

OLD AGE (SECOND SPRING) PROGRAMS IN TURKISH RADIO STATIONS

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ABSTRACT

Radio, is one of the oldest amongst traditional media. Naturally, it is one of the mass media, which is highly used by old people. The target audience for today's radio is youth, and programs are based on popular music culture. On the other hand, young people have a different media consumption habits with changing and developing technology. The only way to listen to music is not radio. With the Internet, young people's media outlook has changed completely and the radio has remained one of the alternatives of the multi-media environment. This point of view shows that the loyal listeners of the radio are older people than the young. The basic problem of this research is that what the radio that needs young people to survive, do for the elderly people.

In Turkey, radio broadcasting continues its existence with two different management models. TRT radios, which broadcast via state broadcasting, are the most common radio channels today. It has technology and economical power that can broadcast every city in Turkey. Another broadcasting model is private radio stations. Economically, special radios that are not as powerful as TRT can make regional broadcasts, and are far behind TRT in terms of listener numbers. There are also problems in terms of program diversity in the Turkish radio society, which is stuck between state and private broadcasting. Women, children, people with disabilities and elderly people cannot find a place in Turkish radio. Radio programs are calling a young, dynamic crowd working.

In this study, aged radio programs and contents was compiled in Turkish radio. They were interviewed with the program's producers from TRT and selected commercial radios. The research was conducted by making interviews with program producers from both TRT and private radios in order to gather information about these programs contents, durations, the channels they use for broadcasting, topics, their choices of music and language. The study is important in terms of the visibility of the elderly, one of the less represented groups in the media, on the radios.

Key words: Radio broadcasting, Old people, Audiences, Radio programing, Presentation

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INTRODUCTION

Radio Broadcasting in Turkey

Radio broadcasting started around 1920's in Great Britain. Unlike other mass communication tools, Turkey introduced radio almost simultaneously with the rest of the world. The first radio broadcast was initiated by Turk Wireless Telephone Cooperation, using 5 kW transmitters in Ankara and Istanbul in 1927. The power and influence of radio on society was quickly realized in Turkey. The young Turkish Republic benefited from radio on society was quickly realized in Turkey. The young Turkish Republic benefited from radio broadcasting to explain new fundamentals of democracy to the society. After realizing the influence of on society, broadcasting rights were taken away from private companies and the government started to control the broadcasts. (Kocabaşoğlu, 1980).

It is possible to examine Turkish radio broadcasting in four different periods. These are; first private broadcasts (1927-1936), PTT administration (1937-1940), presidential administration (1940-1964), post-TRT private radios (Tekinalp, 2011, s.96-105).

The period between 1923-1931 is one during which enlightenment revolutions are tried to be implemented and capital accumulation is tried to be established. It has been understood that significant leaps cannot be carried out with the Turkish Bourgeoisie which was very weak and insufficient with regard to capital. The establishment of State Controlled Entities (SCE) following the embracing of the statist model as a result of the 1929 Economic depression led Turkey to miraculous economic successes until 1939. The course of radio broadcasting in our country has various similarities with the economic and political structure of Turkey during the first years of its establishment (Kayador, 1999).

Between 1940 and 1946, the position of the radion in the country as well as its position outside the country was strengthened. In this period, the liberal, predominantly statist capitalist development models have been tested. Both models have failed to improve the economy. During the war and immediately after the war, the radio became functional in the struggle against political and economic oppressions in Turkish foreign relations and in search of new alliances (Kocabaşoğlu, 1980, s. 292).

Radio was at the center of the conflicts between the ruling party and opposition in domestic policy during 1946-1960. Democrat Party which was the representative of Turkish commercial bourgeoisie started to act more tensely starting from the second half of the 1950s after it started to experience problems in paying foreign debts and thus entering an economic downswing thus starting to use the radio in a partisan-like manner. It is emphasized that the use of radio by the ruling party was an effective factor that pushed Turkey towards the May 27, 1960 intervention.

