



Practical Thinking About Their Rights With My Child

İlkokul Çocuklarının Ebeveynlerinin Aracılığıyla Kendi Hakları Üzerine Görüşleri: Çocuğumla Hakları Üzerine Düşünme

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Makale Bilgisi/Article Information

Makale Türü/Article Types: Araştırma Makalesi/Research Article

Geliş Tarihi/Received: 10 Mayıs/May 2023

Kabul Tarihi/Accepted: 16 Ocak/January 2024

Yıl/Year: 2024 | **Cilt-Volume:** 43 | **Sayı-Issue:** 1 | **Sayfa/Pages:** 01-00

Atıf/Cite as: Demir, Ş. & Çelik, S. "Practical Thinking About Their Rights With My Child"
Ondokuz Mayıs University Journal of Faculty of Education,
43(1), June 2024: 01-00.

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Etik Kurul Beyanı/Ethics Committee Approv: "Ethics committee approval was received for the research from the Scientific Research and Publication Ethics Committee of Istanbul Aydın University with decision number 97133796-020 dated 06.10.2020."

PRACTICAL THINKING ABOUT THEIR RIGHTS WITH MY CHILD

ABSTRACT

In this case study, it is aimed that primary school children think about children's rights with philosophical questions in cooperation with their parents and explain their state of mind. The participants of the study consist of thirteen children aged 5-12 years and their parents, who are studying in the children's university department of a private university selected by criterion sampling. The data of the research were obtained from the answers given to the unstructured philosophical questions prepared for twelve weeks and the audio recordings of the activities. The study was carried out with the questions directed by the parents to their children under the educational guidance given to the parents once a week, and the answers given by the children after the applications. The data obtained; The four themes determined as prohibition of discrimination, the right of the child to live and develop, giving priority to the best interests of the child and taking into account the views of the child were analyzed with descriptive analysis. According to the findings obtained from children; children, in order to be protected from the negative attitude of discrimination, diversity is richness; that equality and harmony are necessary for survival and development to be possible; They stated that choices should be made correctly for the best interests of the child, and finally, the child's views are taken into account, the child is considered important and their existence is defined. In this respect, he states the importance of researching the possibilities for participant children to gain in-depth knowledge and awareness of their rights in a systematic way of thinking with philosophical questions. In this study, it has been suggested that children should be educated and practiced so that they can defend their own rights. It has been observed that children are more successful and comfortable in conveying their experiences while thinking about their rights with their parents. It has been observed that children are aware of their rights and are ready to advocate for them. Another issue is that children living knowing their own rights ensures that they are not alienated from themselves.

Keywords: Children's Rights, Protecting Children, Children's Alienation From Themselves, Philosophy For Children, Child-Parent Cooperation, Discrimination.



İLKOKUL ÇOCUKLARININ EBEVEYNLERİNİN ARACILIĞIYLA KENDİ HAKLARI ÜZERİNE GÖRÜŞLERİ: ÇOCUĞUMLA HAKLARI ÜZERİNE DÜŞÜNME

ÖZ

Bu durum çalışmasında, ilkokul çocuklarının ebeveynleri ile iş birliği halinde felsefi sorularla çocuk hakları üzerine düşünmeleri ve düşünce durumlarının açıklanması amaçlanmıştır. Araştırmanın katılımcılarını, ölçüt örnekleme ile seçilen bir özel üniversitenin çocuk üniversitesi bölümünde eğitim gören 5-12 yaş aralığındaki on üç çocuk ve ebeveynleri oluşturulmuştur. Araştırmanın verileri, on iki haftalık hazırlanan yapılandırılmamış felsefi sorulara verilen cevaplardan ve etkinliklerin ses kayıtlarından elde edilmiştir. Haftada bir gün olmak üzere ebeveynlere verilen eğitim kılavuzluğunda ebeveynlerin çocuklarına yönlendirdiği sorular ve uygulamalar sonrası çocukların vermiş olduğu cevapları ile çalışma gerçekleştirilmiştir. Elde edilen veriler; ayrımcılık yasağı, çocuğun yaşama ve gelişme hakkı, çocuğun yüksek yararına öncelik tanınması ve çocuğun görüşlerinin dikkate alınması olarak belirlenen dört temada betimsel analiz ile çözümlenmiştir. Çocuklardan elde edilen bulgulara göre; çocuklar ayrımcılığın olumsuz tutumundan korunabilme adına farklılıkların zenginlik olduğunu; yaşama ve gelişmenin mümkün olabilmesi için eşitliğin ve uyumun gerekli olduğunu; çocuğun yüksek yararı için tercihlerin doğru yapılması gerektiğini ve son olarak çocuğun görüşlerinin dikkate alınması çocuğun önemsendiğini ve varlığının tanımlandığını belirtmişlerdir. Bu doğrultuda, katılımcı çocukların felsefi sorularla sistemli bir düşünme içerisinde kendi haklarına yönelik derinlemesine bilgi edinmeleri ve farkındalık kazanma imkanları araştırmanın önemini belirtmektedir. Bu çalışmada çocukların kendi haklarını savunabileceklerine yönelik eğitim ve uygulamaların yapılması önerisinde bulunulmuştur. Çocukların ebeveynleri ile kendi hakları üzerine düşünürken deneyimlerini aktarmada daha başarılı ve rahat oldukları gözlemlenmiştir. Çocukların haklarının varlığından haberdar ve bunun savunucusu olmaya hazır oldukları görülmüştür. Bir diğer husus ise çocukların kendi haklarını bilerek yaşamaları kendilerine yabancılaşmamış olmalarını sağlar. Kendine yabancılaşmamış bir çocuk her yönüyle iyi bir yetişkin demektir.

Anahtar Sözcükler: Çocuk Hakları, Çocukları Koruma, Çocukların Kendine Yabancılaşması, Çocuklar İçin Felsefe, Çocuk-Ebeveyn İş Birliği, Ayrımcılık.



INTRODUCTION

The basic characteristic which distinguishes children's rights from human rights is that they are at the beginning of humans' process of development. Children's rights were formulated to make universal conception dominant in legal and ethical terms so that the period- which is called childhood- is sustainable for children (Moody, 2019). The fact that children promise hope as adults of the future (Spyrou, 2017) and that they are the most functional components in building the future (Alanen, 2014) displays the significance of children's rights. In addition to that, children's rights are also important in that they are the construct which observe the benefits of humanity apart from being a part of childhood. Therefore, states also adopt the law concerning children's rights to be able to sustain the benefits of humanity. Causing world-shaking effects also depend on this.

Adults' approaches towards children should be questioned before raising children's consciousness of their rights (Gaches, 2020). Children can find themselves in an environment where they can use their rights actively if adults know their responsibilities to children and if they exercise the responsibilities. The desire here is to make children's rights known to children to protect their rights and to prevent discrimination against them, to observe their benefits, and to take their views into consideration (Bendo, 2019). Besides, children's rights are built based on considering discrimination, life, benefits, and views. Here it will be beneficial to have a brief look at the bases mentioned above.

Prohibition of discrimination prevents children's exposition to discrimination due to their family, economic state, religion, or other reasons (Children's Rights [CR], Article 2). Children's exposition to inequality which might affect their lives in case of their parents' divorce is also a type of discrimination (Naser et al., 2019). Thus, there is no equality where there is discrimination. Discrimination caused by parents as well as discrimination of gender, race, and economy in education (Osler & Solhaugh, 2018; Tilson & Oxley, 2020), discrimination of nutrition, hygiene, and medical care services in social life and finally discrimination that children of war face (Richards, 2018; Wall, 2011) stress the importance of this principle.

Children's right to live and to develop in the world- the cradle for discrimination- is the state in which their natural right is officialized (CR, Articles 4, 12, 13, 14, 19, 26, 27, 28, 31). It emphasizes children's cultural activities which enrich their right to live and to develop, their areas of living in safety and peacefully, basic and preventive healthcare offered to them (Akyüz, 2018), environments in which they can be informed (Ersoy, 2012) by bringing them together under an umbrella term so that they can sustain their life. The greatest problem that children suffer from wars is survival (Collinson, 2020, Lind, 2020) and it is the most tangible discrimination that makes children of war different from others. It seems difficult to build other rights unless they are given the right to live.

