

Effects Of The Covid -19 Pandemic on The Elderly: A Grounded Theory Study From Turkey

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ABSTRACT

More than 95 percent of those who lost their lives as a result of the spread of the Covid-19 virus to the world since the beginning of 2020 are over the age of 60 (WHO, 2020). The main purpose of this article is to reveal the vital difficulties of the 65-75 age group in Turkey, who were quarantined due to the Covid-19 pandemic, as a result of deprivation of their former normal lives and how they overcame them. The theoretical starting point of this study is the relational sociologist H. White and his "uncertainty" classification. In the study, Grounded Theory Methodology was chosen as one of the qualitative research approaches and open, axial and selective codings were made as a requirement of this. In this context, interviews were made with 12 individuals from the 65-75 age group and the data were presented in figures. As a result of open, axial and selective coding, the core concept of the study was determined as "solidarity". In accordance with the grounded theory, at the end of the study, the "solidarity process" was narrated using the "river" metaphor.

Keywords: Covid -19, elderly people, uncertainties, Grounded Theory, solidarity,

INTRODUCTION

Etymologically, gerontology means "geron", that is "old man" in ancient Greek. This concept as a sociological category was first used at the beginning of the last century (1903) by Ilyich Mechinikov (cited in Coie et al. 2000). Sociologically, the importance of gerontology is that it examines old age in a holistic way with its social, cultural, psychological and biological aspects. The first book on aging is "Geriatrics" written by Nascherin (1914). The second work is Stanley Hall's (1922) "Old Age: The Second Half of Life" (cited in Achenbaum, 1997). However, historically, a unit dealing with old age was established much later in the USA in 1940. The National Institute Aging was established quite recently in the USA (1974).

In Turkey first age-related work is a book written by Salah Birsal (1992): "Old Age Diary". "Research Center for Older People's Problems in Turkey" is established in 1998. Geriatrics

Foundation of Turkey started its operations in 2001 and important studies were carried out immediately after (Ünal and Bilge, 2005).

As Pat Trane (2003) emphasized as a social historian, studies on aging were mostly conducted in European countries such as England, Germany and France, and later in America and Canada. Lack of studies from non-Western countries is a big deficiency. Aging studies have also changed considerably over time. For example, firstly, studies were conducted that statistically examined demographic characteristics such as age and sex, regional distribution, health-related problems, and having social insurance rights such as retirement (Raphael, 1964; Rosenthal, 1996; Wrigley and Schofield, 1989). In France, as well as demographic studies, representation of old age, in other words how old age is constructed, has been researched. Studies in Germany, on the other hand, have been inclusive of both (Pelling and Smith, 1991). However, much more studies than in Europe were done in the USA, Canada, Australia and New Zealand in the following years (Montigny, 1997).

On the other hand, as social historians have critically reported, until the 1960s and 1970s, studies were about pension rights economically and more so on a class basis (Kohli et al. 1991). Later, starting from the 1970s, gender, ethnicity, religion and old age were also among the subjects studied, with importance. Thus, the meaning of age and old age in different societies and cultures has started to be investigated by social sciences and humanities. Cultural turn studies have started to be considered as important as the old demographic, economic and political history (Trane, 2003). The most important reason why gender awareness takes place quite late in aging studies is that aging studies are carried out on men, considering that women have a shorter life span. The erroneous basis of the view based on Georges Minois has been the high maternal mortality rate due to births in women (cited in Schofield, 1986). Fortunately, these views were later found to be inaccurate and women were included in aging studies.

Today, cultural factors as well as demographic and material characteristics are included in the analysis, and aging experiences of women and men are studied through both quantitative and qualitative studies. Extremely rich sources such as philosophical, literary and medical books, pictures, films and diaries can be used in aging studies. In fact, as Trane (2003) points out, studies on aging show us that the subject is at least a three-dimensional complex phenomenon beyond being simple. It should be stated that these dimensions are also important as they allow us to make three different age definitions. This triad classification, which rejects dichotomies from the relational sociological point of view, also gains value (Trane, 2003):

- a) Chronological age: Infancy, childhood, education / school, working / non-productive retirement / dependency period etc.
- b) Functional age: The person's inability to fulfil the expectations. For example, the inability to move quickly or use a computer or a car.
- c) Cultural age: It is the display of clothing, behaviour and movements with symbols and signs according to the norms of the society. For example, veiling, praying, fatalism and slow /calm life.

