

# SOCIOLOGY OF CHILDHOOD

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**IKSAD**  
Publishing House

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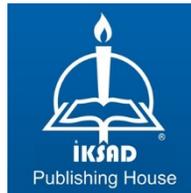
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Development and Social  
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(The Licence Number of Publisher: 2014/31220)  
TURKEY TR: +90 342 606 06 75  
USA: +1 631 685 0 853  
E mail: iksadyayinevi@gmail.com  
www.iksadyayinevi.com

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Iksad Publications – 2021©

**ISBN: 978-625-8007-02-2**  
Cover Design: İbrahim KAYA  
September / 2021  
Ankara / Turkey  
Size = 16x24 cm

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## **PREFACE**

In this book, the term "childhood and children studies" is used as a collective concept that includes both micro- and macro sociological ideas about children and childhood. At the same time, childhood is interpreted in many ways as an age stage of individual development from 0 to 18 years old, as a socio-demographic community a set of children and as a social phenomenon inscribed in a certain macro-level context.

Sociology of childhood as a “project at the beginning stage” has an interdisciplinary character, since it draws on the knowledge gained by other sciences, and international, since it integrates the achievements of sociologists and educators from different countries. Abroad, the sociology of childhood is institutionalized in the early 1980s, in Turkey somewhat later, in the late 1980s and early 1990s.

In this publication, you will find a set of texts that deal with different issues about childhood and adolescence. Each text has its particularities and analysis methods. Here, we will find research that revolves around the daily lives of children, adolescents and their families that involve, among other things, their relationship with the arts and the media.

In this way, we hope that this publication contributes to and enriches currents and future research with multiple perspectives and dialogues about this very significant theme. We also thanks to all the authors and IKSAD Publishing House.

Akbar VALADBIGI<sup>1</sup>  
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## **CHAPTER 1**

### **THE NEGOTIATIONS AND RELATIONSHIPS OF TURKISH ADOLESCENTS AND TURKISH FATHERS**

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## **INTRODUCTION**

Fathering research has a number of key lacunae. Firstly, the vast majority of fathering research has been undertaken in anglophone societies (Lamb 2010). Secondly, our knowledge about fathers and fathering has been largely based on investigations involving fathers of an infant or a toddler (Pekkarakas 2010; Dayton *et al.* 2016; Fields-Olivieri *et al.* 2017; Ito *et al.* 2018; Ren & Zhang 2018). Thirdly, fathering is often explored by comparing it to mothering (Chung *et al.* 2020) and relying solely on the perspectives of mothers and children (Alvan 2015). Fourthly, we know much less about fathers in non-Western, non-Christian cultures. This paper addresses these gaps by reporting on a study of Turkish fathering, including young adolescents as respondents, and gathering the views of both the latter and the fathers with whom they are involved.

### **1. TURKEY TODAY AND TURKISH PARENTING**

Turkish culture contains a mix of the traditional and modern, secular and religious, and patriarchal and egalitarian. Turkey is literally situated between Europe and Asia, and it has been argued, also socially situated inbetween in that societally-speaking, Turkish people and institutions look both eastwards and westwards for their influences (Tecik 2012; Kagitcibasi 2005; Sen *et al.* 2014).

Turkish culture and families have shifted from patriarchal control to greater egalitarian principles since the Ottoman Empire and its traditional and Islamic features (Kagitcibasi 2005). The establishment

of the Republic of Turkey in 1923 was a starting point of changing family relationships in Turkey, but the main alteration commenced with moving from rural to urban areas because of the industrialisation of agriculture after the 1950s (Tecik 2012, 70). This process had an impact on women's situation in the family, and women have become more independent of their spouses. Consequently, fathers' and mothers' responsibilities in the family have altered and to a certain extent moved to greater equalisation (Ataca 2006).

That said, traditional parenting in Turkey remains dominant and indicates differences between the roles of fathers and mothers, for instance caring for a child is for mothers while the terms of breadwinner, householder, authority, discipline and distance are for fathers (Sunar & Fisek 2005). This results in something of greater emotional distance in father-child relationships (Metindogan 2015). The few existing Turkish studies indicate sex differences with closer relationships in father-daughter relationships than those between fathers and their sons (Ulas-Tol and Taskan 2018) though Bozok (2018) found that fathers had equal approaches for their children when they considered their children's future economic independence. Adolescent boys in Turkey have been found to perceive their fathers as more authoritarian and judgmental than do girls (Sefer 2006; Guneyusu *et al.* 2017; Dinn & Sunar *et al.* 2017). Sunar (2002) also found that fathers' affection is more noticeable in the perceptions of girls than boys' perceptions over three generations in Turkey.

When perceptions of both adolescent boys and girls together with those of their fathers were studied, Yaban *et al.* (2014) found a discrepancy of perception, in that one-third of fathers reported lesser exertion of psychological control than was reported by their children. This raises a lack of accordance between the views of children and those of their fathers as regards parenting behavior, and this is explored below.

When the views of Turkish fathers have been explored these have found instances of attempts to be better fathers as reaction to the authoritarian and distancing behavior of their own fathers. Research has found a wish by Turkish fathers to be closer to their children than their own fathers were to them (Ozgun *et al.* 2013, 1972) by showing affection, spending more time with their family and taking care about children's needs (Boratav *et al.* 2014; Yalcinoz 2011). Today, bearing in mind that we know little of how Turkish fathers “do” fathering and how their children perceive of this, it can be suggested that Turkish fathering styles look backward and forward, and consist of a mix of traditional and modern attitudes (Tecik 2012).

## **2. METHOD**

This study set out to comprehend Turkish fathers' parenting of adolescents by analysing the perspectives of fathers and adolescents. The research question was “*What do Turkish fathers do when they parent their adolescents?*”.

The study employed a qualitative approach using interview-based, open-ended questions. This approach was chosen because qualitative

research is interested in participants' perspectives and actions via engaging with the meaning of behaviours (Brannen 2008). The principal purpose of qualitative research is to understand participants' behaviour by an inductive approach (Padgett 2008; Rubin & Babbie 2008; Brannen 2008). Thus, this study aimed to use inductive approaches given the lack of knowledge base on Turkish fathering. The plan of an exploration and uncovering of behaviours was more suited to such an approach.

### **3. RECRUITMENT AND PARTICIPANTS**

High school students in Turkey were introduced to this research at schools and asked to participate alongside their fathers. Eighteen father-child pairs were randomly chosen from participants who wanted to take part in the interviews. Four adolescents from the pairs became unavailable due to spending their summer vacation in different location. Thus, 18 fathers and 14 adolescent children (eight boys and six girls) participated. Fathers' age range was between 39 and 53 years old, whereas adolescents' ages were between 14 and 18 years. All the children's fathers also took part in the interview so that 14 father-child pairs and 4 fathers participated in the interview.

### **4. ANALYSIS**

Thematic analysis classifies and identifies themes with detailed descriptions in the dataset (Braun & Clarke 2006). This process indicates which patterns are meaningful in the data (Daly *et al.* 1997). Thematic analysis of the interviews of 18 fathers and 14 adolescent

children was employed as a way of foregrounding the emergent and dominant themes to develop meta-themes.

Before starting to compose themes, the whole data set was read to build a fuller fathering picture in the raw data. It was clear from the responses that what was being described had three dimensions:

- what are fathers doing?
- how do fathers do it?
- why do they (fathers) say they do?

Fathers and adolescents described fathering with both similar and different words, but their descriptions covered similar themes that began to emerge from the raw data. Consequently, five fathering themes emerged from the raw data from the interviews:

- overseeing their child
- influencing their child
- adjusting rules and boundaries for their child
- problem-solving for and with their child
- socialising with their child

It is important to note in advance that these themes indicate behaviour so that *the themes are not a person*, i.e., there is no full person that is an “*overseer*” father. They also overlap.

## 5. RESULTS

Thematic analysis of the interviews of 18 fathers and 14 adolescent children was employed to reveal the dominant themes. No one father covered only one theme's features, and the themes did not reflect on person's character. Each father also had their own specific fathering behaviour, their behaviour depending on variety of circumstances around them. Fathers spoke not only of their children's behaviour but also their relationship with their children. The fathers claimed that their children's behaviour was the primary determinant of how they "*fathered*". Fathers' reports indicated that wives and neighbours perceived fathers as an authority figure over children when their children seemed to be poorly behaved. Thus fathers felt pressure to be 'wheeled on' to control and shape their children.

**Table-1:** Themes With Their Frequencies And Percentage In The Interviews Of Fathers And Adolescents

Themes	Eighteen Father interviews		Fourteen Child interviews	
	n	%	n	%
Overseeing	76	30,9	52	28,9
Influencing	70	28,5	51	28,3
Adjusting rules and boundaries	45	18,3	28	15,6
Problem-solving	30	12,2	27	15
Socialising	25	10,1	22	12,2
Total	246	100	180	100

Fathers claimed that they attempted to do better fathering. Notions of “*doing better*” were based on respondent comparing their fathering with their fathers’ fathering. Fathers tried to imitate some rules of their fathers when they were happy with their fathers’ behaviour. When they did not follow rules of their fathers it was because they had been unhappy with their father’s approach.

As seen in the Table 1, both groups described “*fathering*” as most highly involved in “*overseeing*” and “*influencing*” category and least present in “*problem-solving*” and “*socialising*”. Fathers talked about “*overseeing*” behaviour slightly more than “*influencing*” behaviour whereas children talked about “*overseeing*” and “*influencing*” behaviour to the same extent. It could be said that “*overseeing*” behaviour was more dominant in fathers’ descriptions than those of the children. Nevertheless, this might show that both fathers and children had common perceptions of what constitutes fathering. The detailed comparative results are now presented.

### **5.1. Overseeing**

“*Overseeing*” behaviour was related to “*to check*” and “*to control*”, the words used to describe their actions. Fathers described overseeing their children by directly or indirectly checking on their children, sometimes individually, but at other times they kept their children under surveillance with other people’s support. Adolescents reported that their fathers’ overseeing behaviour manifested itself at home and outside through mainly checking and controlling them in order to be

safe, be away from possible hazards and engage with their current responsibilities, especially education.

Fathers justified “overseeing” as they *worried* about their children’s lives and wanted to *protect* their children from any potential hazard both in and outside the home. Adolescents reported that behind their fathers’ behaviours they sensed feelings of *worry* and *protection* about their lives in the present and in the future. In other words, overseeing behaviour was related to interventions to avert potential dangers in order to have a better life now and later on.

Fathers were happy with what the overseeing that they did whereas adolescents were unhappy about being checked or controlled. Fathers preferred being more “overseeing” whereas children preferred having greater freedom, although both perceived fathers as being in a higher authority position. Interestingly, adolescent children were more conscious of their fathers’ overseeing behaviour than fathers believed they themselves were.

## **5.2. Influencing**

“Influencing” behaviour appeared with explanations including notions of guiding, encouraging, convincing, supporting and preventing. These were based on feelings of *worry* and to the need to *protect* children’s lives to enable them to make better choices in the present in order to guarantee their future.

Fathers reported that their “influencing” focused on their children’s behaviour when they attempted to change behaviour using their (the fathers) personal expectations and values. Fathers employed different approaches in influencing their children’s behaviour including explanations with a reason or example, reward and psychological control. Adolescents were also aware that their fathers sought to influence them via direct verbal communications, but reported that their fathers sometimes applied indirect messages to motivate them such as giving examples of someone’s life story. Whilst adolescents mentioned their fathers attempted to influence them to have better life and attitudes in the present and in the future, this influence behaviour mainly centred around their fathers' expectations and views - conveyed by either friendly behaviour or authority.

Fathers were aware that their behaviour influenced their children’s behaviour as a role model, but adolescents chose to copy only those aspects of their fathers' behaviour that they liked. Showing the light and dark sides of opinions was a typical approach to influencing children together with having a cogent argument. However, adolescents were aware that their fathers could manipulate and distort matters, e.g. exaggerating the extent of danger arising from social media use. In the “influencing” behaviour category, fathers were deemed to be more talkative than children. Fathers were unhappy when adolescent children ignored their authority, whereas children were unhappy when their fathers imposed this on them.

### 5.3. Adjusting Rules And Boundaries

“Adjusting rules and boundaries” behaviour was usually based on a wish to *protect*. This was also linked to *worry* about the child’s behaviour; attempting to make them behave decently rather than spoiling the child. Fathers reported that they built boundaries to sustain a hierarchal higher position because they did not want to weaken their authority. However, they also implied wanting to have an equal relationship with their children since they cared about their children’s needs more than their (the fathers) own expectations of them. Thus, they shifted positions in the effort to balance the exercise of authority and the encouragement of friendship with their children. Adolescents reported that they sometimes felt they had more equal relationships with their fathers, but even these relationships were with boundaries. Boundaries became more visible when enforced, especially when adolescent children did not follow their fathers’ request and expectations.

Both groups spoke of physical and emotional closeness and distance. As indicated above, fathers oscillated between authority and friendship, but children's perceptions of this shifting were that their fathers were not consistent in their approaches to them. Both fathers and adolescents agreed that fathers employed a mix of authority and friendship behaviour. Fathers sometimes expressed their authority over their children by alternating between *love* and *anger*. Fathers regarded this as boundary-setting, but children perceived it as emotionally painful.

#### 5.4. Problem-solving

The critical point of “problem-solving” behaviour was to identify a child’s problem and then move onto the next step of solving the problem. Understanding children’s problems was a result of *worrying* about children’s lives whereas finding solutions for issues was based on *protecting* children from any potential hazards. “Problem-solving” fathers had friendlier behaviour and less authority so that the father-child relationship was built with equality and empathy. Hence, “problem-solving” behaviour increased positive father-child interactions.

Fathers reported that they often attempted to solve a child’s problem by themselves, for example searching on the Internet and talking to friends. It is important to note here that fathers did not follow just one suggestion from the internet or other people, rather they found their own way through a mix of sources and suggestions. “Problem-solving” behaviour was based on caring for their children and appeared in the form of worrying and protective behaviour.

