EXPLORING GENERATION Y VIA THEIR ATTITUDES TOWARDS ECONOMY, EDUCATION AND MARRIAGE

Zeynep Erdoğan

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Zeynep Erdoğan

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" Exploring Generation Y Via Attitudes Towards Economy, Education and Marriage"

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Prof. Dr. Asım Karaömerlioğlu _____

(Thesis advisor)

Assist. Prof. Seda Altuğ _____

Assist. Prof. Gül Sosay _____

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Title: Exploring of Generation Y via Attitudes towards Economy, Education and Marriage

This thesis analyzes Turkish Generation Y, which has been scrutinizing recently in terms of economy, education, and marriage, and also in comparison between its European and American counterparts. The research is based on the thought that political and social events affected and changed this generations' attitudes. In Turkey the Generation Y includes individuals born between 1980 and 1994. To explain the historical background of the term generation, Karl Mannheim and Jose Ortega y Gasset's generation theories were used. Twenty in-depth interviews were conducted with students and graduate students from Koç, Marmara, and İstanbul Universities. To understand the impact of economic background on ones' attitudes, one of the universities was selected among private universities. Instead of collecting statistical data, the main aim was to understand Turkish Generation Y. Also the four major generations from 1925 to 1994, namely, Silent, Baby Boomer, Generation X and Generation Y in Europe, America, and Turkey were explained in terms of economy, education, working life, family, technology and marriage. The study consists of Generation Y members who are living in İstanbul and graduate from university, therefore, instead of general conclusions, personal expressions were provided.

Key Words: Generation, Generation Y, Youth

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Başlık: Y Kuşağının Ekonomi, Eğitim ve Evlilik ile İlgili Tutumlarının İncelenmesi

Bu çalışmanın amacı Türkiye'de özellikle son yıllarda konuşulmaya başlayan y kuşağının ekonomi, eğitim ve evlilik üzerine düşüncelerini, tutumlarını incelemek ve Amerika ve Avrupa'daki y kuşağı ile karşılaştırmaktır. Toplumların içinde bulunduğu siyasi ve sosyal olayların gençlerin yani kuşakların tutumlarını etkilediği ve değiştirdiği göz önüne alınarak çalışmanın kaynağı oluşturmuştur. Y kuşağı yaş aralığı olarak 1980 ve 1994 arası alınmıştır. Tarihsel olarak kuşak kavramını açıklamak amacıyla ise Karl Mannheim ve Jose Ortega y Gasset'in kuşak teorilerinden yararlanılmıştır. Bu amaçla Koç, Marmara ve İstanbul Üniversitelerinden mezun ya da hala okuyan 20 kişi ile derinlemesine görüşmeler yapılmıştır. Ekonomik durumun tutumlarına etkisini anlamak için seçilen okullardan biri paralı eğitim veren bir üniversitedir. Derinlemesine görüşme yapılmasının nedeni ise istatistiki bir veriden çok bu kuşağı anlamanın amaçlanmasıdır. 1925'ten 1994'e Avrupa, Amerika ve Türkiye'deki dört ana kuşak: sessiz kuşak, baby boom kuşağı, x kuşağı ve y kuşağı ekonomi, eğitim, çalışma hayatı, evlilik, aile ve teknoloji gibi konular üzerinden açıklanmış; karşılaştırmalar yapılmıştır. Çalışma yalnızca İstanbul'da yaşayanları ve üniversite öğrencilerini kapsadığından genel çıkarımlardan çok kişisel ifadelere yer verilmesine imkân sağlanmıştır.

Anahtar Kelimeler: Kuşak, Y Kuşağı, Gençlik,

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CHAPTER 1

INTRODUCTION

Our generation has had no
Great War,
no Great Depression.
Our war is spiritual.
Our depression is our lives.

Chuck Palahniuk

In 2013, at the end of May, the Turkish government announced a renovation plan for Taksim Gezi Park. It wanted to cut down all the trees and build a new shopping mall. At that time, the Turkish youth was considered to be apolitical and insensitive to social events. However, while the government started to implements its plan, something unexpected happened. The Turkish youth, namely Turkish Generation Y, revolted against the plan. After this incident, the Turkish newspapers, television news and also foreign press started to talk about this group of people. Some of them considered them to be as heroes or heroines. Others, who were mostly in favor of the government's plan, called them traitors. For better or worse, everyone started to talk about them. The Turkish generation literature changed from that time on.

This thesis is not about this revolt, it is about understanding this youth via Generation Y, by looking at their attitudes towards the economy, education, and marriage.

Throughout history, the term "generation" has been used by social scientists, historians, demographers, and biologists. It is used frequently in everyday life as well as in academia in many contexts, it can be used just to explain a simple event in

everyday life or to analyze a complicated phenomenon in the social sciences. Also in daily newspapers or magazines and on TV, people come across with this term. "Generation" in general describes a group of people who share a similar age range. Comprehensive definitions have been made by social scientists. One of the definition isa group of individuals of similar age whose members have experienced noteworthy historical events within a set period of time (Mannheim, 1970).

From 1925 onwards, the Western literature started to divide generations and label them according to their characteristics. Based on this literature from 1925 to 1994 they were called, first the Silent Generation, the Baby Boomer Generation, the Generation X and the Generation Y members. These four generational cohorts have different attitudes and characteristics shaped by their experiences and historical changes. These differences and generational cohorts have been studied and repeated in articles and books. In the light of this brief information, what this thesis want to accomplish is to understand Generation Y via its attitudes towards the economy, education, and marriage.

Within the context of generation literature, the main contributions have been made by Karl Mannheim and Jose Ortega y Gasset who were two important social scientists. Mannheim and Gasset have made this term "generation" part of social science, especially, history, sociology, and anthropology. They claim that a generation that experiences similar historical major events and changes will create similar reactions to these things. Also to understand major events in history, generational cohort analysis should be the starting point because youth is the most important and responsive part of a society (Ortega y Gasset, 1961).

In the Western literature, to specify generational characteristics, a number of studies conducted by scholars, commentators, and researchers with the help of

interviews, surveys, focus groups or text analysis. Whereas in Turkish literature, the scholarship on generations are mostly studied under the subject of youth. Due to the entrance of a new generation namely Generation Yin the work places, the working style, habits, and the market have changed. Therefore, all over the world, especially studies in recent years about the generations have been done by marketing researchers to understand the consumer habits, employment style, and environment of the consumer market.

Unlike business literature, within the context of the social sciences, generational studies are mainly done to investigate issues related to education, employment, technology, family and friendship, the subject of marriage became popular especially with the emergence of Generation Y.

First of all, generational studies start with the explanation of generations, the researchers explain why several names were given to those generations. The definitions also change according the research area. Several definitions were made by scholars to explain a generation. In this thesis, the sociological definition which describes generation as a group of people who share birth years, similar political and social experiences within a particular location, and create similar values, beliefs attitudes, is used.

Although the names and dates of generational cohorts varies between the different types of literatures, there are some globally accepted names and dates which mostly have been created by Western and American scholars. The names and dates vary, mostly because around the world each generational cohort passes through different historical processes and have unique experiences. The globally accepted names are chronologically, the Silent Generation, the Baby Boom Generation, the Generation X and the Generation Y.

The name Silent Generation was given because of the war times, the name Baby Boomer was given because of the post war increase in population. Also the name Generation X was retrieved from American novel, '*Generation X: Tales for an Accelerated Culture*' and the name Generation Y came from the question "why" (Huntley, 2006; Levickaite, 2010; Zuistiak, 1996). In this thesis, when the American and European generations are discussed in Chapter 2, the global names are used. When the Turkish generations are discussed in Chapter 3, except for Generation X and Generation Y, the names are different and Silent Generation became Republican Generation and Baby Boom Generation became '68 and '78 Generation.

The names had changed according to the Turkish political and social agenda as the definitions of youth and the experiences of young people have very different characteristics among different national cultures. All these differences come into focus when people discuss about European or American and non- European or American youth. This situation paved the way for an autonomous character of Turkish youth. Only the name Generation Y was used in both chapters because the extensive globalization and communication technology have made the youth all around the world more look like each other and share almost similar experiences (Raltson et al, 1993). Even though global agenda affects Generation Y members' characteristics, it should not be ignored that the local characteristics are still important.

As mentioned above, in European and American literature, most of the generational studies which have been done by scholars, commentators and researchers start with explaining the term, the generational cohorts and then in accordance with their subject elaborate their research. Especially in recent years, the range of studies has varied. For instance, Leccardi and Ruspini (2006) analyze the

Generation Y family life, Piper (2013), compares the healthcare system between generational cohorts, and Huijser (2012) studies Generation Y attitudes towards race and ethnicity. However, most of the studies on generations have been about workplace and employment style, there were still different subjects within their literature.

Whereas in the Turkish literature there are only few studies which are specifically interested in generation because most of the generational studies have done as youth studies. In addition, due to the complicated and intensive character of the Turkish political agenda, most of the youth studies put emphasis on politics. Since youth is considered as the main actor of the political agenda, these researches and studies mostly analyze the Turkish youth. For these reasons, throughout this thesis especially the Republican and '68 and '78 generations general characteristics were tried to be figure out from these studies. Also within the context of the social sciences, the academic literature regarding generations does not provide comprehensive data or analysis for generations.

As explained above, within the context of social sciences like history and sociology, generational studies deserve a greater profile within Turkish social science literature than it has had to date. Most of the generational studies especially on Generation Y in Turkey have been done by marketing departments, therefore, most of them are about economics, the labor market or the business attitudes of these cohort members. For instance, Deolitte and Millward Brown (global research companies) conducted a Generation Y innovation research (2013) with Turkish Generation Y members and tried to find out their consumer habits and to prepare future marketing research methods.

There are also Turkish generational studies which started out to analyze general characteristics of the generations and ended up just explaining generations in terms of economy or employment. Furthermore, within these studies without making new statements, mostly European and American literatures' findings were used to explain the Turkish generations. For instance, an article was written in social science journal by Yüksekbilgili (2013), under the title of "Turkish type Y generation". Based on its title, it can be expected that this article is going to be about general explanation of Turkish Generation Y. However the article is only interested in Generation Y members' business lives and makes general and global assumptions about other generational cohorts.

There are a few studies that focus on generations' daily lives and concerns and also make comparisons between American and European generations and as mentioned in previous sections, these studies are done under the label of youth studies. For instance, in 1999 a survey which was about '98 youth in Turkey was conducted by the Konrad- Adenauer Foundation and with the help of this survey data about the Turkish youth characteristics were given. However, throughout this survey generational explanations had not been used. As it can be seen from these examples which will be explained in detail throughout Chapter Two and Chapter Three, the problem is, there are very few studies within the context of generation. The existent literature does not provide sufficient information about Turkish generations, especially Turkish Generation Y. Also the literature now available does not make unique assumptions about Turkish generations, mostly European and American literature findings were used by writers.

All these things paved the way for a gap in the knowledge about generation. For this reason, this thesis attempts to fill the gap. The aim is to examine the attitudes

of Turkish Generation Y members' attitudes towards education, economy, family, and marriage, and to make comparisons between Turkish and European and American Generation Y members.

To fill this gap, a literature review of generational studies was done, and also to reach detailed information and more personal characteristics qualitative research, was conducted for this thesis. Rather than making general statements and gaining statistical results, the main aim of this thesis is to gain a deep understanding of Turkish Generation Y. The purpose of this thesis is to explore the characteristics of Turkish Generation Y and to examine the differences from as well as similarities to their counterparts who live outside of Turkey. Also, to understand how Turkish Generation Y members interpret themselves, their peers, in a word their "generation", is the other important goal which tried to be reached, of this thesis.

The main mode of research in this thesis was in-depth interviews conducted with 20 university graduates, university students and graduate students of Marmara, Koç and İstanbul Universities. Via these in-depth interviews, the socio-psychological dynamics of this generation will be further explored including their values, moral approaches and political stances.

There are approximately 12 million people the ages between 20 and 29, and only 39. 9percent of them have a university educations (Turkey in Statistics, 2013). As a result, this research does not claim to be representative. This thesis therefore heavily relies on the interpretation of interviewees' ideas, thoughts and attitudes about their generation and also about their lives. Because of the limitation of time for a larger sample, the number of interviews was restricted. All of my interviewees are live in İstanbul, due to this fact, all of the interviews were conducted in İstanbul. This restricted case study is the limitation of this thesis. However, this thesis can give

insights about Turkish Generation Y and can be considered as a starting point of a larger study.

Also, there is no general consensus within the academic and popular press literature regarding the age span of the Generation Y. Some of them claim that it started in 1977 and ended in 1994 and some of them declared that it started in 1982 and ended in 2000 (Luscombe& Lewis &Biggs, 2013; Huntley, 2006). Within this circumstances, in the case study, accepts that the Generation Y rangesfrom1984 to 1994for years of births. These dates are chosen due to the Turkish political agenda, because the 1980s chaotic coup d'état environment caused a unique youth characteristics, 1984 was chosen for the starting year of Generation Y. In order to gain more accurate and representative data, this specific age range was selected. Therefore, the interviewees' ages were between 22 and 29 in the case study.

With the help of this qualitative research and literature review within this thesis, the aim is to provide accurate and comprehensive data for generation studies, especially for Generation Y, as mentioned above, it can be a starting point for a broader analysis. Also this thesis can be considered as a part of demographic, youth and social history studies.

Since this thesis relies on qualitative research methods, hypothesizes are replaced with the primary research questions. There are three main questions arising from the purpose of this thesis:

The first one is, "Does the socio-economic background affect Turkish Generation Y members' attitudes toward economy, education and marriage?" To find out and explore this question seven out of twenty interviewees were chosen from Koç University. This university was selected due to its high tuition fee. Within this thesis it is assumed that if a person could go to that university without having a

scholarship, he or she was from a high income family. Therefore these seven interviewees were not scholarship students.

The second one was, "In a given period, in the same location, do people create the same behavioral reactions to and habits from social events and the political agenda?" This question also contained the definition of generation. "Being a generation" phenomenon will be explored via this question. The similarities of the interviewees' comments can be considered as an answer for this question. On the other hand, with the emphasis "shared location", the differences between Turkish Generation Y members and their counterparts also will be answers of this question.

The third one was, "Are Turkish Generation Y members' attitudes towards marriage different from those American and European Generation Y members?" This question was chosen because the marriage patterns had dramatically changed since Generation Y members are old enough to get married. Especially in America researchers have started to analyze Generation Y members' attitudes towards marriage. The rate of marriage in Europe and America had been declining in recent years. This decline was explained by high rates of unemployment, longer educations and prevalent economic crisis. Turkey has been facing all these things too, however, according to the OECD Family Database Report (2014), among the European countries the higher crude rate of marriage is still in Turkey. The crude marriage rate in Turkey is approximately 7. 89 percent. To explore this difference this question will be explored. In spite of these similar patterns, why Turkish Generation Y members are still getting married will tried to be examined with the help of interviewees' statements.

When this thesis is finished, the contribution to the knowledge will be the answers to these questions. To evaluate and analyze these primary questions the

historical background of the term “generation” and its studies will be examined, the studies done on generations both in Turkey and in the West will be reviewed and also a qualitative study will be conducted.

The theory which was used to provide a perspective on this research was mainly based on Mannheim’s generation theory. The definition of generation and features of generation were explained with the help of American and European literature. The reason is that most of the generational studies have been conducted in America and the United Kingdom (Cennamo& Gardner, 2008). To understand the history of generational studies, Mannheim’s *The Problem of Generations* and Ortega y Gasset’s *The modern theme* books were used. Youth studies, surveys, interviews, newspaper articles as well as academic writings were also examined to reach a broader understanding of generations in America and Europe.

On the other hand, within the Turkish literature one of the most important contributors to youth studies is Demet Lüküslü who is an associate professor of sociology and wrote the book, *Türkiye’de Gençlik Miti*. Throughout this book, she analyzes Turkish generations within the context of the Turkish political and social agenda. Also Leyla Neyzi who mostly studies on oral history, wrote an article, Object Or Subject? The Paradox Of “Youth” In Turkey and talked about Mannheimian theory and evaluated the Turkish youth from the beginning of Turkish Republic. These two Turkish scholars have been very effective throughout writing this thesis specifically when the Turkey generational cohorts was explained, their works are cited.

