

CHILD PARTICIPATION IN THE FAMILY: A PHENOMENOLOGICAL STUDY
OF FIFTH-GRADE GIRLS' AWARENESS AND EXPERIENCES

EDA ÖZDİL

BOĞAZİÇİ UNIVERSITY

2019

CHILD PARTICIPATION IN THE FAMILY: A PHENOMENOLOGICAL STUDY
OF FIFTH-GRADE GIRLS' AWARENESS AND EXPERIENCES

Thesis submitted to the
Institute for Graduate Studies in Social Sciences
in partial fulfillment of the requirements for the degree of

Master of Arts
in
Primary Education

by
Eda Özdil

Boğaziçi University

2019

DECLARATION OF ORIGINALITY

I, Eda Özdil, certify that

- I am the sole author of this thesis and that I have fully acknowledged and documented in my thesis all sources of ideas and words, including digital resources, which have been produced or published by another person or institution;
- this thesis contains no material that has been submitted or accepted for a degree or diploma in any other educational institution;
- this is a true copy of the thesis approved by my advisor and thesis committee at Boğaziçi University, including final revisions required by them.

Signature.....

Date19/07/2019.....

ABSTRACT

Child Participation in the Family: A Phenomenological Study of Fifth-Grade Girls' Awareness and Experiences

This study attempts to investigate fifth grade girl students' perceptions, awareness and experiences of their participation rights in family. The study has been conducted among ten girl students and their mothers in a religious middle school, in İstanbul, Turkey. To reach the aim, phenomenological research which is a qualitative method has been used. Phenomenological research tries to describe events or phenomena through the eyes of the social actors. With this purpose, data have been collected through individual interviews, focus group meetings and personal diaries. They have been analyzed thematically, and findings have been presented under six main themes, namely participants' family introduction, conceptual perceptions, focus group meetings' outputs, analyzing children's experiences through actor's model, comparing children's and mothers' perceptions, comparing mothers' perspectives to one another. Families have mostly reflected transitional family patterns in which children receive special care and attention from their parents through education, guidance, negotiation and warm family atmosphere. Yet, there has still been lack of children's autonomy in decision making process concerning their lives and hierarchy among family members.

ÖZET

Aile İçerisinde Çocuk Katılımı: Beşinci Sınıf Kız Öğrencilerinin Farkındalık ve Deneyimleri Üzerine Olgubilim Çalışması

Bu çalışma 5. sınıfta öğrenim görmekte olan kız öğrencilerin aile içerisindeki katılımlarına dair algılarını, farkındalıklarını ve deneyimlerini incelemeyi hedeflemektedir. Araştırma, Türkiye'nin İstanbul ilinde bir Imam-Hatip ortaokulunda öğrenim gören 10 kız öğrenci ve anneleriyle yapılmıştır. Amaca ulaşmak için, nitel araştırma yöntemlerinden olan olgubilime başvurulmuştur. Olgubilim çalışmaları, olgu ve deneyimleri yaşayanların gözünden anlatmak amacı güder. Bu sebeple, araştırma süresince veriler bireysel mülakatlar, odak grup görüşmeleri ve günlükler aracılığıyla toplanmıştır. Veriler tematik olarak analiz edilmiş ve bulgular altı ana tema altında sunulmuştur. Bu temalar katılımcıların ailelerinin tanıtımı, konsept algıları, odak grup görüşmelerinin çıktıları, çocukların deneyimlerinin 'aktör modeli' ile analizi, çocukların ve annelerinin algılarının karşılaştırılması, annelerin bakış açılarının karşılaştırılması şeklindedir. Aileler çoğunlukla değişen aile yapısının özelliklerini sergilemişlerdir. Bu aile yapısında çocuklar ailelerinden eğitim, rehberlik ve istişare konusunda özel ilgi ve destek görmekte; sıcak bir atmosferde büyümektedir. Ancak, çocukların kendi hayatlarını ilgilendiren konularda karar verme bağımsızlığında eksik görülmekte ve aile üyeleri arasında hiyerarşik yapı hissedilmektedir.

To my little earthquake,
the baby girl I'm bearing inside...

ACKNOWLEDGEMENTS

First and foremost, I would like to thank to my thesis advisor Assist. Prof. Zeynep B. Erdiller-Yatmaz for her endless support, huge belief and constant encouragement in the long and painful thesis writing process. Without her support I could have given up.

Special thanks to my dear love and best friend in life, my husband M. Furkan Özdil. I had to sacrifice much of our social life and steal from our time together, but he was always there to motivate me, never complaining.

I want to thank to the jury members, Assist. Prof. Ersoy Erdemir and Assoc. Prof. Mehmet Toran for giving their valuable time to read and improve this study.

I wish to thank my dear work mate Seher Takır for taking on the bigger share of the work, being empathetic and affectionate, so I could study better.

I must thank to my big family, for being my family first. They always prayed for me to finish my studies as soon as possible and graduate smoothly, just like all families do. The reason why I chose to work on this topic is the childhood you gave me, thanks a bunch for this.

Last but not least, I would like to thank to all the children and their mothers participating this study; for opening up, being transparent and sparing their precious time for the study. They are the lead actors not only of their lives, but also of this thesis. I wish the best of life for them. They widened my perspective, and taught me a lot.

TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION TO THE STUDY	1
1.1 Background of the study	1
1.2 Purpose of the study.....	2
1.3 Research questions	3
1.4 Significance of the study	4
CHAPTER 2: REVIEW OF LITERATURE	5
2.1 Definitions of child and childhood	5
2.2 Agency	8
2.3 Children’s rights	9
2.4 Children’s rights in Turkey.....	11
2.5 Children’s participation rights	15
2.6. Children’s participation in family.....	19
2.7 Turkish family structure and paternalism	21
2.8 Children’s rights (or human rights) education in Turkey	24
CHAPTER 3: METHODOLOGY	26
3.1 Research design	26
3.2 Rationale for the method	28
3.3 Participants	29
3.4 Setting	30

3.5 Data collection	32
3.6 The researcher's role.....	34
3.7 Data analysis	36
3.8 Ethical considerations	37
3.9 Credibility and trustworthiness.....	38
CHAPTER 4: FINDINGS AND INTERPRETATIONS	40
4.1 Participant introduction	40
4.2 Conceptual perceptions.....	41
4.3 Focus group meetings	48
4.4 Analyzing children's participation through actor's model	51
4.5 Mothers' vs. children's perspectives	72
4.6 Comparing mothers' perspectives to one another	80
4.7 Meaning of the study in children's lives	85
CHAPTER 5: DISCUSSION AND CONCLUSION	87
5.1 Rights and responsibilities	88
5.2 Human rights course	90
5.3 Decision making in family	91
5.4 Conflict situations	92
5.5 Mothers' opinions.....	93
5.6 Conclusion	95

5.7 Limitations of the study and recommendations for further research	97
APPENDIX A: CONSENT AND INFORMATION FORM	99
APPENDIX B: SAMPLE ROLE-PLAY PROMPT	101
APPENDIX C: SAMPLE PROMPTS FOR INTERVIEWS WITH CHILDREN	102
APPENDIX D: SAMPLE QUESTIONS TO ANALYZE JOURNAL LOGS	103
APPENDIX E: PARENT INFORMATION FORM	104
APPENDIX F: SAMPLE QUESTIONS FOR INTERVIEWS WITH MOTHERS.....	105
APPENDIX G: ETHICS COMMITTEE APPROVAL FORM.....	106
APPENDIX H: SAMPLE PAGE FOR CODING	107
APPENDIX I: SAMPLE INDIVIDUAL CODE MAPPING	108
APPENDIX J: SAMPLE SHEET FROM FOCUS GROUP MEETINGS	109
REFERENCES.....	110

CHAPTER 1

INTRODUCTION TO THE STUDY

1.1 Background of the study

The Convention requires that children, including the very youngest children, be respected as persons in their own right. Young children should be recognized as active members of families, communities and societies, with their own concerns, interests and points of view. (General Comment 7, 2005)

Children's Rights that all children bear on birth were acknowledged and guaranteed by United Nations Convention on the Rights of the Child (UNCRC) in 1989 which was confirmed and ratified by world countries. Turkey is one of those countries. Provision and protection rights that are supposed to be provided for children are followed by participation rights. Children's active participation in daily events is going to enhance their social or non-social experiences in life, and contributes to their development in positive ways (Dunst et al., 2002).

United Nations Convention on the Rights of the Child (UNCRC) defines family as the natural unit to protect children and provide them with an environment for their best development. Meanwhile, according to the article 14, families are responsible for letting their children express themselves in accordance with their capabilities (Flowers, 2009). That is the reason why this recent study investigates the degree of children's participation in family.

What is as well targeted here is to comprehend power dynamics between children and adults in their closest circle. Di Masi and Santi propose that a child's being actor in his or her own life has a 'transformative role to enhance the potential of children, young people and adults to promote change and rethink the power relations in

which we are involved as individuals' (Hart et al., 2014, p. 124). The best way to understand children and their own culture is to listen to them in person. When a child grows up and becomes an adult, his or her childhood comes to an end, but childhood as a form does not go away and will stay there to receive new generations of children, which confirms the fact that childhood is unique to each child.

1.2 Purpose of the study

In this recent study, the main focus is children's participation in their families. Within the scope of this theme, sub-purposes are pointed out as in following:

The study is conducted to be able to;

- i) find out children's perceptions, awareness on children's rights and to what extent they can practice their rights,
- ii) reveal parents' perceptions, feelings and habits on children's participation,
- iii) compare independent participation practices of children and parents in family,
- iv) mirror children's thoughts and opinions on children's rights who took Human Rights class before,
- v) lead parents and their children to consider and talk about children's rights on participation,
- vi) contribute to studies on children's rights conducted in Turkey and add one more on them.

1.3 Research questions

In this prospective study the answers of the questions below are sought for:

- How do 5th grader girl students perceive their rights and responsibilities at home?
- How do they perceive their parents' responsibilities and rights at home?
- How do they put their rights and responsibilities at home into practice?
- How do they perceive family concept, being an adult, a parent and a child?
- How much do they think their opinions matter in family in decision making process?
- How much do they feel counted and respected by family members?
- How are the dynamics in their relationships with their siblings?
- Are they aware of and informed about the rights they bear before law?
- Do they feel satisfied with their lives and think that they equal to their parents?
- Do they feel relaxed or tense with their roles at home?
- What kind of conflicts do they experience with family members?
- To what extent they are satisfied with their lives?
- How do parents place their children in household tasks?
- How do mothers and fathers share tasks regarding house and children?
- How do mothers describe their children's responsibilities in life?
- What do they expect their children to do?
- What are the limitations and freedom they give to their children in or outside home?

- To what extent do they listen to their children in decision making process at home?
- How do they react in conflict situations?
- What are their perceptions about their own child rearing practices?
- How do they compare their practices to older generations'?
- How is the relationship between mothers and their children with different ages and genders?

1.4 Significance of the study

The study is significant for several reasons:

- i) It is going to echo children's voices on their rights, show us real life practices, lead children to consider about their rights more, and hopefully increase children's awareness on their rights.
- ii) There will appear a chance to take a closer look at Human Rights class taught at schools, and students who take the course.
- iii) It is going to mirror parents' and children's perspectives on participation as a construct and reality. Fourth, parents are going to be inspired to think more and deeply on children's rights and child participation issues.
- iv) Children will have a chance to think on reflect upon children's and human rights issue, and hopefully, will be more aware of their participation practices and rights in family.
- v) Last but not least, the study is going to contribute to present literature and open a gate for further researches.

CHAPTER 2

REVIEW OF LITERATURE

2.1 Definitions of child and childhood

Who is a child? Who do we call a child? How do they function in society? Are they lucky to be children? What are they capable of? What do they lack in? What do we expect from them? What kinds of rights and responsibilities do they have? What is childhood? Is it a natural period of life or is it only a social construct? Is it possible to define them in one sentence? These and many more questions have been asked to concepts of child and childhood. Each individual in each society has an idea of child in mind for every single body was a child once. Rather than giving one single definition, in this section I will try to present several definitions of childhood.

To begin with, when I ask this question to the society I live in, childhood seems basically the most carefree period of a lifetime to many adults which they long to be in. They do not go to work, do not have family responsibilities; only go to school, play, and eat. When we ask children how it feels to be a child, they may wish to be an adult as soon as possible in order to obtain the freedom adulthood offers.

Throughout the history, children were attributed different values and meanings by society. One perspective is that children were viewed as lacking and they would be meaningful when they grow up. They were seen as future projects of society. Thomas (2014, p. 15) put it into these words: “sociologists and social anthropologists have until recently shown relatively little interest in children or childhood. Children tended to be seen as unfinished persons and not full participants in social relationships.” Another

attribution made is children's being part of adults' worlds from the first years of their lives, and that their age-specific features were disregarded. Philippe Ariès (1962), one of the most influential names in history of childhood, contributed to this opinion and definition of childhood by his well-known piece 'Centuries of Childhood'. In his work, he asserts that in medieval times there was no childhood even as an idea. Childhood period of life included only infancy. As seen in the paintings of the era children were dressed like adults, from which he inferred that they joined adults' world quickly.

Childhood is a construct created in modern times, he adds:

Medieval society the idea of childhood did not exist; this is not to suggest that children were neglected, forsaken or despised. The idea of childhood is not to be confused with affection for children: it corresponds to an awareness of the particular nature of childhood, that particular nature which distinguishes the child from the adult, even the young adult. (p.128)

With increasing interest in childhood and realizing it is a distinctive period in life, childhood became an area of interest of other disciplines such as developmental psychology, sociology and anthropology in 1970s and 1980s. Jean Piaget tried to understand how children develop in terms of thinking and rationality. Lev Vygotsky, on the other hand, attempted to make a meaning of how children's social interactions and life affect their development (Corsaro et al., 2011; Moen & Norozi, 2016). In following times, Charlotte Hardman appeared with an article in 1972 claiming 'anthropologists had left the study of children to psychologists such as Vygotsky (1962) and Piaget (1932) and sociologists such as Aries (1962), and had not taken up the challenge of looking at children as subjects in their own right, with their own forms of language, meanings, and understandings. She concluded that 'there could legitimately be anthropology of childhood' (Montgomery, 2000, p. 15). In her work she offers to utilize

materials connected to children's lives such as games, folk tales, children's books, and children's songs. Then, she adds: children and women are 'muted' members of society (Hardman, 1973, p.85).

James and Prout (1997), corresponding to Hardman's recommendations, attributed a new perspective to childhood construct. They claim that there is no single definition of childhood as there are as many childhoods as children, and childhood stands for new meanings different from past. They call this a 'paradigm shift' and they describe key concepts of new paradigm as it follows:

1. Childhood is understood as a social construction. As such it provides an interpretative frame for contextualizing the early years of human life. Childhood, as distinct from biological immaturity, is neither a natural nor universal feature of human groups but appears as a specific structural and cultural component of many societies.
2. Childhood is a variable of social analysis. It can never be entirely divorced from other variables such as class, gender, or ethnicity. Comparative and cross-cultural analysis reveals a variety of childhoods rather than a single and universal phenomenon.
3. Children's social relationships and cultures are worthy of study in their own right, independent of the perspective and concerns of adults.
4. Children are and must be seen as active in the construction and determination of their own social lives, the lives of those around them and of the societies in which they live. Children are not just the passive subjects of social structures and processes.
5. Ethnography is a particularly useful methodology for the study of childhood. It allows children a more direct voice and participation in the production of sociological data than is usually possible through experimental or survey styles of research.
6. Childhood is a phenomenon in relation to which the double hermeneutic of the social sciences is acutely present. That is to say, to proclaim a new paradigm of childhood sociology is also to engage in and respond to the process of reconstructing childhood in society. (p. 8–9)

The updated perspectives toward children and locating them as active individuals in society are core elements in childhood studies today. Merrily and hopefully, at least in theory and mind, children transformed from passive and lacking members to active participants and contributors.

2.2 Agency

Agency is described as ‘being able to make choices and decisions, to influence events and to have an impact on one’s world’ (The Early Years Learning Framework for Australia, 2009). In terms of children’s agency, we may simply maintain that it is speaking up and raising voice. The definition contrasts to what most of us are traditionally used to. Adults tend to tell children what they are or not supposed to do, even plan and project children’s first decades in life. Luckily, since declaration of Convention on the Rights of the Child in 1989, there has been rising awareness on children’s agency. Jens Qvortrup argues if children legitimately bear the right to be heard or to speak on behalf of themselves. He adds ‘many adults would say that children have much more power than they deserve or than is good for them’ (James & Prout, 1997). Childhood is seen as a journey in which individuals are turning into adults. Being an adult seems the ultimate level for a human being, it is the final state a child turns from ‘imperfect’ into ‘perfect’. Moen and Norozi (2016) put it into words as in following: “A child is considered as the one who lacks something. However adulthood can never be considered as a state of stability, perfection and independency then the differentiation between a child and an adult becomes more complex” (p.76).

In our society, children are asked a cliché question when they are children: ‘What do you want to become when you grow up?’ It sounds as if ‘being’ was not good enough; a child must ‘become’ someone. Jens Qvortrup clarifies it by distinguishing ‘human becomings’ from ‘human beings’ (Corsaro et al., 2011, p.54). Focusing on children’s becomings or what they are going to turn into in future leads us to underestimate their current beings and prevents us from acknowledging them as whole and complete entities. This results in children’s lack of freedom in their lives. That might be the reason why children perceive adulthood as a dream, a life goal, and getaway from childhood.

In the research conducted by Thomas (2011) to figure out children’s participation degrees in decision making and their opinions, he shares quotes and analysis of collected data. He considers:

Children’s lives are structured by boundaries of time and place set by adults; their daily lives marked by permission seeking, negotiations and rules. Many children felt restricted by adults whose words and regulations intruded at every turn: where they go, what they do, who they make friends with, what they wear. Others valued these boundaries; they felt that they were ‘young’ and they trusted adults to make decisions in their best interests. However, even when children appreciate boundaries within which they can be safe, they do not like to be treated unfairly or over-protectively, especially in comparison with their friends. Some said explicitly that they should be trusted more. Others described how they negotiate or plead with adults to push back the boundaries – to be able to stay out longer, go to bed later, venture further with their friends. (p.139)

2.3 Children’s rights

Childhood has been considered as a phase of life on the way of becoming adults for a very long time (Hart, 2015). As mentioned earlier, Ariès (1962) claims that childhood did not exist in medieval times and is named by modern society. Children were seen parts of the society they were in, and functioned as types of people needed: factory

workers, military force, or loyal citizens. During the World War I, thousands of children fought in the battlefield and it turned out to be world's shame and pain with deaths of those children. There occurred a need to protect children's lives. Upon this, the International Save the Children Union created the first version of the Declaration of the Rights of the Child in 1923 (Oztan, 2013); followed by persuasion of League of Nations to adopt the Declaration of Geneva on Children's Rights. It was a document including 5 statements that defined what needed to be done 'to children' rather than 'by them'. The document was basically about what we owed children. However, it did not bind countries in legal terms (Kosher, 2016). After fatal effects of the World War II, on November 20, 1959 The General Assembly of the United Nations adopted a more comprehensive version adding more statements to 1924 document. Different from previous version, it included children's protection and happiness as core issues. It also claimed that childhood was to function both for individuals and society, and forbid child labor (Stearns, 2017). On November 20, 1989 the latest version of the document was adopted as The Convention of the Rights of the Child (CRC) and was put into practice in 1990. It is the document ratified by 194 countries, the biggest number of countries that have signed a human rights treaty so far. A recent success made in terms of Children's Rights is the third Optional Protocol that was put into practice in April 2014. It gives children the right to claim their violated rights (Bentzen, 2014). 20 November, the critical date, is celebrated as Universal Children's Day even today.

