WOMEN AND CHILDREN
new studies and perspectives

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PREFACE

There are countless approximations that can be investigated between the demands that women and children have conquered throughout human history as minority groups. And, because of that, we were also able to locate a series of approximations between the feminist movement and the studies about childhood present in empirical and epistemological contexts.

Therefore, this publication is divided into two parts which, due to their intrinsic intersectionality, are complementary. The first part of the book contains articles dedicated to reflecting on the condition and struggle of women in different societies, as well as on the representation of women in the arts and literature. In the second part, are presented articles that reflect on children's experiences through changes in climate, education and society.

Thus, in this book, you will find new studies and perspectives on the experience and struggles of women that, as you will be able to see, also echo in the life experience of children and their families. Therefore, from the presentation of these reflections, it is our wish to enable the meeting of themes that are so necessary for academic works with the community of researchers who, through contact and dialogue with them, will produce new knowledge capable of transforming the lives of women and of children in your communities.

And, as a final act of this presentation, I would like to thank the ISPEC Books editorial team for the invitation and the challenge given to me to read and organize the works presented here.

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CHAPTER 1

WOMEN MOBILITY AND PATRIARCHY

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What is Patriarchy?

Patriarchy is an ideology which believes that men are superior biologically, naturally, socially than women. Patriarchy literally means the rule of the father. Patriarchy has no boundaries. It exists across all the classes, religions, countries, societies, cultures and even genders. Patriarchy is also a system that originated due to different reasons according to different theorists and is sustained and maintained by the society, laws, jobs, cultures, religion and various other systems.

It manifests itself in various forms. Patriarchy takes up a visible form when someone abuses saying “motherfucker” or “behnchod”. Patriarchy takes up visible form when songs like “chikni chameli” and “sheela ki jawani” become a hit amongst the masses. Patriarchy takes up visible form when women of the house serve the food while the male watch cricket. Patriarchy takes up visible form when girls are aborted even before they are born. Patriarchy takes up visible form when a mother-in-law or mother prohibits other women from going out of the house alone or at night. Patriarchy takes up visible form when a woman has to ask her counterpart to allow her to use her own money. Patriarchy takes up visible form when a girl is encouraged to become a teacher and discouraged to become a police officer. Patriarchy takes up visible form when girls are given Barbie Doll and Kitchen Set whereas a boy is gifted Bat and Ball. Patriarchy takes up visible form when girls are given dance classes in summer holidays and boys are given sports classes. Patriarchy takes up visible forms when a Cinderella is waits for her prince to find her, when a woman is not allowed to visit religious institutions when they are on periods, when sanitary pads are given in black polythene bags etc. There is no end to the ways in which patriarchy manifests itself in the society.

Here I will focus on one such manifestation which is control over women’s mobility.

ORIGIN

Traditionalist believe that men are born to dominate and women to be subordinate. Aristotle theories said that males are active and females passive. He said that biologically superior male is born to rule and she to be rule. Sigmund Freud also stated in this regard where he said that normal human was male. (Sultana, 2010)

Contrary to this, Engels believed that women's subordination has its origin in the development of private property. Engels believed that women's subordination began with the development of private property, when according to him; the world historical defeat of the female sex took place. He says both the division of classes and the subordination of women developed historically. At the stage of nomadic foraging, mobility and exploitation was impossible because mobility prevented the accumulation of wealth, permitted people to move away from undesirable situations, mobility and exploitation would have jeopardized the cooperative network of productive relations upon which all members of the population depended and mobility and exploitation was impossible as there was no surplus to do the same. (Ruyle, 2007)

But when private property arose in the society, men wanted to retain power and property, and pass it on to their own children. To ensure this inheritance, mother-right was overthrown. In order to establish the right of the father, women had to be domesticated and confined and their sexuali ty regulated and controlled. According to Engels, it was in this period; both patriarchy and monogamy for women were established. And it was this period, when mobility of women got restricted for the first time.

Radical feminists consider all the women as a class and argue that patriarchy preceded private property. Socialist feminists however prefer to use the concept of subordination of women rather than patriarchy. They say that sex is biological and gender is social.

Contemporary feminist theory begins with Simone de Beauvoir's argument that because men view women as fundamentally different from them, women are reduced to the status of the second sex and hence subordinate. Kate Millet's theory of subordination argues that women are a dependent sex class under patriarchal domination.

Subordinations itself means having less power or authority than somebody else in the group. And Patriarchy is a system that upholds this sub ordinance. Consequently, all the power and authority in the spheres of family, society and the state remain in the hands of men. And patriarchal values restrict women's mobility, rejects their freedom over themselves as well as their property. (Sultana, 2010)

Investigations and Proof

1. Are rural women mobility deprived -A case study of Scotland done by Eva Noack concluded gender specific differences in mobility behaviour. And it also emphasized how deep the patriarchal roots are as these women were satisfied with the imposed gender roles. (Noack, 2011)
2. A survey of 111 individuals in the age range of 19yrs to 66yrs was done by me asking few questions. These were (Survey Sheet).

a. Have you ever gone a trip alone or with friends?
b. Do you have to take permission from your parents or spouse to go for a trip?
c. Have you ever gone out in night with your friends or alone?
d. Do you have to take permission from your parents or spouse for a night out?
e. Have you ever stayed at your friend's house for a night stay?
f. Do you have to take permission from your parents or spouse for a night stay?
g. Until what time do your parents or spouse allow you to stay outside? Write NA if not applicable.
h. When do you prefer to go out with your friends or alone?
i. What are the 5 things that are required or that comes to your mind when planning a trip?

256 responses were received but the number female responses were 76.7% therefore to make an unbiased conclusion, Male responses were 52 in number therefore female responses were randomly reduced and finally 111 responses were analyzed. Following are the results (Response Sheet):

1. 49.1 % of the females have never gone a trip alone with friends. Whereas only 23% of the males were such who had never gone on a trip alone or with friends.
2. Only 15% of the females as well as males did not require any prior permission to go on a trip. But these 15% included

women of age: 65, 66,62,30,35 whereas male age range bracket was between 21-28.

3. 62.7% of the females had never gone for a night out and this percentage changes to 15.3% for males.
4. 20% females do not need to take permission for a night out and this percentage changes to 30% for males. The same observations were made with regard to age range bracket as in the 2nd question
5. 52.5% female have never gone for a night stay and this percentage changes to 15.3% in males.
6. 16.9% females and 15.3% males did not need to ask for permission for a night stay. Similar observations with respect to age brackets were made.

These observations helped in concluding few things:

1. Majority of the females have just not gone for night outs, trips and even night stays as compared to men.
2. Apparently irrespective of the age, one requires prior – permission to go on trip but if this is true and the first conclusion is also true then the most logical inference that can be drawn is majority of the females who want to go on a trip have been denied the permission to do the same which is not the case for men.
3. Also, with increasing age and income among women, these boundaries become vague in certain cases. Otherwise even the women doing most respectable jobs and others of age of 51 have to ask permission for these things in this age and time.

Manifestation supported by the system of patriarchy

1. Some of the answers to the aforementioned last question of the survey given by females are as follows:

- Only one thing comes to my mind that my mum is never going to agree so there is no point of even planning a trip.
- A safe and secure place to stay, parent's concern and permission, good gang of friends, an adventurous and beautiful destination. I think that's all!!
- Parents never allow me to go to a trip... No chance at all..
- It is waste to ask, because they will not at all agree... Due to this all reasons I too don't even ask them for trip...
- Permission, security, who all are going, timings, where (surrounding environment of that area and the place itself)
- 1 How to get Permission
  2 Money
  3 How many days
  4 Friends
  5 Manage study during trip
- 1 First I have to take permission from my parents
  2 I know it will take some time to get permission from them, but, when I will get that , Iwill arrange the food stuff for trip . Lol
  3 I will discuss with my friends about the trip
  4 I will be really happy Because that would be the time I will feel myself away from all negativity . My parents will hesitate even after giving the permission , I know .
  5 Let's come to the last point , the last thing I will require would be my parents giving me aSmile before going to trip ... This will be the most required thing because I can't go anywhere without my parents fully permission and I don't wanna hurt their feelings .
- Only one thing comes to my mind that my mum is never going to agree so there is no point of even planning a trip.

Above were the responses of females. Below are the responses of males:

Sports, sight seeing, eating...idk we don't really plan about it lol

Money, IDs, camera, clothes according to weather, Girlfriend

The way of travel Expenses

With whom I should go Things to do

Gonna make new friends if possible

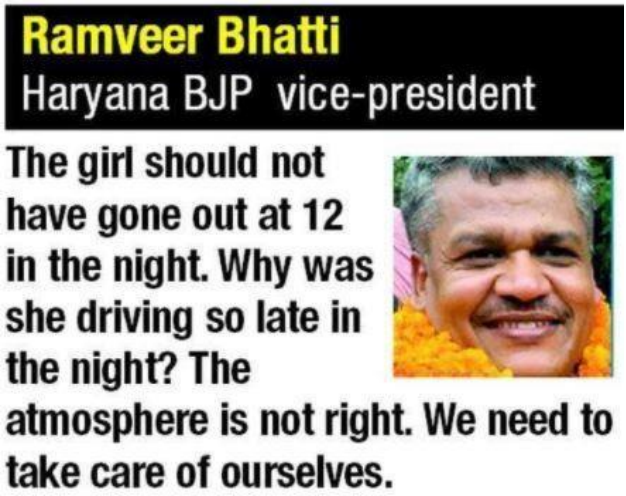
- A beach side resort
- Traveling (by train or plane)
- My friends
- Expectations of seeing and experiencing things that I've never seen before.
- Mental relief

The concerns of female and male when making a trip are the best example to how patriarchy is manifested in our society with respect to mobility.

2. Women tend to link different trips to manage their various responsibilities. This says that they realise the restriction on their mobility and therefore make an extra effort to use every outdoor trip to its maximum. (Noack, 2011)
3. The mothering role: Mothers are often seen to be more concerned about taking the families out and about rather than going out themselves thereby restricting their own mobility (Noack, 2011)
4. Considering female “ghar ki izzat” is prevalent not just in India but entire South Asia. Female seclusion, purdah system, exists in both Hindu and Muslim religion. In the literature it is defined as a means of limiting the interaction between males and females outside of prescribed boundaries or categories. This in turn restricts the mobility of women in public spaces especially in rural areas. (Kantor, 2002)
5. Women working from home. Garment factories in Ahmadabad in Gujarat are home run by women and are a clear manifestation of patriarchy in terms of mobility restriction. (Kantor, 2002)
6. “Outrageous remark by KV teacher, claims Nirbhaya “taught a lesson for roaming around at night, deserved it” - A news article. A Biology teacher of Raipur’s Kendriya Vidyalaya,

Snehalata, who had claimed that girls who wear lipsticks and jeans incite "Nirbhaya-like rapes," went one step ahead and claimed that Nirbhaya "got what she deserved" and the way she was brutally raped and dumped was a "lesson" taught to her. A teacher of science and a female herself made such a remark for a girl who was gang raped by 5 men who later on died. This is a clear example showing that patriarchy is an ideology which is as deeply rooted in women as it is in men. (Times Now News, 2018)

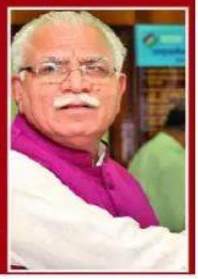
7. Around midnight in 2017, Chandigarh – based DJ and daughter of an IAS officer Varnika Kundu was allegedly stalked by a Haryana politician's son. Haryana BJP vice – president responded to the incident saying, "Parents must take care of their children. They shouldn't allow them to roam at night. Children should come home on time, why stay out at night?" These are the words of the leaders of the largest democracy in the world, India. There have been many similar statements that have been made by the leaders. The presence of patriarchal values in leaders further strengthens the patriarchy in the system and influences the masses. (Times of India Article, 2017)



Manohar Lal Khattar
Haryana CM

2014

If you want freedom, why don't they just roam around naked? Freedom has to be limited. These short clothes are western influences. Our country's tradition asks girls to dress decently.



Mulayam Singh Yadav
SP patriarch

2014

Ladke, ladke hain… galti ho jati hai. Ladkiyan pehle dosti karti hain. Ladke-ladki mein matbhed ho jata hai. Matbhed hone key baad usey rape *ka naam dey deti hain. Ladko sey galti ho jati hai. Kya* rape case *mein phasi di jayegi?*



Sheila Dikshit
Former Delhi CM

2008

All by herself till 3 am at night in a city where people believe... you know...you should not be so adventurous (on Soumya Vishwanathan's killing)



...also, not everyone out at midnight is partying

It's irritating because you are demeaning my work that way.
– Airhostess, work shift ends between 3 and 4am

who are comfortable working at night
– Commercial pilot, work shift ends between midnight and 4am

I can't keep changing my work hours... it'll affect my career as companies would want either men or other women



I got attacked in the morning. So it's ridiculous to even talk about the hour of the day
– DU professor

'I'M TOLD TO GET HOME SOONER TO STAY AWAY FROM TROUBLE'

IT CONSULTANT

USUALLY RETURNS HOME AT MIDNIGHT

"Often my calls and meetings mean that I don't leave office before midnight. There have been several instances when I have felt unsafe because I thought someone was following me while returning from work or there was a stretch on the road with too many guys loitering around. Whenever I have tried to tell my family about it later, the standard response I have received is, 'You should try and get home sooner to avoid all this'. It is quite irritating because you are asking me to change my routine because of someone else's behaviour."

– Pallavi Rastogi, IT consultant, Gurgaon.

'I DRIVE HOME AT 1-2AM AFTER WORK, WHY DO I NEED TO EXPLAIN WHAT I DO?'

MODEL

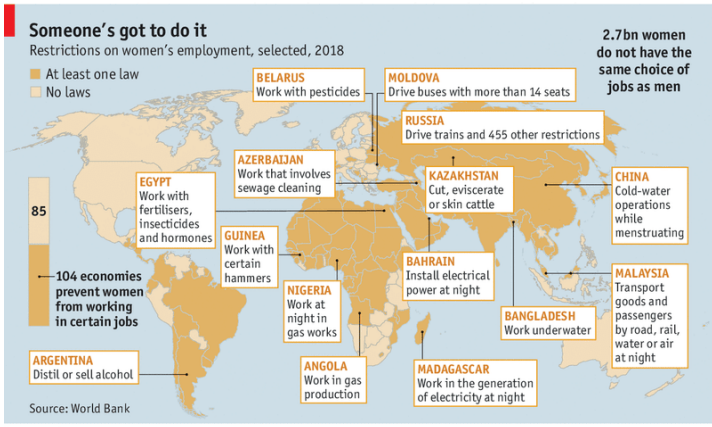


OFTEN RETURNS HOME AFTER MIDNIGHT

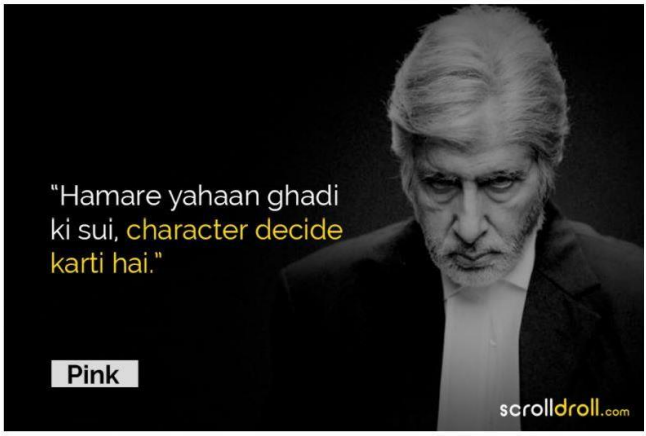
"I've been in this profession for so many years. It is shocking how the mindset of people haven't changed. The thought that a woman too can get late at work if her profession demands, doesn't occur to them. During fashion weeks, I often return at 12.30-1am, drive alone and park my car; walk up to my house and see the look on guard's face – 'Oh, what does she do to reach home so late in the night?' When I return home immediately after a show with the hairdo and makeup on, people in the locality, mostly guards, give you that weird look. I am shocked how easily women are judged if they reach late after work. I've often thought that it is better to tell these people what I do so that they stop making me feel awkward. A few years ago, I was waiting for my friends to pick me up for a party around 11, and two cops on a bike asked me about what I do, where was I going and why I was out so late in the night." *– Donna Masih*

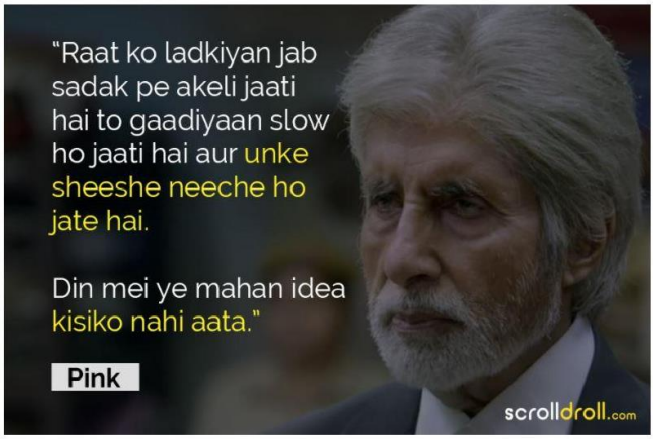


8. A 22-year-old woman was allegedly dragged out of her car, thrashed and threatened for wearing a short dress and roaming around late at night with men in 2016. Police officials recorded the incident as a non-cognizable offence when the woman went to the Kondhwa police station for the first time. Following repeated requests and follow- ups, officials booked five men - Amit Mukhedkar, Shubham Gupta, Yogesh Chougula, Tushar Gidwani and Shravan Singhavi. The patriarchal ideology prevented those police officers here to make a rational decision even though the law instructs them to arrest those. (Hindustan times, 2016)
9. A census of world economic forum concluded 104 countries have laws that prevent women from working in some jobs like driving buses, working in night etc. restricting their mobility by ensuring the safety. The victims of patriarchy are being confined to keep them safe from the free patriarchs. (World Economic Forum, 2018)



10. The Taliban rulings regarding public conduct placed severe restrictions on a woman's freedom of movement and created difficulties for those who could not afford a burqa or didn't have any mahram. Decrees that affected women's mobility were:
    - Ban on women riding bicycles or motorcycles, even with their mahrams.
    - Women were forbidden to ride in a taxi without a mahram.
    - Segregated bus services introduced to prevent males and females travelling on the same bus.(Rawa Report)
11. Dialogues in movies example Pink bring the aspect of mobility in limelight: "Humare yahaan ghadi ki sui, character decide karti hai." ; "Raat ko ladkiyan jab sadak pe akeli jaati hai to gaadiyaan slow ho jaati hai aur unke sheeshe neeche ho jate hai. Din mei ye mahan idea kisiko nahi aata"





12. On the other hand Bollywood songs example: "Akeli Na bazaar jaya karo, nazar lag jayegi" (Movie: Major Saab) are a clear manifestation of patriarchy in terms of women's mobility restriction.
13. Even mainstream bollywood movies have famous dialogues – "Akeli ladki khuli tizori ki tarah hoti hai" (Movie: Jab We Met) Restriction on mobility is often seen to be justified with the concept of safety which in turn is an example of reproductive control over women. A rapist is the one who should be shunned, embarrassed and looked down upon rather than the victim.
14. Even in 2017, Iran women require a signature of their father or husband to get a passport. (World Economic forum Report,

2017) And it was only in 2017 that Mr. Narendra Modi, Prime Minister of India announced that "Women do not have to submit their marriage or divorce certificate for a passport. It will be their choice on using either their father or mother's names in the document." (Scroll News, 2017)

15. Even the great religious epics like Ramayana have instances wherein mobility of women is restricted via making the famous "Lakshman Rekha". Sita's brother in law say that venturing out of the circle would put her in danger. She goes from being in protection of Laxman to in possession of another man i.e. Ravana. The same story and analogies are used by various ministers and even in daily households. (The Hindu Article, 2013)



16. Even in the education system – the hostel laws are patriarchal is this sense. In 2015, when Delhi's universities reopened after the summer break, Jamia Milia Islamia, issued a notice stating that the female students of the college could no longer request permission to stay out later than 8 pm. The Delhi Commission for Women (DCW) challenged this, asking why the college administration thought it necessary to impose such a restriction. And as retaliation to this Pinjra Tod Movement was launched by women students across Delhi and various

alumni of colleges to fight such restrictions in the name of safety. (Pinjra Tod Face book Page)

It would be wrong to ignore the steps that have been taken by the society to fight against this.

1. Companies like Even Cargo and other Scooty making companies are playing quite a role by providing an accessible transport vehicle for women.
2. Arvind Kejriwal, Chief Minister of Delhi Government made DTC free for women and the government plans to make even Delhi Metro free for women. (Your Story Article, 2019)

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https://yourstory.com/mystory/gender-and-mobility

CHAPTER 2

FEMALE LABOR FORCE PARTICIPATION AND OCCUPATIONAL ACCIDENT CASE ANALYSIS: A REVIEW OF TURKEY

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INTRODUCTION

The labor force participation rate is the most important factor influencing economic productivity and dynamism in a society. The labor force is defined as the population that has the desire and ability to work. The labor force participation rate is calculated by dividing the labor force by the population of non-institutional age. There are numerous factors that influence labor force participation. The population's age and gender composition, cultural values and habits, and level of economic development are all important considerations.

Female labor-force participation in our country has historically lagged far behind both the EU and OECD averages. In fact, this rate was 67.3 percent among the 28 EU member countries in 2016. Iceland has the highest participation rate at 86.2 percent, while Italy ranks last at 55.2 percent (EUROSTAT, 2017). A similar situation exists for OECD comparisons. Women participate in the labor force at a rate of 63.6 percent on average across the 35 member countries. While Iceland ranks first among OECD countries, only Mexico with 47 percent and Turkey have participation rates lower than 50%. (OECD, 2016a).

Specific targets have been set in development plans and strategy documents to support female labor participation and employment. For example, the Tenth Development Plan, which runs from 2014 to 2018, has set a target of 34.9 percent female labor force participation by the end of 2018. To achieve this goal, the Plan states that policies aimed at "harmonizing work and family life" will be implemented, and "employment incentives" will be activated (Kalkınma Bakanlığı, 2013). In contrast, the National Employment Strategy, which went into effect in 2014, set the labor force participation target for women in 2023 at 41%. The strategy states that "encouraging regulations aimed at preventing women with children from leaving the labor market" will be implemented to that end. (Çalışma ve Sosyal Güvenlik Bakanlığı, 2014). Given that there are cultural reasons for female labor-force participation, it seems reasonable to compare the situation of women in Turkey to that of women in countries with similar cultures in our region. Furthermore, comparing our country to other countries in the economic unions in which it is a member will be useful in determining where Turkey stands in terms of female labor force participation in the development process.

At first glance, the labor force participation rate of female in Turkey appears to be relatively high when compared to countries with similar cultures and levels of development, but it has a very low rate globally, with a rate of around 30 percent. (OECD, 2016b). In comparison to other countries, this situation is more obvious. According to World Bank data, Turkey ranks 25th out of 200 countries in terms of female labor force participation in 2019. However, Turkey appears to be following a similar trend in terms of female labor-force participation. According to the Organization for Economic Cooperation and Development (OECD), Turkey has the lowest rate of female labor-force participation among member countries. While Iceland has a rate of 77 percent, Germany has a rate of 73 percent, and the OECD average is 59 percent, Turkey has a rate of 26-29 percent (OECD, 2021).

1. THE STATUS OF WOMEN IN THE TURKISH LABOR MARKET

Though since economic growth is insufficient to create the jobs required by the labor force, policies aimed at increasing employment are critical. In order to meet employment targets, active and passive labor market policies are implemented. While passive policies aim to eliminate the financial consequences of unemployment, active policies aim to find work for the unemployed, help them gain skills, and protect their current jobs (Korkmaz and Mahiroğulları, 2007).

Active labor market policies have been expanded on the basis of quality mismatch and labor market flexibility, particularly since the rise of information and communication technologies and globalization in the 1980s. With the rise in unemployment in the 1980s, active labor policies came to the fore. The reason for the high rate of unemployment has been associated with the workforce's inability to adapt to information-based technologies and new economic conditions such as capital globalization, as well as the flexibility and quality of the labor supply. (Kapar, 2005).

During this phase, employment strategies and policies were determined by policies aimed at opening up and gaining competitive power. Active labor market policies, which include practices such as vocational training programs, incentives for employment, support for starting one's own business, employment consultancy, shortening weekly working hours and

extending flexible working within the scope of measures to create employment for the public and limit unemployment, policies that will facilitate the entry of young people into the labor market for the first time are accepted as measures to create employment for the public and limit unemployment. (ILO, 2008).

The National Employment Strategy (2014-2023) was published in the Official Gazette on May 30, 2014, under the number 29015, and went into effect. The main objectives have been set as lowering the unemployment rate to 5 percent by 2023, increasing employment to 55 percent, and lowering the unregistered employment rate in non-agricultural sectors to 15 percent. Its goal is to bring the youth unemployment rate down to the level of the overall unemployment rate (ÇSGB, 2017a).

The National Employment Strategy states that Turkey's demographic window of opportunity will close in 2050, that young people's labor force participation is low, that transitioning from education to the labor market is difficult, that unemployment rates are high, and that female labor force participation and employment rates among the young population are lower than those of men. Qualification and skill mismatches are to blame for Turkey's high youth unemployment and a higher number of long-term unemployed among first-time job seekers. Flexicurity and active and passive labor market policies were emphasized in order to increase the qualified labor force. In fact, flexicurity is one of The National Employment Strategy's most important arguments for increasing employment. Part-time work, fixed-term work, temporary employment, remote work, and on-call work are among the flexible work forms included in flexicurity, which is said to be focused on protecting companies' competitiveness (ÇSGB, 2017b).

As can be seen, women all over the world face similar labor-market issues. These issues are, in order, low labor force participation, informality in employment, and wage inequality. When we look at the general appearance of women in the labor market in Turkey, we can see that labor force participation and employment rates for women, who account for half of the total population, remain at very low levels. It is understood that the situation of women in our country's labor market has not changed significantly, even during periods of economic growth.

Table 1: Labor Force Status of Women (Thousand People)

Years	Population 15 Years and Over	Labor Force	Employed	Unemployed	Labor Force Participation Rate (%)	Employment Rate (%)	Unemployment Rate (%)	Not İn Labor Force
2014	28.841	8.729	7.689	1.040	30.3	11.9	26.7	20.112
2015	29.281	9.255	8.058	1.167	31.5	12.6	27.5	20.056
2016	29.689	9.637	8.312	1.324	32.5	13.7	28.0	20.052
2017	30.244	10.159	8.729	1.431	33.6	14.1	28.9	20.085
2018	30.647	10.473	9.018	1.455	34.2	13.9	29.4	20.174
2019	31.097	10.686	8.924	1.762	34.4	16.5	28.7	20.411
2020	31.623	9.768	8.306	1.462	30.9	15.0	26.3	21.855
2021	31.690	9.785	8.295	1.463	30.8	26.2	15.0	21.932

Table 1 shows that female labor force participation rate (TurkStat, 2021) varies between 30-32 percent, employment rate 26-29 percent, and unemployment rate 11-16 percent. According to these figures, only 10 million of the 30 million non-institutionalized females over the age of 15 can work, and only 8 million of them can be employed. It is estimated that approximately 70% of women (equivalent to approximately 20 million women) do not have any income and live their lives as dependents on another individual in the household.

Female labor-force participation in Turkey increased relatively in the 2000s, after declining in previous decades. As of 2019, Turkey ranks last among EU and OECD member countries, with a female labor force participation rate of 34.4 percent. A similar situation exists in terms of young female labor-force participation. At this point, the U-curve hypothesis will prove to be very helpful. Female labor force participation is high in agricultural economies, according to the U-curve hypothesis, which contends that female labor force participation rate will decrease at the start of the economic development process and will begin to increase in the later stages of development, while women focus on housework and childcare with migration from rural to urban areas (Goldin, 1994).

As a result, as the development process progresses, female labor force participation rates will rise due to increased opportunities for more education and upgrading their qualifications, the availability of childcare services, and a shift in social norms. However, while the U-curve can explain some countries' experiences, it cannot explain why female labor force participation remains low in other countries with comparable economic development levels, such as Turkey (Memiş et al., 2017).

Turkey did not experience sharp increases in labor force participation of women during the period of export-oriented industrialization strategy, where the competitive advantage was cheap labor, as in some developing countries with high export performance, but the way for labor market flexibility was paved. Women's non-agricultural employment increased slowly and gradually, but not sufficiently to compensate for women's decreased agricultural employment after migration to the city (İlkkaracan, 2012). It is obvious that Turkey's export-oriented industrialization strategy implemented after 1980 was unable to increase women's employment (Toksöz, 2017; Memiş et al., 2017). Women migrating from rural to urban areas have been pushed out of the labor force due to a lack of education and skills required by their jobs, childcare options, or cultural pressures (Dildar, 2015).

However, the rise in education levels, particularly among young women, in the 2000s had a positive effect on labor-force participation rates. It is understood that developments in 2019, when the effects of our country's ongoing economic crisis began to be seen on labor markets, and the economic difficulties caused by the ensuing COVID-19 epidemic, exacerbated women's labor-market disadvantage.

Furthermore, it has been observed that women, who did not benefit equally from the benefits that emerged while the economy was growing, are among the groups that bear the brunt of the costs when economic conditions deteriorate. In this context, it would not be incorrect to say that the deterioration in the position of vulnerable social segments in the labor market is much more visible in women than in other segments, especially in difficult conditions such as the one the economy is currently facing.

Women contribute more to the economy than other disadvantaged groups because they account for half of the total population and individuals of working age (ILO, 2018). As a result, restrictions on female labor-force participation or wage discrimination against working women wreak havoc on the economy's resource distribution. As a result, the position of women in the labor market is more important. The Turkish Statistical Institute's data for the year 2021 were used as the study's base (TurkStat, 2021).