In this thesis while discussing the interviews which were conducted, the path of many different generation, youth, demography books, articles, surveys, statistical

data and reports were followed to reach comprehensive information about Turkish Generation Y.

Throughout this chapter, the general field of the study and background of the problem were explained. The statement of the problem, the purpose and significance of this study were also indicated. Last the primary questions were given and theoretical framework explained. In the following chapters will examine these subjects and the main issues of generation will be evaluated and also elaborated via Western and Turkish literature and also the results to the qualitative research. In Chapter Two the historical background and theory of generation, generational studies and Western and American generations will be analyzed and studied.

CHAPTER 2

LITERATURE REVIEW: HISTORICAL BACKGROUND, GENERATIONS IN AMERICA AND EUROPE

Historical Background of Generational Studies

In this section, the historical background and the origin of the term "generation" will be explained and also the scholars who used this term first in the context of the social sciences will be indicated. The subject "generation" was chosen due to its impact on societies' political, economic and social agenda. As Jose Ortega y Gasset who was one of the originators of the term "generation" from the 1920s, asserted that a generation is like an eye which analyzes the historical processes very effectively. If anyone who wants to really know what happened in a given period should look at the generational patterns of that given period.

A phenomenon regardless of how it is studied in detail cannot be understood without analyzing the generational patterns (Ortega y Gasset, 1998). In the light of this assumption, Turkish Generation Y members will be analyzed throughout this thesis to find out how Turkish Generation Y characteristics, attitudes in terms of economy, education and marriage different from previous generations and from American and European Generation Y. These attitude analysis also will help to give insight into the Turkish political, economic and social agenda.

The history of the word and its different definitions will be explained in this section mainly with the contribution of Auguste Comte, Karl Mannheim, Jose Ortega y Gasset, William Strauss and Neil Howe. Within this section the following

questions will tried to be answered: How this word started to be used by scholars, how social science studies evaluate this word and what are the components of this word will be examined.

The term "generation" is used frequently in everyday life as well as in academia in many different contexts. It might be used just to explain a simple event in everyday life or to analyze a complicated phenomenon in social sciences. In the context of academic studies, for many years the term “generation” was used by social scientists, historians, anthropologists and politicians to describe social changes over time and to explain differences, distinctiveness within social groups. To explain societies’ collective behaviors and to analyze social movements properly and comprehensively, generational studies must be done by scholars. These studies also can be helpful for understanding socio-historical developments. The term also used in youth studies, political change articles, too. Therefore it has many different meanings.

According to Jaeger (1977), the use of the concept dates back to ancient Greece. The original meaning came from biological- genealogical studies, therefore it was more about the positive sciences such as biology and medicine. The details about ancient Greece era will not be given here, because, in many articles, books Auguste Comte considered as the founder of sociology, is accepted as the first scholar to use this term in the context of the social sciences. Since this thesis attempts to analyze the social science meaning of generation, it could be useful to start with Comtian definition.

Auguste Comte was the first person in history to use the term “generation” in an historical sense. As Jaeger indicated, between 1830 and 1840, Comte started the first scientific study of generations in history. For Comte the generational succession

was related to historical progresses (1977). For Comte human life could be analyzed with the help of understanding of generational activities. He did not deal with individual lives to analyze a human life, he looked at social life which for him was created by a group of people whose ages were close (Comte & Martineau, 2000). Though he was the first scholar who examined generation, it can be claimed that he did not receive satisfactory recognition from social science studies because he has not study this subject comprehensively and did not talk about the different types of generations.

However, with the help of German sociologist Karl Mannheim, during the first half of twentieth century, the term became popular and considered as important in the social sciences, especially in sociology. Mannheim's writings influenced sociological works on generations. He comprehensively and systematically explained and examined the term generation and also coined two new terms: "generation unit" and "generation as actuality". He used the term generation to describe a group people who shared similar political and social experiences within a particular location. In his words, people who were considered as a generation meant, "a common location in the social and historical process ... (which exposes them) to a specific range of *potential experience,* predisposing them for a certain characteristic model of thought and experience, and a characteristic type of historically-relevant action" (as cited in Alwin&McCammon, 2007, p.225). For him, people' lives and experiences were influenced by the historical, political and social agenda of the countries therefore they responded these things similarly. These people also created the same behavioral reactions to and habits against similar situations. A distinctive youth culture appeared after all these processes.

Mannheim emphasized the importance of historical, political and social processes in his generation definition. He also claimed that in a given generation people could behave differently. A generation could contain numbers of different units. He defined this phenomenon as a "generational unit" was a "stratification of experiences" (Alwin&McCammon, 2007, p.229). For him, each generation had different characteristics, there could be a conflict within a generation and also among other generations. Particularly in studies of youth and youth movements, this Mannheimian perspective is used. He also suggested that the concept of the generation unit was important for understanding social change because it showed the dimensions of time and dimensions of the social structure (as cited in Kertzer, 1983).

Another important figure for generation studies is Jose Ortega y Gasset. He developed a similar concept of generation. People, who are born at about the same times and share same historical background, will have almost the same views, also their responses against particular events will be similar. Whether achieved or unachieved, each generation has a mission and has high importance in the understanding of historical processes (Ortega y Gasset, 1961). To explain human life only in a biological way was not considered true for him, what a human being does must be the concern which could help people to understand a time period. "The generation is a dynamic compromise between mass and individual, and is the most important conception in history. It is, so to speak, the pivot responsible for the movements of historical evolution." (Ortega y Gasset, 1961, p.15).

Also if concept of generation is examined in general, it can be claimed that age differences can be result of three factors. Howe and Strauss also emphasized these differences. In Pew Research Foundation's *Milennials A Portrait of Generation Next publication* (2010) these differences are explained as follows.

The first one is the life cycle effect: young people can behave and think differently from older ones however their thoughts and acts can change when they became older. There is no guarantee on their views are constant.

The second one is period effects which means wars, recessions, global events have an effect on people however the degree of impact differ accordingly their age group.

Last one is cohort effects: its meaning is almost similar with period effects. It means that major events mostly affect the young ones because core values and characteristics take a form when people are young, that is to say when they influx.

In the light of these different definitions of generation, the generational groups in America and Europe between 1925 and 1994 will be explained in the next section and these definitions will help to understand their similarities and differences as a group.

The Generations in Europe and America between 1925 and 1994

In this section, the four different generation stages in Europe and America will be explained in detail and in Chapter Three, four generational stages in Turkey will be analyzed. This distinction is made due to the historical, political and social differences between these three locations. The location of the generational group affected the shared events and makes them create almost same experiences. Since these generational concepts which were explained in detail in the previous section are important to make a comprehensive generational study, this distinction is made.

In the following part, these four American and European generations' working styles, economic statuses, educational backgrounds, family and friendship

relations, and marriage attitudes will be discussed. Also, the comparisons of these concepts will be made to reach detailed explanations. In a chronological order, the names of this four generation are Silent Generation, Baby Boomers, Generation X and Generation Y.

Silent Generation (1925-1945)

The first generation group which will be examined in this part is Silent Generation who was born in between 1925 and 1945. There are several names which also give ideas about their characteristic, to describe the Silent Generation members. For instance, they are is also known as the War Time Generation. This group of people was born during World War I and when they became young World War II started. They experienced almost 20 years apart two global wars, as a consequence they had to grow up in an unstable, dangerous and chaotic war environment.

This name "silent" was given to them because of the war circumstances: they were passive, traumatized and demographically few in number. The origin of name was explained in the following part, employment, economic status, educational background, familial and friendship relations and marriage attitudes will be explained.

The first things which must be emphasized when someone is analyzing Silent Generation members are employment and economy. Silent Generation members' experiences were shaped by the war and economic instability. Since they all knew how hard it was to find a job and make a living in war time, they gave a great deal of importance to work discipline.

According to Raines and Zemke (1999), nine million Americans lost their savings and approximately eighty-six thousand companies went bankrupted during the 1930s. Also millions of American Silent Generation members lost their jobs,

around fourteen million people were unemployed. In the work place as well as in many aspects in life, most of them respect for authority. Because they grew up in war circumstances, they pretended like they have a mission to make their country a more livable place.

Especially the American Silent Generation members wanted to make their economy and political agenda more stable. Therefore they respected their employers and the people who governed them and also did not argue with them. They were a group of people who learned that working long hours and making sacrifices were necessary for labor force (Sutherland and Thompson, 2003).

The Great Depression affected the world economy very severely, for this reason most of the members experienced uncertainty and insecurity in working places. In the early 1930s the economy was so bad due to this effective depression. For instance in Britain traditional coal mining sector failed because of the foreign competition. According to the Bureau of Labor Statistics (2008), by the year 1933 the unemployment rate became 22. 8percent however it gradually decreased by decades (as cited in Levine, 2009). Especially in Germany, due to the depression the number of unemployed was 1.4 million in 1931. The Nazis tried to deal with this chaos for this reason they built roads, railways across Germany (Lambert, 2012). It was all helped to reduce the unemployment rate and also unintentionally made them as the founders of the country.

Raines and Zemke (1999) also talked about this founder phenomenon and indicated that for many generation commentators in the US, the members of this generation members were considered as the founders of the US because they built the first highways, bridges and dams and they also gave birth to the most populated generation: Baby Boomers.

Another important theme is educational background which is also related to economy and employment. During the 1930s and 1940s education system and teachers behavior were harsh. According to Field (2013), many teachers behaved cruel to their students because the education system let them do it that way. The discipline criteria were very different at that time. For instance, when John Field made 117 in-depth interviews about lifelong learning in 2013 the UK with Silent Generation members who had been educated in the 1930s and 1940s, most of them indicated that their teachers had punished them cruelly and they all told their school stories very nervously. Harsh discipline can be seen with the help of these stories. In addition most of the Silent Generation members could not continue to college education because of the wars and economic circumstances.

As the US Census Bureau declared in 1940 only 4.6percent of Silent Generation members could attend university. For these members, education was a scarce resource and also higher education was not an option. They had to work and became breadwinner of their families. All these things made university graduates more valuable. Being a university student at those times carried a distinctive and special set of meanings for the Silent Generation Youth.

If the familial and friendship relations are examined in terms of Silent Generation, first of all it should be said that: they were all born into a world of crisis and their parents were the main actor who had lived these crisis. Their fathers mostly fought in the war and their all familial relationships were affected by these circumstances. Also Silent Generation grew up in homogenous families and neighborhoods because ethnic diversity, racial discrimination was widespread during those years. Most of the marriages happened between people who have same racial background; the opposite situation was so rare and not approved by societies. They

mostly obeyed both their mothers and fathers: they did not rebel against their families. (Codrington, 1997). They follow the rules of their homes just like their name they had always been silent to their parents.

Their marriage attitudes were also affected by these circumstances such as war, crisis, and familial relationships. In 1940 as US Census Bureau declared, 60percent of Silent Generation members were married and in 1950 it increased and became approximately 70percent. It showed that after the World War and despite the Great Depression Silent Generation members continued to marry and give birth to children. As Giordano (1988) claims Silent Generation era is considered as early marriage times; women married approximately at the age of 20 and men married almost at the age of 21 during these times.

On the other hand, the divorce rate was higher from previous cohort however re-marriage rate was also high therefore, the marriage rate was stabilized (Giordano, 1988). The re-marriage phenomenon can be explained with the help of traditional family style. Because Silent Generation members did not experience single parenting or out of marriage children were not so high in number, they re-married and continued their so-called proper lives and to be a respectable person.

The number of children for one couple was 3.2: this result was relatively high and explained the baby boom phenomenon (Atchley, Miller and Troll, 1979). During these times the main purpose of marriage was to secure the continuation of the line. As this statement also showed, marriage was and still has related to the political agenda of the countries. Especially throughout the 1940s, it had a hidden nationalistic meaning and Silent Generation gave birth to high number of kids and justified this meaning.

Baby Boomer Generation (1945-1964)

When World War II ended, the soldiers returned home and the global economy became more stabilized this changed the world population, birth rate increased. Approximately 1 billion babies were born during these years.

Baby Boomer generation has been an effective and important generation in world politics because '68 movements were created and carried out by this generation. Human rights movement, feminist movement and division of the West and East happened in this era. Due to their high number, they have more power than other generations to change the social agenda of the world. The Vietnam War, decolonization, feminism and civil right movements, anti-colonialism, race equality began to be discussed to increasingly address. It can be said that social movements started from this era and this generation members' experiences were shaped by mostly Vietnam War and Civil Rights Movement.

There are several differences between Silent Generation and Baby Boomers in terms of employment, economy and in general the general atmosphere of the world. According to Turner and Edmunds (2002), Baby Boomer members can be considered to be lucky generation because they were the first cohort to grow up in a largely peaceful and wealthy peaceful era. They were also accepted as the first global generation as they shared fashion, music taste and communication (Turner and Edmunds, 2002). They could transmit their messages globally via student protests and social movements. From this decade global interdependence had started.

Actually, technological innovations created this globalization effect and changed the characteristics of youth. During these times the technology was not so advanced however the most important innovation was televisions which shaped Baby

Boomer youth's lives. For the first time in their lives Baby Boomer members could see and follow news via televisions whenever they wanted. With the help of televisions, social events could be watched on screens at home while they happened. According to Sutherland and Thompson (2003), also new household technologies such as washing machines and dishwashers changed the everyday lives of Silent Generation members especially for women.

All these innovations, economic welfare changed the characteristics of European and American youth. Silent Generation members' purpose had been to make their "countries" a better place, whereas Baby Boomer generation members wanted to change the "world" order and made the "world" a better place. Due to that fact, similar to Silent Generation members, they worked hard and they also dealt with difficulties without complaining. Baby Boomer members grew up in the era of optimism and opportunity. Within this era growth in population size and increase in the female labor force participation made especially in the US labor rate high. According to Lee and Mother (2008), in 1960 the US labor force increased by 1.7 percent annually. Baby Boomers' labor force expedited the work circulation therefore unemployment rate remained very low also in the 1950s, 1960s and 1970s.

The education system and the attainability of education had also changed during Baby Boomers period. Education from this time on became considered as not a privileged. Many of the Baby Boomers had a chance to acquire education (Sutherland and Thompson, 2003). During the 1960s there was a rise in educational attainment. According to John Field (2013), the educational experience became easier within Europe and the US due to the expansion and new social political legislations. For instance, in 1947, the Scottish Education Act opened secondary education to girls who wanted to continue their education and also working class

members of Baby Boomer generation and defined the minimum school leaving age 15. The enrollment rate of secondary school in America, for both males and females was 70. 2percent in 1960. 88.8 percent of boomers also completed high school, and 28. 5percent of them started university (Synder, 1993).

The family style and the relationship between parents changed as well. For Baby Boomers parents' a child means a hope. Also a child had a nationalistic meaning to however most of the Baby Boomers did not carry on these nationalistic views. It can be assumed that they are the first generation whose both parents were working (Geoffrey & Riordon, 1998).

Baby Boomers' marriage attitudes also changed accordingly these new circumstances such as an invention of TVs, participation of women in labor force and social movements. As 2010 Pew Research data center declared, in 1960 72percent of Baby Boomer members were married. In contrast to Silent Generation, Baby Boomers did not marry before their late twenties and an average. According to Giordano (1988), the average number of children was approximately two and they mostly married in their late twenties.

Baby Boomers have the highest rate of divorce. According to Brown and Lin (2012), they divorced because, they had unique life styles, and they were in favor of individualism and had a more free spirit than previous generations. In 1980, 45percent of Baby Boomers were divorced and by the year 2000 this rate peaked and became 62percent, the divorce rate rose over three decades. These divorces did not only occur when Baby Boomers were young, about 25percent of these divorces occur at the age of 50 or older (Hunter, 2013).

Generation X (1965-1980)

Baby Boomers gave birth to a different generation, in the Western literature people who were born between 1965 and 1980 were named as Generation X. The name was taken from American novelist Donald Coupland's famous book (1991) *'Generation X: Tales for an Accelerated Culture'* which was about Americans hitting adulthood in the late 1980s. The Represented an unknown variable, as Isaksen (2000) claims, Generation X was looking for an identity, and in his book Coupland calls this identity as X.