2.4 Children's rights in Turkey

When we look at Turkey's late history of children's rights there are four important documents to consider: Geneva Declaration of the Rights of the Child (1924), Declaration of the Rights of the Child (1959), Turkish Declaration of the Rights of the Child (1963), Convention on the Rights of the Child (1989). As we already mentioned the three universal documents, in this section, we are going to mention Turkish Declaration of the Rights of the Child, which is country specific. Under the light of Declaration of the Rights of the Child document, a Turkish document was issued. The document was ratified at UNESCO Turkey National Council 7th General Assembly on June 28, 1963. The document consisted of six main articles. The first one is about children's equal right to be loved, cared, and raised. The second one is about child labor and exploitation which forbids making children work before age 16. Third one is about parents' duties to take a good care and raise them in the best manner, and state's duties to make sure all children have access for education. The fourth one is about children who cannot continue their education after primary education, and state's responsibilities to start extracurricular vocational courses available for those children. The fifth one is the state's and non-governmental organizations' duties to provide handicapped children for a quality of life and educational conditions to empower them. The last article is about preparing law regarding child protection, and putting it into practice with the utmost urgency (Kurt, 2016, p. 105-106).

27 years later upon the document, Turkey signed the CRC on September 14, 1990; and ratified on April 4, 1995 saving the right to disregard some points when necessary:

The Republic of Turkey reserves the right to interpret and apply the provisions of articles 17, 29 and 30 of the United Nations Convention on the Rights of the Child (UNCRC) according to the letter and the spirit of the Constitution of the Republic of Turkey and those of the Treaty of Lausanne of 24 July 1923. (United Nations, 1995, p.10)

The articles that are pointed out above are given below:

Article 17:

States Parties recognize the important function performed by the mass media and shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health.

Article 29:

1. States Parties agree that the education of the child shall be directed to:
 - (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;
 - (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
 - (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
 - (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
 - (e) The development of respect for the natural environment.

Article 30:

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

Articles 29 and 30 articles are about protection of minority cultural rights. Instead of accepting them, Turkey has adopted the Lausanne Treaty which basically provides non-Muslim minorities with the right of having their own schools and education in mother language. Yet, the treaty does not include Kurdish people's cultural rights as they were

not called a minority group when the Lausanne Treaty was adopted (Müderrisoğlu et al., n.d.).

The UNCRC is a binding document for the state parties that signed the document. Governments are expected to regularly report the situation of children in the country and explain measures taken by the States to realize their rights. Reports are to be submitted every five years (UNICEF, n.d.). Turkey has been determining the situation and submitting reports since ratification. Here will be presented recent years' portray of children's rights in Turkey to get a rough idea of current situation.

One third of population in Turkey consist of children. It is essential and countries' responsibility to take their rights into consideration, provide them with means for development, conditions for wellbeing, and nourishing environment. Turkey UN Children's Rights Committee presented the first progress report in 2001. Second and third reports were presented in June 2012. The committee published a reflection paper upon Turkey's reports. In this reflection the committee repeated its advice on taking precautions against child discrimination; on taking child's best interest into consideration in all projects and activities; on taking precautions against honor killings and suicides regarding violations of right to life and development; on actualizing respect for children's opinions in family, in public organizations, in legal procedures, and in society (Kurt, 2015).

Then in 2013, National Strategy Document on Rights of the Child was put into practice by Turkish Ministry of Family, Labor and Social Services. This document is important as it is concrete command to take action for practicing children's rights, which declared a five-year strategic implementation plan so as to improve children's life

standards, and create rooms for them to reach resources of quality of education, health services, protection, shelter and services (Turkish Ministry of Family, Labor and Social Services, 2013). It was aimed to actualize a nation-wide and holistic Child Welfare System. To be able to constitute a road map, the current problems' analysis was made. The analysis and strategies were made under main themes which are education, health, services provided for the handicapped, child protection and care system, child justice system, child labor, child and media, child participation, children's free time activities, the concord between family and working life, information and supervision systems (Kurt, 2015).

Today, along with others, the main barriers between children and their wellbeing in Turkey appear still as child labor, child abuse, and child poverty (Çevik & Karakaş, 2016). According to 2016 Turkey reports, there was seen limited progress in overall policy, legislation, coordination and monitoring on children's rights. However the implementation of 2013 strategy plan remained poor. The other highlights on children's rights from the report of the Commission of the EU are presented below:

- Child labor is a major problem in Roma community. Urban development projects put Roma population in a disadvantaged position, deprived of job opportunities and solidarity networks.
- In October 2016, some 630 000 Syrian children aged between six and 17 years remained out of the national education system.
- There is a need for more work to enroll children in school education, especially Roma and disabled children. The enrolment rate is still below the average of EU.

- There is lack of diagnosis and monitoring children with disabilities or developmental delays.
- Early and forced marriage is still a problem, including Syrian refugee children. Milder sentences for sex crimes are justified by ‘consent’, ‘undue provocation’ and ‘appearing older’ (European Commission, 2016).

2.5 Children’s participation rights

In literature, we usually encounter a typical categorization of children’s rights. They are easily split into three major categories, namely provision, protection and participation rights, which are also called three p’s. Provision is described as the right that enable children’s growth and development including rights to adequate housing, food and education, and this can include the childcare and play, leisure, arts and recreation provision, provided by out of school care services. Protection is the right that protects children against exploitation and abuse and allows intervention when either occurs. For example children who are abused at home can be removed by the state. Last but not least, participation is explained as the right that enables children to take part in decisions that involve or affect them and this also includes the right to an opinion, according to United Nations (SOSCN, 2018).

However, there are several objections to this conceptualization and categorization. Quennerstedt (2010, p.620) argues that this categorization puts children in a passive situation as naming implies so. She claims that children’s rights are supposed to be indistinguishable from human rights to declare them equal human beings. Yet, there are different vocabularies used to name the rights for children (provision,

protection, participation) and rights for adults (civil, political, social). The term provision, derived from ‘provide’, implies child’s being ‘receiver’ of the rights while adults are in granting position. Instead, social rights in human rights terminology refer to equal access and acquisition with autonomy. Likewise, protection refers to adults’ protecting children. When we look at the human rights terminology, there is no such term as protection rights. As for participation rights, adults are naturally owners of political and civil rights according to human rights whereas children bear participation rights, which are light and more limited version of political and civil rights (Quennerstedt, 2010, p. 629). Vocabularies and mindsets directly influence each other. If we sustain the way we name children’s rights, it will always be a top-down and hierarchical appointment of rights to children, in an adultistic manner.

John Wall (2010, p.129) defines participation precisely and shortly as “making a difference”. He describes each individual in the society as interdependent autonomies who shape the world they live in together. He emphasizes the importance of supporting people’s individuality and otherness, and seeing those differences as essential ingredients. Moreover, Godwin (2011, p.256) claims that the reason why children are not ‘given’ equal rights as adults is that children are not viewed as capable as they need to for practicing equal rights. If they were, they would harm themselves and would not act responsibly, according to hierarchical point of view. Nevertheless, children are capable of expressing their desires or dislikes from very young age, such as crying. Then, she adds, the problem is not children’s capability; but adults’ preventing children from making bad decisions. That urges adults to make decisions on behalf of children, which results from paternalistic way of action.

If we go back to the universal document that is widely worshipped, children's participation rights are so-called assured under several articles, and implied by many of them in the United Nations Convention on the Rights of the Child (UNCRC). The assuring ones are mainly articles 12 and 13:

Article 12:

1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.
2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law.

Article 13:

The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.

In these articles, several matters are pointed out. First of all, being capable is important. In other words, developmental order is an issue to take into consideration when letting children make decisions. Second, children have right to create and tell their opinions regarding their own lives, directly or indirectly. Third, participation rights include searching for information, which requires adults to inform children when desired and necessary.

Considering all requirements to put children's rights in practice, we encounter adult control. Children are free to express their opinions or make decisions as much as adults permit them to do so. To make an actual understanding of the degree of children's participation, we have to change the angle and see practices from children's worlds and words. Hence, participation analysis and evaluation are two-sided: adults' vs. children's.

In his book published by UNICEF in 1992, Roger Hart puts forward a participation mechanism for children named ‘the ladder of participation’. According to this ladder, children’s participation in life and decision making vary in implementations in each step. There are eight layers in this ladder from manipulation which implies no participation, to child-initiated, shared decisions with adults which means active and full participation of children. If there is manipulation, child is only an entity directed and managed by adults; whereas the last step lets children take part in actions and collaborate with adults in decision making process. His starting point to create this model was the fact that children are the groups that we photograph the most but listen to the least. However, this model was interpreted an evaluative tool and then criticized by many. The leading criticism was that although it claimed to reflect children’s involvement in projects and decision making processes, it still remained as adult-centered method. The degree of children’s participation is measured not by where children stand, but by where adults stand in terms of participation. Again this leads us to assess children’s participation in terms of how much they are allowed rather than how much they think they participate and become leading actors in their lives. Along with pointing this criticism out, Stoecklin and Bonvin proposes a new model named ‘the actor’s system’ to make a meaning of children’s participation putting children to the forefront (Hart et al., 2014). In this model, it is assumed that personal experiences serves the best tool to understand children’s lives’ outcomes and their perceptions of participation. Rather than reaching out generalizations or grading their participations, we are to admit each child is unique, so are their roles as actors in their own lives. Stoecklin and Bonvin (2014) maintains that motivations, activities, relations, values and images of

self are interdependent notions composing a child's life. It is wise to examine these factors as participation is not limited to in a child's life. They also indicate that previous research studies conducted among the children from European countries was carried out with the help of this model, and it helped to keep open considerations for not only activities children take part in, but also a number of relationships, values, images of self and motivations in order to make out how participation occurs.

2.6. Children's participation in family

Jens Qvortrup inquires if children may be accepted as group of people with a legal right to be heard. "In what ways do children already have a voice in determining their own lives or bringing their particular problems to the foreground?" he continues (James & Prout, 1997, p. 85).

In this section, family roles and responsibilities to enhance child participation will be discussed. Family is the very first, earliest and the most immediate environment of a child. Parents sure play a vital role to utilize children's rights in a child's life. It is a small representation of the life outside. First survival experiences, attachments, relationships, developments, interactions occur there.

Children's interaction with environment sure has a great impact on their developments. Heath (2005, p.17) brings up basic theories of child's socialization in his book Parent-Child Relations. To begin with, the Swiss psychologist Jean Piaget claims that children's active participation in their environment leads them to show better cognitive advancements. The Russian psychologist Lev Vygotsky corroborates that interaction between novices and more skilled members of society results in dawn in

enhanced competencies. He calls this process guided participation. Urie Bronfenbrenner's proposes Ecological Theory which implies a necessity to discover individuals' unique and distinct environments as well as social contexts they are in from the closest to the furthest. This theory sheds a light to how parental behaviors and parental backgrounds influence children's development. It also gives a way to categorize and analyze layers (microsystem, mesosystem, exosystem and macrosystem) constructing children's environment (Heath, 2005, p.20).

All these theories, and more, show that children's intimate relationships have a great effect on children's cognitive, social and emotional development. As said earlier, the very intimate interaction takes place in family at early ages. The reason why this information is crucial for the recent study is that parents' being supportive of their children causes children to be self-sufficient and to develop various skills (Heath, 2005), including participation skills.

Knowing the fact that children's participation first practices are seen within family and at home, Convention on the Rights of the Child (UNCRC) underlines families' importance and role in enhancing child participation in following article:

Article 14:

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.
2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.

There are two notable components to examine here:

- a) Parents have duties as well as rights on children, and duties include creating room for children to practise thinking and expressing opinions.

b) Child's capability and degree of inclusion must go hand in hand.

Finally, although children's participation is supposed to be guaranteed by these articles, it is still up to the adults the degree children are free to bear the rights.

2.7 Turkish family structure and paternalism

Time and societies evolve together. As generations come and go, society structures change accordingly. This is naturally what has happened in Turkish family structure, too. Turkish family structure is directly related to how children is placed within a family. If we have a short look at the history, in the late Ottoman and beginning of republic we see that children were perceived as inheritance and projects first of family, then of society (İnal, 2015; Kağıtçıbaşı, 1993; Öztan, 2011).

In the Ottoman and early republic period, extended families where multiple generations live together were common, society was collectivist; individual needs seemed selfish and were not crucial. Marriage was not viewed as a personal decision. It was rather a beneficial act for community. If a marriage is healthy, then a child would keep loyal to the parents, and obey them. Also, nation-state perception was dominant, which makes children valuable projects of the state in the second order (Öztan, 2011, p. 177).

In 1950, urban population in Turkey was 20% whereas in 1990 it rose up to 57%. This urbanization process is called modernization. During modernization of Turkey, nuclear family structure has been introduced. Children gained more visibility and accountability in a more dense family. Rural life required more people to work for fields, family, so for the society. The bigger number of children, the more labor force.

Modernization led people to have smaller families. Children's financial existence faded while their psychological and emotional existence rose which resulted in children's partial independence as individual entities (Kağıtçıbaşı, 1993).

At this point it is a must to mention Ataca and Kağıtçıbaşı's (2005, p.317) value of children (VOC) study that lasted three decades. The study is important for it aimed at investigating the value attributed to children, motivations of families for childbearing, and fertility outcomes in nine countries starting from mid-1970s, which makes observing the drastic change over generations possible. In this research, three types of values attributed to children appeared which are economic/utilitarian, psychological, and social/traditional. The economic/utilitarian value is the material one that a child provides for the family with labor or house work. This pattern is mostly seen in traditional and collectivist families in which individuals are dependent on each other and children are seen parents' future security. Psychological value is the one that parents attribute to children in terms of contributions to family resulted from having children such as joy, pride, or love. Social/traditional value, on the other hand, refers to families' being accepted by society and sustaining family name via having children, which is also important in traditional and collectivist families (Kağıtçıbaşı & Ataca, 2015, p. 376).

The outstanding finding is that VOC, which has been found to have direct relation to economic well-being, have shifted from economic/utilitarian to psychological one in Turkey. The decrease in economic/utilitarian VOC is also associated with decrease in fertility. Having less children made them more valued psychologically. Another important finding is sex preferences of parents when having children. Families' desires shifted from having a son to having a daughter over time (Ataca & Kağıtçıbaşı,

2005, p. 324), just like the value given to sons and daughters. Sons were given more autonomy while daughters were more closely supervised and controlled, this treatment turned into a more equal one in family (Ataca, Kağıtçıbaşı & Diri, 2005, p. 102-103).

To make a meaning out of the recent study, it is important to understand cultural family dynamics and norms. The study have more implications about former and current Turkish family structure. The first one is generational hierarchy. In traditional Turkish families children do not have many rights until they grow up and make a family; adults are primary decision makers in family. If there are grandparents, they surpass parents in terms of decision making. Ataca, Kağıtçıbaşı, and Diri (2005, p.100) calls this situation “respect for age” and “respect for parents”. Another feature that appears widely is gender hierarchy in which fathers are superior to mothers in terms of authority, decision making in family, and social prestige. There are distinct roles for husbands and wives within the family. Husbands are responsible for making major decisions without consulting other family members, whereas wives are more engaged with domestic chores. However, increased education and urbanization process transformed relationships into a structure where wives are more involved and fathers are less dominant in decision making. Also, spouses have more emotional expectations from each other and value it more when compared to past (Ataca, Kağıtçıbaşı, & Diri, 2005, p.101). As we see there have been paternalistic tendencies within families. The findings lead us to discuss paternalism in Turkey, which is visible in Turkish family structure and culture, as it has determined and influenced predominant attitude towards children in families.

Paternalism means power relations between father and children in family, rulers and ruled in politics (Inal, 2015, p. 66). It also means intervention in one's freedom of choice. Inal (2015, p.67) argues the reasons for paternalism in three common perspectives of adults: first, children do not have enough rationality, knowledge and experience to practice autonomy; second, children should benefit from adults' wisdom; third, children depend on adults and cannot sustain their lives without help of adults. Then he discusses culture specific characteristics of paternalism, how paternalism has come into existence in Turkish families in Ottoman Empire and Republican Turkey. He points out two leading ideologies that have created the concept of ideal child in adult mindset, namely traditional religion and modern nationalism. The common characteristic in both ideologies is they are based on top-down hierarchy, which has been the prominent approach in defining children and childhood.

2.8 Children's rights (or human rights) education in Turkey

Convention on the Rights of the Child (UNCRC) by the United Nations was one of the most important steps taken in the world in terms of acknowledging Children's Rights as a global concern. On the other hand, the first movement on Human Rights Education (HRE) was carried out by UNESCO (United Nations Educational, Scientific and Cultural Organization) on December 10, 1974, which is important in terms of adding Human Rights in educational agenda all over the world. That was the first time Human Rights Education was mentioned as a must to be done (Selvi, 2004). Republic of Turkey took part in those protocols accepting terms as the state. After the UNESCO's recommendation, a more official meeting was held in 1978 named International

Congress on the Teaching of Human Rights. 1995-2005 was accepted as UN Decade for Human Rights Education (Suarez, 2007). The decade enhanced the developments, which was the case for Turkey, as well; and Turkish National Committee was established in 1998, followed by the National Programme on HRE in 1999. As a result, Citizenship and Human Rights Education courses became mandatory in 7th and 8th grades in 1998. In 2008, these courses were canceled (Bağı & Çayır, 2011). Instead, these subjects were embedded in other courses' curriculums until 28th May 2013, on which Human Rights and Citizenship course became compulsory again in 4th grade for 2 hours a week (Turkish Ministry of Education Board of Education).

Within the scope of this course there are six units namely being human, rights, freedom and responsibility, justice and equality, conflict resolution, rules, and living together. Each unit begins with brainstorming questions, then continues with information on the subject. Lastly, a problem from life is presented and possible resolution is asked for, and preparation for following theme is presented (Altay et al., 2018).

CHAPTER 3

METHODOLOGY

3.1 Research design

Children have been in researches for such a long time. However, how researches are conducted have been dependent on how children are seen in society. Thanks to advancements occurring in minds about children, they have recently started to be included in researches as active participants and actors in inquiry (Powell & Smith, 2009).

Jens Qvortrup underlines that raising children's voice and creating room to listen to them as equal individuals in collective studies are against 'adultist' perspective (James & Prout, 1997, p. 87). Indeed, without putting children in the center of child studies it does not seem possible to understand them well and acknowledge them in real sense.

As stated in the very beginning of the study, childhood is unique to each child. Likewise, each family is unique, with their own dynamics, relationships, joys, and tensions. This being unique comes with being private, which makes family mysterious and sacred. At this point, a model named "the actor's system" by Daniel Stoecklin (2009) (see Fig. 1) appears to guide us. According to this model, one's motivations, activities, relations, images of self and values affect each other, and turn into lived experiences, what we aim to apprehend in depth. He argues that a child's being mentioned as 'social actor' is not enough, and adds one more word before it, which is 'reflexive'. Although UNCR names children's participation rights and announces

children as right holders, it does not take children's diversity into consideration. Children influence their surroundings as well as being affected by them; just like all other actors in community. One of the most important points Stoecklin (2009) has made is that there are not enough number of studies displaying how children shape their environments as well as being shaped by it. Inspired by these suggestions made, the research has focused on putting children at the forefront, and sharing power with them.

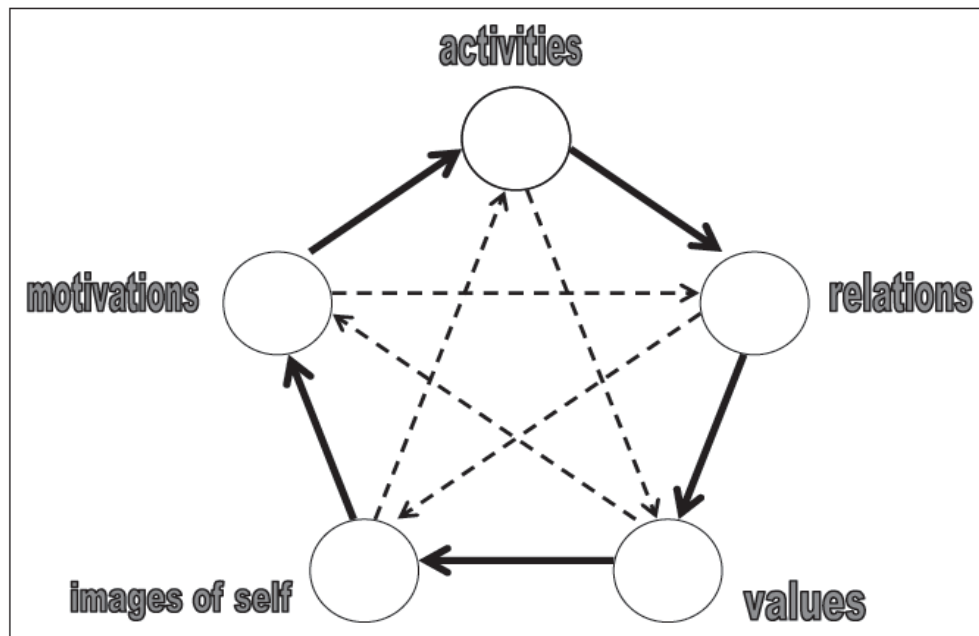


Fig. 1 The actor's system (Stoecklin, 2009)

Although children are the focus of the study, parents are also included in the study. Their existence was important and brought new dimensions to study. All stories have multiple sides, our research is based on stories, lived experiences, and personal realities. When examining children's perceived realities in family, listening to parents was required to mirror various realities and dimensions in families.