By combining these data with the Social Security Institution's data for 2021, a general framework about the situation of female labor force in Turkey was developed at the end of the study.

2. FEMALE LABOR CALCULATIONS

2.1. Calculation by Sector

The only issue to consider in the issue of women's employment is not the inadequacy of female labor-force participation. The main branches of economic activity in which women who can enter the labor market are concentrated, as well as the manner in which they participate in working life, are both important. Because the situation of women at work and the fields in which they work, the quality of the jobs they are employed in, as well as the earnings they earn from these, provide important clues.

TurkStat categorizes workers into four major categories: agriculture, industry, construction, and services. When the data on female workers in Table 1 is examined, it is noticed that in 2021, 59.4 percent of women work in services, 22.9 percent in agriculture, 16.7 percent in industry, and 1 percent in construction.

With the seasonal adjustment of these rates, there was an increase in the agricultural sector. Table 3 shows that 57.3 percent of women work in services, 25.4 percent in agriculture, 16.3 percent in industry, and 1 percent in construction.

Table 2: Female Employment by Sector (Thousand People)

SEASONALLY ADJUSTED						
Sector	**Number**			**(%)**		
	Same quarter of the previous year	Previous quarter	Quarter III 2021	Same quarter of the previous year	Previous quarter	Quarter III 2021
Agriculture	1.948	1.987	2.076	23,5	22,7	22,9
Industry	1.317	1.475	1.518	15,9	16,9	16,7
Construction	73	83	92	0,9	0,9	1,0
Services	4.957	5.210	5.393	59,8	59,5	59,4
TOTAL	**8.295**	**8.755**	**9.079**	**100,0**	**100,0**	**100,0**
NOT SEASONALLY ADJUSTED						
Agriculture	2.231	2.108	2.368	26,3	23,7	25,4
Industry	1.300	1.478	1.519	15,3	16,6	16,3
Construction	73	83	91	0,9	0,9	1,0
Services	4.890	5.213	5.349	57,6	58,7	57,3
TOTAL	**8.493**	**8.881**	**9.327**	**100,0**	**100,0**	**100,0**

2.2. Calculation by Labor

In Turkey, the seasonally adjusted number of unemployed people aged 15 and over fell by 57 thousand in the third quarter of 2021 compared to the previous quarter, to 3 million 842 thousand. The seasonally adjusted unemployment rate, on the other hand, fell by 0.4 percentage point to 11.7 percent. The seasonally adjusted employment rate is 45.4%. In 2021, the number of employed people will be seasonally adjusted.

The employment rate increased by 671 thousand in the fourth quarter compared to the previous quarter, reaching 28 million 996 thousand people, while the seasonally adjusted employment rate increased by 0.8 point to 45.4 percent.

Table 3: Registration status of the employed with the social security institution – Seasonally Adjusted (Thousand Persons)

SEASONALLY ADJUSTED			
Supplementary indicators for labor force	Same quarter of the previous year	Previous quarter	Quarter III 2021
Unemployment rate	15,0	15,0	14,6
Combined rate of time-related underemployment and unemployment	18,1	19,7	17,8
Combined rate of unemployment and potential labor force	29,1	28,3	26,7
Composite measure of labor underutilization	31,7	32,3	29,4
Non-agricultural unemployment rate	18,6	18,3	17,9
NOT SEASONALLY ADJUSTED			
Unemployment rate	15,8	13,7	15,4
Combined rate of time-related underemployment and unemployment	18,9	18,4	18,5
Combined rate of unemployment and potential labor force	29,4	27,2	27,0
Composite measure of labor underutilization	32,0	31,2	29,7
Non-agricultural unemployment rate	20,2	16,9	19,4

2.3. Calculation by Social Security Registration Status

It is critical, particularly in developing countries such as Turkey, that women perform primarily home and care services in terms of gender role and that a social perception in this direction is culturally prevalent. Such a function imposed on women by society inevitably has a direct impact on the quality of their jobs in working life. Working informally; Because it allows women more flexible working hours, even if they find employment opportunities, women must work for lower wages than men with the same qualifications, which drives them to informality.

According to Table 4; 67.7 percent of female workers employed in 2021 are regular or casual employee, 2 percent are employers, 8.2 percent are self-employed, and 22.1 percent are unpaid family workers.

Table 4: Job status of the employed (Thousand Persons)

EMPLOYMENT STATUS					
Years	**Regular or casual employee**	**Employer**	**Self employed**	**Unpaid family worker**	**TOTAL**
2021	6.314	185	764	2.065	**9.327**
%	67,7	2,0	8,2	22,1	**100**

Table 5 shows that the total number of workers is unregistered, both seasonally and non-seasonally adjusted. While the overall rate is 38.2 percent, it is a very high figure of 94.3 percent in the seasonally adjusted condition, and it drops to 19.1 percent in the seasonally adjusted condition. As stated in the preceding headings, the reason for these high rates is that women workers are primarily employed in the agricultural sector.

Table 5: Employment by status in social security registration (Thousand Persons)

EMPLOYMENT STATUS	**Employment**	**Unregistered**	**Unregistered rate (%)**
Regular or casual employee	6.314	1.049	16,6
Employer	185	27	14,6
Self employed	764	586	76,7
Unpaid family worker	2.065	1.902	92,1
MAIN TOTAL	**9.327**	**3.564**	**38,2**
AGRICULTURE			
Regular or casual employee	314	261	83,1
Employer	6	5	83,3
Self employed	219	211	96,3
Unpaid family worker	1.829	1.757	96,1
TOTAL	**2.368**	**2.234**	**94,3**
NON-AGRICULTURAL			
Regular or casual employee	6.000	788	13,1
Employer	179	22	12,3
Self employed	545	375	68,8
Unpaid family worker	235	145	61,7
TOTAL	**6.959**	**1.330**	**19,1**

3. WORK ACCIDENTS IN FEMALE LABOR

Occupational accidents, which have a history as long as human history, were recognized as a serious social risk after the Industrial Revolution. Occupational accidents, which are caused by a combination of social, economic, psychological, and environmental factors, have reached frightening proportions with the rise of factory-type production as a result of rapid industrialization and technological advancements. The modern industry's working system in the workplace; the fact that it requires the use of machines and new technologies in addition to labor in production has resulted in a diversification of hazards for employees. The hazards introduced by intensive mechanization have also increased the risk of accidents and the degree of risk (Koçali, 2021a).

Occupational accidents are events that cause injury, disability, and, in some cases, death to a living thing, thereby disrupting society and causing material losses to the contracting parties. Although employees may be at fault in occupational accidents at times, there is never a reason to ignore these occupational accidents. Occupational accident statistics include figures that demonstrate how much society values occupational health and safety activities. As a result, the annual publication of work accident data allows us to learn about the path taken over the years. This reveals whether the relevant country has a successful occupational health and safety policy.

Occupational safety has gained critical importance in a wide range of business sectors in recent years. Today, rapid technological advancements, as well as rapid increases in production and market competition, have increased the threats to occupational health and safety (Akay et al., 2021). Safety has risen to the top of the priority list for global industries, as work-related injury/injury/death contributes significantly to reduced employee productivity and, as a result, has a significant impact on the economy.

Occupational accidents and the negative consequences of these accidents are one of Turkey's most serious socioeconomic problems. The risks that employees face in the business environment have increased as a result of the industrialization process. The causes of occupational ac are inadequate employee education levels, a shortage of specialist personnel trained in the field of occupational health and safety, the externalization of small businesses in terms of occupational health and safety, the failure of small and medium-

sized enterprises to comply with occupational health and safety rules and obligations, and the inadequacy of labor inspectors and inspections. It can even cause an increase, let alone prevent one from occurring. Correspondingly, when recent work accident data is examined, it is clear that the number of work accidents and deaths as a result of accidents is on the rise. Subcontracting is one of the most important factors that contribute to occupational accidents. As a result of the employer's illegal transfer of a portion of the main work to another employer in order to cut costs, the subcontractor's failure to take the necessary occupational health and safety measures causes a significant increase in occupational accidents, particularly in shipyards and mines. In the creation of occupational accident statistics, the gender of the employees is also taken into account. In this context, some evaluations can be made in terms of revealing the relationship between employee gender and occupational accidents. The role of gender in the occurrence of work accidents is a contentious issue, as studies on the relationship between the gender of employees and occupational accidents have yielded conflicting results.

It should not be forgotten that the majority of workplace accidents are preventable, and we can prevent them by incorporating occupational health and safety into all aspects of our society and lives (Koçali, 2021b). First and foremost, safe working environments must be provided; existing occupational health and safety conditions must be improved; and comprehensive and applied occupational safety training must be provided to employees at all levels (Koçali, 2021c).

In the calculations relating to work accidents, the Social Security Institution's work accident statistics for the year 2021 were used (SGK, 2021). Table 6 shows the causes and numbers of work accidents experienced by female workers, as well as the number of fatal occupational accidents. The total number of occupational accidents was found to be 69,365, with 34 fatal occupational accidents. The data entered into the Social Security Institution system was examined to determine the causes of the accident. There are also unlisted and unspecified reasons, as shown in the table. This is because the employer enters inaccurate information into the insurance system. It should also be noted that this table only includes registered and reported occupational accidents. It is impossible not to believe that there are hundreds, if not

thousands, of work accidents that go unrecorded and unreported to insurance companies by the employer. Furthermore, when we consider the number of female workers who do not have insurance, as stated in the preceding headings, it is certain that the actual number of occupational accidents is much higher than the number shown in the table.

Table 6: Causes/Numbers of Work Accidents in Female Workers

The Incident Deviating from Normality and Leading on The Accident (Deviation)	**NUMBER OF INSURED HAVING WORK ACCIDENT BY INCAPACITY DAYS**							**Fatal Accident**
	Accident day (at work)	**Accident day (incapacity)**	**2**	**3**	**4**	**5+**	**TOTAL**	
No information	0	0	0	0	0	0	**0**	**0**
Deviation due to electrical problems, explosion, fire	245	6	16	15	11	34	**327**	**3**
Deviation by overflow, overturn, leak, flow, vaporisation, emission	1.423	53	111	166	25	357	**2.135**	**0**
Breakage, bursting, splitting, slipping, fall, collapse of Material Agent	1.280	78	121	162	46	532	**2.219**	**1**
Loss of control (total or partial) of machine, means of transport or handling equipment, handheld tool, object, animal	4.139	154	311	469	114	1.776	**6.963**	**5**
Slipping - Stumbling and falling - Fall of persons	5.113	320	629	858	202	2.948	**10.070**	**0**
Body movement without any physical stress (generally leading to an external injury)	3.401	166	262	374	99	1.306	**5.608**	**0**
Body movement under or with physical stress (generally leading to an internal injury)	1.266	56	113	163	39	546	**2.183**	**0**
Shock, fright, violence, aggression, threat, presence	406	13	13	13	1	41	**487**	**4**
Other Deviations not listed above in this classification	28.892	895	1.403	1.882	451	5.850	**39.373**	**21**
TOTAL	**46.165**	**1.741**	**2.979**	**4.102**	**988**	**13.390**	**69.365**	**34**

Although TurkStat specifies four basic sectors within the framework of employment, the Social Security Institution system includes sectoral classification based on NACE codes. When the work accidents and fatal work accidents experienced by female workers are analyzed using workplace data, a clearer picture emerges. According to Table 9, the most occupational accidents occur in health, industry, office services, and public space works. The agriculture sector is excluded from the table due to the high rate of unregistered employment and the employer's failure to report occupational accidents. As a result, occupational accidents are classified as no information or other workplaces.

Table 7: Workplace Environment Information about Work Accidents in Female Workers

Working Environment	**NUMBER OF INSURED HAVING WORK ACCIDENT BY INCAPACITY DAYS**							**Fatal Accident**
	Accident day (at work)	**Accident day (incapacity)**	**2**	**3**	**4**	**5+**	**Total**	
No information	1.039	38	73	79	21	291	**1.541**	**3**
Industrial site	14.116	950	1.393	2.044	498	6.902	**25.903**	**4**
Construction site, construction, opencast quarry, opencast mine	114	4	7	13	5	52	**195**	**0**
Farming, breeding, fish farming, forest zone	436	14	28	46	13	145	**682**	**0**
Tertiary activity area, office, amusement area	4.001	137	302	365	86	941	**5.832**	**5**
Health establishment	13.140	116	253	297	74	1.296	**15.176**	**4**
Public area	2.019	60	126	150	46	498	**2.899**	**5**
In the home	66	4	3	2	0	21	**96**	**1**
Sports area	21	0	2	4	1	11	**39**	**0**
In the air, elevated, excluding construction sites	176	10	14	16	4	50	**270**	**0**
Underground, excluding construction sites	13	0	0	0	0	0	**13**	**0**
On /over water, excluding construction sites	31	0	2	13	6	91	**143**	**0**
In high pressure environments, excluding construction sites	10	0	2	1	0	3	**16**	**0**
Environments not listed in the classification	10.983	408	774	1.072	234	3.089	**16.560**	**12**

CONCLUCSION

In fact, the Turkish economy has faced significant challenges in recent years that it must address. On the one hand, the rising unemployment rate and declining labor force participation, while on the other, the inability of growth to create jobs and low growth rates compel politicians to act. In this context, the urgency and importance of revising policy targets becomes even clearer, especially when the current circumstances of vulnerable groups are considered. In light of this information, the policies to be implemented should not only include policies to increase the rate of growth, but also active public interventions to ensure that the benefits of growth are distributed to a broader segment of society, particularly the most vulnerable segments.

Female labor force participation is lower than men's in many developing countries, including Turkey. The reasons for this situation vary by country but are typically based on cultural and social norms. Given the difficulties that women face in the labor market in Turkey, it is reasonable to conclude that the de facto role ascribed to women by society in a cultural sense, particularly for religious and moral reasons, has a significant impact. As a result of this role, women who do not find an equal place in society with men from the beginning of their lives are unable to benefit from educational equality, and as a result, they are at a disadvantage in the workplace when compared to men. In this regard, it is critical that public authorities strictly protect girls' right to education and remove cultural barriers that prevent them from accessing education opportunities on an equal footing with men. Housework and care work, on the other hand, are another reason why women are excluded from the labor market. It is critical to develop public policies for care services in this regard. Making public investments in child and elderly care services, as well as increasing the supply of affordable and high-quality care services, will alleviate the burden on women in society while indirectly creating job opportunities for women.

Women who are able to overcome all social and cultural barriers and enter the labor force face additional challenges. Because of the gender wage gap, some women are willing to work at a lower wage level. Others work haphazardly and/or find work as unpaid family workers in the agricultural sector. Given the situation that women are in, the government should provide

"equal pay for equal work" and make arrangements that will not allow wage discrimination.

Occupational health and safety is a critical issue for all societies and countries. The primary goal of occupational health and safety is to provide employees with a safe working environment. This is no longer just a concern of the working class; it is an issue that must be addressed in order to ensure efficient production, social welfare, and peace. Occupational accidents and diseases, which are a component of occupational health and safety, have a wide-ranging impact on society and have a negative impact on working life.

Societies have begun to make efforts to reduce workplace accidents and occupational diseases. The cost of work accidents and occupational diseases affects and harms both the employee and the employer, as well as society as a whole, through the economy. Turkey is a country that is heavily impacted by workplace accidents and occupational diseases. According to data on the subject, many employees in Turkey are harmed each year as a result of work accidents and occupational diseases, and this situation has a negative impact on the country's economy. As a result, it is critical to take the necessary precautions to avoid workplace accidents and diseases. Occupational accidents are generally caused by countries' industrialization, how they operate, inadequacy of accident statistics and research, a lack of inspection services, employee qualifications, and a lack of occupational safety awareness. While the causes of occupational accidents share some characteristics, they may differ depending on the country. Almost 80 percent of occupational accidents that occur in the workplace are caused by employees' dangerous and unsafe human behaviors. It develops as a result of a combination of personal, physiological, and psychological factors. This demonstrates that, while not all workplace accidents can be avoided entirely, the majority of them can be avoided or their consequences mitigated.

In this context, occupational health and safety culture is the most important factor in providing a safe and healthy workplace environment free of risks that are a source of danger. This is more than just a concept that employers and employees should embrace. It is a phenomenon that must be transmitted to individuals in a variety of ways beginning at a young age through the educational system. Thus, work accidents and occupational diseases can be prevented. Inspections, on the other hand, are an important

factor in reducing workplace accidents. Workers should be educated on occupational health and safety, as well as identified risks and hazards. The most important factor in the full emergence of occupational health and safety is to establish a culture of occupational health and safety at a young age, as in developed countries, and to raise individual awareness of this issue.

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CHAPTER 3

THE FIGHT OF KOREAN WOMEN AGAINST THE JAPANESE COLONIAL RULE AT THE BEGINNING OF THE 20TH

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INTRODUCTION

The relationship between Korea and Japan are, even at present, very tense, despite the long time that has passed since the last confrontations between these countries in the previous century. The cause of this hostilty is deeply rooted in the history of Korea, particularly in the second half of the Joseon[2] period, when the country was marauded several times by the Japanese. The first massive Japanese invasion occurred in 1592, when the then emperor of Japan decided to "invade China, indirectly through Joseon" (Kim, 2012: 230), asking the emperor of Joseon to grant them free passage to China, which he refused. Thus, in 1592, the Japanese attacked Joseon in the southern city of Busan and then occupied Seoul, killing lots of Koreans, looting and burning down houses. The second invasion occurred five years later, in 1597, when the Japanese forces landed again in Busan, but this time they remained in the Kyeongsang province, where they committed the same acts like in their previous 'visit'. Being outnumberd and less equipped than the Japanese, the Koreans asked the Chinese for help, and "after terrible fighting, the Japanese were driven back. They left a Korea in ruins, carrying off everything they could, and destroying all they could not carry off." (McKenzie, 1920: 22). The Japanese did not manage to conquer the country, but instead planted the seeds of hatred for Japan and triggered a sense of nationality in the inhabitants of Joseon. Enraged by the abominable acts conducted by the Japanese against Korean civilians and also dissatisfied with their own government's incompetence, many Joseon people voluntered to fight against the Japanese in an underground movement known as *uibyeong* or the Righteous Army. The members of this army were "yangban[3] literati, peasants, and even slaves" (Kim, 2012: 231).

Until the end of the 19th century, Korea prided itself as a "powerful, orderly and civilized kingdom" (McKenzie, 1920: 22) that had stood the test of time for about four thousands years and, thus, adopted a policy of seclusion, which made the Westerners of the 19th century refer to it as the "Hermit Kingdom". But the situation changed little by little, as the colonial

[2] The Joseon era extended between 1392 and 1910, when Korea was annexed to Japan (Kim, 2012)

[3] The term *yangban* refers to the hereditary aristocracy in Korea, which was made up of landowners and government officials (Seth, 2010).

powers became interested in exploiting its resources – Russia, the United States, China, and especially Japan, its closest neighbour and old enemy.

As Japan tried to invade Korea again at the end of the 19th century, the great-grandchildren of the old *Righteous Army* started reorganizing and fighting in the underground. The new *Righteous Army* emerged as a result of the government being unable to fulfill its role as a defender of the country. This army was made up of people of various backgrounds and ages, but it was led and helped financially by the elite. "The civilian elites were private individuals with no obligation to fight, and they had neither experience nor training in warfare, but they voluntarily rose in arms against a well-armed Japanese army" (Kim Haboush 2016: 18). As McKenzie (1920) and Kim Haboush (2016) pointed out, the members of the Righteous Army thought it was the moral duty of all Koreans to save the country from being colonized and enslaved by the Japanese, a thought stemming from the Confucian notion of moral autonomy and from a sense of national identity. Among these underground fighters there were also women, who had an important contribution in hindering the plans of the Japanese colonizers, as we shall see shortly.

The roadmap of the paper is a follows: section 2 presents the research methodology and research questions that guided the analysis of the data, section 3 provides an in-depth analysis of the events in a Korean drama series, *Mr. Sunshine*, which depicts the beginning of the Japanese assimilation of Korea. The focus is on women's participation in the fight against the Japanese colonizers and the brutal treatment applied by the Japanese to all Koreans whom they suspected were against them. The last section (4) comprises the conclusions and also the answers to the research questions.

2. RESEARCH METHODOLOGY

The data for the current study have been collected from a recent drama series entitled *Mr. Sunshine*[4] (2018). It contains 24 episodes (altogether 30 hours running time), which tell of the period when Joseon (former denomination of Korea), with a weak army and an even weaker king (Kojong)

[4] The drama series is available on https://dramacool.vc/mr-sunshine, where I watched it in the time span of 10th to 29th of January, 2021.

had to confront the Japanese intruders, who had tried before to conquer the kingdom, as a preliminary triumph over China, another country also interested in absorbing Korea. The plot of the movie revolves around the love story between Ae-shin, the granddaughter of a Korean lord (*yangban*) and Eugene, a Korean slave boy, who was raised in the United States by an American missionary that had travelled to Korea and Japan. Ae-shin is also loved by a samurai, whom she saved from death when they were children, as well as by the son of a noble family, to whom she was betrothed by her family. The three young men will eventually join the fight against the Japanese colonizers more out of love and respect for Ae-shin. As one viewer of the K-drama commented, "[t]his is more than a historical romance with a military angle. It is history romantically told" (chatelaineces, comment to episode 5).

From the drama series I have employed screen-shots reflecting the bad treatment of both the Joseon women and men by the Japanese soldiers stationed in the kingdom, but also some dialogues between the movie's characters, which bring to light the Korean women's bravery and determination to defend themselves, their families, and their country. These data are backed-up by secondary sources on the history of Joseon.

The research questions the paper intends to provide answers to are the following:

1) To what extend did Korean women during the Japanese occupation comply with the rules imposed by the Confucian ideology?
2) Would the Korean female characters have succeeded on their own in the fight against the Japanese colonizers?
3) Would the Koreans ever forget and forgive the cruelties inflicted on them by the Japanese?

With these in mind, let us turn to the analysis of the data from *Mr. Sunshine.*

3. KOREAN WOMEN'S FIGHT AGAINST JAPANESE OCCUPATION

As Yu (1987: 68) stated, "[t]he period 1905-1910 was a time of national crises when Japan annexed the country. Women joined the efforts to preserve the nation's independence and integrity, and the active social participation of women was encouraged to help salvage the nation." The plot of the drama series *Mr Sunshine* starts prior to 1905 and extends until 1907 and, from a historical point of view, it focuses on the tactics a rebel guerilla, *The Righteous Army*, employed to prevent the Japanese from a complete takeover.

Four important female figures in the drama series became members of the Righeous Army: Ae-Shin, the grandaughter of King Kojong's former teacher (Lord Go Sa-hong) and the daughter of former members of the underground momvement, who had been killed by a Korean traitor - Lee Wan-ik; Kudo Hina (the afore-mentioned traitor's daughter), who had been married off by her father, for money, to a Japanese man twice her age, and who, despite the years spent in Japan and her father's devotion for the Japanese empire, conspires against him and against the Japanese stationed in Korea. A third female character is So-ah, a Korean-born *geisha* in a teahouse run by a Japanese, where she is a spy for the Righteous Army. Finally, there is Jumo, a wherryman and skilled archer, who is the messenger between the members of the Righteous Army and the leader of the organization. I will mention the contribution of each of them to the fight against the Japanese take-over of Korea, showing that this was a movement that cut across class lines, as these female fighters belonged to different social classes of the Korean society. At the same time, I also intend to present the extent to which some of these young women disregarded the Confucian teachings, being ahead of their time in terms of thinking and behaving, as well as the violent treatment their received when the Japanese suspected them to be plotting against them. Also worthy of mention are the three male figures in the drama, who either had reasons to hate their country (Eugene & Dong-mae) or to side with the Japanese (Hu-seong), but who ended up helping the female characters in their fight for a free Korea. As Ae-shin is the heroine of the movie and the only female out of the four to belong to the upper class, I will begin the investigation of the afore-mentioned aspects with her.

- **Lady Ae-shin**

As-shin, the leading heroine of the K-drama, is the only female member of the *Righteous Army* stemming from a *yangban* family. She is an orphan raised by her paternal grandfather. Her parents, members of the Righteous Army fighting for Korea's sovereignity in Japan, had been killed by a Korean traitor, Lee Wan-ik. As a young woman, she senses the danger posed by the Japanese assimilation and tries to get more information about the state of Joseon from newspapers which are brought to her by a peddlar who would visit her every two weeks, apparently to sell her hair pins and jewels. As a woman of the elite, she was supposed to spend time indoors, sewing or reading the Analects of Confucius, but she feels that by doing so, she would not keep her country safe from the Japanese. Her cousin, who was of the opinion that a lady's place was not to serve the government, informs their grandfather about Ae-shin's collection of newspapers. On hearing the news, Lord Go (the grandfather) tries to talk some sense into his beloved granddaughter. The dialogue below shows the young woman's determination to be of use to her country.

Lord Go: Do you know why Queen Min[5] died so young?

Ae-shin: Because the country was too weak.

Lord Go: No, because she socialized with the Western barbarians and interfered with the government affairs as well as with the King's duties.

Ae-shin: Joseon is changing.

Lord Go: You are wrong again. Joseon is not changing. It's falling apart.

Ae-shin: *I am sure a woman could be of some use.*

Lord Go: Do not be of use! (ep. 2, min 4:00 – 4:55) (my emphasis)

On the one hand, the dialogue above shows the young woman's determination to be of use to her country. On the other hand, it brings to light the grandfather's (and other Koreans') conservative ideas: that Korea should not establish any kind of relationships with the Western countries and that women should not meddle with political affairs.

Later on in their talk, grandfather advises Ae-shin to "be elegant and noble, [to] find a husband and live like a flower under his care", but the young

[5] Queen Min was the first official wife of King Kojong; she was assassinated by the Japanese because she took a harsh stand against the Japanese influence on Joseon.

woman replied that she would rather die (ep. 2, min. 6:14 – 6:30). Eventually, Lord Go has no choice but to help in an unobtrusive way his granddaughter to become a hidden fighter for Korea. He asks his best gunner to teach Ae-shin not only how to use a gun, but also various means of survival. "Just teach her what she needs to protect herself" (ep. 2, min. 8:47).

Once the training had started, two changes occurred in Ae-shin's life: on the one hand, she had to give up her beautiful clothes and dress in rags, like any lowborn person (picture 2). On the other hand, although her instructor belonged to the lower social class, she had to address him formally[6], as during the training he had the upper hand. She accepted these radical changes with no sign of regret or sorrow.



Picture 1: Ae-shin's arrival at the 'training camp', where shee meets her mentor, gunner Jang.

Seeing how delicate Ae-shin is, gunner Jang (her instructor) tries to change her mind from fighting with a gun to something more suitable for a noble woman:

Gunner Jang: There is always another choice: you could write for the newspaper or teach at a school.

Ae-shin: Words have no power [to defend the country]. I will fight with a gun. (ep. 2, min 15:23 – 15:46)

[6] The terms of address in Korean depend on age, gender ,and social hierarchy. As a member of the high society, As-shin was supposed to be addressed formally by her instructor, a person of humble social origin.



Picture 2: Lady Ae-shin training in handling a gun (ep. 2)



Picture 3: Ae-shin as a sniper(ep. 3)

When her shooting skills became better than those of her master, she was assigned the first mission by the Righteous Army, namely to kill an American official who had betrayed Joseon to the Japanese (picture 3 above). Usually such missions were assigned to men, as at the beginning of the previous century a woman's place was at home, looking after the family, but Ae-shin is an exceptional woman, breaking the laws of Confucianism by confronting her beloved grandfather, both in terms of political views and activities, but also in terms of her marriage. In those times, Korean women were married off by their family members and they had to obey the latter's choice for a husband. Ae-shin refuses to marry the nobleman chosen for her and breaks off the engagement, becoming thus a flawed woman, according to the Korean standards. Moreover, she confesses to her granfather (Lord Go) her love for an American, who had been born in Korea, in a slave family. It was beyond Lord Go's imagination that her granddaughter would mingle with a foreigner who was also a lowborn. At the beginning of the 20th century it was unconceivable for a noble woman to marry a foreigner, not to mention one whose social status was much lower than hers. Even worse was Ae-shin's decision to marry for love, with a man of her own choice. One can imagine that this woman's grandfather had all the reasons to not welcome Ae-shin's American-Korean boyfriend, Eugene, into his abode. But as Eugene/Yu-jin proved helpful in defending Josean from the Japanese and, eventually also joined the Righteous Army for the sake of Ae-shin, Lord Go came to be more understanding.

In a conversation Ae-shin has with Eugene, the latter is surprised that a woman, especially one belonging to the elite class, is keen on fighting for her country. Ae-shin retorts:

> Now, Joseon is being quietly torn apart. At first China, then Russia, and now it's Japan. (…). Given the state the country is in, someone has to fight, don't you think? (ep. 5, min. 1:01 – 1:02:54).

After the shooting of the American official, Ae-shin is assigned another task in a different location – Jemulpo (current Incheon), where she travels by train accompanied by her maid and some members of the Righteous Army. On the train there are also some American soldiers, as well as Hina Kudo, another female fighter to be discussed below. During the journey, an American gun went missing, which caused a lot of stirr (it was stolen by a member of the Righteous Army, as this undergound movement lacked weapons). The American soldiers start searching each and every passenger in order to find the gun. Despite the fact that Hina barely knew Ae-shin, she suggests that they should exchange clothes. The latter is baffled by the suggestion, but Hina explains that the Americans would be searching every woman's skirt, to see if the rifle is not hidden under the puffy skirts of the *hanbok*[7]. A Korean noble woman was not supposed to be touched by anyone. And as Hina was wearing Western clothes, with a tight skirt, she offered them to Ae-shin, to prevent her from being embarassed in front of all the other passengers. As Hina had a humble origin, she was not afraid of suffering the consequences of her noble act. This marks the beginning of a slow-progressing, but strong camaraderie between these two brave women, as we shall see in the next section.