The 1961 Constitution is one which limits the government while putting forward the rights and freedoms of citizens. Universities and TRT became autonomous institutions with the 1961 Constitution. Autonomy which can be defined as being away from the administrative and financial oppression of government led to the golden years of TRT and radio broadcasting in Turkey which lasted 7 years. This was a democratically very rich period during which strike, collective agreement and union rights were given legal assurance. This period that also meant social and economic welfare was reflected on Turkish radios as well. High quality programs that question social, political and cultural lives were prepared during this period by broadcasters who were aware that broadcasting is a social duty (Cankaya, 1997, s. 26-29).

Radio broadcasting that started in 1927 in Turkey reached a new dimension towards the end of the 1980s. The transformation period that gained momentum during the 1980s caused the onset and spreading of private radio and television broadcasting in European countries as well. Changes that took place in world economy, technological developments, political and cultural reasons resulted in the rapid development of private radio and television broadcasting. Various newspapers and entrepreneurs tried to produce private radio and television broadcasts towards the end of the 1980s.

In Turkey, radio broadcasting was maintained by the Turkish Radio and Television Corporation (TRT) until 1990s. The TRT monopoly on the field of broadcasting was protected by the constitution. Although the legal regulations in Turkey did not allow private radio and television broadcasting, radios and televisions began to broadcast de facto in 1989. Consequently, the monopoly was eliminated by a change introduced in the 133rd article of the Constitution. The Radio and Television Supreme Council (RTUK) was established in order to supervise the legal conformity of the radio and television broadcasts.

Broadcasting was controlled previously by Post, Telegraph and Telephone (PTT), later by the Public Directorate and finally by the Turkish Radio and Television (TRT) that has been criticized regarding its autonomy and freedom. TRT's impartiality and trustworthiness was also questioned because of its dependency on laws passed by the ruling parties. Despite the fact that it has been much questioned for years with respect to its bureaucracy, impartiality and autonomy, TRT has been a very important institution in the public broadcasting area.

Private radio and television broadcasting was at the agenda of Turkey during the beginning of the 1990s. Whereas pluralism, polyphony and democratization were expected to be attained at first, news sources were overtaken by international establishments over time and the search for profit led to mergers and acquisitions among companies. This new process which was the result of globalization put forth a strong international media structuring. Private television broadcasting that first started in Turkey in 1990 with Star TV was followed by private radio broadcasting in 1992. The broadcasts that were made without legal arrangements for a period of time soon resulted in a very problematic and chaotic communication environment. The fact that legal arrangements follow technology with a lag is not specific only to Turkey, this has generally been the case in the world. However, this has resulted in the settlement of a broadcasting understanding with no principles and education in private radio and televisions.

Private radios which are commercial establishments leaned towards getting more advertisements and earning more profit by way of their broadcasting content. Private radios are criticized for continuing a broadcasting understanding that is far away from social responsibility with regard to program content and quality (Cankaya, 1997, s.133).

There are 36 national, 102 regional and 952 local radio establishments making up a total of 1090 which have applied to the Radio and Television Supreme Council for terrestrial broadcasting license. While the number of private radios continue to increase rapidly, format and program diversity has decreased. According to 2010 data, there are 31 national, 100 regional, 951 local radio channels in Turkey making up a total of 1082 (<http://www.rtuk.org.tr>).

Concept of old age and the presentation of old age in media

Old age is one of the most important stages in human nature. Deformation of biological properties, weakening of the body and organ functions, limitation of life are problems that are observed more frequently in elderly people and which are due to old age. On the other hand, whereas old age is an undesired situation which causes biological insufficiencies, old age and elderly people have been a significant status and actor of the social sphere. It can be stated that the status and roles of elderly people are very effective on the remainder of society in the traditional life style. The diversification of the cultural environment as a result of the passage to settled life, increase in the distribution of labor and the possibility to generate added value have increased the life span of people and elderly people have gained more importance thanks to the division of labor that has emerged (Özkul&Kalaycı, 2015).

