

Demir Erbil, D. and Duyan, V. (2024). Assessment of intergenerational relations in terms of systemic family counseling. *Turkish Journal of Applied Social Work*, 7 (1), 28-43.
 10.54467/trjasw.1440256.

REVIEW ARTICLE

Submission: 20/03/2024

Revision: 15/05/2024

Accepted: 30/05/2024

ASSESSMENT OF INTERGENERATIONAL RELATIONS IN TERMS OF SYSTEMIC FAMILY COUNSELING

Kuşaklararası İlişkilerin Sistemik Aile Danışmanlığı Açısından Değerlendirilmesi

Didem DEMİR ERBİL¹

Veli DUYNAN²

¹ Dr., Ankara University, Department of Health, Culture and Sports, Unit of Social Work, [✉ dderbil@ankara.edu.tr](mailto:dderbil@ankara.edu.tr)
 0000-0003-2174-8184

² Prof. Dr., Ankara University, Faculty of Health Sciences, Department of Social Work, [✉ vduyan@health.ankara.edu.tr](mailto:vduyan@health.ankara.edu.tr)
 0000-0003-4316-5756

ABSTRACT

With the demographic change, the aging of the population and the increase in average life expectancy, the spread of multi-generational family structure in societies has increased the importance of intergenerational relationships. Intergenerational relations in the families appear as solidarity and conflict and need to be managed. Since one of the problems encountered in family life arises in the field of management of intergenerational relations, intergenerational relations in the family have become an important issue in terms of family counseling. Families deal with the care burden of elderly parents, receiving support from elderly parents in caring for children. There may be conflicts on these issues and families may need counseling services. Thus, this study aims to examine intergenerational relations in the families from the systemic perspective of family counseling theories. In today's society, the number of families with three or even four generations is increasing day by day. It has been concluded that the importance of assessment of intergenerational relationships in the field of family counseling is undeniable and it is necessary to produce policies that reduce intergenerational conflicts and provide solutions to both the physical, social and psychological needs of these families. Professionals working in this field should consider intergenerational solidarity, which is included in the concept of intergenerational relations, in all its dimensions and assess it in the field of family counseling, and efforts to transform intergenerational conflict into solidarity should be increased throughout society.

Keywords: Intergenerational relationships, intergenerational solidarity, intergenerational conflict, family counseling, systemic perspective

ÖZET

Demografik değişimle birlikte nüfusun yaşlanması ve ortalama yaşam süresinin artmasıyla çok kuşaklı aile yapısının toplumlarda yaygınlaşması kuşaklararası ilişkilerin önemini arttırmıştır. Ailedeki kuşaklararası ilişkiler dayanışma ve çatışma olarak karşımıza çıkmakta ve yönetilmesi gerekmektedir. Aile yaşantısında karşılaşılan sorunlardan biri de kuşaklararası ilişkilerin yönetimi alanında ortaya çıktığından ailedeki kuşaklararası ilişkiler, aile danışmanlığı açısından da önemli bir konu haline gelmiştir. Aileler yaşlı ebeveynlerin bakım yükü, çocukların bakımı konusunda yaşlı ebeveynlerden destek alma vb. konularda çatışmalar yaşayabilmekte ve aileler danışmanlık hizmetine ihtiyaç duyabilmektedir. Böylelikle bu çalışmada, ailedeki kuşaklararası ilişkilerin sistemik bakış açısını temel edinen aile danışmanlığı ekolleri açısından incelenmesi amaçlanmıştır. Günümüz toplumunda üç hatta dört kuşaklı ailelerin sayısının gün geçtikçe artması; aile danışmanlığı alanında kuşaklararası ilişkilerin değerlendirilmesinin önemini yadsınamaz olduğu sonucunu ortaya çıkartmıştır. En az üç ve daha fazla kuşağın bir arada yaşadığı bir topluma dönüştüğümüz düşünüldüğünde; kuşaklararası çatışmaların azaltılmasını sağlayan ve bu ailelerin hem fiziksel, hem de sosyal ve psikolojik ihtiyaçlarına çözüm olacak politikalar üretilmesi gerekmektedir. Bu alanda çalışan profesyonellerin, kuşaklararası ilişki kavramı içerisinde yer alan kuşaklararası dayanışmayı tüm boyutlarıyla ele alıp danışmanlık alanında değerlendirmeleri, toplum genelinde kuşaklar arası çatışmanın dayanışmaya dönüştürülmesine yönelik çalışmalar artmalıdır.

Anahtar Kelimeler: Kuşaklararası ilişkiler, kuşaklararası dayanışma, kuşaklararası çatışma, aile danışmanlığı, sistemik bakış açısı

INTRODUCTION

Today, the increase in the elderly population along with demographic change has become the focus of attention of many politicians and academicians. For this reason, it is necessary to talk about the reasons for the increase in the elderly population both in our country and in the world. There are basically two reasons for the aging of the world population. The first is the significant increase in life expectancy. Globally, increases in life expectancy have led to both reductions in deaths from infectious diseases and a general shift to healthier lifestyles. Second, there is an equally significant decline in fertility rates as a result of increased educational attainment and more effective birth control. The combined effect of falling birth rates and falling death rates results in an increasing proportion of older people within a given population.