- **Hina Kudo (Lee Yang-hwa)**

Hina Kudo is the young widow of a Japanese. She had been married off at a very young age by her father, Lee Wan-ik, who was a *chin-il-pa* (literally 'lover of Japan' – a Korean who cooperated with the Japanese). With the money inherited from her late husband, she bought a hotel in Korea (Glory Hotel), where she accommodated people of all nations, mainly Japanese. According to her own confession (ep. 20), she started out as a housemistress,

[7] The *hanbok* is the traditional women's clothing item, which includes a large, long, puffy skirt.

but became a covert agent for Joseon. She is a modern woman, who has embraced many Western values and habits. She wore Western clothes, which was something uncommon in Korea at the beginning of the 20th century, took fencing lessons from a French instructor, in order to be able to defend herself, and ran her own business. Playing the role of the naive, she was actually very tough and courageous, defending those weaker than she was. One evening, a maid at the hotel, was harassed by a pro-Japanese Korean man. Hina broke a plate and cut the man's hand. On seeing the crying girl, she advised her:

> If anyone tries to harm or take advantage of you, bite that person instead of breaking into tears (ep. 2, min 57:28)

This piece of advice might appear quite daring for those times, as according to Confucianism, women had to be submissive to men, to comply with their wishes and desires, and, sadly, to suffer their brutal treatment.

In another situation, Hina shoots a Japanese soldier who intended to murder the young Korean apprentice of the town tailor. Hanging out of the tram which was runing through Hanyang[8] and seeing the boy in danger, she did not hesitate to take out her pistol and shoot the Japanese enemy (picture 4 below).



Picture 4: Hina's shooting skills (ep. 22)

Hina Kudo's hatred for the Japanese stems from the ill-treatment she suffered from her Japanese husband, to whom she had bee sold by her own father when she was extremely young. She indirectly mentions the cruelties inflicted on her by her husband when her samurai friend, Dong-mae, accidentally sees the scars on her body (picture 5) and asks her:

[8] Old name of Seoul, the capital city of South Korea.

Dong-mae: Why do you have more scars than a man who brandishes a sword for a living?

Hina: It was not easy to live in Japan as a Joseon girl in a turbulent world like this." (ep. 9, min. 21:23).



Picture 5: Hina's scars from the wounds inflicted by her Japanese husband (ep. 9)

Hina's statement indicates that even if she was the wife of a Japanese, she did not receive the treatment which is expected from a husband. She was treated like an enemy. The Japanese are known for their inhuman treatment of the Koreans in general, and of the Korean women in particular[9]. As McKenzie wrote:

"The forms of torture freely employed include, among others: the stripping, beating, kicking, flogging, and outraging of schoolgirls and young women. (…) Burning – the burning of young girls by pressing lighted cigarettes against their tender parts, and the burning of men, women and children by searing their bodies with hot irons." (1920: 12-13).

This delicate woman, Hina, is to be admired for a number of reasons. First, as opposed to the other female characters in the movies, she is very progressive in all respects: she has adopted the western fashion which she alters with the *kimono*, only to give her Japanese customers the impression that she is on their side. Then, she speaks a number of languages (Korean, Japanese, English, and French), which allows her to communicate with the Western customers in her hotel and to eavesdrop on their conversation, an achievement that very few Korean women of the time could pride in. She

[9] Let us not forget the way the Japanese sexually exploited thousands of Korean girls before and during WWII (see Buja, 2020).

takes fencing lessons from a French instructor, plays pool, smokes cigarettes, drinks alcohol - hobbies and habits which were not familiar among the Korean women of the time (see picture 6 below). As a modern businesswoman, she has the courage to ask even the king to pay for the coffee he drank in her restaurant:

"Even a king must pay for his coffee. Please make sure you pay before you leave, Your Majesty." (ep. 10, 1;00:56 – 1;01:00).

This request on her behalf breached Confucian conduct in two respects: first, as a woman, she was supposed be submissive and subservient; second, as a subject to the king, she was expected to treat his majesty free of charge, like everybody did. But she would have it only her own way. She was of the opinion that humans should be equal, irrespective of their birth.



Picture 6: Hina - a modern Korean woman.

What the viewers admired most about Hina is that she covered up Ae-shin for the killing of her father, Lee Wan-ik, a sympathiser and supporter of Japan, who betrayed his country for his own benefit – to become the Prime Minister of Korea. Ae-shin took revenge on this *chin-il-pa* both for the fact that he had ordered the killing of her parents and for causing the death of her beloved grandfather, Lord Go. So, she dressed in her sniper suit and went to Lee Wan-ik's home, where she shot him 3 times, killing him. Hina, who wanted to talk to her father, also came to his house, just to find him dead. Figuring out who the shooter was and fearing that Ae-shin might be searched for by the Japanese, Hina asks her errand boy to bring the Japanese doctor to issue the death certificate for her father. After this has complied with her

wish, Hina shoots the Japanese doctor and places the pistol in his hand, so that the police should think that the coroner had killed Lee Wan-ik and then commited suicide.

By being an accomplice in her father's killing, Hina breached one of the major teachings of Confucianism, i.e. filial piety – respect and love of the children for their parents. But, at the same time, by killing an enemy of Korea, she complied with another major belief of Confucianism, namely loyalty to the state and to her countrymen.

Hina is also worthy of admiration for the way in which she challenges the Japanese soldiers who come either to stay or to drink in her hotel. On one occasion, she instructed one of the maids to welcome all the guests in English.

Maid: Why am I saying it in English when no one will understand it? There's always Japanese.

Hina: I intend to rebel… just a little bit. (Ep. 18, min. 2:39)

On another occasion, when the Japanese soldiers were drinking in her hotel, Hina sensed that her waitresses might be in danger of being sexually harassed and asked only the waiters to serve that night. She herself grabbed a bottle of alcohol and took it to the officers' table, saying:

Hina: I am sorry for keeping you waiting.

Japanese officer: Why don't you show me how sorry you are? Sit [on my lap] an pour me a drink.

Hina: I see you get easily drunk. Should I take you to your room?

Japanese officer: Are you suggesting a private party?

Hina: I don't drink with morons. You may know how to harass women, but I doubt you have the skill to pull out a sword. (ep. 18, min. 13:52 – 14:26)

Without giving the Japanese officer too much time to ponder over her message, Hina pulled out his sword and pointed it at his throat. She promised him that if he beat her in the fight, she would go to his room. But this did not happen, as she defeated him, humiliating him in front of his brothers-in-arms (see picture 7).



Picture 7: Hina's fencing lessons pay off (ep. 18)

When her hatred towards the Japanese reached the climax, Hina planned to kill a larger number of Japanese officers, who were celebrating their victory over Koreans in her hotel. The method she chose for this purpose was to blow up the place, being aware of the fact that she might also die in the explosion. She organized the deed very meticulously and even informed the king about her "ill intentions", asking him in her letter to officially write an announcement in the newspaper that the act was caused by a Japanese woman, Hina Kudo. Not for a second did Hina expect to have an accomplice in the person of Ae-shin. The latter came to Hina's hotel with the intention to kill herself the Japanese soldiers during their party. The dialogue between the two women illustrates the camaraderie of the fighters of the Righteous Army, even if they belonged to different social strata of the society.

Ae-shin: What are you doing here?
Hina: Something similar to what you are trying to do here tonight.
Ae-shin: Are you really going to blow the hotel up?
Hina: You should get away from here.
Ae-shin: You are planning on staying.
Hina: Suspicions will arise if my body is not found.
Ae-shin: Now I see which side you're on. We have different purposes, but we want the same thing. Let's do it together.
Hina: You just had to become my ally, didn't you. (ep. 22, min. 7:35 – 8:23)

And indeed, the two women managed to put into practice their plan, killing many Japanese soldiers and officers, thus cutting down, even if insignifficantly, the number of colonizers. Unfortunately, in the blast of the explosion, Hina suffered serious injuries that led to her death.



Picture 8: Ae-shin (left) and Hina Kudo (right) being shattered by the explosion.

As we have seen so far, both Ae-shin and Hina are strong, smart, clever, and independent women who do not need a man to rescue them, as they are good with weapons. They are both brave ladies who fight for their causes and do not run away from danger. Though apparently enemies at the beginning of the series, little by little they are united by the same cause: to free Korea from Japanese oppressors, but each of them does it in her own way: Hina mainly by diplomacy and, sometimes, by the use of weapons, while Ae-shin only by guns. Each of them has also got a personal reason for fighting against the Japanese: Ae-shin's parents were killed in Japan shortly after her birth, while Hina suffered the brutality of a Japanese husband, as we have seen above. Their behaviour does not conform at all to the Confucian ideology, which preaches submission of women and prevents them from stepping out of the bounds of family. In a way, they could be considered to be among the first Korean feminists.

The other two female figures, who were members of the underground rebellious, movement, were lowborn: one worked as a geisha in an establishment run by a Japanese in Seoul, the other was an inn-keeper.

- **So-ah, the geisha at Hwawollu teahouse**

When the Japanese started assimilating Korea, they set up teahouses where they hired mainly Japanese geishas. Maybe a shortage of such entertainers encouraged teahouse owners to also hire Korean girls. Such a one was So-ah, who worked at Hwawollu geisha house, but who was actually an informant of the Righteous Army, infiltrated in this place in order to find out details about the colonizers' moves. One evening, a Japanese soldier stationed

in Seoul went to have fun at Hwawollu. He eyed the beautiful Korean geisha and approached her. In their conversation he expressed his wish to know her whereabouts. The girl told him that she was an orphan from Tokyo and that she came to Joseon for a better life. As it was the beginning of spring, which the Japanese celebrate[10] by throwing or eating one soybean for each year of their lives, the soldier wanting to know how old she is, asked her how many beans she could eat. Not being familiar with this Japanese custom, the Korean girl answered she could eat about 100 hundred. The girl's reply made the Japanese soldier realize that she had lied to him about being Japanese and he punished her brutally: he pulled her out of the teahouse by the hair and dragged her along the tramlines, removing the girl's scalp (picture 9 below). Luckily, the girl was rescued by Ae-shin and Eugene (the American-Korean man), who shot the Japanese soldier. Being aware that they might be accused of murder, Eugene shot himself in the arm, so that the killing of the Japanese should be accounted for in terms of self defense.

So-ah also had an important contribution in the killing of the American official who betrayed Joseon. Her task was to open the windows of the teahouse, where Mr. Logan Taylor was a frequent visitor, on the day when it was known that he would come for entertainment. Having a clear view, Ae-shin aimed and fired her gun at him on her first mission as a member of the Righteous Army. For her valuable services, the members of the Righteous Army helped So-ah get out of the country. On her departure, Jumo, the last heroine to be presented in the paper, offered So-ah a bag of money, to be able to survive. This is an additional indicator of how much these people cared for each other and of the fact that their fight for the country created a strong bond among them.

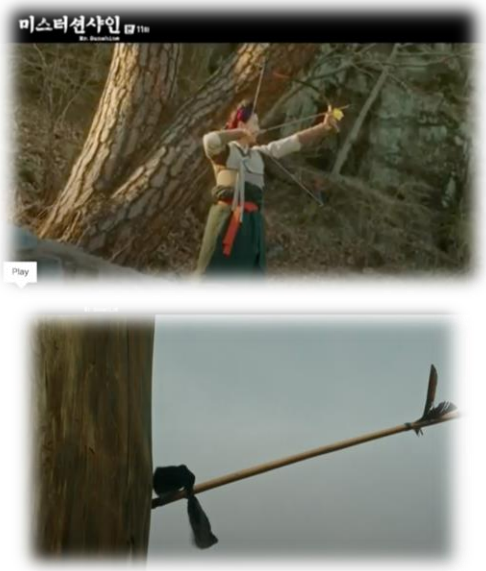
[10] The celebration is called *Setsubun* and consists in throwing beans in order to drive away evil spirits. It is also customary to eat as many beans as years covered by one's age.



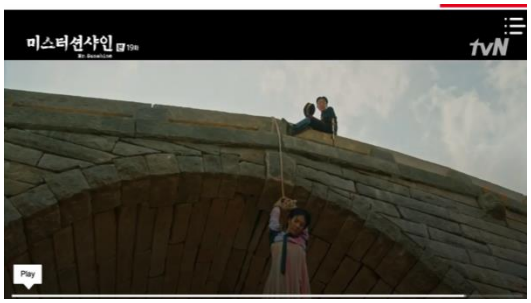
Picture 9: The Japanese officer's brutal punishment of the Korean geisha (ep. 7)

- **Jumo**

Like So-ah, Jumo is a lowborn, who runs a tavern. Here, people come to eat, drink, and talk. While attending to her customers, Jumo also eavesdrops on their conversations and filters the information to extract the pieces referring to the Japanese colonizers, which she conveys further to the other members of the Righteous Army through an ingenious colour code: she shoots arrows on which she has tied pieces of fabric of various colours, each colour standing for a certain message (picture 10). At the same time, she also served as a wherryman, transporting the members of the underground guerilla across the river, to the place where its leader resided. As a member of the Righteous Army, Jumo was very distrustful of any Korean who inquired about the leader of the Righteous Army and would take that person across the river only when she was absolutely sure that s/he was not a spy or a traitor. But not matter how thorough and unobtrusive she tried to be, one day, at gunpoint, she is forced to transport a Japanese soldier in her boat across the river. When they came half-way to the other bank, Jumo turned the boat upside down and got rid of the enemy. She swam back to the shore, but to her horror, some other Japanese soldiers were waiting for her there. One officer took his pistol and shot her cold-bloddedly. Her corpse was then hung from a bridge in the town and left there to rot, until an American officer forced the Japanese to show decency, if not humanity (picture 11 below). This was a warning for all the Koreans that the colonial government would punish anyone who supported or was involved in anti-Japanese activities.



Picture 10: Jumo's coloured messages: yellow (to let the leader of the Righteous Army know that he is needed in the city) & dark green (to inform the leader that someone is crossing the river, to visit his place).



Picture 11: Jumo's corpse hanging from the bridge.

- **Behind every woman there is a man**

The proverb "behind every successful man is a woman" could be rephrased as "behind all the women in this K-drama there are three wise men". These are Eugene, the Korean-American man who eventually becomes Ae-shin's husband, Dong-mae, a samurai Ae-shin had saved when they were children, and Hu-seong, Ae-shin's former fiance. They all shared love and respect especially for Ae-shin, but also for Hina and the other two female

characters, as well as hatred towards the Japanese colonizers, each of them for a different reason. At the same time, all three of them contributed in various ways in helping and protecting the female fighters of the Righteous Army from the Japanese. No matter how strong-willed and determined these women were, they would not have succeeded in their endeavours without these men's support.

Dong-mae (the samurai) hates the Japanese because his mother had been dishonoured by a Japanese soldier. His father could not punish his wife's abuser, so Dong-mae's mother killed the man herself. After this terrible event, she told the child to go away from home. The child Dong-mae felt abandoned, but the loving mother, knowing well that both she and her husband would be killed, wanted to make sure that the child would be saved. And indeed he was saved by Ae-shin, who invited the runaway in her palanquin. Eventually, the child is trained as a samurai in Japan, but he never forgot about the promise he had made when he left, that he would punish those who killed his parents. "For a a short while I was Japanese. I've been homesick. I am back to being Korean" (ep. 5, min. 38:15). The reason for his return to Korea was Ae-shin, the girl who had saved him. In episode 6, Dong-mae confesses to Ae-shin that the reason why he returned to Joseon was because 'this was the only way that could lead me to you, my lady" (ep. 6, min 2:30).

When So-ah was helped to leave Joseon (after the Japanese officer who treated her cruelly had been shot), in order to make sure that the Korean geisha would depart safely, Ae-shin organized a diversion. She went to Jemulpo harbour together with her loyal servants, giving the impression that she was seeing off So-ah. The members of the Musin Society (to which Dong-mae belonged and which was paid by the Japanese) were also there, to make sure that the person who caused the death of a Japanese officer could not escape unpunished. Dong-mae checks every passenger embarking on the ship, but realizes at a certain moment that he had been tricked. He wants to make a phone call, but Ae-shin, guessing his intention from afar, shoots into the phone station. Dong-mae chases the 'enemy', but when he realizes it is Ae-shin, he only shoots her in the leg. By doing this, in the eyes of the Japanese people he appeared to be pro-Japanese, in his attempt to punish the person who blocked his action, but to Ae-shin this was an additional proof that he cared for her, as she told him when they met: "I know you could have killed

me, but you would not dare" (ep. 8, min. 45:03). Dong-mae's love for Ae-shin made him protect not only her, but also her grandfather, whom he informed of the fact that some of the Korean politicians conspired to kill him due to the fact that he held anti-Japanese opinions.

When Dong-mae realizes how deeply involved in the fight against the Japanese colonization Ae-shin is, he begs her to give up, for fear she might die. The dialogue below is actually a confession of his love for her:

> Dong-mae: Why do you keep making such choices, my lady? You break off the engagement to become a flawed woman. You wield a gun and become a target. I ask you not to do anything. (…) Don't become involved. Don't question this world in any way.
>
> Ae-shin: How presumptious of you! I don't regret any of my choices: either letting you live or having gotten shot by your gun. Does having knowledge of my secret identity make you feel more of a man?
>
> Dong-mae: No, not yet. I intend to become a man of use for you from now on. I know I shouldn't but… I don't care if I have to make the whole world my enemy. Even if I have to make you my enemy. (ep. 18, 1;12:20 – 1;13:44).

Hui-seong, a young man of noble birth, who, at some point, was Ae-shin's fiance, had spent his youth and his father's fortune in Japan. On his return to Korea, he was very conceited and disconsidered women. Despite the fact that he tried to make a good impression on Ae-shin by bringing her a bunch of flowers on his first visit to her place, she did not want a 'fair-skinned and fragile weakling" (ep. 5, min 5:10), but a man who could fight by her side. When Ae-shin told him that she could not possibly marry him as he had not kept his promise to marry her 5 years after his departure to Japan, Hui-seong offers to be her friend and her shield. And this time he kept his promise. Unlike Dong-mae, he encouraged Ae-shin to do what she thought it was right for the country and its people, while he would try to record all the important events for posterity.

> Ae-shin: I don't believe in the power of letters, but I believe in you.
> Hui-seong: The written word has power, too. Someone must document it [the historical event]. The patriots and the traitors must all be written about. You fight with a gun and I'll write about it. (ep. 19, min .8:45 – 9:07)

Hui-seong's friendship with Ae-shin changes him from a young man, full of himself into an adult person who cares for the poor and the people less fortunate than he was. He demonstrated it when he saved a few of Ae-shin's family members who were attacked by Japanese soldiers when they came out of the temple in Jemulpo, on the 49th memorial day of Lord Go, Ae-shin's grandfather.

Eventually, all three male figures join the fight against the Japanese colonizers. In the last episode, Hui-seong, takes a photo of the ministers of the Korean government, all of them traitors who sold the country to the Japanese. In taking a number of shots, the young photographer pretended that the camera flash was a gun trigger. So, in his mind, he 'killed' all of them for having backstabbed their country. Dong-mae, the samurai, slaughtered a large number of men from the Musin Society in order to protect Ae-shin and Joseon from the Japanese's cruel deeds.

Eugene, a victim of Joseon slave culture, for whom the Japanese colonization of Korea did not matter in the beginning, came to protect both his country of birth and its people from Japanese violence. At the same time, he also did his best to delay the Japanese takeover of Korea. He did all this out of love for Ae-shin. In the end all these brave men die for a noble cause. Dong-mae is butchered by the samurai of the Musin Society, who sensed his deep anti-Japanese sentiments which he had managed to hide so dilligently for such a long time. His corpse was then tied to a horse and dragged through the city (see picture 12). Hui-seong is brutally interrogated until he succumbs (picture 13), while Eugene is shot in front of his beloved Ae-shin, giving his life to save her and her beloved Korea.



Picture 12. Dong-mae's corpse dragged around the city



Picture 13. Hui-seong's treatment during the interrogation by a Japanese officer.

4. CONCLUSIONS

As the analytical part of the paper has shown, the life of the Koreans at the beginning of their country's assimilation by Japan was not at all easy. Despite the Japanese forces' attempts to convert the Koreans into Japanese, "an inferior brand of Japanese, a serf race, speaking the language and following the customs of their overlords, and serving them", as McKenzie (1920: 8) stated, they did not manage to assimilate them, but rather to re-ignite in the Koreans the desire to keep the country free of invaders. Thus, the Righteous Army, which had been latent for a period of time, emerged to defend Korea. Breaking the Confucian doctrines, some Korean women joined this fight, proving to be as good as, if not (in some situations) better, than men. The four ladies presented above fought bravely, each in her own way, two of them even sacrificing their lives, for their country. It is true that they proved successful in their deeds due to the support and understanding of some men, who despite being very conservative, little by little became more open-minded and realized the bravery of these women fighters. For their sake, the three main heroes in the movie eventually join the Righteous Army and die protecting from the Japanese the woman they all loved – Ae-shin.

Probably the relations between Korea and Japan will take another century to get better, as the by Koreans cannot easily forget the crimes committed the Japanese both during the assimilation of Korea and especially during the Japanese colonial rule (1910-1945). And probably the Koreans are not the only people who bear grudge against the Japanese.

What matters is that the members of the Righteous Army, who despite their poor military training and lack of weapons fought bravely against the colonizers, should not be forgotten. As the leader of this army mentioned at a certain moment in the movie:

> None of them have their own names. And they all share one name: "The Righteous Army". They will live without a name or face. But if Joseon lives through the struggles and its history persist, their names will be remembered by others. (ep. 8, min. 9:01 – 9:12).

And he was partly right and partly wrong. The British journalist, Fred McKenzie, the only foreginer who was allowed to meet the members of the Righteous Army, took a photo of some of its members, a photo which reveals

their faces, but not their individual names. They are all known under the generic *Righteous Army*.



Fred McKenzie's photo of the Righteous Army (1920)



The Righteous Army in *Mr. Sunshine* (ep. 24)

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CHAPTER 4

THE IMAGE OF WOMEN IN SCULPTURE WITH FORM OF CHANGING EXPRESSION

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INTRODUCTION

The perceived world turns into appearances, that is, images in the mind. This image receives its information from the sensible world and from the knowledge of the person receiving it. Over time, the image turns into common symbols that contain and show the values of the social structure. Everything about life and human life takes place in the image. The image of woman in the social structure differs from past to present. The cultural, social, political and religious structure of the period and the roles attributed to gender according to these structures are effective in the formation of these differences. The meaning attributed to women and the created images are transformed into a concrete form in art. The artist does not separate from the mentality of the period and the social structure formed accordingly. When we look at the works on women in the art of sculpture, we see the representation of this structure or the stance shown against this representation. In this section, the relationship between image and art, the images of women in sculpture, and the formality of these images will be examined through examples.

1. IMAGE AND ART

When we look at the formation of images, it can be said that senses turn into perceptions and perceptions turn into images. “The image is the mental reproduction of a sensation produced by a physical perception” (Friedman, 2004: 80). We sense the external world through our senses and are involved in a perception process about it. In the perceptual process, information is formed in the mind about the animate or inanimate entities that we interact with. It is known that these are stored in certain corners of the mind and are called back to be used when necessary. Everything about the outside world that we perceive turns into information traces and images in the individual with the effect of the emotions, thoughts and experiences that the person has. “The image nudges the instincts, activates them. Perceived emotions form useful phenomena with the image. It brings creativity to the minds of individuals by creating mental development and a level understanding” (Budak, 1997: 33). The image becomes visible and its concretization takes place through different forms. “An image is a recreated or reproduced view. The image is an appearance or a sequence of appearances

that has been severed and hidden from the place and time it first appeared—for a few minutes or a few centuries. There is a way of seeing in every image" (Berger, 2002: 10). Numerous and different images may emerge on a concept or object. This is due to individual differences. The more subjective the formation or transfer of the image, the more subjective the task of taking that image. Because the experiences of the owner of the transferred image and the person who receives the image are different from each other. This creates the new imagery process within the Audience. "Images, which are defined as the reflections of objective reality in the human mind, are mental descriptions that are formed in the mind from a previous perception and are associated with a word, something seen or a person" (Sağlam, 2001: 3).

The mental descriptions created with the image create the work of art by designing, come to life with the materials belonging to the art, and obtain their external reality. "Art always confronts people with concrete facts, events and emotions. Each image manifests itself either as a concrete representation of real events, as a precise expression of events in one's spiritual life, or as intricate forms of both" (Ziss, 2011: 66). In the creation of external reality, metaphor appears as a means of expression. According to Guiraud (1990: 107), metaphor is a deviation made by using a word close to its established meaning, but instead of another word with a different meaning; is the use of a word in place of another word in a makeshift way In plastic arts, on the other hand, this exchange between visual elements is provided in a sense.

Metaphor is a tool that is mostly used in the projection of images in the design process. "Metaphor is defined both as a way of reproduction of reality and as a shaping tool of imaginary thought" (Sağlam, 2001: 18). Reality is reshaped with metaphors and gains a different direction. Metaphor is a way to strengthen the intellectual aspect of the work. Multiple thinking occurs by finding the common point of two different things. "Metaphor is one of the methods used to enrich the narrative language. The metaphor used in the presentation of the image increases the power of the thought to be given and presents the meaning to us more intensely. Giving the thought directly in the artwork can be considered as an indicator of the artist's lack of language difference, contrary to what is presented through metaphor. The use of metaphor helps to enrich the forms of expression and to create different artistic languages. The images that exist in the person are renamed as thinking

tools. Especially artists create new images by thinking through images. “image; It is the effort of the subject to catch the object, reach the object, and make peace with it. It is the destiny of man as a being that is separated from nature. image; It is an effort to tamper with, reveal, understand and express the world. It is one of the main activities that establish the human world. It is the product of imagination that has come into contact with the world” (Demiralp, 2004: 75). It can be said that images are the world of images that carry personal information about animate or inanimate things and concepts in the world of thought. Namely, it provides information not only about the outside world, but also about the person who conveys it to us with his own images. “In art, the image is generally counted as an aesthetic category. It is the originality of the reflection of reality in art, what distinguishes it from conceptual thought. In this respect, we can say that the image is the artistic connotation of reality. It is an intellectual or ideal painting of the objective world as determined in the consciousness of the artist. Therefore, the reader can be perceived by the audience. Design, on the other hand, manifests itself as the objectification of artistic thought and enables it to be touched” (Turgut, 1991: 189). The design made through images turns into form and meets the audience.

2. THE IMAGES OF FEMALE IN SCULPTURE ART

When we look at the perceptions formed on women and men, they differ from matriarchal society to patriarchal society and up to the present day. Although women's fertility, motherhood, and duties in shaping the society initially gave her superiority, in the following periods, men assumed new roles in a superior society. The endless struggle for power and supremacy of people is also seen between the two sexes, namely men and women. Religion also has an important effect on the perception of women. We can clearly see this situation in creation narratives such as the creation of woman from the rib of the man, the way Eve led Adam to be expelled from Paradise, and the fact that Eve caused the forbidden fruit to be eaten. When we look at the depictions of women in the field of art, it is seen that they differ in form according to the periods. The reason for these differences is the perception of gender imposed on women. Considering that art is nourished by nature and social structure, it is inevitable that the roles of women in society are reflected in the descriptions. These descriptions were made according to the

characteristics of women and their place in the cultural, social and religious structure. The first depictions of women in sculpture are seen with the Venus of Willendorf and Cybele sculptures (Picture 1, Picture 2). In these sculptures, women are represented as a symbol of fertility and nature. The woman's fertility feature has carried her to a sacred area, which is good and beautiful in society. In this aspect, nature and woman are paired. For this reason, the women's bodies are depicted as deformed from giving birth full.

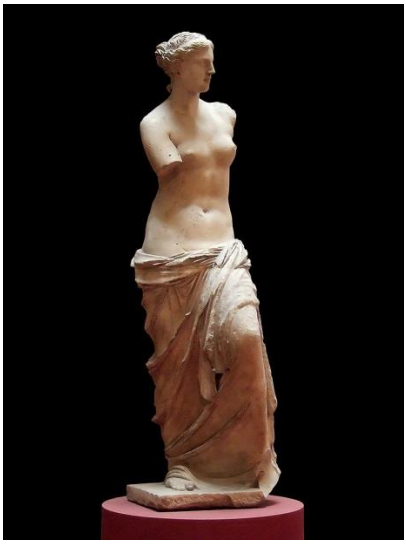


Picture 1: Cybele statue



Picture 2: Venus of Willendorf

In Roman and Greek mythology, there are female goddesses such as Venus or Aphrodite, who are known as symbols of love and beauty. These goddesses often appeared in Greek sculpture. In these descriptions, the image of woman is processed in a way to express the divine beauty, which is seen as an ideal with the influence of the mentality of that period. When we look at the Egyptian art, in a way, it showed a similarity with the Greek art (Picture 3, Picture 4). The women who are the subject of the works are the exalted figures who are deified. Egyptian art was founded on the gods and their kings and was performed to honor them. Many things about the lives of these figures have been processed in the sculptures and reliefs. When we look at the depictions of women, there are figures who are important in the society such as the goddess known as the supreme and the king's wife. These sculptures also symbolize power and eternity.



Picture 3: Statue of Venus Milo



Picture 4: Statue of Seated de Hatshepsut

The stylistic changes seen in the depictions of women in different civilizations are related to the way of seeing those civilizations and the understanding of reality of the period. The image of woman was created with people who are in an important position in society and who carry sacred teachings. These images are monumentalized by depicting them in positions and forms that other women can emulate and determine their attitudes and behaviors accordingly. Artists, who did not separate from the way of thinking of the society until modern art and sculpted according to the rules of the period, had the chance to describe their thoughts and images of women with modernism. The transformation in the art of sculpture started with Auguste Rodin. Rodin has processed his personal images of women in his works. Working with ordinary female models, the artist transformed elements such as poetry and movement into images with the female figures he made.