On the other hand, aging studies are a sub-branch of applied sociology. It is possible to conduct research with all theoretical and methodological approaches in sociology. Using micro studies such as Symbolic Interaction, how old age is constructed, the cost of old age care services to the

national economy; Conflict Approach, job creation, and their contribution to the service sector can be handled and analysed at a macro level with the Functionalist Approach (Kasapoglu, 2011). According to the famous British sociologist Anthony Giddens (1990), the world is in danger in the period we live in, and the globalization process is responsible for this danger. Giddens believes that individuals face global risks such as climate change, creating an increasingly "out of control" world. Giddens (1990), stating that the risks increased in this period, which he called late modernity, divides the risks into two: "External risk" originating from the outside (natural ways) and "manufactured risk" created by the effect of our developing knowledge. According to Giddens, individuals face new uncertainties and have to overcome new risks in the late modernity period.

On the other hand, the famous German sociologist Ulrich Beck in his book "Risk Society" (1992) defines three basic characteristics of risk. First, global, irreparable risks, secondly, preventable risks, and lastly, risks that are not bound by time and place and where events are unpredictable. As a matter of fact, there are similarities between the characteristics of Beck's risk society and the developments regarding the Covid-19 pandemic. In the risk society, features such as the global risks encountered, the impact on the environment, nature and people, and the increase in uncertainties as a result, correspond to the characteristics of the risk society described by Beck.

Another sociologist Slavoj Žižek (2020) conveys Beck's concepts of risk and uncertainty to the present and states that the developments with Covid-19 are very uncertain and we have entered a period where we do not know exactly what is going on. His main contribution is that he advocates that this period can only be overcome based on global cooperation (cited in Kasapoğlu and Akbal, 2020).

Studying relational sociology in a similar framework, White et al. (2013) also mention two concepts while examining first and second order relationships and ambiguities in meanings. These are "ambage" (uncertainty in social relations) and the other "ambiguity" (culturally ambiguity in meanings). According to White (2008), uncertainties that arise in the context of social relations can be called "ambage" and this word means indirectly in etymological terms. We can cite the concept of "ambage" as an example that we cannot realize our relations face-to-face and maintain our relations indirectly (internet, new media technologies). According to White (2008), it also describes the changes in our social roles, how relationships are implemented in this framework, how they are produced and how they are terminated. In short, ambage appears as a concept used to describe how our roles are transformed. Ambiguity, on the other hand, according to White (2008), is an uncertainty that occurs in the "cultural framework". This ambiguity includes uncertainties about rules as well as about meanings (cited in Kasapoğlu, 2016: 55-57; Akbal and Kasapoglu, 2020). H.White actually talks about a third state of uncertainty and calls it contingency. Unexpected uncertainties come from outside and affect social networks (cited in. Kasapoğlu, 2019).

Uncertainties in many issues, such as how many days the quarantine should last, the duration of the virus in the air, the transmission of the virus through droplets, the extent of the social distance, how long the virus can stay on which surface, how to disinfect the products coming from outside, which procedures the person would follow, the likelihood of those who survived the virus to catch the virus again, the virus mutated, the way and duration of hand washing appeared. Anyone who had a fever, sneezing, coughing, feeling weak, vomiting, or nausea suspected the possibility of

being infected during such a period. In addition, those who have been asymptomatic and thus contributed to the spread of the virus without realizing it, uncertainties in social relations in the society increased as ambage.

The study, which is presented as a summary in this article, is based on the basic principles of Relational Sociology, especially in everyday life, rejecting duality and essentialism, and discussing time and space processally (Powell and Depelteau, 2013) as well as "uncertainties" (White et al. 2013) with a focus.

Research Problem: One of the indispensable conditions of our daily life is communicating with and establishing relationships with the people around us. Family, friends and work environments are the most intense, trusted and comfortable environments. Such environments function as social relief for the individual (Perry and Pescosolido, 2015). Considering that loneliness is related to deprivation in emotional and social relationships; Individuals who can meet their social and emotional needs by interacting with their environment can be expected to feel less lonely compared to individuals who cannot meet these needs. Lack of social support not only leads to an increase in psychological stress, but also to a decrease in general health and well-being (Pescosolido, 1992).

Recent studies have revealed that social support mechanisms are important in protecting elderly individuals against stress (Bengston and Roberts, 1991; Ocakli 2018; Ozmete, 2018). Family support has been found to reduce depressive symptoms, especially in such difficult processes such as Covid-19. It is known that social withdrawal and staying at home for long periods cause social losses in general, especially physical and mental diseases. Cam et al. (2018) stated that besides the effect of health problems on the quality of life in old age, the feeling of loneliness is also important for health.