With the increase in the elderly population, families all over the world began to witness a significant change starting from the second half of the 19th century. During this period, the population increased significantly and aging began to emerge as a population problem. With the impact of social changes and demographic aging, structural changes have begun to occur within the family. While these changes are interconnected with economic, social, intellectual and demographic factors, developments in average life expectancy have changed the structure of multi-generational families. Shared survival across generations has led to intergenerational shifts in support, particularly caregiving for elderly parents, resulting in lifelong emotional bonds. However, as fertility rates decrease, divorce rates increase, second marriages and restructured family formation rates increase, intergenerational relationships in aging families have become less predictable. Along with demographic aging, social change and change in family structure have increased the importance of intergenerational relationships. The increase in the life expectancy of societies has not only resulted in an increase in the life

span spent by two generations (parents and their children) but also in the increasing presence of three- and even four-generation families in society. Over several generations, family relations have diversified in structure and function, making them increasingly important in society. Multigenerational family relations are said to be more important in the 21st century for three reasons. The first is population aging, where family demographic changes result in “more years of shared lives” between generations; second, the increasing importance of grandparents and other relatives in the performance of family functions; and finally, the strength and durability of intergenerational solidarity over time.

Since one of the problems encountered in family life today arises in the field of management of intergenerational relations, intergenerational relations in the family have become an important issue in terms of family counseling. Families deal with the care burden of elderly parents, receiving support from elderly parents in caring for children, etc. There may be conflicts on these issues and families may need counseling services. In this respect, one of the aims of family counseling should be to prevent intergenerational role conflicts within the family and to support intergenerational solidarity by increasing the functionality of intergenerational relationships.

When the family counseling literature in our country is examined, it is seen that there are very few studies examining intergenerational relationships. In addition, it will be functional for family counselors in the field to evaluate the family with its intergenerational ties and relationships while providing family counseling services. Thus, the main purpose of this study is to examine intergenerational relationships in the family from the perspective of family counseling theories that are based on the systemic perspective that looks at the family as a whole of systems. It is hoped that the ideas put forward for this purpose will be useful for family counselors working in the field.

INTERGENERATION RELATIONSHIPS

Although family life is changing and transforming with the change in world demographics, people still consider both family and social relationships important for their general health and well-being. Intergenerational relationships within family and kinship have become an important topic today in scientific research as well as in public discourse. The main reasons for this situation, as we mentioned above, are increasing life expectancy and decreasing fertility rates along with demographic change.

Intergenerational relationships, based mainly on social exchange theory, are the form of interaction that arises as a result of any resource exchange between generations. In other words, it refers to social relations between different generations. Early research on intergenerational relationships focused on intrafamilial relationships in the context of demographic changes, relationships between elderly parents and their adult children, the potential for family-based care generally in later life stages, and intergenerational solidarity (Bengtson and Martin, 2001).

Relationships established between individuals from different generations serve as an important tool for learning and development throughout life. These relationships devise space for mutual, deep, impactful and meaningful experiences for both youth and adults.

These experiences increase well-being by supporting social and emotional development for both generations (Watts, 2017; Hank et al, 2018).

Characteristics of intergenerational relationships remain important throughout the lifespan and affect the well-being of generations. These relationship characteristics, such as support exchange and caregiving, vary according to developmental stages and are associated with well-being differently according to these stages throughout life (Merz et al, 2007).

It is seen that intergenerational relations are shaped in two different theoretical frameworks. The first of these is the concept of intergenerational conflict. Conflict theory focuses on cultural differences and disagreements between generations. In today's society, the difference between parents and children regarding intergenerational differences and life patterns is considered a conflict. Additionally, conflict and difficulties arise between aging parents and their adult children due to caring for aging parents and, in fact, conflict is an inevitable part of intergenerational relationships (Papi and Cheraghi, 2021).

The second concept affecting intergenerational relations is the solidarity theory that develops against the conflict theory. The concept of intergenerational solidarity refers to positive relationships between generations. Relationships between child-parent and elderly parents are very valuable in understanding the solidarity relationship, and it has positive results such as increased self-esteem, increased quality of communication, quality of life and well-being, especially for elderly parents (Bengtson and Robert, 1991; Birditt et al, 2012). Depending on family dynamics and circumstances, intergenerational relationships in the family may, on the one hand, show high solidarity and conflict; On the other hand, it may show low levels of solidarity and conflict (Bengtson and Martin, 2001).

Studies researching intergenerational relationships in families in our country can be considered relatively new. It has been observed that studies on intergenerational conflict and solidarity generally focus on parent-adolescent child, grandparent-adolescent child, elderly parent and adult child relationships (Görgün Baran et al, 2005; Hazer,2011). At the same time, there are studies in the literature examining the dimensions of intergenerational solidarity and intergenerational solidarity (Hazer et al, 2015; Hazer and Öztürk, 2017; Özmete,2017).