For their part in this category, adolescents appreciated their fathers’ efforts at problem-solving especially when this took the form of counsellor-type activity, encouraging them to recognise their own strengths (rather than solving the problem for their child).

Both fathers and adolescents emphasised the importance of *showing love* and *support*, but the adolescents were more satisfied when their fathers were affectionate to them. Although emotional and physical

closeness were revealed, adolescents waited for their fathers to take the initiative.

### **5.5. Socialising**

“Socialising” included spending time together not only at home but also outside. This behaviour was manifested in activities such as listening to music, watching TV, shopping, walking, fishing, going out to dinner, going to the mosque, visiting relatives, telling jokes with each other and going to the car showroom.

Due to work and school schedules, their activities at home usually happened on weekdays whereas their activities outside mainly happened on weekends. During activities, fathers had opportunities not only to spend time together but also understand children’s feeling and lives so that “socialising” increased fathers’ awareness about their children. Fathers mainly organised the activities. The children focused on their enjoyment whereas fathers engaged not only for fun but also for other aims such as being a role model. Both fathers and children did not consider that daily routines like dinner was a social activity even if they spent such time together. Socialising usually appeared with other themes as father had opportunities to show their worry and protection in socialising activities.

To sum up, fathers’ practical, ‘hands-on’ engagement with their children increased when they became more suspicious of their child’s behaviour or this was brought to their attention. *Worry* and *protection* were cited as justifications for this. Fathers regularly shifted between authority and closeness. Authority was more visible when they

focused on their expectations rather than children's needs, whereas closeness was more visible when they showed they cared about children's needs. Consequently, there was a mix of authoritarian and friendly behaviours.

Children's safety was a substantial issue for fathers and, as a result, children's lives were restricted and controlled, and adolescents were unhappy with this. The boundaries were softened and closeness increased when they remained in the territory of their fathers' expectations and rules. The more authoritarian aspects of boundaries in the relationship melted away when their fathers engaged with their problems, and they spent time together in social activities.

Fathers' behaviour depended on time and place as well as the interactions between them and their children so that "fathering" was a complex *interplay between fathers, children and circumstances*. Fathers preferred having more control and authority over their children, but adolescents preferred having more freedom and so children were unhappy with restrictions and strict rules. The children perceived their fathers as having more authoritarian behaviours, while fathers perceived themselves as having more friendly behaviours.

Overall then, the fathers in this study displayed a variety of behaviours when circumstances were called upon, *with no one father being the epitome of one particular category of behaviour*. Notwithstanding this, the two most frequent categories of behaviour were that of the "overseer" and "influencer".

## 6. DISCUSSION

This research has been concerned with fathering from the point of view of those who “do” fathering (fathers) and those on the “receiving end” (adolescent sons and daughters). The research has shown interesting differences between the two perspectives of the *players* in the father-adolescent relationship dynamic.

### 6.1. Fathering in Turkey

Fathers are traditionally symbolised as a breadwinner when they are financially involved with their children, in relation to providing pocket money and paying for education. This traditionality was also found in studies on fathering two decades ago with adolescents describing their fathers as providing material support (Telsiz 1998; Steinberg & Silk 2002). However, the present study detected that adolescents talked to fathers about information and economic supports and sometimes emotional and relational matters. Considering the time that has elapsed since these studies, this suggests a change in perceptions of Turkish fathers.

New types of being a father (or “doing fathering”) such as a friend, brother and counsellor emerged in the present study, and, as a result, close, warm and friendly relationships were noted. These behaviours may be called contemporary or modern. The results reveal that fathers are involved with their adolescents in new ways. On the other hand, fathers still seem to be held up as breadwinners when there remains a parental responsibility to provide for meeting the family needs in

terms of food and housing. Children also need their fathers' (parents) financial support. Thus, financial support is evidence of fathers' involvement, but there is also further evidence of emotional and relational supports. It might be asked whether or not fathers embrace the new involvement with their children. The answer seems to be yes, but not enough (certainly not from the perspective of their children).

A more flexible hierarchy between fathers and children in Turkey is developing (Yalcinoz 2011), but a patriarchal ideology has remained even allowing for Turkish fathers being more involved with their children (Kuzucu 2011). A notable finding in the present study supports these observations that fathers remained the highest authority in the family and authoritarian attitudes were still visible in the father-child relationship. Accordingly, traditional and contemporary fathering are both seen in Turkish fathers' behaviour with their adolescent children.

This combination of traditional and contemporary behaviour is manifest in the fathers' reports of the dilemmas of exercising authority and maintaining closeness; giving freedom and protecting children; authority and autonomy. Boratav *et al.* (2014) also described similar dilemmas in Turkish fathers' behaviour in that they were challenged as to where to draw the line between authority and friendship with their children. Consequently, Turkish fathers struggle with balancing traditional and modern fathering. An example of changing fathering is the use of corporal punishment. This has become rarer among fathers in Turkey (Yalcinoz 2011), but as was highlighted in the present

study, it has been replaced by psychological control e.g. withholding terms of endearment. Therefore, whilst it is worth noting that Turkish fathers are more emotionally involved with their children nowadays, they sometimes abuse this when they withdraw emotional involvement as a substitute for more physical, but less socially acceptable, forms of punishment.

What does this research contribute to our general understanding of fathers and fathering?

A notable finding in this study was that boundaries are less noticeable when nobody is around, but the fathers adopted a more formal relationship when their parents are around. Another notable one revealed that fathers and adolescents are close to each other on the weekend more than the weekdays due to doing more leisure activities together. Shehata and Ramadan (2010) also confirm this. These results indicate that fathers have friendlier behaviour in leisure activities, as their expectation is to be entertaining rather than maintaining boundaries and rules. Accordingly, *fathers' behaviour depends on the timing of activity, their expectations, location and which child (son or daughter) they are with.*

## **6.2. Sex Of Child and Fathering**

Fathers in the current study believed that they could influence their children regardless of sex of the child, but they got help from people, who were around their children, to reinforce this influence on their children. They mainly requested female relatives e.g. the child's aunt

or cousin when they had an issue related to their daughters; whereas they primarily requested male relatives when they had an issue related to their sons. This response indicates that their children's sex influenced those from whom the fathers could seek help. However, they also sought help from their wives for both their daughters and sons.

During time together, fathers talked to their adolescent children about education, friends, technology, behaviour, religion, sport and plans, topics common for both sons and daughters. Tecik (2012, 92) claimed that sport, especially football, was a common talking topic in the father-son relationship in Turkey in early years, but fathers in the current study discussed football with both their daughters and sons. This behaviour indicated that Turkish fathers communicated with children about various topics regardless of their children's sex.

Physical contact and closeness were more visible when fathers were out with their children regardless of sex. In other words, fathers felt more freedom to be more physically expressive towards their children than at home. This distinctive difference shows that traditional gender parenting roles at home still influence fathers' relationships with their children in Turkey. This result is consistent with Kuzucu's (2011) study, which concluded that fathers' involvement has increased, but the traditional gender stereotypes are still visible in Turkish families.

Fathers communicated with their daughters and sons when they were aware that their children had a problem, but they were slightly more

involved with their sons. This different approach highlighted that fathers' enquires about their children's problems are still marginally noticeable in relation to gender in Turkey. However, the different communication approaches did not indicate whether the fathers knew about their sons' problems more than that of their daughters. Cetin-Gunduz and Cok (2015) also reported that Turkish fathers perceived no difference in their adolescents' self-disclosure and requesting information. They showed that Turkish fathers attempted to understand their children's lives or difficulties regardless of sex of the child.

This study suggests that some gender and sex issues surrounding fathering are still visible, but Turkish fathers have adopted more egalitarian parenting strategies no matter the sex of the child.

### **6.3. Reciprocity**

Fathers' behaviour is affected by children's reactions, so fathering is “*two-way*”. A notable finding in this study was that fathers showed more aggressive and authoritarian behaviours and a more distant relationship with their adolescents when they wanted them to follow their requests without hesitation. However, they had friendlier behaviours and a closer relationships when their children showed obedience and respectful behaviour or when they wanted their adolescents to share problems with them as a friend would. These outcomes reflect that fathers adjust their behaviour according to

adolescents' behaviour and, as a result, they shift between authority and friendship to find the most appropriate position in the relationship.

Another example of reciprocity was evident in terms of who starts the interaction. Fathers initiated communication with their adolescents when they noticed them unhappy, but adolescents also shared their feelings with father. In this case, adolescents' behaviour provided the opportunity to begin the conversation as simply a trigger with the interaction then initiated by fathers. Mainly, adolescents had an active role in initiating their fathers' behaviour. They also influenced terminating their father's involvement. For instance, some adolescents in the present study blocked their fathers' efforts to become closer. Consequently, fathers' actions and reactions are also dependent on children's behaviour.

Thus, the father-child relationship alternates between distant and close as fathering responds to a child's reaction. Fathers and adolescents are both active in constructing these reciprocal relationships. Reciprocity aside, what happens when fathers and adolescents disagree with each other?

#### **6.4. Disagreements**

As has been indicated, fathers and teenagers had different interpretations of the fathers' behaviour. Whilst fathers perceived their behaviour as reflecting more involvement and supportive of autonomy, adolescents did not. Fathers' perspectives included protection, family values, personal and cultural expectations and long

term aims such as a successful education and career, as well as children's needs. Whereas adolescents' reports were about liberty and meeting their desires, as well as having an independent life. Thus, the clash of these different desires can have negative impact on their relationships. Shehata and Ramadan (2010) also found a similar result for Egyptian adolescents via applying an 'adolescent relationship survey questionnaire' (Beazer 1998). This included a "desired changes in relationship" dimension. However, the fathers in the present study said that they understood their adolescents' desires, but they mainly considered what they thought were better options for their children's development and future rather than their children's requests. Fathers heard their adolescents' voices, but the final decision depended on the fathers' evaluation of possible outcomes informed by protection concerns. The results reflect that fathers determine "the child's best interest" on behalf of children, however, adolescents are sometimes unsatisfied with this decision as they seek flexibility, freedom and liberty in their relationships. Furthermore, in this study, it is worth noting that autonomy is a fundamental concern for adolescents whereas protection is the primary concern for fathers.

So the fathers in this study perceived themselves as closer, warmer, more constructive and flexible than the adolescents did of them. Notably, the fathers described themselves as more modern and less traditional than did their teenage children. Such views reveal tensions in the dynamic of father-adolescent but also the way that fathering may be mutually negotiated on a daily basis.

## **6.5. Hands-on and Hands-off Fathering**

As seen in the reports of the interviews, fathers' experience with their own fathers was a factor shaping their desire to be a better father; the fathers in the study tended to follow their fathers' behaviour when they were happy in their childhood, but they did not imitate their fathers' behaviour if they were unhappy in their childhood. Juhari *et al.* (2013) also confirm that Malaysian fathers aspire to be a better father than their fathers in terms of having a greater closeness to their children, and a more relaxed expression of authority and discipline. In Turkey, the younger generation of fathers in Turkey are closer and warmer with their children than the previous generation (Sunar 2002; Boratav *et al.* 2014). However, children are unable to grasp this comparison as they have no reference points with their fathers' childhood.

The fathers aspired to be a better father than their own fathers e.g. in terms of being closer and more responsive to their children's needs. However, children reported more traditional features in relation to experiencing their fathers as having less flexibility and providing less autonomy than they wished, and in doing so, identified that their fathers were not as modern as they (the children) would like them to be. Hence, Turkish fatherhood appears in a state of flux with a mix of traditional and modern characteristics

## 7. CONCLUSION

Turkish fatherhood today emerges as in *a state of flux with a mix of traditional and modern features* with the former typified by less involvement in child-rearing and the latter seeking to be more *hands-on*, better informed and concerned to be liked by their children. *Worry* and *protection* are essential elements as justification for fathering behaviour from perspectives of both fathers and adolescents. Since fathers aspire to be a better father than their own fathers, today's Turkish fathers seem to be more attuned to their children and their needs (or express a wish to be) than the older generation of fathers. However, the children report that their fathers are not as modern as they would like them to be (or the fathers think they are). Although some gender issues surrounding fathering are still visible, Turkish fathers have adopted more democratic parenting approaches regardless of the sex of the child. Turkish fathering (and fathering everywhere) is found to be a two-way, mutually negotiated street on which fathers and their children actively construct their relationships with each other.

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## CHAPTER 2

### IMMIGRANT CHILDREN IN GÜLTEN DAYIOĞLU'S STORIES, *KÜPELİ ERTÜRK* AND *SÜNNETLİ Mİ SÜNNETSİZ Mİ?*

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## INTRODUCTION

Fludernik (2009: 8) explains the narrative theory that “Narrative theory –or to use internationally accepted term narratology- is the study of a narrative as a genre. Its objective is to describe the constants, variables and combinations typical of narrative and to clarify how these characteristics of narrative texts connect within the framework of theoretical models”. Jahn (2007: 94) explains the difference between narration and focalization as “Narration is the telling of a story in a way that simultaneously respects the needs and enlists the cooperation of its audience; focalization is the submission of (potentially limitless) narrative information to perspectival filter”.

Since focalization provides an understanding of the details and mysteries, and several perspectives from the focalizer to readers it is useful for literature analyses. It also helps to find the author’s aims and intentions for telling the story. The reality of the story can be understood by using focalization techniques (Fludernik, 2009). Genette was the first user of the term “focalization” as a replacement for the term “point of view”: “To avoid the too specifically visual connotations of the term vision, field, and point of view, I will take up here slightly more abstract term focalization” (Genette, 1980: 189).

Genette mentions three types of focalization. If the author uses “non-focalization” or “zero focalization”, events are narrated from the omniscient point of view, and there is no focalization. Edmiston (1989: 730) states about “zero focalization” that “the narrator is unlimited spatially and unrestricted in psychological access to the

characters”. This is the “omniscient narrator”. Culler (2004: 23) explains what an omniscient narrator is that “The author creates the world of the novel as God created our world, and just as the world holds no secrets for God, so the novelist knows everything that is to be known about the world of the novel”. If there is an omniscient narrator and zero focalization in a story, the story is told by someone outside the story and the narrator does not appear as a character in the story. The narrator knows everything related to the story and can reflect the thoughts and feelings of the characters in the story.

