Greek Island of Lesbos.

Here, the life jackets exhibited by the artist collectively are not just a number. Each represents a refugee life and is an impressive work that represents a major tragic event that demonstrates the magnitude of the refugee crisis.

In the face of this growing problem day by day, people's insensitivity to the problem is increasing in the same way. Michael Thouber, Director of the Kunsthall Charlottenborg Museum, said, "A year and a half ago, every newspaper, every news roll in the world had the refugee crisis on top. Right now, not a lot of newspapers are putting the refugee crisis on the cover page, but the crisis has not been solved yet. And I think that's one of the things that art can actually do, it can take over when the news leaves and still point to that we have to find a solution to this horrible human crisis that is still going on, on the coasts of Europe right now" (VOA, 2017).

Even though the percentage of migrants and refugees in the world has remained relatively stable over the past few decades, in recent years, public debate on this matter has become increasingly sensitive and politicized.

Especially since 2015 when the crisis in Syria reached its peak, the arrival of refugees in Europe and Germany has been seen as a threat against which European countries should protect themselves (Martiniello, 2019).

It is known by all world nations that states that find themselves in a geo-strategically-important position and face an influx of refugee populations are historically prone to strategies of blackmailing, and countries such as Greece apply inhumane sanctions to the solution of the refugee problem (Tsourapas, 2019).

Becoming different from the world states with its ethical and moral attitude in foreign policy in the face of the increasing refugee crisis with the Syrian civil war, Turkey has taken important steps towards modernization with its sensitivity to global problems and its efforts to solve them. Its humanitarian attitude towards the millions of refugees opened its doors to sharply revealed its difference from countries such as Greece, which built walls against immigrants.

Beyond providing shelter to the refugees it hosts, it has also made several social, cultural and educational initiatives that facilitate the transformation of their lives into normal conditions.

Among these, some artistic practices were carried out in a refugee camp in Malatya, Turkey to contribute to the repair of the lives of the refugees damaged in the war. All refugees living in the camp were allowed to participate in these artistic activities carried out to rehabilitate their fragmented lives. The effectiveness of the healing power of art was tried to be ensured with the project "We Color Gray Lives" carried out under the leadership of Saime Uyar, who served as a visual arts teacher in the camp.



Image 4. Saime Uyar, 2019. (Malatya Refugee Camp, Turkey). (Acrylic Paint on the Surface of the Wall) (3 m x 7 m x 2,4 m).

"Through art, which presents the inexpressible with visual images, we have tried to enable refugees living in this camp to express their feelings and thoughts freely. We are people with different mother tongues.

However, through the art that brings us together in emotions and thoughts, we can share each other's pain, sadness, hopes and joys. We make the same wishes for the repair of the devastation left by the war. Although we speak different languages, we hope that "the wars will end and the children will live" (Image 4). (Saime Uyar)

In the work in Image 4, the slogan "Let the wars end and children be happy" expressed by Syrian refugees in their mother tongue is included.



Image 5. Saime Uyar, 2019. (Malatya Refugee Camp, Turkey). (Acrylic Paint on the Surface of the Wall) (3m x 7m x 2,4 m).

Art, which is far from political turmoil, heals, repairs, and becomes the gateway to hope that people who are at a standstill can make their voices heard. It has always taken on the role of an unofficial rehabilitation center for people who witnessed all the atrocities of the war. As a result of some clinical

studies, it has been revealed that art is much more necessary, especially for children who are exposed to war and violence.



Image 6. Saime Uyar, 2019. (Malatya Refugee Camp, Turkey). (Acrylic Paint on the Surface of the Wall) (2.7 m x 14.50 m).

These artistic works carried out in the camp have not only touched the deteriorated moods of the refugees but also improved the environment in which they live every day. However, another important contribution is that they are on a common platform with the citizens of the host country. In addition to the feeling of trust given by the door opened by the Republic of Turkey to them, the sincere and warm approaches of the people contribute positively to their integration process.



Image 7. Saime Uyar, 2019. (Malatya Refugee Camp, Turkey). (Acrylic Paint on the Surface of the Wall) (3m x 7m x 2,4 m).

In the process, art, whose concern with creating aesthetics and beauty has changed, appears in different ways in the face of the problems of the era. The concept of "Human Rights", which forms the basis of Western democracies, has been hit with its approach to the refugee crisis. States acting independently of history for everyday political purposes are also moving away from the concepts of morality, humanity and democracy day by day.



Image 8. Saime Uyar, 2019. (Malatya Refugee Camp, Turkey). (Acrylic Paint on the Surface of the Wall) (1000 cm x 270 cm).

As the voice of the silent scream of millions of desperate migrants and refugees around the world in the face of all this, art will take its place among the most objective witnesses of the age with the visual records it will leave to history. The work in Image 8 was dedicated to all refugees living in different geographies. "Every work we did in the camp was carried out in such a way that refugees could express their feelings and thoughts freely. We tried to focus more on promising, peaceful themes. We needed the colors, the warmth, to destroy the coldness of the war. However, in this study, the common feelings of all refugees were expressed as a cry of the lives destroyed, left unfinished and torn apart by the war. " (Saime Uyar).