According to a study conducted by the University of Chicago in the United States (Suyolcubaşı, 2020), public health experts in the USA emphasize the "loneliness epidemic". With the Covid-19 epidemic, the problem of loneliness has increased in the USA and experts have named the process experienced as "loneliness epidemic". The experts, who stated that 35.7 million people living in the country live alone, and loneliness will cause psychological problems in the long term with the asocialization experienced during the quarantine period. According to this research by the University of Chicago (NORC) one third of Americans over the age of 70 feel alone and helpless (Suyolcubaşı, 2020).

The problem of this study is the vital difficulties of the 65-75 age group, who were quarantined due to the Covid-19 global pandemic and were deprived of their old normal habits.

Objectives: The general purpose of this study is to reveal the vital difficulties experienced by those in the 65-75 age group.

For this general purpose, answers to the following questions were sought in the same age group: a) What are the levels of knowledge about the corona virus? b) What are the sources of information about the corona virus? c) What are their attitudes and opinions about the restrictions applied? d) With which metaphors do they describe the emotions they feel during the restriction process? e)

What are the most important difficulties they faced in this process and their strategies to cope with them? f) How do they build their social relationships in the new situation?

The importance of this research is that it is a pioneering study conducted in relational sociological terms that will contribute to the fight against Covid -19 virus. The age group with the highest number of deaths also makes it valuable. In addition, the fact that it is a process-based qualitative research provides originality to the study.

The most important limitation of this study is that the interviews cannot be made face-to-face due to the pandemic and the time pressure caused by telephone calls. In addition, the difficulty in persuading the already anxious old people to participate by overcoming their excitement has severely limited the number of interviews.

Method : Within the scope of the study, 12 old aged people, determined purposefully according to the theoretical sample, were interviewed twice between May and June 2020. Their voices were recorded with the permission of the participants who took part in the research on a voluntary basis and then deciphered. In the study, both data collection and analysis were carried out synchronously, and open coding, axial coding and selective coding were carried out in accordance with all stages of the Grounded Theory methodology as one of the qualitative research traditions (Creswell, 1998).

In the grounded theory methodology, there are certain systematic processes established to develop a theory about a phenomenon. Firstly, this method used by Strauss and Corbin (1990) opposes understanding and explaining social reality with existing theories. According to them, there is a need for a systematic analysis Grounded Theory for studies to be done to gain new perspectives. The most important feature of the Grounded Theory is that the concept reached is obtained from the data. The researcher reveals new concepts embedded in the data during the data collection and analysis process. The reason for using the grounded theory approach is that this approach is similar to relational sociology, which examines interactions in the process (Kasapoglu, 2019).

The identity information of the participants in the study is presented in Table 1 with numerical codes in order not to harm them.

Table 1. Demographic Characteristics of the Participants

Participants	Age	Education	City/living place	Work employment and	Occupation	Gender
P1	75	University	Ankara	Retired	Academics	Male
P2	69	University	Ankara	Working	Academics	Female
P3	74	Secondary school	İzmir	Retired	House wife	Female
K4	65	University	Samsun	Retired	Teacher	Female
K5	65	University	Samsun	Retired	Teacher	Male
K6	71	University	Ankara	Retired	Academics	Male
K7	67	Secondary school	Samsun/Terme	Retired	House wife	Female
K8	71	Licee	Ankara	Retired	House wife	Female
K9	68	Primary school	Fatsa/Yeşilköy	Retired	Weaver	Female
K10	70	Secondary school	Fatsa/Yeşilköy	Retired	Tradesman	Male
K11	70	Primary School	İzmir (Birgi)	Retired	Farmer	Female
K12	66	Primary school.	İzmir(Kayaköy)	Retired	Farmer	Male

FINDINGS AND DISCUSSION

This section consists of data and figures analyzed first by open coding and then by axial coding in the light of the questions in the objectives section. Therefore, first open coding was made and shown in Figure 1, Figure 2, Figure 3. Axial coding is given in Figure 4.

Open coding: In open coding, firstly, the information obtained during the pandemic process and their sources are given. As a matter of fact, the common point of the people interviewed within the scope of the study is that Covid-19 is defined as a new type of virus in the corona family and mutated. However, some of our participants stated that the emergence of the virus is a controversial problem.

P2. "As far as I know, there are discussions about whether coronavirus was produced by natural means or artificially, but studies show that the virus comes from the corona family that has existed for many years, it has already been named Neo-19, the New Corona 2019."