Observing the best interest of children on the grounds where life and development are secured is the state in which children's benefits are primarily protected in any case and on changing conditions (CR, Article 3). Making decisions in favor of living with a parent who can keep children's standards of living higher in terms of their psychology and their needs in case of a divorce (Collinson, 2020), protecting their interests while making policies throughout the world (Dailey, 2014; Juster & Leicher-Saxby, 2014) all stress the importance of children's best interest.

Protection of children's best interest by parents and nations can be done in the best way by taking their views into consideration. The situation is also indicative of children's effects on life. Children's ability to state their thoughts freely shows the existence of free will (Freeman, 1998; Hanson, 2016), and being listened to means being an individual (Gaches, 2020)- briefly, it means freedom (CR, Article 12). The area of freedom should contain all the areas in which children lead their lives and not only the family environment. Content in the media should be portrayed to children consistently with their reality (Dolar & Koran, 2021; Ulusoy, 2019). The news watched on TV or the magazines read should not serve only to adults but they should also be within the reach of children available beside adults (UNICEF, 2007). Children's opinions should also be consulted in making policies in society to show that their best interest is taken into consideration. Children should have a voice in matters that influence them by means of joint decisions made in the children's council (Hanson, 2016; Mamur Işıkkı & Ince, 2018; Peto, 20217; Tilson & Oxley, 2020). In this way, how important their views are considered is also emphasized.

Research was done in such areas as children's rights in history in terms of the concept of childhood (Alanen, 2014; Dirican, 2018), an analysis of modern approaches (Dağ et al., 2015; Richards, 2018), controlling the social relations as a modern, social and humanistic concept, the management of the rights at times of socialising, isolation and crisis (Bendo, 2019; Cemaya, 2018; Hanson, 2016; Naser et al., 2019; Tilson & Oxley, 2020), an evaluation of children's rights from the perspective of children (Cassidy, 2019; Gültekin, Bayır & Balbağ, 2016), attaching not much importance to children's rights by adults as a result of evaluation in terms of social-cultural values from the perspective of children's rights and highlighting the rights at home and at school (Ersoy, 2012; Hareket, 2020; Osler & Solhaug, 2018; Smith, 2017; Tilson & Oxley, 2020; Yurtsever Kılıçgün & Oktay, 2011), ignoring children's right to participate and violating children's personal rights on analysing the new concerning children according to children's rights (Collinson, 2020; Dolar & Koran, 2021; Gaches, 2020; Kılıç & Öztürk, 2018; Ulusoy, 2019; UNICEF, 2007; Yüksel & Yazıcı, 2019; Wall, 2011) and children's ability to obtain the right to have a voice (Freeman, 1998; Hulshof, 2019; Juster & Leichter-Saxby, 2014; Mamur Işıkkı & Ince, 2018; Petro, 2017).

Prevention of discrimination by the rights given to children, thus providing them the opportunity to live and develop, observing their best interests, and considering their views are considered extremely important within the scope of the above-mentioned content. However, children's rights should not be considered only for children. They are considered more functional and important in terms of becoming conscious of children's rights along with their parents and in terms of the applicability of the rights. Inquiring about the rights of children which they have by birth and inquiring with the guidance of parents also demonstrate the significance of this study. The philosophical questions which help them to inquire are considered important in that they develop their critical and creative thinking skills, they enable them to use the language practically, to look from different perspectives, to think conceptually by avoiding generalizations while reasoning through concepts, to reveal childhood intelligence by thinking in children's natural environments and finally to welcome diverse opinions through empathy (Aydın, Göksun, Küntaay and Tahiroğlu, 2016). This study as an interdisciplinary study aims to make primary school children think about children's rights in cooperation with their parents by means of philosophical questions and to get them to explain their thoughts. In line with its purpose, the problem statement was formulated as in the following:

- How do children describe their thoughts about their rights?
- How do they describe their thoughts on the prohibition of discrimination in relation to their rights?
- How do they describe their thoughts on children's right to live and develop in relation to their rights?
- How do they describe their thoughts on giving priority to children's best interests in relation to their rights?
- How do they describe their thoughts on taking children's opinions into consideration in relation to their rights?

METHOD

Research Design

This study- which was designed as a qualitative study- was based on a collection of qualitative data and the description of the participants, events, situations, ideas, feelings and documents to be analyzed (Miles and Huberman, 2016). It was conducted in the design of a case study in which the thoughts of primary school children aged 5-12 who studied in the department of Children's university and of their parents on children's rights were described in their natural circumstances (Merriam, 2013).

The Study Group

This study employs the criterion sampling method- a type of purposeful sampling. The criterion of children who needed special education was set because it was expected that children who were different in using their thinking skills were included in the study (Patton, 2014). Following criterion setting, the study group was composed of 13 children and their parents who stated that they volunteered to take part in the 12-week implementation. It is evident from Table 1 that 6 of the 13 children were girls while 7 of them were boys. Child 2 and Child 3 were brothers/sisters and they participated in the research with their parents. The other children's one parent- their mother- was included in the research.

Table 1. *The Study Group*

Participants	Age	Gender	Parents' participation (Father/Mother)
Child 1 (C1)	10	M	Mother (EA1)
Child 2 (C2)	5	F	Father + mother (EA2+EB2)
Child 3 (C3)	12	F	Father + mother (EA3+EB3)
Child 4 (C4)	12	F	Mother (EA4)
Child 5 (C5)	12	F	Mother (EA5)
Child 6 (C6)	8	F	Mother (EA6)
Child 7 (C7)	9	M	Mother e (EA7)
Child 8 (C8)	9	M	Mother (EA8)
Child 9 (Ç9)	12	M	Mother (EA9)
Child 10 (C10)	9	M	Mother (EA10)
Child 11 (C11)	12	M	Mother (EA11)
Child 12 (C12)	11	M	Mother (EA12)
Child 13 (C13)	10	F	Mother (EA13)

*thirteen participants in total

Expecting children to adapt to the research process rapidly with a researcher that they did not know was challenging for them (Oakley, 1994; Fargas-Malet et al., 2010). Therefore, the researcher interviewed each child beforehand introduced herself, and played games with them. The children were informed of the content of the study in detail. Their responsibilities were explained to them and were given the warranty that they would not be harmed physically or psychologically, that they would not be asked to do anything without their permission, and that they could give up any time they wanted. Children's and their parents' permission was received for voice recording. All the details mentioned here are reflective of the general characteristics of child-friendly research (Scott, 2000). Due care was taken with the above-mentioned issues to make the research child-friendly. The same sensitivity was also displayed with the parents. Preliminary interviews were held with each parent and permission was obtained from them to have voice recordings.

Data Collection Tools

The research data were collected with unstructured philosophical questions which were prepared for 12 weeks. The open-ended, flexible questions that need no explanation and which direct researchers are unstructured questions (Merriam, 2013). The interview questions were prepared based on the books "Children's Act, Children's Rights and Protection" by Emine Akyüz published in 2018 by Pegem Academy, "The New Generation Learning Culture" by Douglas Thomas and John Seely Brown published in 2016 by Pegem Academy and "Listen the Little Man" by Wilhelm Reich published in 2012 by Araf Publication. The questions were revised, and the necessary improvements were made after consulting with an academician's opinion for suitability to literature context, taking the opinion of a teacher of first graders for suitability into development and a Turkish teacher's opinion for suitability to the syntax of the Turkish language.

Tables 2, 2, 4 and 5 show data on data collection tools. The 12-week implementation was divided into four themes and each theme contained three weeks. The implementations designed according to the content of each week were sometimes in the form of discussion about questions, sometimes in the form of interviews, sometimes in the form of doing activities, sometimes in the form of activities, sometimes in the form of completing a story, sometimes in the form of answering survey questions and sometimes in the form of reading and researching. Thus, the children were given the opportunity to state their thoughts in multiple techniques. The researcher made efforts to develop original content. The stories and arguments apart from "Nasreddin Hodja Stories" and the ones whose authors were mentioned were prepared by the researcher.