Sarıççek (2018) listed the topics that cause intergenerational conflict as technological innovations, value changes, changes in family structure due to social change and educational life. Additionally, generation conflict can be caused individually by; age, education, personality traits, socially; He stated that while family structure, religion, culture and traditions are the reasons, the conflict between the older generation and the younger generation is mainly caused by the conflict of values. Müftüler (2019) explains the reason for this as different generations can adopt different values, unlike each generation adopting the same values, just as the younger generation devises and adopts its own value system, unlike the older generation.

In addition to intergenerational value differences, increasing life expectancy, inadequacy of resources between young and old generations, and the lack of social policies such as retirement, health and long-term care systems emerge as potential causes of intergenerational tension and/or conflict (Dumas and Turner, 2009).

Turkish literature on intergenerational relations does not have a long history. Intergenerational conflict manifests itself through cultural and behavioral differences between generations (Özdemir-Ocaklı, 2017). In Turkey, there is a conflict between young and old generations in terms of resources, goals and values at the macro level (Cangöz, 2018). There are also studies linking intergenerational conflict in Turkey with changing attitudes between generations. The literature suggests that care support, as a sub-dimension of intergenerational functional solidarity, does not always facilitate positive relationships, but rather causes tension and conflict between adult children and their grandparents. (Yılmaz and Özkan, 2010; Göçer and Ceyhan, 2012; Adıbelli et al, 2013).

SYSTEMIC PERSPECTIVE IN FAMILY COUNSELING

The concept of family counseling has been defined in different ways by many different researchers in the literature. It is generally defined as "a treatment method that focuses on the analysis and solution of the problems that arise between family members, with the participation of the relevant family members and with the help of a professional family counselor, and aims to improve the communication within the family, the roles of the family members and the problem-solving skills." (Duyan and Adıgüzel, 2016).

In the 5th family council, it was stated that counseling has the functions of providing insight and awareness, restructuring and development. It is defined as "*family counselling; It is a psychological assistance service provided to all family members to devise a healthy communication environment. It is a set of services that require expertise to solve the problems related to psychosocial functioning faced by the family in intra-family and environmental relations in terms of structural, functional and developmental characteristics.*" (ASAGEM, 2008).

As seen in the definitions above, the main purpose of family counseling is to ensure functional harmony of family members within and around the family (Özgüven, 2001). The sub-objectives that feed this main purpose can be listed as follows:

- *To be able to repair the worry and anxiety underlying individual relationships within the family,*
- *To increase the culture of tolerance and understanding among family members and to devise an emotional bond between family members,*
- *Increasing support and cooperation between family members in extraordinary crisis situations within or outside the family, and strengthening the resilience of the family,*

- *To prevent intergenerational role conflicts within the family and to increase communication skills by providing appropriate behavioral models among family members,*
- *To ensure a balanced awareness of responsibility and social values in the family” (Duman, 2001).*

The system approach developed by Bertalanffy is an interdisciplinary approach and is an approach that is frequently used in family studies in the field of social sciences and has effective results. According to General Systems Theory, the parts within each system are interrelated and dependent on each other to maintain their functions. Since the parts in the system are very strongly connected to each other, a change in any part causes changes in other parts. Based on this, the family systems theory argues that all members of the family are interconnected and that the relationship between them is reciprocal and continuous. It is said that there is a hierarchical system that is an interactive whole among family members (Gökler,2008; Akün,2013).

It has been suggested that four basic assumptions of general systems theory may be valid for the family. These; holism, hierarchical structure, homeostasis (balance) and adaptability.

The concept of holism is one of the most important assumptions for understanding the family system. The most important emphasis here is that the family should be looked at as a whole. Accordingly, the family is a complex and interactive whole whose members are mutually dependent on each other (Akün,2013). In terms of family systems, client problems concern the family as a whole rather than a single individual. According to this perspective, the family is seen as a rule-based system in which members behave among themselves in organized and repetitive ways. The pattern within the family often changes over time as the family faces both internal and external demands. For example, as children grow older, they begin to have a much greater say in family decisions. If both mother and father work in the family, the family organizes itself to fulfill the duties of a mother.

The concept of hierarchy consists of variables such as generation or gender in a family, for example, parents, husband and wife, siblings, etc. It describes the interactions of different sub-systems with each other. The characteristics and duties of the people in the subsystem differentiate that subsystem from other subsystems (Gladding, 2012).

Homeostasis biologically means that the body maintains its own balance, and over time it began to be used in the psychology literature. In this respect, homeostasis defines the family's search for balance. These are the behavioral patterns that the family performs to maintain its internal balance and maintain its functionality. When the balance is disrupted, the family may need to rearrange its dynamics according to the new conditions in order to establish a new balance (İlerisoy,2012).

Adaptability refers to the family's capacity to regulate itself. The family system has the ability to change its dynamics in order to adapt to internal and external demands. Thanks to this skill, changes can occur in the existing patterns in the family system. A change in any subsystem of the family system will affect other subsystems and a multifaceted change will occur in the family (Gladding, 2012).