P1. "In line with the information we received from the media, this virus is a newly encountered virus, whose features are completely unknown, they introduced this virus as Neo-19, the last product of the virus family, and we know it that way."

P5. "Although the coronavirus is an unknown type of virus, I have doubts whether it is natural or artificial. Because American officials had statements that the virus was produced in a laboratory in China. To me it's made by humans, there is a growing population, something that was made to somehow get rid of the useless ones. I don't believe it comes naturally."

P4. "I know the virus is a very bad and deadly virüs."

P11. "I didn't know much about the disease, I first heard about it in Mecca. I heard this from teachers and friends during Umrah, it came out after I went to Umrah, I learned from the teachers as a deadly virüs. "

The majority of responses received when asking participants what their knowledge of the ways of transmission. According to the participants the ways of transmission of the virus are through droplets such as coughing and sneezing, and close contact increases the risk of disease.

P9. "I know that the virus is transmitted by coughing, sneezing, if you approach people."

P7. "I know that the virus is transmitted through coughing, sneezing and contact."

P11. "The officials in Mecca have told us that the virus is transmitted by close contact and that it will be transmitted through droplets through coughing, sneezing, and particles coming out of our mouth."

P12. "As far as I heard on TV, we will maintain cleanliness, masks and social distance. I also know that we should stay away from the crowd. "

Information Resources of Participants About Corona Virus

Although the participants stated that the information they obtained on the subject was mostly from TV channels, two participants stated that they followed foreign sources and even published articles in addition to TV.

P2. "Although I get information mostly from TV and social media, I also follow the studies done academically. Because of my project studies, I made a literature review on this subject, I examined the TUBITAK (SCIENTIFIC RESEARCH CENTER OF TURKEY) projects related to the subject, I also got information from here. "

P6. "I get information from the press and visual media, but as you know, there is a lot of information, so I also read from various sources to confirm the information. I also get information from foreign sources. "

The common point of these two participants is that they refer to different sources of information other than traditional media, for example scientific articles. Another conclusion that we can draw from here is that these academicians are not content with a single source of information, with the contribution of their profession, they try to minimize the uncertainty by scanning information sources of different qualities and languages, and find the opportunity to confirm or falsify the information obtained on television.

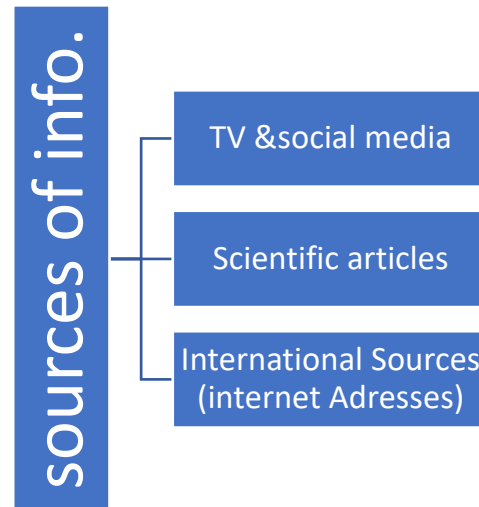


Figure 1. Information Sources of Participants

Attitudes on Covid-19

When the participants were asked what kind of changes in their attitudes and behaviors were due to the restrictions, the majority of the answers were about the change in the way they shop, they followed the hygiene rules more strictly, and finally they were locked in because of not being able to meet with other people. However, P1, P2 and P6 stated that there was not much change in their lives in terms of attitudes and behaviors. In addition to this question;

When asked what they thought about the restrictions imposed on the age of 60 and over, it was understood that the majority supported the decisions. However, some participants stated that the decisions were taken late.

P2: "The decisions taken are not only taken in terms of health. Decisions also have a socio-economic-political framework. It is necessary to avoid partialness while evaluating the decisions taken. I evaluate the developments in a holistic way in order to understand the social process experienced. "

P4. "About the restrictions, at first I thought the elderly were marginalized. But later on, I welcomed the restrictions."

It is understood that the P4 coded participant's opinion changed positively in the process.

P6. "I welcomed the restrictions. However, decisions in various sectors are in danger of spreading the virus. Therefore, I think the decisions should continue to be implemented strictly."

Difficulties Experienced by Participants

The other question that was interviewed was the difficulties experienced by the participants in the restriction process and the methods of coping with them. The most important points emphasized in the difficulties they experienced were "relations with people", "distress", "feeling of depression", "houseworks" "withdrawal from the bank", "internet infrastructure", "bill payments", "pain due to inactivity".