Table 2. *The Questions and Practices on the Prohibition of Discrimination*

Themes	Weeks	Questions	Practices
The prohibition of discrimination	Week 1	What does it mean to be the weak link in the chain?	Collect the links in your home and let us talk about their properties. Let us think about the question "What does it mean to be the weak link in the chain?" Let us form links by holding hand in hand. What type of link have we formed? Who is the weakest link here? How can we find the weakest link? Let us read Oscar Wilde's story "Infant" and talk about the weak link. Who are the weak links in society?
	Week 2	Why do people sometimes think that they are not seen by others?	Let us play the game of being invisible. Let's not object to a person if they do not do what we want them to do. Let us convey our feelings orally or in writing at the end of the day. Let us read the chapter about Tuesday in the story "Miguel" by Alfredo Gomez Cerda and think about the question "what would you do if you were invisible? Is there a difference between people's failure to see you and your desire to be invisible? What could be the reasons for wanting to be invisible in the case of a super hero, a walking disabled person, a person who is admired for her beauty and a hungry and ordinary child?
	Week 3	What does "being different but the same" mean?	All children are equal. But some are tall, and some short, some are white and some black, some are poor and some rich. How can they be equal in this case? There are two stories (see Appendices 1 and 2) and the two should be continued within the scope of their theme. Yet, what does it mean to be the same?

*"General Meeting I" is held with the children at the end of the theme.

According to Table 2, the theme of "the prohibition of discrimination" contains three questions and such practices as discussion based on each question, activities, a case study employing the story, gamification of the situation (being invisible), empathizing, and completing the story.

Table 3. *The Questions and Practices on Children's Right to Live and Develop*

Themes	Weeks	Questions	Practices
Children's right to live and develop	Week 4	What is it to live?	Let us be informed of the life of an interesting animal. Why does each living creature have a different lifestyle? Let us think about it. What is it to live? What does the existence of children mean to you? Let us discuss the two questions by interviewing three adults. Where do children obtain their right to live? Can their right to live be taken away from them? Let us read the story "My Friend Fear" by Francesca Sanna and discuss the questions "Is it possible to live by fearing?" and "What place do fears occupy in our life?"
	Week 5	How is it possible to confide in others?	Let us do the activity of the week (Appendix 3) and discuss the subject of being a dependable person. Let us explain a person's self-confidence with a sample event. How do a child's parents establish confidence? How is it possible to confide in others?
	Week 6	How is it possible for a person to make his/her life meaningful?	How can something be meaningful? What is the thing that is meaningful in the animations you watch? Let us write a letter of thanks to the things that make our lives meaningful (people, objects, or feelings).

* "General Meeting II" is held with the children at the end of the theme.

It is clear from Table 3 that there are three questions and such practices as discussion on the basis of each question, informing, interviews a case study by means of the story, activities, analysing a film and conveying the feelings in the theme of children's right to live and develop.

Table 4. *Questions and Practices on Prioritising Children's Best Interest*

Themes	Weeks	Questions	Practices
Prioritising children's best interest	Week 7	Is possible to act without expecting anything in return?	Why do we expect something in return? What kind of a person does expecting something in return make us? Are the laws that protect our rights and the rights given to use for nothing in return? Is it possible to act without expecting anything in return?
	Week 8	Why is it usually difficult to make a choice?	Our brain is like a creeper. (1) It creeps from one idea into another. Moreover, it is similar to a chameleon. (2) It is like a chameleon which changes into the color of the environment it is in. It is also a bit different because a chameleon knows what color it is to change into. It does not need to make a choice for it. (3) Yet, humans always have to make a choice. Let us pause on the spots marked in the paragraph and have a discussion about them. "We sometimes prefer the color red while drawing a picture of a heart, an apple, a volcano, or an angry face. Now the red color represents love in the picture of a heart, heat in the picture of a volcano, and anger in the picture of an angry face. So, what is the choice of red color in your opinion? why?"
	Week 9	What is the alternative to being beneficial?	Suppose that you are an activist who wants to protect water. Water on earth is rapidly depleted and the existing water is rapidly polluted. You declare that you have the responsibility in this matter because you are an activist who protects water! You think of the benefits of your future and all other living creatures-including a flower. What responsibilities do you have? Can you describe them? (1) and if you were not an activist who protects water, what would be its alternative? (2) How can we explain to a person allergic to peanuts, tomatoes, perfume, and milk that they are in fact useful? (1) what can be referred to as the alternative to them? (2) what is the alternative to being useful? (1) If the world was divided into three as useful, harmful, and alternative to useful, what would be the examples for the three groups? (2) Why? (3) let us pause on the places marked by numbers and discuss them.

* "General Meeting III" is held with the children at the end of the theme.

Accordingly, there are three questions and such practices as discussion on the basis of each question, talking about an argument, gamification of the situation (being an activist), empathizing, informing, and conveying the feelings in the theme of prioritizing children's best interest.

Table 5. *Questions and Practices on Taking Children's Views into Consideration*

Themes	Weeks	Questions	Practices
Taking children's views into consideration	Week 10	How right is it to state our thoughts clearly?	How do you evaluate the degree to which adults consider you while stating your thoughts? What does it mean to speak at the right time and in the right place? How can it be possible? Is it always possible to state our thoughts clearly?
	Week 11	Why do we sometimes have difficulty in stating our thoughts about a subject?	Can children vote? I want you to listen to the voice recording I have given to you and to tell your parents about it in your own words and to discuss it with them.
	Week 12	Why are we interested in others' views?	I want you to draw an imaginary map in your hand. I want you to describe your map. What is a view? Let us enrich the content of the map you drew in the previous session. Today I want you to enrich your map by consulting a friend's opinion and then to tell us about it. What does it mean to be interested in others' views? Let us talk about the chapter "the banner" in the book "the journey of a grasshopper" by Arnold in relation to others' views.

* "General Meeting IV" is held with the children about children's rights at the end of the theme.

According to Table 5, there are three questions and such practices as discussion on the basis of each question, talking about an argument and a case study on the basis of an evaluation form, empathizing, and a story in the theme of taking children's views into consideration.

The Data Collection Process

This study started on January 18, 2021, at 8.00 p.m. and the implementation stage was completed on April 11, 2021 at 9.00 p.m. Training on how to make the implementations functional was offered and evaluations on the previous week were done on Mondays each week at 9.00 p.m. so that the implementations would be of good quality and functional.

Table 6. *Subjects of Education for Parents for Twelve Weeks*

Weeks	Subjects
Week 1	What is a right? Why are children's rights necessary?
Week 2	Philosophy and philosophical questions for children
Week 3	Inquiry according to Matthew Lipman
Week 4	What is discrimination
Week 5	How is it to imagine?
Week 6	The quality of our questions and answers -I
Week 7	The quality of our questions and answers -II
Week 8	How can children protect their rights?
Week 9	Phil Cam's quadrant of questions
Week 10	Who is a child?
Week 11	Basic characteristics of intellectuals
Week 12	What is love according to the semiotic rectangle? Father/Mother?

According to Table 6, the subjects of training offered to the parents for twelve weeks were determined so as to help them think qualitatively along with their children on children's rights. They were planned so as to make parents technically equipped during the implementations.

The children were expected to draw pictures, do amusing activities, watch films, read enjoyable books according to their capabilities and interests, listen to what had told them, conduct interviews as researchers, and empathize and evaluate their experiences about the implementations at the end of each theme. The voice recordings made by the parents and the documents were sent each week to the researcher via the Internet. The researcher reviewed the data and gave feedback to the children after each week. In addition to that, letters of thanks were written to each participant at the end of the study for devoting their invaluable time to the study and for volunteering, and thus, our appreciation was expressed.