3.2 Rationale for the method

When reviewed past research, I observed that although there was partial data on children's perceptions of their participation rights and practices in family in Turkey or around the world, the available data was basically dependent on quantitative approach. Moreover, they were not comprehensive enough in terms of research questions and answers that I have been seeking for. On the other hand, qualitative research aids to make an in depth understanding of how incidents occur and function. Besides, it paves the way for researchers to assemble and present more content on specific issues (Kane, 1997). Longhurst (1981, p. 24) expresses it in following sentences: "Even where quantitative data is necessary in an academic study. The careful observation of a few case-study families albeit at the sacrifice of part of a large sample size, provides insights that survey techniques can completely ignore."

Phenomenology, which is a qualitative research method as stated earlier, has constructed main frame of the research. According to Cresswell (2009), phenomenological research is a process in which the researcher attempts to construct in-depth understanding of participants' personal experiences and descriptions on a phenomenon. He adds that this study type include small number of participants to acquire more extensive meaning during the inquiry, and researcher focuses on participants' experiences, rather than his or her own. Moustakas (1995) maintains that phenomenology is a valuable tool for us for it helps us to understand what humans experience; not through the reality itself, but through what reality is perceived. In other words phenomenology attempts to uncover what is covered.

3.3 Participants

Participants of the study were 5th grade (10-11 years old) girl students from a Girls' Imam-Hatip (Religious) Middle School. 10 students and their mothers were selected among the voluntary ones after inviting calls. The reason why only mothers were included in the study along with their children is they were easier to reach. Some 40 minutes of interview with parents is part of the study and as most fathers were assumed to be at work, talking to mothers seemed to be more convenient. 5th graders were purposively selected as they took Human Rights, Citizenship and Democracy lesson in previous year, namely in 4th grade. Furthermore, they are at a perfect age to do inquiries about life and verbalize them. They are shifting from childhood to adolescence. Heath (2005) draws attention to school-age children's rapidly developing skills, their age, and family's role in that still forming process. She underlines:

From age 7 to 11, children move from the closely supervised and limited world of the younger child and begin to explore the wider world of neighborhood and school. In those broadening ventures, school-age children experience greater vulnerability, increasing competence, ongoing friendships, troubling rivalries, and deeper social understanding. Although not as closely supervised by parents and other adults as they were in preschool years, school-age children's social and emotional lives continue to be shaped by family interaction patterns. Children's social-emotional development during that stage is influenced as well by the degree to which their parents provide organized activities for them and monitor their informal leisure activities. (p. 117)

The reason why this school and only girl students are included in the research is me, the researcher, is a teacher at the school. School selection is convenient for two main reasons: first one is that students are available most of the time for interviews and group activities. Data collection process takes time and requires regular meetings. Second reason is that parents and school management trust me as the school teacher. Moreover,

it is an advantage that I am a teacher at the high school part of the school, not in the middle school. This turns out to be better because students will not see me as their teacher and will not be biased about marks, scores and grades. There occurred cozy atmosphere and intimate relationships.

3.4 Setting

The school is located in a middle-high socio economic district in İstanbul. It is a Girls' Imam-Hatip (religious) Middle School. Part of the school I worked in, on the other hand, was girls' Imam-Hatip (religious) High School in the same yard.

To understand the social and educational structure in which children are better, it is beneficial to learn more about Imam-Hatip schools' scope and history. Imam-Hatip schools were established by the Ministry of National Education after foundation of The Republic of Turkey to provide students with religious education along with regular one both in middle school and high school level. There has been high demand for the schools because of Turkish social structure and Muslim population, which has conflicts with secular wing in Turkey. After military coup on 28 February 1997, the middle schools were merged with elementary schools and Imam-Hatip middle schools were abolished. Also, Imam-Hatip and vocational high schools' students' university entrance exam scores were assigned less points per question in calculation than those who study at regular high schools. This put students in a disadvantaged situation and they tended to prefer regular schools, to be able to enroll in higher education. In 2012, coefficient problem was solved by the government and all high school students were counted equal in university entrance exams (Öcal, 2015). Also, duration of compulsory education was

increased to 12 years and separated into years with 4+4+4 system, and Imam-Hatip middle schools were opened again. After the 4-year period of primary education which is the first stage of the compulsory education, compulsory secondary education period starts from 5th grade to 8th grade. The schools in this second stage are split into two as regular middle schools and Imam-Hatip middle schools. The parents would prefer either regular middle schools or Imam-Hatip middle schools for their children. The Arabic Language, Holy Quran, Prophet Muhammad's (PBUH) Biography and Basic Religious Knowledge that are instructed optionally upon the students' and their parents' requests in all middle schools are compulsory for the students in Imam-Hatip middle schools in our country. Apart from religious courses, students are offered other courses that are taught in regular ones. Now, Imam-Hatip schools are directly connected to The Republic of Turkey Ministry of National Education Directorate General for Religious Teaching (Directorate General for Religious Teaching, 2016).

Imam-Hatip schools also vary in types. The school that students study at is a foreign language intensive school. Students study at either Arabic or English intensive programs, which require them to come to school on Saturdays for language classes, too. The school accepts students after applying a placement test, due to its distinct curriculum. In the placement test, all school subjects and some religious topics are included. Students who get high marks in this test are proven to be academically successful, and enrolled in the school.

Parents' educational history, school choice for their children and their lifestyles show that they are Muslims and they practice their religious basis in their lives.

Data was collected in school building, namely in several club rooms. Before each encounter, students were informed and invited for the meetings upon administration's approval. Interviews with parents were either carried out via phone calls, or face to face at school, depending on parent's availability and convenience. School had a lot of rooms, I preferred to conduct meetings in the coziest one in which we could take our shoes off and sit on the carpet. When the weather was convenient, we also went out and sat under trees. These meetings were getaways for children after long studying days. We all loved the cozy and warm atmosphere. I tried to take them away from the school atmosphere as much as possible.

3.5 Data collection

Lester (1999, p. 1) defines the aim of phenomenological approach as uncovering specific perceptions on a phenomena by the actors. He continues saying that how we are to do this is going into deep and using multiple inductive qualitative methods such as interviews, discussions and participant observation, and reflecting it from the angle of participants.

Another point to take into consideration while designing the research and making decisions about techniques to be used is being determined to listen to children is not enough to open them up; the way adults or others approach to them is also extremely significant. As a matter of fact, Thomas (2014) reflects children's opinions they shared in conducted researches about adults who merely ask them questions as in following:

Many children expressed a preference for one-to-one communication rather than talking to a group of adults ... Some children had difficulty communicating verbally or directly and might need to use other forms of communication such as drama, writing, or drawing. Many children clearly find it very boring to 'just sit there and talk', and activity-based communication made it easier for them to talk about issues that concerned them. ... They did not want to take part when they felt judged or scrutinized. (p. 145)

This prospective research aims at reaching this apprehension, working with one certain group in depth, learning as many opinions they bear as possible, and carrying this out with multiple instruments. Therefore, a phenomenological study and qualitative research techniques with participants (focus group meetings, in-depth interviews, role-plays, drama activities, surveys, drawing, keeping journals) have appeared as the most appropriate path to take. Although I had a frame to use as a guide during data collection process, I aimed at sharing power and eliminating hierarchy between me and children, which required me to be flexible and open to changes in implementations.

Data collection process started in the beginning of March and lasted by the end of May. There were 90 5th graders at school whom I did not know at all. In February, I got permission from school administration telling about the research and asked for random parents' phone numbers. The plan was to work with 10 parents, so I was given 10 parents' phone numbers in the beginning, yet some families did not volunteer to participate. I asked for more numbers until I reached 10 voluntary mothers. After parents' signing the consent form (see Appendix A) that I sent home with children I gathered child participants in a cozy class and told about the research. I asked whether they wanted to be participants. None of them rejected. In the first session we got to know each other's names (some children did not know each other as they were from different classes).

I was given 40 minutes (only the last hour of the day) for four days a week (Monday, Tuesday, Wednesday and Thursday) by the school administration. It was because those four hours were allocated for free activities, and children's participation in other classes were essential for parents and teachers. I could spare 20 minutes for each individual interview and meet two students in a day. After each individual meeting set was completed, I could gather them for focus group meetings they were looking forward to.

In focus group meetings we did some activities (see Appendix B), but most of the time they talked about the theme of the day, or wherever the chat went. It was the same for individual interviews, too. I had an agenda and body to conduct the meetings, yet talks were evolved according to the flow (see Appendix C). A diary was presented to children to keep daily journal logs including some trigger questions (see Appendix D). They were asked to write it on daily basis if possible. Some individual meetings were evolved around them. In the end, journals were collected from them to be analyzed.

Parents were asked to fill out a form consisting of questions attempting to understand demographic and socioeconomic situations (see Appendix E). Appointments with parents were made via phone calls, and semi-structured, in-depth interviews were implemented with mothers (see Appendix F). Each interview lasted 30 to 45 minutes.

3.6 The researcher's role

Phenomenological research requires the researcher to keep silent, objective, neutral, but always to be curious as an outsider. I, as the researcher of this study, had opinions, some prejudices, but was full of curiosity, before I start data collection. During data collection

process, I was wondering more and more; duration of the meetings were never enough. New questions emerged from the answers; not only the other way around. What was important is having chats rather than merely asking questions in the agenda.

I have been bearing a girl child throughout the study, along with working at school, which means I had multiple roles and duties in the research. Pregnancy made me a more questioning type of a person. I listened to all children and all the mothers with a big curiosity. It was something huge that they ten girls and ten mothers opened up to me, sharing their feelings and experiences. I have been almost in their families, at their homes. This led me to become the right person to conduct this study as I was preparing to have a baby child. I tried to have empathy both with mothers and children. On the other hand, I tried to be a listener and viewer of their lives, acting a passive role, asking open-ended questions and the reasons all the time. My curiosity and interest increased our intimacy with children and mothers. They knew that I did not ask questions only to wrap up the study; but also to make an understanding of their stories for personal instincts. Therefore, I was pleased to conduct phenomenology all the time, for it provides the researcher with freedom of movement within basic frames of the study. The deeper the researcher dives in, the better it is.

As for child participants of the study, they loved individual interviews and focus group meetings. They regularly visited me in the hall that I worked asking when the next meeting is. They wrote in their journals that they viewed me as a sister, or a friend. It was a great advantage that I was not their teacher. Their feelings and opinions are given in under findings and interpretations chapter more in detail.

3.7 Data analysis

“We gather people’s experiences because they allow us to become more experienced ourselves.” (Max van Manen)

Data analysis is “the process of systematically searching and arranging the interview transcripts, field notes and other materials that one accumulates to enable one to come up with findings.” Analysis includes “working with the data, organizing them, breaking them into manageable units, coding and framing ideas.” (Boglan & Biklen, 2007, p.159). Indeed, qualitative research’s nature requires neat organization and analysis. In the end of data collection process I was left with approximately 20 hours of voice recordings of interviews and focus group meetings, students’ diaries, and group activity outputs, and demographic forms. Before I decided how I would analyze the data, I needed to organize them well. All interviews were transcribed and printed. In the end, there were more than 500 pages of data.

There are different types of data analysis. Making a decision about which path to choose is about the aim and nature of research type. Phenomenological research is “interpretive understanding of human interaction. It starts with silence” which requires researcher’s bracketing herself and her ideas from the data (Bogdan & Biklen, 2007, p.25). Reflecting experiences, perspectives, feelings and thoughts of participants would be only provided by multiple analysis types and various coding strategies. Narrative and thematic analysis seemed the most appropriate to extract the essence of the data. Glesne (2011) describes them as narrative analysis involves focusing on personal narrations of participants during the interviews. Thematic analysis, on the other hand, is focusing on analytical techniques on searching through the data for themes and patterns. After

deciding which analysis strategy to be used, the data was read and listened to several times to ensure saturation. Research questions were recalled and open coding was conducted for all participants. Every participant's data was coded and codes were gathered under categories using colorful markers and highlighters. New research questions emerged during data collection and analysis process. To make findings more clear, selective coding was conducted. Personal diagrams was constructed for each participant referring to dimensions of actor's model by Stoecklin (2009). After individual mapping, overlapping characteristics or expressions of children and mothers were found out through axial coding, which required the findings to be presented and interpreted from different angles and in several ways.

3.8 Ethical considerations

Before implementing the study, all the process, protocols, interview questions, procedures, methodology of the study were presented for approval of university's ethics board. After receiving approval (see Appendix G) school administration in which research was conducted was informed about the same details of the study. At the first meeting with parents, details of the study, the information of how the data were going to be collected, and where they were going to be used was provided. Upon parents' accepting to take part in the study, a consent form was sent homes. At the first meeting with children, they were provided the same information as parents, and if they wanted to be involved in the study or not was asked. Data collection process started after their volunteering.

As participants' demographic information and direct quotes have been the core throughout the research, confidentiality has been extremely important in the research. To ensure confidentiality, school name and district have not been announced. Pseudonyms have been used instead of real names. All the recordings, transcripts, diaries, and other data about the research were always kept hidden by the researcher. After publication of the thesis, the data will be destroyed once and for all.

3.9 Credibility and trustworthiness

Validity means if the output truly presents what it claims to be presenting. Reliability, on the other hand, explains the degree of the results' repeatability. These terms are widely used in quantitative studies. In qualitative research, credibility and trustworthiness are the criteria that sought for to ensure objectivity and scope of interpretation rather than validity and reliability like in quantitative research (Grossoehme, 2014). According to Glesne (2011), increasing credibility and trustworthiness guarantees validity of the research in research world, and shares Creswell's procedures for a researcher to make sure his or her work is valid. In this phenomenological study, some procedures have been followed to ensure the results are credible and trustworthy. First of all, multiple data collection methods and tools have been used to gather extensive and thorough information. As mentioned before, focus group meetings, individual interviews, and diaries were at the center, and analyzed together. Information provided by participants was compared and reinforced this way. Second, data was coded and analyzed more than once (see Appendix H), utilizing different coding and analyzing techniques, which was explained in data analysis part before. Third, data was anonymously shared and

evaluated with a committee consisting of three academics; analytic coding schema, concepts, and charts (see Appendix I) created by me were presented to them. After these meetings, some more themes emerged, and displayed under findings and discussion chapters.

CHAPTER 4

FINDINGS AND INTERPRETATIONS

After completing data analysis process, the findings are presented and interpreted under seven main themes not to miss or disregard any points: 1) participant introduction, 2) analyzing children's participation through actor's model, 3) outputs of focus group interviews, 4) perceptions of certain concepts, 5) comparing mothers' and their children's perspectives, 6) mothers' contrasting and overlapping perspectives, 7) meaning of the study in children's lives.

4.1 Participant introduction

This study included 10 girl students and their mothers. All the interpretation and presentation of the data are going to be carried out in order to echo their voices on certain issues, and of course with their own words. Their identities, family structures, or the number of siblings matter in this study to acquire an in depth understanding of their lives. All the participants are appointed pseudonyms to ensure confidentiality. They are given flower-related names as this is what they all remind me of.

Demet: She is 10, has a 18-year-old sister, and a 6-year-old brother. Mom is a housewife, and dad is an academician. Mom is university graduate, dad has his doctorate degree.

Açelya: She is 11, has 5-year-old twin brothers. Mom is originally an engineer, but currently a housewife, and dad is technician. Both are university graduate.

Çiçek: She is 11, has a 9-year-old sister. Both parents work as teachers. Dad has master's degree.

Lale: She is 11, has a 22-year-old sister. Mom is a university student, and dad is an installer. He is university graduate.

Gonca: She has no siblings. Mom is a teacher, dad is self-employed.

Yasemin: She is 11, has a 3-year-old younger and a 17-year-old elder sister. Mom is a housewife, dad is a real estate agent. She is a college graduate, and dad is a high school graduate.

Nergis: She is 10, has an 8-month-old brother, 16-year-old brother, and 17-year-old sister. Both mom and dad are teachers.

Menekşe: She is 10, has two sisters who are 12 and 17 years old. Mom is a housewife, and dad is an academician. Mom is university graduate, dad has his doctorate degree.

Gül: She is 10, has an 8-year-old sister. Mom is originally a teacher, but currently a housewife. Dad is self-employed. Both are university graduate.

Buket: She is 10, has a 6-year-old brother. Mom is a teacher, dad works at a private company. Both have master's degree.

4.2 Conceptual perceptions

During several individual interviews conceptual questions were directed to children.

Unlike their lives and experiences, these questions targeted to elicit their perceptions on their participation levels and rights in family. Participants were told that there were no right or wrong answers to those questions. On the contrary, these questions aimed at

gaining answers that one cannot find in conventional definitions. Since the purpose is not to reach theories, statistics or generalizations about children's perceptions, I will hereby attempt to present as many various quotes as possible.

4.2.1 Meaning of family

Children were asked the question "what does 'family' mean to you?" There appeared many different answers, yet similar feelings and grounds. They associate this concept with happiness, joy, trust, sharing, ease, self-actualization, self-confidence, and cooperation. Here are their answers:

Açelya: Source of happiness. One feels better when everybody comes together. It sounds like cooperation to me. If there were no family, one would feel lonely and sad.

Çiçek: Family... I already like spending time and doing things with my family. Sharing happiness... For instance I cannot keep secrets from them, I feel bad if I do. Then I tell, and they don't get angry with me. So, family is something very important to me.

Lale: Family means 'trust' to me. Because some prefer friends to family, but friends may let you down and do bad things behind your back. But family will never do that, so I value and trust them better. For example, I tell my sister, my mom or dad a secret, they never let on my secret.

Yasemin: I get sad when I am apart from them even for one day. Especially my younger sister... I can say that I can't live without them ... You can your family about your problems, this is very important. You know about their problems and care about them. You live your life with them. Family advises children. They help children get used to life. For example, my parents always preach my elder sister.

Nergis: Family means being together. I like fests (bayrams). Because I can spend lots of time with my relatives.

Gül: Family means individuals who help each other very much. When something bad happens they are always there. If my family didn't exist, life would be so hard. Because my mom and dad do the biggest part of the work. Dad goes to work to meet our needs, mom does housework. So, if I didn't have my family, I would be in trouble.

Buket: Family is necessary for me to sustain my feelings and thoughts. They make me see the life as a nice world. It gives me self-confidence.

4.2.2 Parents' rights and responsibilities

Family is a constitution in which members have responsibilities have for each other.

Each family has different dynamics. These dynamics bring different realities and ideals.

Asking children what parents' rights and responsibilities in family revealed their perceptions in theory and practice:

Buket: Their responsibilities towards us are to meet our needs and showing us care and love. That's what I think.

Demet: Mom's responsibility towards me is not to exaggerate what happens, and not to speak ill of what I do. That must definitely be her responsibility. Dad's responsibility towards me... Actually, my dad is an understanding person, there is nothing to correct about him. Asking us to be disciplined is quite natural, I think. Dad is good. Their rights to be respected by us.

Açelya: Moms should help their children, and do housework. Dads should go to work.

Gül: They should meet my needs. For example, they should buy me school supplies, food or clothes. Emotionally, they should take care of me and spend time with me.