Although the family systems approach can be a useful starting point for tackling many issues, it is not the "answer to everything" like any other method. The power of family systems counseling lies in its ability to provide treatment for aging issues in the context in which they arise and to use older adults' families' existing support systems to find solutions to the problems (Florsheim and Herr, 1990).

Family Climate

It is thought that it is important for this study to talk about the concept of family climate before moving on to family counseling models that adopt a system perspective. The concept of family climate is based on the family systems approach and is defined as the psychological atmosphere in which a family exists. The concept of family climate examines the family in the context of the extended family and the generations that make it up (Gönül, Baş and Acar, 2018). Family climate components; It is discussed in 6 dimensions: These are compatibility, cognitive harmony, emotional harmony, open communication, intergenerational interest, and intergenerational authority (Björnberg and

Nicholson, 2007). In the Turkish sample, when evaluating family climate, it is seen that it is handled in three dimensions, focusing on intergenerational relations, family harmony and family processes (Gönül, Baş and Acar, 2018).

Although the structure of ties between family members changes over time, there is continuity between generations. Additionally, the family system includes other adults in the extended family. For this reason, the family climate is also affected by the ties of adults from different generations. Family harmony also acts as a "glue" for the family, ensuring that it stays together in times of difficulty and crisis. Family processes are also thought to be complementary to the concepts of intergenerational relations and harmony (Björnberg and Nicholson, 2007). When considered from the perspective of family counseling, understanding the family climate will provide a comprehensive perspective on the counseling process.

FAMILY COUNSELING MODELS ADOPTING A SYSTEM PERSPECTIVE

Family counseling theories that see the family as a system and as a whole; Bowen's intergenerational family counseling, the foundations of which were laid by Bowen, structural family counseling developed by Minuchin, strategic family counseling based on the studies of Milton Erikson, and systemic family counseling developed by Satir, are described below.

Intergenerational Family Counseling

Murray Bowen's family systems theory was one of the first comprehensive theories and has been abbreviated as "Bowen theory" since 1974. There is a widespread view among many proponents of Bowen's work that his theory should be experienced rather than taught. Bowen emphasized focusing

on triangles and intergenerational models in the family of origin rather than individual psychotherapy. Bowen believes that the best way to understand the family is to examine it across three generations, because the relationship patterns within the family connect family members to each other across generations. Bowen argued that the way to reduce anxiety in the family is to focus on the patterns that develop in families. The perception that there is either too much closeness or too much distance in a relationship is one of the underlying factors of anxiety in families. Additionally, Bowen believed that the degree of anxiety in the family was passed down through generations. The main goal of Bowen therapy is to facilitate awareness of how the emotional system works and to increase levels of differentiation in which the person focuses on making changes in herself/ himself rather than trying to change others (Bowen, 1975; Bowen, 1978).

Structural Family Counseling

Structural family counseling was developed during Minuchin's work with delinquent children and their families in New York in the 1960s. Minuchin emphasized the necessity of looking at the interaction patterns between family members to understand the family structure. The basis of structural family counseling is based on the system approach. According to this approach, people's behavior and psychological health cannot be separated from the family's interactions with each other, from birth until now (Aponete and Vandeusen, 1981).

Structural family counseling basically defines families with the concepts of systems, subsystems, rules, boundaries, roles, power and hierarchy. In a functional family; It is the family that has clear boundaries between individuals and subsystems, facilitates individual growth, prevents interference, supports intergenerational hierarchies, and provides flexible rules and roles that can be adapted to the internal and external changes of a developing family (Figley and Nelson, 1990).

In the Minuchin structural family therapy model, the primary goal is to clearly identify the subsystems in the family and then to establish a hierarchically integrated structure by helping the family change its structure. In order to determine the structure of the family, it is very important to examine how the entire system affects the family (Nichols, 2013).

Strategic Family Counseling

The basis of strategic family counseling is based on the studies of Milton Erikson. Erikson aims to pioneer change in treatment and innovation in family relationships. He emphasizes that in strategic family counseling, it is important to devise a new strategy for each problem within the family. The concept of the positive feedback loop forms the basis of strategic family therapy theory. A positive feedback loop occurs when other family members react to a family member's problematic behavior in a way that increases the existing problem. Here, a difficulty becoming a problem depends on the reactions of family members to the difficulty (Nichols, 2013).

Strategic family therapists have used some concepts to explain the family structure/system; for instance, family rules are explicit or implicit rules that families use to manage their family members. Family balance is the family's tendency to continue the same pattern of life unless directed to do something different. Exchange-based interaction is the tendency for a family member to respond in certain ways when treated in a certain way. The principle of recurrence is that reciprocal relationships within the family occur over and over again within a certain interval. Personal emphasis is the tendency of family members to think that what they say is caused by what the other party says when communicating. Symmetrical relationships and mutually complementary relationships are relationships between family members that are both equal and unequal. Circular causality is the hypothesis that one event occurring within the family does not cause another, on the contrary, interrelated conditions play a role in the emergence of events (Gladding, 2012).