Data Analysis

Having collected the data for 12 weeks, the data was coded as child 1 (C1), parent mother 2 (EA2), and parent father 2 (EB2) so as to be able to analyze the voice recordings and the documents systematically, as apparent from Table 2. Apart from that, the parents two and three (EA2+EB2) and (EA3+EB3) were the same people. The participant children's views were analyzed in four themes labeled as a prohibition of discrimination, children's right to live and develop, giving priority to child-

ren's best interests, and taking children's views into consideration with descriptive analysis by dividing theme one into the categories of being weak, being invisible, being different but the same; theme two into the categories of living, confiding in others, the meaning of life; theme three into the categories of expecting something in return, making a choice, being beneficial and theme four into the categories of stating thoughts, freedom for self-expression (twelve categories in total). Each theme and category were arranged according to weeks. The qualitative analysis method in which the themes, categories, and codes that are thought to be reflective of the scope of the study are distinguished before the study is called descriptive analysis (Merriam, 2013). Expressing the details and the contexts so that feelings, thoughts, actions, and interactions could give in-depth information is the evidence in descriptive analysis. The themes, categories, and codes are shown in Table 7 as an example to ensure that the data analysis is understood better.

Table 7. *Sample for Coding the Data set for Thing with my Child on His/her Rights*

Themes	Categories	Codes	Children's Discourse
Prohibition of discrimination	Being weak		
	Being invisible		
	Being different but the same		
Children's right to live and develop	Living		
	Confiding		
	The meaning of life		
Giving priority to children's best interests	Expecting something in return		
	Making a choice		
	Being beneficial		
Taking children's views into consideration	Statement of thoughts		
	Difficulty in stating		
	Being interested in others' views		

The subjects of the twelve-week training offered to the parents were evaluated with the questions "What are you careful about while asking your children questions?" and "Why do you think there is a need for children's rights while human rights are already available?"

Persuasiveness and being Reliable

The participants were asked to confirm their views and the data were exposed to an expert academician's analysis to make the research data persuasive (Maxwell, 2005). Transferability was made possible by preserving the raw data to make criterion sampling and confirm the study. Transferability is the generalisability of the collected data to other times under the same circumstances (Yıldırım and Şimşek, 2016).

Triangulation was made by using three different methods of data collection-through voice recording, written document technique, and interviewing- to be dependable. Triangulation is the technique of being dependable in which consistency is attained by collecting data in three different methods (Merriam, 2013). Additionally, dependability was strengthened by describing all the stages of the research in detail. Ethics Committee Approval (There is no requirement of Ethics Committee Approval for review articles)

Ethics committee approval was received for this study from Istanbul Aydın University, Faculty of Education

The Title of The Ethics Committee: Istanbul Aydın Üniversitesi Eğitim Bilimleri Etik Kurulu

Approval Date: 06.10.2020

Ethics Document's Number: 97133796-020

FINDINGS

This section presents the findings on primary school children's thoughts about children's rights in cooperation with their parents and their statements of the thoughts. The answer to the question "How do children describe their thoughts on their rights?" was sought in this section.

Thus, descriptions were made under the headings of "children's thoughts on the prohibition of discrimination", "children's thoughts on the right to live and develop", "children's thoughts on giving priority to their best interests" and "children's thoughts on taking their views into consideration", respectively.

Table 8. *Children's Thoughts on the Prohibition of Discrimination Table 1.*

Themes	Categories	Codes	Children's discourse
Prohibition of discrimination	Being weak	Fragile, something with empty centre, incapability, indurable, powerless, unguarded, not belonging, available in everybody	"He/she is the person who is always beaten by his/her opponents." (C7, C13) "The word link reminds me of the word public. When you gather people, they are like the links of a chain. And we also have borders. They are in the shape of borders. If we go beyond the borders thinking that they are weak, people's hearts can be broken, and they can feel sad." (C6) "We have half links in our rib cage. They are weak and I think they are important. They protect us. Perhaps you are the weak chain and when you are with people who are more capable than you, you can make yourself more capable." (C1, C3) being a weak link means being enslaved by one's own feelings. You feel bad when you are weak." (C9, C11, C13) "Even if a link is weak, it is strong because there is unity." (C4, C9) "I am the weak link in my family because I am physically weak." (C2, C10) "people belong to where they are, and they are strong there. When they go to a place where they do not belong to, they are ugly and weak there because they are different from others." (C8, C10, C11) "the weakest link in a community is the disabled people because they are isolated." (C4, C12)
	Being invisible	Ignoring, feeling of guilt, not being noticed, not being cared, being humiliated.	I got angry because they ignored me and I also questioned why they ignored me." (C3) "I saw that my demand is not met, I felt angry I was hurt. I tried to do what I wanted by remaining beside people who did not do what I wanted them to do to prove myself." (C5) "I can shout very loudly, even the neighbours hear my voice." (C2) "it means living the life of others by forgetting one's own life." (C3, C6, C13) "Being ignored, not being understood, not having a toy that is wanted, being deprived- all these cause people to make a lot of mistakes." (C4, C7, C11) "Normal children do not wish to be invisible." (C10) "I find feeling to be invisible nonsense. Why should we want to be invisible when we are good, different or lacking something? I always believe in myself." (C5, C8, C9, C11)
	Being different but the same	Equality, wealth, harmony.	"Humans are different from one another but they should be equal in front of law. Children should not be treated equally in certain cases. For example, all of the children who go to the cinema have the right to sit in the front row to see the film. But there will be inequality because shorter children will not be able to see the film if the taller ones sit in the front row." (C3, C12) "Children may be apparently different but the opportunities they are provided should be equal. Friendship of people with different characteristics makes me happy." (C10, C11) There is no equality between the poor and the rich, between the tall and the short and between the white and the black. There are differences." (C10) I have different toys. All are very different. If they were all the same, playing with them might be boring. They are all different and I like playing with them very much." (C2) "We could not do what we wanted if everybody and everything were the same. We all (all the children) would become the same."

According to Table 8, the codes of “fragile, something with an empty center, incapability, indurable, powerless, unguarded, not belonging, available in everybody” were distinguished into the category of being weak; “ignoring, the feeling of guilt, not being noticed, not being cared, being humiliated” was distinguished in the category of being invisible and “equality, wealth, harmony” were distinguished in the category of being different but the same. The concept of weakness was represented by such words as fragile, indurable, and powerless in the meaning of physical strength and by such words as incapability and being unguarded (failure to hinder harm) in the meaning of ability and also in the meaning of not belonging in the category of being weak. The code “available in everybody”, on the other hand, meant that anybody could have weaknesses. The codes of being ignored, not being noticed and not being cared for in the category of being invisible explained the causes of being invisible. The cases of feeling guilty and then self-inquiry or proving oneself emerged to eliminate the causes. The code of being humiliated states that being invisible might cause people to feel humiliated and make several mistakes. In addition to that, invisibility was not found meaningful. In the category of being different but the same, it was stated that many differences could become identical through harmony and that the differences could provide wealth. It was stated that equality was necessary in order not to be harmed by differences and that it would sometimes be more functional to act according to differences.

“... His friends at school would fear to touch him. He was alone for this reason. His only friend was also different- just like him. While he was making everything, he touched green, his friend was making them pale. Both were different but the point they had in common was that they were different from all other children, but they got on better with each other than other children... perhaps, it was because they looked at events from a different perspective. We all may sometimes need to look at events from a different perspective.”(C3)

It was found in the story completion activity done within the scope of the category of being different but the same that the students abstained from creatures which were different, these creatures expected to be understood and they made efforts to have interests in common. The children tended to empathize with those who were different and thus to understand them. They wanted to explore the unknown even if they were afraid of differences, and they did not isolate the different ones.

