



## A Field Study to Evaluate Young People and Youth from an Elderly Perspective

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### Abstract

This study focuses on exploring older adults' perceptions of youth, their ideal definitions of youth, generational conflict, how they evaluate the younger generation, their expectations of young people, and how they assess the relationships established between generations. The research employed qualitative methods and a phenomenological approach. The research sample consisted of individuals aged 60 and over. Within this scope, interviews were conducted with a total of 35 participants, including 18 men and 17 women. Purposeful sampling was used to reach the research participants. A semi-structured interview form was used as the data collection tool. The Maxqda qualitative data analysis program was used for data analysis. The thematic analysis of the research data revealed five main themes: "Is there a generational conflict between young and old people, and why?", "Comparing the past with the present", "Evaluating young people", 'Criticisms', and "How should the elderly behave towards young people?" According to the results, older individuals prefer their youth to today's youth by complaining about generational conflict and miscommunication; they are concerned about the future of young people, have negative perceptions of them, and criticize them for internet and technology addiction.

**Keywords:** Youth and youth through the eyes of the elderly, generational conflict, old-young relationship.

**JEL Codes:** J11, J14, I31, Z13

## Yaşlı Perspektifinden Gençler ve Gençliği Değerlendirmeye Yönelik Bir Alan Araştırması

### Öz

Bu araştırma yaşlı bireylerin gençlik hakkındaki düşüncelerini, ideal gençlik tanımlamalarını, kuşak çatışmasını, genç kuşağı değerlendirme biçimlerini, yaşlıların gençlerden beklentilerini ve kuşaklararası kurulan ilişkileri değerlendirme biçimlerini keşfetmeye odaklanmaktadır. Araştırma nitel yöntem ve fenomenolojik bir yaklaşımla yürütülmüştür. Araştırma örneklemi 60 yaş ve üzeri bireylerden oluşmaktadır. Bu kapsamda 18 erkek ve 17 kadın olmak üzere toplamda 35 katılımcı ile görüşme gerçekleştirilmiştir. Araştırma katılımcılarına ulaşmak için amaçlı örneklem yöntemi kullanılmıştır. Veri toplama aracı olarak yarı yapılandırılmış görüşme formu kullanılmıştır. Veri analizi için Maxqda nitel veri analiz programı kullanılmıştır. Araştırma verilerinin tematik analizi sonucunda 5 ana tema ortaya çıkmıştır. "Gençlerle yaşlılar arasında kuşak çatışması var mı, neden?", "Geçmiş ile bugünü karşılaştırma", "Gençlere yönelik değerlendirme", "Eleştiriler", "Yaşlının gençlere yönelik tutumu nasıl olmalı?" temaları olmak üzere beş tema ortaya çıkmıştır. Sonuçlara göre yaşlı bireyler, kuşak çatışması ve iletişimsizlikten yakınıp kendi gençlik dönemlerini günümüz gençliğine tercih etmekte; gençlerin geleceği konusunda kaygı duymakta, onlara yönelik olumsuz algılar taşımakta ve internet ile teknoloji bağımlılığı nedeniyle eleştirmektedir.

**Anahtar Kelimeler:** Yaşlıların gözünden genç ve gençlik, kuşak çatışması, yaşlı-genç ilişkisi.

**JEL Kodları:** J11, J14, I31, Z13

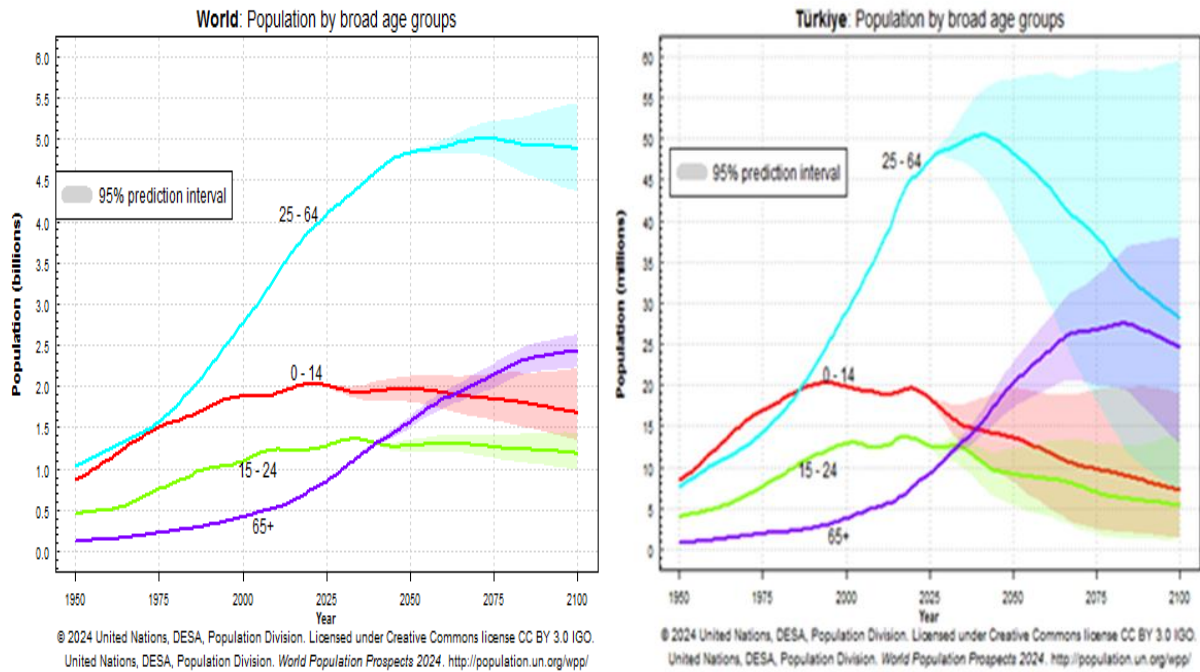
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## Introduction

Today, rapid developments in Industrialization, urbanization, technology, and medicine, along with declining birth rates and many other factors, have led to a social phenomenon known as the aging of societies or populations (Ceylan, 2015: 11-18). The elderly population is growing worldwide and in Türkiye (Yelboğa, 2018: 53-54). According to population projections, the balance between the elderly and young populations in Türkiye is changing, and it is predicted that the elderly population will surpass the young population (15-24 years old) after 2035 (TÜİK, 2024a). Indeed, United Nations data also confirms this situation. The graphs shared below show the increasing trend of the population aged 65 and over within other age groups. As can be seen from these graphs (Figure 1), the elderly population has been increasing over time, and this trend is expected to continue in the coming years (UN, 2025).

**Figure 1:** Population by Broad Age Group in World and Türkiye



**Source:** (UN, 2025)

In such a situation, different age groups, particularly older and younger individuals, will often share the same environments. In the modern era, rapidly changing socioeconomic, cultural, and symbolic contexts lead to distinct experiences between generations. Therefore, the ways of acting, thinking, and living may differ from one generation to another (Kılıç, 2018: 849-850). In such situations, intergenerational conflicts and problems discussed in the literature today may be experienced more frequently. Because, while old age was once perceived as a value, it has started to be viewed as a "problem" in recent times, shifting away from this perspective. This situation appears to be closely connected to both the shift in the perception of old age and the socioeconomic transformations that influence these perceptions. On the other hand, the centralization of information, driven by its increasing value and importance in the information age, has led to a radical shift in the status of the elderly (Mavili, 2015: 1-9). The changing status and value of old age have created and continue to create a transformation in the

perception of old age.