Picture 5: Auguste Rodin, The Tragic Muse



Picture 6: Auguste Rodin, Despair

The images of women, which have transformed into symbols such as divine, sublime, sublime and beautiful, and carry social values, have changed as women lost their place in production and increased the influence of male-dominated society. Situations such as the gradual decline of equality between women and men, the inability of women to take part in the structures of the social order, and the inability to have a voice have occurred in the social structure. The emergence of the capitalist system towards the 16th century, making women an object of desire and equating them with the goods

produced, using her body as a commodity, determined the gender perception of women in society in this direction. The situations we mentioned paved the way for the feminist movement that would emerge in the 20th century. Artists did not remain indifferent to this idea that emerged against the inequality between men and women, the perception of gender attributed to women. In this system, especially the formation of the capitalist system, the woman turned into an object of desire and works were produced in response to the use of her body. The artist displayed a critical stance towards these perceptions in society towards women. In this period, examples will be used to make the perception about women and the formality that this transforms more understandable. The first artist we will examine is Kiki Smith, born in Germany. Smith, whose name is frequently mentioned in feminist art, dealt with the problematic of this movement, such as the place of women in society, their use as a sexual object, gender inequality, and social and religious pressures on women. While doing these works, Kiki Smith reinterpreted the female figures she took from history, religion and mythology and gave them metaphorical expressions. The reason for Smith to choose these figures is that the meanings and roles attributed to women in the historical process are combined with them, they are transformed into symbols and symbols in society, and they take place as art forms in common areas. Since Smith came from a Catholic family, her upbringing with Catholic teachings was reflected in her work.



Picture 7: Donatello Magdalene Penitent



Picture 8: Kiki Smith, Mary Magdalene

Kiki Smith's 1994 work, Mary Magdalene, can be considered as the representation of women's liberation from the perception of gender, which has turned into their own shackles. In this work, Mary Magdalene, a religious figure, is depicted as freed from the chain that hit her feet and looking at the sky. Known as a sinner and experiencing intense social pressure, Mary Magdalene was previously depicted by many artists, as well as by sculptor Donatello. In this work of Donatello, made of poplar wood between 1453 and 1455, Mary is seen in a miserable, very weak and hands-clad manner, waiting for forgiveness, praying. Even though her sins were forgiven by Jesus, Donatello still portrayed Mary as a sinner. Kiki Smith's Mary Magdalene, on the other hand, is depicted with her head held higher, freed from her shackles. Smith liberated the image of woman under social oppression through her work “Mary Magdelena”, a religious figure.

Another artist who produces works on women and gender perception is the French sculptor Louise Bourgeois. Bourgeois did not produce works on the perception of women and society based on the negative situations experienced by her mother in the family. The artist, who uses materials such as stone, wood and metal, left these materials, which she saw as masculine

materials, as she was included in the feminist art movement, and used materials such as fabric latex, which represent women, in her works. An example of these works is the multi-breasted Avenza, one of her wearable sculptures, which she made between 1968 and 1969 (Picture 9).



Picture 9: Louise Bourgeois, Avenza.

The rounded forms seen in other works of Louise Bourgeois are used here to represent the breasts of women. In this work, breasts appeared almost all over her body and spread to the body in such a way that he could not move some of her limbs. The physical appearance of the woman is depicted by exaggerating her desired physical aspects. This work can be seen as a representation of the morbid images of women in the mind. The images in the thought were embodied in real life and people were asked to face it.

The last artist we will discuss is Orshi Drozdik. Born in Hungary in 1946, the artist simultaneously continued her art works in New York. By the 1970s, Drozdik, who centered the woman as the subject, dealt with the images created in the patriarchal system on the female body in her works (Picture 10).



Picture 10: Orshi Drozdik, Brains on High Heels



Picture 11: Orshi Drozdik, Brains on High Heels Detail.

Drozdik's work Brains on High Heels represents a critical look at these images. The work features brains embedded in women's high-heeled shoes. 12 shoes are placed on the floor to form a ring. The brain, which is crammed into high-heeled shoes, which is the symbol of femininity and attractiveness, cannot be noticed from afar. In this work, it is discussed that a woman's intelligence, which is a common thought in society, is not her

existence as a human being, but her femininity and her bodily features. Its placement in a circular order shows the continuity of this idea (Picture 11).

CONCLUCSION

The representation of women in sculpture art has been presented in different forms from past to present. The factors that determine these differences are the cultural, social, political and religious structure of the period and the roles attributed to gender according to these structures. The fact that art is one of the oldest communication tools and the presentation of social teachings in this way allows us to see the images created about women. In the early ages, women were identified with the land and nature due to their fertility feature, and this feature was brought to the fore in the descriptions. In the following processes, it turned into aesthetic symbols of concepts such as divinity, beauty and love. By the 16th century, women's physical aesthetic values caused them to be depicted as an object of desire in the capitalist system. In this period, it is observed that an understanding is dominant in which areas that arouse nudity and desire for women come to the fore, and these are identified with the goods sold. This process, which has been going on for many years, has given birth to feminist thought by causing discomfort in certain parts of the society, especially among women, due to reasons such as the gradual decrease in the equality between men and women in a male-dominated society, the inability of women to take part in every field of society, and the fact that they are visible with their physicality. Artists focused on the widespread perception of gender up to that day and produced critical works towards them. In these works, the images created for women are presented to the audience with an ironic expression.

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CHAPTER 5

HERLAND: A UTOPIAN OR DYSTOPIAN HOME FOR WOMEN[1]

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INTRODUCTION

In patriarchal cultures having heteronormative norms and ideologies, women have generally been equated with home: a private, safe and secure place, in which women function as the primary caregiver and nourisher for their husbands and child(ren). The underlying reason of that association is the phallocentric ideology regarding women and their bodies as passive and secure vessels, or homes, for male seed and male line. In other words, they are just the dynasty-building tools to preserve male institutions and male heredity. Thus, due to those material and domestic roles implemented by men, women are imprisoned into their homes in favor of magnifying and glorifying male desires, and gradually they lose their self-respect, self-confidence and self-identity.

Considering those issues, feminist scholars and writers have focused on the relation between home/space and the construction of gender roles and patriarchal ideologies. They struggle to show how women are trained, disciplined and eventually transformed into *'docile bodies'* (Foucault, 1977) by those patriarchal private spheres. They, furthermore, seek to find the ways of de(con)structing the normative gender relations emanated from the spatial arrangement of houses and creating a new female space where women manifest their potential. Among those women is Charlotte Perkins Gilman, a first-wave American feminist, activist and sociologist. Aiming to create an alternative, feminocentric world, Gilman wrote *Herland* (1915), one of the first women's utopias of the twentieth century. It is an idealized space of female self-realization and social harmony. However, through the lens of today, *Herland* is far from being a peaceful matriarchal paradise. To the contrary, it is just a reproduction of patriarchal dictations and binary oppositions in an-all-female world.

Hence, basing its arguments on recent discussions on the meaning of home in the contexts of gender-construction and feminist literary writing, in this study, I have focused on how even a female-oriented home can morph into a patriarchal place and imprison women within the fixed and hierarchical structures of phallocentric discourse.

CHARLOTTE PERKINS GILMAN AND THE BACKGROUND OF *HERLAND*

The rebellious attitude of Charlotte Perkins Gilman, one of the first writers questioning the issue of gender and women's rights, starts at an early age. In *The Living of Charlotte Perkins Gilman*, her autobiography first published in 1935, Gilman wonders why all students have to stay quiet and keep still at school, and then, she assertively asks: *"I wonder what would happen if anyone spoke out loud… I'm going to find out"* (1990, p.19). Having that consciousness in her mind, Gilman keeps focusing largely on the issues of women's right and aims to portray the oppression of women emanated from masculine indoctrination in gender roles and stereotypes. In *Women and Economics*, one of her non-fictions, she questions those negative labeling and distinctions as in the following:

> *"A feminine hand" or a "feminine foot" is distinguishable anywhere. We do not hear of "a feminine paw" or "a feminine hoof". A hand is an organ of prehension, a foot and organ of locomotion: they are not secondary sexual characteristics. The comparative smallness and feebleness of woman is a sex-distinction. We have carried it to such an excess that women are commonly known as "the weaker sex"* (1998, p. 45).

This normative judgement based on biological essentialism result in the formation and proliferation of gender-based discriminations in Gilman's society. Therefore, as being the primary victims of oppression, women feel obliged to satisfy their men's desires and egos by being passive, innocent, soft, graceful, nurturing and accepting. However, knowing the fact that nearly the entire history of gender has been created and performed in accordance with the self-admiring, self-stimulating and self-congratulatory masculine point of view, or in popular discourse, with the phallocentric tradition, Gilman aims to demonstrate the possible conclusions of creating a different world, a *'female utopia'* constructed and ordered in accordance with feminine values and perspectives.

The Greek term *'utopia'* was first introduced as the literary concept of a perfect and desirable land by Sir Thomas More in 1516. Then, the utopia as a genre has gained popularity and accepted as a distinct literary segment,

because scholars, critics and writers have realized that utopias are *"a kind of reaction to an undesirable present and an aspiration to overcome all difficulties by the imagination of possible alternatives"* (2010, p.7), as Fátima Vieira has clarified in "The Concept of Utopia". Thus, to a great extent, utopian works, through their subversive nature, allow writers and readers as well to realize the flaws and injustices of the society in which they live, and then, they *"offer alternative vicarious experience, spur us as readers to re-evaluate and act upon our own world"* (Kessler,1995, p. xvii). Within this respect, in order to prove how women are deeply alienated and constrained by phallocentric society, Gilman creates her own utopia, *Herland* (1915). In that new space, rather than repeating dichotomous logic of thinking that prioritizes the phallus as the supreme symbol of masculine power, Gilman forges new alternatives for women in accordance with feminocentric perspectives and feminine desires, and she breaks free from the internalized male gaze and its hegemonic ideologies that dominate women's lives in all fields. This new home, having a *"'pure stock' of two thousand uninterrupted years"* (Gilman, 2017, p.132), is a new journey of self-discovery for readers of androcentric texts. It is high time for them to realize *"how women are profoundly alienated and limited by patriarchal society; they then [are acquainted] with an alternative society in which women could feel at home and manifest their potential"* (Pearson, 1977, p.50). Gilman's *Herland*, an entirely female society *"where no men lived — only women and girl children"* (Gilman, 2017, p.2), profoundly unsettles and subverts the reader's long-established assumptions related with gender roles, sexuality, parenting and (in)dependency. Eliminating the traditional plot which ends in romantic and heterosexual marriage, Gilman subverts HIStorical determinism and the expectations, and she develops a female civilization reproducing through *"the miracle of virgin birth"* (Gilman, 2017, p.150), parthenogenesis; thereby, women have been able to sustain their society for hundreds of years, without needing any man's sexual intimacy and protection. In fact, Gilman challenges the phallocentric notion claiming that women have to be *"loved-idolized-honored-kept in home to care for the children"* (Gilman, 2017, p.67) and portrays an Edenic place, as put in the following lines:

> *[T]here are only mothers and daughters in the society. Everything is arranged to benefit the next generation and the society has existed peacefully in hundreds of years, with a high level of technological advancement. ... [In] Herland there are no wars, no kings, no priests, no aristocracies, that the women are all like sisters to each other and work together not by competition but by united action* (Held, 1995, p.216).

Thus, *Herland* is depicted as a female-oriented paradise in which everything is in order without any chaos and competition. The citizens of the country are in favor of *"[sitting] down in council together and [thinking] it out"* (Gilman, 2017, p.74) instead of applying the bloody methods of armed conflict when they face a problem disturbing the serenity of the land. Furthermore, the care of babies and infancy education, *"only allowed to [Herlanders'] highest artists"* (Gilman, 2017, p.89), have utmost importance within the country's social hierarchy and these highest ones are chosen among *"the most fit [mothers]"* (Gilman, 2017, p.89). Basing their arguments on those depictions of Gilman in her work, several critics and scholars of utopia have defined *Herland* as one of the most distinguishing exponents of literary fiction (Albinski, 1988; Mohr, 2005; Wegner, 2005; Murphy, 2008; Davis, 2009). When considering the historical context in which *Herland* is written, it can be concluded that Gilman has challenged the gender roles prevalent during the first wave of feminism and the First World War and paved the way for future generations of women/women writers to be able to create an ideal space of female self-realization and social harmony. However, it is accepted that 'utopia' is relative and subjective term since every individual has various views and expectations on what a utopia should encompass. For instance, Margaret Atwood incorporates the terms *'utopia'* and *'dystopia'* and comes up with a new term, *'ustopia'*. In an interview with *The Guardian*, Atwood explains that *"each contains a latent version of each other"* (2011). Within this respect, and especially through the lens of today, the reader of *Herland* might be between a rock and a hard place: Is it a peaceful matriarchal paradise, or just a reproduction of patriarchal dictations and binary oppositions in an-all-female world?

REPRODUCTION OF PATRIARCHAL DICTATIONS THROUGH EUGENICS IN *HERLAND*

> *We have two life cycles: the man's and the woman's. To the man there is growth, struggle, conquest, the establishment of his family, and as much further success in gain or ambition as he can achieve.*
>
> *To the woman, growth, the securing of a husband, the subordinate activities of family life, and afterward such "social" or charitable interests as her position allows.*
>
> *Here was but one cycle, and that a large one* (Gilman, 2017, p.110).

The prescribed social-class and the suffocating gender roles in American patriarchal culture during the early twentieth century is conveyed through the male narrator of *Herland*, Vandyck Jennings, who is a sociologist and a highly educated intellectual man. Upon the arrival in that beautiful and undiscovered country, Van and his friends, Terry and Jeff, are perplexed by this mono-gendered society composed of athletic, powerful and intelligent women *"with a highly developed mentality quite comparable to that of Ancient Greece"* (Gilman, 2017, p.92). This self-sustaining female nation rewarded by miraculous gift of parthenogenetic reproduction is a kind of threat for those men, who have internalized the phallocentric doctrine claiming that women are inherently inferior beings, and they cannot survive without men. In fact, by reversing the male-defined and patriarchally constructed gender roles, Gilman aims to de(con)struct the myth that define woman as a male construct second sex having no status of her own. She tries to blur the line between male and female as binary oppositions and elevate the equality of sexes. However, instead of the patriarchal one, Gilman repeats the matriarchal model for dualistic thinking, as she puts forward in the following lines:

> *[T]hese ultra-women, inheriting only from women, had eliminated not only certain masculine characteristics, which of course we did not look for, but so much of what we had always thought essentially feminine. The tradition of men as guardians and protectors had quite died out. These stalwart virgins had no men to fear and therefore no need of protection. As to wild beasts — there were none in their sheltered land. The power of mother-love, that maternal instinct we so highly laud, was theirs of course, raised to its highest power* (Gilman, 2017, p.62).

In other words, by portraying *Herland* as a society free from fear and protection because of the lack of men, Gilman, in fact, immortalizes the cliché labelling men as inherently brutal. Moreover, by erasing masculine features and creating hegemonic and strong athletic women *"com[ing] of a line of "Over Mothers"— those who had been so honored"* (Gilman, 2017, p.75), she implies the controversial topic of her time, which is 'eugenics'. In fact, Gilman's *Herland* has a close relationship between social Darwinism and the eugenic mechanism that mostly seeks the way(s) of making human perfect. This way of thinking began in 1869 with Francis Galton, who published his findings in *Hereditary Genius*. For him, the reproduction of superior human beings is possible by applying his new science – *eugenics* – as in the case of plants and animals that have been bred for better species. It is positive eugenics, *"the modification of the human race"* (2015, p. 105), as Ewa B. Luczak has defined in her chapter titled '*Eugenic Strands in Criticism of Charlotte Perkins Gilman'*.

Nevertheless, Gilman prefers to apply the negative eugenics in *Herland*, rather than focusing on the positive aspect of that mechanism. Within the line of that idea, she prioritizes the fittest and the powerful one(s) to be able to create a flawless and perfect society by eliminating the inferior one(s), as in the dualistic thinking constructing the binary oppositions, such as '*man/woman, active/passive, subject/object, culture/nature, master/slave, white/black'*. Imposing a rigid and severe control of everything for perfection, first, she employs the genetic sterilization and eradicates the deficient male genes. Then, through parthenogenic reproduction, she *"turn[s] gladly to the ultra-femaleness [from] ultramaleness"* (Gilman, 2017, p.140) and establishes an all-female country having *"Aryan stock, and were once in contact with the best civilization of the old World. They were "white," but somewhat darker than our northern races because of their constant exposure to sun and air"* (Gilman, 2017, p.58). The overemphasis on the *'purity'* of Herlanders, indeed, reflects Gilman's white-nationalist views and desire to create an unmixed racial supremacy. This is not an accidental inclusion on Gilman's part, but in fact, in her article, "Is America Too Hospitable?", she deliberately advocates the necessity of protecting Americans' stock from dark-skinned, *"sea-weeds and mosses"* (1923, p.291) of other races. According to Gilman, the all-embracing immigration policy of America leads

to a *"resultant flood of low-grade humanity" and creates "a nation composed of underdogs"* (1923, pp.289-291). Aiming to validate her ideas about the reproduction of *'pure stock'*, she further gives examples from the animal kingdom, as in the following lines:

> *Genus canis, like genus home, can interbreed practically without limit. But if you want a watch-dog you don't mate an Italian greyhound with a hairless pup from Mexico. […]. If dogs are left to themselves, in some canine "asylum" or "melting point", they are cheerfully promiscuous, but do not produce a super-dog. On the contrary, they tend to revert to the "yaller dog", the jackal type so far behind them* (1923, p.291).

Gilman's constant preoccupation with creating a pure race and maintaining superior Aryan stock finds its way in *Herland*. In this female utopia, there is no chance for men, dark-skinned or poor people, apart from white and healthy women sharing Gilman's concerns and experiences. Indeed, this female land without diversity of race, gender and class is often associated with the *'New Women's Movement'* or *'Danish Redstockings'* known by its left-radical feminist attitudes and bra-burning man-hating policy (Christensen, 2008). These new feminists advocate the superior position of women over men, instead of emphasizing the equality; thereby, Gilman's ideas resemble with those of new feminists as *Herland* is a place where women dominate, and men are assigned with lower roles. Herlanders become the teachers or the leaders of those men, and they are *"tamed and trained"* (Gilman, 2017, p.78) by these wise and strong women. Realizing the reversals of hierarchies and gender-roles, the narrator, Van confesses the harsh reality for themselves: *"we found ourselves much in the position of the suffragette trying to get to the Parliament buildings through a triple cordon of London police"* (Gilman, 2017, p.24). This is, in fact, the very beginning of their Herlandization process, or more precisely, eugenic assimilation.

It is not just the male outsiders, Van, Terry and Jeff, who have been shaped in accordance with the eugenic mechanisms but also the nature, animals and vegetation of *Herland* is tamed and even extinguished. For example, when Jeff asks Somel, one of the Herlanders, whether they have any cattle, sheep or horses, she answers without any hesitation:

> *We had, in the very old days, these, […], and these — dogs, of two or three kinds, […] We do not want them anymore. They took up too much room — we need all our land to feed our people. It is such a little country, you know* (Gilman, 2017, p.51).

In a similar way, Ellador also tells Van that she has decided to become a forester upon her discovery of a *"big purple-and-green butterfly"* which Herlanders have been *"trying to exterminate for centuries"* since those butterflies *"destroy thousands of [their] nut trees"* (Gilman, 2017, p.109). Moreover, the women of Herland *"develop a race of cats that [do]not sing […] by the most prolonged and careful selection and exclusion"* (Gilman, 2017, p. 53). Apparently, in *Herland*, any living creature that becomes a kind of threat for Gilman's utopian world of white female supremacy is eradicated, including the Herlanders who do not conform to the standard characteristics of Herlandian whiteness, physical fitness and motherly duty. As Alys Eve Weinbaum clarifies, that *"the pure national genealogy and the unpolluted pedigree of each citizen render genetic filiation the dominant ideology in Herland. Herlanders are of "one family" descended from "one mother", and thus the nationalist glue that binds them is their actual kinship"* (2001, p. 284). In accordance with those assertions and her fierce belief in eugenic mechanism, Gilman reconceptualizes the term motherhood as *"the highest social service —a sacrament of a lifetime — […] an opportunity to make the great step of changing their whole status, of reverting to their earlier bi-sexual order of nature"* (Gilman, 2017, pp. 95-96). Gilman's insistence on reversing the heterosexual reproduction and her special interest in parthenogenesis or virgin birth may be emanated from her desire of erasing the *"problem of woman's economic dependency on men"* (Nadkarni, 2006, p.225). However, her ethno-centric concern and eugenic worldview reiterates itself in the following confession of Somel:

> *[T]hen the miracle happened — one of these young women bore a child. Of course they all thought there must be a man somewhere, but none was found. Then they decided it must be a direct gift from the gods, and placed the proud mother in the Temple of Maaia — their Goddess of Motherhood — under strict watch. And there, as years passed, this wonder-woman bore child after child, five of them — all girls. …. Motherhood the highest social service*

> *[…] is only undertaken once, by the majority of the population; that those held unfit are not allowed even that* (Gilman, 2017, pp. 60-75).

Here, the reader is not oriented and directed by the *'Father's law'*, but instead of that, s/he is introduced with another disciplining figure that imprisons wo/man into a *'matriarchal prison'* ruled by the practices of eugenics to give a flawless shape to Herlanders. Even though the *'motherhood'* is regarded as the *'highest service'* to the society, child-rearing is *"entrusted only to the most fit"* (Gilman, 2017, p. 89); thus, it results in having *"more children from the fit, less from the unfit"* (Sanger, 2007, p.210). In fact, Sanger explains the underlying reason of that problem, as in the following:

> *Compulsory motherhood is the cornerstone of the subjection of women and the subjection of women is the basis of all the evils of over-population. Birth is the woman's problem, and she must be put in a position to solve it for herself. She must have the right to her own body, and the right to choose when she will bear a child. If this right be made absolutely hers, there will be an end to the bearing of children for whom the world has no room and no opportunities; there will be an end to the bearing of diseased and defective children* (2007, pp. 216-17).

Within this context, Charlotte Perkins Gilman's *Herland*, with its overemphasis on the concept of motherhood and with its central constituting principle of eugenics that leads to racist and even totalitarian control over its citizens, is far from being a female utopia. Instead of providing a new vision and creating new alternatives, Gilman resurrects the same patriarchal fears and subjugation on women and their bodies. In other words, *Herland* is the reproduction of already present patriarchal dictations in an all-female society.

CONCLUSION

Since the early and mid-nineteenth century, women writers have begun to adopt utopian fiction in the United States because these ideal worlds enable them to escape from the suffocating sanctions of realism and create a new space as well designed in accordance with their own desires. Based on the subversive nature of utopian genre, women writers aim to unveil the flaws and injustices prevalent in their society. As Nan Bowman Albinski has explained *"these ideal worlds where women share power and authority,*

where women are economically independent and in control of their own sexual lives and reproductive systems, are implicitly critical of the status quo for which they offer a corrective" (1988, p. 830). In *Herland* (1915), for instance, Charlotte Perkins Gilman, one of the famous and well-known feminist utopian writers of the early twentieth century, envisions a female-oriented world and focuses on the specific areas of female liberation including education, motherhood and the removal of patriarchal ideals. To be able to realize her feminist concerns about economic freedom, right to decide over motherhood, and to create a perfect and flawless society for women, Gilman, as a recipe, applies the eugenic policy. However, her eugenic beliefs bring over some ethical issues, since Gilman ratifies the white, racist and less humanitarian ideologies rather than implementing the eugenic mechanism in the positive and constructive sense. Therefore, *Herland* reminds the reader of the restraining and suppressive subjugation of the superior one over the inferior and encourages her/him to ask those questions to the writer: How ethical is it to eradicate all living organisms stigmatized as unfit and the weak from the society to create a *'pure stock'*? And again, how ethical is it to allow just eligible and fit women to become a mother, even in a female/feminist utopia glorifying the motherhood as a supreme task? Who gives those decisions? As a result, in the end, the reader of *Herland* concludes that *"biological reproduction and social education in Herland are no less 'mechanical' than in that most famous of scientific dystopias"* (Christensen, 2017, p. 299). In other words, through the lens of today, *Herland* stays within Atwood's category of the *'ustopia'* because of the dark sides of eugenics for the modern-day reader.

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CHAPTER 6

CHILD-SENSITIVE CLIMATE POLICIES

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INTRODUCTION

Climate change has many environmental effects such as global temperature increase, melting of glaciers, rise in sea level, tropical storm, increase in meteorological disasters such as floods, changes in precipitation amount and regime, decrease in water resources and biological diversity. The adverse effects of climate change, one of the most decisive crises of our time, are occurring much faster than expected. All these effects bring along many socio-economic and political problems far beyond the environmental dimension.

Events such as drought, disaster, and water shortage caused by climate change cause people not to be able to access their basic needs and endanger their right to life. The threat of climate change to our rights and freedoms, especially the right to life, has led to the global discussion of the issue as a human rights issue.

One of the risk groups most affected by the consequences of the climate crisis is children. Climate change threatens the health and future of children with effects such as natural disasters, air pollution, water crisis, food crisis, and infectious diseases, and causes of a decrease in welfare levels and violations of children's rights. The fact that children in developing countries are affected more by changing climate conditions than children in developed countries also raises the issue of climate injustice at the global level.

It is important to create and implement child-sensitive climate policies in combating climate change. Increasing investments relating to adaptation and resilience in core services for children at the global, national, and local levels and involving children in decision-making processes regarding climate change will reduce child rights violations.

In the study, first of all, the effects of the climate crisis on children's rights will be revealed. Based on the research question that the climate crisis has caused child rights tenders, child-sensitive climate policy proposals will be presented to combat climate change.

1.CLIMATE CHANGE AS A HUMAN RIGHTS ISSUE

1.1 Effects of Climate Change

The negative effects of climate change, which is one of the most decisive crises of today, occur much faster than expected. The adverse effects of climate change on water resources, ecosystem, natural resources, physical infrastructure, human settlements, health, and safety put pressure on the most basic human rights, especially the right to life[2].

One of the effects of climate change is on water resources. According to the United Nations Intergovernmental Panel on Climate Change (IPCC), Working Group I Report Climate Change 2021: Physical Science Basis, climate change causes more heavy rain and floods by intensifying the water cycle, and on the other hand, severe droughts in many regions[3]. The effects of climate change on water resources and agriculture in rural areas will have knock-on effects on human health, food security, and livelihoods[4].

Climate change also has impacts on physical infrastructure and human settlements. The increase in the incidence and severity of disasters such as floods in urban areas will unfavorably affect life in coastal cities. In addition, the rising sea level in coastal areas through the twenty-first century will cause coastal erosion, especially in pit areas[5]. Another influence is that air pollution reduces the quality of urban life. Climate change affecting various economic sectors and services in urban areas, including energy, water services, transport, agriculture and livestock, forestry, fisheries, tourism and insurance will result in migration and poverty of people whose livelihoods are damaged[6].

1.2.The Relationship Between Climate Change and Human Rights

The effects of climate change on the natural and socio-economic environment violate international and national regulations on human rights. In addition to being a political and economic affair, climate change has started to

[2]Climate Change and Human Rights, UNEP 2015, https://wedocs.unep.org/, 12.06.2021.
[3]UNDP Türkiye, https://www.tr.undp.org/,13.12.2021.
[4]Climate Change and Human Rights, p.6.
[5]UNDP Türkiye, 2021.
[6]Climate Change and Human Rights, p. 7.

be discussed in the international arena as a human rights problem. International debates on human rights and environmental protection have increased significantly since the 1970s. For example, in the Stockholm Declaration of 1972, human rights, health, and environmental protection were considered as interrelated issues it was emphasized that a healthy and balanced environment was necessary to benefit from fundamental human rights, especially the right to life[7].

The relationship between climate change and human rights can be handled in two ways. One of them is the discussion of the extent to which the problem of climate change is a violation of human rights, and the other is to what extent the reduction precautions related to climate change are in accordance with human rights principles. Climate change, directly and indirectly, affects a number of human rights under international protection. States have an obligation to take constructive action to prevent and mitigate the negative effects of climate change and to develop the necessary capacity to adapt to climate change. In other words, the state should get under control at the maximum level of the adverse effects on human rights and ensure that all people adapt to climate change in the best way possible. Not taking necessary preventions on climate change drives people to legal action due to human rights violations[8]. In the future, climate lawsuits are likely to increase due to human rights violations.

The United Nations Human Rights Council recognized for the first time in October 2021 that having a clean, healthy, and sustainable environment is a human right. In resolution 48/13, the Council invited states around the world to implement this newly recognized right. At the same time, with a second resolution, 48/14, the Council established a Special Rapporteur on this issue and aimed to focus on the effects of climate change on human rights. In a statement, United Nations High Commissioner for Human Rights

[7]Dinah Shelton, Human Rights, Health & Environmental Protection: Linkages in Law & Practice, A Background Paper for the World Health Organization, Health and Human Rights Working Paper Series No 1, 2002, https://www.who.int/, p. 3.
[8]Anne Kling, Climate Change and Human Rights – Can The Courts Fix It?, Heinrich Boell Foundation, 2019, Https://Reliefweb.İnt/Report/World/Climate-Change-And-Human-Rights-Can-Courts-Fix-It, 13.12.2021.

Michelle Bachelet called on member states to take bold steps for the right to a healthy environment[9].

2.CHILDREN'S RIGHTS AND CLIMATE CHANGE

2.1. Regulations on Children's Rights

The total number of people between the ages of 0 and 14 in the world is 1.98 billion by 2020. In 2100, the global child population is expected to be around 1.9 billion[10].