Old age is not only a biological process. Chronological age does not provide information regarding the quality of the aging process; old age can be understood only when it social, psychological and cultural aspects are considered as a whole:

- Biological old age is defined as the decrease in the functions of human organism and cell losses.
- Chronological life evaluates the age stages from birth to death in categories.
- Psychological age is accepted as the age that the person feels he/she is in.
- Whereas social aging gains meaning as a gradual withdrawal from life as a result of losses of status and roles and the perception of the individual as elderly by the environment (Aközer&Nuhrat and Say, 2011).

A significant portion of the increase in the elderly population will take place in developing countries such as Turkey. When issues such as the economic difficulties they face, insufficiency of their social service infrastructures and the fact that traditional care provided by family members can now only be provided in a limited manner are considered, it is understood that these countries will experience significant problems in providing a “welfare package” to their elderly populations (WHO, 1998).

Even though the Turkish population is young, it is gradually growing older. According to the 2009 year data of Turkish Statistical Institute (TÜİK); the working age population between the ages of 15-64 comprises 67 percent of the total population. Life expectancy increases along with the ratio of the elderly in the total population. Life expectancy which was 54 years for women and 51 years for men during the 1960s is estimated as 74 years for men and 79 years for women in 2030 (OECD 2000). According to the definition by the United Nations, the population of a country is

accepted as “old” when the elderly population ratio in the country varies between 8 - 10% and as “very old” when the ratio is above 10%. 8.3 % of the world population in 2014 is elderly population. Monaco (29.5%), Japan (25.8%) and Germany (21.1%) are among the countries with the highest elderly population ratios (TUİK, 2015). Elderly population (65 and above) ratio in Turkey increases rapidly as is the case all over the world. Whereas the total ratio of the elderly population in the total population in 2013 was 7.7%, it is estimated that this ratio will increase to 10.2% in 2023. According to the data, Turkey will soon be included in the “very old” society category (Özkul & Kalaycı, 2015).

This demographic change brings with it an increase in the problems of elderly individuals as is the case for all areas of life. The rapid increase in the elderly population in countries results in problems in the fields of social, economic, health and politics. Hence, fields of science such as geriatrics, gerontology that examine aging and old age have gained importance in recent years thus becoming a scientific necessity. Factors during the social change and development process such as the inclusion of women in professional life, rapid urbanization and the continuous increase in the number of educated people and the duration of education along with the fact that the extended family has transformed into the nuclear family cause elderly people in the families to experience various problems (Bulduk, 2014).

The influence of industrialization that takes place during the transition from traditional societies to modern societies, of urbanization, migration, increase in employment opportunities, emergence of different occupational properties, popularity of mass communication tools along with the changes that took place in manners and customs as well as traditions, culture and demographic structure in addition to economy and the education system on the family structure puts forth the quality and magnitude of the change in society (T.R. Ministry of Family and Social Policies, 2011: 33).

Elderlies are among those who are affected by the changes in the family structure. Differences have emerged in the status and roles of elderly people in this process. Elderly people in modern society have lost their power to represent the family in the traditional society and thus their initiative to guide familial relations. These changes have reduced the status of elderly people in modern life to a symbolic importance (Özkul & Kalaycı, 2015).

The media should act with an understanding of social responsibility rather than repeating the negative opinions regarding the concept of old age. Media can put forth

solution suggestions for the problems of elderly individuals. Similarly, the value of the experiences of elderly people can be presented to the society by way of positive examples.