Also some media commenters in America called Generation X a lost and scared generation because major recessions had led to a several high youth unemployment all over the world. They saw the falloff the Berlin Wall (a collapsed of colonial imperialism) and the end of Cold War. Akdemir (2012) also claims that, they were more realistic than any other generation. They did not have any future planning because they were suspicious of many parts of their lives, for them the future meant harsher living conditions.

Just like Silent Generation they had to experienced economic recession and this made them individualistic. This time span was characterized by industrial restricting, organizational downsizing, contradictions in government and rising rates of part time and temporary employment. Huntley (2006) described this pessimistic atmosphere as looking at life through grey-colored glasses. According to her, Generation X grew up with the fear of unemployment, AIDS and political chaos.

All these things made Generation X youth behave very cautiously and accept all harsh circumstances in the working place. Their expectations were far lower than their Baby Boomer parents. Having grown up in an age of uncertainty; they were

self-reliant in the work place. According to Krahn and Galambos (2013), Generation X members had developed a low trust on their organizations. Also political instability made their lives harder. They were suspicious in many part of their lives because they did not have any future planning, for them future would be harder.

They were the first generation who raised themselves. Unlike any other generations they worked only for themselves not for the whole society. Generation Y members just followed their footsteps. They need stability and certainty in their lives.

A survey was done by Catalyst (a nonprofit research group that makes female work force studies) in 2000 with 1300 men and women and nearly all the participants declared that they would be very happy to spend to rest of their work lives with their current companies, firms. They did not like to change their companies or working places. Their answers can be understood via analyzing unemployment rate in their times.

According to the IMF April 2015 Report, in 1985 France had 8. 73percent and Germany had 8. 12percent of unemployment rate whereas, the unemployment rate for America was 7. 2percent (US Bureau of Labor Statistics). For them life was all about survival. They can easily adapt new things and have a flexible manner because they grew up in a very chaotic environment both politically and economically.

They experienced the rapid improvements in computers. They were the first generation to use computer in the work place and they also were the first ones who experienced internet. In addition to this, Marshall (1997) claimed that they were the first generation who VCRs and video games. They were considered as the first technologic generation because especially in America there were computers at schools.

The educational background shows how this generation was different. Generation X had a higher high school graduation rate than any other previous generations therefore up to now Generation X members were considered as the best educated generation (Marshall, 1997). According to the US Census Data (2012), in 1990, 87percent of female Generation X members attained high school and got a diploma, for male Generation X members the percentage was 84. 4percent.

All these technological change and economic recessions also paved the way for a new form of family style. Family characteristics were very different from other generations. Generation X was much more family oriented than the Baby Boomers. They redefined the gender roles within the family because from their times on the number of women who joined the work force had increased.

According to Hactmann (2000) who made in depth interviews with American, German and Japan Generation X members. He claims that the common theme between them is the value they give to their families. He also declared that Generation X members grew up in affluent families and then due to the economic recessions their parents economic status declined. Based on this down turning the parents of Generation X were called as workaholics in many articles and newspaper columns. In these interviews the members whether they had single parents or had a traditional family they remembered their childhood as having been happy.

Jackson (2001), also talked about their childhood atmosphere and asserted that, they feel protected and safe in their homes and in their neighborhoods. This positiveness also affected their relationship with their parents and friends. They spent much of their times with their friends and they joined more outdoor or social activities at schools than their parents.

As March Population Survey declared in 1997 36 percent of Generation X members whose ages were between 18 and 32 were married. During the 1970s cohabitation began emerge. It considered as an alternative way of living or as a refusal of marriage (Manting, 1996). Therefore Generation X members did not give too much importance on traditional family style.

The marriage rate started to decline mostly from this decade on. However as Gubernskaya (2010), declared most American Generation X members did not have negative attitudes toward marriage they just delayed it and in the future some time in their life most of them hope to get married. Since 1988 the supporter of the following statement ' married people are much happier than single ones' had declined in the US and Western societies (Gubernskaya, 2010).

Starting with the late Generation X members' thoughts about marriage changed and most of them started to understand and approve of unmarried people. Public opinion about marriage moved away from traditional notions and in some degree people became more open minded.

Generation Y (1980-1994)

In this last section Generation Y characteristics and attitudes on employment, economy, education, family and marriage will be explained. First of all this generation is also called as millennium, echo-boomers –because they have similar characteristic with Baby Boomers and they are demographically high-, net or next generation – because they started to use internet very early stage of their lives and also do not like to wait and always want to see "next" step.

The name originally came from the question “why” because the member of this generation always questions everything in their lives (Jain and Viswanathan, 2013). Also as Strauss and Howe (1992) claimed, the name Generation Y was given to them to show that they have different characteristics from other generations and also after the letter X come the letter Y.

An alternative name came out from Levickaite (2010), Peter Pan Generation which means they do not want to grow up and stay home longer than any other generation members. Due to its diverse race population Generation Y is also considered as ‘transnational generation’. As Pew Research Center declared (2014), large wave of Hispanic and Asian migration caused this situation and make Generation Y racially mixed. Generation Y members contain 28.6percent of population in the US which means they are very influential within many social aspects of everyday life like Baby Boomers (Sutherland and Thompson, 2003). According to Regional Databank Germany Report (2013), there are approximately four million Generation Y members are living in Germany. Same number of Generation Y is living in England, too (Opening up Government, 2010).

In the workplace they like to work as a team and want to be recognized by their employers. They have high expectations from their employers they also seek out new challenges and are not afraid to question authority. They did not take no as an answer in the working place and they prefer to work in a peaceful environment (Akdemir, 2012). As they accomplished many different school tests and took results of these tests routinely, they also wanted to see their levels and scores in their working places.

Even though the world’s political agenda and economy are unstable, the members of Generation Y can imagine a happy future about their lives (Sutherland &

Thompson, 2003). They also want a meaningful work. As Khor and Mapunda (2014) indicated, because they faced with many different and equally important developments and turmoil, they are adaptable to many circumstances and also problem solvers just like Generation X members.

Because of all these harsh events, on the other hand, they do not trust people easily. As Pew Research (2010), indicated, only 19percent of them supported the idea that "most people can be trusted". On the contrary, 31percent of Generation X, 40percent of Baby Boomer and 37percent of Silent Generation members supported this statement. Nouth (2013) explained this turmoil and chaotic environment. According to him, Generation Y members have had to face terrorism (school bombing in Oklahoma in 1995, 2011 Norway attacks, 9/11 in USA, London subway bombing in 2004), global financial meltdown (global economic crisis in 2008 and 2009), family diversity (as Pew Research (2010) declared approximately 33percent of Generation Y members were raised by divorced parents). All these things made them who they are and create their characteristics. Due to all these uncertainty they also focus mainly on short term than long term.

They were born when the technological innovation had peaked and global crisis emerged. They participated in the boom of Internet usage and actively participate in social network activities; social media means everything for them; they make friends, connect with their peers and do their works via internet. Cell phones, social network applications are used for plans. Since they cannot imagine a world without cell phones, they also cannot understand how other generations meet their friends or make plans with others.

Unlike other generation members computers were no longer only used for working purposes. They used Internet for mostly amusement or information.

Marketing departments did researches about them and also try to guess their consumer habits to make more profit. Marketing department researchers mainly focus on internet shopping and online marketing styles to interact with them.

According to Walker (1986), due to the global internet connection and worldwide communication Generation Y can be considered the first global consumer segment (as cited in Zuistak, 1996). As indicated earlier sections, Baby Boomers was also considered as global generation due to their global dress codes and music taste, however Generation Y members have far more similar characteristics and they also bigger than Baby Boomer generations.

Education is so important for them; most of the Generation Y members get university education and then continue their education on a higher level. According to Bureau of Labor Statistics (April 2012), high school graduation rate in the US was approximately 72percent. It means it is the highest rate in more than two decades.

The familial relationship was also affected by these changes. Their parents' age and attitudes of their parents are far more different from previous generations. In the 1970s and 1980s during Generation X era, Baby Boomer parents were married young and had children very earlier ages. Therefore they behave more intolerantly towards their children. However this phenomenon had changed. Within the Generation Y parents, the first age for being mother became approximately 26 therefore they are more conscious and informed about parenting and raising a child.

Another important thing is, Generation Y members prefer to live with their families even if they are over eighteen. This is mostly because of economic limitation and difficulty to find a job after school. Because of this returning home phenomenon, generation commentators also named this generation as 'Boomerang

Generation' (Woodruff, 2008). Social government policies and lack of social policies about youth made them closer with their parents.

Also, when they make decisions which is related their careers or marriage or future plans, they mostly discuss and try to take comments from their families. Especially their mothers play an important role in their lives (Jain&Viswanathan, 2013).

A study which was done by Teenage Research Unlimited of Northbrook III (2012), six in ten teens claimed that their friends include members of diverse racial groups. It means they are more tolerant and open minded than previous generations. Rising migration also contributed to these consequences. After their parents they also trusted their friends almost anything in their lives. Their friends are aware of everything in their lives and effects their personality, life style, dress codes and thoughts. Social network programs made this process easier for them.

The last theme marriage is the most controversial issue within the Generation Y members. Commentators, marketing researchers and TV programs have been interested in their choice of marriage because marriage is not only related with personal characteristics. On the contrary, the pattern of marriage can give information about cultural, economic and political dynamics of a society.

According to Urban Institute Report which was published at July 2014 in the US, Generation Y members have the lowest rate of marriage by age 40. They are getting married in smaller numbers than any other generation members. As this Report claimed, this decline happened because of high student loans, unemployment and high desire to live with their families which is also related with economic circumstances. In addition to these things, especially in the US, the economic recession effected marriage rates, as 2001-2012 American Community Surveys

claimed the years between 2004 and 2012 can be considered as post-recession years and the marriage rate has been declining since that times because of this.

Only 22 percent of Generation Y members who reach the age 30 were married. This number was 30 percent for Generation X, 40 percent for Baby Boomers and 59 percent for Silent Generations (Pew Research Center, 2014). Nearly half of the participants of this research, indicated that marriage is old fashioned nowadays. The median age for marriage among Generation Y members became 29 for men and 27 for women; it means it is the highest age in the modern history.

Another difference within the context of marriage emerged when the question about their marriage partner asked. Almost 52 percent of Generation Y members claimed that their marriage partners must be well educated. For previous generations this qualification was not considered as such important (Pew Research Center, 2014). Educational level also affects their marriage attitudes. According to Sobotka (2008), in many countries well educated Generation Y members delay marriage because they place less importance on traditional family style and want to continue their own career without any obligation.

Generation Y members delay marriage however they continued to have children: "in 2012 47percent of births were non-marital" (Pew Research Center, 2014). This reality also changed the traditional meaning of family and drew a different family type (such as single parenting).

Another statistical fact also support this result: approximately 52 percent of Generation Y members claimed that one of the most important things in life is being a good parent whereas only 30percent of same participants gave the same comment for successful marriage (Pew Research, 2011). They give less value on marriage yet they care too much to be good parents. They do not link marriage with parenthood.

Within this context Generation Y members have similar attitudes with Generation X members.

According to Current Population Survey (2010), almost half of them of both generation said that ' a child needs a home with both father and mother'. Also both men and women of Generation Y members thought that the most important qualification of their marriage partner is about parenting. As mentioned above being a good parent and choosing a future good parent partner are regarded as vital elements of marriage.

As economy had changed and the gender discrimination in working place became less prevalence, the choice of marriage also changed. Pew Research Center (2014) indicated that 72 percent of Generation Y members want modern egalitarian model of marriage that both husband and wife have jobs and are taking care of households and children. To sum up, marriage pattern has been changing since new characteristics and attitudes of Generation Y youth. These patterns also have been diverging across different nations and generations. It also have been changing by education, wealth and technological differences. Marital status directly affects political agenda and social patterns such as social policies, tax rates, family and life style. Therefore it has been examined in detail throughout this section.

CHAPTER 3

THE GENERATIONS IN TURKEYBETWEEN 1925 and 1994

In this section generational characteristics of Turkish youth between 1925 and 1994 will be examined in detail. The Western and Turkish generations were divided in two parts because the definition of youth and the experiences of young people gave birth to very different characteristics among different national cultures. All these differences come into focus when people are talking about Western and non-Western youth. This situation paved the way for an autonomous character of youth.

"Beginning from the 19th century Ottoman-Turkish modernization movements, youth as a category has entered into Turkish intellectual and political discourses with progressive and modernist connotations" (Demir, 2012, p.91). However, the complex political and social structures always make it difficult to analyze and examine youth attitude in Turkey. From the beginning of Republican Period and until today, political agenda has been changing very quickly. In their everyday lives young people have to face and deal with these economic, political and social changes. Turkish youth have always been trying to adapt to global context and to cope with local circumstances at the same time. "This situation makes Turkey an illuminating case in understanding how local and global contexts together act to shape young people's lives and youth" (Demir, 2012, p.90). In the light of all these things, the aim is to provide an answer how Turkish generations are different from the rest of the world generations. For sure there will be some similarities between them, too.

The names of generations also changed according to local circumstances. For instance the western type Silent Generation name becomes Republican Generation and Baby Boomer generation becomes ‘68 and ‘78 Generation. Only Generation X and Y names are still same within the Turkish literature due to the globalization feature of the world agenda and close relationship with Western cultures with the help of technology, -mostly internet. In the next section four different Turkish generation stages will be analyzed within the context of employment, economy, education, family and friends and marriage.

Silent Generation (Republican Generation) (1925-1945)

Republican generation members were born between 1925 and 1945 and this name was given to them because they experienced the adaptation processes of Turkish Republic. Similar to Western silent youth, Turkish Silent Generation also grew up within the war’s harsh circumstances. Beside this, Turkish ones also had to cope with new political regime and new life styles. In 1923 Turkish Republic was established by Atatürk and new rules emerged according to this establishment. At those times, Turkish youth (republican generation) was considered as the savior of the country.

Turkish Silent Generation grew up just after World Wars due to this fact their experiences took a form within these war situations and they had to live in a chary manner. First of all they learned to survive, they all knew how hard to live in circumstances of war.

The mode of production also changed and they had to adapt new standards of living. Before the establishment of the Turkish Republic, agricultural production and

lifestyle predominated. However in the early years of the Turkish Republic, industrialization had emerged but not became so common. Most young people had been working in agrarian milieus and living with their families. Therefore this created a limited number of working class urban youth (Demir, 2012). In the early years of Turkish Republic, most of the Turkish population had been living in rural areas and the number of young people within the Turkish society was very low. At those times, 90 percent of labor force was based on agriculture (Armağan, 2004).

They worked for living at those times. According to Akdemir, social values of this time were, respect to authority, loyalty, hardworking and commitment to national values (2012). Silent Generation was the most hardworking one and they were in favor of discipline in the working place. Today, the youngest members of Silent Generation have been working as the oldest employee of companies and most of them were retired.

In the Turkish Republican era it was argued that, one of the most important theme in education was village institutes. As Aygen asserted that, between 1940 and 1953 with the help of these institutes, rural youth was educated. In those years Turkish republican generation was considered as the promising and reliable precursors by the society (2008).

Also in those times education was used as a tool to create a single shared nationalistic identity (Neyzi, 2001). In this period only 10percent of the population was literate and there were only 72 secondary schools and 23 high schools all around Turkey (Lüküslü, 2009). During the Republican period, most of the students' movements were about nationalism and the nation state phenomenon such as language, ethnicity, etc. One of the movements had a slogan "Turkish citizens should

speak Turkish language" and was carried out by university students in 1928 (Köknel, 1981).

The youth was considered as the leading figure and Lüküslü claimed that between 1925 and 1950 republican youth internalized this government-based republican oriented role (2009). These students' movements also prove Lüküslü's assumptions. The higher education was also started to establish by government. In 1933 İstanbul University, Higher Institute of Agriculture and Ankara Faculty of Language History and Geography was established (Köknel, 1981). In 1936, 40 percent of urban youth and 78 percent of rural youth could not get education because there were not enough schools (Soydan, 2013).

The situation was not similar to Europe or America. Specific to Turkey, "(…) individualized youth were largely equated to educated youth who were thought to be more open to Western influences" (Demir, 2012, p.92). The lack of global connections only educated Turkish youth could gain experience similar to Western counterparts.