Nergis: Parents' responsibility towards children is to warn them. When the child makes a mistake, parents should warn her instead of getting mad. If the child still doesn't listen after warnings, then they may get angry, normally. But they should warn at first. My mom warns a few times, if we insist making the mistake she might get angry. Their rights are asking for help from their children. For example we helped mom with everything when she was pregnant.

Çiçek: They should make their children happy when their children do the right things. But they should also preach essential things such as what we cannot learn at school. For example my parents tell me that I always should respect people first. Their rights... They deserve respect, too.

Lale: My mom's responsibility towards us is to show affection for children. For example, I sometimes sleep with mom, hugging each other. She wakes me up with sweet words, treats me kind and warm. I makes her mad at times but I think this is about me.

Yasemin: They should remind their children to study. I always forget exam dates, remember one day before or so. It is important when they remind me of my responsibilities. If, for example, we expect guests and my room is messy, they ask me to tidy my room. Their rights are... not getting angry actually. They should remind and do this nicely. They sometimes tell what is right and we don't really understand it. They have rights to warn us when they think we do wrong.

Gonca: To make me happy is their responsibility. I cannot say they should do whatever I say because then I would get spoiled. I don't want to be spoilt. We can buy toys every two weeks. Their rights are... Since they are very good dad and mom I should not upset them, but unfortunately I do. I don't do things they tell me to do or the other way around.

4.2.3 Children's rights and responsibilities

Participation in family brings responsibilities and rights together for all parties.

Responsibilities and rights are mutual for each member in a family. In this section, children's thoughts and realities on their own rights and responsibilities in family are aimed to be revealed:

Demet: My responsibility towards my parents is to listen to what they say. Because whenever I don't, something bad happens to me. I am responsible for keeping quiet when it comes to my older sister, because she always studies for the exams. I am responsible for playing games with my younger brother, as this is the only thing he asks from me.

Açelya: Children should tidy their rooms, and respect elders. Elders also respect children. Children should keep their promises, and shouldn't get mad at and upset their parents. My mom always says 'you don't listen to my words.' So children may go to wrong directions. They should listen to their parents as they are more experienced. Our rights... Parents should buy toys for children, send them to school. We have right to education.

Çiçek: I should not hurt them. This is my responsibility. They know better than me, they are wiser. My rights... They should do more of what I want. At least they can fulfil my wishes that are appropriate. Or something similar to my wish. I think this is my right.

Lale: I should respect my parents. I should also help them, my mom, for instance. Dad asks me to bring things around. I do that. I am the youngest of the family so I should be respectful. I don't go against them. As for rights... I would like to have right to go against them but I don't. Of course I have right to defend myself, cannot say I keep my mouth shut.

Yasemin: I should respect them, should not raise my voice against them. We, as children, tell our opinions when we try to decide an activity together. This is our right. I also have right to go out, spare time for myself, meeting friends outside. My parents should allow me to go out with my friends more often.

Nergis: Our responsibility is not to turn down parents when they ask for help. Our right is to be allowed to do things that we normally don't do. For example a mom may not allow her child to go out alone but she can at times.

Gonca: My responsibilities re to help and not to upset them.

Gül: My rights are to play games, to rest when I need, to sleep, to eat and to spend time with my family ... But I think my responsibilities are slightly more. Because I go to school every day and get too exhausted. I also get tired of classes and exams. When I go home, I can spare little time for myself. Because of classes I don't have time for myself, especially during exam weeks. So I think my responsibilities are more.

Buket: My responsibilities are doing homework and studying, also keeping my room tidy. I don't know if this is a responsibility but I help my mom at times, such as with setting the dinner table. Then... This is also an abrupt one: my dad asks me to bring things. My rights are to rest a little more after studying, I think, and to have a cat at home.

4.2.4 Human rights course and children's rights

Children were asked about Human Right Course they took in 4th grade, one year ago.

Although they are in the same school now, in 4th grade they were all in different schools.

Therefore, it was assumed that each participant's experience varied from one another.

Children were individually asked if they remembered Human Rights course they took, if

they had heard about children's rights before, what they thought and knew about children's rights, who constituted it, why it was constituted, if they were violated, and what those rights included. Children were reminded that the aim of asking these questions is merely learning about their perceptions and experiences, not their knowledge, to make sure they feel comfortable when they answer. The dialogues are given as in following:

Açelya: I don't remember we took the course. I know Children's Rights, but we didn't take the course. I know it from Social Sciences class we took this year. There are children's rights such as right to live, freedoms. Right to travel, right for dressing. What else? Housing right, I think.

Me: Do you remember the differences between human rights and children's rights?

Açelya: Children have right to play. But human rights comprehend all people, so grown-ups may not play games. I don't think playing is their right.

Me: Why do you think people needed to construct a concept like children's rights?

Açelya: Because I think children were not given the same rights as adults were given... because being grown-ups was better than being a child... I don't know...

Çiçek: I don't remember the subjects, but I remember the course. We learnt our human rights, children's rights. Our class teacher taught the lesson.

Me: How are human rights different from children's rights? Why are they separated?

Çiçek: Children's rights... for example right to play is a children's right, but it is not a human right. Children may have different needs. That is why they are separated. For example grown-ups don't need to play but children sure want to. I don't remember other children's rights.

Me: Who do you think wrote children's rights in a convention? Children or adults?

Çiçek: Children may exaggerate... Or what they write may not be accepted. Children can write it but get in too many details. They may say 'we need this or that', but they may not necessarily be our rights. So adults may have written it. They can make empathy, think of their own children, putting themselves in our shoes, and can write it well.

Gonca: I remember the course, I think it was like Social Sciences class. As far as I remember there were topics about responsibilities, human rights, CRC... And there is a unit on human rights in this year's Social Sciences course.

Me: How beneficial were those courses for you?

Gonca: Honestly, I don't think we benefit from any course except Math. I am not sure if learning my responsibilities did any good to me. I don't know... Doing the bed is a responsibility, but I still don't do it.

Me: Do you think there must be this course in the curriculum?

Gonca: I think there must be. If somebody violates your rights, you can learn what to do in during the course. I don't know if you can do it, but I immediately yell or get mad. I know the right reaction is to talk and to make up, but I like quarreling so I immediately pick a fight.

Nergis: I remember the course but I don't really remember what was in it. I remember some parts from when I study for the exam, not clearly though. We first covered humans' basic rights. I remember this. Then we learned that we can reach a resolution in our fights and conflicts by looking at the case from different perspectives.

Me: Do you put what you learnt in that course into practice in your life?

Nergis: Well, yes... I try to understand. I mean, I try not to see things from my perspective only, I try to see it through from others' perspectives, too.

Gül: We had the course last year, we have also learned that in the beginning of this year, in Social Sciences class. There was a unit showing our rights and responsibilities.

Me: How are human rights different from children's rights?

Gül: Different... Actually I still couldn't understand what their differences are. It sounds like they are no different, but I don't know... Children may have more rights as they are younger, but I am not sure.

Me: Do you think they are necessary? Why?

Gül: I think they are. If we didn't have children's rights, for example right to play, no one would give us that. They might have right to yell at us when we play in the breaks, for example.

Me: How are human rights different from children's rights?

Buket: When you are older than 18 you have right to work. This is a difference. I don't know if it is included, as well, but when we are in womb, our right to live starts. It is for everyone, but as it starts when we were children we can count it as a children's right. And... Children have right to play. That's all I remember.

There was only one student who did not remember they took the course in previous year.

Yet, she remembered that they covered the issue in Social Sciences class, in the beginning of the year.

When they were asked when rights education should start, how they can be learnt other than the school, or what kind of violations there are if there are any, various answers emerged:

Buket: For example working children under 18 is a violation of right. If they work with their free will maybe it is okay, I don't know, but working by force at streets ... I think we should learn them at school, because children can grow up knowing their rights better as self-confident individuals ... We can learn those on internet, too.

Gül: I think these rights should be taught starting from first class, maybe in pre-school. It should start as early as possible, because children should know their rights ... We also learn those rights from our moms and dads. For example my mom was telling me 'those are your rights, no one can violate them. She told these both at school and street. If someone tries to violate, do not let them.

Buket also underlines the difference between learning rights explicitly and implicitly saying:

I study and study, then my father says 'you have right to play and spare time for yourself, too' It is not exactly like learning. He just says. But I don't care and learn. But after I learnt it in Social Sciences class, I realized the difference. I am younger than 18, and not being sent to work. I haven't thought about it at home, or I have such a right. I learnt this at school.

4.3 Focus group meetings

When we came together in focus group meetings we discussed or reflected upon some certain issues. These meetings were fruitful as they did not only provide us with different opinions at a table, but also gave a chance into children's colorful minds. In one of them, I distributed six big papers with different headings or incomplete sentences (see Appendix J). They walked around the class and filled in the papers with their

opinions and feelings. As our aim with qualitative studies is not to react at statistics, but to reflect upon ideas, it is important and valuable to include all the sentences written by them, leaving myself out. The point in this activity was to reveal their opinions about key points in research: responsibilities they like and do not like; their rights that are given and not given to them; the reasons why they like or dislike being a child; what they think about being a parent or an adult. Their own sentences written on the papers are given below under different headings.

4.3.1. Thoughts on being a child

I like being a child because...

- “I have free time, and not many responsibilities.”
- “I like playing games and dreaming.”
- “I have fun, and I love myself, don’t know why...”
- “I have a horse.”
- “I can play games and have a huge imagination.”
- “I can do what I want.”
- “I am a student.”
- “People show me more interest.”
- “I play games and be naughty. I don’t forget what I am learning as a child.”

I don’t like being a child because...

- “Being a child is very bad because I don’t have a mobile phone and I have to do homework.”
- “I can’t do what I like, they set limits for everything.”
- “I have to do homework, there are exams, and I don’t have mobile phone.”
- “I have to study for the exams.”
- “I have to do homework and I have to go to school on Saturdays.”
- “I don’t have my mobile phone and I can’t do everything I want.”
- “What I say is disregarded.”
- “I can’t go somewhere alone, and I can’t make most decisions about my life.”

4.3.2 Thoughts on being a parent

If I were my parents...

- “I would love my child so much, and buy her a phone.”
- “I would keep longer the time we spend together.”
- “I would listen to what my child says and do that.”
- “I would watch my child’s rights and do what she wants if it is appropriate for her.”
- “I would do what my children ask from me and make them happy.”
- “I would be very caring, help her with lessons, and do many more things with her.”
- “I would buy my child whatever she wants.”
- “I would buy her best phone.”
- “I would buy her mobile phones, tablets, and computers.”

4.3.3 Thoughts on adults

I think adults/being adult...

- “means having too many responsibilities, and a job.”
- “are human beings and older than children.”
- “well... is not too bad.”
- “means making one’s own decisions about their lives.”
- “is sometimes good, sometimes bad.”
- “is too boring, because they work a lot.”
- “are rule oriented people.”
- “is something nice because they can do whatever they like.”
- “is so nice because they can do whatever they want.”
- “is nice but a little bit difficult.”
- “don’t go to school, which is very important. Because not going to school is so nice.”

4.3.4 Thoughts on their responsibilities

Responsibilities that I like are...

- “taking care of my cat.”
- “going to school.”
- “studying for exams.”

“feeding my horse.”
“tidying my room.”
“having fun.”
“cleaning the house.”

Responsibilities that I don’t like are...

“doing homework and doing my bed.” (written by 6 students)
“going to school.” (written by 2 students)
“having to do what I am told to do.”
“waking up early.”

4.3.5 Thoughts on their rights

Rights that I have and given are...

“choosing which school to go.”
“going to school although I don’t want to go.”
“breathing as I wish.”
“eating.” (written by 2 students)
“playing.”
“being able to stay alone in my room, and not being disturbed.”
“watching TV.”
“going to school.”

Rights that I have but I don’t practice are...

“dad’s, mom’s and elder sister’s letting me speak without interrupting.”
“sleeping when I want at night.” (written by 3 students)
“having mobile phone.” (written by 6 students)
“taking a shower only when I want.”
“eating ice cream.”

4.4 Analyzing children’s participation through actor’s model

There are multiple purposes of the study. One of them is to visit children’s lives inside and outside their minds. During several interviews, focus group meetings and writing diaries children told about their daily lives, or reflected their lives. They told their lives through school life, school marks, friendships, family conflicts, family activities,

parents' reactions, eating habits, chores and responsibilities, sibling interactions, making decisions, dreams, successes, sorrows, fun, excitement, joy, and so on. While analyzing the data, occurrences and feelings were categorized and interpreted in several ways. One of the ways to categorize all this crowded data set was to place them under guiding sub-categories. The actor's model by Stoecklin (2009) has been helpful to fulfil this aim.

Thus and so, I, as the researcher, had a chance to reflect what children go through in a multi-dimensional way, bracketing myself. As explained before, actor's system is based on children's agencies of their own lives. They have different degrees of autonomy in life, and they act in different ways in accordance with their development and maturation level improving in time. Therefore there is a need to address two main issues:

“mediating role of social groups through which one experiences the world, and the role of personal reflexivity through which one gives meaning to these social activities.

Children develop their capacities to build and voice their own views through socialization” (Stoecklin, 2012, p. 447). There is sure an interaction between contexts and people, and one has to come closer to dimensions so as to make a meaning out of it.

There are five dimensions to this model which are namely one's activities, relations, values, images of self and motivations. Stoecklin (2012) claims that each dimension influences and creates the others, as the actor of the life adds experiences. The system is reinforced by the new elements. While analyzing the data, I constructed individual chains of dimensions for each participant. When we complete the chart and see it from afar, we have the chance to see the individual lives and perspectives from children's eyes with its details.

4.4.1 Activities

4.4.1.1 Going to school

School was in the center of all children's lives as they spend 8 hours there in a day, 6 days in a week. Although this research's main questions are about children's participation in family, it is important to be aware of their participation and ability to make decisions in their own life; including school. Children's attitudes towards school are mostly negative because of various reasons. Yet, they all like being with friends at school, and playing with them.

They are bored of too many class hours, exams burden, high score expectations, classroom size, waking up too early, and lack of motivation to be involved.

Here is an example displaying students' attitudes towards classes and how classes change their mood, or they change their position in class:

Demet: When it is time for classes to start, I sit by my desk, and wait. If it is Science, I put a smile on my face, a cozy class...just terms, not complicated, very simple. But if it is Arabic, I need to be energetic, because the teacher has a style with dances and music. She doesn't want to see us calm. Songs and dances are just great. English is boring, writing here and there all time. I like it with notebooks better, just as what Math teacher does, we write sample questions, get in the line to do it on the board, whoever is the first solves it on the board.

In the next dialogue we can see an example showing how students see exams as burden and how exams prevent students from liking school:

Açelya: If there were no exams I would love school.

Me: Why don't we like exams? I wonder...

Açelya: Actually I study for the exams, but when I don't receive good marks in return... My time is just wasted.

Me: Why do you think you can't get good marks?

Açelya: I don't know. I just study but sometimes get low marks.

Me: Do you feel this way for other issues?

Açelya: No, only for school.

Students also feel unmotivated to have classes and lessons. They are unable to make a meaning out of what is taught at school. Here is a quote to exemplify it:

Gonca: To be honest, I don't think the courses we have are beneficial for us. Just Math is what we encounter in life. And I use Science to be cool, such as, this happens when x and y are mixed. When I tell all, everybody gets surprised.

In the previous education system, 5th grade was included in elementary school. Also, children used to start school at a later age. Now, they are 10 or 11 years old and already middle school students. Middle school's increasing number of courses can be a burden for this age students, too:

Me: Do you miss elementary school?

Yasemin: A little bit. I miss ease of elementary school. There are more courses here like Arabic, so it is more difficult for me.

Most students expressed their sadness and tiredness about mandatory Saturday courses.

There is a quote from the diary a student wrote about one of her Saturdays:

Me: ‘I don’t attend weekend courses happily but it is okay, it was fun, anyway. I got 100 in oral exam, came home, and slept’, you wrote on your diary. Why do you go to the weekend course if you don’t like it?

Nergis: Because it is mandatory.

Most students love their friendships, games they play in the breaks. Yet, they count hours when it comes to classes. School comes home with homework, and preparation for exams. Moreover, many expressed that waking up too early is exhausting for them. They have long hours for classes, yet little time for games and socialization.

Gül: The only burden for me in life is school. If there wasn’t school, I wouldn’t have to study for classes and exams. I wake up too early in the morning. It wouldn’t be necessary, either. On the other hand, I want to go to school to be with my friends. I don’t like it because classes are too hard.

Some expressed it very clearly:

Me: What are the things that you have to do but don’t like to do?

Açelya: Going to school.

Class size is another element that is hard to handle for children. Because the classes are crowded such as 30, students feel already tired from the noise occurring in class. Buket expresses her feelings saying “I have headaches at school because of the noise. I was happy to get rid of boys’ noise. Girls are doing the same now.”

4.4.1.2 Doing homework

Doing homework is an everyday commitment that students are supposed to fulfil. Yet it is also a burden for them. All the girls care much about their success at school, yet they

have different attitudes and triggers to do homework at home. The general feeling about doing homework is negative as in the example:

Me: what is the *least* favourite thing to do in life?

Menekşe: Doing homework.

The others answered this question by expressing they did not like going to school, tidying their rooms, or waking up early. We will see those answers under upcoming headings in future. Some students told about not having enough time to play games. Even if they finish their homework, they do extra tests as their families ask them to do:

Me: Do you play games before you finish your homework?

Menekşe: I don't. After I finish my homework, I do tests. After that if I have time I play games.

Me: Have you decided to do so?

Menekşe: I used to do my homework but not do tests. My mom told me to play games after reinforcing what I learnt.

Me: When do you go to bed?

Menekşe: I don't know but I sleep at 22:30 latest because my mom sends me to bed. Anyway, after studying that long I get sleepy, and go to bed by myself.

She was also telling she only have half an hour to play games after finishing homework.

Another student has a similar story, her father urges her to study 6-8 pm. Yet, she is content about it:

Çiçek: Dad says 'You are a student, you should study, we will have fun later for sure, but you study at-6-8 pm. Even if you don't have homework, you better study.'

Me: What do you think about it?

Çiçek: I don't like it, but it works. Because I do tests after doing homework, I have realized that I improve.

4.4.1.3 Chores and responsibilities at home

Chores and responsibilities at home are important in girls' lives. They all have different family structures and responsibilities emerging from the type of their families, or parents. Some of them are happy with their chores, and they decide what they are capable of doing as in the following example:

Gonca: I can empty and fill the dishwasher. I can prepare strawberry yoghurt for my parents. That is the only dish I can do. I can also bake cake with my parents' help.

Me: You are allowed in the kitchen then?

Gonca: But I can only make strawberry yoghurt. Except that I cannot do anything alone. I don't want to anyway. When I was younger, I cut my hand while preparing a surprise for my grandmas.

Some girls like their chores at home and feel counted through being part of the whole as in the example:

Me: Would you be happier without responsibilities?

Açelya: No, I would like one or two. I should have responsibilities so I will know myself.

Me: What kind of responsibilities sound nice to you?

Açelya: Doing my bed, doing homework in time.

Or it is a way to feel mature enough and able. Chores or housework as a way of making others happy:

Me: Are you allowed to do things in the kitchen?

Çiçek: Kind of. For example, I made salad on my own once. Or my mom was ill, she was sleeping, I prepared breakfast for us. She was surprised and happy.

Me: Do you like cooking or doing things in kitchen?

Çiçek: I like it because I am happy when I see am able to do things alone.

Some also carry others' responsibilities on their shoulders, voluntarily or mandatorily:

Me: Is dinner ready when your father arrives?

Menekşe: Yes.

Me: Do you and your sisters help your mom in preparation?

Menekşe: I already do it alone, sometimes, because my mom may not be home (she takes care of grandma, as she is ill). And my elder sisters do tests because of their upcoming entrance exams.

The next example is the problem of some more elder sisters, they complain about tidying behind their younger sisters or brothers, and parents seem not to be able to change much:

Me: Do you have to do any other things at home other than homework?

Çiçek: I have to tidy my room, my sister is a little messy. When she takes her clothes off, it stays on the ground. She is 9 but still does it. Then I put things on her bed.