In the mode of “internal focalization”, events are narrated through a character’s eyes. If the narrator is outside of the story and is focused on a character, it is “external focalization”. (Genette, 1980; Jahn, 2007).

Culler (1980: 10) mentions the difference between internal and external focalization: “In internal focalization, the narrative is focused through the consciousness of a character, whereas external focalization is something altogether different: the narrative is focused on a character, not through him”.

Today migration is one of the most important social issues in the world. Since there are around 2,8 million people who have Turkish origin in Germany (Deutsche Welle, 2020), immigration from Turkey to Germany is one of the most important issues for Turkish society.

When “The Foreign Workforce Acquisition Agreement” was signed with the FR of Germany on 1 September 1961 (Gitmez, 1979), Turkish workers began to immigrate from Turkey to Germany. In

1961, 2700 Turkish workers immigrated to Germany. The number of Turkish workers who immigrated to Germany increased year by year dramatically. 27.500 Turkish people immigrated to Germany in 1963 and the population of Turkish workers in Germany was 204.000 in 1967 (Abadan-Unat, 2002; Turan, 1997). According to Uslu and Cassina (1999), Turkish people wanted to immigrate to Germany because they had no social insurance and enough money in Turkey. Money and social insurance were the main reasons for immigration to Germany. Furthermore, the rapid population growth, the number of young people, income inequality between regions and people, and unemployment were the other reasons for this migration. Now, “The total population of Turkish people living abroad exceeds 6.5 million people, around 5.5 million of which live in Western European countries” (Ministry of Foreign Affairs, 2021). Although a significant population is living abroad, it cannot be said that Turkish authors who write for children have a sufficient number of literary works. One of the authors who have literary works about Turkish immigrants for children is Gülten Dayıođlu.

One of the most famous Turkish authors who write for children, Gülten Dayıođlu, was born in Kütahya in 1935. She attended schools in many different cities in Turkey during his education life. He graduated from one of the most popular schools in Istanbul, Atatürk High School for girls. For her higher education, he attended Istanbul University Faculty of Law. However, she did not graduate from this faculty due to her marriage and financial problems. In 1962, she passed the teacher selection exam, and she started to works as a

primary school teacher. During her working life, she worked in several locations in Anatolia. She resigned from being a teacher in 1977 (Tozlu, 2010). In her early books, she narrated social problems in Turkish society. At the end of the 1970s, she started to write on children's issues for children. She wrote stories, novels, and travelogues for children in order to help children's mental development and improve their ideas about society and the world. In September 1988, she was introduced in a magazine in Japan, *JBBY* which was published by the branch in Japan of the IBBY (International Board on Books for Young People). Now, she is one of the most famous authors who write for children and young people in Turkish literature (Tozlu, 2010).

One of Gülden Dayıođlu's well-known books, *Geriye Dönerler* (could be translated into English as "The Returnees") was written by Gülden Dayıođlu in 1986. It was translated into German and published in Germany with the name "Rückkehr Zwischen Grenzen" in the same year. In June 1987, a magazine in the US, 'World Literature Today' introduced this book as 'the experiences of the returnees' (Gölbaşı, 2010).

This book consists of nine different stories about the experiences of Turkish people who immigrate to Germany and return to Turkey. Gülden Dayıođlu writes the stories based on her interviews with Turkish immigrants. Each story tells that local people in Turkey see Turkish immigrants as others, and they exclude them from society. They are unhappy in their own country like in Germany. The main

characters are children and young adults in these stories and they feel this exclusion heavier than their parents.

This essay will analyse two stories in Gülten Dayıođlu's *Geriye Dönerler*. These stories are *Küveli Ertürk* (Ertürk with earrings) and *Sünnetli mi Sünnetsiz mi?* (Circumcised or Uncircumcised?). Firstly, this article will examine the otherness of Turkish immigrant children in Germany. Secondly, their otherness in Turkey will be investigated. Lastly, differences between Turks and Germans will be shown in these stories. Focalization techniques will be used for analyses.

Before moving on to the analysis, let's briefly summarize the two stories.

**Küveli Ertürk (Ertürk with earrings):** Ertürk is the youngest and only boy in a family of three children working as Turkish workers in Germany. His family leaves him with German caregivers at a young age to earn more money. His father, mother and older sisters work for long hours, and they do not care about him. When his father, Çardaklı Yusuf decides to return to Turkey, Ertürk, who was raised like a German in the German lifestyle, objects to this decision. He leaves his family and settles in a German youth centre. Although his father wants to see his son many times, Ertürk does not want to see his father. At the end of the story, his father returns to Turkey without his son.

**Sünnetli mi Sünnetsiz mi? (Circumcised or Uncircumcised?):** Yahya is a boy who was born and raised in Germany. When his father, Rüstem Çakır decides to return to Turkey from Germany, Yahya returns to Turkey with his family. Yahya is excluded by the villagers

because of his dressing, haircut, earrings and behaviours. One day, when his father, Rüstem Çakır, tells Yahya's circumcision ceremony in a cafe, the story is left unfinished. The villagers wonder if Yahya was circumcised. The young people of the village swoop on Yahya and want to check whether he is circumcised or uncircumcised. They cannot succeed it, but Yahya is very upset about this event.

## **1. OTHERNESS IN GERMANY**

German people do not like Turkish immigrants because they describe them as rude, wild and uneducated people. Their approach to Turkish immigrants is negative. For this reason, Turkish immigrants feel themselves like others in Germany (Turan, 1997).

The narrator tells the otherness of Turkish immigrant children in Germany in *Sünnetli mi Sünnetsiz mi?*

Yahya, the main character, has no friends at the school and his teachers behave him unfairly. Therefore, he cannot graduate from any school in Germany. Yahya also is unsuccessful in Turkish language courses and Islamic courses. So, he gives up the schools and spends his time at home (Dayıoğlu, 2012: 31).

Rüstem Çakır, Yahya's father, feels like an outsider in Germany like his son. He has a fear of being killed, fear of attack in Germany because some racist Germans write "Death to Turks", "Get out nasty Turks" on the walls (Dayıoğlu, 2012: 31).

Consequently, the narrator wants to show the otherness of Turkish immigrants in Germany. The passages are similar to the real experiences of Turkish immigrants. The narrator in *Sünnetli mi Sünnetsiz mi?* narrates the main characters' experiences by using zero focalization. Therefore, the feelings and thoughts of Yahya and Rüstem Çakır about their exclusion from the society are seen from the narrator's eyes. The readers can think that immigration to Germany is not a good way because they face exclusion from the society.

## **2. OTHERNESS IN TURKEY**

Although Turkish immigrants in Germany feel themselves as outsiders in the German society, local Turkish people in Turkey exclude them from the Turkish community. Thus, Turkish immigrants see themselves as others in Turkey (Kırmızı, 2016). Their exclusion can be seen in both stories.

Firstly, in the Gülten Dayıoğlu's story, *Küpelî Ertürk*, a group of people have a chat in a Turkish coffee shop in Germany. One of them, Sakıp tells other people that Çardaklı Yakup, who is a Turkish worker, hates Germany and he does not want to come to Germany again because his son, Ertürk resembles German youth. Çardaklı Yakup thinks that when the people in his village in Turkey see his son like that, they will ridicule him and his son. So, he is ashamed of his son (Dayıoğlu, 2012: 7-8). Ertürk who is Yakup's son looks like a punk. He also gambles and wears earrings like a girl. At first, when his father sees him like that, Yakup hits and imprisons him in their

house. After that, Ertürk complains his father to the police and the police take him from the family. Ertürk begins to live in a youth centre (Dayıoğlu, 2012: 18-19).

Yakup underlines that the reason for this situation is that Turkish workers in Germany think about their incomes only. According to Sakıp, who is a worker in Germany, Ertürk grows up in an undisciplined environment. Yakup and his wife work so hard, and they take a German babysitter when Ertürk is a few months old. They look after him just on weekends. Yakup brings his daughters to Germany because they will look after his son. However, the daughters begin to work after a short time because of earning more money. For this reason, his son does not know his identity (Dayıoğlu, 2012: 8-9).

Veli, another person in the coffee shop, says that everyone comes to Germany for money, and everyone wants to earn more money if he or she has a job opportunity (Dayıoğlu, 2012: 9). However, some Turkish children are not like that. The teacher, one of them tells that a few Turkish families look after their children, and their children have a good education and manners. The other parents do not look after their children, and their children have personality and moral problems because the families think just earning more money, and they ignore their children. Thus, their children learn everything from German babysitters and their German friends. After a time, they begin to behave and look like German children (Dayıoğlu, 2012: 9-11).

It can be seen that immigrant children in Germany like Ertürk look like Germans because their parents are not interested in their children.

Therefore, the children stay away from their culture. The parents work so hard in order to earn more money and have a bright future. However, they lose their children. So, the appearances of the children change. The parents are ashamed that their villagers see their children look like Germans.

It also can be understood that Turkish workers in Germany are selfish and think about their wealth only. Therefore, every member of a Turkish family in Germany works for their families wealth. Money is the most important issue in their lives.

There is another similar case in the second story, *Sünnetli mi Sünnetsiz mi?*. When Rüstem Çakır and his family arrive in their village, the villagers ridicule Yahya's appearance because he has a different hairstyle, fancy boots and tight pants (Dayıoğlu, 2012: 37). Yahya's younger uncle is ashamed of him because of his appearance. For this reason, Yahya spends his all-time at home. He feels himself in a prison (Dayıoğlu, 2012: 38).

Hayri, who is Yahya's friend, wants to take him to a coffee shop in the village. Yahya does not want to join him because he thinks that everyone will look at and humiliate him (Dayıoğlu, 2012: 39). The peasants tell that peasants cannot become like Yahya. He looks like an actor on TV. If he wants to live in the village, he should look like other peasants (Dayıoğlu, 2012: 41).

According to the teacher, in the village, Yahya wants to protect his personality. Therefore, he insists on wearing different styles of clothes. After a while, he will become an ordinary person like the

other peasants. For this reason, everyone should respect him (Dayıoğlu, 2012: 39). However, nobody is respectful of him even educated people. When Yahya fights with other young peasants, he complains to the police. The policeman makes fun of him because he came from Germany and looks like a German. He asks him if he is circumcised (Dayıoğlu, 2012: 50-51).

Hence, it can be said the people in Turkish society condemn Turkish immigrants in Germany when they return to Turkey because they have different appearances even if they are their relatives or friends. They are not open to different clothing styles or hairstyles.

Secondly, since Turkish immigrants have a lot of money and good living conditions, the local people in Turkey behave badly against them. In the story, *Sünnetli mi Sünnetsiz mi?*, Rüstem Çakır's brothers envy him because he builds a house and buys new goods for his new house (Dayıoğlu, 2012: 35). When his son, Yahya buy a minibus and begins to drive it in order to carry passengers, Rüstem's brothers envy him again. They do not want him to be happy (Dayıoğlu, 2012: 44).

In *Küpelî Ertürk*, a worker claims that the girls who grow up in Germany get married very difficult. Nobody wants to get married to them because he or she thinks that the girls flirt with other boys. Even if Turkish workers' daughters do not flirt with anyone, they do not want marriage with them because of their jealousy (Dayıoğlu, 2012: 15). Nevertheless, if Turkish immigrants have a son, the situation changes. It can be seen this in *Sünnetli mi Sünnetsiz mi?*. Rüstem

Çakır thinks that the fathers of unmarried girls in Turkey think that Turkish workers in Germany are rich. Thus, their daughters should get married to Turkish workers' sons. If they return to Turkey, his son, Yahya can have a job thanks to his saved money and can get married to a girl easily (Dayıoğlu, 2012: 31).

Consequently, the narrators of the stories tell Turkish immigrants' otherness in Turkey. For focalization technique, it can be said that, in the stories in Gülten Dayıoğlu's *Geriye Dönenler*, a third-person narrator tells the story from the main characters' point of view. The narrator reflects the main characters' thoughts, feelings, and behaviours against otherness to the readers. The narrator describes Turkish local people in Turkey as close-minded, conservative, jealous and selfish people. They ignore their children's education due to earning money. For this reason, they exclude Turkish immigrants from the society. Since they do not accept their lifestyles and their richness, their approaches against them are negative. It can be understood from both narrators' points of view that Turkish people are jealous of each other.

### **3. THE DIFFERENCES BETWEEN TURKS AND GERMANS**

It can be seen that German laws and respect for other people's lives are praised by the narrator.

In Gülten Dayıoğlu's story, *Küpelili Ertürk*, Yakup's son, Ertürk does not want to return to his house because he is happy in the German youth centre. The centre finds a job for him, and he works. According

to Burak, who is an officer in Germany, the German people do everything in accordance with international law. They protect all people's rights. The German government educates children and finds jobs for the young people in the youth centre like Ertürk (Dayıoğlu, 2012: 24-25).

On the contrary, it is seen that Turkish people are disrespectful of other people's lifestyles.

In *Sünnətli mi Sünnetsiz mi?*, Yahya's hairs look like a punk and do not want to change his hairstyle. According to him, there is no relation between being a good person and hairstyle (Dayıoğlu, 2012: 36). His son, Yahya does not want to return to Turkey. He is happy in Germany, and he wants to stay in Germany. According to him, even though Turkish people are not respectful of other people's lifestyles, German people respect his personality and ideas. His father does not insist because he knows that many Turkish young people escape from their house (Dayıoğlu, 2012: 35).

Another similar example is seen in *Küpeli Ertürk*. When Burak who is an officer and Yakup's son Ertürk meet, Ertürk looks like a punk. Ertürk tells that his father wants to take him from their village due to his appearance. According to him, life in his village is primitive. The peasants will behave as they came from another planet. They are bigoted and conservative. He thinks that he belongs to Germany, and he does not live like a Turkish person. He does not want to see his father and his family again because they do not understand him. (Dayıoğlu, 2012: 26-28).

