



Intergenerational dialogue meetings: points of view from youths and the elderly

Encontros intergeracionais mediados pela linguagem na visão de jovens e de idosos

Encuentros entre generaciones mediados por el lenguaje en la visión de jóvenes y mayores

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Abstract

Introduction: the population's accelerated aging process has shown the relevance of aging people in being considered social resources that can establish knowledge exchanges between generations. With the development of intergenerational programs, some established relations between people from different age groups can make it possible, at different moments, for subjects to reorganize their goals and change the way they value others through the creation of a dialogue with different people and co-educational work between individuals from different age groups. **Objective:** this study intends to analyze views from the elderly about young people and young people's views about the elderly through an intergenerational dialogue workshop using discursive and linguistic activities. **Method:** this study used a conversational workshop group that promoted intergenerational meetings among seven youths and 13 elderly individuals. After these meetings, all of the subjects answered one questionnaire with open and closed questions. All answers were analyzed quantitatively and qualitatively using content analysis. **Results:** after the intergenerational dialogue meetings, young people started to perceive the elderly in a more positive way. Older people recognized that they could pass along their knowledge and perspectives about the society in

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which they live. **Conclusion:** The relationships established during these meetings can bring significant interactions between young and old people, breaking prejudices and promoting benefits through the generations involved.

Keywords: dialogue, intergenerational relations, aging.

Resumo

Introdução: O acelerado processo de envelhecimento populacional tem anunciado a relevância de o sujeito idoso ser entendido como recurso social, capaz de estabelecer trocas de conhecimentos com pessoas de outras gerações. Com o incremento de programas intergeracionais, relações estabelecidas entre pessoas de diversas idades podem possibilitar aos sujeitos, em diferentes momentos da sua existência, a reorganização de suas metas, a valorização do outro, o estabelecimento do diálogo com o diferente e o trabalho de coeducação entre sujeitos de gerações distintas. **Objetivo:** o presente trabalho pretende analisar a visão que o velho tem sobre o jovem e vice versa, bem como o trabalho de velhos e jovens com a linguagem a partir de encontros intergeracionais mediados por atividades linguístico-discursivas. **Metodologia:** trata-se de um estudo realizado junto a participantes de uma Oficina da Linguagem, a qual promoveu aproximadamente quarenta encontros intergeracionais com 7 jovens e 13 idosos. Após esses encontros, eles responderam um questionário composto por perguntas abertas e fechadas, cujas respostas foram contabilizadas de um ponto de vista quantitativo e discutidas qualitativamente a partir da análise do conteúdo. **Resultados:** em função de encontros dialógicos intergeracionais, estes jovens passaram a perceber a velhice de forma mais positiva. E os idosos reconheceram que podem ampliar seus conhecimentos e perspectivas acerca da sociedade em que estão inseridos. **Conclusão:** As relações estabelecidas, nesses encontros, podem propiciar interações significativas entre jovens e velhos, desmistificando preconceitos e promovendo benefícios às diferentes gerações envolvidas.

Palavras chave: linguagem, relação entre gerações, envelhecimento.

Resumen

Introducción: el proceso acelerado de envejecimiento de la población ha anunciado la relevancia del sujeto de edad avanzada está concebida como recurso social, capaz de establecer el intercambio de conocimientos y experiencias con personas de otras generaciones. Con el aumento de los programas intergeneracionales, las relaciones entre personas de diferentes edades pueden permitir a los sujetos en diferentes momentos de sus vidas, la reorganización de sus objetivos, la valoración del otro, el establecimiento de un diálogo con lo diferente, el trabajo de co-educación entre sujetos de diferentes generaciones. **Objetivo:** Este estudio tiene como objetivo examinar la opinión que el anciano tiene sobre los jóvenes y viceversa, así como el trabajo de jóvenes y ancianos con el lenguaje a partir de encuentros intergeneracionales, mediado por la actividad lingüístico-discursiva. **Metodología:** Se realizó un estudio entre los participantes de un taller de lenguaje, cuyo objetivo era promover encuentros intergeneracionales entre siete jóvenes y 13 ancianos. Después de estas reuniones, ellos respondieron un cuestionario con preguntas abiertas y cerradas y sus respuestas fueron analizadas desde un punto de vista cuantitativo y discutidas cualitativamente a partir del análisis de contenido. **Resultados:** en decorrenia de los encuentros dialógicos entre generaciones, los jóvenes vinieron a ver la vejez de manera más positiva. Y los ancianos reconocieran que puedan ampliar sus conocimientos y perspectivas sobre la sociedad en la que viven. **Conclusión:** Las relaciones en estas reuniones pueden proporcionar interacciones significativas entre los jóvenes y los viejos, los prejuicios desmitificar y promoción de beneficios para las distintas generaciones involucradas.