P4: *"I have not stayed at home for a long time in my life until today, I am still actively working. It is a terrible feeling not being able to hug, but I have hope that this process will end. In addition, I had the following chance; Since we have a garden, we do sports in the garden, and also because I have nephews and relatives in the apartment we live in, we have been able to chat while keeping the distance from the doors and quickly overcome my feeling of depression. "*

P6. *"The only problem I faced due to the curfew was not being able to take my regular walks. I overcome this problem by taking 10 thousand steps inside the house. In addition, I meet my basic needs by ordering online. "*

P7. *"After my wife who passed away years ago, I was lonely and I even got sick. During this process, my daughter, who was a nurse, was helping in all my work. After the coronavirus came out, my daughter, who was working at the hospital, could no longer come to my house so much, she left my needs from a distance from the door. Despite sitting close with my children, I felt lonely between the four walls. Despite everything, I talked to my daughter by phone, my son outside the city called more often than before, and on my days off, my children took me to my house in the village. I was interested in gardening, it was very good for me during this troubled period. "*

P8. *"Before the coronavirus process, I had a special assistant in my house who regularly took care of my housework, he was taking all my burden. After the coronavirus, the workload is completely left to me, I cannot get help for my home, this situation creates stress and tension in me. I get support from my daughters to overcome this stress. In addition, my life changed in terms of socializing, we formed a friend group. I started to communicate with my friends from high school, from the whatsapp application, I got an instagram social account. I continue my relationships with my friends by sharing the food and pictures I cook on this account. "*

P10. *"Of course, there are problems in this process, we are patient. During the government's curfew, I had trouble paying my bills and withdrawing my salary. However, I have close relatives, I withdraw money or make my payments through my nephews. In addition; Not being able to meet my children and grandchildren is troublesome, but I am solving this problem by making video calls on the phone. "*

P11. *"This virus appeared while we were in Mecca, we could not leave the hotel room, we constantly waited for news to ask when we would leave. During the quarantine, I had a friend from the same village with me, I tried to cope with these difficulties by dealing with them. Some of our friends had coronavirus, although I was sad at first that we did not leave the room, I was happy afterwards. they sent us return home in Konya in Turkey, we arrived late at night, we could not get our belongings, the weather was very cold, most of us were sick because of the weather changes. I left my son in need of care to his brothers in the village, and my children helped me. "*

P12. *"I was never bored because I was in the village. I have sheep, I took care of them. I started praying, I fasted. I made a living on my Bağ-Kur (Insurance for free workers) salary. The quarantine was peaceful for me. I met my bazaar needs with the help of my children. In this process, we did not get very detached from my relatives and*

neighbors, on the contrary, we helped each other in their affairs, albeit from a distance."

P3. "I want to see my children, I have five children, one of them stays with me, but I can't see the others often, one of them is a doctor, I haven't seen one for a long time, two of them can't come to me outside of the city, and my son, who I live on the same site, brings to our door. In this process, my daughter helps me in all my work and she did not go out because she lived with me, because of the fear of infecting it. In addition, I keep ourselves busy by knitting and making dolls with my daughter, my daughter also taught me to make a video call on the phone, and I spend my days talking to my relatives and worshipping."

P2. " Every day I get a new internet package, we could not provide the internet infrastructure, it ends quickly ". I do not have a problem with myself, I think about my mother, my mother is 90, my uncle is 85 years old. They are alone, I'm afraid that they get bored, I often talk to them on the phone. I meet our consumption needs with helpers on our site. Quality vegetables and fruits are not always available. The organic foods we want are also hard to find. It is not easy to clean the house without assistance. "