As a result, German people respect other people's rights. Respect is the most important issue in Germany. Even if the children are from other nations, they are under governmental protection. However, Turkish people are interested in other people's appearances, and if they are different from them, they exclude them. They are not open to new things. For this reason, the narrators describe Turkish people as close-minded. It can be said that both stories underline this issue.

## **CONCLUSION**

This essay has examined the problems of Turkish immigrant children in Germany and Turkey, and the differences between Turkish and German nations based on two stories in Gülden Dayıođlu's *Geriye Dönerler*.

Firstly, since German people approach Turkish immigrants unfriendly, Turkish immigrant children feel themselves as outsiders of the German community. They are not liked by Germans.

Secondly, Turkish immigrant children have many problems in Turkey. They feel themselves as outsiders of the Turkish community because their appearance, hair and clothing styles are different from the people in the society. They also are envied by other people since they have more money than them. For this reason, they are unhappy in Turkey. We see this in *Küpelı Ertürk* and *Sünnetli mi Sünnetsiz mi?*. Rüstem Çakır in *Sünnetli mi Sünnetsiz mi* and Çardaklı Yakup in *Küpelı Ertürk* are very unhappy because they feel themselves as outsiders in Germany. They think that if they returned to Turkey, they would have a happy life. However, when they return to Turkey, Turkish people do

not accept them in the society because they come from Germany. Everyone sees them as outsiders, and they are excluded from the Turkish society (Dayıoğlu, 2012: 32). It can be seen that they are happy nor in Germany neither Turkey.

Thirdly, both stories mention the differences between the two nations. It can be seen that Germans are better than Turkish people that they are respectful to people from other nations.

The readers can know every detail in the stories thanks to zero focalization. Therefore, there are no gaps between the events and they can understand the reasons for the characters' feelings, thoughts and behaviours. So, they can understand the story and the messages in the stories better. In both stories, narrators tell about negative aspects of Turkish local people against Turkish immigrants in Germany. Therefore, in *Küpelî Ertürk*, Ertürk does not want to return to Turkey, and he stays in Germany. In *Sünnetli mi Sünnetsiz mi*, Yahya returns to Turkey with his family, he regrets the negative attitude of the villagers towards him in Turkey. When the readers read the stories, it can be said that the readers can have negative thoughts related to Turkish local villagers.

To sum up, although both stories mention the negative approach of Germans to Turkish immigrants, they narrate the negative sides of Turkish people. It can be seen that those issues which are mentioned in both books are similar to real life.

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**CHAPTER 3**

**A COMPARATIVE STUDY OF THE COMPONENTS OF  
READING CULTURE PROMOTION IN FAVORITE TURTLE  
BIRD TEENAGE BOOKS**

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## **INTRODUCTION**

The importance of reading and studying is not hidden from anyone. Certainly even the first inscriptions had an audience and were written for the obvious reason of those who understood the engraved marks. Since then, reading has been a way of transmitting experiences between generations and seems to be important and even vital. The importance of the development and permanence of written works is so great that they divide the period of human life before and after the invention of calligraphy.

Over time and with the advancement of technology, resources Writing also spreads quickly, and unlike in the past, content can be produced in a matter of seconds, and people all over the world can instantly add content to a movie, sound, image, text, or item. Be another, access.

This advancement in technology and the ease of publishing have led to the publication of many books on various topics around the world every day, which have attracted the world's attention to children and childhood over the past century and awarded international, national and local awards to Books for children and adolescents, we see that books with an audience under 18 years of age constitute a significant part of these books. Given that more than one person is aware of the content of the produced books, and each book, in addition to the author, has at least one editor and publisher, and the Ministry of Guidance also supervises their content, it can be It was concluded that books are the best media available to teenagers. Among the various

topics that teen books have, it can be said that stories are the most important; Because during the story, the child and adolescent gain new experiences and learn along with the sense of empathy with the main character of the story, who is usually the same age. Education that is generally sustainable and can cover a variety of areas.

The statistics of the Ministry of Islamic Guidance on the amount of study in Iran and other countries are impressive statistics. Based on these statistics, we find that most people in our country devote limited minutes to study, averaging about 18 minutes per day, while in some countries this number is about one hour. (Popular, 1390)

No preacher or television program can have the effect that a good story has on a teenager's mind and soul; Because when a teenager reads a novel, he feels himself next to the character of the novel, as if events happen to him, and he considers these events as an experience in his life. The novel is like a mirror that reflects the spiritual and spiritual changes of human beings over time.

Most children's and adolescents' books, although their main purpose is to entertain children, indirectly draw the attention of children and adolescents to social issues. One of the issues that should be considered in these books is the direct or indirect reference to reading and reading that encourages and attracts the attention of these people and can make the next generations more books. *وان*Read and read slowly.

In Iran, books for children and adolescents are judged by several groups and awarded prizes. Prizes such as the "Poplar Literary Award", which is related to the unpublished works of writers in the field of environment, or the "Koomesh Deer Literary Award", which is held in five categories: story, poem, play, screenplay and literary research. The award is held in two categories: children, teenagers and adults, and children and teenagers, mothers, fathers and other interested educators can submit their works for this competition. Like Sepidar, this award is given only to authored books. Of all the awards, the only one that is exclusively for children and adolescent books and includes a total of authored and translated books, and also the judges are experts in children and adolescent literature, is the "Turtle Prize. "Bird", which started in 1991 and until now, each chapter publishes a list of selected books, and at the end of each year, finalizes and publishes these lists.

For this reason, it can be said that the best books in the hands of Iranian teenagers are books that have the symbol of a bird turtle. These books are selected from the writings of reputable publishers of children's and adolescents' books, with the judgment of experts in this field, and are shown at four levels, from excellent to good. Children and adolescents are the main audience for this list, and given the number of experts in various fields who oversee the publication of this list, it is expected that this list will be published by reviewing the appropriate and accurate evaluation criteria.

In this study, we intend to examine the components of encouragement to study, evaluate the situation of this issue in our country compared to other parts of the world and see if the issue of gender has an effect on promoting the culture of reading or not.

## **RESEARCH BACKGROUND**

Amin Dehghan and Parikh (2003) have conducted a study entitled "Analysis of the content of story books suitable for children in age group B with a book therapy approach." In this article, the authors have examined 460 titles of children's and adolescents' books by content analysis method, and by specifying their intended components, to the extent of answering questions such as story books suitable for children in age group "B". Are there four psychological problems - aggression, low self-esteem, fear, and sadness? They have come up with the right answers.

Taghipanahi (2007) has conducted a study entitled "Study of factors affecting study motivation in elementary and middle school students". The aim of this study was to investigate the factors affecting study motivation on 304 fifth grade and third grade middle school students in Mashhad.

Of course, the purpose of study in this study is study, but the components and deterrents are significant and study.

Hassanzadeh, Hariri and Gilori (2015) have conducted a study entitled "The effect of using social networks on the study status of

adolescents: a case study of high school students in Sama girls' schools in Tehran." This study, which aims to identify the impact of the use of social networks on the study status of a group of students, focuses more on the study of students and finally came to the conclusion that with increasing Students' use of social networks increases their academic reading rate and increases their non-academic reading rate.

Mahboob (2011) has published an article entitled "A Look at Per capita Reading in Developed Countries". In this article, the per capita study in developed countries has been examined and the situation of Iran in relation to these countries has been measured. This study shows the study situation in Iran compared to developed countries in the world and can be an incentive to conduct more research in this field.

Mohseni-Kabir (1998) has studied the "method of promoting and creating reading habits in children, adolescents, students and families". In this article, Mohseni Kabir examines the study methods, the methods of creating interest in reading in children and adolescents, and when it is possible to start reading books for children, and finally the solution to the lack of interest of children and students. He has studied the study and concluded that this may be one of the reasons why all parents and educators know how useful reading is, but still do not take the time to teach it to the child. There is no defined library service for children.

Collins, et al., D. (2011). Deadly Love: Images of Violent Dates in the Twilight Saga. *Ophelia: Journal of Women and Society*, 26 (4). Pp. 382 - 394.

In a study, Collins and Karmadi examined the components of the promotion of violence in the Twilight Book Collection. They believe that the content of various media, including books, movies, music and television, can affect topics such as sex, smoking, drugs, obesity and violence in adolescents. They insist on this after examining cases of violence in the Twilight Book series, which was written for teenage teenagers but has sold more than 40 million copies worldwide and films have been made based on it. Do that when a book collection becomes popular in the world with this level of violence, they normalize violence in the world and finally come to the conclusion that this collection can be popular and continue to be published, but better Is to take another procedure.

Brown, Lamb, & Tapen (2011). Book Review: Tapan Pakaging's *Childhood: Protect Your Sons from Superheroes, Myths, and Other Media Clichés*. In a review of a book, they discuss the direct effect of storybook content on adolescent mood. They believe that a teen book writer must have two abilities. The first ability is to be up-to-date and aware of the current issues of adolescents and the society in which they live, and the second ability is the ability to collect and analyze information about adolescents' experiences, attitudes, and beliefs.

In Iran, although various researches have been done in the field of content analysis of children and adolescent books, but not much research has been done in the field of book analysis in order to create and strengthen the interest in reading culture. However, there have been articles in the past that deal with the subject of books, libraries, and librarians in books and movies. These include the following:

- Pazouki, Fatemeh and Hajizineh Al-Abedini, Mohsen (2013). Analytical and semiotic study of the presence of librarian and library in movies. Library and People Conference, Kerman: 17 and 18 October 2013. Lecture.

In this article, the authors examine the signs of the presence of the librarian and the library, but not as promoting a culture of reading, and more from the perspective of the library as a useful public place and the librarian as an influential person in society, in foreign films. Where the library and the librarian are present in the desired elements, namely the library and the librarian.

- Hajizin Al-Abedini, Mohsen and Mir Hosseini, Mahdieh (2013). The place of books, libraries and librarianship in Dariush Mehrjoui's films: A case study of fairy, pear tree, orange-covered, Hamoon films. National Conference on the Culture of Study in Iran: Opportunities, Threats and the Future Ahead. Tehran: Allameh Tabatabai University.

In this article, which has been written by content analysis method, the components of promoting the culture of reading such as the role of books, libraries and librarianship in Dariush Mehrjoui's films have

been studied and it has been concluded that in these films the subject The study is considered and in these works, the components of promoting the culture of reading have a considerable frequency.

- Hajzineh Al-Abedini, Mohsen (1394). Murakami Librarian: An analysis of the reading, book, library, and librarian components of Haruki Murakami. National Conference on Public Libraries: Factors and Barriers to Audience Attraction and Development, March 26 and 27, 2016 - Ahvaz. Lecture.

In this study, they have studied the content of a number of books by the great author Haruki Murakami, and in their text, they have studied the subjects, books, the library and the librarian, and their role in the story. Is. At the end of the study, he said: "It is better to identify, analyze and analyze the community to motivate them and encourage them to visit the library and use its valuable resources.

## **RESEARCH METHOD**

The present research is applied in terms of purpose and content analysis method, which is one of the qualitative research methods, has been used.

The second stage in content analysis is the selection of the analysis unit and the analysis unit in this research is each book from the collection of selected books of the bird turtle independently.

The next step after selecting the unit of analysis is to build the components. According to the main purpose of the research, which is

to identify the status of promoting the culture of reading in the selected story books of the bird turtle, the components and sub-components intended for book analysis have a thematic aspect. In fact, components were selected that They had different aspects of the culture of promoting reading; The classifications of other researchers can also be used to construct the component and sub-component. In this study, to build the components and sub-components, after much study in Persian and English sources, we finally relied on the findings and chose what was mentioned from the study in the books as a sub-component. Then we arranged these sub-components into several categories and considered each category as a component.

Our statistical population in this study is 45 titles of selected story books of bird turtles with adolescent audiences between the years 91 to 97, which in fact are all selected story books of bird turtles with adolescent audiences until the end of 1998.

Bird Turtle is a list of the best books of each season for Iranian children and teenagers. These books are selected by a group of critics, experts and children and adolescent writers, reviewing the books in each chapter. In addition, the Bird Turtle Jury selects the selected books of each year and awards gold and silver medals to the selected books. Books are listed according to written guidelines and with clear principles and criteria, or they receive a gold or silver medal. Each year, the reviewers and policy-makers of the list review these criteria based on the requirements of the day, as well as the views and critiques of experts, and announce them in a text entitled Principles,

## Procedures, Criteria, and List of Bird Turtle Symbols. (List and Bird Turtle Award at a Glance, Beta)

Given that the main and primary purpose of this study was to comparatively study the components of promoting the culture of reading in adolescent books and to examine all adolescent fiction books, it was impossible before any work to search for a list that in There should be both authored and translated books, and certain criteria should be used to select the books. Another thing that was important for us to choose the list was that it was up-to-date and that today's teen was dealing with it. Out of 15 awards given to children and adolescent books in Iran (awards in Iran, Beta), only the bird turtle met all the criteria we considered. The reference library of the Children and Adolescents Intellectual Development Center, the library of Roshangar Educational Complex, the library of Sotoudeh Educational Complex and the Children and Adolescents Department of the Central Library of Shahid Beheshti University were used to access the selected books.

In the first stage, 101 selected book titles of Bird Turtle were reviewed. The children's books were then removed from the list, leaving 50 titles on the list. Since we wanted to look at the components of promoting a culture of reading in selected bird turtle storybooks, we also removed non-fiction books from the list, leaving 45 teen storybooks on the list.