Palabras clave: lenguaje, relaciones intergeneracionales, envejecimiento

Introduction

Old age, throughout history, has been understood as synonymous with a disease that culminated in the passive end of life. Old people were taken as dependent and fragile beings, which fell ill, being unable to fight for themselves. Currently, contemporary analyses on aging are questioning views that simplistically associate old age with disabilities and, conversely, understand this stage of human development as part of an active life cycle^{1,2}. The elderly, in turn, have increasingly assumed leading roles, not only in the family environment, but also in the organization and participation of policies and programs aimed at improving their own quality of life. These policies and programs are being developed together with municipalities, schools, health facilities, and institutions, among others³.

The increase in the number of older people is growing worldwide in recent decades, while the number of children and young people is decreasing. According to the Brazilian Institute of Geography and Statistics (IBGE)⁴, the percentage of young people from 0-14 years of age has decreased and will drop to 13.0% of the Brazilian population by 2060. For 15 to 29 year olds, a downward trend is also observed, reaching 15.3% by 2060. For 30 to 59 year olds, we can see some stability, ranging from 41.3% in 2020 to 38.0% by 2060. However, for the elderly group, those 60 years old and above, the increase is sharp, from 13.8%, in 2020, to 33.7% by 2060, representing an increase of 20 percentage points. Therefore, according to IBGE estimates, the elderly group will be larger than the group of children up to 14 years of age after 2030, while by 2055, the share of elderly in the total population will be larger than the groups of children and young people up to 29 years old combined.

With increased longevity, many studies^{5,6} in different areas of health, as well as cultural and leisure programs, have been developed with the objective of contributing to the creation of activities capable of valuing older people, providing decent conditions and a healthy life, so that they can enjoy a meaningful retirement⁷.

As highlighted by a document from the World Health Organization (WHO)⁵, an aging population should be seen as an achievement of humanity, as a process of optimizing opportunities for health, as well as social and safety participation by the elderly individual. According to the document, this process

should aim at improving the quality of life of all people over 65 years of age in developed countries, and over 60 years of age in emerging countries.

Thus, the increase in longevity and the recognition of the active role that the elderly can play in society have allowed people from different generations to perceive old age as part of the course of life that can be lived with physical well-being and social participation³. It should be clarified that the term “active” refers to the continued participation of the elderly in economic, cultural, spiritual and civil aspects of the community in which they live⁵. Therefore, this term does not refer only to one’s ability to be physically active or physical strength to work⁸.

Accordingly, the effective implementation of public policies aimed at successful aging can motivate various social actors, including federal, state and municipal managers in government, health professionals, public and private schools students, and healthcare customers, to propose measures that increasingly enable the elderly population in access to health, education, security and justice⁵.

The prospect of active aging calls attention to the need for nations to consider a new paradigm for old age, one that is able to conceive the elderly as contributors and beneficiaries of social development, through relationships and support among generations⁵. In other words, this perspective indicates that the elderly are social resources and should be treated as such, with the establishment of intergenerational exchanges⁹.

Intergenerational relationships can be understood as links established between people or groups of people with different ages and in different development cycles, enabling the exchange of experiences and contributing to the production of knowledge in a given community¹⁰. Interaction between generations improves the transmission of cultural values and promotes a sense of worth for people of all ages. Young people who learn from older people tend to develop more positive and realistic attitudes about the older generation, and the latter group, in turn, feels valued and able to continue contributing to the community in which they live¹¹. Intergenerational relationships enable the establishment of an exchange of information between subjects². Starting with these exchanges, each develops and reworks their experiences, allowing people of different ages to learn and teach

each other, according to their own views of the different generations that make up society¹⁰.