Open Coding-2

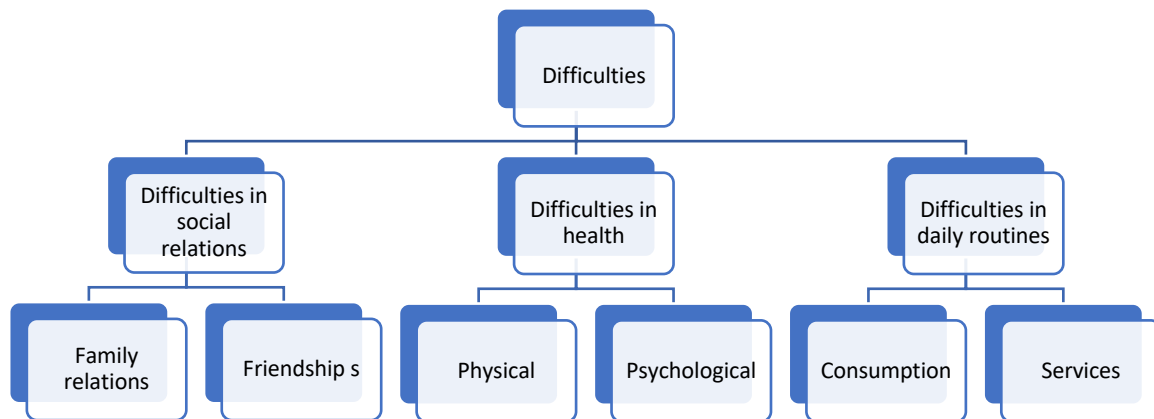


Figure 2: Difficulties Experienced by Participants

Strategies for Coping with Difficulties

Participants overcome their difficulties in social, economic and psychological aspects by interacting through their nuclear family members, relatives and neighbors, and with the restrictions applied in the coronavirus pandemic process, various difficulties in their daily lives (meeting basic needs, withdrawing money, depositing money, emotional depression, socialization, house cleaning etc.) and they said that they overcame these difficulties through new information technologies, video-talk technology, cooperation between relatives and neighbors. For example, the participants living in rural areas and towns stated that they overcame their difficulties through relative-neighbor solidarity, while those living in urban areas stated that they overcame both relative-neighbor solidarity and using new information technologies effectively. In addition to all of these, we can say that the participants embark on new activities in their spare time and relieve their loneliness and troubles through their hobbies.

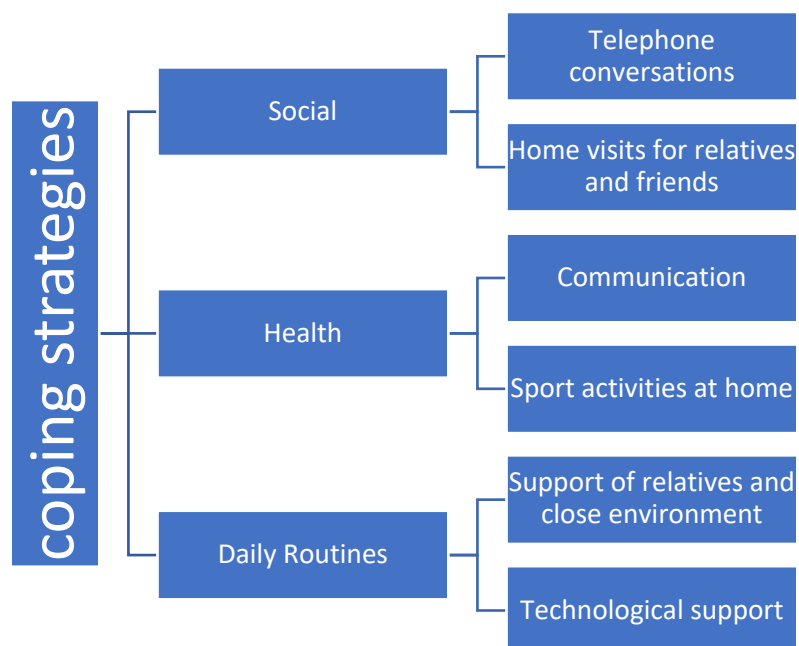


Figure 3. Coping Strategies of elderly people.