Traditional family style was also a distinctive characteristic of Turkish Silent Generation members. Mostly they had extended families (because of demographic agenda of the Republican period), local social groups were common and they had a close relationship with their neighbors (Akdemir, 2012). During this era, Turkish economic and social structure were based on rural economy therefore there were traditional extended families and patriarchal extended families were prevalent (Tezcan, 2003). Turkish society was considered as collectivist for this reason: Western individualistic type of society could not be valid for Turkish society. Traditional values, family and community ties were strong, therefore young Turkish people could not be individualistic like Western type.

In relation to their family type the marriages were also traditional at those times. After the War of Independence, the population of Turkey decreased dramatically therefore after the establishment of Turkish Republic, to increase the population, many different methods were applied by the government. For raising population, the Republican generation was encouraged to get married by Turkish government propaganda. There were several laws in terms of marriage in those times. Some of the most important ones were: Law of Officer which supports the judges to have more than one child in 1926 and another one was Bachelor Tax which had never been enacted however several times was came into questions by government (Semiz, 2010).

Also within this era the age limit of marriage reduced and became 17 for males and 15 for females (Çakır, 2012). On contrary to these incentives, the divorce rate was relatively high. As Çakır indicated, in 1958 when the oldest republican generation member was 33, 1.012 divorce cases occurred in İzmir (2012).

Baby Boomer Generation (‘68and ‘78Generation) (1945-1964)

The people who were born during 1945 and 1964 were labeled as Baby Boomer, however in Turkey this generation was mostly known as the ‘68 and ‘78 generation. Specific to Turkey, the first half of the Baby Boomer generation was called as the ‘68 generation and the second half was called as the ‘78 generation. According to 1975 Census, approximately three and a half million Baby Boomers whose ages are between 20 and 24 were living in Turkey (Köknel, 1981). Most of these youngsters were from rural areas of Turkey. During this era, the Turkish political agenda was very complex and transformation of state peaked. Single-party system converted into a multi-party system. After 1946 when the Republican People’s Party (CHP) lost the elections and Democratic Party (DP) won, a new style

of state policy was started. All these things paved the way for divided political polarization within the Turkish society. “The division in those years between youth is like; leftists intellectuals, right-wing Islamic fundamentalists and right-wing nationalists.”(Dirlik, 1998, p.306). Rapid industrialization, close relationship with the US, increase in immigration all of these things created a turmoil and chaos.

As mentioned above sections, the Turkish economy was mainly based on agriculture in those years. According to the 1975 Census, 60percent of the youth were working in agricultural sectors. Also 65percent of the ‘68 generation members were working in 1975 (Köknel, 1981). Due to the rapid industrialization and urbanization, the unemployment rate had been also high during the 1970s. In 1977 the unemployment rate was 13, 50percent among the ‘68 and ‘78 generation (Gürses, 1979). Aysel Ekşi who conducted a survey with 4267 university students during 1982 and 1983, asserted that, 62percent of the Baby Boomer university students chose their major subjects in order to work in a field which they want. This generation members were considered education and profession as a tool for making money.

Education became more widespread however it was still not reachable for some parts of Turkey. During the 1959-1960 education periods only 76, 5percent of children could attain primary school and only 12, 6percent of them continued to secondary school (Lüküslü, 2009). University education became more widespread. Student movements were also started.

The ‘68 generation was created by this generation members and this was the most important theme of this generation. Similar to other countries’ 68 generation, most of the members who involved in these movements were also very well educated. Starting from the beginning of the 1950s, due to Marshall Plan, the US’s

interference of agriculture agenda of Turkey and economic imbalance in Turkey contributed to the formation of a social movements. The first response to these problems came from university students and the 1960 Coup d'état happened in Turkey.

The youth who grew up in this era experienced underdevelopment in economy, lack of infrastructure in all social fields and demographic revolution (just like Western Baby Boomer phenomenon) (Toprak, 1998). These movements first started in Ankara universities and then spread to İstanbul universities and finally affected people on the streets.

As mentioned above, these movements had some similarities between Western students' movements and therefore Western youth's and Turkish youth's shared parallel characteristics. However, Western Baby Boomers generation experienced industrialization and had a liberal family type whereas, Turkish Baby Boomers had not experienced industrialization at that time and also had been considered as a developing country members. In the light of all these consequences the Turkish '68 generation represented different meanings.

Another vital difference between them was about the duration of social movements. In Turkey youth carried on these movements very long time, contrary to the Western youth's uprising that took a short time (Bulut, 2011). As Demir indicated (2012), Turkish Baby Boomers during this period, were in favor of Western/modernist ideals, at the same time valued nationalism and ethnicity more than their Western counterparts. Also they had its unique characteristics as well share some similar feature with their Western counterparts. Toprak also claimed that with this generation, the first steps of globalization taken (1998). After this time, the Turkish youth became aware of Western counterparts.

‘68 and ‘78 generation grew up in a very chaotic environment. In the first half of their life they experienced the 60 Coup d’état and then second half of their life they severely experienced 80 Coup d’état. After the 1980 Coup, many of the ‘78 generation disappeared, sentenced to death, many of them were killed by unknown people and several of them agonized. Therefore Turkish ‘78 generation can be considered as the most wounded youth in the Turkish history. All these situations made them very cautious, nervous and fragile.

Familial patterns also affected by this political chaos however did not significantly change. According to Ekşi’s survey (1986), 80, 5percent of university students’ parents were married whereas 3percent was single and 12, 7percent was widowed. The scholars mostly were interested in their political attitudes therefore there were not so much information about their family style. However it can be claimed that their parents were mostly part of republican generation therefore they raised their kids (‘78 generation) as a supporter of Turkish nation and taught their kids to protect their countries.

The marriage patterns did not change during these years although none of the marriage law was conducted. During 1955 and 1960, 37, 29percent of men and 73, 26percent of women whose ages were between 15 and 19 were married (Köknel, 1981). The marriage rate increased when it compares with previous generations. It can be claimed that these increases happened due to the demographic policies of the Republic and social agenda. The average age for getting married had become 17.4 for women and 20.7 for men between 1955 and 1960 (Serper). The marriage age increased however the marriage rate did not decrease.

Generation X (1965-1980)

The people who were born during 1965 and 1980 were named as Generation X. All around the world this era was considered as a transformation in technology, education, demography. In Turkey also health system, economic agenda and political circumstances changed during this time. Also, after the 1960 and 1980 Coup d'états social disputes had never decreased adversely increased.

During the 1970s youth movement organizations –legal and illegal- produced political conflicts between leftist and rightist groups. "Young people in Turkey considered themselves as political subjects, aimed at political power, rather than subjects aimed at individual freedom through cultural resistance." (Demir, 2012, p.95). Therefore Generation X members in Turkey were politicized therefore individualized youth culture could not emerge. All these things created a unique Turkish X generation culture.

Beginning of the 1980s a new technology arrived –television. TVs entered people's lives directly and shaped/changed young people's everyday routine. Generation X members' music choice, language, consumerism and political choices were effected by TVs. Technologic innovation started to effect youth from this time on. Turkish economy also had changed according to these innovations. Neyzi (2001) claimed that with the privatization in consumer market and the effects of communicational innovations the media started to become important in Turkey. The Turkish Generation X did not put much importance on education: they did not think they can make money with a qualified education. Unemployment rate was 8.7 percent in 1989 (Turkstat, 2009). Most of them were worried about this unemployment rate and 85percent of them claimed that if they had a chance to go abroad, they would go immediately without any hesitation (Armağan, 2013). This unemployment rate also made them unhappy and hopeless about future: they

declared that even during their education they had some concerns about finding a job.

Similar to the ‘68 and ‘78 generation, Turkish Generation X also supported the justice, equality, fraternity and freedom for all Turkish citizens. However from the beginning of‘78 generation the student groups divided not only leftists and rightists but also leftists divided into several parts such as supporters of Maoism and Russian style Marxism (Lüküslü, 2009).

İbrahim Armağan conducted 1280 surveys with university students in the beginning of the 1990s and asserted that the 85percent of them thought that university education was not qualified: in addition to that, approximately 70percent of them were complaint about YÖK which they described as outdated and insufficient.

All these clashes paved the way for 1980 Coup d’état and millions of the ‘78 generation members were affected by this Coup and also Turkish Generation X members’ adolescent period was shaped by these harsh conditions.

After 80 Coup d’état education system had changed too. According to new laws, religious education became mandatory and the university entrance from religious schools changed (Neyzi, 2001). All these educational changes affected the educational processes of Turkish Generation X.

When Turkish Generation X became parents because of all of the political chaotic events that occurred during their childhood or adolescent period, they raised their children apolitical. The parents of Turkish Generation X had also patriarchal attitudes. 85percent of Turkish Generation X members thought that having an opposite sex friend was normal contrary to only 28 percent of their parents approved this friendship (Köknel, 1981). On the other hand a transformation happened in terms

of the range of family. Families were becoming smaller. Extended families were becoming nuclear families. Therefore the average household members were steadily decreasing (Tezcan, 2003).

Besides all these political upheaval, marriage pattern had not been left by Turkish Generation X. This generation was also still getting married. In 1990 60, 4percent of population were married and only 34, 5 percent of them were single (Tezcan, 2003). When their ages were between 21 and 27 in 1998, the marriage rate among them was 48percent (Conrad Adenauer Foundation, 1998). According to Turkstat the Structure of Turkish Family Survey (1987), 43, 3percent of couples were decided by themselves to get married. Also this report indicated the average age for woman was 20, for man it raised and became 25.

Generation Y in Turkey (1980-1994)

Based on American and European literature people who were born during 1980 and 1994 were named as Generation Y. Turkey demographically speaking has always been regarded as a young country. As demographic projections indicated, by 2025 Turkey will be the first European country which has the highest number of young generation (Yentürk, 2006). Approximately 18 million Generation Y members are living in Turkey at present (TÜİK Report, 2013).

Generation Y in Turkey sometimes called as "Özal Kids", "Hamburger Kids" or "Apolitical Kids" (Akıllı and Çebi, 2010). Most of these names were given because of emphasizing Generation Y members' less interest in politics. They sometimes said "Özal Kids" because this generation' lives were affected by former Prime Minister Turgut Özal's political agenda and this generation characteristics were shaped within these political circumstances. However all these labels results of perfunctory studies.

With the help of technological innovations, the world become smaller and world youth started to affect each other more easily. Therefore Turkish Generation Y has some similar characteristics with the US and European Generation Y. On the other hand due to Turkey's different political and social agenda, the Turkish Generation Y members have their unique features. The complicated and sophisticated socio-cultural characters of Turkey make it difficult to examine and understand the experiences and characteristic of Turkish youth. Nowadays, Turkey is still subjected to fast changes within the context of culture, economy, politics and social spheres. These changes also affected society and people's everyday lives. Due to these facts it is difficult to observe and analyze global Generation Y characteristics in this complex country. These conditions make Turkey an enlightening and important case in understanding how global patterns to be processed within local terms and shapes Turkish Generation Y members' lives and characteristics.

Turkish Generation Y is considered as heterogenic structure as Demet Lüküslü (2009) claimed there are not only one definition for youngsters in Turkey, however, there are multiple and various kinds of youth mythos. Since the 1980s being young in Turkey is going to be harder and harder. In this section, employment, economy, education, family and friendship and marriage attitudes of Generation Y in Turkey will be explained and analyzed via statistical facts and interviews which were done by academia or marketing agencies.

The first subject is employment within the context of Turkish Generation Y. This generation cannot be analyzed without neoliberal politics and economic crisis. Since 1980 the world economy has been in decline and an employment has become a social problem almost all over the world. Within these circumstances, the Turkish economy was affected mostly by 2008 global crisis and in 2009 unemployment rate

especially within educated youngsters were considered as one of the highest in the World (Mert, Mütevellioğlu&Zanbak, 2010).

The Turkish Generation Y members' educational level is increased at the same time as the unemployment rate within them increased too. In 2011 based on TÜİK Report, 34percent of 25-34 years old youngsters were unemployed. Almost 46percent of Generation Y members who had university education, claimed that they was sure that they could not find jobs easily after their graduations (Mert, Mütevellioğlu&Zanbak, 2010). Fırat (2013) explained this fact with the help of Bourdieu's statement. In that statement, Bourdieu claimed that when the number of people who have university diplomas is higher than the number of institutions which these educated people can attend, the university education and diplomas became useless and their reputation declines.

In 2007, 3000 interviews were done by Aytaç with people between 20 and 25 years old Generation Y members in Turkey, and based on this research, 49percent of the participants declared that the most wanted thing in their lives was to have a good job. In addition to this fact, the best job was described by 46 percent of them as the one which guaranteed their future (Turkish Youth Research, 2011). Both of these facts show how Turkish Generation Y members have fear of future and how they know the life will be without a job within the unstable economy.

Another striking fact is about those who had stopped looking for a job. In 2002 approximately one million Generation Y members in Turkey had stopped looking for a job and this number grew, becoming about two million (TÜİK Report, 2009). This intense and disappointing result illustrates the economic situation in Turkey and also describes Turkish youth as tired of this survival economy.

As the work force rates showed, the second important theme within the context of Turkish Generation Y characteristics is education. The Turkish Generation Y's characteristics mostly were shaped by the unsteady political agenda. After September 12 1980 Military coup d'état, especially educational system changed. For instance, scripture lessons became compulsory and Religious Vocational School graduated could attend universities. All these things created a Turkish-Islam synthesis within the context of education as well as in the political sphere (Neyzi, 2011). These changes affected students of this generation who had a different religious view or sects from the majority.

For most commentators or scholars the quality of education has been declining in Turkey since the 1980s. Especially higher education, because of the YÖK (which is considered as censorship in academia) the freedom of universities as well as academics has decreased. According to Emrah Altındiş (2007), YÖK is an anti-democratic, hierarchical system which carries out neoliberal policies in universities.

In addition to YÖK's negative influence on educational freedom, youth and student movements are still considered to be harmful and dangerous. Especially from the beginning of the 2000s, the numbers of imprisoned students has risen and also solidarity protests, students' organizations which were established for academic freedom have been precluded by government (Lüküslü, 2013). Youth movements are perceived as threat to the political agenda therefore young policy makers disappeared from the political sphere. Since the 1968 youth movements' this phenomenon has not changed.

Regardless of all these facts, from the 1960s onwards the number of universities increased. In 1960 the number of higher education students was 63

thousand and this number became 172 thousand in 1970. According to TÜİK Report during 2011 and 2012 35percent of young people continued their higher education and then this percentage became 38. 5 during 2012 and 2013.

If the educational changes considered within the educational laws, it can be declared that since the age of compulsory education was raised from five to eight in 1997 the enrollment rate increased (Fırat, 2013). In spite of eight years compulsory education, the primary education rate in Turkey still has not reach 100 percent (TÜİK, 2012). As Aytaç (2007) claimed this is mostly because of economic problems and also gender discrimination.

Based on her 3000 interviews conducted between 15 and 25 years, 50percent of her participants who had not continued their educations declared that they had not had enough money therefore they had to quit education and get jobs. The girls' rate, which was about quitting education because of family pressure was nine times higher than the boys. As the United Nations 2013 Report indicates Generation Y members are considered the most educated ones. In Turkey this statement is also true however not enough to reach the world educational level.

Work force, education and family all are related to each other and have had almost the same effects on Generation Y characteristics shaping in Turkey. However, the fourth important theme is family which especially in its traditional meaning of being a family is still effective in many parts in Turkey.

The economic crisis, the lack of reliable jobs, and the setback of social policies, all made Generation Y members more dependent on their families. They could not have an individual lives due to the lack of economic freedom. Leaving home is still not common because of its traditional dimension. Families thought that

their children would leave home when they got married or studied in another city. In spite of this traditional view the parents and their children mostly get along well.

According to Millward Brown and Deloitte 2013 Innovation and Youth Report, approximately 67percent of this age group indicated that they learned most of the things from their families, only 9percent of them claimed that they had been educated by their teachers. This also shows how families' influence is effective for their children. Another report which was done by the Turkish Sciences Academy in 2004 also shows that how parents are important for Turkish Generation Y. Based on this report which is mostly about Turkish youth's psychological problems, the young people who talked with their parents and got their opinions were less likely to be depressed or mentally ill. The Turkish Generation Y parents can be regarded as problem solvers for their kids.