In general, programs aimed at the development of intergenerational encounters seek to bring together people of different ages in order to promote the exchange of knowledge and experience among older people, young people and children. Through the exercise of dialogue, childhood, adolescence, adulthood and old age can be understood as life cycles full of meaning. Thus, thinking of the discursive effect of language that gives meaning to human experience, as a symbolic activity that reorganizes past memories and memories of the present and the future, allows one to take linguistic-discursive activities as promoters of intergenerational integration¹¹. For it is through relationships with others, inexorably mediated by language, that children, adolescents, adults and seniors can draw, redraw and reframe their experiences, exchange knowledge, and reorganize their stories of life¹².

With the increase of intergenerational programs, sharing relationships among people of different ages can enable subjects, at different times in their lives, to reorganize their goals, appreciate others, engage in dialogue with those who are different, and coeducationally work among subjects that make up distinct generations¹³.

Thus, in view of the accelerated aging process in the population and the relevance of the elderly individual being conceived as a social resource, we are able to establish an exchange of knowledge and experience with people of other generations. This study aims to analyze the view of young people that an elderly person has and vice versa, as well as the old and young working in conversational language in intergenerational meetings through mediated dialogical activities.

Methodology

The study was approved by the Ethics Committee at Tuiuti University of Paraná, under protocol number 102/208. Thus, given the criteria of such a committee, all participants signed a consent form.

This is a quantitative and qualitative study conducted with participants in a language-based workshop at a Health Unit in the city of Curitiba, which has existed since 2006, being coordinated by the Work Center: Language and Aging, sponsored by the Masters and Doctoral Program in

Communication Disorders at Tuiuti University. The activities of this workshop are organized for elderly groups and aim at the production of oral and written personal accounts, and the reading of varied genres of texts on a subject chosen annually by the participants themselves. The workshop is realized through meetings that take place for eight months, from March to November of each year, aiming to work with older people willing to develop oral and written texts, per the topics addressed during the activity period.

These meetings are weekly, lasting ninety minutes each, and allow different proposed activities to be carried out, including the preparation of written texts from the activities each year. Such texts originate chapters in books that consist of as many chapters as there are members of the group. The chapters are written by each of the participants according to the theme developed in each school year. After that, the texts are read to the whole group, which then asks questions, giving suggestions to each individually produced text. So after writing and rewriting their texts, the group has organized and published several books with various themes: childhood games, songs that marked their lives, freedom, and old age, among other topics.

In late 2011, the elderly group received the proposal to develop oral activities, reading and writing with the participation of another generation of people during the meetings. After the group accepted the proposal in 2012, the first intergenerational work at the Language Workshop began, which included the participation of young scholars of Speech and Psychology at the University and students in the Masters and PhD in Communication Disorders, in addition to the elderly.

With the start of intergenerational meetings, the new group aimed to exchange experiences and stories of the personal lives between generations through oral and written reports from photographs chosen by each participant. The proposal approved for the year 2012 was, therefore, related to the story of life through photos deemed relevant by each young person and elderly member of the Language Workshop.

As a strategy, first, the group was called to read together texts written by different photographers on photographic images and then to present and orally narrate aspects of their stories portrayed in the photos. Then we asked each member of the

group wrote on its history, previously shared orally according to the chosen photos.

At the end of the work done during 2012, which was around intergenerational activities, and according to the purpose of this study, we developed two questionnaires with eight questions for the elderly and young people. The questionnaires had open and closed questions that were analyzed in qualitative and quantitative perspectives.

The qualitative analysis was based on content analysis and the characteristics of the individuals involved and scenarios that cannot easily be described numerically. The content analysis was based on frequency deduction, which is to enumerate the occurrence of the same linguistic sign that is repeated often in the researched data in order to establish the existence of significant linguistic material¹⁴.

Quantitative questions explored the characteristics and situations where numerical data were obtained by measuring the responses given by the participants to the questions of the questionnaire, from which prepared statements were analyzed in this study¹⁵.

The questionnaires were administered on the last day of the meetings held in 2012. They were completed by subjects who participated in the meetings, consisting of thirteen (13) seniors and seven (07) young people. Only one elderly individual needed help to answer the questionnaire because of hearing loss. Therefore, in this case, each question was read and then the participant responded in writing. The time to complete the questionnaires took an average of thirty minutes.