## RESEARCH FINDINGS

Components of promoting a culture of reading in adolescent storybooks

In this section, after studying all the available sources to find ways to promote the culture of reading and also according to the findings and mental backgrounds that we had from reading about 500 titles of adolescent fiction books, to review the statistical population of this We did research and extracted wherever there was a trace of reading or written text in the selected stories. According to the texts extracted from the selected books of the teenage bird Turtle, 37 different components of the text of the stories were extracted, which could be divided into 9 main categories. This category can be arranged as follows:

- Job related to study
  - Content production (author, illustrator, publisher, editor, etc.) (40 references)
  - Physics of books (booksellers, librarians, etc.) (15 references)
  - The role of the librarian in the story process
- study
  - Reading books or publications (170 references)
  - Study compulsion (2 hints)
  - Read aloud (89 points)
  - Audiobook (5 hints)

- The salvation of the study (43 references)
- Acquiring knowledge by studying (126 references)
- Prefer study (7 hints)
- Reading Habit (97 hints)
- Giving importance to books
- Content

Mention the name of a real, fictional book or a famous character in the story (196 hints)

- Bible (50 references)
- Bring part of the text of the reading material in the heart of the story (172 references)
- Introducing the book and referring to the contents of the book (83 references)
- Mention the author name and introduce the author (40 references)
- Select book titles from other books / authors' names (2 hints)
- Asking questions about the book, talking about the book (91 hints)

Looking for a secret in the book (18 hints)

- Book Picture (5 hints)
- Identify with the characters of the stories, imagine having a presence in the stories or something from the stories (75 hints)
- Eager to read (48 hints)

□ Study suggestion (13 references)

- Physical

□ Have something related to the book with you (study room, study chair, bookcase, etc.) (5 hints)

□ The book is in or around the characters (228 hints)

□ Lots of books around story characters

□ The book is in public places (2 hints)

Using a book for a purpose and work other than reading (83 hints)

Book Gifts (9 hints)

• Encourage people to read books (2 hints)

• Mentioning being a reader as an attribute (7 hints)

• References to places related to books (library, bookstore, etc.) (79 references)

- The salvation of the library

• Negative feeling

- Referring to the book with a negative intention (46 references)

- Pointing to reading with negative intent (12 points)

- Boring book (4 hints)

• Reading or referring to reading material other than books (409 references)

• Inspiration from another book (1 hint)

As can be seen, the components that have had the most frequency in adolescent fiction are naming the reading material other than the book, the presence of the book and the reading material along with the characters in the story, and naming, respectively. Another book is at the heart of the story. The high frequency of the reference to reading material other than books is due to the great variety of this type of material, which includes the following:

Letters, scrolls, yearbooks, magazines, notes, brick and stone tablets, inscriptions, articles, tombstones, inscriptions on the back of books or magazines, catalogs, newspapers, paintings, posters, graffiti, postcards, brochures, diaries, scripts, menus Restaurant, will, essay, email.

In addition to the 23 items mentioned, other items such as posters, inscriptions on the jewelry, map reading, resignation letter, bonds, placards, identity cards, telegrams, administrative files and oaths were also mentioned as reading materials. Also, the whole book of this blog is assigned (Hassan-Zadeh, 2013) in the form of a blog and the book *My Name is Minas* (Almond, 2013) is also in the form of a little girl diary.

Reflection of reading culture in the works of Iranian and non-Iranian writers

For this comparison to be meaningful, we must first look at the ratio of the number of books written and the number of pages they have to the number of books and pages of translated books. We now turn to the situation of promoting a culture of reading in these books. To

make a meaningful comparison, we measure the number of components relative to the number of books and their pages.

Table 1- Comparison of the total number of components in authored and translated books, according to the number of volumes and pages of the books

	Number of Components	Number of Volumes	Ratio of Components to Volumes	Number of Pages	Ratio of Components to Pages
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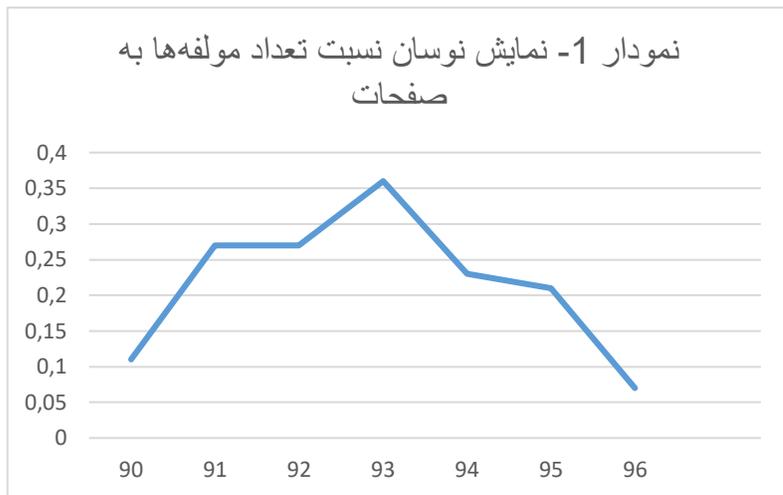
Translation	1618	33	49.03	7323	0.22
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Compilation	743	12	61.91	3180	0.23
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According to Table 1, with all the statistics and documents that exist about the low rate of reading in Iran, in selected books for children and adolescents in terms of quantity, the subject of reading culture in authored books more than translated books, Attention has been paid.

The importance of reading culture in adolescent storybooks during different years

It can be seen that based on numerous studies and evidences from the text of adolescent stories, including translation and authorship, between 2012 and 2017, the number of books and components fluctuated during different years, but what compared to Number of pages and without comparison, we see that in 93 the number of components reached its maximum.



According to Table 2, we find that in 1993, the number of components was higher than all these years. Looking at the table, we find that in 1993, books, especially authored books, really paid more attention to the issue of reading. In fact, two of the books written in 1993 (Reyhaneh, daughter of Narges and the canned giant) are ranked first and second among all the books reviewed, in terms of the importance of promoting the culture of reading, and the third rank. It is related to one of the translation books in the same year.

The role of gender in the importance of promoting a culture of study

In this section, we intend to examine the role of gender in the importance of promoting a culture of study. Gender refers to both the gender of the adolescent storyteller and the gender proportion of the protagonist to the author.

Out of a total of 12 volumes of authored books, only one of them had a female author, which is a small number, while the number of books

translated with a female author is 14 and with an author. The number of men is 19, which is a very small difference.

Given that a number of books have co-authors, let's take a look at the gender of all authors:

**Table 2.** Total number of male and female authors present in the list of selected teen story books of the bird turtle

مرد	زن	
7	1	تالیفی
11	11	ترجمه

According to Table 2, we see that the number of male and female authors in translation books is equal; But in the books of authorship, the ratio is 1 to 7, which is the same book that had a female author, entered the list in the last year. In Iran, meanwhile, women's storytelling for teens has a long history. Studies have shown that male and female writers pay equal attention to the subject of study.

Now the question is, what does the gender of the protagonist have to do with the gender of its author?

In authorial books, the ratio of female heroes is twice that of male heroes; But in translation books, female heroes are three-fifths of male heroes. This shows that Iranian male writers tend to tell their stories in the language of girls. Farhad Hassanzadeh said in an interview that "Hasti" was a boy at first, but to make the story more interesting, he

turned into a girl with boyish behaviors who plays football, rides a motorcycle and hates dolls. (Interview of the research author with Mr. Farhad Hassanzadeh on November 15, 2016)

### **The Impact of Teen Stories on Book Introduction**

One of the important points in adolescent stories to spread the culture of reading is that sometimes books are introduced in the margins of their text, and the question is basically what books by other authors in the story Are teenagers introduced?

One of the most important effects a book can have on its audience is perhaps introducing them to other books to read. This introduction of the book in the novel takes place in different ways. Forms such as just mentioning the name of the book or one of the characters in the story identifying with the character in another book and learning from his behavior and using the contents of another book to help him do something.

By in-depth study of adolescent stories, we compare the number of times a book name is mentioned in a book, as well as the number of times one character character identifies with a character from another book. .

Mentioning the name of the book, introducing the book and identifying with the characters of other books in authored books has received more attention than translated books. A total of 9 books (75% of authored books) and 21 translated books (63% of translated books) list the names of books that may be true (a book that has been written

and published and is available to individuals) or untrue. (A book that exists only in the author's imagination and in the story). Mentioning the name and introduction of a real book will definitely have a greater effect on the audience and may encourage them to read another book. The books that have been introduced in the authorship books are: Dozeh and the Crows, Neighbors, Cooking in Simple Language, The Story of Peter, Babalang Deraz, Huckleberry Finn, Quran, Shahnameh, The Wizard of Oz, Prince Little, small women, white teeth, Guinness, Shapurgan, Wendyaddad, kite.

Books that have been introduced in translation books include: The Winter's Tale, The Tricks of the Cross, The Little Prince, Nancy Drew, Tracy Baker, The Little Women, The Bible, Twenty Thousand Miles Under the Sea, Moby Dick, Where Wild Things Are, Dagger, We Go Bear Hunting, Dictionary, Windy Heights, Encyclopedia, Viking Halved, Ghost House Memories, Love of Life, Narnia Collection, Dragon Rider, Sea Monster, The Hobbit, The Wizard of Oz, The Leaning Boy Diary, The Three Musketeers, War and Peace, The Little Prince, The Elephant Man, Hamlet, The Lion, The Wizard and the Closet, Peter Pan, The Horror Collection, The Road Kids Iron, Dr. Zeus Collection, Garfield, The Giver, The Eternal Life of the Vine Family, One Thousand and One Nights, Fingerprint, Lord of the Flies

On this account, the number of books mentioned in the written stories is 16 and the number of books mentioned in the translated stories is 38.

The books that have been mentioned, some of the text of which has been mentioned or introduced in the books, can all make the reader plan to read those books in his program and at least with the title Get acquainted with some other books.

## **CONCLUSION**

The findings of this first study show that in the textbooks of the flying bird turtle, 36 components of promoting the culture of reading have been used in the books, which include the following:

Production of readable content by story characters, reading a book, naming another book, encouraging book readers, "book reader" as an adjective, book-related places (library, bookstore, etc.). .), Referring to the habit of reading, bringing another readable text in the story, the presence of the book next to the characters, negative reference to the readable material, introducing the book, mentioning the names of other authors, saving the book, gaining knowledge through Reading, identifying with the story, choosing the title of the book chapters taken from other books, talking about the book, reading material other than the book, negative reference to reading, book preference, reading aloud, being a book in a public environment, Jobs related to book physics (librarian, bookseller), books as objects, use of reading material not to read, eagerness to read, book gift, study suggestion, reading compulsion, book boredom, book objects, encouragement To

study the Bible, to seek the mystery in the book, the picture of the book and the inspiration of another book.

None of the books contained all the components, and none of them had any components and did not pay any attention to the problem. Among the components, the component referring to reading materials, except for the book with 276 repetitions, had the highest amount of repetition among the components. This is because it includes more detailed items such as reading newspapers and magazines, reading brochures and advertisements, reading announcements, and other minor items besides Younes's love books on fish belly, existence, and Surprisingly, it must have been mentioned in other books. The research findings also show that, firstly, the number of books written by adolescent stories included in the list of selected bird turtles is much less than translated books. However, in the last year (2017), they have decided to make up for this difference a little, and for this reason, they have not included any non-Iranian teen books in this list, and 4 books with Iranian authors deserve to be included in their list of favorites. اندر. The second point that seems significant considering the findings is the approximate equality of the amount of attention paid to the components related to the promotion of reading culture in authored books with translated books. However, looking at the situation of the books separately, we see that the books written by this debt are due to the selected books in 1993, namely the canned books of the giant and Reyhaneh, the daughter of Narges, which are among all the books. Have the largest number of components relative to the number of pages.

The difference in attention to the components of promoting the culture of reading between Iranian and foreign writers is not so great, and this shows that even though the media and the public opinion of the society is constantly talking about low per capita reading in the country, but attention The authors are remarkable in terms of reading and have a favorable position compared to their counterparts around the world.

It can also be concluded that the level of attention to the culture of study in the first years of the study has increased slightly each year to the point that it reached its maximum in 93, which is exactly between the time period we are studying, and then It has decreased and decreased respectively, until it reached its minimum in 1996. The maximum amount of attention is still related to the same two books, Reyhaneh, the daughter of Narges, and Canned Giant, both of which were included in the list of selected books of the Bird Turtle in 1993.

Another conclusion obtained from this study was that the level of attention of male and female writers to the subject of study is the same. These findings indicate that promoting a culture of reading is equally important for men and women, and that gender is not an issue. Also, the difference between the gender of the author and the protagonist in Iranian books is much greater than in foreign books.

The research findings indicate that in total in 9 authored books (75% of authored books) and 21 translated books (63% of translated books) the name of the book that may be real (the book that was written and

published) is mentioned. And is available to people) or unreal (a book that exists only in the author's imagination and in the story).

A total of 16 books in books with Iranian authors and 38 books in books with foreign authors have been mentioned or introduced. Of these, 8 books in authored books and about 30 books mentioned in translated books can be aimed at children and adolescents and are suitable for this age group. This indicates that Iranian writers do not pay much attention to the study needs of their audiences, although the books introduced are books of high literary value.

The overall purpose of this study was to identify the components of promoting the culture of reading in selected books of the bird turtle during the years 1390 to 1396. In conclusion, it can be said that the issue of reading is more or less the intellectual concern of all authors and they have been able to include this issue well in their works.

In this regard, Iranian writers are not significantly different from foreign writers, and according to the study, on average, Iranian writers have paid even a little more attention to the subject of reading, which may be due to the low level of reading in the country that writers. It is up to them to pay special attention to this issue.

The importance of reading has become very important in recent years, and this can be a little worrying, because if this trend continues, it will gradually fade away, and reading in teen books will take its place.

## **RESEARCH SUGGESTIONS**

1- Due to the importance of the subject of study, it is better for the institutions related to the publication of children and adolescent books to consider the subject of study as a component to assess the validity of a work, and as there is an audit to eliminate immoral issues, a There should also be an audit to highlight the issue of the study.

2- It is better for the judging committees of children and adolescents to choose the subject of reading as a component for awarding their works, and it is even worthwhile to award a prize for the best work in relation to promoting the culture of reading.

3. If children were exposed to books and the library from the beginning, we could see the reflection of this in the works of the authors. Therefore, it is suggested that more attention be paid to kindergartens and schools, and that there be books suitable for all ages within schools, and that there be a reading bell for children to enjoy research in the library environment.