“... Robert is ugly compared to other people. For this reason, everybody is afraid of him. Due to his ugliness, everybody abandons him. One day, while he is sitting at home, the door is knocked. When he opens the door, men with masks say that they are going to take him somewhere and as a result, he is taken to the camp where the ugly, disabled, and physically different people are taken... he says, “There are camps for people like us, and we are

considered bad; and the president standing up says, “I am sorry kid, but I don’t like differences in my country.” Upon this, Robert says, “but differences add colors to our country. Everybody does not have to be the same.” (C4)

Ugliness and illness were emphasized as differences in the story completion activity done in the category of being different but the same. Besides, the word “harmony” was preferred to be able to balance the differences. Harmony between people was thought to be able to remove the problems which were thought to stem from differences according to the story. Making everybody the same, on the other hand, led to another problem because it caused another discrimination. The problem was resolved with the thought that the difference was only a matter of color.

“There should not be another reason apart from having different colors. Colors, races, and ideas can represent everything. We all like and live. It is like the example of a duck. A duck is swimming in the lake, its life is beautiful but the main reality is that it draws the water to itself with its legs. We pretend while living. However, we all have these difficulties. We should not see differences like torment. This study is important in this respect.” (EA2/3)

Table 9. *Children’s Thoughts on Their Right to Live and Develop*

Themes	Categories	Codes	Children’s discourse
Children’s right to live and develop	Living	uniqueness, adaptation, future, generation, happiness, art	“Chameleon for example. Life means adaptation for them. Living creatures are different and fun because they do not resemble each other.” (C3, C10) living is something that is unique.” (C9) living is nice. Children are the continuation of human generations. They are valuable to their parents. Children who are killed in wars are killed because they cannot defend themselves. Children are hope. Children who are killed in wars pay the cost of their elders’ errors.” (C2, C6) My family is the symbol of life.” (C4) “if a symbol of life existed, it would be a house in the forest and a happy man in front of it. He would wave hand to the world.” (C) we are given the right to live by God, our parents, Atatürk and the government.” (C3, C6, C10) “our right to live is grabbed from us.” (C9) “living by fearing is possible by 5% because every human should fear a little. We may have various fears. We should go over them and cope with them. Still they should occupy 5% space in our life, and we should also cope with them.” (C10).

Children's right to live and develop	Trusting	Telling the truth, keeping secrets, loving, entrusting, being sure, keeping one's promise, respecting	"We can describe people in 3 groups: people whose word we do not trust, people who we trust in some matters and who we do not trust in some matters and people who all words we trust. We do not trust on people who mostly tell lies, who promise and who never keep their promise and who try to take advantage of situations." (C8) "children are reliable because they do not deceive others. You can trust them. I never trust someone I have just got acquainted with if he Or she asks me a lot of questions. I begin to trust after a while. I can trust him if he speaks by looking at me and if he does not deceive me." (C10) "every child is not reliable just as every person is not reliable." (C2, C4) "I believe people I trust will protect me from dangers. If I did not trust them, my life would be full of fears." (C12) "Trusting is loving." (C5) parents can establish trust by protecting their children. Trust is not available in the gap." (C9)
	The meaning of life	Having an impacts, valuing, labouring, transfer of feelings	"Memories or objects in memories which are valuable to us, which influence us and which we cannot forget are meaningful to us." (C13) "something becomes meaningful by working and by manufacturing." (C2) "something is meaningful if it has the capability to make people happy." (C9) "whatever happens to us, we can overcome them by making use of others' experience." (C11)

As clear from Table 9, the codes of "uniqueness, adaptation, future, generations, happiness, art" were distinguished in the category of living; "telling the truth, keeping secrets, entrusting, being sure, keeping one's promise, respecting" were distinguished in the category of trusting and "having impacts, valuing, laboring, transfer of feelings" were distinguished in the category of the meaning of life. The concept of living in the category of living was expressed as the thing that is not equal in every living creature, as adaptation and generation. Life was resembled to art and thus strong emphasis was laid on such descriptions as the beauty and uniqueness of life. Paying the cost of elders' errors by children who were killed in wars was referred to because the word life reminded use of its opposite death and war. While the right to live is the right given by God, Ataturk, parents, and the government in children's opinion, it is grabbed from them through such causes as wars. It was also stated that fear- at least a little- was necessary. The concept of trust was used in the meaning of being sure in the category of trust. The participants said that trust could be manifested with such characteristics as telling the truth, keeping secrets, entrusting, and keeping one's promise. In addition to that, speaking by looking at one's face was also associated with trust. The importance of respect was mentioned for trust to be established. It was also stated that love and protection should be available and there should be no gaps in humans' lives so that trust might be secured. According to the participants, having impacts, valuing, and laboring were important for life to be meaningful in the category of meaning of life. It was

also stated that situations that make people experience a feeling such as happiness would make life meaningful.

“The raw material (dough) of humans is childhood. It should be prepared (kneaded) in different perspectives so that it might accept every difference.” (EA8)

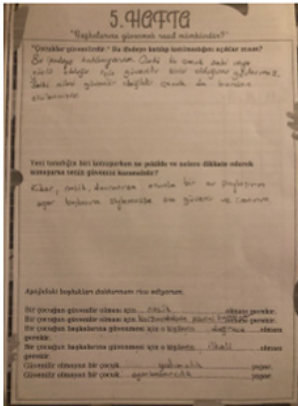


Figure 1. Sample for week 5 Activity (C7) **Figure 2.** Sample for week 5 Activity (C10)

It was emphasized in the activity done in the category of trusting that children were reliable because they were innocent and little and that they might also be unreliable because they might be influenced by adults- as clear from Figure 1 and Figure 2. Accordingly, it was stated that they would be reliable if the person they met for the first time was polite and kept secrets. According to the children, a reliable child was polite, considered the opinions of people they spoke to, told the truth, had principles, adaptable, and kept secrets.

“In my opinion, what makes your life meaningful is books because they reveal our feelings such as being shy. For example, a shy person is strong and courageous in his world of imagination. People reflect their real feelings for example while writing a book. For this reason, books are our best friends and they make our life meaningful.” (C9)

My family is valuable to me. I wouldn't exist unless they existed. I am thankful to them and to all the people I love. They are a priceless treasure for me.” (C13)

The children pointed to their family, the people or things they loved (friends, their pets, etc.), and their books as the meaning of life in the letters of thanks they had written within the scope of the category of the meaning of life.

Table 10. *Children's Thoughts on Giving Priority to Children's Best Interests*

Themes	Categories	Codes	Children's discourse
Giving priority to children's best interests	Expecting something in return	Help, expectations, desires, selfishness, benefits	<p>"We expect something in return for things that we deserve. For example, I expect to get a good grade if I can answer the questions the teacher asks me. I respect and love people because I expect them to respect and love me. Expecting something in return transforms us into people who can evaluate the sincerity of people around us". (C3) "people should make efforts to help others. They should do it because they want to do it. There are things that you cannot expect something in return for. Such as helping an old person. Rarely, you expect at least a small thing in return, but not always." (C10, C11) "Laws are the rules enforced to protect us. They are two-way because they protect us. The fact that we are expected to obey them is also a return." (C7) "Children are not given rights without anything in return. For example, the right of education. You study and become a scientist who is helpful to his country. The right of education is given for this reason." (C6) "people usually expect something in return. Expecting something in return makes us selfish. It makes us mercenary." (C8, C9)</p>
	Making a choice	obligation, choice, balance, being indecisive, giving up	<p>"You approach a bad person with anger and a sympathetic person with affection. You are sometimes obliged to treat everybody in the same way because you have no other choice." (C2) "Our brain progresses towards a new idea each day. Just like a reptile, our thoughts move. They are similar to a chameleon because they can take different shapes. While a chameleon knows which colour to change into, humans may remain indecisive. A chameleon does not need to think but humans need to think about several things and to make a decision accordingly." (C6, C8) I cannot choose only one when I want to play with my friends. Because I like all of them. Two of them don't sometimes want to play together and I have to choose between them. Sometimes, I give up playing with them both and I draw pictures instead" (C2)</p>
	Being beneficial	protectiveness, activist, producing	<p>It is the greatest protectiveness to be careful with using water." (C10) "The word activist reminds me of a person who always tells the truth- the person who shows the right to those who know the wrong. We can prevent pollution by making dams to factories. I also made a clock with waste materials. Recycling is very important. Everything is not rubbish." (C8) I have never heard of something called activist. I have heard of activity. I was confused by the word. The first thing I would do to protect water is to tell everybody about it in every language. And it is necessary to make a bottle which cleans dirty water. It is the fastest method. I can be the protector of nature. Things like plastic bottles. There is violence against women and they are killed. I would protect women. I would give the longest prison sentence for it. (All the children)</p>