The media neglects elderly people instead of looking for solutions to their problems. The idea that mass communication tools do not put forth the problems of elderly people sufficiently is quite distinct. It is expected from mass communication tools to increase the number of programs intended for elderly people. In addition, the same interest is also expected not only from mass communication tools but also from government institutions. When the acquired responses are examined, it can be observed that programs which put forth the social and economic states of elderly people are also expected in addition to those related with the problems of elderly people. It is especially expected that economic problems, low wages, services provided to elderly people should be covered more in mass communication tools. Expectation related with "programs on showing respect to elderly people" which was among the responses indicates that elderly people feel a lack in this aspect (Koçak&Terkan and Balcı 2009). Media plays an important role in the fact that society ascribes a negative image on the concept of old age. Respecting elderly people is an important and valuable aspect of Turkish culture. However, the perspective towards the concept of old age has changed together with modernization. A new culture is being built via the media. Elderly people who are respected, whose opinions are valued and who are seen as those who will pass on their knowledge to posterity are mostly depicted in media as isolated from the traditional values of Turkish culture and with a negative image. Elderly people are generally portrayed in the media as weak people with bad health who have lost their attractiveness. Old age and elderly people are stereotyped by the media. Stereotypic opinions related with elderly people are quite common and they are generally defined as tired, forgetful, passive, feeble, intolerant, conservative, weary and isolated from society (Öztürk; 2013, 117).

Methodology

The objective of this study which examines programs on old age that are broadcast on Turkish radios was to describe the way elderly people are presented specific to radio. To this end, it was anticipated that sufficient number of radio programs can be found to make up the sample group, however it was observed in the long run that there were

only two programs. One of these programs was named 'Altın Yıllar' and was prepared and presented by Deniz Yiğit during the 1980s. Another radio program was 'Saçlara Ak Düşende' which was prepared by Funda Celasun in 2003.

The first program with the longest period of broadcasting comprises the sample group of this study. An in-depth interview was carried out with the program supervisor of the 'Altın Yıllar' program that was broadcast for years on TRT. Acquired data were compiled with regard to program content, broadcasting year, period, perspective of the program producer on old age, listener interest, experts from whom support was taken, old age problems in the past, current problems and suggestions, broadcasting understanding of the period during which the program was broadcast and broadcast content, perspective of the media on the concept of old age and the current broadcasting environment.

Case study method was used in the study. Case study is a research method that studies a current concept within the framework of its own environment, for which the borders between the subject and the environment are not determined distinctly and when there are more than one proof or data sources (Yıldırım, 2003, 190). Various sources used in the case study can be called "Life Documents". The first and foremost of these documents are undoubtedly the person, community, institutions and establishments of the community; their state, attitude, value and behaviors. However, these documents cannot be reached completely at most times. Hence, it would be best to consider those that can be reached (Keleş, 1976, 279).

These sources include various letters, memoirs, confessions, autobiographies, self-criticisms; records filed by various social service institutions and courts; material related with the background of the people; articles by reporters in local newspapers; letters of complaint by readers regarding various problems; articles; news reports; reports and interviews (Keleş, 1976, 279).

Results and interpretation

In this study, the presentation of elderly people in the media was examined specific to the radio programs on old age. The study was carried out using the in-depth interview method by Deniz Yiğit who prepared and presented the program 'Altın Yıllar' which was the first radio program broadcast for the longest period of time.

Program Content

'Altın Yıllar', the first radio program on old age which was broadcast for the longest period of time was prepared during the 1980s for listeners of old age and was first broadcast as 'Yaşadıkça'. A total of 104 programs were broadcast with 52 programs broadcast in different years. The presenter of the program Deniz Yiğit explains the objective for making such a program as follows: *I made many programs on or for elderly people including many other programs. I made in the following years. I sometimes made programs on elderly people during elderly week which were on or for elderly people. For instance there was the elderly week, we were preparing broadcasting programs such as Child hour, women hour, youth hour, agriculture hour for listeners from the rural areas. It was during that time that I broadcast a speech on old age. Then I thought of preparing a program just for elderly people. It was an idea for a program on healthy aging. I thought that we could include many things in the program such as health problems, social security in old age, information on healthy aging, position of elderly people in society, interviews with people who have aged well, music they like etc. and I made a suggestion for such a program. I was of the opinion that such a program would interest majority of the society. I thought that not only old people but also people who are in continuous interaction with elderly people would also be interested.*