For presentation and analysis of results, it should be made clear that the research subjects are referred to by letters accompanied by cardinal numbers. The elderly will be assigned the letter V followed by the numerical sequence 1-13: (V1, V2, V3 ...) and young people by the letter J followed by the numbers 1-7: (J1, J2, J3 ...).

Results

As noted above, the group was composed of thirteen seniors and seven young people, and the general characterization, in percentage terms, of all the participants of this study is presented in sequence, as shown in Table 1.

TABLE 1- General profile of research participants expressed in percentages

		Elderly	Youths
Gender	Male	08%	14%
	Female	92%	86%
Marital Status	Single	08%	71%
	Married	38%	29%
	Divorced	31%	00%
	Widowed	23%	00%
House/Roommates	Spouses, children, grandchildren	38%	29%
	Children and grandchildren	54%	00%
	Siblings	08%	00%
	Parents and siblings	00%	57%
	Alone	00%	14%
Education	Primary (1st to 5th grade)	15%	00%
	Junior High (6th to 9th grade)	08%	00%
	High School	08%	00%
	College	54%	29%
	College Incomplete	00%	57%
	Post Graduate	08%	14%
Profession	Did not answer	08%	00%
	Retired	54%	00%
	Homemaker	38%	00%
	Student	00%	71%
	Psychologist	08%	14%
	Nurse	00%	14%

Source: the authors

Among the elderly, 92% were women and 8% men, and the mean age was 72 years old. Among young people, 14% were men and 86% were women, with a mean age of 32. With such a result, it is possible to see the predominance of women in intergenerational group.

With regard to marital status and with whom they live, the elderly reported that 8% were single and lived with siblings, 38% were married and living with their spouses, children and grandchildren, 31% were divorced and lived with children and grandchildren, and 23% were widowers who also lived with children and grandchildren.

Regarding the level of schooling, 15% of the elderly had an elementary school (1st to 5th grade) education, 8% finished junior high school (6th to 9th grade), 8% completed high school, 54% had a college education, and 8% had graduate degrees. Regarding job profiles for respondents, of the elderly subjects, 8% were psychologists, 38% were people who were employed in the home, and 54% were retired. Of those retired, 46% were women and 8% men, and 31% of women were retired teachers who had teaching and pedagogy higher education degrees.

Regarding the marital status of young people, 71% of them were single and living with parents, siblings or alone, and 29% were married and living with their spouse and children. With regard to the level of schooling, 57% of young people had incomplete higher education degrees and 29% already had a university degree. With regard to the professional activities of young people, 86% were students and 14% nurses and students of the Masters and PhD in Communication Disorders Program.

Having outlined the profile of the participants, it should be clarified, regarding the participation

of the subjects in the Language Workshop, that 84% of seniors have attended this workshop since before 2012, 8% were invited to join by people who were already members of the Workshop and began to participate in 2012, while 8% discovered the Workshop on their own and also started in 2012. As for young people, 14% had already attended the workshop as volunteers, and 86% began to participate only in 2012 due to extension activities and university internships in the Speech and Psychology Masters and Doctorate Programs.

On prior knowledge that the respondents had about intergenerational activities, according to data collected from the questionnaires, it can be said that most of the elderly participants, i.e. 77% of them, were not aware of any work that aimed at integrating different generations. As for young people, 100% of them said they did not know of any intergenerational activities before entering the Language Workshop group.

Among the statements produced by the research participants about the knowledge they had before joining the group regarding intergenerational work, we highlight the following:

“I knew only about handiwork.” (V4)

“I did not know about it, but the idea was genius and is giving great results.” (V8)

Regarding the view that the group had about the different generations, we created a question that focused on whether intergenerational activities, carried out in 2012, helped to change the view that older people had of young people and vice versa. The responses were organized numerically in percentage terms, as shown in Table 2, shown in sequence.