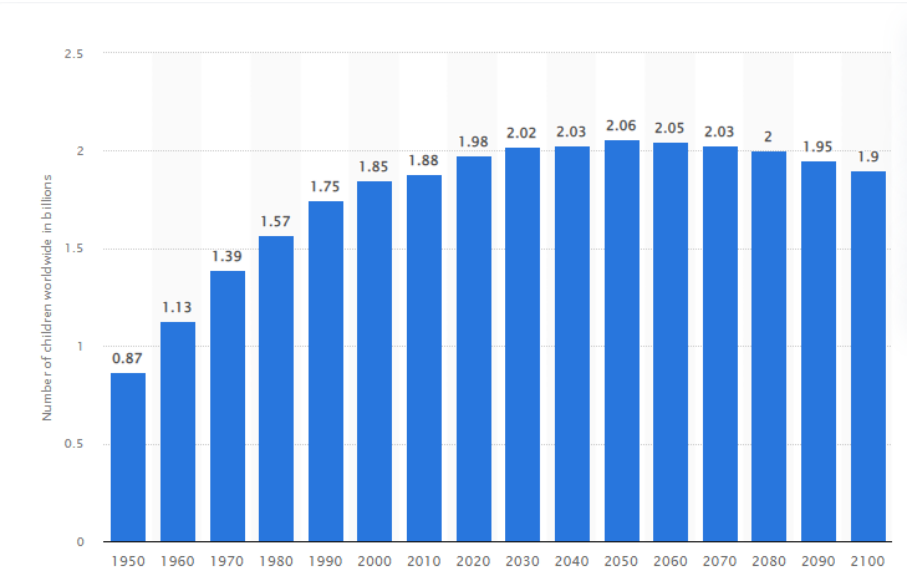

Figure 1: Total Number of People Aged 0 to 14 Worldwide From 1950 to 2100 (Source: https://www.statista.com/statistics/678737/total-number-of-children-worldwide/, 10.05.2021).

Figure 2 shows the number of children by region in the world. According to this, it is seen that the population of children in all regions of the world is higher than the number of people over the age of 65.

[9] UN News, https://news.un.org/en/story/2021/10/1102582, 13.12.2021.
[10]https://www.statista.com/statistics/678737/total-number-of-children-worldwide/#statisticContainer, 09.02.2021.

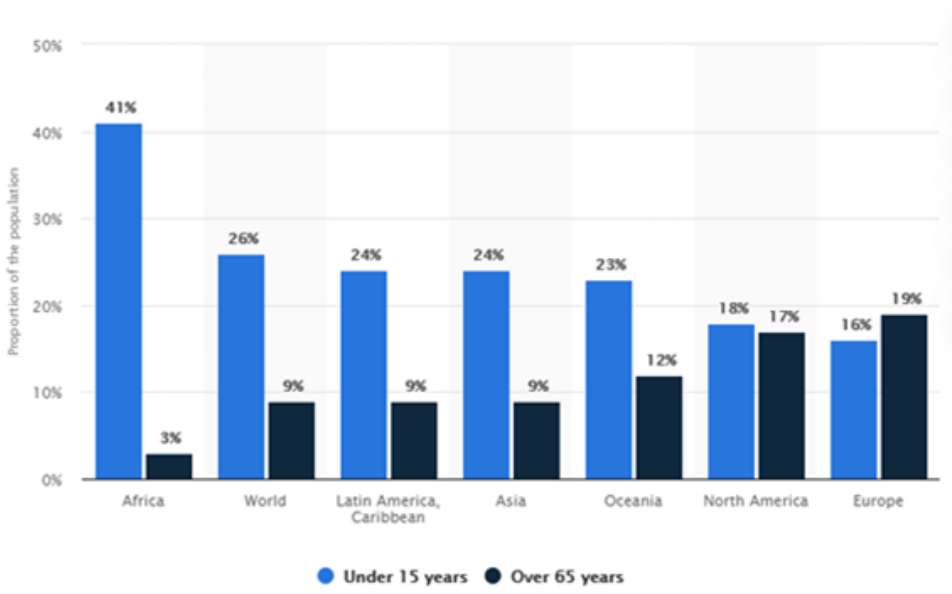

Figure 2: Proportion of Selected Age Groups of World Population in 2021, by Region (Source: https://www.statista.com/statistics/265759/world-population-by-age-and-region/,09.02.2021, 10.05.2021).

Considering the global child population, the necessity of paying special attention to the child has started to take place in many international documents. The Geneva Declaration of the Rights of the Child of 1924, the Declaration of the Rights of the Child adopted by the General Assembly of the United Nations on 20 November 1959, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights (especially Articles 23 and 24) and the Economic, Social and Cultural The International Covenant on Rights (especially its 10th article) are among the most important of these.It is crucial that the rights related to the well-being of children are recognized in the constituent and related documents of the specialized institutions and international organizations[11].

The Convention on the Rights of the Child (CRC) was adopted by the United Nations General Assembly on 20 November 1989. The CRC is an

[11]https://www.unicefturk.org/, p. 4.

international human rights treaty that summarizes the civil, economic, social, political, and cultural rights of children without any distinction[12].

According to the CRC, anyone under the age of 18 is considered a child. There are some general principles of the rights owned: Equality; devotion to the best interests of the child; the right to life, survival, and development; participation.[13]. In order for these principles to be possible in practice, the state has the responsibility to guarantee the physical, mental, and social development of children most accurately and healthily, and to ensure an environment for them to participate in all activities, decisions, and processes and express their views on all matters concerning children[14].

According to Article 6 of the CRC, states parties recognize that every child has the fundamental right to life. At the same time, states make the maximum possible effort for the survival and development of the child. Other articles in the CRC are[15]:

- Article 24:All children have the right to receive preventive and curative health care.
- Article 27: Every child has the right to have a standard of living adequate for the child's physical, mental, spiritual, moral, and social development.
- Article 42-45: Adults and states are primarily responsible for the implementation of this convention.
- Article 28: Education Right

The United Nations Committee on the Rights of the Child has the mandate to consider complaints from children, groups of children, or representatives of children regarding any State that has signed the Protocol. The Committee also has the authority to conduct investigations into systematic or grave violations[16]. In this context, in 2019 (September), sixteen children aged 8 to 17 from 12 countries, including Greta Thunberg and Alexandria Villaseñor, filed a formal complaint to the United Nations

[12]https://www.unicef.org/, 17.02.2021.
[13]http://www.ihd.org.tr/, p. 6.
[14]http://www.ihd.org.tr/ p. 9.
[15]CRC, https://www.unicef.org/, 12.10.2021.
[16]https://www.unicef.org/turkey/, 17.02.2021.

Committee on the Rights of the Child, protesting the inaction of governments about the climate crisis. The applicant children claimed that the failures of the states parties in the face of the climate crisis amounted to a violation of the rights of the child. Children have expected that states parties make a decision that will enable them to take steps to protect children from the effects of climate change[17].

In a December 2019 statement by the United Nations Children's Fund (UNICEF), it was stated that "the climate crisis is threatening to roll back progress on child rights without sufficient urgent investment in solutions that benefit the most vulnerable children"[18].

Besides, today it is argued that the European Union (EU) should prevent potential harm as a result of climate change. Legally, the plaintiffs base their case on Article 191 of the Treaty on the Functioning of the European Union, which sets the fight against climate change as one of the objectives of its environmental policy. Plaintiffs allege that the EU's current climate policy violates fundamental rights to life, health, property, and freedom of occupation, claiming that the EU has to regulate these emissions because of the link between climate change and greenhouse gas emissions[19].

2.2.Effects of Climate Change on Children

The impact of climate change on natural resources and ecosystems will affect not only present but also future generations. This situation has brought up sustainability discussions at the global level. Children have the right to live in a sustainable world. Despite the developments in living conditions such as health, education, and nutrition around the world in recent years, ecological deterioration, especially climate change, threatens the health and future of children[20].

Children have the minimum impact on the formation of climate change, but they are the most affected by climate change as the next generation. Globally, children are estimated to carry 88 percent of the burden

[17]Ibid, 2021.
[18]https://www.unicef.org/turkey/, 17.02.2021.
[19]Kling, Climate Change and Human Rights, 2021.
[20]A Future For TheWorld's Children? WHO–UNICEF–Lancet Commission, Vol 395 February 22, 2020, https://www.thelancet.com/ , 18.02.2021, p. 605.

of disease from climate change, and children in underdeveloped countries, in particular, are disproportionately affected by climate change[21].

In 2021, UNICEF published its first report examining the impact of climate change on children, entitled The Climate Crisis is a Child Rights Crisis: Introducing the Children's Climate Risk Index. The report has importance because it is the first comprehensive analysis of climate risk on children[22].According to the report, almost every child in the world is exposed to at least one of the dangers of climate change. Globally, approximately 1 billion children (nearly half of the world's children) live in critically high-risk countries. One of the reasons why children are vulnerable to the effects of climate change compared to other individuals is that they are physically weak to situations such as floods, floods, droughts, and severe weather events.

Even low levels of pollution affect children physiologically more than adults. The unfavorable effects that may arise from climate change will also cause children to feel deficiency for their future lives[23].

Some of the data in the report on the effects of climate change on children are as follows[24]:

- Today, 820 million children (more than a third of children worldwide) are exposed to high rates of heatwaves. This situation is expected to worsen as global average temperatures rise and weather conditions become more erratic.
- Today, 400 million children (about one in six children worldwide) are exposed to high levels of cyclones.
- Today, 920 million children (more than one-third of children worldwide) face severe water scarcity. This situation is expected to worsen as climate change increases the frequency, severity, pollution, and water demand of droughts.
- Today, 600 million children (one in every four children worldwide) are highly exposed to vector-borne diseases such

[21]RebeccaPass Philipsborn, Kevin Chan, Climate Change and Global Child Health, Pediatrics Volume 141, number 6, June 2018:e20173774, https://pediatrics.aappublications.org/, p.1.
[22]UNICEF Türkiye, https://www.unicef.org/, 20.09.2021.
[23]The Climate Crisis is a Child Rights Crisis: Introducing the Children's Climate Risk Index, New York: United Nations Children's Fund (UNICEF), 2021, https://www.unicef.org/, 12.12.2021, p.11, 13.
[24]Ibid, p. 10.

as malaria. Climate-related diseases are expected to increase further in the coming years.

- Today, 330 million children (one in every seven children worldwide) are exposed to high levels of river flooding.
- Today, 240 million children (one in ten children globally) are exposed to high levels of coastal flooding. This situation is expected to worsen as sea levels continue to rise.

In the report, A Future for the World's Children? (February 2020), prepared by the World Health Organization (WHO), UNICEF, and the Lancet Commission, which consists of leading child health experts from all over the world, it is stated that the rapidly changing climate poses threats to children and affects children's health, and calls for urgent action[25].Another effect of climate change is on cultural heritage. In addition to income sources, one of the most important losses for children will be the destruction of cultural heritage[26].

It is estimated that if warming exceeds 4 degrees centigrade in 2100, rising ocean levels, heatwaves, and a re-expansion of diseases such as malaria and dengue fever, and food shortages are expected to affect children's health. Climate change affects children in both developed and developing countries. Nevertheless, children living in Norway, South Korea, and the Netherlands have a more advantageous position in terms of quality of life, while children living in the Central African Republic, Chad, Somalia, Niger, and Mali are among the disadvantaged group. Developed countries that emit excessive carbon must do more to support children's healthy living in underdeveloped countries[27].

Climate injustice is one of the issues needed to be discussed regarding climate change. Children who contribute the least to greenhouse gas emissions are the most affected group by climate change, and they will be in the future. The level of effects of climate change on children is related to the

[25]https://www.who.int/ 18.02.2021.
[26]Michael Oppenheimer and Jesse K. Anttila-Hughes, "The Science of Climate Change", Children and Climate Change, The Future of Children Princeton – Brookings, Volume 26, Number 1, Spring 2016, https://futureofchildren.princeton.edu/, 07.02.2021, p. 24.
[27]https://www.unicef.org/, 17.02.2021.

social and economic conditions of the country. Children in undeveloped countries are more vulnerable to climate-related threats than children in developed countries. The fact that the mainstays of the families of children living in developing countries depend on the environment will cause the lives of children living in these countries to be more affected[28].In other words, children living in developing countries will be more influenced by climate change than children living in developed countries. In developing countries, because agriculture is the main source of income for families, harvest losses and economic problems due to disasters cause children not to have health and education opportunities and become children more vulnerable[29]. Therefore, it is prominent to consider global justice issues as part of any approach to tackling climate change[30].

When considered in general, climate change has adverse effects on children, from natural disasters to water shortages, from food crises to infectious diseases. All these impacts cause an extent violation of children's rights ranging from health to education. This is exacerbated by the COVID-19 pandemic, unstable economies, rising poverty, and rising inequality. Climate change increases the scope and intensity of emergencies[31]. Considering that the number and severity of disasters caused by climate change have increased in the last thirty years and that many children have been exposed to the negative effects of the climate crisis and will continue to do so if the necessary precautions are not taken, policies to be developed for children will be of strategic importance in the fight against the climate crisis.

3. CHILD-SENSIVE CLIMATE POLICIES

Regarding the rights of future generations in the formulation of climate change policies is one of the issues that require to be emphasized. Fifty years later, the question of how we allow the harm done to our children's children to occur is indeed a question that must be constantly asked as a common feature of a democratic process. Environmental rights and

[28]Oppenheimer and Anttila-Hughes, "The Science of Climate Change", p.23.
[29]Effects of Climate Change on Child Development in Low-Income Countries, http://climatechange.boun.edu.tr /, 16.02.2021.
[30]Kling, Climate Change and Human Rights – Can The Courts Fix It?, 2021.
[31]UNICEF Türkiye, https://www.unicef.org/, 15.12.2021.

responsibilities, which also take into account the future generations, should be handled by integrating them with other rights and responsibilities[32].

In the fight against the climate crisis, two main types of policies can be followed as reduction of greenhouse gas emissions and adaptation measures. These will also require countries to make significant changes in their economic, political, and social systems. There should be coherence between climate policies and all policies, ranging from economy to agriculture, from health to transportation. In other words, climate policy should be considered in an integrated way with other policies. While creating a climate policy, legal, administrative, economic, financial, social, and educational tools can be used. The most essential thing in this whole process is to establish a climate policy that is sensitive to children.

One of the child-sensitive policy suggestions to combat climate change is the inclusion of children in conventions, legislation, and policy documents on climate change. It is also significant to identify the risks arising from climate change that await children and to attach priority to them in policymaking.It is also vital to identify the risks arising from climate change. During the risk management process, the climate-related risks that await children must be considered. National and local action plans on climate change should also be sensitive to children's rights.

UNICEF has found that only 34 percent of 103 countries with new or revised climate plans, also known as Nationally Determined Contributions (NDCs), are child-sensitive.[33]. After determining the effects of the climate crisis on children, policies should be established to make children resistant to climate change.

At this point, it is essential to increase investments in social services. Investments to reduce poverty and improve access to various sectors, especially health, nutrition, education, sanitation, water services, and social protection will greatly decrease the effects of the climate crisis on children[34].

Every investment made by countries in the health, education, and development of children will benefit children and society as a whole, now and

[32]Anthony Giddens, İklim Değişikliği Siyaseti, Çev: Erhan Baltacı, Phoenix Yayınevi, Ankara, 2013: 175-176.
[33]Making Climate and Environment Policies for & with Children and Young People, Climate & Environment Discussion Paper November 2021, https://www.unicef.org/.pdf, 16.12.2021, p.1.
[34]Ibid, p.3.

in the future. However, today it is clear that investing in children is still not given priority and is not seen as the basis of broader societal developments. Mostly, the potential of children with developmental disabilities is neglected, and their participation in society is restricted. In addition, millions of children around the world are growing up in an environment of war or insecurity, unable to receive the most basic health, education, and development services[35].

Another policy to be followed regarding children is to encourage compliance measures with public policies. Regulations in schools according to regions regarding humidity and temperature and setting up heatwave warning systems are some of these policies. For example, many places in the United States have heatwave warning systems. In developing countries, this can also be in the form of school closures[36].

Another policy is to raise awareness of children on the subject at an early age. Including the issue of climate change in the curricula in schools is one of the steps to be taken. Besides, studies should be carried out to increase children's awareness of the climate crisis, and educational programs should be prepared for children. Climate change books, videos, websites, and online courses for children are some of them. Awareness studies and investments are also made by global organizations for the climate crisis and children's rights. For example, UNICEF Turkey organized awareness activities on climate change within the scope of 20 November World Children's Day celebrations, a special day where children's rights are commemorated around the world. At the "Children's Forum" held in Ankara between 18-20 November, children, as actors of change, have mediated the voices of children and youth calling for climate action across Turkey[37].

One of the issues on the agenda regarding the climate crisis and children's rights at the global level is the emergency fund. In December 2021, UNICEF launched a US$ 9.4 billion emergency fund call to reach more than

[35]A Future for the World's Children? WHO–UNICEF–Lancet Commission, Vol 395, February 22, 2020, https://www.thelancet.com, 18.02.2021, p. 605.
[36]Joshua Graff Zivin and Jeffrey Shrader, Temperature Extremes, Health and Human Capital, Children and Climate Change, The Future of Children Princeton – Brookings, Volume 26, Number 1, Spring 2016,https://futureofchildren.princeton.edu/, 17.02.2021, p.43.
[37]World Child Day, https://www.unicef.org/, 15.12.2021.

327 million people worldwide, including 177 million children, affected by humanitarian crises and the COVID-19 pandemic[38].

It is required that climate policies sensitive to children include all stakeholders, involving public, private, and non-governmental organizations, and are made for and together with children.

CONCLUCSION

While children are least responsible for the emergence of the climate crisis, which is one of the biggest international security threats to the natural environment and humancommunities, they are one of the most impacted groups that are and will be exposed to the effects of climate change now and in the future. This situation requires making policies fight against climate change by looking after children's rights.

Two essential policies to combat climate change are the measures of gren house gas reduction and adaptation. First, the states must ratify the agreements signed at the global level on climate change and reflect the commitments in the agreements into the national policies.

Increasing awareness at the global, national, and local levels on climate change and children's rights is one of the policies to ensure that children are a part of the solution. Parents and children should be informed about the climate crisis, especially with the topics added to the education curricula in schools.

For underdeveloped countries, which have limited resources to adapt to climate change, global awareness should be created, and adaptation efforts of these countries for climate change should be supported by global organizations and developed countries.

It is important for countries to take precautions to reduce the effects of climate change on children, to consider solution proposals together with the principle of children's rights and sustainable development, and to provide emergency aid to children after the climate crisis. Finally, child-sensitive climate policies should be made for and with children.

[38]UNICEF Türkiye, https://www.unicef.org/, 15.12.2021.

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CHAPTER 7

EARLY CHILDHOOD ROAD SAFETY EDUTAINMENT AND SERIOUS GAMES: TOWARDS ASSESSMENT, METHODOLOGICAL APPROACH, CONCEPTS AND GUIDELINES

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INTRODUCTION AND SCOPE

Every child in this world matters. Young children unknowingly take risks on the road because they miss the appropriate skills to act safely. The awareness of traffic safety issues concerns all members of society and its institutions. Its entire role in reducing traffic accidents is increasing and preserving lives since the community issue must combine their efforts to work on community awareness of the importance of traffic safety. Road safety is an excellent subject to engage and enjoy children because it is a topic they can understand and touches them if approached in the right way. The early education phase is considered the most critical foundation to support and develop kids' personality in an integrated/comprehensive manner. This development depends on the educators who work in the childcare field to provide an educational, positive, and interactive environment that could help raise the child ready to learn at this level of his schooling experience.

A child's maturity and interests, and needs differ from adults. In the early years, attitudes and values are shaped, while in later grades, development tends to be more action-oriented, which children do with the ideas they have. Children at five years old have reached "developmental competence" and "maturity". That means they have achieved the normative learning benchmarks of their community (Haddad, 2012, a, b). A well designed, educated child age of five could grasp fundamental road safety rules thanks to their parents. But others may not. These benchmarks control biological growth and social learning. However, under ordinary circumstances, children's knowledge and skills match those required in the social and cultural settings in which they live. Childhood, thus, is a critical time for intervention in the schooling of at-risk children if we expect to change outcomes (Haddad, 2012 a, b, 2014). By the age of five years, a child is ready to learn, in addition to the above the followings:

- The Crossing code, such as choosing a secure place to cross, stop, look, listen, cross with care, and look and listen all the time.
- Choosing the safest places to cross: underpasses; footbridges; where there is a crossing patrol person; traffic light (robot) crossings; zebra crossings.

- They can choose and wear the right gear when walking and cycling. Fluorescent and reflective materials help drivers see the pedestrian, and helmets protect the head.
- In a car, they can learn to get out from the pavement side.
- In a bus or coach, they learn to wear a seat belt. When getting off, the child never crosses the road in front or behind the bus. He has to wait until it has pulled away so the child can see in all directions.

Once children reach five years, unintentional injuries are the biggest threat to their survival. Road traffic injuries are the vital cause of childhood disability. Recent surveys in Asia confirm that road traffic injuries are among the five leading causes of disability for children[2]. On the other hand, today, we live in an information digital knowledge society, in which digital technology has changed our way of thinking and promises to continue opening new horizons and opportunities (Haddad, 2016 a, 706, 2016 b). A funny and enjoyable game-based activity is a good approach for learning, while it is evident as one of the ideal ways to accomplish knowledge. Virtual digital environments and Serious Games have been proven to be a source of enjoyment that can support the visual presentation, documentation, communication and educational purposes. They can offer a holistic experience that may include sounds, music, and aesthetic elements, bringing to life many events where the public can actively engage (Mortara & Catalano 2018, 7). They become "an environment where content and gameplay enhance knowledge and skill acquisition, and where game activity involve problem-solving spaces and challenges that provide players/learners with a sense of achievement" (Qian & Clark, 2016, 3).

The 21st-century learning methodologies are progressively developed bases on digital methods (Haddad, 2016 a, b; Qian & Clark 2016). Therefore it does not seem inappropriate to implement gaming technologies even in the classroom. These can be used in the most appropriate way for learning by activities and executing them interactively to enrich the children's educational

[2] World Report on Child Injury Prevention, p.33

experiences. They can use it inside and outside the classroom to assist them in achieving the academic results that will help the children develop their understanding of safety and traffic awareness. According to Haddad (2016 a, 711, 2016 b), "reaching the 21st-century "Digital Native" children requires a re-imagination of conventional educational pedagogy, accounting for their changing interactions with the world around them." How can we give children the knowledge and skills to make informed decisions about road safety? Nobody can imagine that we invest more than 3 billion hours weekly playing online games. Gamification and learning design represents a wild area of design development for the game world.

The paper attempts to presents and illustrates a critical topic that has importance at the international level; the learning of children through the conceptual approach of "Edutainment" activities and Serious Games, and how to develop their understanding of safety and traffic awareness. As also, how the team involved in designing the game/activity can achieve the needed goals through specific suggested activities to equip them with the required know-how to deliver the necessary education message to raise an aware generation of the importance of road safety best practice. Overall, the paper aims to offer reasonable explanations and solutions according to our digital age's potentialities and promote road safety best practices amongst the children. Also, to develop their abilities to deal with emotions, protect them, and raise their readiness to deal correctly with different situations they could face in their surroundings and environment. Through this paper, the aim to achieve the following goals:

1. Assessing children understand that roads are complex and vehicles are technical things, requiring skill, caution, and preparation for people to ride in and be around them safely.
2. Build-in children an "I can" attitude toward this positive mindset and behaviour.
3. Developing a sense of respect for motor vehicles and the road and help children learn to use deliberate responsibility (rather than casual acceptance).
4. Empower children to act in communicating a positive and proactive safety attitude to their family and friends.

5. Apply safe use of cars and roads as a priority and a shared family experience.

1. EDUCATION, SKILLS, BEHAVIOUR CHANGE AND CHILDREN LEARNING PROCESS AND PROGRESS

According to the Alert Driving Magazine (2011), human error accounts for 90% of road accidents. Some of the significant road accidents factors are speeding, non-use of seatbelts, violates traffic rules, distraction, mobile phone use and fatigue. However, the outcome of a road traffic injury is also related to road user type. By the year 2030, road traffic injuries are anticipated to be the fifth cause of death worldwide. The seventh cause of disability-adjusted life years lost.[3] From the age of two upwards to under 8's can be taught about awareness (traffic is dangerous and can hurt people) and behaviour (things you should do to stay safer). A child can be taught rules and encouraged to follow them through practical training. Under-8's, however, are ill-equipped to make their own choices.

The educator should know these ways and understand methods to provide the needed learning environment; a rich environment provides incentives and encouragements to learn and support learning experiences. Positive reinforcement by the teachers promotes self-confidence in children, reflecting in raising the level of achievement in children. Pride and feelings of success that come through new achievements for children make them enjoy the learning experience. As emulation usage becomes more prevalent in education, it is vital to analyze the primary teaching and learning patterns. The achievements and activities must be commensurate with the children's capabilities; each child has specific learning patterns as well as utilizing different methods to know such as:

- *Learning through Senses:* Children learn through the senses (taste, sight, touch, smell, and hearing); these senses support the child to be more aware of the surrounding environment and develop concepts on the characteristics of the world through exploring it with their minds.

[3] World Report on Child Injury Prevention, p. 31

- *Learning through exploration and experimentation:* The child is curious to explore all the surroundings and know what is going on around him. Therefore, we should urge and encourage the child to ask questions, which is an essential skill in developing thinking skills. Children use experimentation to discover the surroundings and find answers to their inquiries, leading to learning new experiences.
- *Learning through Playing**:*** Children spend a considerable portion of their time playing. From the children's perspective, play and learning are not always separate in practice during their early years (Haddad, 2012, a, b, 2016 a, b). It is one of their effective forms of recreation and can be done indoors or outdoors. Playing is a fundamental need for the child; we can provide through playing an educational experience while being confident the child will succeed in it and understand and link the experience to build on their previous knowledge, alongside developing new knowledge. In addition, as a pedagogical approach, recent research on road safety education proposes a method that stresses behaviour, dealing with the development of practical skills, is more effective for younger children. Meanwhile, interactivity between players, storytelling and player experience plays a vital role for children as well. Through its simulation and role-playing, an educational mediator is working to a large extent on forming a child's personality in various dimensions at the same time entertainment, as well as the enlarged cognitive, social and emotional.
- *Learning through Video Serious Games:* Video games appeal to vast numbers of children. It emulates chemical changes in the brain that promote learning. Serious games designed with educational objectives were used in different domains and contexts. They have been designed not only for the formal learning context for learners of various ages and levels but also for informal learning environments such as at home (Economou, 2015, 221). Initial studies comparing video game teaching

effectiveness to the traditional lecture show positive improvements, typically 30% or more (İnce, 2018, 30).

2. SERIOUS GAMES AND CHILDHOOD ROAD SAFETY EDUTAINMENT

Virtual world environments have become accepted as platforms for innovative educational activities in recent years. Meanwhile, computer-based instructional simulation improved teaching and learning experiences. Social media also has gained interest not only in entertainment applications but also in learning and educational applications. Games need the use of logic, memory, problem-solving, and thinking skills (Pivec et al., 2004). Educational games bring a new dimension to education by increasing student motivation, providing children with alternatives to learn while having fun and supporting student-centred education (Cankaya and Karamete, 2009). When assisting game effectiveness, Mortara et al. (2014) identified two main issues: an efficient and suitable environment and an appropriate interaction paradigm. Three main kinds of game typologies (observation games, reflection games and arcade games were considered essential to support an active and engaging experience (Bellott et al. 2004, 13). Serious Games and entertainment applications are starting to emerge in education as enablers of interactive learning and learning by doing.

2.1 Road safety Childhood Suggested Modules for Edutainment and Serious Games

Innovative and informed design for childhood education must begin with attention to reaching for teaching, not with shopping lists for digital media tools. A "socio-technical Pedagogy system" is needed to explore the futures of classroom learning and demonstrate this frame perspective's merit. The framework is according to Activity Theory (AT) and Experiential Learning Theory (ELT). Recent research for proper road safety for young children education offers an approach that stresses behaviour, focusing on developing practical skills[4]. Beyond that, we need specific structured classroom sessions in our repertoire. Classroom teaching can be more effective if combined with practical experiences, edutainment and Serious

[4] World Report on Child Injury Prevention, p. 48

Games, and campaigning. The following suggested proposal is not exhaustive but deserve consideration and might serve well to implement in the following modules for road safety. One can define the school mobilization part of it based on six modules: 1) Roads, cars and children 2) children and Pedestrians 3) Children and Safe crossing practices 4) Children and Car safety 5) Children and traffic signs and lights 6) Children Playing outside. Each module can initiate week-long, school-wide activities, including student role-playing (crossing guards, traffic police, safety monitors, etc.)

However, road safety Edutainment and Serious Games is a great time to team up with others to maximize impact. Whatever we are planning, consider engaging partners or contributors early on. How children learn the above modules can be divided into a module per week. Six half-hour structured classroom sessions based on Edutainment and Serious Games led by a designated teacher. The suggested topic can include:

1. Class viewing of Serious video game addressing the week's topic.
2. Interactive storybook read along (compliments weekly video theme)
3. In class games/ activities and colouring pages

Below are a brief discussion and some guidelines for considering different age groups from age 3 to 8. Edutainment and Serious Games activities incorporated into formal teaching on-road safety subjects shall also be presented.