A close examination of Table 10 makes it clear that the categories of “help, expectations, desires, selfishness, benefits” are distinguished in the category of expecting something in return; “obligation, choice, balance, being indecisive, giving up” are distinguished in the category of making a choice and “protectiveness, activist, producing” are distinguished in the category of being beneficial. While it was found appropriate to expect something in return in case of old age or lack of power, it was considered as selfishness or mercenary in other cases in the category of expecting something in return. It was pointed out that there should not be any cost of help. It was also stated that something can be expected in return for a situation that is deserved. The concept of making a choice was used in the meanings of choice, balance, and giving up in the category of making a choice. Thus, it was stressed that a person who is indecisive should make a choice to be able to make a decision. In addition to that, it was also stated that making a choice meant giving up the other and also giving up all of the choices. The concept of activist- who is protective and prolific- was used to show the characteristics of being beneficial. Additionally, reference was also made to the issue of violence against women and it was argued that it was a benefit to protect women. It was another significant finding that people who cause harm to others rather than being beneficial to them should face legally serious punishment.

Table 11. *Children’s Thoughts on Taking their Views into Consideration*

Themes	Categories	Codes	Children’s discourse
Taking children’s views into consideration	Expressing thoughts	Considering important, keeping silent, saying at the right time in the right place	“I ask the question ‘What did I last say?’ when they did not listen to me. If they answer without thinking too much, it means they are listening to me.” (C2) “I can explain my thoughts and speak everywhere. But sometimes I cannot explain them. The young should stop speaking while the old are speaking. It is a shame if the young speak in front of the old (without permission or without listening). It is not right to explain our thoughts in environments such as the library or the class.” (C8) “I consider it important when the elders listen to me especially if it is something related to me. They should listen to me, consider me, and make me feel important. I want them to understand me even if the subject is not related to me and if it is indirectly related to me.” (C2, C4) “It is not always possible to state our thoughts clearly. We can divide the cases into three: first, we can easily state our thoughts if they are asked openly. It is easier to talk about subjects related to us. Second, it would be easier for others to see their mistakes and to correct them if we state some of our thoughts more politely. Third, sometimes it is best to keep silent.” (C10)

Taking children's views into consideration

Difficulty of expression	Voting, making one's voice heard, noticing, making oneself exist	"I think children should vote and a children's council should be opened. Children should control children's rights and adults should control adults' rights. There should be a place where children can make their voices heard. The grown-up people protect us but they don't sometimes notice us. We are children but we also have ideas, love, and memories." (all the children) "There can be news bulletins for children, but there should also be normal news bulletins because there are important issues in the news. Perhaps news for children can be made in the mornings. And news for adults can be made in the evenings." (C6) "In my opinion, news programs suitable to children or adults are not prepared. News mentions the reality of life. Children need to get used to the reality." (C5, C6, C10)
Being interested in other views	Stating views, receiving others' views	"For example, racism exists. Due importance is not attached to it in the world. But it is a subject which concerns all the world." (C9) "View is like seeing something with our eyes. We should not state our views everywhere. We may be misunderstood." (C8) "for example, children should vote, and council of children should be opened. Children should express children's views because they know them well." (C3, C7, C11) "Every individual can state their views. It is important to state views so that new ideas and innovations could emerge." (C6) "I think all the views concern me because each of them is a piece of knowledge for me." (C2, C5)

According to Table 11, the codes of considering important, keeping silent, saying in the right place and at the right time" were distinguished in the category of expressing thoughts while the codes of "voting, making one's voice heard, noticing, making oneself exist" were distinguished in the category of difficulty of expression and the codes of "stating views, receiving others' views" were distinguished in the category of being interested in other views. It was stated in the category of expressing thought that stating thoughts meant considering them important. The participants also said that it was the best reaction to stop speaking when their thoughts were not considered important. The participants commonly believed that children should not be everywhere and that they should state their thoughts in the right place and at the right time. Children said that adults should listen to them carefully if the subject is related to them. They attributed their difficulty in expression to the fact that they could not vote in the category of difficulty of expression. Thus, they said that they could not make their voice heard in decisions concerning them, they were not noticed and they could not make themselves exist because they could not vote in the category. They also stated that news bulletins were not about children. They thought that children should get used to news bulletins that were concerned with the reality of life or that there should be news specific to children. The participants stated in the category of being interested in other views that racism was wrong. They added that others' views and other races should be respected. Accord-

ding to the participants, stating views and receiving others' views were important so that new ideas could emerge. Besides, they considered receiving others' views and stating views as a way of getting informed.

"I have worked in juvenile high criminal court. Children were generally below age 16 and the cases were generally about children who were abused. They did not tell their families about it thinking that their parents would be angry with them or that they would not understand them. I said 'If only they had controlled their anger. It was enough just to listen'" (EA7)

"Children should say the things that should not be done to them. We should give them the right to choose for it to happen. I do not talk in the name of my child in a community." (EA7)

It is considered important for children to state their opinions about things that they will not be pleased with if they are done to them so that they can protect themselves. It is also perceived as a kind of choice.

Parents' thoughts on asking questions while receiving their children's views:

"I try to ask questions which appeal to my child's logic and feelings- just like consulting her opinion- in order not to be perceived as a mother who questions while I am asking her questions. For instance, my daughter generally ranks third or fourth in trial exams given at school. Even if I wonder who ranks first, I congratulate my daughter for her achievement. Then, I try to learn the situation in the classroom by asking such questions as 'Who else is as successful as you?' or 'How many correct answers do you think you should have in order to rank first?'" (EA4)

"I try to make short, simple sentences by controlling my voice and looking at his face- I am especially careful about it." (EA10)

It was emphasized by the parents that they avoided inquiring, imposing their opinions (making children accept their opinions while pretending to receive children's opinions), making judgments, and asking directly incomprehensible questions. In addition to that, they also asked questions to guide their children in improving their situation by congratulating their current achievements. Meanwhile, they prefer asking short and simple questions in an interesting way by considering face-to-face interaction important and by adjusting their voice.

"First, I feel (experience) a question by adjusting my voice and by internalizing it, and then I make my child feel it- in this way, I try to be sincere. True life experiences are the preparations for life that we will experience." (EA13)

“I ask questions in a way that my child can understand by making them appropriate to his level if I think they are difficult for him to understand. Sometimes, the questions we ask do not attract children’s attention. Then they choose to ignore the questions. In that case, I ask the questions in a way that attracts their attention. I make different, ornamented sentences. At least I make efforts to make such sentences.” (EA8)

“We read questions as they are. If they say that they have not understood a question, we explain it with examples and after making sure that they (especially our 6-year-old girl Ela) have understood it, we ask them to answer the question. If they hesitate to answer, we as parents state our opinions to encourage them the answer. Yet, we tell them to give their own opinions without being affected by what we have said.” (EA+EB2/3)

Some of the parents also ask guidance questions. They prefer to state their opinions first and thus they encourage children to give answers. They also ask guidance questions through goal-setting questions (such as “How many correct answers do you think you should have in order to rank the first?”) It was emphasized that internalizing a question indicated sincerity and that true life experiences would be a preparation for later experiences.

Parents’ thoughts on the existence of children’s rights in addition to human rights:

“Children are the building blocks of a society. The stronger they are, the stronger a society is. Children are our future. It is the rights which give children the opportunity to live in equal circumstances because every child has the right to live, to go to school, and to feel safe. These rights are guaranteed with this law by the government.” (EA9)

“The entity which we call human was created as a superior entity. Considering the fact that Children- just like the youngsters of other living things- are the representatives of a family tree, that they are protected by beliefs and social values, and that they are in need of care; I believe that children’s rights are important in raising their awareness and in making them notice what they have.” (EA13)

The parents stated that children’s rights should be protected and that they should be privileged because the existence of those rights besides human rights was the basic element of the structure of a society and because children meant the future of a society.