4- It is suggested that the authors and translators of teen books be a little more informed about the latest publications in this field, so that when they want to learn from another book in their own work, that book should also be suitable for teenagers and they should read it. Teens are attractive.

Suggestions for future research

1- The components of reading promotion in children's books have also been examined in order to assess our position in that age group in relation to children's books in other countries of the world.

2- The educational dimension of adolescent books should also be examined. Issues such as recognizing diseases and biological issues, place of residence and its history and geography, solving math problems and the like can help adolescent students to improve their academic and social status.

3. The importance of promoting a culture of reading in books published in the 1980s should also be examined to see if we are in a better position now.

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**CHAPTER 4**

**CHILDHOOD AND COMMUNICATION -  
EXPERIMENTAL ANIMATION ON CHILDREN'S  
EXPERIENCES DURING THE YEAR 0 OF THE NEW  
CORONAVIRUS PANDEMIC IN BRAZIL**

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## INTRODUCTION

This paper analyzes the process of creating, producing and broadcasting a children's animation trilogy on social issues related to the pandemic of the new coronavirus, reflecting the potential of what Francis Wolff (2005) calls “opaque images”. Starting from Paul Wells' (1998) notion of development animation - according to which the oscillation between the abstract and the representative and between the experimental and the narrative can be fruitful for the audiovisual language - our analysis is centered on technical diversity and plastic possibilities that were established in the production of the titles "Social Detachment e Affectivity", "Food and Immunity" and "Quarantine's Rap" carried out by the experimentation group in animation of the Audiovisual Extension Project of the Federal University of Espírito Santo. In this process, the transdisciplinary work in the areas of design, music and cinema addressed issues related to the pandemic of the new coronavirus to address contemporary social reality, treating the image as an imaginative capacity and technical expression. In this way, the 2D animation technique proved to be a fundamental tool for reflection on the modeling of the real in the current context of the flow of iconophagic images (Baitello, 2014) in relation to the human will to express movement through the art(s).

The author discusses that it is urgent to think about the pathological consumption of images, an immobilizing consumption that does not allow the image to mobilize us politically in relation to what is human in the same measure that it does not humanize vital information for us as subjects and social groups. According to him, the inflated reproducibility led to a visibility so intense that it emptied the revealing power of the images, i.e. the signs became obsolete. This abuse committed against the gaze is also an attack against the permanence of signs and their culturally aggregating function.

Now, conferring survival implies challenging and denying death. Challenging and denying death presupposes coexistence with fear, implies living under the sign of fear ... thus, images are, by nature, phobic. They evoke and actualize the primordial fear of death, since they were made to overcome death. Fear of death is what leads us to lend life and long life to symbols. Whereas is in its long life that we extend and prolong our own life, symbolically. (Baitello, 2014, p. 24)

However, in the context of uncontrolled exposure value, as images are devoured by other images, in an iconophagic process fed by an imagetic "gluttony". Quoting Walter Benjamin, the author points out that a utopia of the distribution of knowledge by "aesthetic politicization" has been replaced by the fascist grandiloquence of "aestheticization of politics" (Baitello, 2014, p.20). We seek to rescue this potency of the images in the production of the experimental animation films trilogy for children's expectoriality. A trajectory built

at UFES's LabVideo by the extension project affectionately nicknamed "Window".

### **Consume or Decode Images?**

Immersed in a countless number of images, we verify that the audiovisual outflow of our time has intensified in the context of Coronavirus pandemic. On the one hand, the production and sharing of content called "fake news" point to serious consequences of disorderly consumption of images: the crisis in belief systems leads many to consume information that causes illness and death. In Brazil this is attested by the denial of the World Health Organization's (WHO) guidelines and alerts by a large part of the population: the refusal to use protective masks in public places and social interactions; the insistence on joining events in which people gather indoors and outdoors; the indiscriminate consumption of ineffective medication for covid-19 prevention; and the lack of a national social pact regarding immunization by vaccines are examples.

On the other hand, the multiplicity of screens guaranteed social interaction in the forced condition of physical distancing as a primary measure to fight the pandemic. As from personal video calls using messaging apps to on demand consumption of outdated soap operas and video conferences for millions of followers of digital influencers, the image allowed lonely elderly people to keep contact with their relatives, classes could be given, utopias could be rescued, and the fight against disinformation became an ethical call. A question has been intensified in academic research: what are images and what are they for?

Wolff (2005) already brought up this topic. Questioning the specificity of current images and their power in mercantile societies, the author probes the illusions of our time. What interests him is the power of images in general over humanity, whatever the historical or civilizing moment: only this way we could perceive and evaluate the singularities of the illusions engendered by the image.

At first, the ubiquity of images in today's life would have diminished their strength and impact. Saturated with expressions, the world started to present itself from a mimetic realism whose intensity is increasing, which makes hypernaturalism generate an atmosphere of unreality. In this new social dynamic, the individual and the unrepeatable are manifested as a combination of signs and testimonies. This produces a kind of flawless rationality and an unrealizing and undifferentiating perfection that reduces the other to the same. Taken as real(ization), the image can no longer imagine (Baudrillard, 1996).

Therefore, technology seems to be the deadly alternative to illusion, "solving" the world by technical simulation and images profusion. Visualized instead of being looked at, life comes to be controlled by a form of existence created by the market: the midiatic bios (Sodré, 2001), a new way of life to the way of life of the three Aristotelian bios (way of life of knowledge, way of life of politics and way of life of pleasures). Emphasizing the technical skills of humans, this new way of life is linked to a technological awareness that means that in the social field relationships have to pass through technologies.

In this context, the common is produced by information distribution technologies and by media organizations in a space without territory, i.e. without the predominance of human or symbolic markings. (...) The 'common' [emphasis added] is expanded by computing, telecommunications and media, increasing the technical exteriority of man and reducing the dimension of the symbolic and the language. (Sodré, 2006).

Fast, synthetic and Manichaeic, the media constitutes itself as an agora in the popular imaginary. Even with the segmentation, specialization and customization promoted by hypertextual production and the consumption of gadgets, many collective references tend to be simplified in the name of apprehension of reality. The subjective choice among the offers of the world seems to be no longer necessary since all the events in the world are already available and hierarchical.

This points us to what Baudrillard (1996) says, when the author states that life has become an ordinary ritual of transparency. According to him, the liquidation of the referential by the virtual, the elimination of the other, the elimination of singularities and our own elimination are the scenes of a perfect crime: the death of the subject and the end of the social. The perplexity caused by the other is banned by a sociability marked by the sacrifice of data considered irrelevant, and this occurs through the pre-programmed search that quickly displays and hierarchizes the conventionality of key symbols. The contemporary individual builds an identity as a Penelope mantle in a process through which a continuous evocation (and not an analogy) ceases to be made by the vital illusion

(subjective, interpretive) but by the hierarchical occurrence. Artificial and totalitarily cataloged, the world is remembered through access keys socialized by the media - an encoding that fades the subjective interpretation of what is external to us in the name of loud conversation. And man is eliminated as the producer of meaning that writes and inscribes it.

Everyone receives the same type of information, no matter where they are. Now, in this situation, all dialogue becomes redundant. There will be nothing to be authentically discussed since everyone will have identical information. No exchange of information is possible. Telematized dialogues are not conversations, but small talk. (Flusser, 2008, p.113)

The telematized experience starts to be themed through the screens: proposed by “at a distance” (meaning “tele”), the modes of socialized experience as if they assume a tone of free indirect speech. The analogy with this reproductive structure of the enunciation is given by its characterization as a form that makes the narrator and the character coincide. From that emerges a single speech that can be characterized as veiled, mimic, scenic, revived or represented speech that “presupposes two conditions: the absolute syntactic freedom of the writer (grammatical factor) and his complete adherence to the character's life (aesthetic factor)” (Vita as cited in Cunha, 2013). Without having to worry about the combinatorial rules that allow expressiveness, technological awareness takes place in a society of individuals whose experiences are

prescribed by the possibilities of visualization offered by traditional screens and the gadget screens.

The technical problems of telematics are not interesting for anyone interested in the existential and social impact of these 'gadgets' [emphasis added] (...). What characterizes the current cultural revolution is precisely the fact that the participants in the culture ignore the interior of the "black boxes" they manage. (...) The technical problems of the new culture can be neglected and left to specialists: they will solve all problems, formulated precisely so that they can be solved. The contempt for the technique that sustains the new cultural situation is inscribed in his program. (Fusser, 2008, p. 108-9)

As what matters is not the structure of the technical supports but the structure that emerges from the relations with them, it is inferred that the question of how the universe of technical images, linked to the intrinsic disappearance of traditional media and institutions, will engender the fabric of the social. In this sense, it is important to note that programming, in this universe, has analogies with the ideas of scheduling mediatized life and the spectacularization associated with it. Doing everything in the form of images and living through images does not necessarily mean acting on them or through them in the name of communication: regarding to the image, it is necessary to act through it, penetrating its superficiality of code so that there is inscription of something common and not just generalizing (Flusser, 2009).

From an extreme apocalyptic perspective, the technical, social and mediatic apparatus that swallows homo sapiens and homo faber would make us see that Sartori (2001) calls homo videns, for which the image is “a substitution that overturns the relationship between seeing and understanding” (Sartori, 2001, p.22). More than that, the primacy of the image would lead to seeing without understanding and would have as one of its few positive aspects the entertainment it offers to homo ludens. Wolff (2005) agrees: “the image is irrational” (p. 25), he says. Sartori (2001) not only radically differs image and writing, but also affirms its supremacy over the first and makes the thinking engendered by the perception of the senses unfeasible. He points out the importance of the image being an erasure of concepts, which are produced exclusively by writing the text and giving meaning to what is seen.

### **Opaque Images**

The imaginary illusion pointed out by Wolff (2005) is, paradoxically, the belief that images are not images and the belief that they are produced by what they reproduce. If the image starts from the moment when we no longer see what is immediately given in the material support, but something else that is not given by that support, it is representation and produces certain aspects of the visible appearance. The author points out that in order to better represent, it is necessary not to be so similar, although there is a direct link between representative and represented.

Master of absence, the image evokes it in three ways: about what is accidentally absent; about what is irreversibly absent; and about what is absolutely absent - which could never be present because it is absent from

this world. According to this last characteristic, the image has the power or the pretension to represent the one who cannot be present at all. It has the power to represent the invisible: this is, according to Wolff (2005), the greatest ambition of the image, its greatest illusion. In the case prior to this (that of the irreversibly absent), the image is also the possibility of giving life to the dead: it produces illusion. Thus, the mechanism of the image is to incarnate, to animate.

It is necessary to differentiate the real power of the images and the imaginary illusion that this power engenders. According to Wolff (2005), the illusion does not consist in believing that the images merge with reality: the illusion is in thinking that it is the absent himself that appears in the image; it is in looking at the image and not seeing it; it is in the transparency that only allows us to see what is absent and does not allow us to see the image of the absentee. The transparent image is the one that cannot be seen as an image. Under what conditions can an image become opaque and fail to create the imaginary illusion?

The opaque image shows something while showing itself as a representation of that thing: it shows what it represents and also shows that it represents. An image is always an intention in relation to something, it is the will to focus, it is objective. Encoding something in an image is the quest to overcome monadic distances in the name of the bond that is communication. For this reason, not seeing what images are manufactured and not perceiving this production work means not seeing the images as images. It is, therefore, in opacity that creative deformations operate. And this happens in the production as well as in the

consumption of the images. To see reality through its representation is to think, question, co-produce, change: it is to figure. Thus, there is a need to indisciplinate the scenes in which the transparency of the images puts us in contact with the world and with others.

The image gives the power to create reality In a world whose second nature is to be encoded. This is equivalent to saying that the image doesn't "invents" the structure of representation: the fabric that emerges between reality and imagination will show how the representations in images are structured and structure bonds, sociability, significance, communication. There is the verbal code along with it which structures the textual representations. Flusser (2009) argues that both are "tricks" invented by man to accumulate acquired information.

Would text and image thus be the magic that emerges from the tricks invented by man? The question, of course, is rhetorical. But it makes us sensitive enough to think about how the bonds that characterize communication are, in fact, plots that put us in relationship with each other. We invented "tricks" (codes) so we can live the others' experience and be experienced by them: the magic lies in the intersubjectivity of this process, which is what frees us from the essential solitary condition. The production of the bond that occurs (or not) through the codification processes must, therefore, be the balance between discourse and dialogue or between syntactic and semantics or between form and message.

Showing the reality represented and the reality of representation at the same time: according to Wolff (2005) this is the destiny we wish for all images. More important than having fewer or more images would be just

having less transparent images (which intend to show the real while hiding) and more opaque images. It is important to realize how much we can understand ourselves as humans when our own humanity produces its dematerialization through mere information. It is necessary to build new ways of seeing.

### **From Image Opacity to Experimental Animation**

The provocations about what the images can and what they cannot do, presented by Wolff (2005) and discussed above, are directly connected with Wells' (1998) definition of the different molds of an animation work, especially when we deal with the image opacity and experimental animation film, i.e. those that declare something and declare what they are. Those that do not hide in transparency, those that show themselves as images and animation, those that, when occupying space of representation, clearly reveal the absence of what they represent.

In order to make clear what is intended here, we will use Wells (1998) to expose the counterpoints between orthodox animation and experimental animation, also crossing the concept of developmental animation, which is located in the space of transition between one definition and another. For Wells (1998), orthodox animation is produced in a similar way to the Fordist manufacturing process, where there is a mold and the execution of tasks lacks the mark of authorship by parts of artists and animators, whose only function in this process is the exact and symmetrical replica of a product within the production line. This is the logic, for example, of the Disney studios and television channels. In addition to the way of doing, a central pillar that characterizes the orthodox model of animation

is its redemption from the dominant discourse of representation of images, it is its claim to, even in the impossibility of being, reproduce the realism of live-action cinema, human figure, either in its aesthetic features or in the movement / articulation of its characters.