TABLE 2- Change in view of young people about the elderly and vice versa after participation in intergenerational dialogue activities

Result	Elderly	Youths
Yes	54%	100%
No	46%	0%

Source: the authors

As shown in Table 2, there was little difference in the change of view that older people had of young people. One can also verify that all young people said they had noticed changes about their view of the elderly. The statements made by the participants of this study clarify the reasons that they accomplished, or did not accomplish, such a change. Elderly people who said they had noticed changes in the way of viewing younger people highlighted the intergenerational work:

- “It improved my daily living with the young.” (V1)
“It brings a lot of knowledge.” (V7)
“Young people represent the renewal of a better world.” (V9)
“There’s always one who listens and wants to learn from our experience.” (V8)
“With them, we are all equal.” (V3)

Among the subjects who reported not seeing changes in the way of viewing younger people, they said that they already had a positive outlook on the younger generations and good relationship with their children, grandchildren or already lived with younger people, regardless of the work done in 2012. Some statements:

- “I am close to my young grandchildren.” (V11)
“I have always lived with young people and adolescents.” (V12)
“I have always liked to live with young people.” (V4)

According to some younger participants, before the intergenerational work they saw the elderly as:

- “Fragile People.” (J5)
“Dependent on others.” (J3)

But after participating in intergenerational dialogic encounters, from which they could talk to the seniors about personal accounts, they now have a different view of old age and older people, as can be followed from the statements made by young people who participated in this research:

- “Today I want to grow old, before I saw it as death sentence.” (J1)
“Living with older people adds value.” (J4)
“I now see the elderly as active.” (J5)
“Here I realized that the elderly can also be very active.” (J6)

On participation in the meetings, 92% of seniors said they felt integrated and active in the group, managing to present their views and exchanging ideas with members of the Language Workshop. However, 8% of the elderly felt insecure and shy to express themselves in public, presenting difficulties to expose their own opinion in the group. Among young people, 86% perceived themselves as active in the activities, reporting their stories and seeking to interact with others. However, 14% of younger participants said they did not feel active, unable to express themselves to the group for fear of exposure.

- “I get stopped and don’t react in time to put my opinion to the group.” (J3)
“Sometimes I feel lost and afraid to speak.” (J6)
“I give my opinion, even though I am shy to get involved and interact.” (V3)
“Whenever I can, I interact and give my opinion.” (V5)

- “Being heard makes me feel part of the group.” (V8)

When asked about how they felt when talking and writing parts of their life stories for an intergenerational group, young and old people said the practice of writing was:

- “Difficult, talk was easier.” (V5)
“Pleasant and even exciting.” (V7)
“Very enriching.” (V8)
“I was careful to write a short text so as not to tire the reader.” (V9)

“It took several tries, and a lot of determination to achieve this purpose.” (V13)

“At first I thought that the old people would not be interested in what I had to say. My mistake.” (J4)

“Very interesting and distressing.” (J5)

“It was like living each moment with different eyes.” (J2)

Next, young and old participants were asked to point out positives and negatives about the intergenerational encounters. And they produced the following statements, linked to aspects considered as negative:

“The young people were isolated and felt strange in the environment.” (J7)

“The time could have been longer.” (V8)

“The location had few resources.” (V9)

“Conflicts sometimes arose for not accepting the opinion of others.” (J3)

Among the positive points, the following statements were given:

“It was wonderful, but I was afraid to share my story with more experienced people.” (J1)

“It is interaction. They [young people] do very well, we feel accepted and welcomed.” (V3)

“Their [the youth’s] story serves as a guideline for a new view.” (V4)

“Contact with life stories has much to teach us.” (J2)

“Learning and knowledge about old age beyond the organic.” (J5)

“Respect, attention, companionship.” (V7)

“It’s a chance to learn from each other.” (V8)

Discussion

Given the collected data, we found that there is a significantly higher number of women attending the Language Workshop, and they are mostly widowed or divorced. According to WHO statistics, the proportion of females is higher than males, and this statistic is most significant in the older population. In Brazil, 55.1% of the elderly are women, according to the IBGE¹⁵. In addition, the elderly subjects in this study are all members of a Health Unit, located in the city of Curitiba, and participate in various activities offered on site, such as gymnastics, dance, and water gymnastics, among others, including the Language Workshop. That may explain why this particular sample was constituted predominantly by women, given that male participation in the other activities tends to be low¹⁶.