Societies' perception of old age is reflected in attitudes towards the elderly. These attitudes are classified as positive, negative and complex. Some value judgments about the elderly, which are passed down from generation to generation, shape attitudes towards the elderly. According to Kalınkara (2016: 25-26), these attitudes can be categorized as follows:

- Older people are perceived as consumers rather than producers,
- The idea that older people want to spend more time with their peers and cannot get along with young people,
- The elderly are not tolerant and understanding,
- Perception of old age as a static and unchanging period,
- Old age in itself is seen as a barrier to good health.

Behaviors expected from specific age groups in society and age-related values shape the attitudes, relationships, interaction patterns, and behaviors of individuals, while societies also influence each other during the aging process. In the case of Türkiye, the middle generation, which encompasses both the elderly and the young, constitutes a significant proportion that can be characterized as the leading actors in this interaction. In fact, according to the population projection published by the Turkish Statistical Institute (TÜİK) in 2024, the median age was 34% in 2023, but it is expected to increase to 39.3% by 2035. While the proportion of the population aged 65 and over was over 10% in 2024, it is expected to increase to 15.4% by 2035 (TÜİK, 2024a). Türkiye's youth population, aged 15-24, is expected to constitute 14.9% of the total population by the end of 2024. After 2030, it is expected to decline starting from 14.8% (TÜİK, 2024b). Therefore, shortly, the number of elderly and young populations in our country is expected to be relatively close to each other, and the elderly population is projected to increase at a higher rate compared to the young population. This situation will alter the numerical representation of the elderly and the young in society. It will be reflected in the relationships and interactions between these two age groups within the social structure.

In modern and industrialized societies, the participation and contribution of individuals to society are becoming increasingly important. Intergenerational miscommunication, value conflicts, social isolation, and the role of rolelessness harm social contribution and deepen the problems in the field of aging. In such a situation, the elderly become a group perceived as a "danger." Older individuals, on the other hand, often do not like young people because they are not as expected and do not inspire confidence. In addition, the elderly claim that the young lack morals and manners, and that the future is in danger and at risk (Kalınkara, 2016: 23-24). This situation gives rise to a negative phenomenon referred to in the literature as generational conflict.

Generational conflict refers to the disagreement between the adult generation and the adolescent generation, which involves a significant portion of society due to the differences between the two generations and continues to persist throughout subsequent generations. This conflict is mostly complained about by older people. They complain that young people do not understand them and old people cannot explain themselves to young people (Canatan, 2008: 65-66). In generational research, issues such as intergenerational value differences, value change (the adoption of modern values over traditional values), intergenerational value shifts,

opposing values, and age norms come to the forefront. These different views, values, and understandings guide both older and younger individuals in creating their worlds of meaning and shaping their relationships and behaviors (Müftüler, 2019: 106). Older individuals tend to be attached to the past and resistant to innovations. Additionally, the elderly often continue to maintain their old habits. They react to changes in the environment in which they live (Kalinkara, 2016: 23). Young people, on the other hand, maintain a lifestyle based on a subculture. They are seeking an alternative society where they can emphasize their own culture and value systems. In this subculture, there are qualities such as a unique cultural form, music tendency, consumption pattern, lifestyle, freedom, and difference (Beşirli&Yalçınkaya, 2022: 290). This situation is reflected in the relations between the elderly and the young, which constitute two important elements of social participation.

Intergenerational relationships, social ties, and relationships with the environment, as well as mutual communication and interaction dynamics, can influence individuals' coping strategies and enhance their quality of life. According to the intergenerational support model, support, trust, and solidarity between age groups increase the quality of life (Müftüler, 2019, p. 117). In this context, it is important to transform intergenerational conflict into intergenerational support and solidarity. This is because older individuals receive emotional and social support and gain trust from these relationships. When examining the literature on the elder-youth relationship, interaction, and generational conflict, numerous studies have been conducted in this direction.

In a study on young people's evaluation of the elderly, it was found that young people emphasized "communication breakdown and generation gap" (Ulus, 2020: 1166). Another study on generational conflict between parents and young people revealed differences in values, behaviors, and norms between parents and young people. Therefore, the two generations experience conflict in the context of cultural and social values (Lotfi et al., 2013: 93). It was also stated that during the pandemic process, the separation between the old and the young increased due to reasons such as economic costs, treatment, and care services. Accordingly, it was stated that young people directed their anger and resentment towards the elderly as an outgroup (Çağla-Ayabakan, 2022: 242-243). In a study conducted with university students, 60% of the participants reported that they found elderly individuals grumpy and boring and that they did not want to live with elderly individuals (Karaağaç et al., 2019: 32). Another group of students defined old age as dependency, hopelessness, loneliness and waiting for death (Kulakçı, 2010: 17). In another study, it was stated that adult children were inadequate in understanding elderly individuals (İçli, 2008: 37). According to the results of the current research in the literature, it is thought that the perceptions and attitudes of young people towards the elderly may trigger generational conflict and elderly discrimination. On the other hand, the perceptions and attitudes of the elderly towards the young can also contribute to generational conflict and the relationship between the elderly and the youth. In a study involving elderly and young individuals, the elderly stated that they wanted to spend time with their peers but found it difficult to get along with young people (Korkut&Uysal, 2017: 575). In a study involving elderly individuals residing in a nursing home, it was found that they held negative attitudes towards young people (Kıpçak&Dedeli, 2016: 2682). While the older generation tends to represent traditions in modern social life, the younger generation interprets traditions with the

knowledge produced by modernity. Young people evaluate traditional formations in terms of their contribution to building their future and the benefits they provide. Therefore, the differences in meaning created in the value patterns between the older and younger generations fuel intergenerational conflict (Kalaycı&Özkul, 2017: 96). Considering the increase in the number of elderly individuals and the fact that their future health and care needs may become a problem (Tufan&Yazıcı, 2009: 50), the importance of elderly-younger generation solidarity increases even more. To understand the conflict and incompatibility between older and younger generations, as well as the associated problems, it is necessary to know how these two age groups perceive each other. In this context, it is necessary to understand how the elderly perceive and evaluate the young, what they expect from them, what criticisms they direct, and how they assess their communication with the young. From this perspective, the focus of the study is on "how the elderly see, evaluate, and criticize the young".

The primary objective of this study is to examine the evaluations and attitudes of older individuals towards younger generations from a qualitative perspective. To this end, the study analyzes in depth the codes that older individuals' perceptions of young people are based on, the criticisms and expectations they express towards the younger generation, the kind of attitudes they develop towards intergenerational interaction, and how they compare past experiences with the present.

## **1. Materials and Methods**

This research focuses on assessing the perspectives of older individuals regarding youth and young people. In this context, the research seeks answers to the following questions: According to older individuals, what is elder-youth communication? What are the expectations of the youth? What should the "ideal" youth be like? What are the differences between the past and the present? To gather in-depth information for this purpose, a qualitative research method was preferred. Qualitative research facilitates the comprehension and understanding of events and phenomena in their context and a realistic manner. In the qualitative research process, data collection techniques such as interviews, observations, and document analysis are employed to examine the phenomenon in its pattern with a holistic approach (Yıldırım&Şimşek, 2016: 77).