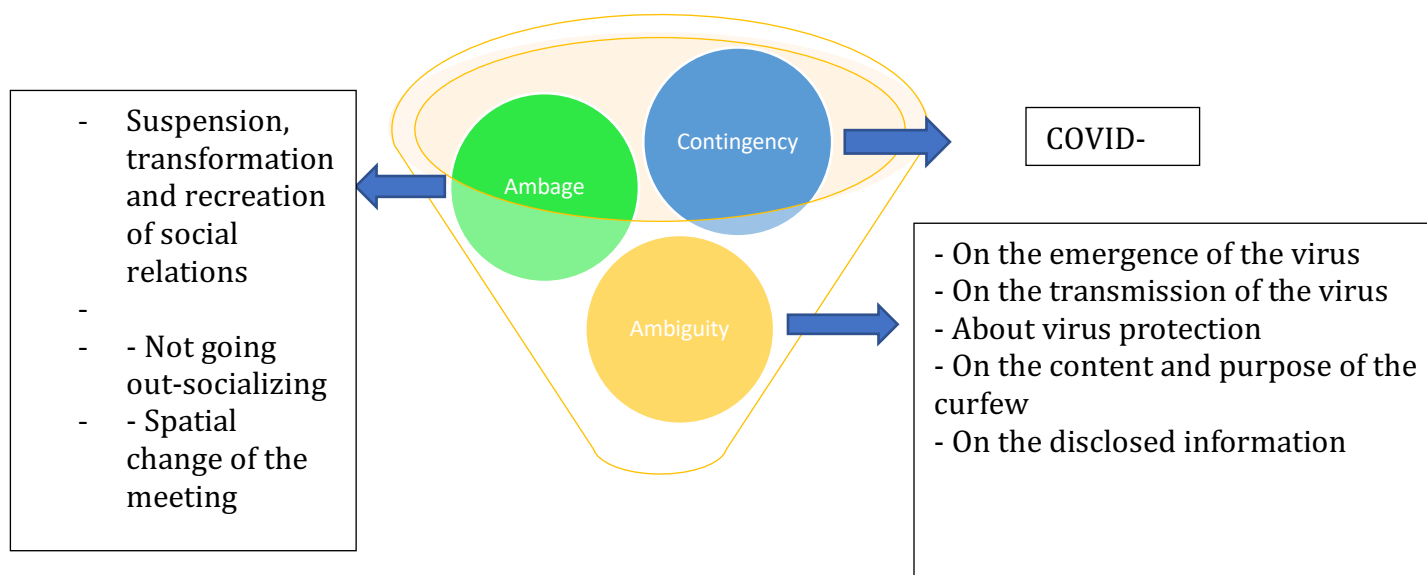


Figure 4. Axial Coding : Types of Uncertainties

Axial Coding

In axial coding, it is the process of combining data in different ways by establishing a relationship with the categories created in open coding. In other words, the process of relating main categories and subcategories is called axial coding (Strauss & Corbin, 1990). With the Covid -19 pandemic, three types of uncertainty (ambage, ambiquity and contingency) have clearly emerged. Due to the

restrictions imposed later, the 65-75 age group was confined to the home, loneliness (ambage) and the fact that the permanent quarantine was only for the elderly, and the only question of the pandemic. Showing it like a goat was interpreted as ambiquity in terms of change in values.

In order to reveal the change in values, that is, cultural uncertainties as ambiquity, the participants were also asked to express that they lived through a metaphor:

P4. "I can explain the process we live in with" scales ". There is a balance in nature, there is a balance between nature and human beings, when one side of the balance is emphasized, order is disrupted. "

P5. "We who are in restraint are like" caged birds ", we are in danger when we go out while safe in the cage."

P11. "I thought I would die in Mecca, where I went happily. I was very concerned about my funeral staying here. I found myself in a panic mood in Saudi Arabia. As the number of people decreased, they likened the situation to the signs of "doomsday". People migrated from this world by dying. We had a transition period between the other world. "

P2. "Turkey is the only place where the isolation applied over 65 years of age. But paradoxically, this group also has the highest number of deaths. This situation othered us and we were declared "scapegoats". "

P1 "I cannot go to my choral work because of the corona. I feel like in the "second retirement" period and I am not complaining about this situation much. During the restrictions process, I produce mostly in artistic fields. I paint, play a guitar-like musical instrument. "

On the other hand, Covidien-19 pandemic itself went out of China and the whole world to Turkey for the sense of uncertainty that come from outside the system "contingency" has been accepted.

In fact, the fact that the elders are somewhere in terms of being included in both the old and the new status is very similar to the situation in the literature as "liminality" (Van Gennep, 1960). On the other hand, if we need to mention the "turning point" as another important concept in uncertainty studies (White et al., 2013), it is clear that the most important indicator of this will be the availability of the vaccine (Kasapoglu and Akbal, 2020). Because when the vaccine is found, a new stage will be passed where all these uncertainties will be removed to a great extent.

Selective Coding (Core Concept)

At this point of the research, it is a matter of trying to explain the results derived from open and axial coding by determining a core concept. Selective coding is a process in which a central category is determined and other categories are systematically associated with this category, these relationships are evaluated and the main core concept is developed between categories (Strauss & Corbin, 1990).