3. ROADS, CARS AND CHILDREN EDUTAINMENT AND SERIOUS GAMES

Motorization and urbanization are rushing in much of the world today. With the growth of the automobile, there has been a growing demand for infrastructure to accommodate the increasing number of motor vehicles and higher speeds achieved by cars. A car is the most viable means to get anywhere in life (Rich, 2014). Driving a vehicle is a practice that represents the primary method of transportation in most countries. Cars permit people to travel long distances, and they also afford them the freedom to "get away" from the speed or monotony of life. However, what ends up escaping, in this

case, is the human mind. A peaceful drive makes the driver take in the scenic surroundings while also remaining in control of the car. The changes that have arisen have implications on a societal scale but also on an individual level. Many cultural and behaviour changes, mainly to urban society, can be easily observed around us.

On the other hand, several specific environmental factors increase the risk for children using the road system. A road is a dangerous place for children; introducing the automobile, and its various benefits have also presented an additional and rather unfortunate route to death. In many places, the road network is designed without considering children. The effects of the car on their everyday life are critical, especially by the dramatic increase in the accidental death rate due to road traffic accidents and the significant increase in pedestrian deaths caused by car collisions. Studies show that globally, the road traffic death rate among children is 10.7 per 100 000 population[5]. Sometimes, the pedestrian has even to anticipate the safety risks of cars when travelling at high speeds. From risky behaviour or multitasking, they can cause severe injuries to humans and be deadly. Children need to be taught by Edutainment and Serious Games the language of road safety before they can understand the rules. For example, names of street furniture such as pavements and kerbs, and an understanding of fast, slow, looking, listening, and crossing. It is crucial to examine what exacerbates this problem and figure out why we should design preventative measures, especially for children in the design of Edutainment and Serious Games. In the case of children, the issue is very critical because it also has a psychosocial impact and needs urgent intervention, at least by illustrating some Road safety guidelines in the Edutainment and Serious Games. From there, combating the issue will be more manageable. For these reasons, it is wise to gradually introduce road safety that would not be wildly transformative but instead used to grease the wheels of society.

Many types of road users as children suffer injuries while in various roles related to different kinds of transport, such as pedestrians, bicyclists, car occupants, motorcycle riders or motorcycle passengers, or passengers on public transport. In many countries, children work on the streets, usually

[5] World Report on Child Injury Prevention, p. 31

selling merchandise, where they weave in and out of moving traffic[6]. However, many proven and practical measures can be put into place to reduce their risks to a minimum by designing and utilizing Edutainment and Serious Games. A study shown in a deprived community in Scotland, a high-income country, a training programme in practical road-safety skills found improved skills in 5–to 7-year-old children in crossing the road (Thomson, 1997).

4. CHILDREN AS PEDESTRIANS: PATHS/PAVEMENTS ARE FOR PEOPLE; ROADS ARE FOR TRAFFIC

Globally, pedestrians form the largest category of children involved in road traffic crashes[7]. Edutainment and Serious Games for pedestrian safety can improve children's knowledge and change observed crossing road behaviour[8]. We should focus our efforts to design persistent and emerging issues that threaten the safety of pedestrians. We cannot sit back and expect all drivers to understand the perils of faults while driving and take the initiative to abstain from the behaviour. Many factors increase the risk of a road traffic crash among children pedestrians, where physical conditions and cognitive problems restrict their ability to make confident decisions. In addition, in many low-income and middle-income countries, children use roads for playing, even in some cases for conducting small roadside businesses, both of which increase their exposure significantly[9].

On the other hand, meanwhile, young children aged between five and seven have mastered speed and distance concepts; they have inadequate skills in recognizing risky places to cross the road while relying on the visible presence of cars. As their sensory facilities are also less fully developed, they are also unlikely to assess oncoming traffic accurately, thus increasing their risk of road traffic injury. Young children do not perceive "Blind" sections of the road, obstacles by the road that could obscure a child from a driver's field of vision and complex road junctions as threatening situations[10]. Therefore, as

[6]Ibid, p. 34
[7] World Report on Child Injury Prevention p.35
[8]Ibid, p. 18
[9] Ibid, p. 38
[10] Ibid, p. 37

pedestrians, children must learn the exact behaviours when designing the Edutainment and Serious Games related to walking on a road or crossing the street. Children must be aware of the environment surrounding them that can be accomplished through teaching them how to use their senses to pay attention to the vehicles on the road and the sounds of the cars coming toward them, the sounds that cars make. Also, it is essential to explain to them about the existing signs on the roads and follow the right behaviours that aid reduce or prevent the incidents.

Suggested Game Activities:

a. Activity One. Activity Name: Cross the road. Through this activity: children learn correct behaviours to cross the road safely, whether a safe crossing area is available or not.
b. Activity Two. Activity Name: Make a crosswalk. Through this activity: is to confirm the need for children's correct behaviours to cross the crosswalk.
c. Third activity. Activity Name: Road safety phrases. Through this activity is to confirm the need for children's correct behaviours to cross the road safely.
d. Fourth activity. Activity Name: The giant road map. Through this activity is to confirm the need for children to understand the critical road safety words.

Outcome: After doing the suggested above activities, it is expected that:

General output: children follow the general rules for the safety of pedestrians; to stay safe on the road.

Remarkable outcomes:

i. follows the correct behaviours following; to cross the road safely:

- Never go out near roads without a grown-up. Hold their hand and do not let go
- Always cross the street with the help of adults.
- Stop at the beginning of a pedestrian crossing corridor.
- Wait for the light to go green for pedestrians (when available).
- Wait until the vehicles have stopped completely.

- Look to the left, then to the right, then to the left again before crossing.
- Cross the street at a fast a steady pace.
- Children should not push each other into the road.

ii. **Describing how to deal with situations where there are no traffic** signals or safe crossing areas:

- Pay extreme attention that there are no cars in both directions before and during the crossing.
- Crossing the street from an open area enables them to pay attention to the road.

iii. Understands the importance of a pedestrian bridge and how to use it properly (when available).

iv. Roadside skills development: follows the correct behaviours for walking on the sidewalk:

- Always walk with an adult or in groups.
- Always walk on a sidewalk, or walk as far as possible from the side of the road when it is not available.
- Walk in the opposite direction of cars; to be able to see them coming.
- Pay attention to the sounds that indicate vehicles are around when they are not visible.
- Find a safe place to cross, crossing safely near parked vehicles, and crossing safely at junctions.

5. CHILDREN SAFE CROSSING PRACTICES AND EDUTAINMENT AND SERIOUS GAMES

As young children may inadvertently take risks because they lack appropriate skills to do otherwise, in the Edutainment and Serious Games, educators should attain the awareness and foresight to grasp the implications of this societal issue. Otherwise, the roads will continue to represent avenues threatening our children lives. We can also teach the child to implement mental training strategies and sufficiently and appropriately deal with safe crossing practices. The main goal is to raise awareness and figure out how to encourage children to adopt the public safety rules for riding a car or bus.

5.1 Children and Car Safety in Edutainment and Serious Games

Children often ride a car with their parents or the bus to go to school. Therefore, the safety of children must gain correct behaviours while riding cars or buses and the necessity to know the principles for waiting for the bus; to stay safe in the Edutainment and Serious Games. Situation awareness is critical to keep safety and control on the road. It represents the complete opposite of car safety multitasking (Rich, 2014, 64). Situational awareness refers to how we operate in a car environment multitasking while driving is highly relevant today in more ways than one. Many disturbances can be just as dangerous. For example, a mobile phone defeats the purpose of driving, texting while driving, as it only needs a split second for a wreck to occur Rich, 2014, 19). Instead, it absorbs the driver's senses into the phone, vanishing for moments at a time and then intermittently returning to the road. This consequences behaviour can lead to disastrous outcomes for both the driver and anyone in his or her path. Even a minor distraction can be enough to interfere. So, when drivers decide to get caught up in information irrelevant to the main task at hand, of course, there to drive diminishes. How, then, Edutainment and Serious Games can efficiently inspire children to take action? The following safe behaviours to ride the car will provide supplemental aid in the fight against multitasking while riding.

Suggested Activities:

a. Activity One. Activity Name: my calm ride.
b. Activity two. Name of activity: waiting for the bus (the bus). Through this activity: children learn safe behaviour to wait for the bus.
c. Activity three. Activity Name: ride the bus (bus). Through this activity: children learn correct behaviours safe to ride the bus.
d. Activity four. Activity Name: my safety on the road. Through this activity: children establish traffic several positions and represent the correct behaviours to be followed.
e. Activity five: Activity Name: I am a Toy car. Through this activity: children learn that traffic is dangerous and learn about the concept of speed and wheels.

f. Activity sex: activity Name: Let us look at a car! Through this activity: children learn that cars and other vehicles are not toys. They are dangerous.

After doing the suggested activities, it is expected that:
General output. Effective application of public safety rules for riding the car or bus. Such rules can increase awareness about the benefits of wearing seatbelts and help make seatbelt use a social norm among young people. To achieve this, do a seat belt test; present a teddy into a car. Put another teddy in another car without a seat belt. Carry out tests using slopes and obstacles to demonstrate that the teddy who does not wear a seat belt falls out and gets hurt.

Exceptional outcomes: Utilizing appropriate child restraints and seatbelts.
Follow safe behaviours to ride the car:

- Always put on the seat belt when riding in the car.
- When ride in a car, never undo the belt and do not play with door handles or try to get out or confuse the driver.
- Avoid sitting in the front seat. A rear-facing child safety seat of the rear should never be placed in front of an airbag.
- Boarding and disembarking from the right side of the car (the near side of the sidewalk, not leading to the street).
- Sit quietly, and do not distract the driver's attention.
- Keep hands or any other parts of the body inside the vehicle.
- Not to tamper with the car doors and windows locked.
- Involve children and come up with new ideas to discourage distracted driving.

i. follow correct behaviours safe to ride the bus:

- Waiting for the bus on the side of the road or sidewalk distance away from three large steps away from the place of stoppage.
- Make sure the bus stops fully standing before boarding it.
- Waiting for the role and climb carefully, giving room for a child who is in front of him to climb safely.
- Keep the lanes free bus all the time. (Eg, school bags)

- Sit facing forward throughout the journey.
- Preparing for the descent and it all needs to prepare while sitting in the seat, and wait until the bus stops completely, then get off them.
- Go down quietly, away three significant steps away from the bus door.
- Do not return to the bus in case you forget something in it.

6. CHILDREN PROPER USE OF THE TRAFFIC SIGNS AND LIGHTS AND EDUTAINMENT AND SERIOUS GAMES

Traffic pillars optical signals from the basics task traffic safety on the road. Being immersed in the traffic signs and lights, there is a typical delusion that children all know that green light means to pass and red means stop. On the surface, this assumption holds for the most part. However, engaging in any of these traffic issues does not necessarily mean that all children are appropriately operating the traffic signs and lights technology at our disposal. Therefore, the need for children to train themselves is his main point of emphasis, claiming that children should practice operating the equipment until they have mastered it. We should emphasize that Edutainment and Serious Games prepare our children for the roads through situational awareness training.

Activities

Activity Name: I recognize the pillars. This activity distinguishes the child traffic pillars on the road, the correct behaviours to be followed when the exposure.

The activities proposed are the following:

First activity. Activity Name: colouring the traffic signal: The name of the activity: I colour pillars traffic lights. Through this activity: distinguishes children traffic pillars correct behaviours for each.

Second activity. Activity Name: Make optical signals. This activity distinguishes children the differences and similarities between the optical signal's pedestrian optical signals for vehicles.

Third activity. Activity Name: Use traffic light. Through this activity is the confirmation of the optical signal correct practices pedestrian.

Fourth activity. Activity Name: let us listen to some road noises**.** This activity confirms the correct looking and listening skills and practices; what can you hear? What can you see? What can you sing?

Therefore, it is expected that the child, after the implementation of the special Activities pillars traffic signals, that:

The productions: applied the general rules of traffic pillars optical signals pedestrian. Some drivers do dangerous things, which increase their chance of killing or hurting themselves or someone else, for example, speeding, using a phone at the wheel. Speed limits stop people from being killed or hurt in crashes, but some drivers break them.

Outcomes:

- Recognize the optical signal and a pedestrian traffic light for vehicles and distinguishes the differences and similarities.
- Recognize the importance of having pillars road optical signals for pedestrian safety and their safety and the need to preserve them from tampering.
-Follows the correct behaviours for each of the pillar's road (stop sign, a pedestrian walkway, Buses, pedestrians are prohibited).
-Stop at once if you are asked. Never cross a road until you are asked.
-Traffic lights and crossings lines help us cross the road. When a red-figure appears, it means you must stop.

7. CHILDREN PLAYING OUTSIDE: PLAYGROUND SAFETY AND EDUTAINMENT AND SERIOUS GAMES

Playgrounds are by any standard comparatively safe environments for children. However, children's play asserts that functional outdoor space always involves some risk but that the health and developmental benefits greatly outweigh the risks (Gill, 2007,16). Many restrictions on children's freedoms are just a consequence of the growth in-car use Gill, 2007, 8). Childhood is becoming undermined by car risk aversion. If streets are unsafe, we are less willing to walk or cycle[11]. However, under 8's we should not use roads without an adult. Adults should hold children's hands in any

[11] http://roadsafetyweek.org/schools-colleges/2-uncategorised/69-road-safety-lesson-plans#before

Edutainment and Serious Games. Playing outside activities and experiences that previous generations of children enjoyed have been relabeled as troubling or dangerous (Gill, 2007, 10). Designing safe Edutainment and Serious Games and play areas should be incorporated into urban planning and school facilities and residential complexes. It is usual for children to carry out activities in the road environment – such as cycling, to walk, running, playing and other everyday group activities. Children, however, often do not realize that they need to make a complex set of decisions to avoid harm. Playgrounds, though, should be free of risk.

By analyzing some of how children can attain higher levels of situation awareness and engage in the proper use of Road safety Edutainment and Serious Games, it begs the questions: Can we separate safety on the road mode from Playing Outside everyday life mode? Is a child able to turn on the switch to pay more attention to his surroundings while in the car but then revert to the distracted mindset that prevails in the playground? Realistically, it appears that our penchant for faults will win over since we cannot manage to sacrifice this "extraordinary" ability in other areas of child play areas.

Outcomes:

- *Introducing Safe places to play, such as playgrounds, backyards, parks;* Children need access to safe spaces for play and physical exercise. A lack of playgrounds, resulting in children playing on the road; if such areas are not available, and children will be forced to play on the streets. Playspaces should be secure and well maintained, with features that children find interesting in Edutainment and Serious Games. Play areas should be surrounded by dog-proof fencing and propose that all sites should include 'buffer areas' to reduce the impact of children playing on others who live nearby.
- *To give the children scenarios to consider and discuss* using images/pictures, film clips or even demonstrations on the game playground or the school hall. For example, a ball is in the road because one threw it over the fence by accident. Choose, what should do now?' 'Where is a safe place to play? Find some around.
- *Understanding the Safe bike-riding behaviour and know the safe areas to bike;* the significant risk to bicyclists relates to exposure. The

main risks associated with bicycling include the lack of correctly worn helmets, riding in mixed patterns of traffic, cycling on pavements, the visibility of cyclists[12]. The need for facilities to separate road users – such as lanes for bicyclists and pavements for child pedestrians' motorcycles-is separated from the rest of the traffic in the Edutainment and Serious Games.

- *Understanding the importance of wearing a bike helmet,* approximately two-thirds of hospital admissions among cyclists are for head injuries. Three-quarters of deaths among injured cyclists are from head injuries[13]. Unfortunately, the rate of helmet wearing among child cyclists is low in many countries, even in developed countries. However, a study has suggested that children who wear cycle helmets may alter their behaviour. Risk compensation is particularly relevant when the risks being addressed areas in playgrounds statistically very rare.

Remarkable outcomes:

- *Basic cycle skills:* the promotion of Wearing bicycle helmets among children.
- Helmets for cyclists afford protection from a head injury in both traffic crashes and falls.
- when purchasing helmets, it should ensure that they are the appropriate size and fit the child's head
- Do not run into the road or play on streets - play in a park, field or garden.
- To understand that children are at risk when vehicles are reversing. "Back-over" injuries – usually in a driveway or parking lot – result when a car is changed over a small child.
- When walking or cycling, some people do risky things (such as texting on the mobile while crossing the street or not wearing a cycle helmet). These are more likely to be killed or hurt.

[12] World Report on Child Injury Prevention, p. 39
[13] Ibid, p.44

8. SUMMARY AND CONCLUDING REMARKS

Keeping children safe is a universal priority. A Child's maturity and their interests, and needs differ from adults. Childhood is a critical time for intervention in the schooling of at-risk children if we expect to change outcomes. This paper discusses the design of learning materials in the context of small-scale suggested Serious Games activities within childhood education. The paper explores a methodological design approach of a multimedia-based learning environment employing scenarios to engage students in realistic emulated learning activities. The research demonstrates a range of possibilities for the dynamic team and the teacher interested in the more informed design of technology-based learning environments education and the design and creation of authentic learning tasks. Unfortunately, children find themselves in urban and rural environments constructed by and for adults. Edutainment and Serious Games can play a vital role in protecting children and stopping devastating casualties. The question is how to teach them lifesaving messages and promoting road safety more widely, such as parents and drivers in the local area. So, the paper has recommended some Modules for road safety as an educational guideline for edutainment and Serious Games that could offer sufficient martial for some ideas on road safety education and behaviour change.

There is an urgent need to suggest new strategic ways to promote road safety and seek new and more creative and attractive content to teach children more about road safety. There is a need to plan and develop a strategy based on an innovative pedagogical approach for the informal programs for children, with alternative methodologies in Serious Games for raising motivation to prolong and repeat the experience. One can define the mobilization part to be treated in the Edutainment and Serious Games based on six modules: 1) Roads, cars and children 2) children and Pedestrians 3) Children and Safe crossing practices 4) Children and Car safety 5) Children and traffic signs and lights 6) Children Playing outside. Creating modules in Edutainment and Serious Games, however, is only part of the equation. We need to ensure that children are driven to put the school mobilization part of any project into practice to the point where it becomes instinctual and standardized; meanwhile, educational games must be developed as training material.

To clarify, edutainment and Serious Games increase motivation to do the massage and be an effective way to enhance learning. Children can practice and learn about the road safety best practice related to their perceptions while the game increases children's motivation. The best practice utilized by Serious Games offer an active and experiential learning experience and are highly engaging. Also, they have a positive effect on the children' cognitive skills development and motivation. A Serious game is an effective learning environment and can be used for peer interaction, learning motivation, and course-directed learning interest. It can be applied as educational material in the suggested six Modules for Road Safety. Educators can use an already available educational, even a traditional game or develop a new game appropriate to the six suggested Modules for Road Safety content. To conclude, creative educators/ writers should be only involved within the content and context of the multimedia realistic best practice of road safety Serious Games and use a blend of both embedded and real-life guidance, including peer feedback.

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CHAPTER 8

VALUE ACTIVITIES FOR CHILDREN AND FAMILY WİTH SPECIAL EDUCATION NEEDS

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1. SPECIAL EDUCATION

According to the Special Education Services Regulation, which was revised in Turkey in 2018, "individuals who differ significantly from the expected level in terms of their individual characteristics and educational qualifications for various reasons" are defined as "individuals in need of special education". Children who differ from normal children in terms of their developmental characteristics and cannot benefit from normal education due to these differences are defined as children with special needs (Aral & Gürsoy, 2007).

Children with special needs acquire independent living skills in a longer period of time, unlike their peers. Development areas follow a heavy course. For this reason, they should be supported by a program called "special education" by specially trained specialists, in a structured environment suitable for them and where special methods-techniques are applied (Ministry of National Education, 2012).

Special education covers all of the services provided in the following subjects.

- Motor development
- Using social, emotional and communication behaviors meaningfully
- Problem solving skill
- All-round development with thinking and transferring skills
- Developing communication skills with speaking and symbolic perception
- Speaking and making sense
- Understanding and using concepts
- Self development
- Gender and age-appropriate experience development
- Health, environment, nature, technical development
- Development of reading, writing and numeracy skills
- Rhythm, music, religion, sports and home management etc. philosophy development
- Social environment development such as leisure, work, hobbies and games

- Cleaning and consulting etc. knowing the aids
- Family and social life development(KMK, 1998).
- Considering various classifications, children with special needs can be classified as follows (Aral & Gürsoy, 2007): Visual impairments, hearing impairments, language and speech disorders, intellectual disabilities, physical disabilities, learning difficulties, adaptation difficulties, down syndrome, autism, gifted and gifted children.

1.1. Visual Deficiencies

Visually impaired individuals, according to the Special Education Services Regulation; It is expressed as "individual who needs special education and support education services due to partial or complete loss of vision". The eye is a very important sense organ that obtains 80-85% of the total information in the environment. This information is obtained through the sense of sight (Cavkaytar & Diken, 2012). Taking measures to facilitate the independent movement skills of children with visual impairment can facilitate the self-confidence of the individual to perform their daily life skills (Altunay Arslantekin, 2015). Individuals with visual impairment are anxious to find ways to cope with vision problems and the problems caused by these problems (Eniola, 2007). For this reason, family, relatives, friends and society should provide social support to individuals with visual impairment(Bhagotra, Sharama & Raina, 2008). Suggestions to the family and educators of the child with visual impairment are as follows (Baykoç, 2011):

- Family members should be provided with basic information and rehabilitated in order to meet the needs of the child and to accurately determine what she can and cannot achieve
- The child with disability should be rehabilitated from the moment of the loss and her ear should be well developed.
- Everything that the child cannot see should be explained and mirrored.
- Since the child does not have a situation of learning by seeing, opportunities should be created for learning by doing one-on-one.
- Ear and face lines should be used to determine direction.

- Objects and events should be explained and explained.
- Vision should be provided by touching or modeling with hands and fingers.
- Children should be accustomed to the outside world. The concept of direction should be developed by making use of the sense of hearing. Outdoor trips should be explained to the child verbally.
- She needs the support of a reliable person to walk comfortably and independently. The person giving support should be knowledgeable. Instead of holding the hand of the person with special needs, they should let them in their arms or they should be provided with a white cane.
- Since it is difficult to learn colors, it should be associated with sensory properties when describing colors. For example, white represents spaciousness. Shoes should be thin-soled and made of sound-making materials. Thus, he can take more confident steps in the places he walks.

1.2. Hearing Deficiencies

The main objectives of family education programs applied to families of children with hearing impairment are as follows; informing the family, ensuring that families have realistic expectations for the child, providing opportunities for children to support language development, behavior of the child in the family education, to increase the child's listening skills, to ensure that the development and changes in the child are noticed by the parents, to benefit from opportunities in daily work, to develop the play skills of the parents (Turan, 2003).

The responsibilities of the educator in applications for families with hearing impairment are as follows:

- The educator should teach the family the strategies that can support and enrich the child's development. At the same time, the educator should be able to teach the family the opportunities in daily routines where children can develop language as a model during education
- The educator should observe the parent-child interaction.

- The educator should focus on parent-child interaction and support and enrich these activities.
- The educator should not teach the child certain speech patterns.
- The educator should listen to the expectations of the family and the issues they want support.
- Parents and educators should look for solutions to problems together.
- The educator should give appropriate answers to the problems of the family, which can be a solution for the structure of the family and the child, by making use of their experiences.
- The educator should prepare a family education plan to support parent-child interaction (Clark, 2007).

When the literature is examined, it is seen that with family education programs, communication skills of children and parents with hearing impairment have improved, they can transfer the skills they have gained in education to their lives, the self-efficacy of families has increased and parents are satisfied with the education they have received (Clark, 2007).

1.3. Language and Speech Disorders

Language and speech are the most important tools for communication, which are necessary for people to live together. Children generally acquire language and speech skills without any special effort. However, some of the children have difficulties in communication skills, understanding language rules and speaking with these rules for different reasons(Acarlar, 2013).

Language and speech disorders; It is classified separately as speech disorder and language disorder. Speech disorders; disorders in the respiratory, vocalization and articulation systems that produce speech. Language disorder; It is the situation of experiencing comprehension and/or usage problems in components of language such as phonology, morphology, syntax, semantics and pragmatics (Acarlar, 2013; Turan, 2014).

Intervention methods that can be provided to individuals with language and speech disorders can be examined in two groups as natural language and facilitating language strategies. In the natural language approach, it is important that the intervention takes place in the child's natural environment. The practice of speech and language therapist alone may not

yield effective results. For this reason, the participation of family members at home or classroom and field teachers at school is important (Maviş, 2011).

1.4. Mental Disabilities

In the Special Education Services Regulation, individuals with mental retardation are defined as "individuals with mental disabilities who differ by two standard deviations from the mean, accordingly have deficiencies or limitations in their conceptual, social and practical adaptation skills, these characteristics appear in the developmental period before the age of 18, and those who have special education It is defined as "the individual who needs support education services with the Ministry of National Education" (MEB, 2018). Individuals with intellectual disability experience problems in various aspects of attention, memory, generalization, learning, motivation, language, self-regulation, academic success and social development (Eripek, 2003).

The needs and characteristics of families with children with intellectual disabilities were examined under five headings. According to this;

a. Care Services: Families with children with intellectual disabilities need help with the care of their children from people close to the family or service providers, unlike families with children with normal development.

b. Placement in Dormitory: Parents who cannot adequately care for their children feel the need to place their children in a dormitory.

c. Mother's Work: Most of the mothers who have children with mental retardation work because of economic problems.

d. Economic Situation: Since their socioeconomic status is below the average, they have difficulty in meeting the needs of children such as therapy and medication adequately.

e. Residence Status: Many families are unable to stay in homes that need special provision for their disabled children and for them. In addition, they have problems with residence due to the negative attitudes of the people around them (Beck, 2006).

1.5.Physical Deficiencies

A physical (orthopedic) disability is a problem, deficiency or disorder of external organs such as hands, arms and legs (Seyyar, 2015). Both the disabled person and their family are affected socially, emotionally and

physically because children with physical disabilities cannot perform self-care skills and many independent physical activities suitable for the developmental period expected of them, as well as being dependent on family members who care for them (Kaçan, 2013). Expenditures made for medical and educational interventions, medicines, care, hospital and orthopedic equipment needed by the physically disabled child may cause economic problems for the family (Öztürk, 2011). In addition, an orthopedically disabled child may experience physical problems such as low back, back, arm and neck pain or fatigue and insomnia, depending on the degree of independence (Kılıç, 2009).

In addition to family characteristics such as income status of families, education level of parents, marital relations, occupations, social security status of the family, various factors such as the severity of the physical disabilities of the children, the age of the child, the chronicity of the disability, the high need for medical assistance and equipment; it affects the adoption of the child with physical disability, meeting his needs and coping skills (Pelchat et al., 1999).

1.6. Learning Disabilities

Learning disability; It was first expressed by Kirk in 1962 as a state of delay or deterioration in one or more of speaking, listening, reading, writing, arithmetic and reasoning skills. It is a disorder caused by emotional, behavioral or neurological problems manifested by the difficulty in acquiring and using these skills. According to DSM V (2013), specific learning difficulties are; It was examined in three groups as learning difficulties with reading impairments, learning difficulties with mathematics difficulties, and specific learning disabilities with written expression impairments. Reading difficulties; It can manifest itself in the form of correct pronunciation difficulties in oral reading, reading comprehension difficulties in silent reading, spelling difficulties and inability to read at the right speed (Morrisson, 2016). Math difficulty; It can manifest itself as difficulties in counting numbers, recognizing symbols, understanding mathematical concepts, learning the multiplication table, performing four operations or solving problems that require four operations (Olkun, Akkurt-Denizli & Göçer-Şahin, 2015). Those who have writing difficulties; they have problems in punctuation, spelling, grammar and developing their thoughts while writing (İlker & Melekoğlu, 2017). The general mental health and well-being of

parents of children with learning disabilities can be affected by factors such as parent-child communication, chronic health status of children, and behavioral and adaptation (Mugno et al., 2007). It has been determined that parents have a higher risk of stress and depression than the parents of children who do not have learning disabilities (Chang & McConkey, 2008). In addition, the low academic achievement of children with learning disabilities, the disappointment of families with their children, negatively affect their interactions with their children (Chang & McConkey, 2008).

1.7. Attention Deficit Hyperactivity Disorder (ADHD)

It is a neurodevelopmental disorder characterized by attention deficit (shortness of attention span/difficulty) and impulsivity, characterized by hyperactivity and impulsivity (inability to postpone requests), usually diagnosed in childhood, and the symptoms are largely lifelong (APA, 2013).

Children with attention deficit and hyperactivity disorder listen to their parents' words less than other children. Parents need to give more warnings and suggestions and give more commands. They often use words like 'come on', 'don't' and 'stop'. Because they want the attention to be on them, they oppose their parents more and ask for more help. Parents want their children to be in the spotlight because they are afraid that something might happen to their children, and they feel the need to pursue and watch over them. Since children with ADHD experience physical injury more than other children, parents' anxiety levels are higher. In addition, constant warnings can increase the anxiety level of the parents, since a warning is not very effective in the child. Some parental attitudes used to discipline the child can be a source of more stress. This extreme stress disrupts the parent-child relationship and creates problems in reaching goals (Sürücü, 2003).

1.8. Autism Spectrum Disorder

Autism Spectrum disorder; It is a neurobehavioral syndrome defined by deficiencies, limitations and repetitive stereotyped behaviors in communication and social interaction (Allen & Cowdery, 2009; DSM-V, 2013; Heward, 2009). Autism was rare in the 1970s and was seen in one in 150 children in 2006. Today, it is seen in one in 68 children (Mukaddes, 2013). According to Kanner, the characteristic features of children with

autism are; communication disorder, stereotyped behavior patterns, obsessive interest, ritualized activities, limited imagination, delayed speech or not being able to speak at all, isolation from the outside world, echolalia, limited eye contact (Gargıulo, 2008; Heward, 2009; Rosenberg, Westling, & McLeskey, 2008).

With the participation of the child with special needs in the family, the family's coping with difficulties may differ from the processes experienced by a normal family, until this special situation is understood, accepted by the family members and adaptation is achieved. In the fulfillment of the functions of the family, material, moral, education, business and spiritual life, etc. areas may need more support (Turnbull, et al., 2007).