As to the education levels in the elderly group, 54% of them have a university degree. This finding differs from research on the education of Brazilian elderly. Studies show that among the elderly, there is a predominantly low level of education for both men and women^{16,17}. However, Functional Literacy Indicator data (INAF)¹⁸ show that in the last forty years, there has been increased access of the population to the educational system. Women, especially, have benefited from the slow but expansive democratization of access to learning.

Over time, women started to attend school for more years than men. In the 1960s, men still studied longer, with an average of 2.4 years of schooling, while women had only 1.9. In contrast, in 1996, the men studied 5.7 years and women, 6.0. Furthermore, according to INAF results, with regard to higher education, women have outperformed since the 1980s, and in 1989 52.9% of enrollments in graduate courses were carried out by women.

In addition to the INAF data on increased education for women, these trends should be a reflection on the elderly participants who are doing the dialogical work at the Language Workshop. As much as possible, the characterization of the elderly subjects in this study was followed, with most participants having an education level compatible with higher education. In this sense, we can say that the work with language in the workshop was carried out in large part, by individuals with longer

schooling. Although the criteria for inclusion of older people in the Language Workshop are far from aspects related to formal study, the larger search for such work can be related to the idea that in order to participate in a workshop you will work on oral activities, reading and writing. Therefore, it is necessary to have formal knowledge of the Portuguese language.

At this point, it is clear that the participation of older people in the workshop is open to all those who are at least 60 years of age and have the desire to work with oral and written language. Regardless, the results presented here should be considered in future offerings of literacy activities aimed at older people, especially with regards to the deployment of a Language Workshop. In other words, to reach people with less schooling time, the promotional material used to attract people to future workshops should clarify that people with any level of education can and should participate in activities with language, including those who never went to school.

Another aspect that should be considered relates to the lack of knowledge on the part of younger and older participants about intergenerational activities. Because 77% of the elderly and 100% of young students reporting having been ignorant of activities of this nature. It is data that clearly demonstrates the existing gap between different generations that make up today's society. A recent study¹² indicates that, currently, it is possible to see a deep gap between children, youths, adults and seniors. And in this context, it is worth emphasizing the importance of developing research and extensive academic actions that raise issues in the organization of group dialogical activities, such as guided intergenerational encounters.

Recognition of the importance of intergenerational relationships appears reflected in the development of national laws and plans. The Elderly Statute¹⁹ provides in Article 21 of Chapter 5, on the priority in the "feasibility of alternative forms of participation, occupation and for the elderly living with other generations." In Article 22 of Chapter 5 of that Statute, it is provided that the minimum curricula of the various levels of formal education should include targeted content to the aging, with respect and appreciation of the elderly, in order to eliminate prejudices between subjects of different generations.

Bringing the different generations together can strengthen relationships capable of overcoming prejudices with old age, favoring exchanges between young and old²⁰ alike that show one can have more positive attitudes toward one's own aging²¹. We can see, in this study, according to the reports of the participants themselves, that intergenerational activities proposed in the Language Workshop brought people closer together. They experienced moments of exchange with experiences, which were shared through personal stories that were narrated orally and recorded in writing, according to the private photographs of each participant, and observed by the group.

With the passage of the proposed activities, participants had opportunities to report orally, while reading and writing their stories, and most seniors reported no trouble writing about the relevant topic. This may be related to the academic experience of the elderly and writing practices already experienced earlier in other Language Workshops. After all, most of the elderly participants had been attending this workshop for several years and had already written other texts published in book form, as previously reported. Therefore, experiments with the autobiographical writing that the elderly had before the intergenerational encounters may have favored the developed writing activity with younger people, in 2012. For the history of relationships that each person has with the written language and with different genres determines if it will be more or less difficult in their linguistic reality²².

However, a significant portion of young people said they felt difficulty in writing their texts, especially when compared to the elderly. This situation may be related to insecurity in expressing themselves orally and through writing and showing it to older people, or also by the recent integration of young people in the group. The problem was so pronounced that a young participant reported that he felt isolated in a group of elderly people that had been established prior to his arrival.

Note the fact that 100% of young people reported that, after the intergenerational meetings, they started to have a different view about old age. This change in vision, added to the statements from young people showing positivity regarding the elderly, shows that dialogic encounters

between young and old can take a leading role in resolving prejudiced views about old age and promoting a more productive notion against the aging process that young people themselves face in the future.