Despite the positive relationship between parents and kids was mentioned above. On the other hand, there are inevitably problems between them, too. The technological changes and political agenda were also transformed. As a consequence, Turkish Generation Y and their parents react these changes differently and this creates two different generation characteristic. Based on 24,647 interviews which were done by Social Politics Studies in 2006 between 19 and 25 year olds, the most problematic subject is about youngsters' consumer habits and second one is about the choice of friends. Generation Y compulsorily removed from mode of production processes and became more and more dependent the former generation. Mode of production also has been changing since the 1980s. Turkish Generation Y is limited to consumption based life styles. They mostly started to use internet for their consumption. This phenomenon is totally different from their parents because Generation Y members' parents used Internet only in the work place for business

activities. These differences create problems between them and explain the first difference.

The second problem can be explained with the help of the dangerous atmosphere in the public sphere. Especially in İstanbul, parents are afraid their children will participate in harmful activities with their friends. The schools also have become more and more unsafe, therefore, they wanted to protect their children and interfere in their children's friend choices.

The political atmosphere also contributes to these dangerous, harmful and unstable circumstances. Finally the last themes are about politics and technology. According to Millward Brown and Deloitte 2013 Innovation and Youth Report, the Turkish Generation Y declared that the most important difficulties that they will have to experience, are terrorism, social turmoil and income inequality in the future. Except the Turkish participants, other ones did not consider social turmoil or income inequality. The research showed that Turkish Generation Y is interested in political agenda and concerned about social movements. Also it shows they know the political agenda in Turkey is not so trustworthy and the public sphere cannot be labeled as safe.

Turkish Generation Y are interested in politics however, as Lüküslü indicated (2010), Turkish youth have created a new way of politics. They are mostly against classic politics. This new way of politics is created via the Internet. The Turkish Generation Y use the Internet to criticize political parties and the social, political agenda of Turkey. Therefore any intervention to technology such as shutting down websites, not only affects technological advancements, but also and mostly affect the daily routines of young people.

Social media also allows the Turkish Generation Y members to access information very easily and provides a non-real network place where they can enjoy expressing their opinions, exchange opinions and follow trends anywhere anytime. Turkey also had one of the highest number of Facebook users in the world since the 2000s (Lüküslü,2013). While Turkish Generation Y members are increasingly using social networks for entertainment, they also used for political activities or gatherings, too.

The most important contribution of the Internet is about the political agenda, too. According to Civic Web Research, which was done in seven different European countries and had 6,489 participants with ages between 15 and 30, the Turkish participants stated that when they were using the Internet, they felt free and self-reliant. This fact shows that how the Turkish Generation Y members are oppressed by the political agenda and the public sphere. The places where they feel free should be their schools, streets or anywhere in public however the only place is virtual computer screens right now.

The last and the most different attitude of Generation Y is marriage. Generation Y members' marriage choices are different from those other generations. Most of the conservative scholars and writers criticize this new choice. One of them is Lütfi Sezen, who wrote an article –Turkish Marriage Forms (2005), in his article Sezen claimed that families are only possible via marriage and these new changes had happened because of Western manipulations. He did not mention the changing world order or any other parameters which affect Generation Y members' choice of marriage. This article and other forms of that kind of articles can be considered as deficient and stereotypical. In 2013, between the ages of 25 and 29, approximately 513 thousand of Turkish Generation Y members got married for the first time

(Turkstat, 2013 Report).This was a decline in marriage, however, when compared with Europe and America, so this change cannot be considered sufficient. Also the mean age of mothers became 27.9 in 2014 (Turkstat, 2014). All of these issues will be examined in the next chapter in detail. (Jaeger, 1985)

Throughout this thesis and mostly in the following part, I will give all of the important dimensions of the Generation Y in terms of economy, education, and marriage. The political and economic agenda, major changes in society and familial relationships evaluated in terms of the changing attitudes towards economy, education and marriage in Turkey and also in other parts of the world.

The Generation Y members in Turkey form a heterogeneous group which has different ethnic backgrounds, wealth rates, religious choices and class origins. In their daily lives as well as the political or economic agenda the Generation Y members come across these divides and experience their consequences. Also in spite of the high number of young people in Turkey, there are no youth politics. In addition, every government institution describes youth differently and youngsters cannot participate in political decision processes easily. Therefore, Turkey offers a very useful and qualified youth politics and then started to solve the Turkish Generation Y members' problems via this new agenda.

The changing education, economy, and marriage attitudes of the Turkish Generation Y will be evaluated via in depth interviews in the next chapter.

CHAPTER 4

GENERATION Y MARRIAGE ATTITUDES: INTERVIEWS OF ISTANBUL UNIVERSITIES YOUTH

This chapter, relying on the results of 20 in-depth interviews with Koç, Marmara, and İstanbul University graduates and students whose ages of 22 and 29, explores show attitudes Generation Y towards economy, education, and marriage and how they interpret these attitudes in Turkey. In this chapter I intend to evaluate my interviewees who are the members of Generation Y in Turkey, and their opinions, ideas and comments about economy, education, employment, family and marriage.

First, demographic questions were asked to my interviewees all were born in Turkey except for one who was born in Bulgaria. Ten of my twenty interviewees were graduated from university, five of my twenty interviewees had master degrees and five of them were still studying at the undergraduate level. Ten women and ten men participated these interviews.

I asked them approximately 50 different questions are about their education and economic status, their job status, their relationships with their families and friends and their views on marriage. All these subjects were explained in detail in Chapter Two and Chapter Three. A general generational profile was aimed to be build up in these sections. The interviews were conducted due to test the concepts discussed above. To take these outcomes from my interviewees their economy, education and marriage attitudes were asked. These questions helped me to understand the general life style of Generation Y and, more specifically, their attitudes, which were mostly different from these former of generations.

This chapter furthermore analyzes the Turkish Generation Y choices of life and thoughts about education, economy, and family and friends. There will be also comparisons between the US, Europe and Turkey. Statistical reports will also be used to substantiate interviewees' comments, declarations.

On Education: "Don't know how but the system had to change."

This section discusses my interviewees' ideas about the Turkish education system. The education system in Turkey has always been criticized by scholars and by the public. According to many people, the quality of education has been declining since the1980s. According to the OECD Education at Glance 2014 Report, the total public expenditure on education in Turkey is 11percent which ranked 25 out of 34 countries, and its expenditure percentage is also below the OECD average.

In addition to this report in 2011, The World Economic Forum also conducted a research which scaled the quality of education around the world Turkey received 3.61 on a seven point scale. In the context of this information, I asked my interviewees what they thought about the quality of education and to compare it to earlier periods.

All of my interviewees indicated that, the education system was getting worse every year. They mostly spoke of the lack of quality of high school education. In general, they claimed that when their parents had graduated from high school, their knowledge had been much better than today's university graduates.

All of my interviewees had completed or were still doing their university education. When a question about the fairness of the educational system was asked, they started to criticize the university entrance exams and university administration.

The freedom of higher education in Turkey has been under strict censorship due to the existence of YÖK (Council of Higher Education). As The Council of Higher Education in Turkey (2010) indicated in its report, YÖK was established in 1981 based on Higher Education Law (No. 2547) and higher education system reconstructed after this establishment. Emrah Altundiş (2007) describes, YÖK as an anti-democratic, hierarchical system that gives rise to neoliberal policies in the universities.

All of my twenty interviewees claimed that the education system was not fair and university education was restricted by YÖK. In addition to these claims they also do not know how this system could be fairer. They did not have any solution for this problem. An interviewee Başak (29, graduate student) indicated that:

> The whole education system is wrong and unjust. We did not go to school to follow our own plans, dreams: we get university educations because we have to do it. Therefore regardless of our own abilities or talents, we get that education. Also our population is growing day by day and I have no idea what can be done to fix this vital problem. I don't know any good alternatives for this huge, young population.

One of the interviewees criticized the whole educational system in Turkey and then talked about the freedom of universities in terms of YÖK. Büşra (26, university graduate):

> Everybody chooses a university department not because they wanted to study in this subject but because this subject can help his/her to find a good job. Also when you start to study in university, you are not be completely free. You cannot study whatever you want. YÖK decides how free you can be.

Another subject was raised when interviewees talked about the injustice of the education system and economic difficulties came up as the indicator of this injustice. Eight of my twenty interviewees declared that many people could not afford to go to school.

The education system in Turkey is free; however, many families can't afford the transportation, life sustaining and basic needs for a student and the Turkish government does not provide enough scholarships for university students. In addition to these, as the OECD 2014 Report, which was mentioned in the previous paragraph, declared that the Turkish government also does not spend enough money on educational expenses. It cannot be argued as same however, these economic difficulties of university education in Turkey can be considered as similar to the American education system problems.

As TIAA-CREF Institute in America made a study about university-educated millennials' personal finances in 2014. The claim was that due to the high student loans the chances of getting a university education lessened within the lower socio economic classes. Atakan (25, graduate student), said that:

> In Turkey the educational system, especially getting a university education in İstanbul can be considered as a privilege because there is a systematical prejudice against people who come from the lower classes. I mean… the system does not let them get a qualified education.

The last striking finding was about their educational backgrounds and the ideas about the educational system in Turkey became evident when I asked them two questions, the first one was, "what are their biggest problems in the context of Turkey?" and the second one was, "if you had a chance what would you change in your current life?" Fifteen of my 20 interviewees said educational problems in Turkey and that one of their biggest fear was leaving their children or next generation of young people with such problematic educational conditions. This educational problem is also similar in the US, according to McCalla- Wriggins (2000), university students do not know what can be done in terms of their major, they just want to continue their education without knowing if their abilities are

suitable or not. Based on McCalla-Wriggins writings, several studies revealed that between 20 to 50 percent of students do not decide their careers before applying to universities. Selim (25, university student) said the same was true for Turkey, too, and said:

> I hope my children will know what they want to be in the future, before going to a university, and I hope I can help them to follow their dreams, plans. To properly help them this system [educational system in Turkey] has to be changed. We had to deal with this problematic system: I hope they do not have to deal with it.

The most important outcome of this biggest problem question is about education, however, two of the interviewees gave into insight the gender inequalities in Turkey. According to Human Rights Association Violation of Human Rights 2014 Report, sexual assault against women had increased 30percent in the previous five years. Since discrimination against women in Turkey is so prevalent, these two relevant comments should be given within this part. Two of 25 year old female university students declared that as women, they wanted to walk down the streets at night alone without any fear or hesitation.

Another different comment about this question was made by of the interviewee, Meral (26, graduate student), who is a Turkish Jew. In terms of her biggest problem within Turkey, she talked about her identity. According to the *Nefret Söylemi* Hrant Dink Foundation Media Watch on Hate Speech and Discriminatory Language Report (January-April 2014), the most targeted groups of hate speech in Turkish news are respectively, Armenians, Jews, and Christians. Meral's (26, graduate student) comments led me to address this discriminative issue in Turkey.

> In the future I don't want to be stigmatized because of my Jewish identity. Also I want my child to live without any fear of his/her identity. I think one of my biggest problems is about my identity. I hope the next generation does not need to hide their ethnic background.

Based on my interviews, in the context of Turkey, Generation Y's number one biggest problem is the education system and the rest of their problems change according to their ethnic identity, gender, and socio-economic background.

On Economy and Employment: "We will be always a lessee."

In the previous part educational problems and educational status were asked to the interviewees, in this part very relational subject will be examined: employment and economic status. Many articles, books have been written and many reports published by scholars, commentators or marketing researchers about the working habits, work ethic, and economic status of Generation Y. Their characteristics on these subjects were given in detail in Chapters Two and Three. Researchers, especially marketing researchers, are interested in Generation Y because they have entered the work force and can change capital flows. As Lindquist (2008) claims, the policies and methods of hiring someone had to be changed because the previous methods are becoming irrelevant for Generation Y members. The focus comes from these facts.

These conditions can be applied to the Turkish economic agenda. A study was done by the business periodical *Capital* in 2011, with 50 different companies in Turkey. The researchers found that the age of Turkish employees had fallen four to five years (Büyük, 2011). This result means that in the work place, the median age is younger and Generation Y has started to join the work force. Consequently, Generation Y impacts the work place, market place and also society.

This "younger employee" fact is come up in my interviews. Thirteen of my twenty interviewees, worked in different business sectors, and said that the median

age of their working place was approximately 28-29. Therefore they assert that they do not experience any difficulties with their employers or co-workers.

The interviewees mostly worked in advertising agencies, technology firms, and global auditing companies. Discussed in Chapter Two, '"the challenges of leading a multigenerational work place" theme became non-effective within the context of my interviews. The questions about the relationship between Generation X or Baby Boomers in the working place could not be asked due to the young environment of their work places.

In Turkey, according to Eurostat, on December 2014 there were 922,000 unemployed people younger than 25that could be counted as within the labor force. On the other hand in European countries, such as Germany and England, this number decreased. In Germany in December 2014, the number of unemployed under the age of 25was 308,000. Also the total number of unemployed in Turkey was 3,038 million (Eurostat, December 2014). These statistics however, do not give the exact number because informal labor cannot be examined and the ones who stopped looking for a job are not counted as unemployed. In Europe and America, these numbers are considered to be high. However, in Turkey, the unemployment rate is much worse than theirs. Göknur (26, university graduate):

> I lived in misery for a long time. I graduated from university and then I couldn't find a job for a while. I have some friends who still are looking for jobs since our graduation [graduated university on June 2012]. And then I started to work, but it was just to have some money and spending some time.

In 1985,which can be considered as the time when Generation Y member's parents started to work or had already joined the work force and the unemployment rate in Turkey was 7.3percent (Turkstat, 1985). However, in December 2014, this percentage was 10. 9 percent in Turkey (Turkstat, 2014). Fifteen of my twenty

interviewees also claimed that 10 or 15 years ago finding a job was easier, especially if the one who was looking for a job, had graduated from university. In addition to these claims, most of my interviewees did not believe the official unemployment statistics. When they were asked to comment on unemployment, the most frequent adjectives that they used to describe the situation in Turkey were, "frightening", "extreme" and "disappointing". Kamil (25, university graduate):

> I know that my parents found their jobs easily because they have always told me that in their time even high school graduates could find good jobs. However, today it is not even enough to be a university graduate to find a good job. In the past, university graduates were more valuable, maybe because they were fewer in number.

Apart from these facts, the most frequent was about the satisfaction of jobs among Generation Y members. Zerrin (26, graduate student) said that:

> I don't believe the statistics. The ones whose ages are between 20 and 30 that I know don't have jobs. On the other hand, few of the working ones are happy about their jobs. They only work because they have to. To sum up, both unemployed and employed are unhappy … we are unhappy.

This unhappiness can be explained via their different working style because they have high expectations from their employers and want to be recognized by them and also want meaningful jobs (Akdemir, 2012). The author of 'Emerging Adulthood: The Winding Road From the Late Teens Through the Twenties, Jeffrey Jensen Arnett a psychology professor from Clark University conducted hundreds of interviews with young people who were members of Generation Y and found that almost all of the young people wanted to find jobs that represented their characteristics or their identities. He said that this was one of the universal commonality of Generation Y. With the help of my interviews, I also prove his assumption. Due to these needs, wishes, they are not satisfied with their jobs and cannot find proper jobs for themselves.

Unlike previous generations, they do not hesitate to change their job, when they feel something is wrong in their work places, they quit their jobs very easily. This easily quitting job theme is also related to families and the effects of parental involvement. Generation Y helicopter parents, which are described by Howe and Strauss as "always hovering, ultra-protective, unwilling to let go" do not let Generation Y face the difficulties when they become unemployed. Although this term is used for American Generation Y members, in a way it can be also used for Turkish Generation Y. According to the American literature, this new parenting happened because by the late 1980s parents had waited longer to have a child than previous generations' parents; therefore, they paid more attention to their children.

In 2014 as monthly periodical *The Economist* reported that, the average American mother had given birth to her first child at 22 during the 1970s however, in recent years, this age had increased to around 26. In Turkey as well according to the Turkstat Birth Statistics 2014 Report, in 2014 the highest age of first birth was between 25 and 29. Regardless of the rise of this maternal age, Turkish parents on their own have always acted like helicopter parents. They take charge of everything that is related to their home and family.