### **1.1. Sampling**

The research population comprises all individuals aged 60 and above residing in Türkiye. The research participants were selected using a purposive sampling method, with no regional or provincial limitations applied to the sample. Accordingly, the participants were selected from individuals aged 60 years and over who did not have any problems in communicating and expressing themselves. Thus, care was taken to select the appropriate sample to collect in-depth information about the research's purpose and to gather detailed information about the phenomenon under investigation. Participants were given codes as "P1". Demographic information about the research participants is presented in Table 1.

**Table 1:** Demographic Information of the Participants

| Participant | Age | Gender | Education level                  | Participant | Age | Gender | Education level                  |
|-------------|-----|--------|----------------------------------|-------------|-----|--------|----------------------------------|
| P1          | 67  | Male   | Primary school                   | P19         | 68  | Male   | High school                      |
| P2          | 65  | Female | Primary school                   | P20         | 64  | Male   | Primary school                   |
| P3          | 67  | Male   | Primary school                   | P21         | 68  | Female | Illiterate                       |
| P4          | 66  | Female | Primary school                   | P22         | 66  | Female | Primary school                   |
| P5          | 75  | Male   | Primary school                   | P23         | 72  | Male   | Illiterate                       |
| P6          | 67  | Female | Primary school                   | P24         | 65  | Female | High school                      |
| P7          | 68  | Female | Primary school                   | P25         | 68  | Male   | Primary school                   |
| P8          | 75  | Male   | High school                      | P26         | 67  | Female | Literate but no formal education |
| P9          | 60  | Female | Primary school                   | P27         | 60  | Male   | University                       |
| P10         | 63  | Male   | Primary school                   | P28         | 67  | Female | Primary school                   |
| P11         | 67  | Female | Literate but no formal education | P29         | 64  | Male   | Primary school                   |
| P12         | 72  | Female | Literate but no formal education | P30         | 65  | Male   | Primary school                   |
| P13         | 66  | Male   | Primary school                   | P31         | 78  | Female | Illiterate                       |
| P14         | 67  | Male   | Literate but no formal education | P32         | 72  | Male   | Primary school                   |
| P15         | 65  | Female | Illiterate                       | P33         | 75  | Female | Illiterate                       |
| P16         | 66  | Male   | Illiterate                       | P34         | 71  | Male   | High school                      |
| P17         | 63  | Male   | Illiterate                       | P35         | 65  | Female | Primary school                   |
| P18         | 70  | Female | Illiterate                       |             |     |        |                                  |

According to the data presented in Table 1, 35 individuals participated in the study, with ages ranging from 60 to 78 years. In terms of gender, 18 males and 17 females were included. Regarding educational background, 18 participants had completed primary school, four had completed high school, four were literate without formal education, 1 held a bachelor's degree, and eight were illiterate.

### 1.2. Data Collection Tools and Process

In the study, data were collected using a semi-structured interview form. For the interview form, a literature review was conducted first, and in this direction, questions were determined that the elderly could provide detailed information about young people. Considering that the elderly could not continue the interviews for a long time, the interview form was kept short and consisted of six questions. For the ethical appropriateness of the research, approval was obtained from the Ethics Committee of .... University on October 3, 2024, with the number 2024/109970. In-depth interviews were conducted with 35 elderly individuals who voluntarily participated in the study. The interviews were completed on April 10, 2025, approximately eight months after ethical approval was obtained. The elderly were informed about the interview process, and permission was obtained for recording; the interviews were then recorded.

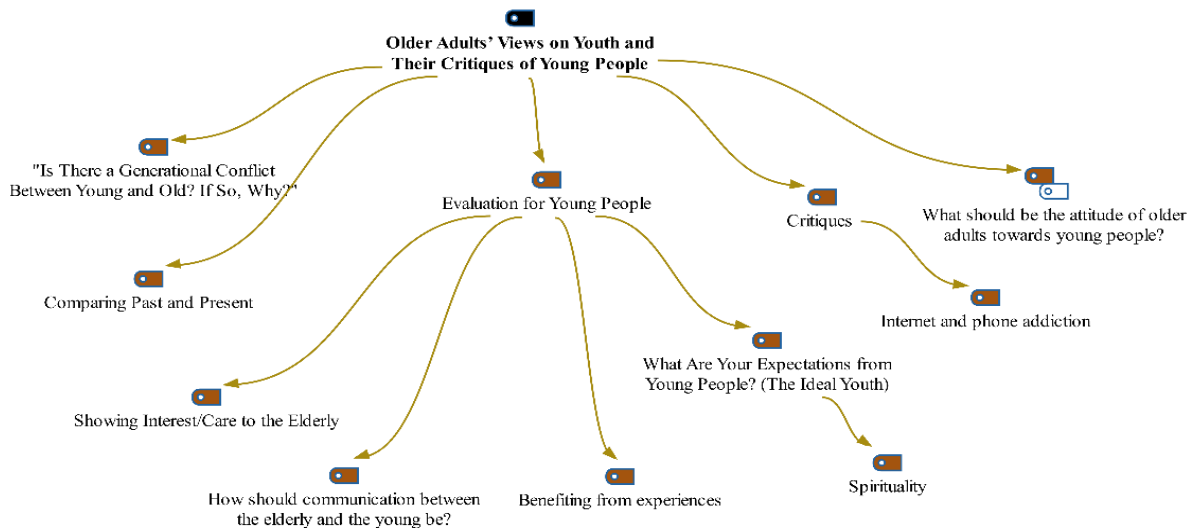
### 1.3. Data Analysis

In-depth interviews were conducted with 35 elderly individuals who agreed to participate in the study, and these interviews were recorded. After the interviews were conducted, the audio recordings were transferred to the computer. Thus, a 140-page document transcript was obtained, which was ready for analysis. The documents were then transferred to the Maxqda 20 program for data analysis. In this qualitative data analysis program, each interview was read multiple times, and initial codes were determined. These codes were then combined to identify themes and sub-themes. The Creative Coding and Smart Coding Tool in the program was used for coding, and the themes and sub-themes were visualized with MAXMaps after they were finalized. Thus, the research was structured within the framework of five main themes, with the thematic analysis method carried out through the Maxqda program.

## 2. Findings

As a result of the analysis of the data on the evaluation of young people and youth from the perspective of the elderly using the Maxqda program, five themes emerged: "Is there a generational conflict between young people and the elderly, why?", "Comparison of the past and the present", "Evaluation of young people", 'Criticisms', "How should the attitude of the elderly towards young people be?". Figure 2, which displays the themes, sub-themes, and codes, was visualized using Maxqda and is shared below.

**Figure 2:** MAXMaps Visualization of Theme and Sub-Themes Emerged in the Study



The themes and sub-themes that emerged from the analysis of the research data are presented and interpreted, along with direct quotations, under the following headings.