Also, the older group indicated that there was a change with respect to the view that they had of the young. Seniors who indicated such a change said they had noticed, from intergenerational encounters, that they could teach and learn from the younger generation, establishing an effective expansion of mutual understanding. This understanding about the relevance in establishing an exchange of information between people of different generations has been identified as a factor that may favor the creation of spaces that promote intergenerational meetings^{10,11}.

One must consider, however, that a significant proportion of the elderly did not record changes in the way of conceiving the younger people after participation in the Language Workshop. This share, however, said that regardless of this Workshop, they had already developed a productive notion of younger people, because already had close contact with young people or children in the family. This reveals the importance of relations between grandparents and grandchildren or elderly and other young people, providing effective coexistence between them²³.

Intergenerational solidarity and a reduction in social prejudices against the other group - young or old, can provide improved quality of life for people of different ages, because people who experience positive aspects in supportive intergenerational relationships feel more secure about themselves and others, dealing more easily with diseases, stress and other problematic situations, typical of contemporary life²⁴. The promotion of intergenerational meetings can also enable the re-elaboration of beliefs, destabilizing stigmatized truths and redefining social roles of younger and older people¹¹.

On the negative side that was perceived about intergenerational work, reports indicated that the physical space where the workshop was held was not comfortable, being small and hot, and they considered the time given for meetings to be restrictive. The elderly reported that young people were isolated, feeling strange in the environment. Also, young people revealed that during

the meetings there were conflicts sometimes about the difficulty in accepting the opinions of others.

Regarding these negative points, it is recommendable to rethink the workload of ninety minutes per week to promote meetings of twenty people from different generations. Such statements, by the subjects of this research, can help scale the time to promote the most appropriate development of intergenerational activities among many members. Similarly, the site should be large, well lit, well ventilated and have the resources capable of supporting the oral, reading and writing activities proposed in the work. In this sense, it is for the participants themselves - together with the organizers - as active subjects and protagonists of the activity they are involved in, to think about the time and adequate space for the growth of future projects.

About the statements related to the isolation of the younger subjects, this can be understood from the recent entry of young people in a group of elderly people that has existed for many years. Moreover, it is interesting to note that young people tend to question the value that their experiences with the elderly. They said they found it difficult to report on their experiences because they thought initially it would not arouse the interest of the elderly and they could not contribute to the group.

With respect to the conflicts identified as negatives by the younger generation, it should be emphasized that conflicts inevitably make up dialogic activities. In the specific case of intergenerational meetings, it is exactly the conflicts that can destabilize prejudices and stagnant truths about those who are different, thereby enabling new perspectives and life experiences in the group⁸. Within this group, particularly, both the elderly and the young people mentioned changes in views that had about the other generation. At any rate, the way to deal with and accept conflict will differ from person to person and these differences can be accepted by the group, depending on the dialogue to be developed on personal and generational diversity.

Regarding the positive aspects pointed out by the research subjects, we found that there were significant interactions among participants. Older people felt welcomed and respected by the younger generation. They feel good that they can partner with other generations, to the extent that positive points like fellowship and the opportunity to learn from others are experienced. Young people said they might think about old age, in addition to the

organic aspects of aging. They emphasized listening and respect for the elderly in their stories and statements. In general, young people and the elderly showed that the group proved to be warm during the meetings, allowing contact with different people, adding new possibilities of seeing the world, as well as the exchange of experiences and knowledge.

Studies^{2,10} indicate that intergenerational exchanges contribute to improving the quality of life of young people and the elderly. They can ensure that young people feel involved with family stories, as well as with the city and the country in which they live, providing opportunities for them to understand their cultural and historical origins. They promote knowledge about old age and death through discussions about the possibilities of how to face this stage of life. However, the support between generations can equip older people with information on the use of new technologies as well as generate flexibility in social attitudes, according to new values¹⁰.

Conclusion

This study indicated that, due to intergenerational dialogic encounters, young people come to see old age in a more favorable and beneficial way, which may contribute positively to the aging process as they experience it. On the other hand, from such meetings, elderly people recognized they could teach young people and learn from them, expanding and renewing their own perspectives in their place in the society in which they live. The relationships established in dialogic activities can provide significant interactions between the young and old, demystifying prejudices and promoting benefits to the different generations involved.

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