As Jones and Purvis (2002) reports that in their article, George Washington University sends its students' academic calendar to their parents to inform them. The parents claim that this information make them feel closer to their children. They feel relief when they upon receives that kind of information. This example also proves the interference of parents in terms of education.

Begüm (26, university graduate) is working at her fifth job and it has been only two and a half year since her graduation. George Barna says that Generation Y members' motto in their lives and in the work place is "change is good" (As cited in

Huntley, 2006).Generation Y members like mobility and movement: they can be mobile in terms of their jobs. Unlike former generations, they do not stick with their jobs: they are more flexible and more adaptable to new environments. Unlike Baby Boomers, they are not workaholics and they are not political at work (Zemke, Raines, & Filipczak, 2000). Ali (25, graduate student) said that:

> I'm unemployed because I don't want to work somewhere to just have some money. I'm living with my parents and have just finished my master education therefore I will be unemployed until I find a meaningful job. I'm not happy about it. And don't think that my parents are very rich. They are civil servants. However I'm sure they will not let me live difficulties.

Lack of government social policies and youth policies, Generation Y have to be closer to their parents to receive financial support when they are unemployed. These circumstances contribute to the belief that "Generation Y is lazy". As Princeton One Report indicates (2005), all around the world there is belief about the laziness of Generation Y however, according to a national survey which was conducted by Solutions 21 in the US, Generation Y members choose "working hard at the work" as a first virtue of their work ethic.

The relationship between gender and employment was also asked during the interviews to show the interviewees thoughts about gender discrimination in Turkey. All of my twenty interviewees declared that discrimination occurs while women are applying for a job. Employers prejudge women employees because women can give birth or marry and quit her job easily. Begüm (26, university graduate) worked in the human resources department of a company and she said that:

> When we were looking at applications' curriculum vitae (CV), my employee told me to eliminate the applications for females that were over the age of thirty and married. Of course, I could not stand that job for long time and I quit within a month.

Among Generation Y member's gender equality is important. All of my interviewees are aware of the discrimination against women in the work place and had something to say about this anti-democratic attitude of employers. As Huntley (2006), writes that Generation Y members, gender equality is considered an important social aim that should be achieved by people all around the world.

Another core theme of employment involved their experience in the workplace. Huntley (2006) conducted approximately 50 interviews with Australian Generation Y members. She reports that, "Many university graduates face the terrible realization that after years of expensive study, they may well be applying for jobs they could have landed *without* a university degree." (p.90). Eighteen of my twenty interviewees claimed that experience is more important than getting an education. This result is closely in harmony with the Turkish counterparts because it shows that how Turkish the education system is perceived by Generation Y members. Başak (29, graduate student) who is a high school teacher was a very strong supporter of experience within the context of employment. She said:

> Except for professional jobs like medicine, or law, the most important thing is experience. Education has already been a controversial issue and also education is only an initiator, you should do something more than an education. Especially in Turkey, education is not enough to find a job.

Matthews Virginia (2008) combines the experience and easily quitting job themes and says that, due to Generation Y's higher level of education and more work experiences, as workers they change jobs very easily when they are unhappy with the work. Also in Turkey, the Conrad Adenauer Foundation in 1998 conducted surveys about the youth life style and characteristic in 11 different cities of Turkey with 2200 participants. They found that young people were more educated than their parents.

Several important results of the employment part were given in the previous paragraphs. Besides that the most vital economic results within the context of my interview involved the standard of living in Turkey. The responses reveal, the hopelessness felt by Turkish Generation Y members who live in İstanbul.

When I asked them what e the standards of living in Turkey should be, sixteen of my twenty interviewees said that owning a home in a "good" neighborhood and then they gave me maybe the most dramatic and desperate speeches. On the other hand, if we compare the interviewees' statements with Generation Y members in the US, their thoughts are very different.

The Pew Research Center survey conducted with 830 Generation Y members (2010) indicates that 68percent of American Generation Y members said that they were not earning enough money to live the kind of life they wanted; however, within this group 88percent of them expected to achieve their dreams in the future. According to this report American Generation Y is optimistic because they think they have a lot of time to reach their goals.

In the same vein, according to Rebecca Huntley (2006), writes that Generation Y is confident and thinks that everything is possible. As cited in Huntley's book, social commentator Hugh Mackey compares Generation X members and Generation Y members within the context of their attitudes about future. He concludes that there has been a shift from pessimism to optimism. It could be argued that the Turkish political and economic agenda have an effect on these different implications between Turkish and American or European Generation Y members.

Generational location a term Mannheim coined, can be used as an explanation of this difference. As explained in Chapter Two, according to Mannheim, generational groups share a common place in history and develop certain

common characteristic as a result of experiencing the same things and this is called as generational location. Due to these assumptions it can be claimed that Turkish Generation Y members experience unbalanced political agenda therefore they cannot imagine a bright future.

> Göknur (26, university graduate) said: For a standard living, someone has her/his own home, unfortunately I don't think my generation can afford to buy a house in Istanbul. Our moms and dads could buy a house almost 20 years ago; however, we will never achieve our dreams.

Also Ayşe (26, university graduate), said almost the same things:

> To live in İstanbul, for a standard living, one is able to afford rent for a house that locates in the center of city. But I don't feel I can reach that standard by myself. I don't even think I can pay my rent alone [she shares her home with two other friends]. My family was able to buy their own houses, but I cannot even imagine it.

As stated above, Turkish Generation Y cannot imagine a bright future. Also their thoughts and dreams about the future also show that the Turkish economy is bad and also how the political agenda is controversial. Ortega y Gasset (1998) declared that, a generation is like an eye for seeing whole historical realities and political agendas concretely. If someone want to really know what happened in a given period, first of all should look at which generation was on the historical stage at that time. Based on Gasset's writings, we can claim that Turkish economic conditions cannot be interpreted as good because Turkish Generation Y who are the main generational actor of this period and they report hopelessness about their economic futures. Even the idea of owning a home has been started to consider as a privilege by Turkish Generation Y.

On Family/ Friendship/ Peer Group: "A generation who had no future dreams."

Education, employment and economy related questions were explored in the previous section. This section examines familial relations, friendship effect and description of their own generation namely, Turkish Generation Y.

As Ortega y Gasset states (1998), that as human beings we always want to be approved of by other people. When a person has to deal with a problem and make a decision, he or she first seeks advice. He or she takes this advice with the hope of sharing the same thoughts. In the light of this information, to explore the peer effect and family effect, I asked them about their decision-making processes. Thirteen of my twenty interviewees said that they did not ask anyone else's ideas about their plans or decisions and in a way disproved the Gasset's claims. Burak (27, university graduate) described his decision making process as:

> As I told you before, I cannot call my family a family [his mother is schizophrenic], therefore mostly I don't discuss with them. Indeed, I don't get anybody's opinion when I'm planning to do something. I'm a little bit self-ordained. And If I take some of my friends' advice I only ask it for them to approve my decision.

> Kamil (25, university graduate): I don't discuss my decisions with my family or my friends. I decide by myself. I mean… my friends are not a type of an adviser and my family knows that I'm a little bit stubborn. If I set my mind on something, I make it happen.

On the other hand, seven of my twenty interviewees said that they only share their problems when they cannot find a solution by themselves. They also added that taking advice did not mean that they are going to do what the advisers said.

> Saadet (29, university graduate): According to the subject matter, I sometimes take advice from my family and sometimes from my friends, however, if I'm very determinant to do something and they [her family and friends] advise me not to do it, I will never listen them.

Marketing researchers, who conduct surveys on Generation Y consumer habits, told the opposite; they claimed that Generation Y members are very much affected by their friends and, according to peer pressure, they change their minds

(Sprague, 2008). However, my interviewees did not prove this assumption. Most of them claimed that they decided by themselves and when they took advice about something about which they had decided already, they did not change their minds.

The replies about their decisions and plans varied in terms of the subject. When they were passing through difficult times with their relationships, they asked for advice from their friends; whereas, when they had difficulties with their finances, they asked their families. Zerrin (26, graduate student) explained her ideas as follows:

> I consult with my family sometimes. I mostly discuss my financial status with them. For example, if I have no money left, at first I talk to them. On the other hand, I talk about my personal relationships, like my boyfriend, with my friends because I cannot talk about those things with my family. Don't think that they are conservative, but they cannot understand me.

As it can be seen from this statement, in Turkey, most of the Generation Y members cannot discuss their private lives with a boyfriend or girlfriend with their families. This can be explained with the help of Turkish culture and its norms and values. Especially Turkish women cannot talk about their boyfriends mostly with their fathers because of the gender discriminative attitudes of classical Turkish family. Father has been still considered as a leading and breadwinner figure within the family, even though most of my interviewees' mothers were working.

A global fact came out during the interviews when a question was asked about their relationship with their families. None of my interviewees stated that they had bad or troubled relationships with their parents. Fourteen of my twenty interviewees reported that they had closer relationship with their mothers and they also did not have any problems with their families. Four of them had siblings and said that because of the nearness of their ages, they had more in common and they got along well together.

According to Huntley (2006), Generation X members choose to be with and talk with their friends rather than their parents or partners. Unlike previous generations Generation Y members get along well with their parents. The Conrad Adenauer Foundation (1998) also reached the same results. According to their report, most of the young people in Turkey have good relationships with their families as well as with other older generation members. The Foundation claimed that young people have very close relationships with their mothers. The most problematic relationship occurred with their teachers. Most of them asserted that they are close with their mothers. In addition to these outcomes 50. 7 percent of them declared that they do not agree with following statement: "older people do not understand me".

> Ayşe (26, university graduate): My family is friendly and has close ties. I have been away from them almost ten years, but we have never grown apart. We always talk to each other; also share lots of things. We have never had big fights. I was never a kid like a troubled adolescent and they never forced me to do anything.
>
> Ali (25, graduate student): My parents have always been my biggest supporters. They support me both materially and spiritually. They are so open-minded in some cases. But I have a closer relationship with my mother because I can tell her everything. I know that she is always there for me.

As my interviews show, Generation Y members have close relationships with their parents. This kind of a close relationship has rarely been heard within previous generations (Howe and Strauss, 2007). In terms of familial relationship, only Silent Generation can be compared with Generation Y. According to Eisner (2005), just like Silent Generation members, unbreakable moral sense, sociability, values given to home and family reappear within the Generation Y members. Generation Y members do not want to fight with their parents, on the contrary, they want to get through to them.

Their reliance on their parents returns us to the term "helicopter parenting", which explained in above. In addition to this term, with the help of European and American literature, another term came out to explain this situation: "boomerang kids". It means the kids who left their homes and then came back to live with their families again due to the lack of financial power. The Pew Research Center survey (2010), concluded that one-in-eight older Generation Y members (over 22 years old) moved back their parents' homes due to the recession. Also, according to *The Economist* (2014), in many countries many students, especially young people in general still live with their families and Eurofound, (agency of European Union) discovered that almost half of European Generation Y members live with their parents. One of my interviewees made a statement which can be examined as an example of this phenomenon.

> Göknur (26, university graduate): I have a very close relationship with my parents. I lived with them for five years since my senior year, but we have never been away from each other. Actually, I am moving back my home again. I want to save some money and my salary is not enough, so I'm moving back my parents' home. Funny isn't it?

Especially for women, it is not common in Turkey to leave home when you reach eighteen. In general, young people leave home when they marry, however, there are many people who have to move away for university education and decide to settle in the city where they studied and then due to financial problems they move back to their parents' homes. This parent and youngsters closeness expands the time that spent with family.

The last and one of the most important results of this part is about the description of Generation Y. I asked them how they described their generation; how the commentators, social scientists, historians or journalist will write about their

generation; what adjectives will be used to describe Generation Y in another 20 or 30 years.

In addition to this paradoxical manner, researchers, scholars and commentators have been already named this generation as "Net Generation", "Echo-Boomers", "Boomerang Kids Generation" or "Why Generation" (Jain and Viswanathan, 2013), I wanted to learn how they see themselves and their generational group.

Huntley (2006) also asked the same question and tried to find an answer for the question of "what is Generation Y?" She concluded that Generation Y members are paradoxical because she found out that their life styles and their ideas are in conflict. For example, they use drugs but also to eat organic foods and are in favor of marriage, yet at the same time refuse to marry or connect with someone.

The answers were mainly around six concepts: political apathy, sophistication, dissatisfaction, populism, globosity, and being in a transitional position. These concepts will be evaluated and examined in detail and also some interviewees' comments will be given in the next paragraphs.

Four of my twenty interviewees claimed that Turkish Generation Y is apolitical. After the 1980 coup d'état as explained in chapter three, the Turkish youth became apolitical. Many factors lead to this consequence, such as the attitudes of parents and the fear of being political. During 2000-2004, Demet Lüküslü conducted in-depth interviews with Generation Y members in İstanbul for her book, *Gençlik Miti* (2009) and claimed that the new generation after 1980 was not interested in politics. Unlike previous generations their ideas, thoughts are more individualistic and they are not trying to save the Turkish government like previous generations tried to do. Most of the scholars, commentators agreed with Lüküslü and continued

to support the idea of post 80' generation's political apathy until the Gezi uprising as explained in chapter three. Göknur (26, university graduate) described her generation as:

> There are a few people who can speak up without any fear, but they are not organized. My friends are like that, we are politically active. On the other hand, most of the young people are apolitical. Especially when we compare ourselves with '68 generation, we are extremely apolitical. Though Gezi uprising changed us a little bit. Especially the media and government started to be aware of us.

During my interviews, I did not directly or indirectly asked them about the Gezi Uprising, yet most of them mentioned it during their interviews. After this movement, my interviewees' ideas about being a part of apolitical generation changed, even if just a little. Mahmut (23, university student) said:

> If we had talked before the Gezi Uprising, without any hesitation, I would have called my generation apolitical. But we have changed. But I still think that everybody has an idea but does not have knowledge of anything therefore we cannot make major differences.

> Zerrin (26, graduate student): If we talked before the Gezi Uprising, I would have said that this generation is apolitical and lazy. However, after Gezi, this thing changed, not totally but I think it began to change. Moreover, this generation has no dreams or plans for the future. They are aware of the exploitation, therefore they are hopeless.

Three of my twenty interviewees talked about the sophistication and complexity of their generation. Doruk (27, university student): "I cannot define my generation because it is so hard to talk about them. What I want to say is, we are complicated. Our generation doesn't have any general features." Büşra (26, university graduate): "This generation is unstable. They are in favor of technology and technological devices. Actually you know what… we are colorful, complicated, and complex. It is like we are indescribable."

A quarter of the interviewees claimed that their generation is in favor of populism and that their peers (they admit sometimes themselves) just followed the popular things without criticizing.

> Begüm (26, university graduate): This generation has always been seeking something popular. If something becomes popular, for example a music band, without questioning this generation adopts its style. I think, rather than its quality, they only look at its image. Image has become more and more important nowadays.

> Burak (27, university graduate): This generation has a very temporary enthusiasm for things. They go after some fashion or some popular things. However, popular things and fashion have always changed very quickly; therefore, they don't know what to follow. Indeed, they have no idea about these popular things, they just follow other people. It is like everyone imitates everyone.

Being in a transitional position was one of the most popular arguments among my interviewees. They mostly correlated this transitional position with technological innovations. They claimed that they did not experience technological innovations in their early ages, therefore they feel themselves as latecomers.

Turkstat 2014 Information Society Statistics Report indicated that information and communication technology usage in households was 53. 3percent in 2014. Besides all this, in 2004, when the Generation Y members were approximately fifteen, this percentage was only 23. 3percent within Turkey.

On the other hand in the American literature, Generation Y members have always been considered the first technologic group. As Huntley (2006) indicated, the interaction between technology and Generation Y cannot be denied. Most of the research subjects and public commentaries are about this relationship. She concluded that Generation Y members do not know the world without CDs, computers, and other technological innovations.

Four of my twenty interviewees declared that they felt themselves lost among other people. Saadet (29, graduate student) talked about this rapid change and the technological belatedness of her generation:

> This generation is dissipated. They are stuck in between the former and latter generations. Internet connection started to be popular and common when we were sixteen or eighteen. We tried to catch that popularity, but we also know how life was before cell phones, too. We are so confused and we are just like a through road.