1.9. Down Syndrome

Although the exact cause of Down syndrome is not known, the risk of Down syndrome increases with increasing maternal age (Uğur, 2005). In families with children with Down Syndrome; mothers have difficulties in social and economic life, family relationships are affected and healthy children are negatively affected due to siblings with Down syndrome (Yıldırım Sarı, 2001). Families are worried about the physical, mental and spiritual development of their children in the future (Ciğerli, et al., 2014).

1.10. Gifted and Talented

The gifted are those who consistently score 130 or higher on various scales in the intelligence section and are superior to 98% of a randomly selected group of their peers. Giftedness, on the other hand, is expressed as "the state of performing at a higher level than their peers in intelligence, creativity, art, sports, leadership capacity or academic fields" (MEGEP, 2017).

Parents with gifted children feel more responsibilities than parents with children with normal development (Köksal Konik, 2014). It has been observed that family members are more related and connected to each other than families with normal children (Yıldırım, 2012). However, parents with gifted children may have difficulties in communicating with their children. Parents have stated that they have difficulties because of their children's self-love, being excluded by their peers, showing incompatibility, reflecting that

they are different, not being able to express themselves comfortably and being shy (Karakuş, 2010).

2. FAMİLY ACTİVİTİES AND PRACTİCES

Activities that can be done at home with children with special needs support the developmental areas of the child. Some examples are:

1. Activity Name :I Do It
Activity Type :Turkish Activity
Supported Value :Courage and Confidence
Disability Status :Visual impairment
Learning process :Once upon a time there was a forest where all the animals living in it were happy. They called this forest the rainbow forest. All the animals in the forest got along very well with each other. Every day they organized different races among themselves. For example, Kiki was the best circling turtle, Kangaroo Kagu was the best jumper, the little monkey Koko was the best jumping from tree to tree, and Pamuk the rabbit was the best runner. Pamuk was running so fast that her other bunny friends could never catch her in the running race. Two days later, there will be a running race again in the forest. Bunny Cotton was so excited. She wanted to run through the forest to prepare for the race. While walking, he saw his friend Rabbit Pinky. "Where are you going, Pamuk?" to Pembiş Pamuk, he asked. Pamuk said, "I will jog in the forest for the race, do you want to come too, Pembiş?" said. Pembiş agreed and they started running together. But something hit Pamuk's foot. Pamuk is very hurt. He came to his house with the help of Pembiş. The day of the competition came, but the cotton foot still hurt. Pamuk didn't want to compete anymore because she thought she couldn't win this competition. That courage that was always inside of you is gone. Her friends told her that although she can no longer run as before, she can still succeed. They told her that she should never lose her courage. The competition started and she believed that she could succeed despite the pain of her cotton ball and she ran and ran with confidence... and cotton was the first to cross the line. Everyone applauded the cotton. Pamuk said that he wanted to give a speech. And he began to speak; I know that there may be obstacles in front of us, we can lose our self-confidence and courage, yes! But I also know that no obstacle can resist the loss of our self-confidence, that courage within us.

Despite everything, with firm steps on the roads we love and want. We can walk with courage, he said.

Evaluation: What would happen if Pamuk gave up? Why should we be brave? How can we deal with obstacles? Questions such as these are sought to be answered together.

2. Activity Name : I'm Learning Love

Type of Activity : Game, Drama

Supported Value : Love

Disability Status : Down Syndrome

Learning process : The parent walks around the house with a small puzzle piece. This puzzle grabs the child's attention. Parents ask a few questions before describing the event." What do you think is love?" "What is it like to love?" "Who can we love?" After getting the answers, the parent tells the activity. "Now we're going to paint a puzzle together. We can paint it any color you want. Let's see what kind of picture will come out at the end." and gives the puzzle piece to the child. At that time, the parent opens songs about Love so that the child does not get bored, so that they can paint more fun. After the puzzle is over, a girl who loves dogs appears. After talking a little about the painting, the story emphasizing the value of "Love" is read. After the story is over, a little drama about love is made.

Evaluation: What do you like most? What does love mean? Questions such as answers are sought.

3. Activity Name :Let's Revive

Activity Type :Game

Supported Value :Love

Disability Status :Hearing impairment

Learning process:Parents can explain the activity to the child with hearing impairment in sign language, or they can say the instructions closely to the child so that the child can hear more easily. Understandable, short sentences are used. It should encourage the child to speak, but not force it. Then, the activity implementation phase is started. Cards with various pictures are placed in a bag. On these cards are pictures representing the value of love, for example; A picture of a child loving a puppy makes use of images such as a picture of a mother stroking her child's head. The child draws a card from the

bag and the child is asked to portray the picture on the card, either individually or with her parents. The instructions can be repeated, and after the activity is completed, the children are asked to paint a picture depicting the value of love.

Evaluation: Parents evaluate the process by self-assessment.

4. Activity Name: Corona Virus

Activity Type : Example Experience

Supported Value : Solidarity

Disability Status : Hearing and Learning Difficulties

Learning process : Using clear and short sentences, the child is told about the corona virus and why we cannot go out. It can be said that there are many people who cannot work due to the virus. The existence of people who cannot take food home but have to take care of their families is explained to her in a way she can understand. For the charity donations opened by our state due to the corona virus, donations are made in the presence of the child. Seeing this, the child can say that she wants to donate the money in her piggy bank and donate all the money in her piggy bank. Later, his mother, father and child can go shopping to put on their masks and take all the precautions to help the families who are not in a situation. It takes the monthly food needs of several families and leaves it to the officials. After coming home, family gratitude is given for being able to help others and prayers are offered for people in distress. After the child learns all these, she may want to make toys for the children by saying that she wants to be with them. Different toys from activity materials at home can be made with the help of his father. The mother can also emphasize that she came to help at this time. The picture is drawn after the child and his father do it. Again, toys made together are left to the officials.

Evaluation: The epidemic process and the things to be considered are expressed in accordance with the child's level. The importance of cooperation is mentioned.

5. Activity Name : Tea Service

Activity Type : Play and Drama

Supported Value : Responsibility

Disability Status : Mental disability

Learning process : At home, the mother says she will prepare a tea tray. It is said that what can be put in the tea tray. The child is asked to put what she has counted on the tray according to her performance, she gives verbal help in the activity. The tray is prepared, now she knows how to prepare the tea tray. Repetitions are made with verbal instructions according to the child's needs. Make sure you understand the instructions well.

Evaluation: Appropriate questions are asked to the child and answers are sought together.

6. Activity Name : Let's help each other

Activity Type : Gamification

Supported Value : Solidarity

Disability Status : Hearing impairment

Learning process : Since values such as cooperation, love and tolerance are first taught to the child in the family environment, good life examples should be created. As the parents help each other, the child will have this value. Parents should be involved in the early stages of implementing the guidelines. The meal is served together with an elderly neighbor who lives alone, and then it is told that the neighbor thanked us and was very happy. With the same technique, she can teach that helping not only people but also stray animals can be done. After eating dinner, instead of throwing away the leftover food, you can take the food bowl made with the child and put it in a place where stray animals can easily reach, then bring the leftover food every evening and pour it into that container.

Evaluation: The importance of cooperation is mentioned and what else can be done in this regard is considered.

7. Activity Name: Helping within the family

Type of Activity: Gamification and Question and Answer

Supported Value: Solidarity

Disability Status: Down Syndrome

Learning process:While mother prepares the breakfast table, father goes to buy bread for breakfast. The father comes and helps his wife set the table. They have breakfast, mom and dad help each other and clear the table. The mother thanks her husband for helping herself. While the father is repairing a place that needs to be repaired at home, his wife brings the necessary

materials for the repair to his wife. The father says that he finished the job in a short time thanks to the help of his wife and thanks his wife. They went grocery shopping as a family. Before going out, mom and dad prepared the shopping list together. While returning home after shopping, her mother helped her husband to carry the bags. When they come home, parents tell their child what it is to help and the value of benevolence.

Evaluation: How do we help each other at home, what do we do? Do you want to help us too? It is tried to emphasize cooperation by asking questions such as.

8. Activity Name: My Sheet is Plain

Activity Type : Home Event

Supported Value : Responsibility

Disability Status : Mental disability

Learning process : His mother tells him that she will help him with home activities to fix the boy's messy bed. Attention is drawn to the bed. She goes to her room with her and first shows her how to assemble the bed by telling her that the bed belongs to her, that she uses it and that it is her responsibility to collect it. Physical assistance is then given to the child while making the bed. Successful initiatives are rewarded. Simple instructions are used, not long and complex. Make sure you understand the instructions well. In this way, she learns that it is her responsibility to make her bed. Afterwards, she is observed from afar for a few days, saying that it is her responsibility to collect and use not only the bed but also the furniture in her room.

Evaluation: The instructions are repeated according to the needs of the child.

9. Activity Name: I Have Responsibilities

Activity Type : Poetry

Supported Value : Responsibility

Disability Status : Physical, visual, language and speech deficiencies

Learning proces : The parents read the poem once for the first time and read it together, including the children in the second reading. After the poem is repeated 2-3 times, the children are talked about 'responsibility' and asked to give examples from their daily lives.

I Have Responsibilities

I'm tied to my country
The future is in my hands
I can't waste my free time
I have responsibilities
I fold my pajamas
I brush my teeths,
I go to my school
I have responsibilities
If I make a promise, I keep it
I collect my toys,
Be responsible.
I have responsibilities.

I never upset my family
I listen to my teacher
I do my homework on time
I have responsibilities.
I fold my pajamas
I brush my teeths,
I go to my school
I have responsibilities
I love everyone
I do my job very well
Take it easy, I say
I have responsibilities.

Evaluation: The child should be encouraged but not forced to say it.

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CHAPTER 9

IS THERE ART IN THE CONTEXT OF CHILDREN MUSIC - MAKING? YES, DEFINITELY: A STUDY OF BAPEDI CHILDREN'S MUSICAL ARTS [1]

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INTRODUCTION

Bapedi tribe is one of the ethnic groups found in Limpopo province, in South Africa, and they speak Sepedi, one of the eleven official languages in South Africa (Lebaka 2020:1). According to Lebaka, Greater Sekhukhune District Municipality (**see figure 1**) is the largest area of Sepedi speakers in South Africa and Bapedi people constitute a major tribe in this Municipality.



Figure 1: Geographical map of Greater Sekhukhune District Municipality
Source: https: www.google.com/search?q=Geographical + map + of + Greater + Sekhukhune + district + municipality.Date: 13 May 2021

Play is important and as adults, none of us does it enough. In the Bapedi society, culture, art and music are acknowledged as basic human values, the meanings of which pervade the various domains of society more thoroughly than ever before. Music takes place in many contexts (**see photo 1**), and the teaching and learning of indigenous Bapedi music employs indigenous methods of transmission. Children transfer the experience they have gained from musical involvement in adult groups to their own.



Photo 1

For performers in different Bapedi children's music ensembles in particular, putting on a traditional outfit, usually signifies the performance as indigenous musical arts (Heritage Day, Makhuduthamaga Local Municipality, 24 September 2019), Photographer: Morakeng Edward Kenneth Lebaka.

There has been unsatisfactory integration of traditional music into education, despite the fact that the Ministry of Education advocates its use, stating that education should 'preserve South Africa's cultural practice; develop an appreciation for the practice of one's culture; and develop a sense of respect for other people's culture' (Lebaka 2017:i). According to Lebaka, South Africa is in need of a music education philosophy that is culturally embedded, cognisant of the societal context in which it is to function, and informed by South African ideas and philosophy of life (2017:i). This paper is an attempt to inform the reader on how 'informal learning' can inform 'formal learning'. Simultaneously, it aims to play a role in broadening, deepening and enriching the dimensions of Music Education, in the sense that the process of

teaching and learning indigenous music in the classroom situation is surprisingly underestimated.

In the light of the above observations, as the 4th Industrial Revolution is approaching, we should be careful of the infiltration of culture, that it does not replace culture, but rather complement it. We should also guard against destructive technology and the distortion of culture. We must never allow the principle of elimination by substitution to be applied. I just hope that the 4th Industrial Revolution is not related to acculturation and will not lead to colonial dependence. I am mentioning acculturation and colonial dependence, because to the best of my knowledge acculturation implies culture change through assimilation and hybridization, whereby culture 'A' invades culture 'B' through music, language, religion, dance, attire, etc, and this is precisely what happened here in South Africa and elsewhere. Nowadays the Department of both basic and higher education, as well as the department of Transformation at higher education institutions in South Africa are advocating for the Indigenization, Africanization and Decolonization of the curriculum, as well as for the decolonization of the mind. The question is: How shall we accomplish our mission or make this a reality and a success, when we are socially excited about the 4th Industrial Revolution? Is this not contradicting our mission? Further interrelated research questions which guided this study are: 1) Is play still relevant in the 4th Industrial Revolution? 2) Shall we really accomplish our mission in indigenizing, Africanizing and decolonizing the curriculum through modern technology; 3) Is the 4th Industrial Revolution constructively constructive or constructively destructive? 4) are we going back to acculturation process, or 5) Do children need modern technology to compose, create and perform their traditional songs? In this paper I will outline (briefly) the Case study of children's musical arts in the Bapedi society, and how play has cultural expression and is embedded in social life.

Purpose of the study

The present study investigated how children transfer the experience they have gained from musical involvement in adult groups to their own, and how can this be implemented in the classroom situation and incorporated in the curriculum in the 4th Industrial Revolution. My hope is that this article will contribute to the nationally significant question of the integration of

traditional music into education in the construction of the post-apartheid society and its capacities in South Africa, and at the same time, offer a uniquely Bapedi people's perspective on the modes of transmission in the teaching and learning process of indigenous Bapedi children's musical arts.

Theoretical Framework

This study is underpinned by Johan Huizinga's theory of play (Homo Ludens: A study of the Play-Element in culture), and supported by Piaget's and Vygotsky's theories of play. For example, Johan Huizinga explains how play has cultural expression and became embedded in social life as ritual and ceremony. Huizinga (1950/1955:3-13) defines play as an activity possessing the following qualities: 1) it is voluntary; 2) it is different from ordinary affairs, especially in its disregard for material interest; 3) it is secluded or limited by special times, places, and cultural configurations; 4) it explores tension and balance within a framework of rules and 5) it is characterized by secrecy and disguising. For Huizinga, playing is always a playing at or with something where that something has the potential to provide intrinsically satisfying experiences.

Piaget (1962) defines play as assimilation, or the child's efforts to make environmental stimuli match his or her own concepts. In contrast, Vygotskian theory states that play actually facilitates cognitive development. According to Vygotskian theory, children not only practice what they already know, they also learn new things. The present study is also based on the theory of 'aesthetic functionalism' as proposed by Akuno (2005:160), which views the meaning of music as being rooted in the role music plays in the life of those who make it. Like in this study, functionalists attribute the meaning and value of a work of art to its relationship with the activities of society. The theory is applicable to this study because Bapedi children's musical arts are culturally embedded in social life, various recreational and ceremonial activities; and play has cultural expression and underlies almost all informal learning.

Research strategy

The research strategy in this paper comprised of contextual approach, whilst, the fundamental tool of collecting data was primarily observations and informal interviews. In examining how children transfer the experience they have gained from musical involvement in adult groups to their own, the researcher visited Greater Sekhukhune District Municipality to record musical performances and rehearsals of children in Bapedi society. Data for this study were collected from selected traditional children's music ensembles from five villages and during heritage day celebration on the 24th of September 2019. The criteria for the selection of participants in this study was that both male and female participants should be recognized. The primary aim of the interviews conducted was to investigate how do children acquire the musical skills, social and performance competence from their parents. The secondary aim was to observe how these children transfer these musical skills to their peers. Audio visual recordings were used to collect data, and the descriptive narrative technique was adopted to analyze the data.

Results and Discussion

During the study, it was observed that in the Bapedi society, in Sekhukhune district, there are musical types for children, for men and for women. Where a musical type is meant or rather prescribed for men, women do not participate in its performance, neither do men participate in musical types for women. Children hardly participate in musical types for adults, nor do adults interfere in children's games and songs except when teaching them such songs. Each parent teaches his/her own child what songs he thinks fit and appropriate especially when the children assemble to play together. Songs are taught by parents during story-telling evenings and are supposedly sung by certain characters in a story. Weinberg (1984:xiv) & Simako (2009) endorse these observations and write that children learn to sing and dance at an early age, a practice through which all, irrespective of ability, engage in community-specified modes of personal intellectual and social development. These observations are also supported by Blacking (1967:24) who observes that in African music, children's musical games are a fundamental stepping-stone to music making and the transmission of Indigenous Knowledge Systems.

It has emerged from this study that the immediate and extended family system provides the child with multi-musical learning situations of expected roles, opportunities, obligations and sanctions, and as soon as the children attain the ages of six and seven, they form their own music-groups drawing their members from those of the lineage or children living in the same homestead. The investigation has also revealed that in early childhood, it is play that underlies almost all informal learning and the spectrum of learning experiences can range from accidental, unintentional, or reluctant forms of learning to active, intentional, involved, and highly valued forms of learning (Addo 1995; Akuno 2009, 2011; Andang'o 2009; Blacking 1984, 1992,1995; Custodero et al 2003; Davidson 1991; Digolo 2005; Green 2005, 2008; Masoga 2006 and Jaffurs 2004). Indications from the investigation suggest that among children in the African context, the simplest and most undifferentiated form of music learning occurs through demonstration, observation, imitation, intent and collaborative participation (Kreutzer 1993; Kwami & Lebaka 2004; Marsh 2008; Ntsihlele 1982; Nzewi 2003, 2005; Omolo-Ongati 2005 and Akuno et al 2013). The following diagram (**figure 2**) illustrates the transmission process of indigenous Bapedi children's musical arts.

THE ROLE OF THE FAMILY

Home and Early Experience	Parents' Empowerment	Extended Family
Play underlies almost all informal learning. Children's musical games are regarded as a fundamental stepping-stone to music-making.	Musical games & songs. Playing of musical instruments. Songs taught during story-telling evenings.	Provision of multi-musical learning situations of expected roles, opportunities, obligations and sanctions.



MUSIC ENCULTURATION THROUGH IMITATION

Singing	Musical Creativity	Internalization
Vocalized communication between mother and child. Learning through slow absorption and unconscious internalization of the sounds. Call-and-response is a common structural arrangement in Bapedi	Music making involves learning the why and how of musical creativity. Musical creativity revolves around making musical sense and musical meanings. Songs are tied to social ideas and practices.	A linkage between the learning of the lyrics, melody and movement (from words to movement – incorporating internalisation and an abridged enculturation process). Various techniques are employed, for example, conscious imitation and

children's musical arts. For effective singing lessons, the phrase by phrase method is applied in teaching a narrative song.		observation approach.



OBSERVATION

Musical Involvement	Intent Participation	Social Competence	Collaborative Participation
Attending social events. Creativity Improvisation Learning through discovery.	Listening and learning through keen observation and in anticipation of participation.	Ability to recognize/interpret what musical event is taking place and to participate in ways sensitive to the context.	Learning through demonstration, memorization, repetition and variation



MASTERY

Repetition	Coordination	Gestures and Actions
After the children have mastered the songs, they can start dancing. The dance is repeated	Children on their own, drawing upon their creative intelligence, use improvisation, re-	Different movements are choreographed into a complete performance

innumerable times until all participants have mastered every detail	creation, variation and gestures to make their performance impressive.	of singing and dance.

During the transmission of indigenous musical arts in the Greater Sekhukhune District Municipality, adults teach children about their musical heritage as a way in which to protect, support, perpetuate and preserve the Bapedi people's cultural identity

Figure 1: Proposed diagram of the transmission process of the indigenous Bapedi children's musical arts.

When participants were asked whether play is still relevant in the 4th Industrial Revolution, it was found that Yes, definitely, and the impression created during interviews and observations is that children will never stop playing. Literary evidence shows that since songs enable children to develop into performing adults, childhood singing is development for adult singing, as does the dance (Simako 2009). Simako further asserts that since song participation is experiential education, the content of the songs divulge what children are learning.

Attesting to Simako's assertion, Joseph and Van Niekerk (2007:488) & Emberly (2009:195) observe that through music, children learn about themselves and retain, maintain and renegotiate their identities. Akuno (2015:299) endorses these observations and writes that "songs that form the musical experience of children comprise a body of knowledge that serves communities in their endeavor to socialize the youth". Akuno further observes that children's songs, in form and content, emphasize the meaningful contribution that song makes to the life of the community (2015:311). When participants were asked whether we can indigenize, Africanize or decolonize the curriculum through modern technology, they all felt that it is not possible.

When asked whether children really need modern technology to compose, create and perform their traditional songs, there were different answers. Some participants think that might lead to infiltration of culture and the distortion of culture, while others are convinced that it will save time in composing the songs and will empower the children with modern technology. Attesting to these observations, Akuno (1997, 2005) observes that through the experience of daily communal events, children acquire knowledge and skills

that make them fully participate in the community's activities. In her view, this is the development of their abilities, sensibilities and sensitivities without which they would be ineffective. In consonance with this observation, Mans (2002) is of the opinion that in the absence of television and organized activities, children are encouraged to sing from an early age, often during solitary imaginary play.

Conclusion, suggestions and/or recommendations

In conclusion, based on the research findings of this study, this paper advocates for careful consideration when adopting the 4th Industrial Revolution in our indigenous music tradition, and guard against the infiltration and distortion of culture, so that we may accomplish our mission of transforming the teaching and learning practice, and for the preservation of Bapedi cultural heritage and identity. With regard to the mode of transmission, it is evident that the investigation has relied entirely on an oral tradition of the transmission of indigenous Bapedi children's musical arts. The insights that emerged from this study are a clear indication that children's musical arts in Bapedi society are a cultural activity, a product of social construction and has an impact on Bapedi society for as long as children keep on making music and transferring their musical skills to their peers.

Indications from the investigation suggest that traditional musicians should be appointed at both primary and secondary schools, as well as tertiary institutions to teach practical indigenous music irrespective of their qualifications. It is the author's strong belief that Bapedi children's musical arts may be shared in both structured and unstructured contexts, and this will help to deepen and enrich education, but also promote the indigenous teaching and learning process; and preserve the factual musical culture of traditional music practitioners. The body of evidence based inquiry and research clearly suggests that in Greater Sekhukhune District Municipality, the learning progression of indigenous Bapedi children's musical arts is complex. On the basis of these findings and discussions, it is arguable that indigenous children's musical arts in the Bapedi culture should not be dismissed at face value as practices overtaken by circumstances and hence irrelevant to the present music curriculum in South Africa.

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CHAPTER 10

INSTITUTIONALIZED MIGRATION AND CHILDHOOD IN THE BRAZILIAN AMAZON: THE CASA ABRIGO IN THE CITY OF ARAGUAÍNA/TOCANTINS/BRAZIL

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INTRODUCTION

The number of people living on the line of extreme poverty in Brazil, according to research presented by Instituto Brasileiro de Geografia e Estatística[5] (IBGE), presented the highest rates in the year of 2018, having reached 13.5 million people. The analyses developed by IBGE was based on criteria from the World Bank, being considered an extremely poor person one that lives with less than R$145,00 per month, what is equivalent to U$S 1.9 a day – method known as Purchasing Power Parity (PPP). The data published by IBGE are present on the series Síntese de Indicadores Sociais (SIS) and show that this population has fragile surviving conditions (IBGE, 2019). Considering that the Brazilian population in the year of 2018 according to IBGE was of 208.494.900 inhabitants, it is verified that in that year 6.47% of Brazilian lived in poverty and/or misery. Such data reaffirm the discussions on poverty, the regional inequalities concerning poverty, social exclusion and vulnerability of Brazilian families in Rocha (2003,2019), Pochmann and Amorim (2003, 2014), Sutter et al (2015) and Tronco e Ramos (2017).

The disparity in social conditions is intensified when indices that demonstrate the inequalities between Brazilian regions are observed. The South and Southeast regions present the best rates, while the North and Northeast regions have more than 40% of the population living on less than R $ 420.00 per month. Another data provided by IBGE states that almost half of the population in Brazil lives below the poverty line and 47% of this total is found in a single region, the Northeast, with a monthly income of less than R $ 145.00. As an example, for this context, one of the states in the Northeast region, Maranhão, presents a percentage of 53% of its population living below the poverty line in the year of 2018. It is worth to reaffirm that, in the households considered poor in Brazil, the number of children and teenagers up to 14 years of age were around 43.3%. The published data mentioned that "all of the states in the North and Northeast regions presented poverty indicators above the national average, which is 25.3% of Brazilians" (IBGE, 2019).

[5] Brazilian Geography and Statistics Institute

The data above materialize significantly in the configuration of the variables on which the scenario made available for Brazilian childhood is constituted. Rosemberg (s / d, 2003), when developing a path on the state of the art concerning interpretations of the living conditions of young children in the early 21st century, mentions that the Brazilian bibliography is relatively poor, considering that the academic production is characterized by a dispersion in journals dedicated to education, sociology, social work, history and public health (Rosemberg, s / d, p. 2). The two subsequent decades showed a significant change in this situation, with works such as that of Crestani and Rocha (2018) discussing the risk and vulnerability categories inherent to poor childhood confined in childcare institutions. The authors mention that in the year of 2018, according to data provided by the Cadastro Nacional de Crianças e Adolescentes Acolhidos[6] (CNCA), an online system linked to the Conselho Nacional de Justiça[7], 46,788 children / teenagers were in sheltering institutions in Brazil (Crestani and Rocha, 2018, p. 5).

Under the theoretical-methodological perspective proposed by Bourguignon and Chakravarty (Leite et al, 2016), it can be affirmed that the need to understand poverty goes beyond the centrality of income, considering other aspects such as economic growth, territorial and regional cuts added to the gender and race variables. We highlight the work of Leite et. al. (2016) and Assis et. al (2017), who discuss extreme poverty in the states of Bahia and Ceará, located in the Northeast region of Brazil. The last two works mentioned are representative of the recent literature that discusses the intersection of poverty and childhood in opposition to the one-dimensional perspective based on insufficient income, disseminated since the 1970s (Leite et. Al., 2016, p. 181).

The contextualization presented allows us to expose our research problem: considering the city of Araguaína / Tocantins, located in the Brazilian Amazon, what is the incidence of sheltered children and teenagers originated from family migrations? To accomplish our argumentation, we structured the text in 5 parts. The first of these is this introduction, which now ends. The second discusses the recent population growth in Araguaína, considering it part of the urban dynamics of the Brazilian Amazon. In the

[6] National Register of Sheltered Children and Teenagers
[7] National Council of Justice

third, it addresses the migration processes and Brazilian public policies for children. The fourth part deals with the analyzed documentation at the Casa de Acolhimento Ana Caroline Tenório from the perspective of administrative records and, at the end, the fifth part presents our considerations.

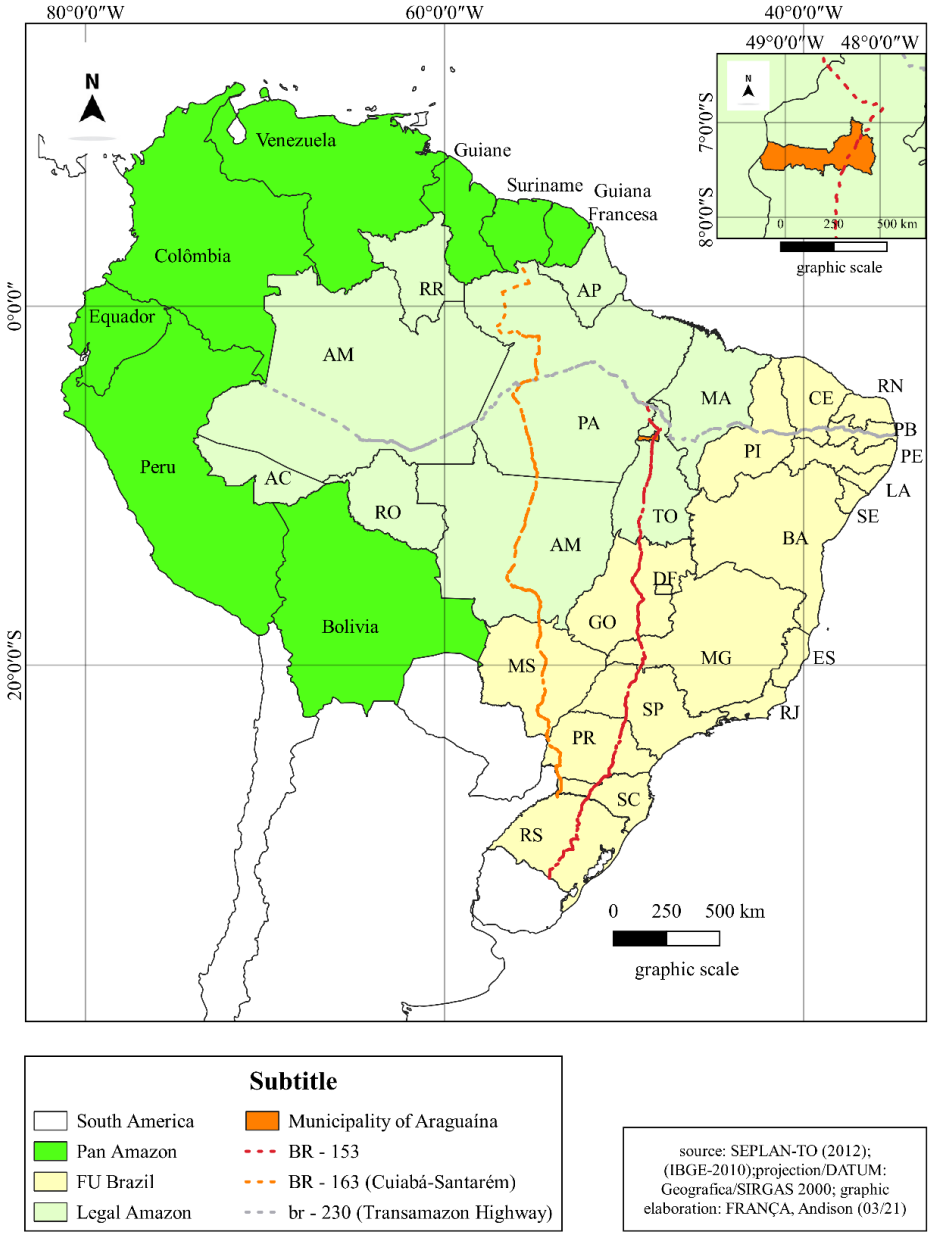
Brazilian Amazon: Araguaína/Tocantins as pole of attraction

Several areas of knowledge are dedicated to producing extensive literature on the Amazon, which is nowadays affirmed as one of the themes of great international interest, textualizing itself from equally diverse scopes. Biodiversity, borders, geopolitics and major state projects for regional development consist of themes for Rezende (2006), Penna Filho (2013), Reis and Ribeiro (2014), Aragón (2018), Borges and Gonçalves (2018), Hauradou and Amaral (2019) and Pinheiro (2019). As a context for our work, it is necessary to briefly discuss the International Amazon or Pan-Amazon and the Brazilian Amazon, the space in which our work is inserted.