“it means that human rights are not enough on their own. Children did not use to be abused so much in the past. But there were always ignorant peop-

le. They used children like a commodity and they even sold children. Yet, children are individuals and everybody has equal rights. Nobody should say, "They are children and they cannot understand". The deep wounds opened in them unfortunately affect all their life. Not only their life but also their family and their children are affected in negative ways by the wounds. The negative behaviors are inherited by the next generations unless they are corrected. We should protect their rights as parents so that they can also give those rights to their children when they grow up and become adults. They do not have the competence to defend their rights. They are defenceless; therefore, children's rights should be separated from human rights and be made more detailed and more beneficial." (EA8)

"Children are more fragile than adults because they have just started living their life. Negative things they experience can cause them to have traumas that they cannot cope with in the following years. Moreover, the traumas can have chain effects because the next generation may have also been influenced by the traumas. Our behaviors towards children are completely different from the ones toward adults. Their bodies and the structure of their bones are different from adults' long walks or lifting heavy objects is not suitable to their biological structure. In brief, there are almost no similarities between them and adults. For this reason, human rights involve the rights of all humans. Children should have different rights and their rights should even differ according to their age due to the above-mentioned reasons." (EA+EB2/3)

Human rights are not adequate for children to develop and to be protected. Therefore, children's rights are necessary since they cannot protect themselves. Besides, children's rights are important and necessary for the benefit of society so that children can become adults who can make sense of and protect human rights in the future.

"This is not a common study in our system of education. This fact irritates me. My child asks me 'Is my answer correct?' we need to learn how to evaluate the knowledge we have." (EB2/3)

"The more you go away from dogmas, the more you actualize yourself when you develop yourself." (EB2/3)

This study made an attempt at reviving children's rights with the questions "What are you careful about while asking your children questions?" and "Why do you think there is a need for children's rights while human rights are already available?" asked within the scope of 12-week training offered to the parents and at evaluating the issue.

CONCLUSION, DISCUSSION AND RECOMMENDATION

This study aimed to make primary school children think in cooperation with their parents through philosophical questions and to describe their thoughts.

Considering the issue within the context of the prohibition of discrimination, it is important for children to internalise differences through the concept of diversity instead of the concept of discrimination. Consciousness can be raised with the choice of toys beginning with the early childhood period and thus children can be made to look at differences with safety instead of with prejudice (Gresle-Favier, 2013; Stockinger, 2019). Children laid emphasis on being weak with such phrases as being incapable and being devoid of belonging in addition to being powerless. The one who has no sense of belonging is different and weak. Here children make the definition of “the isolated”. The isolated one is unguarded, does not belong, is not taken into consideration, and is not noticed or cared for. The situation means leaving one’s identity as an isolated person- just as in the case of a person who abandons his country. As a result, an occurrence which does not occur” is mentioned due to the fact that the person with no past does not have a future (Kearney, 2018). The isolated person- who is exposed to discrimination- represents an occurrence whose race, religion, gender, and several components are not considered.

Isolating children by exposing them to discrimination in society due to their race, religion, and gender diminishes their ability to cope with problems besides their ability to live with the problem (Ahmed, Hammarstedt & Karlsson, 2020; Bor & Dakin, 2009; Siah, Low, Lee, Lim & Tan, 2020). Failure to solve a problem causes children to feel defenseless. It was stated that disabled people were isolated because they were not accepted and that therefore they were weak. Remaining beside the other person until his existence is felt when one is not noticed indicates a type of proving identity. Not accepting existence or being invisible causes children to have feelings of guilt (Banks et al., 2010). Thus, they ask themselves the question “What have I done and people do not notice me?” besides, being invisible also reveals children’s anger and resentment because invisibility is thought to be like living the life of another person, and not one’s own life (Alanen, 2014). Children do not think that invisibility is something that a normal child will do and they think that a normal child does not wish to be invisible because he believes in himself. Otherwise, it can cause them to make mistakes. The differences from others were considered as equality and wealth and the wealth was strengthened with the concepts of empathy and tolerance. Apart from that, the participants also made the interpretation that equality was necessary and that it was sometimes more functional to act according to differences. Accordingly, they thought that we should try to understand others, to overcome our fears, and to tend to discover the unknown so that discrimination does not exist. Here the word harmony is meaningful.

Living and developing, acceptance of children's existence, and noticing them and their visibility are possible with their safety (Banks, Cogan, Deely, Hill, Riddell & Tisdall, 2010; Jordan & Prendella, 2019). Individuals can continue living only with the cooperation that is provided by safety (Rothstein, 2005) since safety is social capital. It is the key feeling in the life and development of humans. Children use the metaphors of family, forest, waving hands, happy people, and the sun for life and thus they stress that they have positive views about life. It is because life is beautiful and unique for children and because it means being harmonious with everything. The children stated that living was difficult without something which made life meaningful, and that living was impossible without fear and safety.

Physiological needs are followed by the need for safety (Can, 2018; Maslow, 1943). Children whose safety need is met feel safe and take their steps sure of themselves. The children who participated in this research also used trusting in the meaning of being sure. Telling the truth, keeping secrets, keeping one's promise, and being polite were the qualities of being sure and of the one for whom we were sure. While some children found children very reliable, some others found some children reliable and some children unreliable- just like adults. It was because "trusting means loving" and everything positive for children was regarded as reliable (Ha-uver, Zhao & Kobe, 2016; Tang, Harris, Zou & Xu, 2018). This belief explains the claim that "people who do not trust are not trustable" made by people who do not know love- whether they are adults or children. Children who encounter negative situations in the past have difficulty in building trust for people in the future (Bor & Dakin, 2009). The participant children stated that parents should talk to their children so that children could build trust; because according to children, "there is no trust in the gap." Children who were killed in wars were referred to with the word "gap". Children are killed in an environment where adults no longer trust each other (Kletter et al., 2013). Each child who has been killed pays the cost of the mistakes of adults who caused wars.

Giving priority to children's best interests aims to protect their right to live and to prevent discrimination they are likely to encounter (Sutherland, McCormack, Holland & Pirkis, 2016; Yücel, 2013). Giving priority to children's benefits despite children necessitates choosing the best for them. In relation to the concept of benefit, children, in general, said that expecting something in return was a selfish and mercenary approach, and they stressed that expecting a good grade for their efforts at school was their right. Yet, it is thought that human relations cannot be accidental and that they are shaped according to reciprocity (Malinowski, 1990). Choices are available in expecting something in return. The participant children said that they faced choices in cases of expecting something in return. They said that laws were reciprocal choices. Even though laws seem to be in return for nothing, there is a reciprocal choice because they protect adults and children. They also added that the right to education was a choice and that the government had expectations in

return. The participants also stressed that they might rarely have the right to make a choice and may need to obey the rules.

The children included in the research also highlighted protectiveness and production in terms of being beneficial in addition to reciprocity. The issues of protecting the environment and protecting women were greatly beneficial issues due to the fact that they were internationally considered subjects. Children can be said to be sensitive as individuals with awareness of the environment and society. They listed- for instance- using water carefully, using plastic in the right way, and protecting women from men's violence as the qualities of individuals beneficial to society. The remarkable concept here was violence against women in addition to social sensitivity. The correct phrase here should be "violence used by men" instead of "violence against women"- which is used negatively by mass media in a sexist style (Yetiş, 2020). "Men" should be used as the doer of the action if it is "men" who exercise violence. The fact that children's awareness of the issue was raised was remarkable here.