Me: Is she responsible for tidying up?

Çiçek: Dad says girls should be more responsible to both of us. I am tidy but she runs away without tidying up. I end up cleaning our room.

4.4.1.4 Hobbies and free time activities

Girls have frequently stressed that they don't have much time after school. It is important to see how they prefer to spend their precious time, and what they prefer to do. 6 of them have a sports hobby. Some like writing stories. All of them like reading

books and have regular reading habits. What is also important is how they spend their free times and who decides what and when they do it. This example displays how a girl started her hobby:

Yasemin: I go to basketball course three days a week, at 7.

Me: Did you want to start it?

Yasemin: Actually I didn't want to go there first. Mom told about it and I wanted to give it a try. Then I loved it. I didn't expect that I would love it this much.

This is another hobby supported by parents:

Me: What makes you happy most in the world?

Menekşe: Writing stories.

Me: Do you show them anyone?

Menekşe: Dad reads them and make comments.

4.4.1.5 Family time activities

Children spend their times with families in the evenings and at the weekends. Each family has gathering routine in the evening. All members of families come together, yet in some families where there are teenagers who prepare for university or high school entrance exams are exceptionally excused. When they come together in the evening, the activities are common and similar: having dinner, having chat about the day, playing box games, watching TV, or a movie, drinking tea. All children finish their homework by the time family time starts. At the weekend, most families prefer to visit elders, or eat out together. In summers, picnic is a common family activity.

Families usually decide what they do together in democratic ways. However democracy may not always make each individual in the family happy as in Demet's and Gonca's case:

Demet: They ask my opinions on issues about me. But I don't really think they care about my opinions. For example mom asks where to go that day, park, picnic, or woods. I and my brother vote for the woods because we can climb up trees there. In the end, since my sister is scared of insects, she doesn't want to go to woods. My parents don't want to go to woods, either. Then we end up going to park.

Gonca: When we were looking for a house, I liked the one with garden. Nobody liked it for several reasons, but I wanted it, because I wanted to feed a dog in the garden. I was aware of the shortcomings of the house but I insisted. In the end, we rented another house.

Me: What would have the result been if your mother had agreed with you?

Gonca: Dad would have convinced mom, and I would have been the half against two votes.

The others have expressed they feel valued at home and their opinions are taken into consideration in decision making process:

Yasemin: For example I suggest going to aquarium, they think about it. Then I consider their offer. I mean my opinions are valued, I don't remember any time that I was not listened to.

If it is a crowded family, it might be difficult to come together as whole family. Yet, they try their best to take their chances to spend time together:

Nergis: We try to do things together but it is not always possible. For example, last week my brother, sister, me and mom played box games while my sister was studying for the exams. I don't remember where my dad was.

Me: What do you do when all family members come together? How do you decide what you are going to do?

Nergis: Dad makes his offer, mom makes hers, everybody shares opinion, then we arrive at a final decision. For example, if we go to a restaurant, mom and dad decide; but if we go eating dessert after restaurant, we decide it altogether.

Cooking can be a family activity, too:

Gül: Last Sunday we made lahmacun (kind of Turkish pizza) altogether. I spread the dough, my sister filled in it, mom and dad baked it. It was very fun, not as delicious as we ordered before, but it was very nice because we did it.

Children as initiator of family activities:

Çiçek: When I finish studying at 8 o'clock, I want to do things altogether. While my mom prepares tea, I prepare box games to play. My sister also wants to play it. Dad accepts as we ask for it, my mom doesn't like it much, but plays as we want it.

Yasemin: I come home, do my homework, then sit in the living room a bit. I suggest reading books and we do it together...

4.4.1.6 Conflict situations

Conflict situations are where children's desires are limited by parents, or when there are conflicts of interests. From children's stories, conflicts tend to occur in terms of eating habits, use of technology, spending free time, doing homework, going out alone or with friends, and fulfilling house chores and responsibilities. There are dozens of examples for each conflict situation. I am going to share representative quotes from each type of conflict. Some stories have mothers' sides, too. In following sections, mothers' and

children's perspectives are also presented together. Some of the conflicts are reflected by mothers' words there, too. In this part, only children's stories will be shared, as this is what they go through from their eyes and hearts.

Demet, for example tells about a conflict she has with her mother about spending her free time:

There are DVDs of animation movies or cartoons at home. I love watching them over and over again. My mom always asks why I am constantly watching them. She finds them babyish, and wants me to read books until new books come. But I already have finished all the books in my library. She says 'you can read them again'. I am not allowed to watch DVDs again, but I am allowed to read books over and over again.

She adds a conflict of interest example she experienced with her mother saying "mom doesn't want us to turn on TV because her reading corner is by the TV. We watch it, but after a while she asks us to turn it off."

Gonca is one of those who have conflicts about eating:

We usually have eating fights. I am too picky. My mom cooks, I don't like, she pushes me to eat. I eat and eat, then I get cross with her. I say 'you have no mercy' and so on, although I don't think so. Then my mom gets cross with me. Then I write to her and apologize, and we make up again.

Menekşe has conflicts about hanging out together. She displays it by saying "I sometimes want to hang around, or just go out. My parents are busy. As I cannot do it alone, unfortunately we don't go anywhere."

4.4.2 Relations

Relations is about with whom children interact in their lives and what they experience with them. In their most intimate sphere there are parents, siblings, and relatives. This is the same for all the participants. The densest relations occur with parents, then with siblings. The frequency of mention shows that they talk about their mothers most. In this part, I am going to attempt to set a light to their dynamics with their closest sphere.

4.4.2.1 Parents

Relationships with parents are complicated and consist of a number of layers. There are conflicts, joys, permissions, limitations, rebels, and stories with parents. Mothers have been seen usually to be sharing the center sphere with children. They are described sometimes as role models by their children and appreciated quite a lot, sometimes as restrictive factor in their lives. There are examples of their relationships with mother, from different children and angles. In the first one, for example, we can see the role of mother in Demet's life, Demet talks about how her mother functions in her life. The mother is frequently mentioned by her discipline, supervision, and being neat:

I wouldn't like my mom to give her first reaction by shouting my name, because whenever she does so, I become speechless. When I was a child I used to hop and jump everywhere, then naturally fall often. I used to cry not because it hurt me, but because my mom would be mad. But she is nice when it comes to eating. She asks us and cooks what we like. She also asks for our opinions when distributing the house chores among us.

Açelya, on the other hand, describes her relationship with her mom as if they switched roles, more free and affectionate:

Actually our family is a bit different. Normally mothers wake their children up in the morning but I wake my mom up. Then I dress up, mom prepares the breakfast, and do my hair ... Today we are going to woods and play with my friends for a picnic iftar. Our moms are coming, we introduced the moms to each other, now they are friends, too.

Menekşe usually appreciates her mom and takes her mother as role model:

My mother is my role model. She can take and weigh all her responsibilities very well. She doesn't say 'no' to my wishes right away, she considers and gives me an answer. If she has to say 'no', she turns me down kindly.

Relationship kinds with dad are also in variety. Some children spend more time with dad than they spend with mother, and they love it, while others rarely see dad because of working hours. When they are together with dad, they usually play games, do hobbies, go out, or go shopping. In some cases, family times are managed and planned by dad and children, as mothers do housework in the evenings. There are examples from the girls' lives on how they spend time with dad:

Yasemin: Dad came in the evening, we searched fruit trees on the internet. We are going to make a garden in our summer house. We love gardening with dad. I carve the wood. We make little toys ... Dad made me a surprise, he bought tickets Galatasaray match. He is not interested in football, and a fan of Fenerbahçe, but since I love Galatasaray, we are going to go to match together.

Çiçek: I spend more free time with dad. He picks me up after school and we hang around together. He takes me to eat waffle, or hamburger, or to skating.

Gül: Dad bought a new camera, we did jogging in the park at the weekend and we took photos and videos.

The next one is about her father's being busy with the work and missing him, but when he is home they spend quality of time together:

Demet: Dad is not usually at home. He always travels for work. He went to the USA for once and I missed him so much. He brought beautiful gifts, but I missed him anyway. When he is not away he comes home at 8. He asks about the day, something between chat and receiving report. Normally, I, my brother and my dad play games. We play hide and seek or tag.

4.4.2.2. Siblings

The ones with younger siblings prefer to play with them, or their parents ask them to play, but they do not want it because they cannot get on well with their siblings or they are too young for them. Those who volunteer to play with younger siblings are two girls with two years younger girl siblings. They grow up like friends:

Çiçek: Although I tell my parents everything, because my younger sister is a child like me, she understands me better. So I definitely share everything with my sister. Before we sleep at night, we talk about our memories, we counsel each other.

Gül: Me and my sister have arguments occasionally, but we always play games just like we are at the same age. I never say I wish I would be the only child, because I could never play alone. I hate playing alone so I am happy I have a sister.

Three of them have approximately 5 years younger brothers. They do not really like playing with their brothers. There are two reasons for that: girls find their brothers too young to play, gender difference hinders them.

Demet: My brother can never play alone, my older sister doesn't play with him. So he always wants to play with me. I like playing calm games, such as playing house, or box games. He doesn't know rules so when he loses he tears game's parts apart. These kinds of things. I don't want to play with him.

Buket: There is nothing to do at home, I can't play with my brother either because he is a buzz killer. He always says 'no'. If I win the game he starts to cry right away. He cries to get whatever he wants. I wish I had a phone or a cat to play at home. It is too boring at home.

Açelya: I have 5-year-old twin brothers. One of them is very naughty, the other one is, as well; but not that bad. They always want to play games: hide and seek, playing house, etc. One hugs me when I come from school, the other one just doesn't care. When they pick a fight, I say that I am leaving, then they try to stop me.

Three of them have teenager siblings with whom they want to spend free times. Lale expresses her happiness for having an older sister with these words:

My sister is 22 years old, we share opinions with each other. Our minds work similarly. When you asked me with whom I want to spend a day, I said with my sister. Because my sister is young, we hang out as two young people.

One girl doesn't have any siblings and she expresses her sadness with these words:

I have always wanted to have a sibling. It wouldn't matter to me. If she were at a close age, I would play with her; if she were much younger than I am, then I would guide her with my experiences.

One of them has one older and one younger sister. She says that she gets on well with her 3-year-old sister better:

I get on well better with my younger sister because my elder sister studies at high school, and she is too busy. We go out with my sister, I have friends and she plays with my friends' sisters.

4.4.2.3 Relatives

Relatives are also in the center sphere in children's lives. There are various reasons for this: some live together or close to their relatives, some visit relatives very often, and some were looked after by a relative. The relatives children talk about most in their stories are grandmas and grandpas first, from mother's side; then comes aunts, lastly

cousins. Children associate their relatives with spending good time, hanging out together, receiving good care, and different sharing memories. There are some of their mentions:

Demet: My grandma's home is always very clean, smells like flowers. She loves to grow flowers and has a big garden. She shares flowers and trees in the garden among us and our cousins, telling us to take care of ours. I had a cherry tree but it unfortunately died. I had also tomatoes, roses, and violets.

Açelya: The person I feel the closest is my grandma. She loves me, I love her. I resemble her. She looked after me when I was a child, my mom was working back then. She treats me well, cooks whatever I want.

Gonca: My mom, my two aunts and me are like sisters. I am like their 4th sister... My aunt is like my bestie, we sometimes read books, sometimes study for the exam.... I am very sad for my grandpa and grandma's leaving. Because of my father's illness they came to live with us for a while, but now they are leaving. That's too bad. Why do they have to go? We can live together.

4.4.3 Values

Children have been in this world for only 10 or 11 years, but they have values, just like every social human being with a soul and insight. The common value which was outstanding among children was trust. Most of them mentioned trust and honesty are important for them to have communication with people, and open up themselves. This is even a reason for preferring family over friends.

Gonca: I was not good at opening up myself. I am still not opening up to everyone, only the ones whom I trust in, not those I have just met or don't know very well.

Gül: When I was a child my mom took me to hospital to have an injection. She said that she was going to have the injection but I was the one. I didn't know. I wish this would have happened in an honest way.

Çiçek: When something bad happens about us such as getting low marks, mom tells my aunts right away. But I don't want her to tell everything about us,

especially bad things. When I ask her not to do so, she says this is her way of relaxing.

Lale: If I didn't have my family with me, I don't know what I would do. Life wouldn't be somewhere to be happy. There would be no one I could trust, or no one I could share my secrets. I don't have much trust in my friends.

4.4.4 Motivations

4.4.4.1 High marks

All participants are motivated to receive high marks at school. Yet, their motivations differ; so do their parents' reactions. Here are some girls who want to do well at school to satisfy their families:

Me: How were other exams?

Buket: Not as I wished. Because I study so hard. Then I regret that I have studied.

Me: What do you mean by low marks?

Buket: Maybe if points per question were not that high, my mark would not be so low. When each question is 5 points, I lose 15 points when I do 3 questions wrong.

Me: Is 85 a low mark for you?

Buket: It is not... But my parents really... 'You should have received higher marks. You have the capacity, just have to study harder...' But I study so hard. This is what it is for me. This is what I can do. Can you believe that I didn't study for Social Sciences exam? I was renewing my notebook. Because the teacher had told us she was going to check it. I showed it to her, she said she wouldn't check. While she was lecturing, I was renewing my notebook...

Me: Why is getting high marks important for you?

Buket: It doesn't mean much to me. It is something that can happen. If everybody gets low and I get 100, I get happy, of course. But I want to get 100 points to make my family happy.

This is another participant who ranked the first in a common exam and was expected to sustain the success by the family:

I don't like telling my family about my mom. Because whenever I tell her, she exaggerates it saying that it is too bad. Last year I ranked the first in a school exam. In the second one I was the seventh. Mom made it a big thing. She said that being second or third was okay, but six people ahead of me... ho could be that possible. Then she bought me lots of test books. When we talk about my grades, she asks why 91 is 91. I feel at the bottom for one moment. When I listen about my friends' moms, they don't say anything even when they receive low marks, if they study enough. But they get angry if they receive low marks without studying. So I would love to have a more understanding mom. I study a lot but this is what I can do.

On the other hand, some students have intrinsic motivation to get high marks, independent from their parents' expectations:

Me: Why is getting high marks are important for you?

Açelya: It affects my success in future. I want to be a translator when I grow up. I think my scores will be important in 6th grade so I study from now. I better study from now.

....

Açelya: When I get 80, I feel unsuccessful.

Me: Why is that?

Açelya: It is a low mark, too low.

Me: What is the lowest mark you have got so far?

Açelya: 59.

Me: What happened? How did your family react?

Açelya: Mom said 'If you study harder, you will do better. She was not angry. Dad said just OK, he doesn't care much anyway.

Gonca also likes to get high marks to make her family happy and makes more remarks:

When I receive high marks my family is happy and proud of me. So I don't like high marks thinking it is going to contribute to me. Personally, I don't know what kinds of benefits it has, they just say if I have high marks I can go to good schools in future. But I don't think so. I am going to a school that I like to go, after all. I won't go to a boring school just because it is a good school.

4.4.4.2 The age they want to be in

It is a source of wonder if children want to grow up or stay as a child, or how content they are to be children. In interviews we talked about the age they want to go, or they want to be in. Most of them stated they wanted to go to an earlier age. Here are some answers expressing their statements and reasons:

Açelya: I would like to be 4 or 5. Because we had a car, I was sitting at the back. Dad was dropping me at grandmas. Mom and dad were working. I was lying on the couch, when dad looked, I was falling off, then he was picking me up. It was fun. We had a house with a garden. It was so much fun to live there.

Me: What about now? Do you like your age? Do you want to grow up?

Açelya: I don't want to grow much. I want to be younger. They don't go to school, just play at home, and sleep. That's all.

Another instance showing different reasons to grow up or stay young:

Me: Do you like your age?

Çiçek: I do, but I sometimes want to be smaller. Sometimes I want to grow up and be able to do some things.

Me: Why and when?

Çiçek: I would like to be 6 if I could be younger. They know how to speak, not much like babies, and they are not too old. So 6. We have to take things more seriously when we are 11. And if I could be older, I would not want to be too old, some 13-16. Then I would be free to do more things. For example, dad sometimes tells me that I need to grow up to go some certain places or do some certain things with him, such as sitting at the front seat of the car, or going out with friends alone. I know I am able to go alone, but they don't let me in case bad things may happen. But I know I am able.

Getting younger to avoid responsibilities, or growing up to be more counted in life:

Menekşe: I would like to be 4. I look happy in the photos, in the moments of playing or passing time with my elder sisters. I had more things to do. Now, I have more responsibilities and homework. I didn't use to do my bed when I was younger, and had no homework. Just playing games in my room. It was more fun.

Me: What about growing up?

Menekşe: It is also nice, knowing your responsibilities. Normally, if you play every minute you can get bored. But if I know I have my own responsibilities and do something worthy, I am happier.

Going out alone or with friends is another significant point desired by most of them, but they are not allowed to. They think they are able to go out alone, or they agree with their parents about it is dangerous outside. Therefore they are motivated to grow up and be free as soon as possible. Gül puts it into words in following sentences:

Gül: I want to be older. Actually, being a child is also nice but I want to be at university. University is more difficult but I would like to be at the age to go out with my friends alone.

Me: When do you think you will be able to go out with friends?

Gül: I think at high school. Because I have a cousin, and she is allowed. I asked my parents when I can go out alone once, they told me I will when I am her age. She is a high school student.

4.4.5 Images of self

What individuals think of themselves is important to improve themselves, and nourish their personalities. Children were asked what they think about themselves explicitly, or their images of self were elicited implicitly. What we see in the end is individuals who have lackings and openly accept or fight against them, and individuals who have

strengths and confidently welcome them. They also define themselves through what they like or what they do not like:

Çiçek: I am someone who likes writing, eating ice cream, who knows how to be respectful to everyone. These are what I like about myself. What I don't like about me is that I might cry easily, or might get offended too quickly. I don't like this part of myself. I think I might solve problems by talking at those times, but I can't help it.

Nergis: I like my imagination skills, and being friendly. What I don't like about myself is... insisting on what I say is right at times.

Lale: When I want something I keep insisting until I get it. My parents get sick of it eventually. I go and ask if we will do it every day. I also get hurt easily, I am very fragile.

Yasemin: I want to get high marks in exams, I am a very ambitious person... I am also very forgetful. I need my parents to remind me my responsibilities.

Gonca: I am a child who likes horses and her family so much, who is a little bit too curious. I like putting forward new things, I have lots of ideas on what I am going to become when I grow up, I love animals... I don't do anything to know myself but while doing things I get to know myself.

Demet: I am well aware of my responsibilities but someone's constant reminding of them makes me mad... When teacher asks me a question aloud, I get too scared of not being able to answer. If I give wrong answer, everyone laughs at me.

4.5 Mothers' vs. children's perspectives

When I started analyzing the data for the first time. I did open coding. During the coding, I appointed different colors for mentions about mothers and fathers. In the end, I compared the amount of highlighters and markers, and saw that children mentioned mothers almost three times more than they mentioned fathers. Most children spend more time with their mothers than any other family member. Nine children's mothers are at home when they return from school. All of their mothers prepare breakfast and other meals for the family. Except one child, all of their mothers deal with children's

homework and other responsibilities. Details of the relationships with family members are examined under actor's model, relations part.

As pointed out earlier, mothers were interviewed on their child rearing practices and perspectives to make an understanding of children's roles and participation in family in a deeper and multi-dimensional sense. They were asked questions to elicit the answers on how they spend time together in family, what family rules at home are, how they share responsibilities among family members, and so on. In the end the points they made were compared to children's. Each family is unique, so is each child-mom pair.

4.5.1 Eating habits

One outstanding finding is mothers' similar feeding habits and insurances. This is a quite common phenomenon in our society. This divergence between mothers and children have frequently appeared during interviews: sometimes children, sometimes mothers uttered. It is good to see what happens with their own sentences:

M1: The biggest issue we have is her eating. I insist her to eat more, she gets angry with me, then I get angry with her. I end up winning, but she cries. She is not picky but eats too slowly.

Child: I eat eggs and drink milk every morning, because my mom says it is healthy. I can't say I like it much, but mom wants me to eat as they are healthy. I don't want to break her heart so I eat.