### 2.1. Is There a Generational Conflict Between Young and Old? If So, Why?

Older individuals stated that they intervene with young people from time to time, but that the intention to protect, guide and transfer life experience lies at the heart of their intervention and guidance towards young people. However, they point out that this attitude can be misunderstood by young people. Their thoughts in this regard are as follows:

*I think they are confused because of the generation gap; parents do not want their children to fall into bad ways. They do not want them to do wrong; maybe the parents have made the same mistakes. Therefore, they intervene to prevent the child from falling into those mistakes. They feel the need to intervene. (P4).*

*Because we dislike their behaviors and attitudes, we issue warnings so that they can find the right way, as they are doing something wrong. We interfere with them, try to guide them, and offer advice so that they do not fall behind in the present time and adopt bad ways, forgetting what is right and shameful. (P5).*

*The elderly, that is, we are a little patient. That is why we interfere a little with the young. We intervene to prevent harm to young people because we want to ensure their well-being. However, young people do not understand this at that time; they understand it later, of course. We call this a generational conflict. Therefore, both sides need to be patient. (P7).*

Participants stated that social changes, especially technological advancements and the understanding of individual freedom, are effective in explaining the differences in perceptions

between older and younger generations. Older individuals expressed their opinions in this regard as follows:

*"We call it intergenerational conflict. What is intergenerational conflict? It is evaluating the situation and position of our youth according to their time. What was true in their time has lost its validity now. Being aware of all the things in the world causes some societal values to change or be interpreted differently with the development of technology, and our elders may not perceive the situation accurately because they compare the past with the present. Of course, the way to overcome this is not only for the elderly, but also for young people to put themselves in their shoes, with the ability to empathize, and realize that tomorrow they will be in the same position and that they are not doing this with ulterior motives. (P32).*

*Today's young people say, 'I am free; I am 18 years old, so you cannot interfere with me.' We do not have the chance to say no to today's youth. Then they see it on TV and say you restricted me, and they run away; you cannot stop them. (P18-K).*

*I mean, young people want to be left alone; we should read what we know independently, and this is wrong. (P26).*

Older individuals stated that the message they wanted to give to young people was not perceived correctly and that young people perceived this situation as interfering with private life, especially since they were uncomfortable with this situation, claiming that they "knew everything":

*We have been through a lot, so we interfere with them, but young people often misunderstand. We say that we know something, but no, they will do what they say. They know everything themselves; they know best. The elderly do not know anything. When we say something, they say 'you do not understand, you do not know, this is not your time, this is another time, everything has changed', but in fact, the age has not changed; people are changing. (P33).*

*Too many young people say, 'Old man, what do you know?' and act impulsively. (P18).*

## **2.2. Comparing Past and Present**

The elderly express that they find their period more valuable, especially when comparing it to today's youth in various aspects. It is observed that they criticize today's youth for lacking respect for elders and the elderly.

*I am 72 years old now, and if you ask me whether it is the youth of today or the youth of our time, I would always say the youth of our time. Those youth were the youth who knew how to appreciate. (P12).*

*First of all, I want them to give "respect". In the past, when we were young, we used to give our elders a seat when we got on public transportation. Now we have to stand in public transportation. When an elder entered the room, everyone would stand up out of respect; no one would sit down until the elder sat down. It is very different nowadays. When the elders spoke, the little ones would quiet down and listen. Nowadays, the little ones do not shut up, and the elders cannot talk. No one used to sit at the table before the elders sat down; now, no one is even together. (P30).*

While elderly individuals reveal the prominence of a culture of social hierarchy and respect in the past, they express regret that young people today do not carry these values sufficiently. One elder described the loss of traditional balance in interpersonal relations as follows:

*In the past, there was more interference; now there is less. In the past, it was enough for our elders to give us a stern look when they wanted something. Now, our elders are no longer considered elders. The blame for this lies not only with the youth but also with their families, who are not very interested in their children. (P20).*

In the information age, societies are witnessing rapidly developing/changing technological advances. Older individuals draw attention to generational differences by

emphasizing the limited social mobility and lack of communication tools in the past, stating that technological development has increased individual freedom and access to opportunities.

*As I said, the present age is not the same as the old age. In the present age, technology has advanced significantly. In the past, we were unfamiliar with currency, we could not travel alone, and we were afraid that people would say something to us. However, now you can even go to Europe to study, and since there is a telephone, we can inform you wherever we go. (P18).*

Some older individuals compare today's youth with their era and believe that young people have better conditions, thanks to technological developments that have made significant contributions to their growth. One participant stated that technological developments have increased individual freedom and access opportunities.

*Young people have a bright future. I think the next generation will be better. As technology has developed, we no longer see computers, we no longer have cell phones, and we cannot access everything easily. Today's young people are growing better. (P21).*

In contrast to the advantageous aspects of today's conditions mentioned above, some older individuals point to the challenging conditions of the period in which young people live, emphasizing that economic conditions have become more challenging compared to the past, individual responsibilities have increased, and young people's hopes for the future have decreased:

*A difficult world awaits. When the economy is so difficult, it is challenging for young people to make a living, while family problems are also difficult. In our time, such situations were not a problem. When I got married, I opened my house with a bed and a carpet. How can young people get married when the economy is in such a state? At this rate, marriage rates will decrease, and the population will decrease. I think young people do not deserve this life. (P22).*

*Compared to our time, more difficult times await young people. Young people need to be very active, very conscious, smart, and hardworking. (P23).*

### **2.3. Evaluation for Young People**

Depending on the theme of evaluating young people, sub-themes emerged, including *showing interest in the elderly, the nature of old-young communication, the benefits of experiences, and the expectations that young people have*. Transmissions and comments on the sub-themes coded under this theme are presented under this heading.

#### **2.3.1. Showing Interest/Care to the Elderly**

Elderly individuals live a life marked by the challenging physical, cognitive, social, and spiritual effects of old age. As they get older, their expectations of attention and tolerance increase. Accordingly, elderly individuals emphasize that the attention of young people is extremely decisive in meeting their emotional and spiritual needs. Even a small expression of interest from young people can positively contribute to the quality of life of the elderly and alleviate negative feelings, such as loneliness and feelings of worthlessness. This approach reveals the healing role of social contact in strengthening intergenerational bonds. Individuals expressed their thoughts in this direction as follows:

*When young people ask me, 'How are you, Grandma?' it makes me feel good. If they take care of me, would you believe it, it even relieves my pain. It is spiritually healing when young people treat the elderly with kindness and care for them. (P26).*

Another elderly individual defines caring for the elderly as a cultural duty and a historical responsibility. This approach, which is shaped by traditional values, assumes that older

individuals hold a special position in the social hierarchy. In this context, the concept of "respect for ancestors" has evolved not only into a moral attitude but also into a defining characteristic of ideal youth. The transmission in this direction is as follows:

*According to our traditions and customs, our ancestors are highly valued and cherished by us. Therefore, it is one of our duties as ideal young people to make them feel that they are always at the crown of our heads. (P27).*

An older individual emphasizes empathy based on the principle of reciprocity in the relationship between the old and the young. He rejects a one-way relationship model by stating that older people are not only people who transfer experience, but also individuals who are open to learning and benefiting from young people. This statement argues that older people should not be viewed as passive, but rather as active social actors who participate in interactions. He expressed his thinking in this direction as follows:

*I believe that if young people can empathize with this issue, the elderly's perspective towards them will change. As much as we, the elderly, share our experiences and offer guidance, we should also benefit from their experiences and knowledge. (P32).*

### **2.3.2. How Should Communication Between the Elderly and the Young be?**

Elder-younger communication and interaction have been discussed as an issue since ancient times. Today, however, the importance of constructive dialogue and mutual understanding rather than conflict in intergenerational communication is emphasized. In order for this communication to be established healthily, it is emphasized that young people should be attentive in their attitudes and behaviors:

*They should be respectful and respond to the other person without raising their voice. They should not shout at the other person, raise their voice, humiliate them, or cause them distress. (P10).*

*Because I am more experienced than he/she in terms of age, I do not want the young person to react harshly, but I want them to consider me and understand me when I tell them that I want their well-being. I also do not want them to make mistakes and disregard my advice. (P13).*

Another participant emphasized that most of the time they speak with good intentions, so young people should approach them with understanding. He expressed his opinion in this regard as follows:

*I try to convey the truth to you in a clear and understandable language, and I want you to listen to what I say, respect me, and accept me calmly without yelling or screaming. (P11).*

Older individuals emphasize the importance of constructive dialogue and mutual understanding instead of conflict in intergenerational communication:

*By remembering that the other person is older than they are, without disrupting their speaking style. (P13).*

*I want them to be smiling and interested in us. (P15).*

*They should respond calmly, in a way that convinces them, using sweet language, without snapping or avoiding the elderly. (P16).*

*I try to convey the truth to you in a clear and understandable language, and I hope you will listen to what I say, respect me, and accept me calmly without yelling or screaming. (P11).*

Some older individuals stated that they pay attention to their communication with young people, undercut them, and are constructive in communication as follows:

*I take young people down; I do not say things like 'this cannot happen, this cannot be done, you cannot go, you cannot do it,' and it is shameful. (P18).*

*I have never interfered with their choices until now. I think they should not be interfered with; they should be guided. (P15).*

*By remembering that the other person is older than they are, without altering their speaking style. (P13).*

*I would like them to be friendly and interested in us. (P15).*

*They should respond calmly, in a way that convinces them, using sweet language, without snapping or avoiding the elderly. (P16).*

Again, it is argued that attitudes that prevent communication, such as anger and loud voices, should be avoided in elder-youth communication; it is stated that young people should pay attention to their tone of voice, speech, and expression:

*They should respond politely without getting angry, shouting, or offending the elderly. Sometimes, they should listen to us and realize that we are interfering for their sake. (P16).*

*They should react respectfully without shouting. They should listen when necessary and respect and understand when we give advice. (P17).*

*Some older individuals stated that they pay attention to their communication with young people, understand them, and are constructive in communication, as follows:*

*I take young people down; I do not say things like 'this cannot happen, this cannot be done, you cannot go, you cannot do it, and it is shameful.' (P18).*

*I have never interfered with their choices until now. I think they should not be interfered with; they should be guided. (P15).*

### **2.3.3. Benefiting from Experiences**

Elderly individuals often possess extensive knowledge on various subjects due to their life experiences. Although the modern age and technological life may present some disadvantageous situations at times, there may be advantages that the knowledge and experience gained through long-term experience bring. From this point of view, older individuals want to guide young people at some points and transfer their experiences. Their transfers are as follows:

*When the elderly intervene with young people, the young people often become angry, but they should overcome their anger and try to benefit from the elderly's experiences. (P31).*

*Since we have experienced and seen many things in our lives, we sometimes intervene in theirs because we do not want young people to experience the same mistakes and hardships. (P13).*

*We, the elderly, have experienced many things and have reached this day. I have encountered all kinds of difficulties up to this point... If I am interfering with my children now, it is so that they do not experience the problems I have experienced. (P22).*

Elderly individuals frequently shared their own life experiences and used expressions that the next generation should benefit from. The metaphors of archive, power, and strength of some elderly people are noteworthy. These metaphors clearly show that experiences are seen as values that should be kept and taken for the common future of the society:

*...Because the elderly are a library, an archive. (P16)*

*The experiences of the elderly are a strength for the young. (P23)*

*Our elders approach with the instinct of passing on the experiences they have gained throughout their lives to the next generation. (P27)*

The views of the elders on the transfer of experience clearly show that the elderly view experiences as a guide, that the elders assume a protective role, and that this situation is

exhibited as an instinctive responsibility, with the goal of the transfer of experience serving as a bridge between the past and the future. This suggests that experiences also serve as a source of motivation and direction.

#### 2.3.4. What Are Your Expectations from Young People? (The Ideal Youth)

Older individuals conveyed some expectations towards young people in order to protect them, guide them, and enable them to build a healthy future with their experiences. The elderly expressions shared under this theme serve as a summarizing function for the ideas shared under the other theme. Young people are being charged with responsibilities such as being reassuring, avoiding excessive dependence on social media, protecting and preserving social values, emphasizing education and success, upholding moral standards, and making significant contributions to the future of society and the country. The posts in this direction are as follows:

*They should be self-confident, not dependent on social media, and not imitators; instead, they should be unique. They should protect their customs and traditions that do not compromise their values. (P1).*

*Now, the young people of this generation should study, work hard, be respectful, and know how to sit and engage in conversation. (P3).*

*They should be hardworking, intelligent, alert, have good morals, not harm the environment, be a good son for the homeland and nation... (P21).*

Many elderly people expressed concerns about the responsibilities placed on young people. Another elderly individual stated that young people behave irresponsibly as follows:

*We observe that today's young people tend to avoid these issues and take little responsibility. This is not a good thing. We want young people to take responsibility in all aspects of life, including education and sports, to help their families, and to engage in activities such as sports and reading in their free time. (P8).*

In this study, the question "What are your expectations from the youth, what should the ideal youth be like according to you?" was asked of elderly individuals, and it was observed that many of them emphasized morality, respect, and commitment to culture. The quotations in this direction are as follows:

*Good morals, respect for elders, a good upbringing, and a good heart. (P12).*

*The young people of each country should be individuals who are loyal to their own culture and morals, who love their nation, and have strong family ties. (P15).*

*They should be respectful to their elders, loving to their younger ones, respect the rights of others, not look up to strangers, and practice the morals they see in their parents or elders. Everyone loves a young person who grows up with such good morals. (P28).*

*An ideal young person should be hardworking, honest, moral, respectful to others, self-confident, and have clear goals. They should be individuals who are good for the country and nation. (P23).*

In the statements of elderly individuals regarding their expectations of young people and their definitions of an ideal youth, religion and spirituality were frequently emphasized. Accordingly, there was a need to process spirituality separately as a code under this theme.

#### 2.3.5. Spirituality

In response to the question "**What are your expectations from the youth, what should the ideal youth be like according to you?**", older individuals emphasized the importance of religion, belief, morality, and spirituality. Since older individuals tend to become more

spiritually oriented as they age, this orientation is also reflected in their statements. The thoughts in this direction are as follows:

*Having faith and righteous deeds, worshipping, upholding good morals, prioritizing moral and spiritual values, and avoiding phone addiction... (P10).*

*All I want is for our children to embrace and adopt our spiritual values. (P25).*

*Now, according to us, the youth should be an honest person who knows the way of Allah, who will not speak lies, who will know halal and haram, who will not drink, gamble, or lie. (P6).*

Older individuals emphasized faith, worship, and moral responsibilities, arguing that youth should be shaped by spirituality. It was conveyed that the ideal form of youth is attainable through a lifestyle that prioritizes religious responsibilities and is grounded in spirituality. They state that young people should live in the way of Allah as follows:

*He should be honest. He should be grateful to Allah as long as he lives. He should reap the benefits of the blessings he has been given. (P30).*

*They should be perfect, they should know the way of Allah, and the most important thing is that they should know the difference between halal and haram. We want our young people to be ideal Muslims. They should pray. (P33).*

## 2.4. Critiques

The statements of older individuals regarding the evaluation of young people emphasized the importance of directing and guiding them, having the necessary equipment to build a healthy future, adhering to cultural values and norms, and cultivating spirituality. Again, in this direction, some criticisms were directed at young people for achieving an "ideal" status in the eyes of older individuals. For example, one of the criticisms regarding the lack of a goal for the future is as follows:

*One of the biggest problems today is this aimlessness... Young people should have a goal; there should be a purpose. That is, we will not live daily, but rather live thinking about the future and the next generation. (P32).*