As an antithesis of the orthodox model, Wells (1998) elaborates a proposal for the definition of the experimental model of animation. For him, unlike the orthodox model, experimental animation "encompasses a large number of styles and approaches that inevitably intersect with what can be called avant-garde or art films." (p. 42-43). In this way, while the orthodox model intends to get closer to the "real" image, experimental animation flirts with the plastic arts and in all its range of subjectivity shows itself by declaring its opacity.

However, when elaborating a proposal for the clear definition of what he calls orthodox animation and experimental animation, Wells (1998) lists characteristics that are specific to each of these propositions and, in doing so, brings up the concept of developmental animation, which is located, as previously mentioned, in the path between the other two forms. Therefore, the process of creating a work of animation develops itself in the confrontation between one and another proposition, negotiating between the opposing concepts the characteristics that will be used from one proposal or the other.

Wells' (1998) proposition contrasts experimental and orthodox animation. For Wells (1998), the transition point between these two models is more recurrent than a purely orthodox or purely experimental work. Based on this and the propositions of de Wolff (2005), we understand that the

classification of orthodox or experimental works of animation is due to their aesthetics and textualities and also due to their claims of transparency or opacity of the images.

### **The Child as an Active Target Audience and Multiplier**

During a certain period of time, children were seen by parts of the scholars as a passive and inert audience in face of the contents addressed to them, especially on television. This perspective, however, was rendered meaningless when new studies not only came to understand children's spectatorialities as active, within the reception process, but also as negotiators of meaning based on the uses and appropriations of the texts they consume.

Children select certain things from a wide range of available content and interpret media texts in a particular way. They make use of some of the things offered by the media texts that they have chosen and interpret these texts through the lens of their everyday life. The selected and interpreted content can become part of your self-representation, communication, fantasies, worldview and so on. (Gotz, 2014, p. 02)

Bringing the relationship of children and animation works to the center of the discussion, Pereira and Peruzzo (2020) point out that in this reception process the child is not “a mere receptacle before the framework of images and sounds produced through animations, but a critical and creative being that transits between his real and imaginary world and internalizes, imitates, dramatizes and learns” (Pereira & Peruzzo, 2020, p. 8). Going beyond such notes, we understand that the child, when

interacting and appropriating such textualities, incorporate them and share them with the other subjects that surround their experiences - mothers, fathers, aunts, grandparents, cousins and friends. In this way, the child becomes a potent multiplying agent within a communication network, whether physical, such as the school and / or residential space, or virtual, such as the social networks on which they share their experiences.

Therefore, in addition to thinking about children's consumption of drawings and other animations as a form of entertainment, at home, at school and at the movie theaters, it is worth recognizing their triggering potential of communicative processes and knowledge generation, in addition to the formative and informative values embedded in the audiovisual plots. (Pereira & Peruzzo, 2020, p.10).

Based on this observation, we have chosen children as the target audience of the action, internally named Coronavideo, whose central objective was the awareness and scientific and social training of the infant audience in the new coronavirus (SARs-Cov-2) pandemic. To this end, we also decided to fragment the age groups because we understand that communication with children must respect their different capacities of identification, associating and negotiating the texts addressed to them according to their experiences. Thus, the characters created were Duda, an eight-year-old child with no defined gender; Anahí, a ten-year-old indigenous girl, very into digital technologies and ways of communicating; and Zeca, MC Cuida, a twelve-year-old black boy musical talent, who shares a message about the genocide of black

population carried out by the Brazilian State in the context of the coronavirus pandemic.

### **Coravideo Action - Year 0: Creation Process and Collaborative Work in Laboratory Experimentation**

In the second half of April 2020, the first meeting of the group took place, which, at that time, consisted of two professors, two students, and two members of the technical staff from the Department of Social Communication at the Federal University of Espírito Santo. At this first meeting, our efforts turned to a collective understanding of the situation and we started a discussion on the impacts of the pandemic on the daily life of the population in the short and long term. The knowledge about the new coronavirus was limited. Its mutations and variants would only become public in Brazil in the second semester of that year.

Since the first talk we collectively decided to maintain a routine of weekly meetings, alternated between Wednesdays and Fridays. In our second meeting we already considered children as the target audience of our action. We understood that animation would be the technique to be used due to the dynamics of remote work since it did not necessarily require us to be in the same workplace. We dedicate our attention to outline the main topics of our animations: hygiene and basic care, food, and new dynamics of affection and communication. The work would also be divided into three videos listed in three distinct but correlated topics. Based on that, the artist André Ramos, a film student and scholarship holder on LabVÍdeo, was responsible for the character designing of the

three animations. Below you can see the three lead characters of our trilogy.



**Figure 1.** From the left to right: Zeca (MC Cuida), Duda and Anahí

The scriptwriting was the duty of Professor Arthur Fiel, whose research and external works are related to audiovisual content addressed to childhoods, their aesthetics and narratives. The text and character development aimed at childhood not as a singular concept, but as a plural experience, since the group understands the diversity of childhood and the plurality of children's experiences in our country, crossed by the categories of gender, race and class.

The first character to be worked on, named Duda, is a purple child, with no defined gender, whose birthday is prevented from being held in physical space due to the pandemic. Duda, however, receives a video call from their grandmother congratulating them on his new age. Since the conception this character carried the verb "to affect" as a keyword to develop the plot with the theme Distancing and Affection, from the celebration of her birthday through the interactivity characteristic of our

contemporaneity. Duda is surprised by a collective call from their school friends, in which her grandmother also participates.

The second animation has the character Anahí as its protagonist. She is a ten-year-old indigenous girl very connected to the virtual world who has a video channel in which she shares small doses of her life. During the pandemic, Anahí decides to share with his followers small teachings about food and health. The video starring Anahí is entitled Food and Immunity where the girl reacts to interactions, comments and doubts from her followers. We incorporate the communicational dynamics of Youtube as a model to be reproduced, given the presence of the platform in the daily life of children.

The workflow for Duda and Anahí's animations presented similarities. Each of them produced in a time frame of two months - from concept to final render. The third animation, however, took a longer time to be completed due to its own characteristics of language and format.

The main element that differentiates the workflow of the third animation, starring the character Zeca, as known as MC Cuida, is its textual creation based on musical lyrics and not necessarily a traditional cinematic script. In addition to the members already presented in the Coronavideo team, Igor Barbosa, a fourth-year film student, and Ariel Velten, a chemistry master's degree student joined the group. Igor signed the collage compositions of the animation, replacing the student Marcela Mantovaneli. Ariel, as a Production Assistant, found in the group a space for maturity and learning once her master's degree work is about the potential of using audiovisual tools in the teaching of chemistry.

In addition to these two new collaborators, the work developed in this animation had the support of other partner artists, e.g. Ygor Dias, art student at UFES, and Erick Augusto, art student at the Federal University of Bahia (UFBA), both black men, who developed illustrations honoring the children mentioned in the lyrics, fatal victims of police violence.

As it is an animated music video and also requires a prior musical production, members of the Sound Experimentation Group (GEXS - UFES), coordinated by Professor Marcus Neves, were invited to integrate this action. Giuseppe Cavatti in collaboration with Ramon Zagoto, in the music composition and production, and Dyone Cipriano, a black woman who gave voice to the protagonist Zeca, complete the music team.

With the storyboard in hands, three public collections were used for the search of images: pexels, unsplash and pixabay. Then the group aligned the aesthetic notions intended for the representation of signs and symbols to be incorporated in the animation, e.g. the mouths exposed in the first seconds of the video, which represent various forms of protest, silence and symbolic violence in Brazil. The collages made by the student Igor Barbosa enhance the message and aesthetics of this work, providing it with criticality rich elements. It was a dialogical process, between artists and team members, reaching the results we see in the music video.

Coronavideo is a 2D project, i.e. two dimensions, which are: "x" and "y" axis (width and height, respectively) without the "z" axis, related to depth characteristic of 3D animations. The animations were primarily done in Blender, version 2.82. This software became open source software in 2002. The so-called open source softwares are not only free of charge. It

is also possible to copy and modify it unlimitedly. In the context of remote work, being able to load the same software on multiple computers is essential. In addition, the possibility of modifying the program provides, in the academic experimentation environment, immeasurable exchanges for interdisciplinarity - such as between Social Communication and Informatics.

In Mc Cuida's animation, the “Boones” tool allowed building an articulated structure for the character, whose frontal body movements were made frame by frame. LabVÍdeo's technician, Geraldo Baldi, covered real movements of a human body walking with disarticulated parts of the character's body designed by André Ramos. Character's head movements were synchronized with the audio automatically in Blender. All parameters can move according to the frequency of the dubbed text. The same was done for the lip movement of the character Zeca. In reference to the South Park animation series, six mouth movements were designed to later be articulated following the audio track. The character was rendered on green screen and replaced for the background and props during the composition stage.

The final composition was made by Ramon Zagoto. It is essentially the result of the combination of multiple layers of images, which can be photos, videos, vectors, letterings or any digital visual elements that will be individually animated and later rendered as a video. The layered composition technique allowed us to fragment the production process into stages and teams that were able to work remotely and independently.

With the main graphic elements ready, we begin to compose, which at first was limited to the combination of characters and scenarios in a single time-space (timeline sequence). After being animated in cut-out following the audio guide of the dialogues, the characters were then sent to the composer in high-resolution video format with a green screen background so that they could be cut out using chroma-key tools. Within the editing and composition software, we were able to isolate this character and readjust its scale and position according to the arrival of the other graphic elements. The backgrounds and scene elements were made by using different techniques: manual drawing, digital drawing, motion graphics, collage of digital photographs and stock footage with green screen.

As it is an experimental animation project, there was certain freedom of creation in all the phases. Although all the videos had a storyboard previously approved, we were not completely attached to it, being the creative contribution of the artists involved in each function throughout the process very valuable for the construction of the final result.

Due to our group's way of working and its own socio-cultural categories, reaching the target audience en masse, during the completion of each episode of the action, proved to be a great challenge. Therefore, after finalizing the last video, "Care and Alterity - Quarantine's Rap" , and launching it on the live event of Labvídeo's actions, available on the extension group's channel, we submitted the three videos to the Children's Cinema festival "É Tudo Criança", headquartered in the State of Minas Gerais and that this year will take place remotely. Thus, during the period of the festival, June 7th through 11th June 2021, the "Special Screening

Animated Window" will be available on the event's website, displaying the three videos made by the group during the year zero of the pandemic. the festival that previously had an estimated audience of about 2 thousand children, now with the possibility of remote activities estimates that in 2021 it may reach an audience five times greater than that.

## **CONCLUSION**

Producing an experimental animation trilogy for children during the first year of the new coronavirus pandemic was, above all, an intense exercise in re-existing. It was the attempt to resist one of the greatest plagues in human history through what characterizes us as humans: the production of meaning through images and sounds. Radically avoiding the transparency of the representations, we made our screens our battlefronts, dialoguing, writing, drawing, cutting, pasting, animating, composing, dubbing. Com-figuring. It was also an attempt to make new academic, institutional and affective forms exist. We turned our screens into interfaces that did not allow us to mask what the strongest, most resistant and beautiful public universities in Brazil have to offer: its ability to think.

Whether utopia is the ability of imagining possible worlds as a form of action during periods of crisis, far from being a mere fantasy of impossibilities, our proposal, our journey and the result of our teamwork are essentially utopian. In Brazil, which disseminates transparent images that directly refer to illusions such as scientific negationism, ineffective prevention and (until the submission of this text) naturalization of more

than 440 thousand deaths and almost 16 million cases of infection with the new coronavirus, utopia is an ethical issue.

Brought to the field of audiovisual aesthetics, our option was, therefore, to produce re-existences for those who, already vulnerable, become more susceptible to the ongoing crisis: those who defy gender normativity, those who are decimated because they are the true owners of our land and those who have always been targets of violence intrinsic to a country that has not surpassed its colonial imaginary and conduct. To re-exist, we incarnate them in opaque images, subverting the perfect Baudrillardian crime by launching ourselves into the ethical and aesthetic commitment of the scandalously intentional representation.

The construction of ways of seeing is in our utopian horizon. Which in our view were restricted to the infant audience but also turned to our own condition as subjects of experimentation. Com-figuring was, thus, to animate in the laboratory our proposals to escape the ordinary transparency of the world; it was the telematized experience (from a distance) of acting in the images and through them that renewed the extensionist (extra-muros) sense of the Brazilian public university. By penetrating the superficiality of the images' code we write and inscribe ourselves in them: ethically, institutionally, creatively.

As Wolff (2005) states, if images defects are also their potency, it is in the irrationality of their transparency that we seek resignification - Coronavideo Action is how we baptize ourselves. If the image is the erasure of concepts, the opaque image is its understanding as an image. For us, it was a line, collage, bit, frame, mesh, tool, text, sound, voice. It

was intended to show (gender, indigenous peoples and black bodies) at the same time that it showed itself - making images is authorship and to be authors means taking responsibility. Ours was shared. And it goes on: during the year 2021, the Coronavideo Action invests in an (already in pre-production) animation short film, which will count on new external volunteers with design and video backgrounds, in addition to twenty undergraduate and graduate students from the university.

Opaque, utopian and experimental, the animation trilogy we carry out is also an exhibition. Exposure to the critical and creative one that best transit between the real and the imaginary: the child, “target audience” that best invites us to indisciplinate the scenes in the context in which the transparency of the images can be both a collective illusion and social survival.

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## **CHAPTER 5**

### **IMPACT OF TECHNOLOGY ON CHILD PSYCHOLOGY AND BEHAVIOR**

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## **INTRODUCTION**

Off late, there is lot of research focus on psychological wellbeing due to the use of technology. Numerous researchers concentrate the impact of technology on the brain development and physiological development in children rather than on adults. It is obvious that the screen time of children on their personal devices has increased considerably in the past few years owing to the inevitable desire and need to stay connected. It is required to research the available sources to bring in a disciplined screen time structure for the benefit of the children. Parents, educators and health professionals play a very important role to bring out guidelines for the usage of personal devices to create awareness among all classes and age of people. In order to develop these guidelines it is very much necessary to inline surveys, research, technology intervention, predictive assistance and suitable proof of concepts to get a narrow perspective of the impacts clearly.