The same mother has an honest reflection on her behavior:

I rarely let her be. This is my lacking, I guess. I cannot let her alone, maybe if I can, we will both be more relaxed, but I can't. She is thinner than her peers. You know, moms are sensitive about this. It feels like if she stays slim, she will not be able to grow up. Maybe if I stop myself she will eat more, I sometimes succeed this, but mostly fail.

Another mother and child pair emphasized on the rule about eating at home: this or nothing.

M7: She doesn't have a chance to be picky. She has to eat whatever is on the table. If she doesn't she knows that she will be hungry. Even if it is little, she has to eat a little of everything. If it is something she never eats or detests, it is okay of course.

Child: When I was a child I didn't use to eat much. My dad would say 'if you don't eat, you'll stay hungry. It's up to you. So I eventually had to eat.

In other relationships, children have expressed this issue as a conflict rather than mothers. Also most children stated that their mothers ask children what they want to eat for dinner. Mothers try to cook the dishes their children like, so they can eat well.

4.5.2 Screen time restriction

Mobile phones, tablets, computers and televisions are screen devices at home. Screen has appeared as an answer in both children's and mothers' interviews as a conflict, a rule, free time or family time activity. Except one child, none of them has mobile phones. No child has personal tablets or computers. They use their parents' devices when they need. There are televisions at every home. There are restrictions about screen time in all families, both for children and for parents. Children are allowed to play

games on mobile phones, tablets or computers, or allowed to watch TV, but only for limited amount of time.

Below are examples of how different mothers and children have conflicts about screen time. The first one is interesting as dropping tablet scene is perceived and told differently by mother and child:

M1: We have to stop their use of tablets, if we don't, they can spend the day with them. They were normally not allowed to take them in weekdays, but nowadays they play in weekdays, too. At the weekends they always have it. I say 'enough, read some books, or have rest now' and take it away. They get angry and say 'five more minutes' over and over again. But after one and half hour, I take it away.

Child: I stop playing on tablet after when time is up but it might be 10 minutes more or less. Unfortunately, I can't stop myself, my mom makes me shut it down, because I lose myself in it. My mom says 'time is up'. Then I drop is because I have promised my mom.

In another conflict, the mother says that there is a generation gap and she tries to understand her daughter. On the other hand she states that it is impossible to fulfil their wish to the end, as her daughter asks more of it.

M8: I try to tell, understanding her age. But our generations are quite different. She wants to use technology for a long time. I want to tell this is not okay. She looks from her perspective and says all her friends have social media accounts and they are active users. I tell her these are not normal, they are just waste of time at this age, radiation hinders her physical and mental health negatively. She just doesn't admit it. I give her the devices for a short time, under my control.

Child: My parents always urge me to study all the time. I want different things in my life, as well. My parents think that the only thing I can do at home is studying and reading. I am sick of these now.

In some families screen is a rule everyone accepts and obeys. There are different strategies applied by other parents to keep screen time under control, such as supervision, or directing children to outdoor activities.

M2: Our rule is to be in the same room if we are to use technological devices. We don't check what they do, but being in the same room makes them think about how to use it. They beware of dad's existence.

M3: Although I can't spend enough time with my daughter, I am directing her to do outdoor activities. I do it to prevent her being addicted to television. I can send her to a course or arrange friends meeting for her.

4.5.3 Letting children go out

Mothers are pretty sensitive about safety of their children. This is one the main conflict issues between mothers and daughters. On one hand, mothers are concerned about the possible dangers outside; on the other hand, they are aware that they restrict their daughters too much. When we look at children's opinions and feelings, we see that they both understand their mothers and still feel suffocated because of the limitations. They sometimes find a compromise, sometimes may not:

M8: In our times, we could comfortably play on streets. Even if mom was not around, there were neighbors to watch over us. Now I cannot even let my child go out to ride bicycle alone. I am trying to take them out under my supervision. We are always around. Then the child says that we don't trust her. I say that I trust her but the streets are dangerous, I don't trust people as I don't know them. My trust for you is not enough to let you go out alone.

Child: We cannot go out alone. But we have a neighbor with six children. They can go out whenever they like. Two of them are older than me, but the others are children like me. They go out alone. I also want to do that, because I am too bored at home. But they don't let me. We can ride bicycle in a small car park, but there must be some adult in company.

M6: I don't let her go out alone, but that is a problem for us. I explain them that this might be dangerous for them and us, if something bad happens to them I will be too sad. Then they say okay but get sad. I try to take them out, or their father. When one of them wants to meet her friends out, I or her father take her there. I don't sit with them, but wait in a neighbor café. If she wants to go her friends', I need to know her friends and their families.

Child: I want to go out, the street. I know I can go alone but they don't let me. We used to live in Karabük, my mother let me go out alone there, but she says that it is a small city, in İstanbul anything can happen. I say there is no difference, whatever might happen there, happens here, too. But they don't listen to me.

4.5.4 Conflict resolution among siblings

Except one participant, all children have siblings. Just like in all families, there are conflicts among siblings. In this section, children's perspectives and mother's attitudes towards sibling conflicts are presented. Conflicts usually happen when playing games, and fulfilling house chores. According to most of the children, their parents expect the older one to handle younger sibling, or the younger one should listen to and respect the older. Most mothers claim that they do not interfere and stay neutral when there are conflicts, because if they are involved, they are accused of being unfair in the eyes of children. On the other hand, few mothers prefer to be involved to stop the fight. Here is an example of a mother who prefers to intervene when children have conflicts:

M1: Most conflicts occur because of jealousy. Gül tries to make her younger sister do what she says. The younger one go against her. If I support the younger one, I become the one who always supports her. I usually intervene, because if I don't, they raise their voices, which bothers me so much.

Child: Mom tries to reconcile us when we have an argument with my sister. They do not tell who is right or wrong aloud. They say that it is not important, we are sisters. I and my sister already make up quickly, we don't like to be apart. We usually fight upon small things such as who is going to take Barbie's shoes.

In the following example the mother prefers not to intervene, but finds her alternative solution:

M6: I don't interfere in when they fight. They eventually handle it. If they can't I leave the room they are in. If they don't make up with each other I deprive them of what they like. For example I say 'you are not in a good day, we were going to do this, but let's do it some other time' Then they stop fighting and become a unity again.

4.5.5 School choice

Students study at girls' religious middle school. They needed to take an entrance exam before they were enrolled in. This is a big decision. Their motivation to come to this school was inquired. Three of their elder sisters study at this school; one of their mom is a teacher at the school. This helped them make their decisions:

Buket: How I came here... My mom is a teacher here, so she told me about the school. Then I said 'why not?' I took the exam and came here.

Me: Have you thought about any other school?

Buket: My parents thought about it I guess, but I don't really know.

The others have different motivations. For example Çiçek was advised to come to this school, looked into it, took the exam and came here.

Me: Did you come to this school with your will? How did you decide?

Çiçek: Yes. My parents advised me to study at this school as it was nice. Then I wanted to come here. I didn't think I would pass the exam. Then my dad told me that I was accepted. I was very happy. I want to come here for high school, too.

Gonca is also one of the ones who made her choice and was supported by her parents:

My aunt was a teacher here in a summer school and I came with her. Since then I wanted to come here We moved here from the other side of İstanbul so I could study at this school.,.

Yasemin, on the other hand made her choice together with her mother:

Y: I didn't know about this school in the first place, my mom, more precisely, my sister told me about it. I looked at the photos and liked the school very much. I had already wanted to study at Imam-Hatip schools since my childhood.

Me: Why? Did you have an acquaintance studying at Imam-Hatip schools, or did you just hear about them?

Y: I heard about the schools, and what their curriculums are about. I also didn't like behaviors of girls in other schools, so I wanted to study at an Imam-Hatip school.

All the children express they wanted to study at the school even though they were guided by their parents, and final decision was made by themselves. However, there is mothers' side in this story. Most of the mothers stated that they guided their children in decision making process about school choice, and they had a preference about the school type from the beginning:

M2: As parents we always wanted our children to study at Imam-Hatip schools. We both graduated from Imam-Hatip schools and we are teachers in those schools. Honestly, we didn't give them a right to speak about this. Our elder daughter didn't want to go to Imam-Hatip high school, but we thought it would be a better fit for her. We didn't plan to insist if she didn't like the school after studying there. She could have changed, but she needed to see first. We insisted upon that. Then she liked her school and said it was more appropriate to study there for her nature and ideology, because she saw her close friends who preferred regular high schools didn't fit there well and were excluded.

Another mother tells that father had more say in this, as he is the dominant figure in the family:

M6: About school... Honestly, my husband is the dominant figure in that issue. When the girls were in second or third grade he used to say he would send the girls to Imam-Hatip school. Our daughters didn't think of any other options, they were prepared from the beginning.

A mother follows a different way presenting her children options to choose:

M5: Actually we asked for their opinions even about the school. There were times that I regretted for asking. There is our guidance, of course. I give them options to choose, all of which are the ones we approve of, four or five. I ask which one she wants, she chooses one. She thinks she chooses, but she chooses well. After all, she is a child, she may ask things she can't do.

4.6 Comparing mothers' perspectives to one another

Mothers come from difficult backgrounds. Yet, they try to raise their children in the same world. They have different and common grounds with regards to self-inhibitions, practices compared to older generations, opinions on children's time spent at school, distribution of tasks between parents, and decision making in family.

4.6.1 Inhibitions/self limitations

In individual interviews, mothers were asked if there are things they want to limit with themselves to be good models for their children. Almost all answers were about use of technology, yet in different ways. They try to monitor themselves, some are successful and good at self-control, some cannot always succeed, and others are stopped by family.

Here are a few of honest reflections of mothers on their experiences:

M1: I sometimes spend so much time on mobile phone, and I say enough to myself. We watch television after children sleep to relax, but sometimes it is too much. In Ramadan we are too busy to watch TV. I wish it were always like this. But I can't say I can stop myself well.

M5: I used to talk on the phone too long, with my sister and mother in la, specifically. I decreased it almost to never. Children even don't know about it. I thought how I could do it without breaking hearts and I canceled land phone at home. Since it is hard to talk on mobile phone for long hours, it was okay.

M6: I don't let my children watch TV for too long but I sometimes watch it too much. I don't let them play on the phone but I surf on social media. My husband tells me to stop for they wouldn't study if I watched TV. Then we turn it off. When I spend so much time surfing, my daughter tells me that although I don't let them, I do it myself. Then even if I don't put it aside, they take it away from me. That happens, yes.

4.6.2 Comparing mothers' practices to older generations

Mothers were all born between 1975-1985. There occurred naturally a generation gap between them and their children. Same gap was there for them and their mothers, too. Mothers were asked if there are differences between their own child rearing practices and those of their parents; they were also asked what they wanted or did not want to change when they have raised their children. Answers to the first question were quite similar. All mothers expressed that the main change occurred in the city life. They were all free children, who used to climb trees, live in houses with garden, and securely play outdoors with their friends for long hours. They also emphasized that life was not as easy as in today, in terms of technology and economy, and families were more crowded, which resulted in their parents' lack of special care for children. Mothers added that they were more obedient to their parents and less questioning, which are different attitudes than their own children have. Here are some stories of mothers:

M4: Our parents didn't use to ask for our opinions. If we were told to visit some relatives that day, we didn't question and went with them, because we had traditional family structure.

M3: Our mothers raised us with motherly instincts, without knowing anything explicit about child rearing. Now I search for information for days. I check the area of interest of my children, search for courses, and guide my children. I arrange their study hours. My mom never did this. I admit that she didn't have time and money, but my parents never told me to study. It is not lack of care or attention, but she was not aware of the importance of this.

All mothers express use of technology and easy access to information created more conscious parents. They claimed themselves to be more careful and more caring than their parents. They were also asked which rearing practice felt more right to them: theirs or their parents'. Most of the mothers told that their way is better, but some stressed that their parents' attitudes were better because being conscious made them more concerned, and more anxious. Below are examples of both sides:

M4: What my and my husband's do feels more right, because we are more aware and conscious than our parents. We are more diligent on rearing. We also see what we lacked when we grew up and try to eliminate those deficiencies in our children's lives.

M2: We provide our children with an atmosphere in which they can express their ideas more freely, and participate in every phase of life. We are the ones who had to find our truths on our own, without guidance. I don't know which way is more right, I am still thinking on it. My parents were elementary school graduate, they didn't present us the current education and raising model. Now I give examples from my own life to my children, trying to serve them experiences they haven't been through yet. This brings expectations about them. You should study like this better, etc. But when I think about it, I see that I am tired in vain. Parenting as my parents do seems much more fun. Knowing things is not always something nice. It is tough and burdensome.

The last focus in this section is what they did or did not appreciate with their own upbringing, and if they apply or avoid what they went through when they were children. There were several types of experiences here: some promised themselves 'not to do' the same things as their parents and succeeded, yet some failed:

M3: I wish my parents were more interested in my academic success. I got my Open University diploma when I had two daughters. I always tell my eldest daughter to be aware of how precious my care is. She comes and confesses that she has been to loose recently, asks my guidance for her studies.

M1: When I was single I used to say I would not push my children to eat. My mom used to force us to finish our dishes. I promised that I wouldn't do the same, but now I do. That is the only thing that I said I wasn't going to do.

M9: I have always modeled my mother's parenting style. We are following a common way in terms of my daughter's raising, as well. But I think I make the same mistakes that were made during my upbringing. I lack regarding responsibilities, and it is being transferred to my daughter.

4.6.3 Time spent at school

Just like their children, mothers also think that their children spend too much time at school, they view especially Saturday course as burden, and state it should be less for their age. Mothers confirmed that it was hard for their daughters to wake up too early, and they came home tired. Here are the opinions of two mothers who are teachers:

M2: I couldn't spend enough time with my daughter because of my 8-month-old baby. She also had schools on Saturday. It is not what I prefer, actually. But she had to go. I personally don't support pushing children too hard at this age. I find time with family much more meaningful and valuable. I always prepared the breakfast at the time she came back from school, so she could participate.

M8: We go out every Sunday. There is school for six days, she is already too busy, there are only Sundays left. She doesn't want to go to school on Saturdays, she hates it. So we are trying to make her happy on Sundays. I don't support school on Saturday, it is too early for her. It is soaking her all energy up. She likes her friends and spending time with her but school makes her too tired. But that is the school policy.

4.6.4 Dad's roles

Although mothers seem to have more active roles in children's lives, fathers also have certain in child rearing. Mothers were asked if they shared parental roles with parents, if they had consensus about issues regarding children, and how they handle when they hold different opinions about child rearing. Most of the mothers express that fathers are more associated with business. If they have time to share duties regarding children, they usually go to parents' meeting, transport children from or to school, handle authority at

home, and occasionally take to shopping. Apart from those the most common task fathers take on is to play games with children in the evenings. Here are samples from all types of tasks from mothers' words:

M7: I go to parents' meetings as I have better communication skills with people, but he helps me at home. We try to keep children away from computer, but my husband plays games. When he plays, children like to watch his game. When I am away, they stay together, for example make pizza together. He helps me with housework, too.

M6: Distribution of tasks... the most visible one is that dad and children study together while I do housework. When he is available he helps me with the housework, but he usually is with the girls.

M8: I am trying to make the father say the last word, because a mother should be the more merciful figure. But I don't want to allow things that shouldn't be allowed. Not to make the sad, dad says the last 'no'... He is usually abroad for work, so he rarely spends time with children. But he tries to compensate. For example, in other Ramadans he always used to break his fast outside. This year he rejected all invitations to be with us, with family.

Mothers also replied the question if they have had different opinions on child rearing and how they arrive at a consensus in the end:

M5: Actually, he was raising our children more free, but I was more protective. I think he was right. I say he was right, but this is the heart of a mother. It didn't let me be. He was taking children without scarves and gloves in winter, but I was more precautionous. He did well, when I think about it. In the end what he says is done, of course. He is a dominant figure in our family.

M2: We had different approaches to child rearing. I like to have control on things. I control children's academic state, schools etc. But he is relaxed. If she has an exam let her study, never mind, he says. For example, during high school entrance exam preparations though over the path we would take. He was more relaxed. In the end, we made a common decision, but my concerns were centered.

4.6.5 Decisions made in family

Apart from screen time habits, there is widespread consensus and democracy about spending family time together. All families have time together in the evenings and at the weekends. When I ask mothers which decisions they take as the whole family, all of them said that holiday plans, changes at home, and free time activities were decided together. Here are some quotes from mothers about how they make family decisions regarding family:

M9: We decide altogether about our journeys, games to play, and the music we listen to.

M7: We decide almost everything together. About cooking, where to go for shopping or to hang out. I also like getting her opinion about my dressing. She tells me when she doesn't like or thinks it doesn't fit me. I trust her opinions. Moreover, when we change things at home such as bathroom, kitchen, we get all our children's opinions. However, even if we ask, she is usually in the middle of the occasion, following what is going on.

M5: We make holiday plans together, because we all go on the same holiday. Where and when to go, which moth to go, etc. I think that is the most important decision we make together as it is everyone's holiday.

M2: We decide everything together, where to eat, in living room or in kitchen. We have movie night on Fridays, what to watch that night; what to do at the weekend, what to cook today, etc.

4.7 Meaning of the study in children's lives

Children were asked about how they felt about the meetings, talking on their rights; if the meetings contributed to them in any way.

Menekşe: I am happy when I meet you. Talking about what I live is nice. There is nobody else that I am talking to on these issues.

Gonca: The meetings make me relaxed, and seeing the psychologist. Because I cannot open up to everyone. After talking to you and the psychologist I gained my self-confidence, because I can express myself.

Nergis: I don't know why but I like talking about these...

Some of them wrote how they feel about expressing themselves in their diaries:

Çiçek: I like talking to you but I am sad they are coming to an end.

Gül: Sharing my days with you gives me peace. I share everything with you because I see you as a confidante.

Buket: I tell you about my life seeing you as a friend or an elder sister, not as an elder or superior.

CHAPTER 5

DISCUSSION AND CONCLUSION

The purpose of phenomenological study is to illuminate specific, to identify phenomena through what is experienced by social actors in certain situations. This is provided by inductive, qualitative methods such as interviews or discussions, and representing it from the perspectives of research participants. It paves us the way to make an understanding of subjective experience, gives insights into people's motivations and actions, and leaving taken-for-granted assumptions behind. (Lester, 1999, p.1) The present phenomenological research aims at investigating 5th grader girl students' perceptions, perspectives, and practices on their participation rights in family. Along with conceptual inquiries and questioning about relevant phenomena, their experiences and lives were analyzed through qualitative techniques, namely individual interviews, personal diaries, and focus group interviews. Rather than limiting study and gathering information about their lives at home, all aspects of their lives were attempted to be analyzed. Because their participation in family, individual choices, space of freedom, and their words on their own lives interact and reflect each other. To gain more insights and earn more perspectives, mothers were also included in the study. They were interviewed on their rearing practices and perceptions about children's active participation in family. Answers were compared and contrasted to each other and presented transparently, then analyzed thematically. In the end, I came up with the main themes under the light of research questions.

Upon reviewing prior research, I observed that although there was partial data on children's perceptions of their participation rights and practices in family in Turkey and other countries, it was basically dependent on quantitative approach. Moreover, they were not comprehensive enough in terms of research questions and answers that I have been seeking for. Therefore, in this conclusion, the reflections of participants will be mirrored and compared to prior research's findings if there is any.

5.1 Rights and responsibilities

First of all, there is a need to clearly define rights and responsibilities. Common idea is that rights are what one receives from, while responsibilities are what one gives to others. Wall (2010, p.131) clarifies the point by saying rights and responsibilities are opposed in common idea. It is assumed that "rights are the means for expressing one's own individual autonomy, while responsibilities are ways of reaching out to others in their vulnerability. It is also assumed that rights are public and responsibilities are private". He adds that when we look at with a childist perspective, these dichotomies ignores that human beings are interdependent. Rights are responsibilities and "they are all means by which societies respond to the fuller social creativity of their members" (Wall, 2010, p.132). When we consider children's responsibilities are what we are to expect from them, then we tend to underestimate their values and capabilities in society, and tend not to let them practice their rights. What Joh Wall claims is that everyone should be treated as full member of the human circle with their otherness, in process of creating society. Children are not mini-adults, and their otherness is valuable as who they are.