Experiential Family Counseling

One of the early pioneers of family therapy, the work of Virginia Satir has left an indelible mark on family therapy in terms of the history and current practice and development of family systems therapy. Satir's Transformational Systemic Therapy aims to focus on the emotions, thoughts, behaviors and perceptions of family members and improve communication within the family, taking into account the family dynamics. The model Satir uses includes humanistic, systemic and experiential methods. The reason why Satir's model is humanist is that Satir believes that people strive to grow. Additionally, in her model, the therapist uses herself as a tool to develop harmonious behavior and communication. The reason why the model is systemic is; It comes from the belief that the problem that occurs in the family is not the responsibility of a family member. She sees that the problem stems from a complex structure of the family system. The experiential nature of the model derives from the basic assumption about change (Eker, 2017).

Contemporary application of the Satir model aims to promote positive growth-promoting beliefs as well as increased self-esteem and individual and systemic self-actualization through healthy communication and living. Banmen (2002) summarized the views that Satir believed and implemented in her model as follows:

- Satir believes that change is always possible and change can only occur within oneself. These changes may also include emotions, perceptions, and expectations.
- The problem that exists is not a “problem”; The real problem is dealing with the problem. Therefore, therapy focuses on improving a person's coping skills rather than simply solving someone's problem.
- Emotions are unique to each individual and we can learn to change our emotions. It is up to us to manage and enjoy our emotions.

- Therapy is systematic. Because it involves both an intrapsychic and interactive process.
- People have the resources they need to cope and thrive. Therapy is one tool that helps people change (Satir et al., 1991).

LITERATURE REVIEW

In this study, where intergenerational relationships in the family were examined in terms of systemic family counseling, it was observed that intergenerational relationships in the family were divided into two groups: solidarity and conflict (Bengtson and Martin, 2001; Watts, 2017; Hank et al, 2018; Merz et al, 2007; Papi and Cheraghi, 2021; Lee et al, 2001; Müftüler, 2019). However, when talking about family counseling models and practices, it can be said that family balance is disrupted and family counseling services are needed as intergenerational conflict in the family or negative interactions and transfers in intergenerational relationships come to the fore rather than intergenerational solidarity. The common view of family counseling models that adopt a systemic perspective in order to restore this disturbed balance is that the family's anxiety, thought system, lifestyle, values, etc. Many transitions are the result of intergenerational transmission (Acar and Voltan Acar, 2013; Pak and Öztürk, 2019; Emecem and Yıldız, 2020). Additionally, as Murray (2006) stated in his study, the family system is essentially interconnected; Therefore, experiences affect all other parts within this system. Rather than labeling behaviors within the family as good or bad, the systems perspective is interested in defining how behavior operates within the family. When providing family counseling services, accepting that conflict is actually a part of the family system can be a challenging task for the client and the counselor.

When intergenerational relationships were examined in terms of systemic family counseling, it was seen that studies in the literature assess therapy models adopting the system approach were often film or TV series analyses. Many movies and TV series have been analyzed especially in terms of structural family counseling and intergenerational family counseling theories. Attention has also been drawn to many movie scenes that confirm the hypotheses in the theories.

Analyzed using structural family counseling theory, "Prince of the Waves" explains the intergenerational relationships in the movie through the root family of Tom, the main character of the movie. For a functional parenting system that Münuchin mentions in his structural family counseling theory, he states that healthy intergenerational boundaries and a healthy authority are not between Tom and his root family (Nadir, 2013).

In the analysis of the movie "My Father and My Son", which was assessed in terms of the basic concepts of intergenerational family therapy, it was stated that many concepts related to Intergenerational Family Therapy and patterns that can be shown as examples were included in the movie. It has been stated that there are concerns in terms of intergenerational relations, including several generations in the family system (Acar and Voltan Acar, 2013).

While assessing intergenerational relationships in the movie "The Bride", which was analyzed using structural family counseling theory, the family was defined in a patriarchal structure. The grandfather, the elder of the family, passed on his lifestyle, thought system, and financial ambitions to both his sons and grandchildren. It has been observed that the second and third generations also accept the transferred values as a way of life (Yıldız, 2017).

In the TV series "İstanbul Bride", which was examined in terms of structural family counseling theory, the concept of intergenerational relationship was assessed in terms of the transfer of intergenerational power. Ms. Esmâ, in the roles of Mother and Mother-in-Law, transfers power between generations by establishing dominance over family members, both in doing the housework, in providing for the family, and in regulating the relationships between family members (Pak and Öztürk, 2019).

It was stated that there were two intergenerational transfer scenes in the movie "Marriage Story", which was analyzed according to Bowen and structural family counseling theory. The first is that the leading female character, Nichole, her sister and their mother are divorced. Secondly, Nichole and her husband Charlie, who is in the process of divorcing, have an argument at home and accuse each other of being too similar to their own parents (Katmer et al, 2021).