Another criticism is based on the loss of the value of labor and effort. The older individual positions the new generation's desire for consumption-oriented and effortless success as both a moral and social-cultural problem:

*Everything has been for profit. The spirit of youth has never seen or experienced poverty, but they have a way of life that has that power, that competence in every way. A tendency towards laziness often characterizes this period of youth. They strive to have money and power without laboring, without experiencing hardship. (P25).*

Again, one of the serious criticisms was that young people act independently, "know-it-alls," and act with an attitude that accepts their truths. P24's statement "The current youth is a generation Z, a disrespectful, arrogant, self-righteous, I-know-everything, what I say is right, I do not need anyone." was evaluated as an excessive self-confidence of young people and exceeding the norms of respect. The following statement is in parallel with this idea:

*We are concerned about young people because they often think they have grown up and act independently. Young people of this time are very headstrong; they act without listening to their elders, and as a result, they experience things they regret. (P26).*

In the above statement, the older generation criticized the irresponsibility of the younger generation and the dominance of an understanding of freedom that would result in regret. Another statement indicating that the increasing autonomy of the youth is met with a sense of

exclusion and worthlessness by the older generation is as follows:

*Young people... They always do things their way; they always want everything to be their way. I no longer interfere with my grandchildren or my children. If I interfere, they think badly of me. (P29).*

A significant part of the criticisms against young people was related to **internet and phone addiction**. For this reason, internet and phone addiction was processed as a code related to the sub-theme of criticism. Transmissions and evaluations in this direction are given under the following heading.

#### **2.4.1. Internet and Phone Addiction**

Today, internet and phone addiction is one of the major problems among young people and adolescents (Savcı et al., 2017). Older individuals have also criticized young people in this direction. In particular, it was stated that the use of mobile phones is at the center of young people's lives and that it harms young people in different ways:

*I love young people very much, but today's young people spend much time with technological devices, such as phones, tablets, and computers. In my opinion, these technological devices harm young people both scientifically and educationally. (P13).*

*We look at young people now and want them to have a newspaper or a book in their hands instead of a phone, because the culture that only the phone provides is not enough. (P8)*

*The current generation is too immersed in phones and technology. They frequently deal with the internet, which allows them to encounter incorrect information online. They can encounter wrong conversations; a disease called the internet can upset people. I disapprove of young people who are overly exposed to the internet. I am against responding to everything that comes from the internet. (P19).*

Another older individual stated that young people are overly attached to digital devices and that this has become a serious addiction problem, weakening social relations and distracting young people from real life:

*Our children are all lost in phones and things. They fall for the false world on that computer. They fall for the world they do not see; it is all lies, and there is no reality there. Real life is so different from the internet. (P33).*

#### **2.5. What Should be the Attitude of Older Adults Towards Young People?**

In addition to the evaluations and criticisms of older individuals towards young people, some older individuals also emphasized the issues that they should pay attention to for healthy communication and solidarity with young people. It was stated that older individuals should adopt an approach that is far from authoritarian discourses, more understanding, and can help reduce intergenerational conflicts.

*Young people laugh and talk among themselves, but the other person may hesitate because they are old. You should leave them alone with their friends, let them talk and have fun if they have something to say. It is wrong to be at the same level just because my heart is young. In some places, the elders should withdraw themselves; elders cannot be in every environment. (P18).*

*The elderly want some of what they see, of course, not all, to be what they see, but that way of thinking is wrong. Because the time when I was a child is not the same as the time when you were a child. Everything has changed; there is a forward movement. Therefore, I, for example, as myself, do not interfere in everything young people do. (P26).*

*How should the attitude of the elderly towards young people be? First of all, as one gets older, one learns more and gains more experience. Sometimes, young people make mistakes that our elders*

*explain to them... Suddenly, they become angry. Oh, how could you do that? Why don't you do that? If you say that, that child may or may not understand. However, if you react harshly, the consequences will be even worse. (P19).*

These self-criticisms by older individuals can be viewed as an approach that fosters intergenerational solidarity. Another critical approach that supports this situation was related to not imposing experiences on young people. In this context, some individuals have pointed out that time and conditions have changed, and it is not right to expect the same behavior from young people. The statements that harmony and reconciliation should not be expected only from young people, and that older people should also update their approach to younger generations, are as follows:

*Our elders want everyone to be like us. The current new generations do not fit us. However, this is what we want. The new generation has opened their eyes, gathered more information, and read more; they cannot be like us. I think we should be more like them. (P33).*

*Since the elderly have life experience, they often find the impatience and impatient behavior of young people strange and annoying. However, the elderly should still be patient with the young and encourage them to benefit from their experience (P31).*

### **3. Discussion**

Today, the elderly population is growing worldwide, including in Türkiye, and accordingly, interest in academic studies on aging is on the rise. Within the field of aging, issues such as the problems experienced by older individuals, healthy and active aging, and increasing the quality of life are examined from different perspectives. In this direction, the perception of old age, elderly status, loneliness, intergenerational solidarity and relations and interactions with younger generations that directly or indirectly affect generational conflict come to the fore. From this point of view, this study seeks answers to questions such as "how the elderly evaluate youth and young people, what they expect from young people, what criticisms they direct to young people, and how they evaluate their communication with young people?" As a result of the analysis of the research data, the themes of "Is there a generational conflict between the young and the elderly, and why?", "Comparison of the past and the present", "Evaluation of the young", 'Criticisms' and "How should the attitude of the elderly towards the young be?" emerged. According to the transmissions, the elderly long for the past and prefer the past to today's youth and life; they were treated with respect, morality and values in their own time, but these values are almost ignored today; they have significant differences from young people in many aspects, especially in terms of thought, behavior and lifestyles; their expectations from young people are that they expect values, attitudes and behaviors similar to their own lives to be exhibited; they criticize young people for technological dependency, not having a purpose for the future, not assuming responsibility, overconfidence and arrogance; some elderly people self-criticize the elderly for assuming responsibility and understanding differences in order to get along better with young people, to reconcile and maintain a relationship in solidarity; elderly people want to transfer their knowledge, experience and knowledge to young people and the next generations; religion and spirituality are frequently emphasized and the elderly are expected to lead a life in the context of religious doctrines. In this context, it can be said that the research reveals important results that support the relationship, interaction, and solidarity between the elderly and the young, presenting critical information and experiences from a broad perspective for intergenerational solidarity and the construction of a healthy youth. Upon