Yiğit describes the program content as follows: *All kinds of topics related with elderly people and those who have to deal with elderly people were included in these programs. For instance; health problems in old age, eye problems, the way to resolve these, memory problems, hearing problems, hearing loss, hearing aids, teeth problems , dental prosthesis care, innovations on the subject, nutrition in old age, skin care, nutritional supplements, surgery and after care, immune system etc. in addition to physical problems. Hobbies in old age, preparation for old age, some exemplary people who have aged well, social relations in old age, familial relations, relations between grandparents and grandchildren, relations between mother-in-laws and brides, relations between spouses, loss of spouse, issues such as relocation which affect people's moods and how to cope with them. Social security in old age, retirement pension, problems that elderly people in need of care face, status of elderly people in the legal system, elderly people with no relatives and care centers, state run retirement homes, private retirement homes and interviews. Caring for elderly people in need of*

care at the homes or in hospitals, requested songs, folk songs, interviews with well-known artists of the time and their old age. Old age and spiritual life, the ways with which our religion ease the lives of elderly people.

Yiğit states that he received support from many different specialists while preparing the program. Social security experts from the faculty of economy, geriatrics specialists from the Faculty of Medicine at Cerrahpaşa, local and foreign publications on old age and especially a book entitled 'Yaşasın yaşlılık' helped during the process. In addition, proverbs on old age, poems and quotes. Good examples of people who spend their old age in a beautiful and productive manner. Specialists on psychology and psychiatry at different universities, legal experts and religious experts were among the sources who were consulted during the process.

'Altın Yıllar' as the first of its kind became popular among a wide group of people with regard to the opinions of experts as well as the issues in question. The same issues can be an important guide even today for both elderly people and listeners who are responsible from the care of elderly people. The only issue that has changed with regard to our country is the fact that the population of elderly people has increased which means that there is a greater need for such programs. However, it is not possible to talk about a single radio program that addresses this increasing elderly population. The only television program in all television and radio channels is broadcast in TRT as 'Ömür Dediğin'. This program introduces husbands-wives who have aged well with an emotional content. Today, there is no program in the Turkish radio and television channels which seek answers to the questions of elderly people or which guides them. In other words, there are no elderly people in Turkish radios and televisions.

The broadcasting understanding of the period and the current broadcasting environment

1980s when private radios had not yet been established were years of crisis for social life. September 12, 1980 Military Coup had already been completed and shortly thereafter, preparations were underway to prepare a new constitution for replacing the 1961 Constitution. 1982 Constitution was the first that encompassed regulations in the field of broadcasting as well. The most important aspect of Item 133 of the 1982 constitution was the fact that a new broadcasting law was put into effect. The Radio and Television Law numbered 2984 emphasizes the fact that TRT should be

'unbiased'. Turkish radio broadcasting that started in 1927 with a private company entitled Türk Telsiz Anonim Şirketi after which the state started broadcasting after it was observed that radio was an important political power. State administered radio broadcasting started in 1933 when radio broadcasting rights were given to PTT (Post, Telegraph, Telephone) (Aziz 2002, 217-218).

Yiğit describes this period as follows: *A lone wolf. TRT comes to mind when we say radio. TRT is a very respected institution at the time. Employees of İstanbul, Ankara and İzmir radios contribute to Turkish radios. Regional broadcasts are made during certain periods of time in the day. TRT makes unbiased broadcasts. They have broadcasting principles. TRT is biased towards the constitution, principles of republic. The principle of 'training while entertaining, entertaining while training' is valid. Certain days and weeks are treated in detail. Certain weeks such as Tuberculosis Control Week, Cancer week etc. Special celebrations and evaluation programs such as Human rights day, World environment day, etc. live broadcasts from concerts and recorded broadcasts; jazz music, classical western music concerts, light music, Turkish folk music concerts.*