In these models, which are commonly influenced by family systems theory, intergenerational relationships are also assessed in different ways. In the structural family counseling model, intergenerational relationships are conveyed with the concept of hierarchy. In this hierarchy, it is emphasized that the boundaries between generations must be clear and healthy in order to form a healthy family system. It is stated that in strategic family counseling, not focusing on the transitions in the family life cycle causes problems and this affects intergenerational relationships. In systemic family counseling, intergenerational transmission is directly taken into account. As a concept, the generational transition process was mentioned. In other words, it is important that emotions, thoughts and behaviors are transferred from one generation to another and that this transfer is revealed and corrected in order to achieve the purpose of counseling.

In a study conducted with 527 high school students and their middle generation parents and grandparents, the research results were assessed within the framework of Bowen's intergenerational family therapy theory. Accordingly, the acceptance of family and close circle as basic institutions ranks first for all three generations, and this rate increases with age. They state that this result overlaps with the concepts of family reflection process and intergenerational transfer process of intergenerational family therapy (Emecem and Yıldız, 2020).

In general, multi-generational perspectives on the family are based on the assumptions of root family dynamics, family life cycle and family development; As another assumption, based on family systems theory, it has been observed that the importance of the individual's interaction with his/her family of origin and whether it continues or not is emphasized (Pak and Öztürk, 2019; Emecem and Yıldız,

2020; Nadir, 2013; Yıldız, 2017; Katmer et al, 2021). As a result, it is pointed out that the relationship patterns that include interaction and harmony from the root families are transferred from generation to generation. The transmission of dysfunctional relationship patterns from generation to generation and the emergence of intergenerational conflict with changing values in modern society have revealed systemic family counseling as a solution proposal. In this context, it is thought to be important to assess intergenerational relationships within the family counseling practice, in addition to many themes that shape the family today.

CONCLUSION

In the study, which was carried out with the main purpose of examining the intergenerational relationships in the family in terms of family counseling theories based on the systemic perspective that looks at the family as a whole of systems, in the light of all the information compiled as a result of the literature review, it is seen that the multi-generational family structure has become widespread in societies with the aging of the population and the increase in average life expectancy with the demographic change experienced today.

It has been concluded that it increases the importance of intergenerational relationships. However, it has also been observed that solidarity and conflict coexist in intergenerational relationships in the family. In addition, the conflict between the older, middle and younger generations emerges as an issue that needs to be addressed in family counseling.

Although family counseling theories that adopt a systemic perspective attach importance to intergenerational relationships and transmission processes in the family, as mentioned throughout the study, the number of families with three or even four generations in today's society is increasing day by day; It has revealed that the importance of assessing intergenerational relationships and family climate in the field of family counseling is undeniable.

RECOMMENDATIONS

Various recommendations are presented below according to the results of the study.

- Considering that we have transformed into a society where at least three or more generations live together; Policies should be produced that reduce intergenerational conflicts and provide solutions to both the physical, social and psychological needs of these families.
- In order to transform conflicts in families where different generations live together into intergenerational solidarity, it is recommended that educational programs supporting intergenerational solidarity should be increased and academicians, policy makers and non-governmental organizations working in this field should carry out activities supporting intergenerational solidarity.

- It is up to family counselors to provide solutions to family problems that arise as a result of intergenerational conflict. It is recommended that professionals working in this field should consider intergenerational solidarity, which is included in the concept of intergenerational relationship, in every aspect and assess it in consultancy, and increase the studies on the transformation of intergenerational conflict into solidarity in society in general, in terms of the development of the individual, family and society.
- It is recommended that studies be carried out to disseminate the family counseling service offered free of charge by the Ministry of Family and Social Services and to increase its awareness in the society.