## **TECHNOLOGY – A BOON TO CHILDREN AND SOCIETY**

Technology has made life of people simpler. The knowledge learnt is put into practice to make it available in our daily lives. Technology as everybody says is now in our fingertips. Exposure to the outside world for younger children through easy form of access is the biggest advantage of technology. Limitation of usage of technology should be the goal of every parent rather than limiting the access to technology. Teaching children to respect the use of online resources, be safe from fraudsters online and utilize the opportunity for positive purpose lies

in the hands of parents. There are various ways in which technology is proving to be beneficial for children day in and day out. A few important aspects are discussed here below: [12]

1. Children these days have greater capability and learning skills. Very little introduction to technology is required for them to explore the world through hand held devices. A large number of Apps have been developed for children of different age groups to make use of technology to increase creativity and learning. Children can not only explore academic related content but they also have access to their hobbies through these apps. Painting, photography, music, counting, story creation and editing, video editing etc. Any learning through fun is possible through technology.
2. While it's true that most parents are worried that children may lose their concentration with continuous use of cell phones and other electronic devices, there are apps that increase the concentration of the kids through games and puzzles. Meditation apps are a key to increase concentration and boost thinking and memory capabilities.
3. Access to books is one of the biggest benefits for children. Kids rather than just playing games over the internet, can access books from online e-libraries which consist of variety of books ranging from academics, sports, comics etc. When kids are away from their parents, this could be very helpful. These days due to the pandemic, schools encourage children to learn online and

submit all the work online. Laboratory experiments are now simulated in a virtual environment helping students to get the feel of practical learning.

4. Inculcating family values and cultural bonding with geographically disconnected families is now possible through innovation and growth in technology.
5. Traditional learning has been of a great learning methodology by allowing kids to increase their social skills by having interactions with their teachers and classmates. It creates a disciplined routine to follow certain rules imposed, can have access to libraries and take part in extracurricular activities.
6. Learning experience online has additional benefits since traveling time has been drastically reduced in cities and metropolitan areas. Access to courses across the border has helped children participate in international and national level exams, competitions, talks and lectures for overall growth.
7. Self-Paced Learning and Time management has been achieved higher than ever before. Since children are attempting self-learning practices, leadership qualities can be developed. As the children need to communicate with their teachers and friends it improves their verbal communication due to the increased need of discussion during the class hours in the online mode of learning.

## **TECHNOLOGY IMPACT ON CHILD BEHAVIOR AND DEVELOPMENT**

Children these days are restricted to home environment. Gone are the days when the kids used to be out of home all day and just come in, have a quick lunch and get back to the backyard to play with friends, pets and enjoy the sunlight. The impact of technology in the 21<sup>st</sup> century has brought in a drastic transformation in the way children live, play, learn and behave. The work here attempts to list out various ways in which children have a negative impact with the involvement of technology and smart devices in their everyday lives.

1. Technology intervention in the play time of children has hindered children with their physical activities. The exercise and exposure to sunlight has been greatly reduced thereby leading to many nutrition related issues. Children who spend majority of their time in front of television, phones and other smart devices are found to have less creativity and imagination skills. The light rays emerging from these devices are found to have a impact on eyes and sleeping patterns of the child.
2. The content on the digital media without parental control would have a negative impact on the behavior of the child. Aggressions among young children have been found to have increased over past few years with the change in life style. Working parents, who are mostly out of home rely on these electronic gadgets to keep the child busy while they are away or while they require some space for themselves after hard day's work.

3. Many children these days have attention deficit disorder which is the major cause of concern during their childhood. Kids are growing up to be hyperactive and violent. Violent content in the games they play and videos they watch have a terrible impact on the psychology of the child who cannot determine what is wrong and what is right at that age. Parental control and watch is very much required for avoiding any such situations with the child.
4. Children are being deprived of the basic factors for growth of cognitive and sensory skills. Since they are more attracted towards technology, touch of parents and connection with human beings is gradually reduced during their childhood. These essential factors play a very important role in building family connection and values. Loss of eye contact with friends and family will hinder the overall development of the child. The sensory factors are very essential for the foundational development of the child including posture, co-ordination, reaction control etc. Ability to connect with the society to face the world with courage is lost.
5. Like food for survival, technology has become an eminent part of everyday lives of children for survival. Fixing the eyes on a 2D screen for a long time has a huge impact on the ocular development in children. Eventually this inhibits the ability of the child to read and differentiate between various visual objects of different size and shape. The child's sensory skills are

immaturely developed which interferes with their academic learning later point of time.

### **Usage of Technology during pandemic for overall development of children- An Indian Scenario:**

Even though Traditional learning cannot be removed entirely from the education system, online learning is now making a great sound in creating a new methodology for education. The advantage from technology being used as a media for educating children in a particular area is discussed here. Technology when used in a right manner can be a great tool for learning. The access to technology should be increased to every nook and corner of any country to increase learning opportunities for every child.

At the current pandemic situation technology has come as a boon to all the children to learn their academics, to focus on their hobbies and learn any activities a child is interested in.

India is a land of cultures and reciting Veda mantras are a part of many Indian families. The Vedas are a collection of religious texts originated in India during the ancient times. The Vedas are said to be composed in Sanskrit. The texts in the Vedas are termed as mantras and they are the scriptures of Hinduism. They are one of the oldest forms of Sanskrit literature. Children and Parents who are interested in learning these mantras have effectively used online platform for learning has got the benefit to focus more individually, guide and give feedback.

In the last one year, hundreds of children below 18 years have learnt Vedas using the technology of online classes and have successfully memorized Veda mantras. This has proven to be more effective than face to face classroom learning since more concentration was given to individual student. Whatsapp, telegram and other groups of application have helped students to collaborate and learn. This also helped them to increase network by making more friends and helping each other in the area of learning. Technology has helped family members to collaborate and learn together. This has helped parents to measure the performance of their children. Self-confidence in children has increased. Respect to their parents has drastically increased since parents are more involved with their children more than ever. A strong bond between parents and children is created as they are learning together and spending quality time together.

Researchers have suggested that recitation of these mantras and shlokas has helped children to increase their brain capacity, lung capacity and immunity. Recitation of mantras produces saliva which has more capability to fight against diseases as compared to medicines .Mantras itself is acting as breathing exercise for children which keeps different organ systems in good condition and helps in regenerating dead cells. Pranayama which is considered as one of the best way to keep mind calm and keep all the body system in a good condition together could be achieved by reciting these mantras.

Mantras induce positive energy which is the most needed in times of pandemic and here children are attracted to only positive thoughts.

Online platforms being used to inculcate culture and tradition in the children have helped them become good individuals. Their Self-confidence to manage any tough situation is a lifelong learning. They gain more physical strength, mental stability and intellectual power. Hence, this has helped in overall personality development of a child. It gives discriminative power for the child to decide what is good and what is bad. Vedas create an inner urge to do something high and beneficial to the society in which they live. If the technology is used in the right path with parent assistance each individual goal can be achieved. India is a land of extended families. Technology has allowed elders to participate along with their grandchildren in Vedic recitations which has created more energy in grandparents and has helped keeping them engaged, active and happy.

Life without technology in the current pandemic situation would be unimaginable. The learning process would be nailed and negatively affected children there by bringing down the confidence level of a child. Stress levels would have increased due to non-activity and loneliness for both parents and children. It would hamper the growth of a child for future learning. Huge disappointments could have occurred in higher educational institutes. There would be no job opportunities for students who are in the final year of degree in academics. Thanks to the technology developed for creating these job opportunities online.

Technology has given innovative ideas to develop educational materials to the students. It has given opportunity for service providers

to develop platforms in order to help students learn online. For example apps like freeconferencecall, Zoom, Microsoft Teams, WebEx, Google Meet etc. have extensively given lot of support to online learning and discussions. Innovative ways to collaborate through these apps, conduct polls, raise queries and recording capabilities have created a strong interactive classroom environment for students.

### **Software models for prediction and analysis of child behavior- A review of existing work**

*Media and technology use predicts ill-being among children, preteens and teenagers independent of the negative health impacts of exercise and eating habits, L.D. Rosen , A.F. Lim, J. Felt, L.M. Carrier, N.A. Cheever, J.M. Lara-Ruiz, J.S. Mendoza, J. Rokkum California State University, Dominguez Hills, United State.[17]*

The work focuses on adverse effects of technology among three major age groups of children .i.e between the ages of 4 to 8, preteens (9 to 12 ) and teenagers (13-20). Three different hypothesis were concluded based on unhealthy eating habits, reduced physical activity and being ill after using different technologies like excessive video gaming, internet usage, television viewing. These conclusions were obtained after an online assessment was given as a survey where the parents have given input related to themselves as well as their child's behavioural pattern. The paper suggests possible boundaries that can

be implemented on usage of technology and encouraging healthy eating and physical activities.

*Is Facebook creating “iDisorders”? The link between clinical symptoms of psychiatric disorders and technology use, attitudes and anxiety L.D. Rosen, K. Whaling, S. Rab, L.M. Carrier, N.A. Cheever.[18]*

The authors in the paper give a significant clarity between positive and negative aspects of technology usage. Case study of Facebook is considered to discuss its general usage and friendship on the media. They mainly concentrate on whether the use of specific technologies or media would predict clinical symptoms related to six different personality disorders and three mood disorders. The authors conclude that excessive use of social media has a negative impact by predicting signs of narcissism. The positive signs when having more Facebook friends causing fewer signs of depression is also highlighted as a major benefit.

*A Data Mining Method for Students' Behavior Understanding, Wei Na [13]*

The study here is based on finding out the student's performance relating to their behavioural pattern. The work involves using the student's card swipe data with respect to different product they purchase, location of usage and few other parameters. Behavioural analysis of students was depicted using Hidden Markov model (HMM) where the different observed variables described about

diverse activities of the user and the implicit behaviour for performing these activities.

The concept could be applied to child behaviour where in the child behaviour metrics could be used to determine what could be his behaviour in near future.

*Prediction of Child Development using Data Mining Approach,  
Juhi Bansod, SRIEIT, Goa University Goa, India.[14]*

The aim of this paper is to predict behaviour of a child between 0 to 5 years by considering a child's height and weight as parameter for analysis. Comparative prediction was done by using ID3 Decision Tree and Naive Bayes algorithms. It was concluded that ID3 Decision Tree gave a more accurate result than Naive Bayes algorithm. Such algorithms which are proved to give accuracy for other test cases could be applied to child behaviour analysis based on the screen time, amount of interaction with parents, physical activity etc. as parameters.

*Effective Prediction of Kid's Behaviour Based on Internet Use,  
Neetu Anand Dept. of Computer Sc., Maharaja Surajmal  
Institute, Janakpuri, Delhi.[15]*

Here the author has given a brief description on what are the general methods on how parents can monitor the usage of internet by the children at home. Since the exposure has increased in the current generation of kids and the information access is inevitable, parents have to physically monitor the usage of devices by children. For

example: the sites browsed by the child, the duration they are viewing a particular site, etc. Many methods to monitor usage are discussed in this paper to lower the harmful effects caused by continuous usage. Based on the usage it would be easier to determine the behaviour of the child through predictive models.

*A Prediction Model for Child Development Analysis using Naive Bayes and Decision Tree Fusion Technique – NB Tree, Ambili , Afsar .[16]*

Authors in the research work discuss various data mining classification and prediction algorithms to analyse child development. Hybrid Naive Bayes and Decision Tree techniques were considered as good individual technique for accurate predictions.

As said by the authors, combining both the algorithms resulted in less time consumption and better performance in error rate and accuracy. Hybrid algorithms can be used for child behaviour pattern incorporating the usage of technology parameters.

*Mental health monitoring with multimodal sensing and machine learning: A survey Enrique Garcia-Ceja a, Michael Riegler, Tine Nordgreen, Petter Jakobsen, Ketil J. Oedegaard, Jim Tørresen .[19]*

A very brief description about how machine learning methods are applied here to predict user contextual information such as mood, physical activity etc. The authors have surveyed recent works in Mental Health Monitoring Systems (MHMS) which makes use of data

collected through sensors and machine learning technologies. Here, a model called as user-independent or general model was used where model's performance evaluation was done by considering the data of new users as testing data, while all other users' data is considered for training set.

*Predictive Analytics in Child Welfare An Assessment of Current Efforts, Challenges and Opportunities, Christopher Teixeira and Matthew Boyas. [20]*

The authors in the paper have interestingly taken a different approach to determine how child welfare organisations can make use of predictive analysis to improve their current practices for taking certain decisions. Initiative to create a safe environment for children and to support their different desires such as quality education and the right to activities could be predicted for the use of Welfare associations. This approach provided additional data for such organizations to help support caseworkers in reforming their thinking around certain strategic intervention. Collection of data was their major challenge and also Predictive Analytics is in its initial phase. Major aim of predictive analytics is to help child welfare agencies to have knowledge about the risks that the children and their families are facing based on their activities.

## **CONCLUSION**

Technology has its own impact on children and younger generation. It's important for the responsible citizens in the society to come together to decide and frame regulations on the right usage of

technology. This responsibility does not lie only with doctors or only with medical organizations. It's everybody's responsibility. Academicians can create awareness in the society by summarizing the facts where ever possible. This work is not just about highlighting the ill effects; it also brings in the values of incorporating meditation and other spiritual practices one believes in to increase the overall development of the child. Balanced use of technology along with incorporating physical activities, spending family time will help our children abundantly in becoming responsible, bold and strong enough to face the world. Rather than spending lavishly in providing them gadgets and fancy video games, let's take oath to spend time with them and bring in a sense of love and compassion into each of our children. This is the first step towards contributing towards making the world a better place to live in. Software models can be developed that can predict the behavior and development of child based on parameters which contribute to weigh the use of technology. Parameters chosen could be varied according to age groups. Such models would help clinical experts, healthcare providers, care takers and parents as well to take decisions about the children.

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Publishing House



**ISBN: 978-625-8007-02-2**