TRT radios became an important example for broadcasting towards the end of the 1980s with the correct and attentive Turkish they use, education programs prepared in accordance with the structure of the community as well as its expert staff. A rich content can be seen when one examines the TRT program content of these years. There were programs such as music-entertainment programs, verbal programs on education-cultural content, series, programs on village, children, women, youth, radio theaters in addition to commemoration-celebration programs, important events such as the liberation of cities like the liberation of Diyarbakır for instance, cabotage day and programs which include interviews and music; *günaydın, hayatın içinden, akşama doğru, öğle üzeri, gecenin içinden* are important examples. The first of these, Günaydın were programs prepared for rural area listeners (Cankaya, 1997).

Yiğit states that he reaction to his program suggestion was not positive. However, it has received unexpected praise and acceptance afterwards upon which he was surprised. Indeed, it has been decided that the program should be broadcast once every week in both TRT1 and TRT2 channels. The recorded programs were also broadcast on different days of the week. Yiğit states that the program received

significant interest and that it had a very wide range of listeners. He states that he received letters for help from elderly people and those who take care of elderly people.

When the current state of Turkish radio broadcasting is considered, we see commercial radios and TRT. The broadcasting understanding of TRT changes with each government since it does not have an autonomous structure. This broadcasting policy that is shaped according to the political structure of the country is frequently criticized. On the other hand, commercial radios carry out their broadcasts with a musical understanding based on less speech more music thus shifting towards popular music via DJ system. Even though the broadcasting understanding of the time was based on a single channel, it is safe to mention a diversity of content exceeding that of the current era. We cannot say that different segments of the society such as women, children, farmers, elderly, disabled people are represented in the current media.

Elderly People and Radio

Yiğit emphasizes the fact that he is also above 60 years of age now and that he can now be considered among elderly listeners. He states that he does not consider old age as a matter of age but that one can live healthily as long as one is healthy.

You are as young and as immersed in life as you are healthy. Youth means being immersed in life. The wrinkles on our faces do not matter. You are young if you have ideals. Adulthood can continue until we die. You can wear glasses if your eyesight falters. People can do whatever they want at any age. We can now say that the community pressure has now decreased or is non-existent in our day. Elderly people can wear colorful clothes, they can go on trips. Sayings such as life is over after seventy or if a middle-aged man starts acting like a randy young buck, it won't be long until he kicks the bucket used to demoralize people. Now we have young people who get married for the first time after forty. Life expectancy is increasing. And so perceptions are changing. Yiğit actually emphasizes the fact that it is the body that ages and that the spirit never ages. He puts forth that individuals who are able to stay in social life and who have been able to minimize their physical problems cannot be considered to be elderly. People undergo various physical and mental changes as they age; physical changes occur over time as organ regeneration rate decreases or stops and with the onset of wear. Chronic diseases continue to increase regularly with

advancing age and one's vigor and desire to live decreases gradually depending on the physical and mental regression. Elderly people may experience loneliness and difficulties in adapting to the environment. The loss of physical force, job, changes in roles may push elderly people into pessimism. In addition, the transition from work life to retirement, the separation from children who reach adulthood, the decrease in income and the transition from the role of mother-father to grandmother-grandfather, becoming a widow, increase in diseases etc. are among the most striking physical, psychological and social reflections of old age. At the end of the day, growing old is perceived as an aspect of the developmental process that is feared and refrained from

Yiğit states that listeners would not be interested if radio programs were made today for elderly people. *Radio is mostly listened by young people at work places or in cars via smart phones or the internet with headphones. So there is no need for programs for elderly people. Old people tend to watch very slow developing tv series or marriage shows. People no longer listen to radio in the house. They mostly prefer radios that play nostalgic music. One does not also listen to the radio sitting down; people now demand very cheerful programs so that they can listen. There may be a program that focuses on the problems of elderly people in the society instead of programs that are made for elderly people. There may also be a program intended for the young people on how elderly population can be reintegrated into the society.*