> Başak (29, graduate student): We have lots of hesitations, we are wedged between technology, popular culture and our traditions and customs. We are trying to be like a so-called modern person, however we are also trying to protect our Turkish culture, customs, and traditions. We are just like a transitional generation; we are experiencing rapid change within society in terms of culture.

Generation Y has a very different world view. According to Strauss and Howe (2005), this generation is the first generation who considers themselves global citizens. All Generation Y members grew up in a global world: a global youth culture emerged during their childhood years. Among all Generation Y members taste in music, fashion style and celebrities who they admire, became similar.

> Ali (25, graduate student): I think nowadays, due to the technology, -I mean ease of internet connection- this generation is more global than previous ones. For example, I can listen to music from all around the world or watch American TV series –Game of Thrones [laughs] as soon as it is aired on the Internet, just like my American friends. I think our tastes become similar. We also have more courage and are more integrated in the world agenda. Also, because of all this world integration we are more competitive.

> Atakan (25, graduate student): This generation is more aware of the events all around the world. We can call them global. I mean we know the global agenda of the world; we are more attached to universal values. As a consequence of these things, we are interested in politics; actually we have interest because we frequently come across global events on our personal Facebook pages or other web sites.

The last main consequence is about the dissatisfaction of Generation Y. Four of my interviewees declared that Generation Y is dissatisfied with everything.

> Ayşe (26, university graduate): Complainer. This generation wants to change its life style and social environment however does nothing for change… Dissatisfied. Although they have no real worries or problems, they are dissatisfied due to their routinized, dull life. They seem like they want a miserable life and they also just want to complain about it.
>
> Mehmet (27, university graduate): This generation's members think that they know everything; however, 30 or 20 year from now, they will be written as a big disappointment. They are dissatisfied with everything. They don't make an effort to learn anything; they just alleged that they know everything. Due to their dissatisfaction, they have been always considered as lazy and complainers.

The interviewees did not made positive statements about Generation Y members. For that reason alone, it can be argued that how pessimist and complainer the Generation Y members are. In the section below, the way they see themselves and their familial, friendship relationships were tried to be analyzed.

On Marriage: "Marriage is a decision, a kind of agreement."

This section is one of the most important section of the thesis because within this thesis the most changing determinant is marriage. In this section, the definitions of marriage, the thoughts against marriage and child and nuptiality among Generation Y members were asked. According to the responses, it is tried to be examined and also compared with other societies.

Parenthood and marriage in most societies are connected with the concept of entering adulthood. In many countries, to be counted as an adult, a person need to get married and form her/his own family. The theme of marriage is also important because the theme by itself involves a person's economic status, educational background, and familial and friend relations.

Due to its cultural and traditional structure, there are two different descriptions of marriage in Turkey. Interviewees were asked about, both definitions during the interviews. When I asked them how they would describe marriage as an institution in Turkey, more than half of my interviewees said that it was an obligation. Göknur (26, university graduate), said that, "unfortunately in conservative societies like ours marriage is an obligation. It is like an agreement that you have to agree with it."

> Ayşe (26, university graduate): Isn't it your turn to marry? This question or we can say "statement" can explain everything. Since I graduated from university, all of my relatives have been asking me this question. They are always waiting for something. Now marry and then give a birth to a child and then another child… I think, in the Turkish context, marriage is understood like an obligation which everyone has to follow.

Another interviewee, Derya (25, university student), said that, "Marriage is a thing that we learn … I don't know, it can be sound funny, but I think we learned this when we were born. It is like it has to be experienced when the time comes."

Turkish society is considered as conservative by the interviewees and they made their statements according to this assumption. They evaluated their description of marriage in the context of this conservatism. Hakan Yılmaz, who is a professor in the Department of Political Science and International Relations in Boğaziçi University conducted a study between July 2005 and July 2006 and one of his conclusion was that, 59percent of people in Turkey have deeply conservative attitudes in the area of sexuality, which contains gender equality, privacy and family life.

According to his research, this kind of conservatism is called "social conservatism", which means protecting the traditions of a culture within the context

of politics. Due to its political agenda, we can claim that Turkey is a social conservative country.

On the other hand, the Pew Research Center (2014) stated that, the importance of marriage in America is declining because more and more American Generation Y members prefer to live together instead of getting married. Unlike Turkey, living together as a phenomenon is not forbidden within the American culture, therefore people can delay their time of marriage more easily.

In addition to this conservatism, in developing societies like Turkey, marriage is also related to demography. The government also supports marriage to increase the population because a bigger population means more a powerful economy and cheap labor. Ali (25, graduate student) explained this conservatism:

"Because Turkey is a patriarchal and conservative society, the meaning of marriage is so important. Rather than its romantic dimension, the Turkish people mostly are interested in its legal meaning."

The interviewees answered the institutional meaning of marriage questions and then made their own definitions of marriage. It can be argued that their own definitions of marriages were more about personal values and their personal characteristics. So the answers varied. However, there were some common points they mostly define marriage as a combination of two lives, like an association.

Ten of my twenty interviewees claimed that marriage was like forming a life together, or the combining two lives.

> Başak (29, graduate student): I think marriage is complementing each other. Woman and man complement each other when they get married and create a new life. It is like drawing a new road together. You know what I think: the most important word is "togetherness" in terms of marriage.

Selim (25, university student) also gave statements like Başak, but in a more romantic way:

> Marriage means my loved one and my kids. Just like creating a new way of life together. I hope I become a father very soon, when I am ready, because I like kids, and to have kids in Turkey, I have to marry.

On the other hand within America, 44percent of Generation Y members thought that marriage is becoming obsolete and old fashioned (Nauth, 2011). They did not care about the romantic and institutional meaning of marriage like Turkish Generation Y members.

Six-in-twenty interviewees said marriage has both material and emotional dimensions.

> Zerrin (26, graduate student): From my point of view, marriage is not a romantic thing. It is a decision and a little bit related to people' economy: it is kind of related with logic. Of course, there should be romanticism, I mean without loving someone; marriage is meaningless. However you should also balance this love within your logical framework.

Similar outcomes were found in the Pew Research Center Report (2014), too. As analyzed in this report, when Generation Y members, especially female ones, choose their partners not in a romantic ways because one the first things they look in is a secure job. Within the interviewees no one directly talked about the relationship between economy and marriage however this material theme can be applied within this context.

The Pew Research (2014) also indicated that American Generation Y members thought that being single gives them more opportunity to follow their career paths and to make more money. They think if they get married, their financial status will decline. However, almost seven of my twenty interviewees claimed just the opposite.

> Mehmet (27, university graduate): When people get married, they also combine their financial capabilities. Especially in İstanbul, people cannot live alone because cannot pay their rent alone. In these kind of situations, to have a wife became more meaningful. Think about it you are sharing everything. Of course you also should love your wife. You shouldn't just marry for financial reasons.

For these seven interviewees marriage was considered as a form of positive financial support which comes from your loved ones. They all declared that in every sense sharing something was so meaningful, especially in a big city like İstanbul.

In addition to these comments, four of my twenty interviewees claimed that marriage is meaningless and only had an institutional meaning.

> Doruk (27, university graduate): Marriage makes no sense to me. Except its traditional, cultural meaning, I think marriage has no meaning. It is like legalizing your partnership in front of your relatives, friends and parents. I don't have to do it in front of everyone; I don't know, but it is so funny.

> Meral (26, graduate student): You don't have to marry just to live with your boyfriend, you don't have to marry just to have a child, and you don't have to marry just have sex with your boyfriend. You can do anything without getting married. Marriage only has legal meaning and people in Turkey are mostly keen on that part.

One of the hypotheses of this thesis as explained in the chapter one in detail is comparing the US and European Generation Y and Turkish Generation Y in terms of marriage. The Urban Institute (2014), stats that American Generation Y members do not get married as their predecessors did. Compared to any previous generations, the rates of marriage in America have dropped very dramatically.

According to Pew Research Center 2014 Millennials Report, "for adults ages 18-29, the marriage rate has dropped from 59percent to just 20percent" in America (as cited in Neil Howe, 2014, Forbes). As this report (2014) claimed the reasons for this decline were high student loan debts, unemployment, and longer education. These reasons can be also applied in Turkey because all these conditions are experienced by the Turkish Generation Y, too. However, the marriage rate in Turkey

for Generation Y members has not dropped that dramatically. It has dropped, but it is still prevalent among Turkish Generation Y members.

In Turkey, according to the Turkstat 2014 Report, the average age for first marriage is 23. 7 for women and 26. 9 for men. The crude marriage rate was 7. 89 percent in 2013 and in 2014 it declined to 7. 80. Even though Turkey has experienced a little decline in number of marriages, the marriage rates are above when compared to the EU countries and America. In addition to these statistics, almost all of the interviewees claimed that the marriages were increasing in frequency among their peers.

> Saadet (29, university graduate: Married couples around me have increased. Everybody is getting married these days. I come across many married couples who were born at 1989, 1988 etc., during their job interview [she is a recruitment specialist]. Also last summer I went to five of my friends' weddings, by the way it cost too much [laughs].
>
> Ezgi (23, university student): Even at my age, the marriages have increased. Two of my high school friends already have had children. I'm late [laughs]. One of my cousins whose age is 24, also married last year. I don't know the statistics, but it should have increased, because I see lots of wedding photos on Facebook, too.

These comments can be explained via technology, more specifically the Internet. The marriage rate is not increasing however, Internet technology makes marriages more visible. The interviewees see their friends' wedding photos on Facebook or come across wedding organization websites on Instagram and these visibilities might make them think that marriage is more common. In addition to these things, this decline is not so sharp therefore cannot be easily felt by the interviewees. Also attitudes towards marriage are not negative among them. It can be argued that based on my interviewees, except a few of them, no one thought marriage is old fashioned and meaningless.

To explore this discrepancy between American and European societies and Turkish society in terms of marriage rate, statistical reports and interviewees' claims were used in this section. Throughout the thesis, sections one of the hypotheses which is, under the same conditions such as high rates of unemployment and longer education, European and American Generation Y members and Turkish ones attitudes against marriage is different, is tried to be supported by giving interviewees' comments and using statistical data from Turkey and Europe and America.

CHAPTER 5

CONCLUSION

Generations have always been considered as at the center of historical events as well as social agendas. For instance, starting from the 1970s when the Turkish political and social agenda were in turmoil because of the 1960 coup d'état, the student movements, 1980 coup d'état, and government disruption, in many fields the '68 and '78 generations were considered as the most important group in Turkish society.

As it can be seen from these cases, generations have always been important subject within societies. The Turkish Generation Y is also important since its members are not children anymore. From the beginning of the 2000s, the Turkish Generation Y members started to change and affect the Turkish social agenda. They have become the main actors of the Turkish society. They have changed the economy, education and marriage patterns and these changes began to gain a place in society.

This study analyzed these new patterns which have been created by Turkish Generation Y members, with the help of in-depth interviews as well as a review of generation literature. Therefore it can be said that this thesis explored the attitudes of Turkish Generation Y via the economy, education and marriage.

The subject economy was chosen because it is related to employment and politics. Since the unemployment rate has been so high especially among young people and the political agenda has been very complicated, Turkish Generation Y created attitudes against these circumstances in connection with economy. The

business literature and marketing researchers are also interested in these changes because these changes can affect their profit margins and the dynamics of the market. However, only a few of scholars and commentators have examined these patterns in the light of the social sciences. These variables also can be applied to American and European Generation Y. The American and European generation literature analyze these changes with the help of the social science; therefore, they have some explanations for these circumstances. Within these thesis their implications were used for comparison.

Beside these economic changes, the Turkish educational system also has changed and Turkish Generation Y has experienced these so-called educational innovations. The number of universities has increased, however, the quality of education has decreased. Also due to unemployment, the time of education has lengthened. Then the lengthening of education also has led this generation to be more depended on their families and homes.

These widespread changes in the economy and education paved the way for changes in marriage, too. Especially in America and Europe marriage patterns changed when Generation Y reached marriageable age. The rate of marriage dramatically declined for several years in these part of the world. In Turkey however, the rate of marriage has not declined that dramatically. Nevertheless it has changed in some ways. The Turkish Generation Y has been forming a new patterns of marriage from the late 2000s and these were need to be examined in the light of broader social scientific perspectives.

For the aim of finding these pattern changes in terms of economy, education and marriage twenty in-depth interviews were conducted with Turkish Generation Y members. In addition to the current research in Turkey was consulted to provide a

modest database that would help establish context for further research in the social sciences, especially in sociology, history, and political science.

The interviewees were selected among students and graduate of Marmara, İstanbul and Koç University between 22 and 29 years of ages who live in İstanbul. These universities were chosen because economic background can affect Generation Y members' attitudes towards these issues.

Twenty Generation Y members were interviewed. I asked how they saw their own generation, how they were different from their counterparts in Europe and America, and how they reacted to certain things, patterns in terms of employment, education, family, friendship, economy and marriage.

Based on these questions, I conducted my interviews and interpreted the retrospective narratives of interviews in one empirical chapter, -Chapter 4 which was divided into four different sections: economy, education, family and marriage. In each section I examined the interview questions and provided excerpts from their responses.

Four points needed to be emphasized as the conclusion of the interviews and their analysis in this thesis. There were approximately 50 questions within the interview however, some of them became more effective on the interviewees and when compared to other outcomes these ones became more significant and valid.

The first important result was the description of their own generation, namely, Generation Y. Some stereotypes were attributed to each generations. For instance, when '68 generation was explaining by scholars or by community, mostly they describe of them as political, brave and effective in society. Based on this stereotypical images of generations, I asked my interviewees, how the scholars, commentators or community will describe their generation in another ten years.

Their answers also gave an idea about how they describing themselves and their peers. They mostly described their generation as hopeless, dissatisfied, and latecomer. None of them made optimist comments like their counterparts in Europe or America. In America, the researchers declared Generation Y replaced that life is hard, but still think a bright future. This difference can be explained via Turkish political agenda or economic turmoil.

The second important result is about the standard of life in Turkey. In connection with the previous result, again the members of Turkish Generation Y made comments about feeling hopeless. Especially when they compared themselves with to their parents they thought that the Turkish economy was faced with a crisis. Most of them said that they would never have their own houses. The standard of life which they believed they could reach was only an adequate salary to pay rent and provide their basic needs.

The third important result was about what they wanted to change in Turkey. The subject of education was mostly mentioned when this question was asked. Most of the interviewees thought that the education system in Turkey had to change. They believed all other problems could be solved via the renewal of the education system. The interviewees who said that they wanted to have children in the future, also declared that the education system was not fair and they did not want their children to be educated in Turkey. The system was becoming more and more unqualified. Most of the interviewees also connected this problem to the Turkish political, agenda which was described as a dictatorship.

The fourth one was thoughts about marriage and marriage as an institution. This subject has been studied by many scholars and commentators in the West. However it has not been studied comprehensively within the Turkish literature. The

ones who have studied mostly are related with family and not give enough information or analysis about this subject. In this thesis, the interviewees examined the meaning of marriage in two ways. First, they explained their own ideas about marriage and then they defined the institutional meaning of marriage in Turkey. These two definitions were mostly different from each other and the latter one contained cultural and political explanations. Most of them thought that marriage was an agreement which nowadays was seen as paying rent [in İstanbul] more easily and living with their partners without communal pressure. They also argued that it had to be neither romantic, nor rational.

On contrary when they were explaining the institutional meaning of marriage they used the words "patriarchy" and "Turkish cultural norms". Most of them declared that in Turkey when someone graduated from university and started to earn money, society started to wait for the next step, marriage. The interviewees connected the institutional meaning with demography, gender and the political agenda. They also thought that the rate of marriage had increased among Turkish Generation Y members. They claimed that they saw their friends' wedding photos on the Internet very frequently. Even though they thought that the rate had increased, in reality it had not and this only be explained with the help technological innovations namely, the Internet and social media which makes people lives more visible.

When compared to Europe and America, this result was totally different. In Europe and America Generation Y does not get married because of financial difficulties, the extended period of education, and the family dependence. However, in Turkey regardless of the economic status, Turkish Generation Y think that with the help of marriage, people can live more easily. They interpreted financial difficulties very differently from their peers abroad.