In this part, children's perceptions and practices on their rights and responsibilities have been examined. How children perceive rights and responsibilities concepts is discussed here, rather than what rights and responsibilities are. Children define their responsibilities at home as mainly tidying their rooms and beds, then doing homework. They share chores voluntarily at home, without considering them as responsibilities. Some of them expressed happiness to have responsibilities, as they feel important and counted; while most of them stated that they have too much to do; having responsibilities and having to do fulfil them is not what they favor. They describe their social and emotional roles towards family members as listening to their parents, not raising their voice against them, helping parents when they ask for. Responsibilities towards siblings are counted as playing with them. What their parents' expect them to do towards siblings is respecting elder siblings and handling younger ones. The least favorite responsibility children has is going to school, and doing homework, which is unrelated to home. As they feel burdensome because of their responsibilities, most of them expressed they would like to be younger.

Children associate their parents' responsibilities towards them with mainly provision and protection rights, such as right to education, right to housing. As social and emotional responsibilities, they think that parents should make children happy, keeping their secrets, showing affection, listening to their children's opinions and explanations.

Girls defined their rights as having mobile phones, having pets, going out alone or with friends. They also expressed they want to grow up to obtain those rights. Apart from those, playing games, having rest, sparing time for themselves are stated as their

rights. As social and emotional rights within family, children told that they have right to be listened by their parents. One child desires to have a right to go against her parents at times, but she says she cannot.

5.2 Human rights course

When they were asked about concepts of human rights, children's rights, and the course they took on human rights in the fourth grade, most children emphasized they remembered the course existed, but they did not remember what it covered sharply. Main points they remembered on children's rights were right to play, right to education and right to housing. Children also stressed that rights education should start at early ages at school, because that way they would be more confident and conscious about their lives. Some expressed that they implicitly learned their rights from their parents, but they learnt them explicitly at school. From the fact that children remember little about their rights, it is possible to claim that one course or one unit is not enough to teach children and to give them insights about their and others' rights. The findings are consistent with prior studies and their suggestions. Çoban-Sural (2018) has found out that fourth grade students have limited amount of knowledge on children's rights, which does not have only one single definition in literature, as well. Students have been found to be aware of their rights to education and play most among their economic, social and cultural rights. Different from our findings, they have stated they have learnt their rights first at school, then at home. As we see here, children's rights education should be more practical, start at earlier ages and teach children through active participation. There is a research implemented in Turkey which is about good alternatives to teach children their

rights. Tiftikçi (2018) has uncovered with a qualitative intervention study that fifth grade students have become more sensitive to their rights and violations of their rights through artistic activities that teach rights. Students also noted that they have gained more awareness of their rights and applied them in their lives more effectively as a result of art activities. Also research suggests that children's rights education offered at younger ages have more positive and permanent effects on children than children's rights education at older ages. Moreover the same research claims that in children' and human rights education curriculum in Turkey, topics are not distributed and chosen in accordance with children's age and development (Özdemir-Uluç, 2008). In Turkey, on the other hand, human rights education starts at fourth grade, which is even told by children that it is too late.

5.3 Decision making in family

When we review existing literature on children's participation in decision making process in family, we come across specific themes. One theme is children's roles in family's purchase decisions. This was the most common one. A quantitative study, for example, conducted among 9-11 year-old primary school children in Karabük, Turkey illuminates children's participation in decision-making process in terms of family purchase. It has revealed that children are generally taken to shopping by their families, they share their opinions and desires with their parents, and cannot obtain their all wishes. The outstanding finding is that children who act insistent and demands strategically are more likely to obtain their demands, compared to those who act combative (Çakmak & Çakır, 2013). In another quantitative study carried out among

Danish parents, children have been found to have considerable effect on family's purchase decisions (Martensen & Grønhold, 2008). However, purchase cannot be the only decision made in a family. In our research we tried to make an understanding of all decision making processes in which children are involved or not. Children are involved in decision making process in choosing evening or weekend family activity, which dish to be cooked, holiday plans, and house design. They are happy to be involved and most of them feel counted. However, they are not given autonomy in some other issues which they are not happy with: having a mobile phone and going out with friends or alone. One other thing that affect children's autonomy is family rules. Family rules are mostly about use of technology, and spending evening time together. However, screen time limitation rules were decided by parents, the most common rule applied at homes.

5.4 Conflict situations

Conflict situations occur mostly among siblings. Parents' attitudes are different from each other in terms of intervention. Some mothers prefer to stay outside and watch their children handle the problem, yet some cannot help themselves but intervene. Referring to both mothers' and children's quotes, parents' expectations from children in conflict situations are young sibling's respecting the elder, and elder's handling the younger one. Mothers maintain that they do not change their behaviors in accordance with gender, but the age. All of the mothers say that each age's expectation and requirement is different, therefore there is variety of treatments of parents toward their children.

When there are conflict situations between children and parents, they tend not to talk to each other for a while, then they start talking again. The conflicts between them

occur because of limitations and choices, namely eating, sleeping time, going out alone or with friends, screen time. When there are conflicts regarding whole family, parents tend to vote such as weekend or family activities. This is not a consistent result with a past research. A quantitative research carried out in Ankara to investigate 11-16 year-old children's participation in family decision making process has revealed many important key points. Firstly, parents' disregarding children's opinions and acting authoritarian in decision making process create problems in family. The same study claims that in conflict situations children react by yelling, not talking and locking themselves in their rooms. Parents show their reactions by talking positively with the children, or yelling at them. The biggest conflict situation encountered in families is tidying house, which is a consistent result with our research. Moreover, children have stated that participating in decision making process strengthens their sense of belonging and feeling of a family member (Yalçinkaya-Dulkadiroğlu, 2001).

5.5 Mothers' opinions

All mothers were born in between 1975-1985. They are parents in a transition era. When they were asked, they all stated that their child rearing practice is pretty different from their parents'. They claimed that they value their children's opinions more, and some of them try not to make mistakes their parents did, such as forcing her child to choose a department at university, forcing to eat, or never encouraging and guiding to study. In spite of trying to be democratic, mothers admit that they are being over-protective at times, for example they limit screen time or cannot let their children go out. The reason why it is so is that outer world is full of dangers, and children should have a guardian

supervising them against dangers. These results might probably have been caused by living in İstanbul, a metropolitan city, or the most crowded city in İstanbul with an approximately 20-million population. Indeed, some mothers and children expressed that children were freer in the former city they lived, namely Eskişehir or Karabük.

School choice is a decision affecting children's lives in a direct manner. It is also a representative decision proving the degree of children's involvement in the decisions regarding their lives. Muslim families here preferred to send their children to Imam-Hatip middle schools. Most mothers emphasized that they allowed their children to make a choice among the schools parents offered children. Children, on the other hand, are all happy with the outcome, to be at this school. However, they also claimed that school choice was made by themselves. Children are commonly involved in decision-making process, but only in daily issues, such as meal choice or weekend activity. However, major decisions are still issues children are kept at the background. There is also another discussion emerging here: children's awareness of their participation. The results show that parents give limited amount of freedom around which children can move; children, on the other hand, interpret this as whole participation in decision-making. They have limited awareness of their participation rights, which results in limited awareness of participation level.

Mothers also share responsibilities with fathers, in terms of both house chores and child care, unless the father is exceptionally busy. Mothers' awareness and children's involving practices have shown that they are aware of their children's rights. Akgül's (2015) quantitative research conducted among parents of primary school children claims that according to parents, children's rights are important, specifically

right to life, right to education, development rights and protection rights, which is similar to our research's results.

5.6 Conclusion

The study has revealed that children has active participation in common decision making process in family such as holiday plans, meal choice, weekend or evening activities, or room color. However, they have limited autonomy in the issues concerning their own lives such as school choice, going out alone or with friends, amount of screen time, time to sleep. Their active participation should be encouraged for sure. Yet, this is not an issue to be learnt only at school, in formal education system. Parents should also be trained, not theoretically, but practically. According to a research conducted in the UK to figure out children's participation in decision-making processes at school, in family and in the local area, children have less structured mechanisms for participation at home than at school. This results in different participation processes and degrees, along with complexity of being involved (Davey et al., 2010). Parents should also bring this issue to home. They read books or play games together, brainstorming on rights might also be an evening activity at home; again not theoretically, but practically. There is a change of family system, and parents see the change in their lives. They try to change their practices giving their children more voice, however, it is still limited in terms of decisions directly about children. Yet, this is a hopeful act as we can interpret this change as a transition from traditional to more participative families.

This study claims that both parents and children are partially aware of children's participation rights. One of the reasons for this might be families' upper-middle

socioeconomic levels. According to a research conducted among 5th graders in Ankara, capital city of Turkey, gender, number of siblings, socio-economic status, fathers' educational status, and their newspaper reading habits have been found to have a significant impact on children's social interests towards societal occurrences (Bıçakçı & Aydoğan, 2004). In addition, a quantitative research implemented among parents in Kastamonu has uncovered that parents' high economic level positively influences the degree of parents' pursuing children's rights in home setting (Kesayak, 2018). There appears an important point here: families with disadvantages should be supported and encouraged to raise awareness on their children's rights. One more thing: considering the number of children in a family, Kesayak's study (2018) conducted among families in Kastamonu has unveiled that as the number of children increases in families, the density of parents' practicing children's rights decreases. This has been associated with the findings of prior research, which puts forward that the number of children is inversely proportional to individual care and time given to each child. This might also prove that parents need support and encouragement to apply children's rights in their relationships with their children.

It is understood that children needed to open up about their lives, even about their routines. Living is not enough, being aware of what they go through is essential. The more they talk, the more they think; the more they think, the more they talk.

To this end, there occurs a need to describe current family types and ultimate key solutions to existing problems. Tomanović (2003) carried out a qualitative study in Serbia among children and their parents to understand children's autonomy within families. In the end of the study, she came up with three family types named traditional,

transitional and participative. In transitional families, unlike traditional ones, parents tend to support children by enrolling them in quality of formal schooling and by guiding them to extracurricular activities. They also communicate more openly and negotiate more. However, in those families parents tend to give children less autonomy than in participative families; family roles are asymmetrical, rights are split into generations, there is over protection and infantilisation, and parents are mostly paternal. Besides, there are intimate relations and warm atmosphere within family. In participative families, on the other hand, the key concepts are recognizing, acknowledging, and encouraging participation. This is the most outstanding difference observed between transitional and participative families. Participative families encourage partnership, reciprocity and companionship in decision-making, involvement and autonomy, she adds. In her study most participant families have shown transitional patterns, whereas few families have been found to be participative. Tomanović (2003) has a closure by emphasizing that what makes a family an arena in which participation is practiced is the meaning and the importance given to the issue. What this implies for our study is that there are lots of similar points both Tomanović (2003) and I have encountered in our research. The solution may lie on consciously shifting to become participative families. Awareness is everything, after all.

5.7 Limitations of the study and recommendations for further research

This study is limited as findings and interpretations cannot be generalized to a population, because of the phenomenological and qualitative nature of it. The main purpose of the research is to describe what participants experience, think and feel. There

have been only ten girl children who are 10-11 years old, and nine mothers included. Results are descriptive of behaviors rather than reaching out general theories. The sample does not reach out populations.

Moreover, the study has been conducted among only girl students and their mothers, who have upper-middle class socioeconomic backgrounds. The same research might be carried out among in a mixed-gender population, from different ages and socioeconomic groups.

Last but not least, the research took place in a religious middle school, in which students have more classes and courses than regular middle schools. The answers related to school and responsibilities might have been affected by this factor.

Students have not been observed in their natural settings such as home or school environment. Besides implementing interviews, observations and field notes could have contributed to multi-dimensional structure of the study.

APPENDIX A

CONSENT AND INFORMATION FORM

Sayın velimiz,

Boğaziçi Üniversitesi Temel Eğitim Bölümü yüksek lisans öğrencisi Eda ÖZDİL “5. Sınıfta Okuyan Kız Öğrencilerinin Çocukların Aile Katılımı Algısı ve Farkındalığı: Vaka Çalışması” adı altında yüksek lisans tezi araştırması yürütmektedir. Bu çalışmanın amacı kız çocuklarının aile içerisindeki katılımını nasıl algıladıklarını ve bu konudaki farkındalıklarını öğrenmektir. Bu konuda gerekli izinler okul idaresinden alındı. Bu araştırmada bize yardımcı olmanız için çocuğunuzu ve sizi çalışmamızda yer almaya davet ediyoruz. Kararınızdan önce araştırma hakkında sizi bilgilendirmek istiyoruz. Bu bilgileri okuduktan sonra araştırmaya katılmak isterseniz lütfen bu formu imzalayıp kapalı bir zarf içinde bize ulaştırınız.

Bu araştırmaya katılmaya kabul ettiğiniz takdirde sizden ailenizle ilgili demografik bilgileri içeren bir form doldurmanızı rica edeceğiz. Demografik form velilerin/vasilerin yaşı, eğitimi ve çalışma durumu hakkında sorular içerecektir. Akabinde sizinle araştırmanın başında ve sonunda birer defa olmak üzere toplam iki kez yüz yüze görüşme yapmak isteyeceğiz. Bu görüşmeler sizin ve araştırmacının belirlediği zamanlarda, isteğinize bağlı olarak evinizde, dışarıda veya okulda olabilir.

Araştırmada 2 ay boyunca her hafta 20 ila 40 dakika arası çocuğunuzla bir araya geleceğiz. Bu buluşmalarda bazen onların düşüncelerini ve yaşantılarını anlamaya yönelik diğer katılımcı çocukların yer aldığı grup aktiviteleri, bazen de aynı amaçla bire bir görüşmeler yapacağız. Bu görüşmeler okulda gerçekleşecektir. Bunun yanı sıra, gün içerisinde yazacakları bir günlük tutmalarını rica edeceğiz.

Bu araştırma bilimsel bir amaçla yapılmaktadır ve katılımcı bilgilerinin gizliliği esas tutulmaktadır. Sizinle ve çocuğunuzla yaptığımız görüşmeler sonrasında analiz edilmek üzere ses kayıt cihazıyla kaydedilecektir. Çocuklarla yapılan grup çalışmalarının video kaydı alınacaktır. Video ve ses kayıtlarında çocukların ismi yerine bir takma isim kullanılacaktır. Bu kayıtlara sadece proje yürütücüsünün ve araştırmacının erişimi olacaktır. Araştırma süresince tüm kayıtlar kilitli bilgisayarda saklanacak; araştırma sona erdikten sonra silinecektir.

Katılımcı çocuklara ve sizlere bu çalışmaya katıldığınızı belgeleyen bir takdirname verilecektir.

Bu araştırmaya katılmak tamamen isteğe bağlıdır. Katıldığınız takdirde çalışmanın herhangi bir aşamasında herhangi bir sebep göstermeden onayınızı çekmek hakkına da sahipsiniz. Araştırma projesi hakkında ek bilgi almak istediğiniz takdirde lütfen Boğaziçi Üniversitesi Temel Eğitim Bölümü Öğretim Üyesi Yrd. Doç. Dr. Zeynep Berna

ERDİLLER YATMAZ ile temasa geçiniz (Telefon: 0 212 359 7374, Adres: Boğaziçi Üniversitesi, ETA-B 402, 34342 Bebek, İstanbul).

Eğer bu araştırma projesine katılmasını kabul ediyorsanız, lütfen bu formu imzalayıp kapalı bir zarf içerisinde bize geri yollayın.

Ben, (katılımcının adı), yukarıdaki metni okudum ve katılmam istenen çalışmanın kapsamını ve amacını, gönüllü olarak üzerime düşen sorumlulukları tamamen anladım. Çalışma hakkında soru sorma imkanı buldum. Bu çalışmayı istediğim zaman ve herhangi bir neden belirtmek zorunda kalmadan bırakabileceğimi ve bıraktığım takdirde herhangi bir olumsuzluk ile karşılaşmayacağımı anladım.

Bu koşullarda söz konusu araştırmaya kendi isteğimle, hiçbir baskı ve zorlama olmaksızın katılmayı kabul ediyorum.

Formun bir örneğini aldım / almak istemiyorum (bu durumda araştırmacı bu kopyayı saklar).

Katılımcının Adı-Soyadı:.....

İmzası:.....

Adresi (varsa Telefon No, Faks No):.....

.....

Tarih (gün/ay/yıl):...../...../.....

Varsa Katılımcının Vasisinin Adı-Soyadı:.....

İmzası:.....

Tarih (gün/ay/yıl):...../...../.....

Araştırmacının Adı-Soyadı:.....

İmzası:.....

Tarih (gün/ay/yıl):...../...../.....

APPENDIX B

SAMPLE ROLE-PLAY PROMPT

There are role-plays in focus group meetings. In these meetings children are given conflict situations, assigned roles and improvise their reactions in small groups. For instance,

Child (role): You are allowed to play computer games for half an hour a day. You want to play longer today. What would you do?

Mother (role): Your child is allowed to play computer games for half an hour a day. She wants to play longer today. What would you do?

After the acting, improvisations are discussed in whole group.

APPENDIX C

SAMPLE PROMPTS FOR INTERVIEWS WITH CHILDREN

If I were an adult _____.

(Eğer yetişkin olsaydım _____.)

If I weren't a child _____.

(Eğer çocuk olmasaydım _____.)

I think, adults _____.

(Bence yetişkinler _____.)

-Sample questions to be asked in in-depth interviews with children:

What are you expected to do at home?

(Evde yapman gerekenler neler?)

What are you expected to do at school?

(Okulda yapman gerekenler neler?)

Do you have different time-spending preferences from your parents in your free time?

(Boş vakitlerinizi değerlendirirken ailenizle farklı istekleriniz oluyor mu?)

APPENDIX D

SAMPLE QUESTIONS TO ANALYZE JOURNAL LOGS

A daily journal is presented to each child. They are asked to keep the diary on a daily basis at school. This journal is available in school time and can be obtained from the researcher. At the end of the school day, students return the diary. They are asked to include the questions' answers below in their logs:

1- What did I do today/yesterday? What didn't I do?

(Bugün/dün ne yaptım? Ne yapamadım?)

2- With whom did I do these activities?

(Kiminle yaptım?)

3- Who suggested doing that?

(Kim teklif etti?)

4- Did I want to do it?

(İsteyerek mi yaptım?)

5- What else would I want to do?

(Başka ne yapmak isterdim?)

6- Did I help anybody? How?

(Kimseye yardım ettim mi? Nasıl?)

7- Was I assigned a task? Did I like it?

(Bana görev verildi mi? Bu hoşuma gitti mi?)

APPENDIX E

PARENT INFORMATION FORM

Pseudonym: _____ (to be filled by the researcher)
 (Takma İsim) (Araştırmacı tarafından doldurulacaktır.)