REFERENCES

- Acar, T. & Voltan, Acar, N. (2013). Babam ve Oğlum Filmi'nin Çok Kuşaklı/Kuşaklararası Aile Terapisinin Temel Kavramları Açısından Değerlendirilmesi. *Kuram ve Uygulamada Eğitim Bilimleri*, 13(1), 37-53.
- Adıbelli, D., Türkoğlu, N. & Kılıç, D. (2013). Öğrenci Hemşirelerin Yaşlılığa İlişkin Görüşleri ve Yaşlılığa Karşı Tutumları. *Dokuz Eylül Üniversitesi Hemşirelik Yüksekokulu Elektronik Dergisi*, 6(1): 1-8.
- Akün, E. (2013). Yapısal Aile Sistemleri Kuramı Bağlamında Ergenlik Döneminde Aile Yapısı ve Ergenlik Dönemi Sorunları. *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi*, 53(1):85-116.
- Aponte, H.J. & Vandeusen, J. M. (1981). Structural Family Therapy. In A. S. Gurman & D. P. Kniskern (Eds.), *Handbook of Family Therapy* (pp. 310-360). New York: Brunner/Mazel.
- ASAGEM (2008). V. Aile Şurası: "Aile Destek Hizmetleri" Komisyon Kararları. Ankara: ASAGEM.
- Banmen, J. (2002). Introduction: Virginia Satir Today. *Contemporary Family Therapy*, 24(1),3-5.
- Bengtson, V. & Martin, P. (2001). Families and Intergenerational Relationships in Aging Societies: Comparing The United States with German-Speaking Countries. *Z Gerontol Geriat*, 34: 207–217.
- Bengston, V. & Robert, R. (1991). Intergenerational Solidarity in Aging Families: An Example of Formal Theory Construction. *Journal of Marriage and the Family*, 53, 856–70.
- Birditt, K.S., Tighe, L.A. & Fingerman, K.L. (2012). Intergenerational Relationship Quality across Three Generations. *J Gerontology B Psychol Sci Soc* 67B,627-38.
- Björnberg, Å. & Nicholson, N. (2007). The family climate scales: Development of a new measure for use in family business research. *Family Business Review*, 20, 229– 246.
- Bowen, M. (1975). Family Therapy After Twenty Years. In S. Arieti,(Ed.),*American Handbook of Psychiatry*, Vol 5, 2nd edn, NY, BasicBooks. Repr. in M. Bowen.
- Bowen, M. (1978). *Family Therapy in Clinical Practice*, NY and London,Jason Aronson.
- Cangöz, B. (2008). Yaşlılık Sadece Kayıp Mı? Bir Ayrıcalık Mı? *Türk Geriatri Dergisi*, 11(3),143-150.
- Duman, N. (2001). Aileye Yönelik Hizmetler İçinde Aile Tedavisinin Önemi. I. Uluslararası Aile Hizmetleri Sempozyumu (2000'li Yıllarda Aile Hizmetleri (s. 184-187). 9-11 Mayıs 2001, Ankara: T.C. Başbakanlık Aile Araştırma Kurumu Başkanlığı Yayınları.
- Dumas, A. & Turner, B.S. (2009). Aging in Post-Industrial Societies: Intergenerational Conflict and Solidarity. In J. Powell andJ. Hendrick (eds.). *The Welfare State and Post-industrial Society: A Global Analysis*, (p.41-56) New York, NY, Springer.
- Duyan, V. & Adıgüzel, C. (2016). Aile Danışmanlığı. G. Baran (Ed.) içinde, *Aile Yaşam Dinamiği* (s. 331-362). Ankara: Pelikan Yayıncılık.
- Eker, J. (2017). A Summary of a Qualitative Study of Satir Family Therapy: Theoretical and Practical Developments over the Past 30 Years. *Satir International Journal*, 5(1), 76-81.

- Emecem, S. & Yıldız, R. (2020). Hayatı Anlamlandıran Temel Kurumlar: Aile Sistemleri Teorisi Temelinde Niceliksel Bir Araştırma. *Aydın İnsan ve Toplum Dergisi*, 6(2), 239-262.
- Figley, C.R. & Nelson, T.S. (1990). Basic Family Therapy Skills, II: Structural Family Therapy. *Journal of Marital and Family Therapy*, 16(3): 225-239.
- Florsheim, M.J. & Herr, J.J. (1990). Family Counseling with Elders. *Journal of the American Society on Aging*, 14 (1), 40-42.
- Gladding, S.T. (2012). Aile Terapisi Tarihi, Kuram ve Uygulamaları. (İbrahim Keklik ve İbrahim Yıldırım Çev. Ed.). Ankara: PDR Yayınları.
- Göçer, Ş. & Ceyhan, O. (2012). Kayseri İli Hacılar İlçe Merkezinde Yaşlılarla Yaşayan Bireylerin Yaşlılık ve Yaşlı Ayrımcılığına İlişkin Tutumlarının Belirlenmesi. 5th Academic Geriatrics Congress, p.181-184, 23- 27 May 2012, Cornelia Diamond Hotel, Antalya.
- Gökler, I. (2008). Sistem Yaklaşımı ve Sosyal-Ekolojik Yaklaşım Çerçevesinde Oluşturulan Kavramsal Model Temelinde Kronik Hastalığı Olan Çocuklar ve Ailelerinde Psikolojik Uyumun Yordanması. Yayınlanmamış Doktora Tezi. Ankara Üniversitesi, Ankara.
- Gönül, B., Işık Baş, H. & Şahin Acar, B. (2018). Aile İklimi Ölçeği'nin Türkçeye uyarlanması ve psikometrik açıdan incelenmesi. *Türk Psikolojik Danışma ve Rehberlik Dergisi*, 8(50), 165-200.
- Görgün Baran, A., Kalıncara, V., Aral, N., Akın, G., Baran, G. & Özkan, Y. (2005). Yaşlı ve Aile İlişkileri Araştırması. Ankara: TC Başbakanlık Aile Sosyal Genel Müdürlüğü.
- Hank, K., Cavrini, G., Di Gessa, G. & Tomassini, C. (2018). What Do We Know about Grandparents? Insights from Current Quantitative Data And Identification of Future Data Needs. *European Journal of Ageing*, 15(3), 225-235. <https://doi.org/10.1007/s10433-018-0468-1>.
- Hazer, O. (2011). Ergenlerin Büyük Ebeveynlerinden Beklentilerini Etkileyen Faktörlerin İncelenmesi. *Hacettepe Üniversitesi Sosyolojik Araştırmalar Edergisi*. <http://www.sdergi.hacettepe.edu.tr/makaleler/oyahazer2makale.pdf>.
- Hazer, O., Öztürk, M.S. & Gürsoy, N. (2015). Effects of Intergenerational Solidarity On The Satisfaction With Life. *International Journal of Arts & Sciences*, 8(1), 213.
- Hazer, O. & Öztürk, M. (2017). Ailelerde Nesiller Arası Normatif Dayanışma: Gençlik Üzerine Bir Araştırma. *Gençlik Araştırmaları Dergisi*, 5(11), 37-62.
- İlerisoy, M. (2012). Aile Sistemleri Kuramı Çerçevesinde İnfertilite Tedavisi Gören Ailelerde Aile Yaşam Döngüsünün Nitel Yöntemlerle Araştırılması, Maltepe Üniversitesi, Yüksek Lisans Tezi.
- Katmer, A.N., Demir, R., Kul, A. & Özkamalı, E. (2021). Marriage Story (Evlilik Hikayesi) Filminin Yapısal Ve Psikoanalitik Aile Danışmanlığı Kuramlarına Dayalı İncelenmesi. *Yaşam Becerileri Psikoloji Dergisi*, 5(9), 21-30.
- Lee, R.M. & Liu, H.T.T. (2001). Coping with Intergenerational Family Conflict: Comparison of Asian American, Hispanic, and European American College Students. *Journal of Counseling Psychology*, 48(4), 410-419. doi:10.1037/0022-0167.48.4.410.