The core concept of this study has been determined as "solidarity" based on open and axial coding. However, this concept will be more meaningful if it is evaluated as "support" in primary

relationships rather than macro-structural like mechanics and organic used by Durkheim. According to the data we obtained from the interviews, it is understood that both intergenerational solidarity and kinship solidarity continue in sociological and cultural terms. At this point, the family can be considered as the most basic unit that meets the bio-psycho-social needs of individuals. In today's modern conditions and new conditions after Covid-19, family and intergenerational solidarity are at the forefront in meeting the various needs of the participants. As a matter of fact, it was observed in our interviews that cultural values (helping adults, care, etc.) maintain their importance and existence in the family.

CONCLUSION

As underlined by White (2008), "identities" are very important and they seek a safe situation in uncertain situations in the face of difficulties in social life. In addition, individuals feel the need to control uncertainties and build a new identity in this direction (cited in Kasapoğlu, 2019). With the Covid-19 pandemic or coronavirus process we are in, various transformations and interactions are experienced individually and socially. The conceptualization and classifications of H. White, one of the important representatives of relational sociology, have helped to understand the uncertainties we live in this period and to understand the process we live in. Three types of uncertainty, namely "ambage", "ambiguity" and "contingency", were observed concretely during the whole study.

Undoubtedly, this process has affected every aspect of social communication - family, friends, school and work relations. As the intensity of domestic relationships increased, outside-home social relationships were suspended or minimized, leading to an uncertainty within the framework of social relations described as "ambage" by H. White (2008). Participants consider the emergence and spread of this virus as a "contingency situation". Participants try to overcome the decreases and uncertainties in social relationships in different ways. Especially those who can use new communication technologies and social media have gained advantage by continuing their relationships more frequently in this process.

With the appearance of the first cases in March 2020, seriousness of pandemic began to grow in the eyes of Turkish society. As of September 2020, the number of tests, which increased to around 100,000 per day, over 6000 deaths and around 300,000 diagnosed cases led to significant uncertainties. As a result, the public began to store various hygiene (cologne, mask, detergent) and food supplies (flour, sugar, pasta, oil, canned food). Questions starting with "How can we protect from the virus?" or "How do we maintain hygiene?"; "How do we know if we are infected, what are the symptoms?" continued with.

In the study, the difficulties experienced by individuals between the ages of 65 and 75 during the Covid -19 pandemic process and how they chose ways to cope with these difficulties were examined by interviewing. In the interviews, it has been observed that elderly individuals who receive social support, receive the attention and assistance of their family, adapt to digital transformation and produce something more easily overcome this process. It has been determined that some participating individuals cope with the difficulties brought by the quarantine process by dealing with gardening and hobby activities such as painting and art.

In the study, it was determined that most of the individuals between the ages of 65-75 are still actively living, continue to produce, try to take good care of themselves, and keep their relatives and family relationships dynamic. Undoubtedly, everyone is waiting for the vaccine. This will be a very important "turning point". However, it should never be forgotten that apart from those who meet their own needs, individuals in need of care and needy individuals should be handled separately, more precisely, all elderly people should not be put in a single bag. Because old age is a "liminal" condition that includes both vast experience and wealth as well as vulnerabilities / weaknesses.

The final stage in Grounded Theory Approach /Methodology is to write a story that will provide a better understanding of the process with the help of one or more metaphors (Coffey and Atkinson, 1996). Due to the restrictions imposed by public authorities in the process of combating Covid -19, the difficulties experienced by our elders in the 65-75 age group and their efforts to overcome them in solidarity with children, close relatives and neighbors are similar to the birth and development process of a strong "river". The river - here mean individuals aged 65 and over - rises from high hills or mountains and feeds wide plains and large gardens with its strong long arms. This river is actually a large reservoir with the streams that feed it (children, relatives and neighbors). While everything progresses in its natural flow in this river, the river and the plains have started to be damaged as a result of the contamination of a toxic substance (Covid-19) into the river. Since the river is the source of life for the plains, fields and people, it was necessary to protect it and the creatures in it, and a set was placed in front of the river for a while (quarantine days). Meanwhile, the streams continued to feed the river (child, relative and neighbor solidarity). When the river could not flow loudly, it became stagnant when it could not reach the fields to the plains, its enthusiasm waned a little, but it still expanded its basin. When the water of the river rises with the embankment, it was necessary to open the embankment a little, empty the water a little, and send water to the fields and plains (limited permissions). The streams feeding the river became weaker due to the toxic waste and the embankments, but the streams continued to feed the river and brought cool water from the mountains (visits, assistance, support of children). With these supports, the river continued to flow louder, but began to want to be free as in the old days. In these troubled days, it continues to try to cross the banks by enriching with the water coming from the streams (hobby pursuits, phone calls and maintaining their productivity).

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