The literature on the need for children's ombudsmen and the need for children to vote so that they can state their views and so that they can represent themselves is available (Mamur Işıkkı & Ince, 2018). The studies concerning child-oriented journalism stress that children's rights should not be violated, their rights should be considered important and children's perspectives on various issues should not be neglected while making children visible (Ulusoy, 2019). They also pointed out that children- the subjects of news stories with positive plots would be a role model to other children and that positive situations could be perceived by them as the things that should be. It was also stated in the studies that the negative reflection of children in news stories was a violation of children's rights and it would also cause negative impacts on children viewers (Dolar & Koran, 2021; Kuş, Karatekin, Öztürk & Elvan, 2016). Bringing violence into prominence by the media through news stories also leads children into violence (Balcı & Gergin, 2008).

Adults hardly ever consider children as decision-makers due to the fact that they are not always competent in controlling their willpower and in observing their best interests. Children, like any other individual- wish to state their views and to be considered as interlocutors (Rehfeld, 2011; Sorin & Golloway, 2006; Tilson & Oxley, 2020). The participant children emphasized that they should be listened to attentively without interference while stating their views and that they should be given support when they had difficulty in expressing themselves. They thought that people should speak in the right place and at the right time in terms of self-expression. They also emphasized- in the issue of taking their views into consideration- that their right to get informed by watching the news was grabbed from them. They held the view that alternative news bulletins that they could watch should be available on TV.

The children also stressed that their right to elect and to be elected through voting was violated in addition to criticizing the news bulletins (Hulskof, 2019; Peto, 2017). They thought that a children's council should be formed and their existence should be felt in this way. While the issue of stating one's views was perceived as possible everywhere and on every occasion by some children, keeping silent was considered as the best choice by some others. The ones who chose to keep silent considered silence as a reaction (Rothstein, 2005). While the concept of receiving others' views was perceived by some children as the knowledge that should be reached, it was perceived by some others as subjects that were irrelevant to them and from which one could stay away. Besides, the participants also said that being interested in others' views and stating different views were individual rights.

It is important that children also be available in practices related to children's rights at home as well as at school and that they be made aware in this respect along with their parents through interaction. Such awareness will increase the self-reliance of both sides and will also ensure that children become adults who are considerate, full of love for humans, and self-confident (Ersoy, 2012; Hareket, 2020; Taylor, Smith & Nairn, 2001; Wald, 1987). Parents' revision of children's rights along with their children enabled them to see their children's needs without any filters. Thus, they took more care with acting without violating rights while expecting something from their children. They stated that they avoided inquiring, imposing their thoughts on children, judging them, and asking incomprehensible questions when they asked questions. It was remarkable here that the children re-read their rights through questions asked by others (Hauver, Zhao & Kobe, 2016).

Children's rights are the rights which are considered necessary besides human rights. Children's rights were provided to protect children just as human rights were provided to protect our natural rights (UNICEF, 2007). They involve the protection of states of childhood period such as play and amusement apart from the physical protection of children. Children's rights differ from human rights because they have a reality distinct from others. They are necessary since human rights are inadequate for children's development and protection and since children cannot protect themselves (Dağ, Doğan, Sazak, Kaçar, Yılmaz, Doğan & Arica, 2015). The parents included in this study also thought that children's rights in addition to human rights should be available.

Further studies could be conducted in the future by offering primary school students training on the articles of Children's Rights and by asking them to evaluate their rights. Social responsibility projects fed by children's rights can be prepared and evaluated by children and their parents in cooperation. Interdisciplinary studies can be conducted by combining the content of studies which might secure social consciousness in relation to children's rights.

CONFLICT OF INTEREST

There is no personal or financial conflict of interest between the authors of the article within the scope of the study.

AUTHOR CONTRIBUTIONS

Research Design: ŞD(%70), SÇ(%30)

Data Collection: ŞD(%70), SÇ(%30)

Statistical Analysis: ŞD(%70), SÇ(%30)

Preparation of the Article: ŞD(%70), SÇ(%30)

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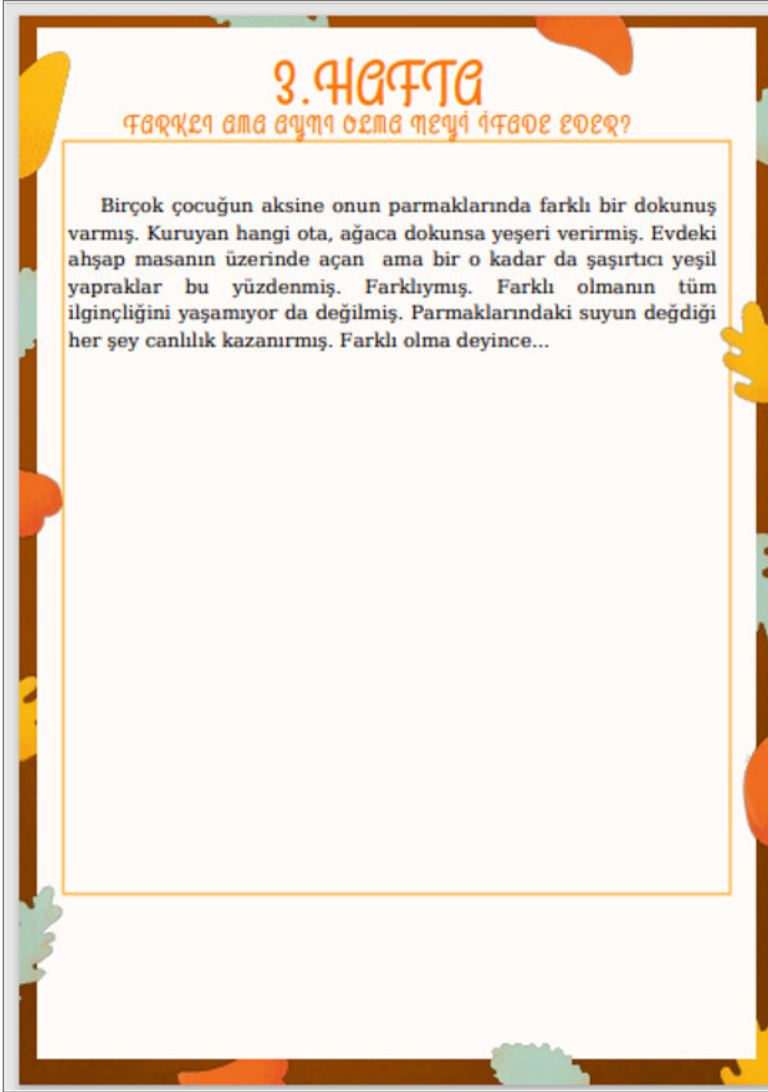
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EKLER

EK-1



EK-2

3. HAFTA

FARQLY GMA GYMYI BLMG MLYI İFADDE EDER?

Yeni bir dünya kurulmuş. Evren araştırılırken Jüpiter'in halkasının görüldüğü uzaklıkta fark edilen bu yeni gezegen yaşamaya uygun bulunmuş. Adını da "Uyum" gezeni koymuşlar. Bu gezeneye Dünya'dan taşınacak tüm insanların aynı özelliklere sahip olması gerekiyordu. Herkes aynı olursa hiç sorun çıkmayacağını düşünen insanların kurduğu bir yer olsun istemişler. "Farklılık zarardır." ilk yasalarını ve değiştiremezmiş. Dünyadaki insanlar bu konuyu tartışmaya başlamışlar. Biri demiş ki,...

EK-3

5. HAFTA

"Başkalarına güvenmek nasıl mümkündür?"

"Çocuklar güvenilirdir." Bu ifadeye katılıp katılmadığını açıklar mısın?

Yeni tanıdığın biri konuşurken ne şekilde ve nelere dikkate ederek konuşursa senin güvenini kazanabilir?

Aşağıdaki boşlukları doldurmanı rica ediyorum.

Bir çocuğun güvenilir olması için.....olması gerekir.
Bir çocuğun güvenilir olması için.....olması gerekir.
Bir çocuğun başkalarına güvenmesi için o kişilerin.....olması gerekir.
Bir çocuğun başkalarına güvenmesi için o kişilerin.....olması gerekir.
Güvenilir olmayan bir çocuk.....yapar.
Güvenilir olmayan bir çocuk.....yapar.