With the help of this thesis it can be argued that, the generational studies which is specifically about Generation Y can be considered as a part of the social sciences, not in a business literature. Also, based on the four points touched upon in this thesis, it can be claimed that more comprehensive and comparative studies are needed for the elaboration of generation studies in Turkey in order to introduce new perspectives and new outcomes.

The limitations of this thesis also needed to be indicated in order to recognize the ways this thesis can be developed. First of all, the thesis sample size and relative homogeneity of the sample in terms of educational level and living spaces within this case study make it hard to come up firm conclusions. For further research, a larger sample size consisting of participants from different living space as well as different educational levels would be more beneficial.

All in all, this thesis highlighted the attitudes of Turkish Generation Y members and emphasized the importance of generational studies within the scope of social sciences. In addition, with the help of this thesis Turkish Generation Y attitudes in terms of economy, education and marriage were presented. I believe that in the light of this thesis points and together with the literature review open the way for further research. Also the marriage pattern can be studied in detail because it is related to economy, education, and family, and also it can give ideas about future generations.

APPENDIX A- INTERVIEWEES' PROFILES

All names had changed due to the social science ethic rules, however the rest of the demographic information is real.

Interviewee 1

Name: Kamil

Year of Birth: 1990

Education Level: University Graduate

University: Koç University

Marital Status: Single

Occupation: Copy Writer

*Living with his family

Interviewee 2

Name: Göknur

Year of Birth: 1989

Education Level: University Graduate

University: Marmara University

Marital Status: Single

Occupation: Editor

*Living with her friends

Interviewee 3

Name: Zerrin

Year of Birth: 1989

Education Level: Graduate Student

University: Marmara University

Marital Status: Single

Occupation: Freelance social media consultant

*Living with her family

Interviewee 4

Name: Ayşe

Year of Birth: 1989

Education Level: University Graduate

University: Marmara University

Marital Status: Single

Occupation: Unemployed

*Living with her friends

Interviewee 5

Name: Ali

Year of Birth: 1990

Education Level: Graduate Student

University: İstanbul University

Marital Status: Single

Occupation: Unemployed

*Living alone

Interviewee 6

Name: Mehmet

Year of Birth: 1988

Education Level: University Graduate

University: İstanbul University

Marital Status: Single

Occupation: Software Engineer

*Living with his family

Interviewee 7

Name: Derya

Year of Birth: 1990

Education Level: University Student

University: Marmara University

Marital Status: Single

Occupation: Student

*Living with her friends

Interviewee 8

Name: Ezgi

Year of Birth: 1992

Education Level: University Student

University: Marmara University

Marital Status: Single

Occupation: Student

*Living with her friends

Interviewee 9

Name: Büşra

Year of Birth: 1989

Education Level: University Graduate

University: Marmara University

Marital Status: Single

Occupation: Auditor

*Living with her friends.

Interviewee 10

Name: Başak

Year of Birth: 1986

Education Level: Graduate Student

University: İstanbul University

Marital Status: Single

Occupation: Teacher

*Living with her friends

Interviewee 11

Name: Burak

Year of Birth: 1988

Education Level: University Graduate

University: İstanbul University

Marital Status: Single

Occupation: Freelance Editor

*Living with his family

Interviewee 12

Name: Saadet

Year of Birth: 1986

Education Level: University Graduate

University: Marmara University

Marital Status: Single

Occupation: Recruitment Specialist

*Living with her landlady

Interviewee 13

Name: Meral

Year of Birth: 1989

Education Level: Graduate Student

University: Koç University

Marital Status: Single

Occupation: Material Engineer

*Living alone.

Interviewee 14

Name: Mahmut

Year of Birth: 1992

Education Level: University Student

University: Koç University

Marital Status: Single

Occupation: Student

*Living alone.

Interviewee 15

Name: Doruk

Year of Birth: 1988

Education Level: University Student

University: Marmara University

Marital Status: Single

Occupation: Graphics Designer

*Living with his family

Interviewee 16

Name: Selim

Year of Birth: 1990

Education Level: University Student

University: Koç University

Marital Status: Single

Occupation: Student

*Living with his friend

Interviewee 17

Name: Atakan

Year of Birth: 1990

Education Level: Graduate Student

University: Koç University

Marital Status: Single

Occupation: Student

*Living with his friend

Interviewee 18

Name: Begüm

Year of Birth: 1989

Education Level: University Graduate

University: Marmara University

Marital Status: Married

Occupation: Social Media Specialist

*Living with her husband

Interviewee 19

Name: Berat

Year of Birth: 1991

Education Level: University Student

University: Koç University

Marital Status: Single

Occupation: Student

*Living alone

Interviewee 20

Name: Bahar

Year of Birth: 1988

Education Level: University Student

University: Koç University

Marital Status: Single

Occupation: Student

*Living with her friends

APPENDIX B- INTERVIEW QUESTIONS

The below questions are the original interview questions which were asked to the interviewees. To prevent misquotation, the order and language of the questions and the grammar mistakes were not changed or corrected.

1 Demografik Bilgiler

1. Doğum yeriniz
    1. ( ) Köy.....
    2. ( ) Kasaba/İlçe.....
    3. ( ) İl.....

2. Yaşınız

3. Eğitiminiz

    1. ( ) Lisans öğrencisi
    2. ( ) Lisans mezunu
    3. ( ) Üniversite terk
    4. ( ) Yüksek lisans öğrencisi
    5. ( ) Yüksek lisans mezunu
    6. ( ) Doktora öğrencisi
    7. ( ) Doktora mezunu
    8. ( ) Diğer (Belirtiniz).....

4. Medeni durumunuz
    1. ( ) Bekar
    2. ( ) Evli
    3. ( ) Dul (Boşanmış)
    4. ( ) Dul (Eşi ölmüş)
    5. ( ) Diğer (Belirtiniz).....

5. Mesleğiniz nedir?

    ……..

6. Şu anda yaptığınız iş
    1. ( ) İşsiz

2. ( ) Emekli
3. ( ) Öğrenci
4. ( ) İşçi
5. ( ) Memur, ofis çalışanı
6. ( ) Profesyonel meslek
7. ( ) Serbest (Belirtiniz).....
8. ( ) Kendi hesabına çalışan
9. ( ) Ev kadını
10. ( ) Diğer (Belirtiniz).....

7. Şuanda yaptığınız iş dışında gelir getirici faaliyetiniz/işiniz var mı? Varsa nedir? (Belirtiniz)
.....
.....

2 Hane Tanım Formu

Görüşülen kişiye yakınlığı	Cinsiyeti	Doğum yeri	Yaşı	Eğitimi	Medeni durumu	İşi	İkinci işi

1 Şuanda hanenizde kaç kişi yaşıyor? (.....)

3) Çalışma Hayatı

Üniversite mezunu ise;
Mezun olduktan sonra hemen iş bulabildi mikadın ve erkeğin iş konusunda eşit olduğunu düşünüyor mu
Bulduğu iş istediği bir iş miydi yoksa sadece para için mi başladı
Bulduğu işi nasıl buldu(kariyer.net vs mi yoksa tanıdıkla mı)
İlk işinde ne kadar süre çalıştı
Şuan kaçıncı işinde çalışıyor (çok iş değiştirdi ise neden)
İşsiz kaldığı dönem oldu mu
İşsiz kaldığı dönemde nasıl geçimini sağladı
Ekonomik anlamda ailesinden destek aldı mı /alıyor mu
bu dönemde neler hissetti
genel olarak Türkiye'de işsizliği nasıl değerlendirir
Arkadaş çevresinde de çok sayıda işsiz var mıydı
Arkadaş çevresi istediği işlerde mi çalışıyor
Çalıştığı yerde diğer çalışanlarla ilişkisi nasıl
Yaşça kendinden büyük üstleri ile nasıl anlaşıyor

Yaşça kendinden büyük çalışma arkadaşları ile arasında fark olduğunu düşünüyor mu
Teknoloji (internet) iş hayatında nasıl bir etki bırakıyor ---iyi kötü sürekli kontrol altında hissediyor mu yoksa işini kolaylaştırdığını mı düşünüyor
Kendinden önceki dönemlerde Türkiye'de iş hayatını ve iş bulma sürecini nasıl değerlendiriyor
-Üniversite öğrencisi ise;
Kendi evinde mi yoksa yurtta mı kalıyor kendi evinde ise mali yükü kim karşılıyor
Okuduğu bölümle alakalı bir işte mi çalışmak istiyor
Mezun olur olmaz iş bulabileceğine inanıyor mu
Şuan ya da daha önce staj yaptı mı nerelerde neden yaptı
Kolayca iş bulabilmek için neler yapması gerektiğine inanıyor kadın ve erkeğin iş konusunda eşit olduğunu düşünüyor mu
Hak ettiği parayı kazanabileceğine inanıyor mu
Okuduğu bölümün iş bulma şartlarını nasıl değerlendiriyor
Genel olarak Türkiye'de işsizliği istihdamı nasıl değerlendiriyor

4. Ekonomik durumu
Türkiye'de standart bir yaşama sahip olmak için nelere sahip olması/ne yapması gerektiğine inanıyor
Şuanda kazandığı para ile hayal ettiği yaşama ne kadar yakın neden
Ekonomik olarak Türkiye'yi nasıl değerlendiriyor (kriz, siyasi dengesizlik vs onu ne kadar etkiliyor)
Okurken nasıl bir ekonomik standart hayal ediyordu (ediyor) ne oldu
10 yıl sonrası için ekonomik durumunu ve kariyerini nasıl değerlendiriyor
Ailesinin ekonomik durumunu nasıl değerlendirdiği ailesinin onun nasıl olmasını istediği
Yüksek lisans yaptı mı yapmak istedi mi neden yaptı neden yapmadı (iş deneyimi ve akademik kariyeri nasıl değerlendirir)
İş hayatındaki deneyimin ne kadar önemli olduğuna inanıyor
Bir önceki kuşağı nasıl değerlendiriyor (x kuşağı pratik mi)

5. Eğitim
Hangi bölüm hangi üniversitede okudu(okuyor)
Okuduğu/Mezun olduğu okuldan memnun mu (muydu)
İsteyerek mi bu okulu ve bölümü seçti
istemeyerek seçti ise ne istiyordu ve neden olmadı
Bölüm üniversite seçiminde adaletli bir sistem olduğunu düşünüyor mu farklı olarak ne yapılabilirdi
Ailesi, arkadaş çevresi bölüm okul seçiminde ne kadar etkili oldu
Okuduğu okula kendini ne kadar ait hissetti/hissediyor
Okulunda kendi yaşıtlarını çevresini nasıl tanımlar (milliyetçi/modern/eğitimi çok iyi/köklü bir geçmişi/ekolü olan vs örneklerle açıklayabilir mi)
Kendinden önceki dönemlerde eğitimi kalitesini sistemi nasıl değerlendiriyor
Gördüğü eğitimin iş bulmasında yararlı ve yeterli olacağına inanıyor mu (inanmış mıydı)

6. Aile Arkadaş İlişkileri

Ailesinde en yakın olduğu kişi (abla/abi/baba/anne/dayı vs)
neden bu kişi ile yakın diğer üyelerle arasında bir problem var mı varsa neden kaynaklı
annesi ile ilişkisini nasıl tanımlar
babası ile ilişkisini nasıl tanımlar
Arkadaş çevresi ailesi tarafından onaylanıyor mu
arkadaş çevresini kendi kuşağını nasıl tanımlar , özetlemesi gerekse hangi özellikleri ön plana çıkar
diğer kuşaklar ile (anne-babasının gençliği) kendi gençliği arasında ne gibi farklar var
en yakın arkadaşı ile ilişkisini nasıl tanımlar
yakın arkadaşları ile arkadaşlık seçiminde aynı karaktere özelliklere sahip olmaya önem gösterir mi dikkat eder mi (eko durum, eğitim, siyasi görüş vs)
karar alırken ilk kime danışır kimlerin fikrini alır neden
arkadaşları karar almasında etkili midir hangi konularda arkadaşlarına danışır
arkadaşlarının seçimleri onları ne kadar etkiler
ailesi ile paylaşmadığı sadece arkadaşları ile paylaştığı konular var mı varsa neler
hayatları ile ilgili karar almada aileleri ne kadar etkili
ailesi arkadaş seçimine karışır mı
arkadaşlarının aileleri ile kendi aileleri ne kadar benzer (eko durum- eğitim- siy görüş vs)
benzerlik var ise bu arkadaş seçimini ne kadar etkiler (benzer olması arkadaş olmalarını kolaylaştırır mı)

7. Evlilik Üzerine Fikirleri

Özel olarak görüştüğü biri varsa ya da evliyse;

eğitimi/yaşı/işi/ailesi bunları kısaca anlatabilir mi
evli değil ise bu kişi ile evlenmeyi düşünüyor mu neden
bu özel kişiyi ya da eşini nasıl seçti, hangi özellikleri etkiledi
nasıl evlilik kararı aldı (kaç yaşında evlendi)
evlilik süreci nasıldı
eşi ile ailesinin ilişkisi
kişinin eşinin /sevgilisinin ailesi ile ilişkisi
arkadaşlarının eşi ile ilişkisi
anne-babası ile karşılaştırması gerekse kendi evliliği ile benzerlikleri ve farklılıkları nedir
çocuğu var ise;
kaç tane
kaç yaşında oldu
nasıl karar verdi
zorlukları güzel yanları
başka çocuk istiyor mu neden

bekar/evli;

evlilikten beklentisi nedir/ne olmalıdır
evliliği tanımlaması gerekse nasıl tanımlar
evlilik nasıl olmalı nasıl olmamalıdır
tr'de evlilik kurumunu nasıl değerlendirir
ideal evlilik yaşı kaç olmalıdır(erkek ve kadın için) böyle bir şey var mıdır
eski evlilikleri nasıl değerlendirir
teknoloji/eko durum/ eğitim bunlar evlilikler bağlantılı mıdır neden
bekar ise, evlenmek ister mi isterse, nasıl bir insanla evlenmek ister, kaç sene sonra ister neden
çocuk doğurmayı düşünür mü neden
çocuk doğurmanın ideal bir yaşı var mıdır
ekonomik durum ile ne kadar ilişkilidir neden
sizin zorluğunu çektiğiniz ve çocuğunuzun çekmesini istemediğiniz özellikle bir konu var mıdır açıklar mısınız
tr şartlarında evliliğin karşılığı anlamı nedir

sizin eklemek istedikleriniz....

APPENDIXES C - COMPARISON TABLE

	GENERATION Y (1980-1994)	GENERATION X (1965-1980)	BABY BOOM ('68-'78 GENERATION) (1945-1965)	REPUBLICAN GENERATION (1925-1945)
EDUCATION	-The numbers of universities increased. -35% of them continued their higher education. -They are considered as the most educated group	-They thought that university education was not qualified. -70% of them complaint about YÖK	-Education became more widespread. -%76 of them attained primary school. -In universities student movements started.	-10% of population literate -40% of urban youth, 78% of rural youth couldn't get education.
EMPLOYMENT	-34% of them unemployed. -One millions of them stopped looking for a job.	-Unemployment rate was 8.7 %. -85% of them claimed that if they had a chance they go to abroad.	-Experienced underdevelopment in the economy. -Lack of infrastructure in all social fields.	-mode of production changed. -90% of labor force was based on agriculture.
FAMILY-FRIENDSHIP	-Keen on their mothers and families. -Living with their families. -Close relations with their friends	-Family transformation happened. -Extended families became nuclear families.	-Because of the student movements they have a high sense of group identity and they have close relations with their friends.	-traditional family style -extended families
POLITICS	-Restrictions on protests. -Gezi Park uprising -AKP government policies. -They labeled as apolitical	-Comparing with previous generations they grew up in a more peaceful environment. -They did not interested in politics. -They labeled as apolitical	-Single party system transformed into a multi-party system -1960 and 1980 coups happened.	-They grew after World Wars. -They internalized a government-based republican oriented role.
MARRIAGE	-Decline in marriage -Still high rates when compared to West and the US -Mean age of mothers is 27.9	-Marriage rate was 48% among them. -43 % of the couples said that they had decided by themselves to get married.	-The average age for getting married was 17.4 for women and 20.7 for men.	-Laws created in terms of marriage (Bachelor Tax, Officer Law, reducing the age limit of marriage, etc.)

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