Yiğit underlines the fact that today, the listener base of radios is comprised mostly of young people. The "Radio Listening Tendency Research" carried out by Radio and Television Supreme Council (RTÜK) in 2014 corroborative of this. People between the ages of 51-60 and above 61 form the age category for the "very frequently" response to the question of "how frequently do you listen to the radio?" with response options such as "very frequently", "sometimes," rarely", "very rarely". According to the results of the study, it can be seen that people who are in the 51-60 and 61 and above groups agree with the expression of "Radio becomes my friend when I am alone" in comparison with other age groups. It was also observed that the age groups of 51-60 and 61 and above agreed more with the "Listening to the radio increases one's knowledge" in comparison with other age groups.

It was determined as a result of a study carried out by Koçak et.al. that: television is the most frequently followed mass communication tool as expected when data on frequencies of following a mass communication tool were examined, followed by

newspapers in the second place and radio in the third. Radio is used by 27.9% of the participants. Of those who listen to the radio; 41.9% listen to the radio every day, 12.9% 5-6 days per week, 21.4% 3-4 days per week and 23.8% 1-2 days per week. Whereas internet which is one of the newest mass communication tools is not yet popular among the elderly people. Only 5.5% of the participants state that they use the internet. Radio is the mass communication tool that is ranked third with regard to the frequency of use after television and newspaper.

Yiğit also adds that *elderly people now prefer internet more than the radio and that people aged 60-70-80 are now online*. However, it has been determined that elderly people get in touch with their friends and relatives via the internet and it has also been determined that they use the internet for research, acquiring new knowledge and sending electronic mails and finally for being up to date on the current news and for entertainment purposes (Tekedere&Arpacı, 2016).

Conclusion

It is one of the most important tasks of the social state to be aware of the problems of the elderly population which is increasing in number rapidly and to solve these problems. However, elderly people still complete their old age periods with their families in the Turkish society which is torn between tradition and modernity and for which the opportunities of the government are limited. Elderly care in developed societies is provided mostly at the state-run nursing homes for elderly people. The position of elderly people in the family has also changed as a result of urbanization. Whereas elderly people in rural areas are the oldest of the house, the one who is respected and valued, elderly people in cities have been pushed aside to a secondary position with the effect of the nuclear family structure as well. Elderly people deal with child care or daily chores of the house since women also work and therefore they continue to generate added value. However, economic opportunities in developed countries result in the socialization of elderly people and thus their breaking off from the society. Elderly people who have the opportunity to spend time with their peers and to travel and see new places can be active in all walks of life. A more active and happier old age is possible only without breaking off from the society and by remaining in life. The most important means for overcoming the increasing physical problems is to provide mental support to the elderly people.

The past and current contributions of elderly people should be recognized and

appreciated both as individuals and as a society in order to be able to cope with false beliefs and misapprehensions in the society related with elderly people and old age. The number of studies that examine old age and the problems of this period along with the opinions of individuals on these issues should be increased and more in-depth studies should be carried out. The value given to the elderly people by the society and the perspective of the society regarding elderly people are very important. Individuals should be informed of all issues related with elderly people and old age period via formal/informal education in order to get rid of the prejudices related with elderly people and to gain a more positive perspective. Printed and oral media can be very effective for these studies aiming to increase awareness.

The media environment of our day provides infinite options to the viewers. It is possible to talk about radio broadcasting via internet radios that reaches many listeners with different attributes. Broadcasts are made not to a general and wide community but to limited and well defined groups. However, it is not possible to come across subjects from the lower income groups of the society or women, children, disabled and elderly individual groups in these radios where the broadcasts have been reduced to music rather than speech. However, programs that put forth problems related with elderly people, that consider old age as a source of experience and knowledge rather than a period of life during which we face turn our faces towards death and programs that carry their energies which have not aged are those that are always needed in the society. It is the fundamental task of media as its public responsibility to seek solutions or to provide guidance as long as problems are not solved or are not over.

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