examining the literature in the context of the research results, it becomes apparent that there are studies that address the conflict between older and younger generations, as well as relationships and solidarity. Özmete (2017: 187) found that when evaluating the issues on which they agreed with their children, older individuals were not sure whether their children shared the same views on providing care, support, and assistance in their daily lives, but they did not express concern about the future of intergenerational solidarity. This situation clearly shows that older individuals are not hopeless about intergenerational solidarity in the future, despite their concerns. For example, in this study, it was observed that older individuals want young people to lead a life similar to their values and experiences, and emphasize a relationship of solidarity where they can share their experiences with young people. In this context, previous research has revealed that the expectation of young and old generations to live in solidarity has been a long-held and desired state of affairs since ancient times. Therefore, a strong intergenerational interaction and unity have been emphasized in every age, but their importance has increased more today (Tufan, 2007: 55-66). Again, in the present study, the elderly discussed their longing for the life of youth in the past, rather than the life of today's youth. In a study conducted on the elderly, it was observed that the elderly emphasized longing for the past, regret and happiness about the past life (Sütçü & Kalaycı, 2023: 62). In another study, it was stated that an increase was observed in factors such as longing for the past, distance with younger generations, fear of innovation, and evaluating young people as disrespectful as they get older (Kıpçak&Dedeli, 2016: 2690). The results of this research align with the statements made by the elderly in our study. Again, in parallel with the results of this research, it is emphasized in the literature that older individuals have difficulty in adapting to innovations and that they maintain their adherence to traditional values and norms (Arslan&Polat, 2016: 272), and in our study, older individuals criticized young people in this context. Another dimension of this research, supported by the results of previous studies in the literature, is that the elderly expect the youth to exhibit success, honesty, a moral life, a high sense of responsibility, and establish relationships within the framework of respect. In this direction, when the literature is examined, it is seen that the elderly, depending on their experiences, give advice such as giving importance to education, protecting beliefs and traditions, establishing good human relations and planning for the future (Sütçü&Kalaycı, 2023: 65). In a study conducted in Iran with individuals aged 50 and over, 85% of the participants said yes to the question "Do you enjoy contact with young people?" In the same study, 48% of the participants stated that young and old should live an integrated life for the greater good of both parties (Cybulski, 2013: 1102). Again, a study investigating age group relations revealed that age affects prejudices in many ways, with young people carrying more prejudices than older adults, and that they perceive their age group as superior to other groups due to age-based prejudices (Chasteen, 2005: 123). In a study conducted on a group of young people in Ukraine, it was observed that young people hold some negative attitudes towards the elderly, including perceptions of loneliness, low social status, and care burden (Poznanska, 2017: 340). It has been determined that young people in Türkiye make negative evaluations of the elderly, such as being sick, lonely, and weak. However, it was stated that these stereotypes are not reflected in the communication with the elderly and that communication with the elderly is established within the framework of respect (Kılıç, 2018: 849). In a study conducted with two age groups, young people and middle-aged adults, it was revealed that there was a difference between attitudes towards the elderly due to age difference

and that the attitude of elderly discrimination was higher in young people (Gümüş-Demir&Yılmaz, 2025: 49). According to these results in the literature, it is seen that attitudes, perceptions and values that may trigger generational conflict between young and old groups are common. Considering that the current study found older individuals negatively evaluating young people, criticizing them in many aspects, and drawing attention to issues that may cause differentiation between them in various dimensions, it can be said that intergenerational conflict may persist similarly.

As a country undergoing demographic transformation, it is noted that specific economic, social, and cultural changes in Türkiye also bring risks to family relations and intergenerational relations. In connection with this, it is also stated that aging is perceived as a problem and negative attitudes are displayed towards the elderly because they cannot continue their daily lives independently and need care. However, it is known that "intergenerational solidarity" is at the center of many policies for the elderly (Yıldırım, 2015: 277). For example, in a project in Muğla, 50 individuals over the age of 60 and 450 high school students participated in different interaction programs to eliminate intergenerational conflict and strengthen intergenerational solidarity. Thanks to the interaction programs implemented, it was observed that the attitudes and tendencies of the generations towards each other changed positively. It was stated that interaction programs serve as a function that ensures cooperation (Tuna&Çakmaz, 2024; 90-91). As in this example, promoting projects, programs, and policies that foster solidarity, cooperation, and intergenerational interaction can lead to positive intergenerational relations and attitudes. Indeed, it is stated that intergenerational interaction and solidarity depend on an intergroup approach that includes different age groups (Hazer&Özsungur, 2017: 453). Considering that isolating oneself from other groups, intergenerational conflict, and discrimination against different age groups are important phenomena in the literature, it can be said that the results of this research contribute to the field from a different perspective.

No study has been found in the literature that directly evaluates young people and youth from the perspective of older adults. However, studies have been conducted on the relationships between older adults and their environment, intergenerational solidarity, and communication with young people about their changing roles and statuses. For example, one study examined the roles, statuses, and relationships of the elderly in a social environment. The research concluded that the characteristics affecting the social roles of the elderly change depending on the relationships established with the family and other social environments (Kalaycı&Özkul, 2017: 106). Another study has indicated that the expectations of older adults in intergenerational communication include characteristics such as honesty, not lying, using sincere and kind language, and being cheerful (Müftüler, 2018: 121). Another study by Karaağaç and colleagues (2019: 32) examined young people's views and thoughts on old age. According to the study's results, 48% of young people indicated that they were inclined to live with older individuals, citing their desire to benefit from the experience of older individuals and their affection for them as the reasons for this. It has also been noted that technological developments can negatively impact generational conflict, and as the pace of technological advancements accelerates, generational conflict increases due to unhealthy communication (Erdoğan-Aslan, 2024: 114). In addition to these, numerous studies have examined generational conflict (Ulus,

2020; Aslan, 2024; Ayabakan, 2022; Appelbaum et al., 2022; Connolly, 2019). However, no study has examined and evaluated young people and youth from the perspective of older people. This clearly demonstrates the original value and contribution of the study.

### **Conclusion**

It is clear that the qualitative methodology of this study, which older individuals conducted to evaluate young people and youth, yielded detailed and in-depth information. It is believed that these results make significant contributions to understanding generational conflict and strengthening intergenerational solidarity. The research results provide insights into the evaluation, expectations, criticism, and experience transfer of older individuals towards young people, offering a perspective for both practitioners and policymakers. The fact that the elderly population continues to increase in Türkiye, and that young people already constitute a significant proportion of the current population, underscores the importance of the relationships and interactions between these two age groups. In this context, it is believed that the results of this research will serve as a guiding force for various professions and disciplines. In particular, it is crucial both individually and socially for young people to benefit from the experience and knowledge of the elderly and to harness their motivation to build a healthy and prosperous future. Again, considering that many problems related to aging are discussed in the literature and that young people can play an active role in the practical solution of elderly problems (e.g. loneliness, care), it can be said that eliminating the barriers to intergenerational solidarity and developing interactive policies and programs that include different age groups can improve the quality of life of the elderly and young people and support active and healthy aging initiatives. To facilitate more in-depth comparisons in the context of generations, particularly in the focus on elderly-youth relations, future studies may benefit from conducting in-depth research with both the elderly and young people within the same research scope. Therefore, it is essential to conduct qualitative or mixed-methods studies involving both age groups in future research.

### **Geniřletilmiř Özet**

Günümüzde dünyada ve Türkiye’de yařlı nüfus oranı giderek artış göstermektedir. Nüfus projeksiyonlarına göre de Türkiye’de yakın bir gelecekte yařlı nüfusun genç nüfusu geçeceęi tahmin edilmektedir. Türkiye’nin 15-24 yař arası genç nüfusunun 2024 yılı sonunda toplam nüfusun %14,9’unu oluřturması beklenmektedir. 2030 yılından sonra ise bu oranın %14,8’den başlayarak düşmesi beklenmektedir. Dolayısıyla, kısa vadede ülkemizdeki yařlı ve genç nüfus sayılarının nispeten birbirine yakın olması beklenmekte ve yařlı nüfusun genç nüfusa oranla daha yüksek bir ivme ile artacağı öngörülmektedir. Bu durum yařlıların ve gençlerin toplumdaki sayısal temsilini deęiřtirecek gibi görünmektedir. Böyle bir durumda ise farklı yař grupları, özellikle de yařlı ve genç bireyler, genellikle aynı ortamları paylařacaktır. Modern çağda, hızla deęiřen sosyoekonomik, kültürel ve sembolik bağlamlar kuřaklar arasında farklı deneyimlere yol açabilecektir. Zira yařlılarla ilgili kuřaktan kuřaęa aktarılan bazı deęer yargıları yařlılara yönelik tutumları řekillendirmektedir. Bu deęiřim/dönüřüm ise beraberinde farklı kesimlere yönelik bir algı inřa etmektedir. Toplamların yařlılık algısı, yařlılara yönelik tutumlara da yansımaktadır. Bu tutumlar genel olarak olumlu, olumsuz ve karmařık olarak sınıflandırılmaktadır. Bu durum, literatürde kuřak çatıřması olarak adlandırılan olumsuz bir