Conclusion, Discussion and Suggestions

With the global migration crisis and the effects of the pandemic starting to shake the world deeply, it is seen that the discourse "The world will not be the same as it was before", in which world leaders and all the world's media organs agreed on something, has shaken the world balances and all the cornerstones. Although it is perceived as a populist discourse spoken politically and politically only in order to create an agenda in the beginning, both the massive "move" problem and the "global virus" problem is a sign that this phrase touches all areas of life generally and will continue to affect for a longer period. It is seen that social differences create the biggest similar element of worldwide crises affecting various areas such as shopping preferences, economy, business processes, politics, education, consumption styles, health activities and travel styles. The cultural structure that forms the basis of social situations, social structure and differences also affects more than this situation. In this context, revisiting hypothetic and theoretical studies related to society and cultural structure, questioning or revising the current situation is a necessity. After the migration problem, which was the common problem of the whole world, especially in Turkey and European Union countries, and which was faced with the violence of indifference, the same indifference characteristic reappeared in the injustice of the pandemic vaccine distribution, revealing that this behavior was not random. It has been concluded that the most important variables in defining European Union member states and societies as civilized have been eroded and cultural structures have also been affected by this erosion. As in many other areas, the effects of this situation on the business world have been highly observed. From priorities in needs to shopping preferences, many things have also changed.

On the other hand, in societies governed by democracy, Individuals meet from time to time and freely choose their representatives and country administrators. Afterward, the chosen ones, those empowered to reflect the will of their country make the right choices in different situations. The immigration issue, which is a global crisis, and the Covid-19 issue are also particular where countries have to face. In this sense, it can also be stated that the decisions taken by the representation-guaranteed and coercive authorities reflect the behavior and culture of the society that appointed them. In short, the attitudes and behaviors of the Western world regarding the immigration problem

and the worldwide epidemic express their social and social movement styles and cultural backgrounds. On the other hand, the art world is another group that reflects the behavior of the society, its response to events and its cultural accumulation. Artists living in the society are the mirrors of the society. They reflect the art community, society and character. Individuals have protested against the restrictions and lockdowns by hitting plates, dishes, and various kitchen utensils from the balconies of houses in Europe. On the other hand, similar situations occurred in Turkey. People expressed their solidarity and supported crisis management practices with each other hitting various kitchen utensils, even holding pep concerts in their homes, singing their national anthems. Yet there was a distinct difference between the two worlds. What was done in the art-like action in Turkey was not done for protest but in support of staying at home. From this point of view, an interdisciplinary study was carried out by choosing artistic expression while investigating the attitudes of societies towards major problems such as the issue of migration and a worldwide epidemic and its effect on these problems, and the inferences made are interpreted based on certain laws. On the other hand, in the study conducted, an analysis has been made as a result of the emotions of the artists, who are the mirrors of the society, was preferred rather than the error margins of statistical analyzes, and an important innovation has been made that was left to the academic community. In the study, the methods followed, crisis management styles, the measures that have been taken and the approaches of societies/peoples to all these components have been tried to show how the human and the right to life, in short, cultures and therefore cultures as building blocks human understandings and societies and their behaviors have changed from yesterday to today. The next step should be to concretize the results of the analysis by measuring them numerically after the results are concretized with artistic expressions by conducting field studies of the mentioned subjects, waiting for the danger of contamination to disappear. As a result of the study, it was seen that the civilization criteria of the civilized European Union member countries were worn out and that the exception countries such as Turkey, on the other hand, provided serious aid despite the great financial burden they entered without expecting a benefit, and revealed the real civilization criteria. In addition to addressing global crises/problems in the field of social sciences, the artistic aspect of the methodology, which includes the analysis part, reveals the importance of the study as a contribution to the literature. The cultural attitude of the European Union member states in the face of the global crises experienced, in the face of the difficult situations, has had an impact on the business world. According to the classification of Vries and Miller (1984), it can be stated that the businesses in the countries that were closed due to the pressure of the immigration wave that emerged with the refugee problem and the epidemic came to the brink of bankruptcy and some of them even ended their activities. It can be stated that in enterprises under the management of managers with thoughts close to paranoid culture, solidarity turns into an opportunity and the decrease in the endurance of competitors is seen as an advantage for durable businesses. It can be stated that in mindsets dominated by a depressive culture, businesses end their activities by making mistakes in panic. Business administrations, which are close to the idea that the charismatic culture predominates, are thought to remain utopian, although they try to draw attention as pioneers on how to get out of difficult situations. It is thought that those who have the idea that the bureaucratic culture is dominant try to endure by adhering to the rules as much as possible and following the state support. Finally, it is thought that the businesses managed by the managers with a political culture and thinking structure cannot move their businesses forward because they are not competent and act according to the situation.

Compliance with Ethical Standard

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