Participant's Name : (Katılımcı adı)			
MOTHER (Anne)		FATHER (Baba)	
Name (İsim)		Name (İsim)	
Date of Birth (Doğum tarihi)		Date of Birth (Doğum tarihi)	
Education Status (Eğitim durumu)		Education Status (Eğitim durumu)	
Occupation (Meslek)		Occupation (Meslek)	
e-mail		e-mail	
Phone (Tel)		Phone (Tel)	
Address (Adres)		Address (Adres)	
Monthly income: 0-1500 1500-3000 3000-4500 4500+ (Aylık gelir)			

APPENDIX F

SAMPLE QUESTIONS FOR INTERVIEWS WITH MOTHERS

- 1- How many hours do you spend with your child in a day outside the school?
(Çocuğunuzla okul dışında günde kaç saat geçiriyorsunuz?)
- 2- What do you usually do when you spend time together?
(Beraber geçirdiğiniz zamanlarda neler yapıyorsunuz?)
- 3- Do you have routines? If yes, what are they?
(Rutininiz var mı? Varsa nasıl?)
- 4- Are there any activities you have set limits for at home? (Television etc.)
(Aile içerisinde sınırlandırdığınız etkinlikler var mı? Televizyon vb.)
- 5- Do you usually agree with your children upon how to spend time?
(Çocuğunuzla vakit geçirme istekleri konusunda uzlaşma içerisinde misiniz?)
- 6- How does decision making process work in conflict situations? (Preferring to go to different places etc.)
(Çatışmalarda karar verme süreci nasıl oluyor? (Farklı yerlere gitmek istemek vb.)
- 7- What are your child's responsibilities at home?
(Çocuğunuzun evdeki sorumlulukları neler?)
- 8- How did they have those responsibilities?
(Bu sorumluluklar nasıl belirlendi?)
- 9- Are there regular tasks given to him/her?
(Düzenli olarak ona verilen bir görev var mı?)
- 10- Do you share tasks with mother/father at home?
(Baba/anne ile görev dağılımı yapıyor musunuz?)
- 11- When you have different opinions about children with the father, how do you reach to resolution?
(Baba ile çocuklar konusunda fikir ayrılığı yaşayınca ne yapıyorsunuz?)
- 12- Are there certain rules that are valid for everyone? (Such as restricting time on mobile)
(Evde herkes için geçerli olan kurallar var mı? - Telefon kısıtı gibi)
- 13- Which decisions you make together with children?
(Hangi kararları beraber alıyorsunuz?)
- 14- Which decisions you make without getting their opinions?
(Hangi kararları onlara danışmadan alıyorsunuz?)
- 15- Are there conflicts between siblings? How do they overcome when there are? Do you get involved?
(Kardeşler arasında sorun çıkıyor mu? Sorun olduğunda müdahale ediyor musunuz? Sorunlar nasıl halloluyor?)
- 16- How are your child rearing practices different from those of your own parents?
(Kendi ebeveynlerinizle sizin çocuk yetiştirme tarzınız arasında farklılıklar var mı? Varsa neler?)
- 17- Which practice you find more right?
(Hangi yetiştirme tarzını daha sağlıklı buluyorsunuz?)

APPENDIX G

ETHICS COMMITTEE APPROVAL FORM

T.C.

BOĞAZİÇİ ÜNİVERSİTESİ

İnsan Araştırmaları Kurumsal Değerlendirme Alt Kurulu

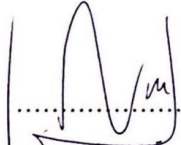
Sayı: 47 - 2018

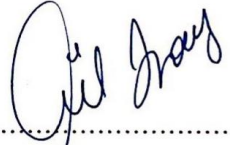
01 Kasım 2018


Eda Özdil
Temel Eğitim

Sayın Araştırmacı,

"5. Sınıfta Okuyan Kız Öğrencilerinin Çocukların Aile Katılımı Algısı ve Farkındalığı: Vaka Çalışması" başlıklı projeniz ile ilgili olarak yaptığınız SBB-EAK 2018/48 sayılı başvuru İNAREK/SBB Etik Alt Kurulu tarafından 01 Kasım 2018 tarihli toplantıda incelenmiş ve uygun bulunmuştur.


Doç. Dr. Mehmet Yiğit Gürdal


Doç. Dr. Gül Sosay


Doç. Dr. Ebru Kaya


Dr. Öğr. Üyesi İnci Ayhan


Dr. Öğr. Üyesi Nur Yeniçeri

APPENDIX H

SAMPLE PAGE FOR CODING

Şimdi küçüksün diyorlar öyle şeyleri bana çok yaptırmıyorlar.

Mutfağa girmeni izin var mı?

Varsayılır. Mesela salata yaparken bir keresinde kendi başıma salata yapmışım. Veya annem uyuyordu hastalanmıştı biz acıkmıştık. Biraz fazla hastalanmıştı. Mesela kahvaltıyı hazırlamışım kendimi. Kahvaltılıkları falan çıkarmışım, süt falan çıkarmışım. Domates salatalık doramışım.

permission
for
kitchen

Sen seviyor musun mutfakla uğraşmayı?

Ben kendim bir şeyler becerdiğimi görünce mutlu oluyorum o yüzden seviyorum.

satisfaction

Annen baban ne yapıyor?

Annem benim kızım büyümüşte bir şeyler yapıyor diyor oda mutlu oluyor.

appreciation

Bir de yemek pişerken o gün kim karar veriyor?

Annem kilo alayım diye ne istersem onu yapıyorsun. Ben de yapılan şeyden anne mutlu

olsun diye biraz daha isteyince çok mutlu oluyor.

Kardeşin ne diyor peki ne pişirilecek konusunda

Kardeşim her zaman makarna istediği için ona çok fazla sorulmuyor genelde benim dediğim oluyor.

dinner
decisions

Diğerlerinin sevdiği yemekler yapılıyor mu

Onların da sevdiği şeyler yapılıyor. Mesela babam oruçlu olduğu için ona soruluyor ne istersin iftarda yemek diye onun istediği yapıyor..

Market alışverişi nasıl yapılıyor?

Market alışverişini genellikle annem okul çıkışlarında uğradığı için yapıyoruz. Babam sadece eve lazım mı bir şey diye sorduğunda annem bir şey söylerse on alıyor.

shopping

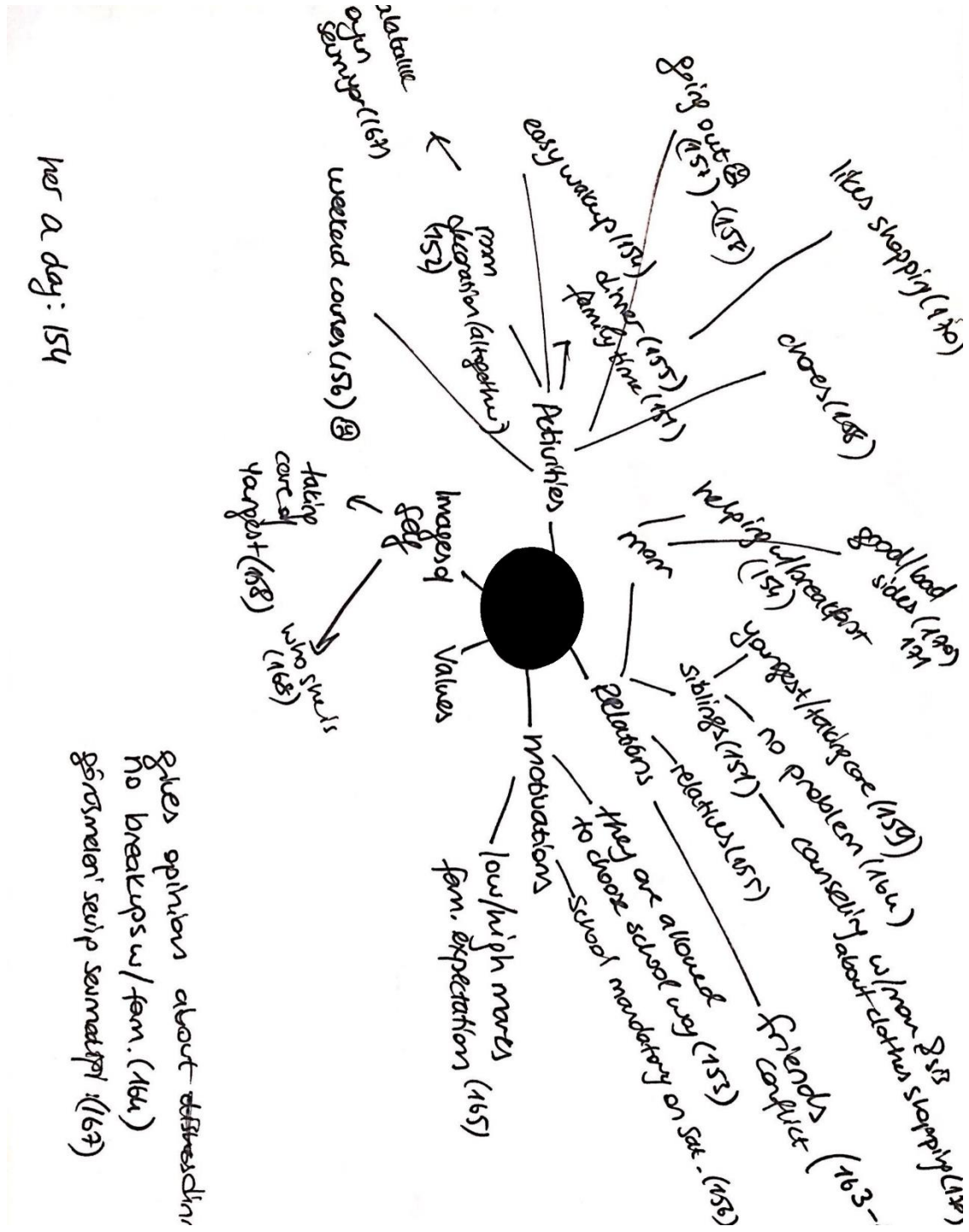
Annenle mi babanla mı aran daha iyi

Bilmem değişiyor.

Hangisi ile daha fazla vakit geçiriyorsun?

APPENDIX I

SAMPLE INDIVIDUAL CODE MAPPING





REFERENCES

- ‘İlköğretim Kurumları (İlkokul-Ortaokul) Haftalık Ders Çizelgesi,’ Turkish Ministry of Education, Board of Education. Retrieved from http://ttkb.meb.gov.tr/meb_iys_dosyalar/2017_11/01101717_ilkogretim_HDC.rar.
- Akgül, M. (2015). *İlkokul öğrenci velilerinin çocuk haklarına ilişkin görüşlerinin değerlendirilmesi*(Unpublished master's thesis). Gaziosmanpaşa University, Tokat, Türkiye.
- Altay, N., Ay, S., Ertek, Z. Ö., Polat, H., Selmanoğlu, E., & Yalçın, H. (2018). *İlkokul 4: İnsan hakları, yurttaşlık ve demokrasi*. Ankara: Milli Eğitim Bakanlığı Yayınları.
- Ariès, P. (1962). *Centuries of childhood;: A social history of family life*. New York: Knopf.
- Ataca, B., Kağıtçıbaşı, Ç., & Diri, A. (2005). The Turkish family and the value of children: Trends over time. In G. Trommsdorff & B. Nauck (Eds.), *The Value of Children in Cross Cultural Perspectives: Case Studies From Eight Societies*(pp. 91-120). Lengerich: Pabst Science.
- Australian Government Department of Education and Training. (2018, January 25). *Belonging, Being & Becoming - The Early Years Learning Framework for Australia*. Retrieved from <https://docs.education.gov.au/documents/belonging-being-becoming-early-years-learning-framework-australia>
- Bassett, C. (2004). *Qualitative research in health care*. London: Whurr.
- Bentzen, N. (2014, November). UN Convention on Children's Rights: 25 years on. Retrieved December 5, 2018, from <http://www.europarl.europa.eu/EPRS/EPRS-AaG-542157-UN-Convention-Childrens-Rights-FINAL.pdf>
- Bogdan, R., & Biklen, S. K. (2007). *Qualitative research for education: An introduction to theory and methods*. Boston: Pearson/Allyn and Bacon.
- Corsaro, W., & Honig, M., Qvortrup, J. (2011). *The Palgrave handbook of childhood studies*. Basingstoke: Palgrave Macmillan. doi:10.1007/978-0-230-27468-6

- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches*. Los Angeles: Sage.
- Çakmak, A., & Çakır, M. (2013). 9-11 yaş arası ilköğretim öğrencilerinin ailedeki satın alma kararlarına etkileri: Karabük şehir merkezinde bir araştırma. *Niğde Üniversitesi İİBF Dergisi*, 6(1), 116-136.
- Çayır, K., & Bağlı, M. T. (2011). 'No-one respects them anyway': Secondary school students' perceptions of human rights education in Turkey. *Intercultural Education*, 22(1), 1-14. doi:10.1080/14675986.2011.549641
- Çevik, Ö., & Karakaş, B. (2016). Çocuk refahi: çocuk hakları perspektifinden bir değerlendirme. *Gazi Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 18(3), 887-906. Retrieved from <https://dergipark.org.tr/download/article-file/286735>.
- Çoban-Sural, Ü. (2018). *Kamu ilkokullarında öğrenim gören 4. sınıf öğrencilerinin çocuk haklarına ilişkin görüşleri* (Unpublished master's thesis). Gazi University, Ankara, Turkey.
- Dunst, C. J., Hamby, D., Trivette, C. M., Raab, M., & Bruder, M. B. (2002). Young Children's Participation in Everyday Family and Community Activity. *Psychological Reports*, 91(3), 875-897. <https://doi.org/10.2466/pr0.2002.91.3.875>
- Flowers, N. (2009). *Compasito: Manual on human rights education for children*. Budapest: Council of Europe.
- Glesne, C. (2011). *Becoming qualitative researchers: An introduction, 4th ed*. Boston, Mass: Pearson.
- Godwin, S. (2011). Children's Oppression, Rights and Liberation. *Northwestern Interdisciplinary Law Review*, 4, 247-302.
- Grossoehme, D. H. (2014). Overview of Qualitative Research. *Journal of Health Care Chaplaincy*, 20(3), 109-122. doi:10.1080/08854726.2014.925660
- Hardman, C. (1973). Can there be an Anthropology of Children? *JASO: Journal of the Anthropological Society of Oxford*, 4(2), 85-99.

- Hart, C. S., Biggeri, M. & Babic, B. (2014). *Agency and participation in childhood and youth: International applications of the capability approach in schools and beyond*. London: Bloomsbury.
- Hart, R. A. (1992). *Children's participation: From tokenism to citizenship*. Florence: UNICEF, International child development centre.
- Heath, P. (2005). *Parent-child relations: History, theory, research, and context*. Upper Saddle River, NJ: Prentice Hall and Merrill Education.
- Implementing and monitoring the Convention on the Rights of the Child. (n.d.). Retrieved July 1, 2019, from <https://www.unicef.org/child-rights-convention/implementing-monitoring>
- Inal, K. (2015). Paternalistic model of child: A comparison between late Ottoman society and early Republic of Turkey. *Eurasian Journal of Anthropology*, 6(2), 65-80.
- James, A., & Prout, A. (1997). *Constructing and reconstructing childhood: Contemporary issues in the sociological study of childhood*. London: RoutledgeFalmer.
- Kagitcibasi, C., & Ataca, B. (2005). Value of children and family change: A three decade portrait from Turkey. *Applied Psychology: International Review*, 54, 317-337.
- Kagitcibasi, C., & Ataca, B. (2015). Value of Children, Family Change, and Implications for the Care of the Elderly. *Cross-Cultural Research*, 49(4), 374-392. doi:10.1177/1069397115598139
- Kane, E. (1997). *Seeing for yourself: Research handbook for girls education in Africa*. Washington, D.C: The World Bank.
- Kesayak, Y. (2018). *Ailede çocuk haklarının uygulama düzeyine ilişkin ebeveyn görüşleri* (Unpublished master's thesis). Kastamonu University, Kastamonu, Turkey.
- Kosher, H., Ben-Aryeh, A., & Hendelsman, Y. (2016). *Childrens rights and social work*. Cham: Springer.

- Kurt, S. (2016). Çocuk Haklarına İlişkin Temel Uluslararası Belgeler ve Türkiye Uygulaması. *Sosyal Politika Çalışmaları Dergisi*, 0(36), 99-127. doi: 10.21560/spcd.28915
- Lester, S. (1999). *An introduction to phenomenological research*. Taunton UK: Stan Lester Developments.
- Longhurst, R. (2009). Research Methodology and Rural Economy in Northern Nigeria. *The IDS Bulletin*, 12(4), 23-31. doi:10.1111/j.1759-5436.1981.mp12004005.x
- Martensen, A., & Grønhold, L. (2008). Children's influence on family decision making. *Innovative Marketing*, 4(4), 15-22.
- Moen, T & Norozi, S. A. (2016). Childhood as a Social Construction. *Journal of Educational and Social Research*. doi:10.5901/jesr.2016.v6n2p75
- Montgomery, H. (2000). Becoming Part of This World: Anthropology, Infancy, and Childhood. *JASO: Journal of the Anthropological Society of Oxford*, 31(1), 15-30.
- Moustakas, C. (1995). *Phenomenological research methods*. Thousand Oaks: Sage Publications.
- Müderrişoğlu, S., Karatay, A., Uyan-Semerci, P., & Ekim-Akkan, B. (n.d.). Children's Worlds National Report Turkey. Retrieved July 1, 2019, from http://www.isciweb.org/_Uploads/dbsAttachedFiles/Turkey_NationalReport_Final.pdf
- Öcal, M. (2015). Düünden Bugüne İmam Hatip Liseleri (1913-2013). In R. Kaymakcan (Author), "100. yılında İmam Hatip Liseleri" Uluslararası Sempozyumu: - bildiriler- 23-24 Kasım 2013 - İstanbul(pp. 65-104). İstanbul: Değerler Eğitim Merkezi.
- Özdemir-Uluç, F. (2008). *İlköğretim programlarında çocuk hakları*(Unpublished doctoral dissertation). Ankara University, Ankara, Turkey.
- Öztan, G. G., & Öztan, G. G. (2013). *Türkiyede çocukluğun politik inşası*. İstanbul: İstanbul Bilgi Üniversitesi Yayınları.

- Powell, M. A., & Smith, A. B. (2009). Children's Participation Rights in Research. *Childhood, 16*(1), 124–142. <https://doi.org/10.1177/0907568208101694>
- Quennerstedt, A. (2010). Children, But Not Really Humans? Critical Reflections on the Hampering Effect of the "3 ps". *The International Journal of Childrens Rights, 18*(4), 619-635. doi:10.1163/157181810x490384
- Ruck, M. D., & Peterson-Badali, M. (2017). *Handbook of childrens rights global and multidisciplinary perspectives*. New York: Routledge.
- Selvi, K. (2004). Human Rights Education in the World and in Turkey. *Education and Science, 29*(132), 72-77. Retrieved May 23, 2016, from <http://egitimvebilim.ted.org.tr/index.php/EB/article/download/5078/1145>
- Stoecklin, D. (2013). Theories of action in the field of child participation: In search of explicit frameworks. *Childhood, 20*(4), 443–457. <https://doi.org/10.1177/0907568212466901>
- Suárez, D. (2007). Education Professionals and the Construction of Human Rights Education. *Comparative Education Review, 51*(1), 48-70. doi:10.1086/508638
- Thomas, N. (2014). *Children, family and the state: Decision making and child participation*. S.l.: Palgrave Macmillan.
- Tiftikçi, M. (2018). *Sosyal bilgiler beşinci sınıf öğrencilerinin çocuk hakları farkındalığına ilişkin görüşleri*(Unpublished master's thesis). Çukurova University, Adana, Turkey.
- Tomanović, S. (2003). Negotiating childrens participation and autonomy within families. *The International Journal of Childrens Rights, 11*(1), 51-71. doi:10.1163/092755603322384029
- UNESCO International Congress on Teaching of Human Rights, Final Document. (1979). *Universal Human Rights, 1*(3), 89-98. doi:1. Retrieved from <http://0-www.jstor.org.seyhan.library.boun.edu.tr/stable/761840> doi:1
- United Nations, 1948, The Universal Declaration of Human Rights. (2018, May 29). Retrieved January 2, 2019, from <https://soscni.org/UNCRC>

- United Nations, Treaty Series , vol. 1577, p. 3; depositary notifications
C.N.147.1993.TREATIES-5 of 15 May 1993 [amendments to article 43 (2)]1 ;
and C.N.322.1995.TREATIES-7 of 7 November 1995 [amendment to article 43
(2)].
- Wall, J. (2010). *Ethics in Light of Childhood*. Washington, DC: Georgetown University.
- Yalçinkaya-Dulkadiroğlu, H. (2001). *İlköğretim okulu 11-16 yaş öğrencilerinin ailede karar vermeye katılımı konusundaki görüşleri*(Unpublished master's thesis). Gazi University, Ankara, Turkey.
- Yeşilkayalı, E., & Yıldız-Demirtaş, V. (2016). İlköğretim öğrencilerinin ebeveynlerinin çocuk haklarına yönelik tutumları. *Batı Anadolu Eğitim Bilimleri Dergisi*, 7(13), 119-140.