- Merz, E.M., Schuengel, C. & Schulze, H.J. (2007). Intergenerational Solidarity: An Attachment Perspective. *Journal of Aging Studies*, 21, 175-186.
- Murray, C.E. (2006). Controversy, Constraints, and Context: Understanding Family Violence Through Family Systems Theory. *The Family Journal: Counseling and Therapy for Couples and Families*, 14(3), 234–239. <https://doi.org/10.1177/1066480706287277>.
- Müftüler, H.G. (2019). Parsons Sistem Teorisi Açısından Kuşaklar Arası İlişkilerde Çatışma ve Dayanışma. *Türkiye Sosyal Hizmet Araştırmaları Dergisi*, 3(2),100-135.
- Nadir, U. (2013). Aile Danışmanlığı Eğitimlerinde Popüler Filmlerin Kullanımı ve Yapısal Aile Terapisi Kuramı İle Dalgaların Prensi Filminin Analizi. *Journal Of Society & Social Work*, 24(1), 129-144.
- Nichols, M.P. (2013). Aile Terapisi, Kavramlar Ve Yöntemler (1.Baskı). İstanbul: Kaknüs Yayınları.
- Özdemir-Ocaklı, B. (2017). Intergenerational Relationships Between Adult Children and Older Parents in Turkey. Doctoral Dissertation. Department of Sociology, University of Oxford.
- Özgüven, İ.E. (2001). Ailede İletişim ve Yaşam. Ankara: PDREM Yayınları, 3-348.
- Özmete, E. (2017). Türkiye'de Kuşaklararası Dayanışmanın Değerlendirilmesi Projesi: Bilgi Notu. Ankara Üniversitesi Basımevi, Ankara.
- Pak, M.D. & Öztürk, B. (2019). Yapısal Aile Terapisi Kuramı Ekseninde “İstanbullu Gelin” Dizisinin Analizi. *Uluslararası Sosyal Araştırmalar Dergisi*, 12(65), 1202-1208. <http://dx.doi.org/10.17719/jisr.2019.3529>.
- Papi, S. & Cheraghi, M. (2021). Relationship Between Life Satisfaction and Sleep Quality and Its Dimensions among Older Adults in City of Qom, Iran. *Soc Work Public Health*, 36, 526-35.
- Sarıççek, A. (2018). Toplumsal Değişim ve Kuşaklararası İlişkiler. Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü Sosyoloji Anabilim Dalı Yüksek Lisans Tezi.
- Satir, V., Banmen, J., Gerber, J. & Gomori, M. (1991). The Satir model: Family therapy and beyond. Palo Alto, CA: Science and Behavior Books.
- Watts, J. (2017). Multi- or intergenerational learning? Exploring Some Meanings. *Journal of Intergenerational Relationships*, 15(1), 39-51. <https://doi.org/10.1080/15350770.2017.1260367>.
- Yıldız, M. (2017). Yapısal Aile Terapisi'nin Temel Kavramlarıyla Gelin Filminin İncelenmesi, *OPUS – Uluslararası Toplum Araştırmaları Dergisi*, 7(12), 157-176.
- Yılmaz, E. & Özkan, S. (2010). Hemşirelik Öğrencilerinin Yaşlı Ayrımcılığına İlişkin Tutumları [Attitudes of Nursing Students towards Ageism] Maltepe University, Nursing Science and Art Journal, 3 (2), 35-53.