olguya yol açmaktadır. Kuşak çatışması, yetişkin kuşak ile ergen kuşak arasında, iki kuşak arasındaki farklılıklar nedeniyle toplumun önemli bir bölümünü ilgilendiren ve sonraki kuşaklar boyunca da devam eden anlaşmazlığı ifade etmektedir. Bu çatışma en çok yaşlılar tarafından dile getirilmektedir. Yaşlı bireyler gençlerin kendilerini anlamadığından ve kendilerini gençlere anlatamadığından yakınır. Bu bağlamda, kuşaklar arası çatışmayı kuşaklar arası destek ve dayanışmaya dönüştürmek önemlidir. Çünkü yaşlı bireyler, bu ilişkilerden duygusal ve sosyal destek almakta ve güven kazanmaktadır. Literatürdeki araştırma sonuçları da “iletişim kopukluğu ve kuşak farkına” vurgu yapmaktadır (Ulus, 2020: 1166). Yaşlı ve genç kuşaklar arasındaki çatışma ve uyumsuzluğu ve buna bağlı sorunları anlamak için bu iki yaş grubunun birbirlerini nasıl algıladıklarını bilmek gerekir. Bu bağlamda, yaşlıların gençleri nasıl algıladıklarını ve değerlendirdiklerini, onlardan ne beklediklerini, hangi eleştirileri yönelttiklerini ve gençlerle iletişimlerini nasıl değerlendirdiklerini anlamak önem taşımaktadır. Bu açıdan bakıldığında çalışmanın odak noktasını "yaşlıların gençleri nasıl gördüğü, değerlendirdiği ve eleştirdiği" oluşturmaktadır. Buna göre çalışmanın temel amacı, yaşlı bireylerin genç kuşaklara yönelik değerlendirme ve tutumlarını niteliksel bir bakış açısıyla incelemektir. Bu amaçla, yaşlı bireylerin gençlere yönelik algılarının hangi kodlara dayandığı, genç kuşağa yönelik eleştiri ve beklentileri, kuşaklararası etkileşime yönelik nasıl bir tutum geliştirdikleri ve geçmiş deneyimleri ile bugünü nasıl karşılaştırdıkları derinlemesine analiz edilmektedir. Bu amaçla derinlemesine bilgi toplamak için nitel araştırma yöntemi tercih edilmiştir. Araştırmanın evrenini Türkiye'de ikamet eden 60 yaş ve üzeri tüm bireyler oluşturmaktadır. Araştırma katılımcıları, örnekleme herhangi bir bölge veya il sınırlaması olmaksızın, amaçlı örnekleme yöntemi kullanılarak seçilmiştir. Buna göre araştırmaya 35 yaşlı birey katılmıştır. Çalışmada veriler yarı yapılandırılmış görüşme formu kullanılarak toplanmıştır. Görüşme formu için öncelikle literatür taraması yapılmış ve bu doğrultuda yaşlıların gençler hakkında detaylı bilgi sağlayabileceği sorular belirlenmiştir. Araştırmaya katılmayı kabul eden 35 yaşlı bireyle derinlemesine görüşmeler yapılmış ve bu görüşmeler kayıt altına alınmıştır. Daha sonra veri analizi için Maxqda 20 programına aktarılmıştır. Yaşlıların gözünden gençlerin ve gençliğin değerlendirilmesine ilişkin verilerin analizi sonucunda beş tema ortaya çıkmıştır: Bu temalar “Gençler ve yaşlılar arasında kuşak çatışması var mı, neden?”, “Geçmiş ve bugünün karşılaştırılması”, “Gençlerin değerlendirilmesi”, ‘Eleştiriler’, “Yaşlıların gençlere karşı tutumu nasıl olmalı?” olarak kodlanmıştır. Bu sonuçlara göre yaşlılar geçmişe özlem duymakta ve geçmişi bugünün gençliğine ve yaşamına tercih etmektedir. Onlara göre kendi dönemlerinde onlar yaşlılara saygı göstermekteyken bugün bu değerler neredeyse yok sayılmaktadır. Yaşlı bireylerin düşünce, davranış ve yaşam tarzları başta olmak üzere birçok açıdan gençlerden önemli farklılıklar taşıdıkları görülmüştür. Bu doğrultuda gençlerden kendi yaşamlarına benzer değer, tutum ve davranışların sergilenmesini bekledikleri tespit edilmiştir. Ayrıca araştırma bulgularına göre yaşlıların gençleri teknolojik bağımlılık, geleceğe yönelik belirlenmiş bir amacın olmaması, sorumluluk üstlenmeme, aşırı özgüven ve “kibirli olma” hususlarında eleştirdikleri anlaşılmıştır. Bazı yaşlıların ise gençlerle daha iyi geçinmek, uzlaşmak ve dayanışma içinde bir ilişki sürdürmek için yaşlıları sorumluluk almaya davet ettiği ortaya çıkmıştır. Özellikle bazı yaşlıların farklılıkları anlama konusunda özeleştiri yaptıkları; yaşlıların bilgi, deneyim ve birikimlerini gençlere ve gelecek kuşaklara aktarmak istedikleri; yaşlıların din ve maneviyata sıklıkla vurgu yaptıkları ve bu doğrultuda gençlerden dini değerler bağlamında bir yaşam sürmeleri bekledikleri görülmüştür. Bu

bağlamda araştırmanın yaşlılar ve gençler arasındaki ilişki, etkileşim ve dayanışmayı destekleyen önemli sonuçlar ortaya koyduğu, kuşaklararası dayanışma ve sağlıklı bir gençliğin inşası için geniş bir perspektiften kritik bilgi ve deneyimler sunduğu söylenebilir. Dolayısıyla bu sonuçların kuşak çatışmasının anlaşılmasına ve kuşaklararası dayanışmanın güçlendirilmesine önemli katkılar sağlayacağı düşünülmektedir. Araştırma sonuçları, yaşlı bireylerin gençlere yönelik değerlendirme, beklenti, eleştiri ve deneyim aktarımlarına ilişkin içgörü sağlayarak hem uygulayıcılara hem de politika yapıcılara bir perspektif sunmaktadır. Türkiye'de yaşlı nüfusun artmaya devam etmesi ve gençlerin hâlihazırda mevcut nüfusun önemli bir bölümünü oluşturması, bu iki yaş grubu arasındaki ilişki ve etkileşimin önemini vurgulamaktadır. Bu bağlamda, bu araştırmanın sonuçlarının çeşitli meslekler ve disiplinler için yol gösterici bir güç olacağına inanılmaktadır. Özellikle gençlerin, yaşlıların tecrübe ve birikimlerinden faydalanmaları, sağlıklı ve müreffeh bir gelecek inşa etmek için onların motivasyonlarından yararlanmaları hem bireysel hem de toplumsal açıdan büyük önem taşımaktadır.

|                             |                                                                                                                                                                                                                                                                                           |
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