The Pan-Amazon is part of the territories belonging to Brazil, Bolivia, Peru, Ecuador, Colombia, Venezuela, Guyana, French Guiana and Suriname: "three are the most common criteria for delimiting the Amazon region: the hydrographic criterion, the ecological criterion and the political-administrative criterion"[8](Aragón, 2018, p. 17). It is worth mentioning that Brazil possesses the majority of such territorial extension, approximately 67.8% of the total (Penna Filho, 2013, p. 94). The Brazilian Amazon, referred to as the Legal Amazon, makes up 59% of the national territory, it has approximately 25,000 km of waterways, being composed by nine states: Acre, Amapá, Amazonas, Maranhão, Mato Grosso, Pará, Rondônia, Roraima and Tocantins. Based on this scenario, it is in this last state that our work is developed. View on Map 1.

[8] Translated from Portuguese

Map 1: Araguaína in the Brazilian Amazon and the International Amazon



The spatial cutout defined for this work is the city of Araguaína, in the state of Tocantins, located in the Brazilian Amazon, where the Casa de Acolhimento Ana Caroline Tenório is located. The convergence of factors linked to state attempts to integrate the Amazon with other Brazilian regions is presented as a characteristic of enhancing the attractiveness of interregional and intraregional migratory movements.

> "Regarding National Integration policies [...] the idea of 'making the most of human resources' is linked to the use of what was understood as 'surplus labor'. In the National Integration Program, this meant the transfer of rural workers from other regions of the country to occupy the 'empty spaces' of the Amazon"[9] (Soares, 2015, p. 60)

It is observed that the National Integration Program proposes a strategy to mobilize, through migratory processes, contingents of workers without insertion in their respective regions of origin. The construction of highways such as the Transamazônica, Cuiabá-Santarém and Belém-Brasília brought significant impacts to the region. We are particularly interested, due to its intrinsic relationship with the city of Araguaína, in the Belém-Brasília Highway, considering the transformations it brought to the state of Tocantins.

> "The movement of human and economic occupation in Tocantins is conditioned to the orientation of BR-153 after its construction. A new urbanization process led to the emergence of several cities on the sides of the Belém-Brasília highway, some of which are now the main ones in the new state, such as: Gurupi, Paraíso, Guaraí, Colinas and Araguaína"[10] (Santos, 2017, p. 103).

The central character of BR-153 is currently affirmed for structuring the economic dynamic and contemporary demography of the state of Tocantins. Sodré and Ramires (2017) mention the change in the context resulting from the construction of that highway, highlighting that the urban centers prior to its construction were located on the banks of the Araguaia and Tocantins rivers. Further on, according to the authors, the construction of Belém-Brasília, crossing the old north of Goiás, provided the emergence and strengthening of several urban centers on its banks, with mention of two of the

[9] Translated from Portuguese
[10] Translated from Portuguese

medium-sized cities that fit in this context: Gurupi and Araguaína. Regarding the latter, they reaffirm that its economic centrality is the result of "advance of the process of national integration via transport infrastructure and economic processes linked to the primary sector and the agribusiness"[11] (Gomes Júnior e Nascimento, 2014, p. 3).

Regarding the accelerated demographic growth, Vasconcelos Filho (2013) and Antero (2016), when discussing public policies for housing and urbanization processes, reaffirm the character of attractiveness of Araguaína, discussing the results of the demographic censuses carried out by IBGE since the 1960s and the aspects correlated to the so-called denial of the city from the observation of subnormal clusters. Such discussions can be ratified considering the period between the year 2010 and the figures presented by the IBGE for the population of Araguaína in comparison with the population estimated for the year 2020 by the same institute and for the same city. We observe the following numbers:

Table 1 - demographic growth for Araguaína in a comparative perspective with the state of Tocantins and Brazil

	Brazil	Tocantins	Araguaína
2010 Census (IBGE)	190.755.799	1.383.445	150.484
2020 Estimated population (IBGE)	211.755.692	1.590.248	183.381
Growth %	11%	14,94%	21,86%

Source: IBGE Cidades - created by the authors

Bertha Becker (2009), when discussing urbanization processes in the Amazon Region, where Araguaína is located, explains that throughout the urbanization process of the Amazon the economic and urban inequalities have always been present in the territorial spaces of the states, due to advances in urban networks and as well to the attractions of the integrating projects that took place in this region. The high population growth of Araguaína (21.86%), in comparison with Brazil (11%), is one of the factors that help us to understand why the city is attractive to populations of less wealthy cities and / or regions.

[11] Translated from Portuguese

Migration processes and public policies for Brazilian children

Theoretical propositions about studies on population mobility or migration were originated in the second half of the 19th century, being influenced by interpretative perspectives formulated in different fields of knowledge, such as Geography, Statistics, Anthropology and Psychology. We consider the perspective proposed by Ghizzo and Rocha (2008), when affirming that

> "Mobility and migration can be used as synonyms. After all, migration can be defined as Physical Mobility of the population, movement of people, which reflects changes in the relations between people and, consequently, in the relations of production." [12](Ghizzo and Rocha, 2008, p. 106)

Thus, we understand that, in the field of population studies, migration and population mobility have proposals and research supported by the same sets of theoretical perspectives observable in the state-of-the-art reviews carried out in Brettel and Hollifield (2000), Peixoto (2004), Ghizzo and Rocha (2008), Santos et. al (2010) and Baeninger (2011). Among such reviews, there is a consensus regarding Ravenstein's propositions (1885, 1889) as an initial reference for studies on migration, according to what Peixoto (2004) tells us:

> "The only author considered 'classic' on this theme is Ravenstein. This English author, geographer and cartographer from the turn of the 19th to the 20th century, is almost invariably the most senior author of the bibliographic references of migratory theory, mentioned in works from different social sciences. Ravenstein published, at the end of the 19th century, two texts on 'migration laws', about internal and international flows." [13](Peixoto, 2004, p. 4)

In this sense, as a result of Ravenstein's propositions (1885, 1889), Lee's interpretations (1966) are added, which compose the model whose variables are centered around repulsion, or push, and attraction, or pull. Roughly speaking, such a model turns to negative factors in the migrant's place of origin that may comprise a set of variables involving land disputes, lack of perspective of social insertion via the world of work and

[12] Translated from Portuguese
[13] Translated from Portuguese

environmental interference resulting from catastrophes or major government projects. The destination place may present supposedly better social conditions due to the job offer and a scenario that is read by the migrant as of lacking social tensions. At the end of the 20th century, Beaujeu-Garnier (1980) stated that the initial motivation for migration was constituted primarily from the economic deprivation of individuals, as well as from the expectation of economic-social insertion in the place of destination.

Regarding the perspective pointed out above, which can be understood as economic-normative, is added recent theories with parameters established around psychosocial factors and conditions that are presented to the migrant for adaptation to the socio-cultural traits inherent to the place of arrival. Such adaptive / integrative dynamics would prevent the institution of the outsider, an unsuitable person with low adherence to the new social fabric to which he moved (Seyferth, 2011).

Considering the discussions so far, we join the perspective observed in Baeninger (2011), when analyzing internal migrations in Brazil at the beginning of the 21st century, which highlights the movement of the migration-industrialization axis, considering as a new reference the mirroring in urbanization processes in the interior of Brazil. Therefore, new integrating areas of the movements of population displacement:

> ''It can be observed in national migrations, from 2000 onwards, a strip extending from Mato Grosso passing through Goiás, Tocantins, Maranhão and Piauí until Pará the largest area of migratory retention." (Baeninger, 2011, p. 38)

Such population displacement generated by various occupation policies in the region produced transference of qualified population groups to occupy positions through civil service examination (Pacífico Filho, Borges and Cançado, 2017), as well as by groups that fled from extreme social precariousness seeking better qualities of life. In this sense, it is expected that cities like Araguaína, which presents a high demographic growth, witness in its institutions that cushion social problems a high demand for assistance from other locations. Therefore, the institutions responsible for the protection of children and teenagers are led to act in an even more effective way.

The history of public policies for children and teenagers goes back to the country's own history. Chronologically, we can start with the period between 1500 and 1800 as deprived of any type of care policy. The only action aimed at this public was known as the 'roda de expostos', a wooden artifact fixed on a wall, which could be from a church, a hospital or a convent, where it was possible to deposit the baby from the outside and turn the wheel into the place, delivering the child without the donor being identified (Minayo, 2001; Santos, 2016). In 1828, we made progress through the creation of the 'Lei dos Municípios'[14], which provided assistance to the so-called *enjeitados* through Casas de Misericórdia and authorized the installation of 'roda de expostos' (Marcílio, 1999). In 1989, with the Proclamation of the Republic, several houses of this type were opened, but still without the responsibility of the State, since it was up to the religious institutions to provide all assistance (Santos, 2016).

According to Faleiros (2008), significant developments occurred in the year of 1902, when it is constituted the Assistance and Protection for Abandoned Minors and Delinquents, separating delinquent for rehabilitation in correctional institutions from orphans who were collected from public roads. In 1923, juvenile courts were created and in 1924 the Council for the Protection and Assistance of Minors (Marcílio, 1999). From then on, until 1964, several actions took place in the country in order to minimize the problems caused by minors on public roads, causing what was considered repressive forms of containment of the children of the poor and underprivileged, what culminated in the opening of the Fundação Nacional do Bem-estar do Menor[15](FUNABEM) (Santos, 2016). However, it is only after pressure from international organizations that the Senate, in 1976, will establish a Parliamentary Commission with the objective of getting to know this public and proposing policies to reduce "child poverty". Even so, for a long time, poor childhood will be seen as pathological and harmful to society (Almeida, 1987).

Brazil begins to feel significant advances after the 1988 Constitution, seen as a citizens constitution, which will guarantee rights for the entire population. As a result, in 1990, we have approved in Brazil the Estatuto da

[14] Law of the cities
[15] National Foundation for the Welfare of Minors

Criança e do Adolescente (ECA)[16], which seeks to ensure the rights of children and teenagers on all fronts that guarantee the global development of the human being, with a division of responsibilities between State, family and society. The ECA in effect until today traces the parameters that will give rise to Institutional Sheltering policies (Santos, 2016), the theme that we will observe next.

Casa Ana Caroline Tenório: administrative records and sheltered migrant children

According to the ECA (Brazil, 1990), those with up to 12 years of age are considered children and teenagers are those with up to 18 years of age. This is the public covered by the current legislation and subject to judicial and administrative measures of State interference when due to mistreatment, neglect, physical and psychological violence, abandonment, among others (Conanda, 2009). Although it is considered that social vulnerability and poverty are not the driving reasons for removing the child from family life, what is provided for by law, much of what is verified in practice is a criminalization of poverty and family conditions due to the low structure in their homes.

The Institutional care should work provisionally and in the shortest time, always preserving the child's best interest, family and community ties and, preferably, allowing family reorganization so that it can be reintegrated. There are several types of sheltering, such as Casa de Passagem[17], Casa-lar[18], Família-acolhedora[19], Família-substituta[20]. However, in Araguaína, there is only Casa Abrigo, characterized as an institution maintained by the city government that receives children and teenagers temporarily or permanently removed from their families of origin. It should work for temporary shelters,

[16] Statute for Children and Teenagers
[17] Emergency houses which are intendent to work with fast sheltering that happens in any day or time. The stay must be short, maximum 30 days allowed (Translated from Conanda, 2009).
[18] They are houses for voluntary residents that agree, from a public support, to shelter children temporarily. Allowing for 10 kids at maximum per house (Translated from Conanda, 2009).
[19] They are families selected by a team of officials from the city: those that will receive a child will take care of he/she until his/her fate is decided. The benefit is that it presents an individual care from the family and the constitution of affective bonds (Translated from Conanda, 2009).
[20] It is the substitution of the family of origin by custody, guardianship or adoption (Translated from Conanda, 2009).

however, today there are teenagers at the Casa who have lived in the institution for more than 5 years (Conanda, 2009).

Casa Abrigo de Araguaína dates back to 2008, being created by a non-governmental organization as a result of a popular struggle. However, in 2016, due to great financial difficulties, the institution is municipalized. Today, it has two separate units, maintained by the government: one for girls, babies and children up to 6 years of age and the other for boys from 6 years of age. They have specialized teams of social worker, psychologists, caregivers, general services, cooks, security, among others. The House is open 24 hours a day, every weekday.

Administrative records and their results

Administrative records, from an introductory perspective, can be defined as individual records, whose objective is administrative action (Senra, 1996). The pertinent literature concerning the theme discusses the need for methodological rigor to define what can in fact be understood as such, presenting them as individual information, as well as their link to the possibility of promoting actions by the public management, according to Ferreira (2008), Browne, (2014) and Leite (2017).The handling of such records and their incorporation into academic studies are problematized in the literature, notably in two complementary directions, due to their critical evaluation proposals about the epistemological possibilities of their uses. The first direction concerns the need to monitor and permanently evaluate policies of a social scope, for which large population censuses would be ineffective in providing data between the decades (Barros and Cavenaghi, 2016). In this sense, the following reflection is observed in Jannuzzi (2001, p. 51):

> "The ten-year periodicity of the Demographic Censuses, the restricted geographic coverage of monthly surveys of employment leaves great gaps in the availability of updated indicators for Brazilian micro-regions and cities in the inter-census period [...] in the last decades, some public agencies have been making available data from their record for purposes other than administrative control. As a result, it has been possible to build new indicators for monitoring programs and formulating social policies, especially at the municipal level."[21]

[21] Translated from Portuguese

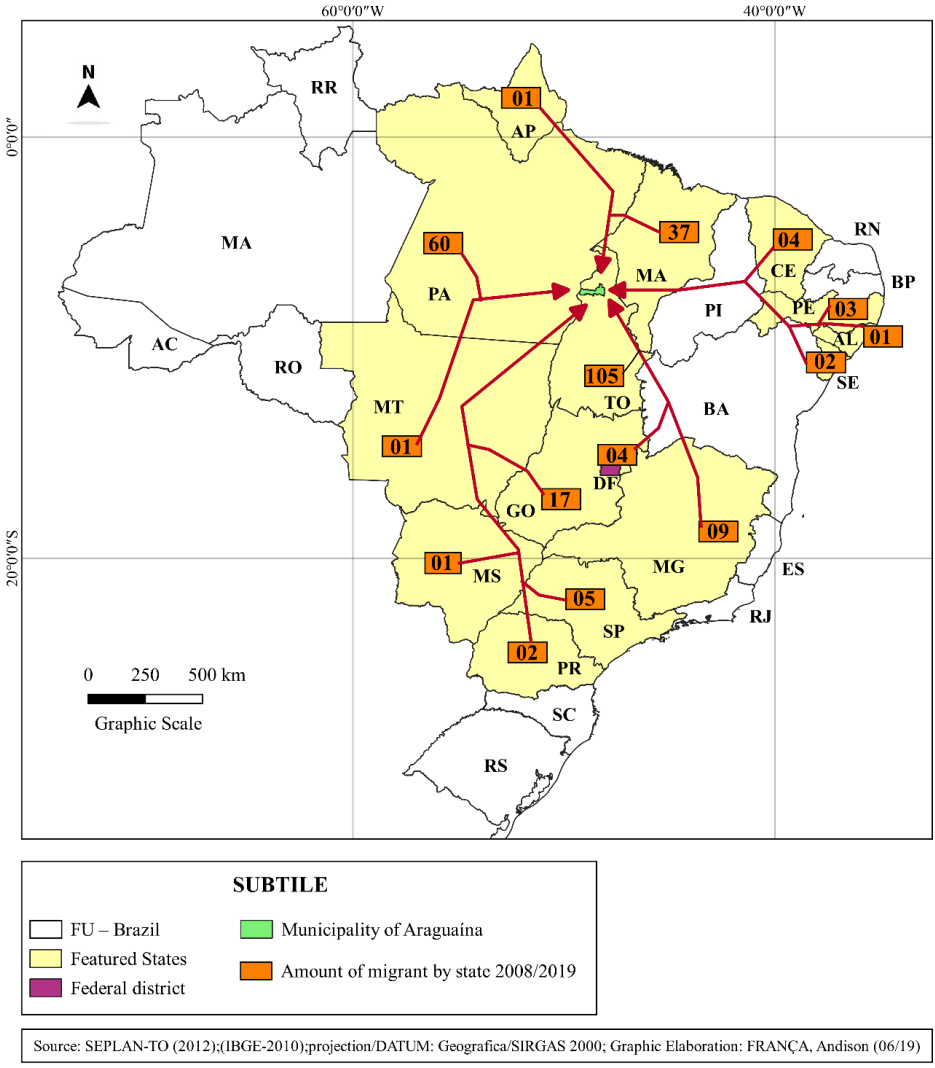
Therefore, administrative records would be a significant source for complementing and structuring of parameters for the construction of public policies with a social background. The second direction, according to Ferreira (2008), mentions that attention should be paid to the fact that institutions produce administrative records that are largely unused. Still according to the author, one of the consequences is to verify if such records would be useful for the observation of aspects for which they originally were not necessarily generated.

The results of the research were textualized in 05 maps[22], its data summarize the records analyzed between the years 2008 and 2019. In this sense, 824 "records of control of entry and departure of sheltered people" were verified, official records of Casa Abrigo. These records contain basic data such as name, place of birth, filiation, reason for sheltering, age, sex, color, among others. In the specific case of this work, we will attend to the inbound and outbound migration data and the location. The 824 sheltered people resulted in 3.924 sheltering registrations between 2008 and 2019, since the same child may have passed through the Casa at different times, with each moment being counted in a new entry and exit record. In the case of our research, we consider the number of sheltered and not sheltered. In this sense, of the 824 children who passed through Casa Abrigo, 252 were migrants, that is, 30.58% of the total of people assisted are equivalent to migrants, demonstrating the importance of the data.

The first two maps show the general movements of inbound, representing the migratory flows to Araguaína from children with their respective families, and outbound, which reveal both family reinsertion and possible adoptions by families from other regions of Brazil.

[22] The present maps are originated from partial results of the master's Course Dissertation: MENDES, Giliana Zeferino Leal. Políticas Públicas e a Vulnerabilidade Social de Crianças e Adolescentes Acolhidos em Araguaína – TO. Dissertação (Mestrado Acadêmico). Programa de Pós-Graduação em Demandas Populares e Dinâmicas Regionais. Universidade Federal do Tocantins, Araguaína, 2020. The maps were used here establishing new relations of analysis.

Map 1 – Inbound migration / Total number of sheltered people from other UFs assisted at CAACTL - 2008 to 2019



Source: Adapted from Seplan / TO (2012), IBGE (2010, 2020).

The data show that three mobility groups stand out. The first concerns the group that moves from the state of Tocantins itself, making a total of 105 records. If we consider that the city of Araguaína is the second in Tocantins, in a total of 139 cities in the state, it is concluded that such movements originate mostly from locations with lesser possibilities for social prosperity. The second group concerns those movements whose origin is in the state of

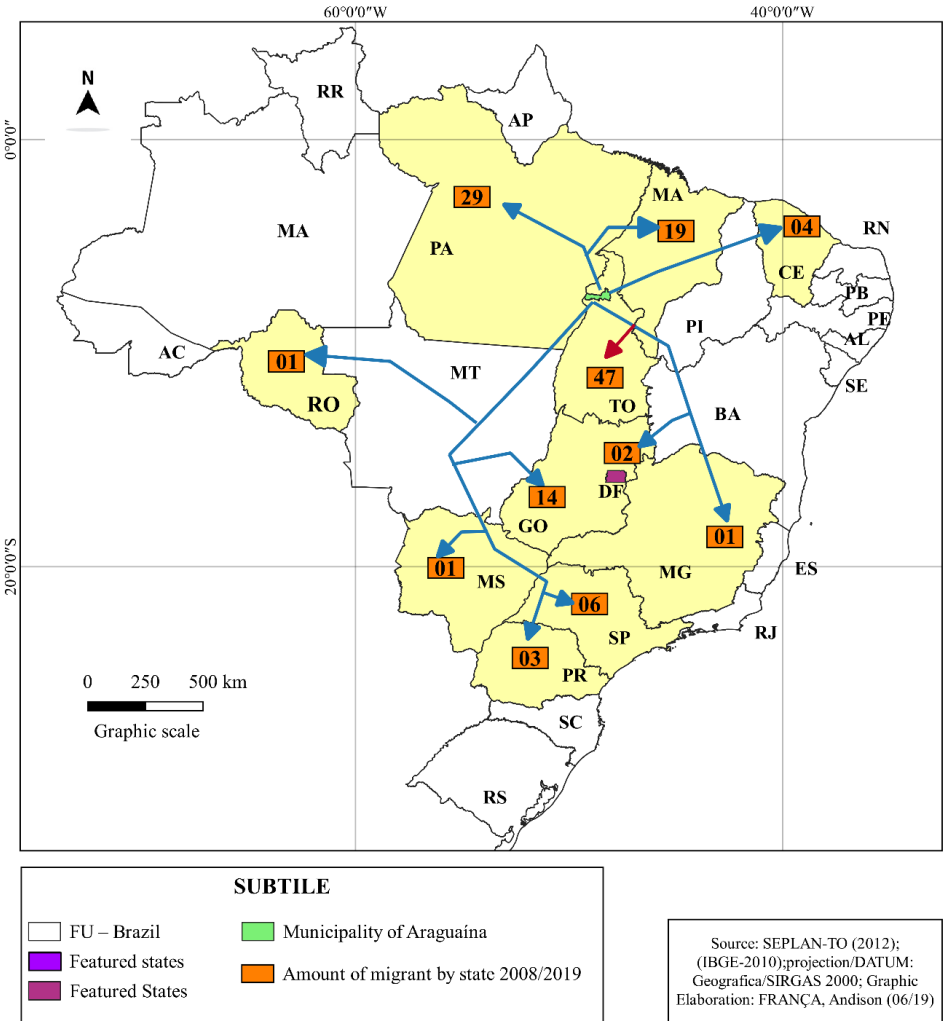
Pará, with 60 records, while the third group concerns records whose origin refers to the state of Maranhão, with 37 cases. In this scenario, both states, Pará and Maranhão, present weaker social indicators than Tocantins. In an analysis by regions, it is highlighted that 65.87% of the migrations came from the North itself, being 41.6% from Tocantins and 23.8% from Pará. The Northeast region makes up a total of 18.65% of the migrations, being 14.68% from the state of Maranhão. The Midwest region represents 9.12% and the Southeast 5.55% of the total migrations. The total number of migrations from the Legal Amazon is 80.5%, confirming the precariousness of the region. Such results corroborate the perspective that the most precarious regions participate more in the data found in Casa Abrigo.

In this sense, Oliveira (2007, p. 632) mentions that "extreme poverty is a condition that submits countless families to a framework of social vulnerabilities, preventing parents from exercising their structuring functions, not due to internal commitment, but rather due to an extremely unfavorable external situation "[23]. Considering the 26 states that make up Brazil, plus the Federal District, which hosts the capital Brasília, most states have migratory flows directed to Araguaína, with incidence from Pará, Maranhão and Tocantins itself, making the Legal Amazon itself the largest supplier of migrant children to Casa Abrigo.

In Map 2, the data referring to the departure of sheltered people are illustrated, who are reintegrated to families / people in other cities and regions of Brazil:

[23] Translated from Portuguese

Map 2 - Outbound migration / Sheltered people natural from other UFs assisted at CAACTL - 2008 to 2019



Source: Adapted from Seplan / TO (2012), IBGE (2010, 2020).

The data reveal that both the arrival and departure of sheltered people at Casa Ana Caroline are predominant in the migratory aspects from the states of Pará and Maranhão, that is, of people who move around between the municipalities of the North and Northeast regions of Brazil. It should also be noted that Araguaína receives more than it manages to reintegrate to the other states. As an example, it can be perceived that it received 60 children / teenagers from Pará and 37 from Maranhão, but only 29 and 19, respectively,

were reintegrated into these states of origin. In regional terms, Casa Abrigo reintegrated 127 children, which is equivalent to only 50.39% of the number of migrants that it received. Of these, 74.8% went to the North, 18.11% to the Northeast, 13.38% to the Midwest and 5.55% to the Southeast. When we look at the Legal Amazon, family reintegration is of the order of 78.4%. In all cases, with exception of the North, the inbound migration is always greater than the outbound, as shown in Table 2.

Table 2: Percentage of Inbound and Outbound Migration

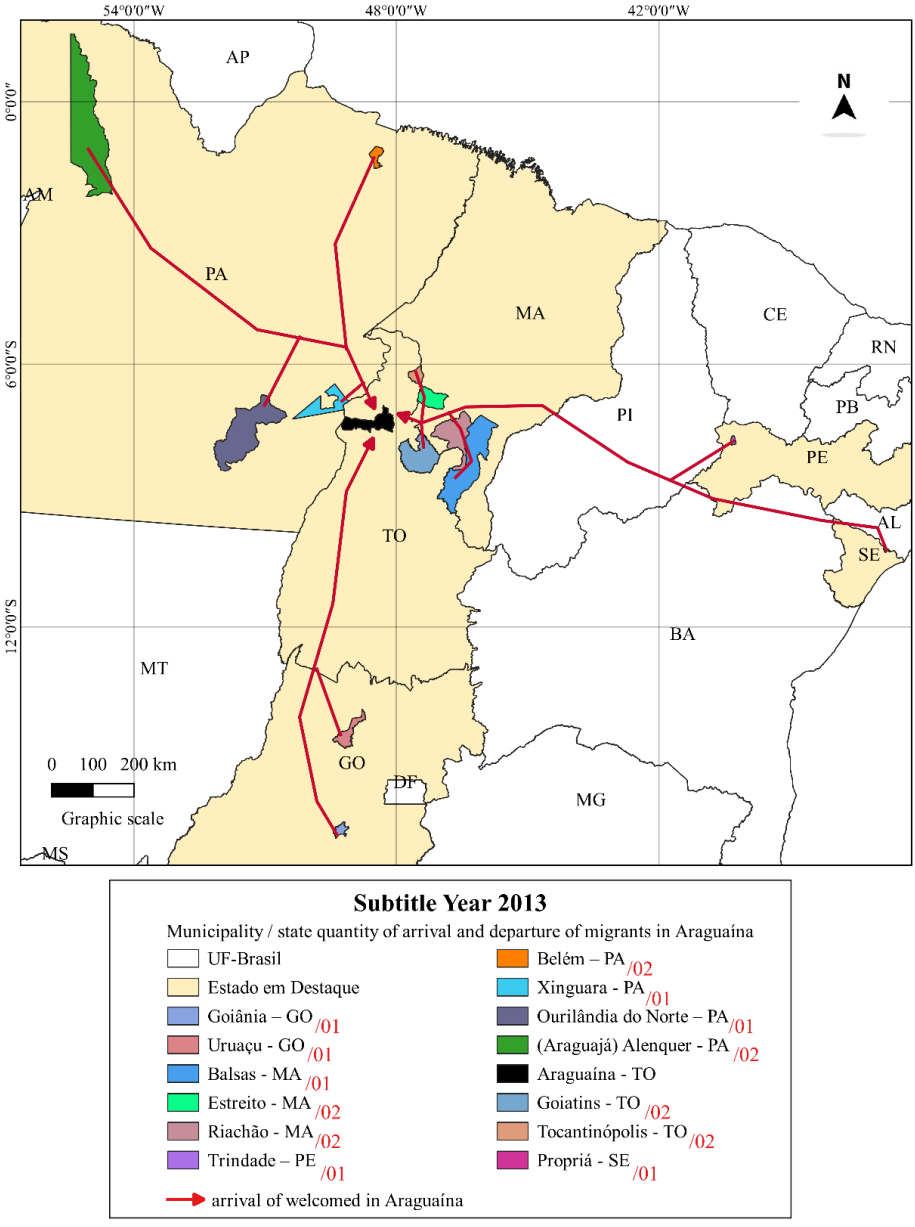
Location	Inbound Migration	Outbound Migration
Legal Amazon	80.5%	78.4%
North	65.87%	74.8%
Tocantins	41.6%	37%
Pará	23.8%	22.8%
Maranhão	14.68%	14.9%

Source: Organized by the authors

It can be seen, in Table 2, that the inbound and outbound numbers are close, but still with a slight tendency for staying in Araguaína.

The next maps, 3 to 5, are representative of the period between the years 2008 and 2019, more specifically related to the years 2013, 2018 and 2019. The criterion for choosing these years is merely illustrative in order to demonstrate that, as an example of Maps 1 and 2, the migratory flows to Araguaína come from the most diverse regions and cities in Brazil.

Map 3 - Migratory flow of institutional care for children and teenagers assisted by CAACTL in 2013

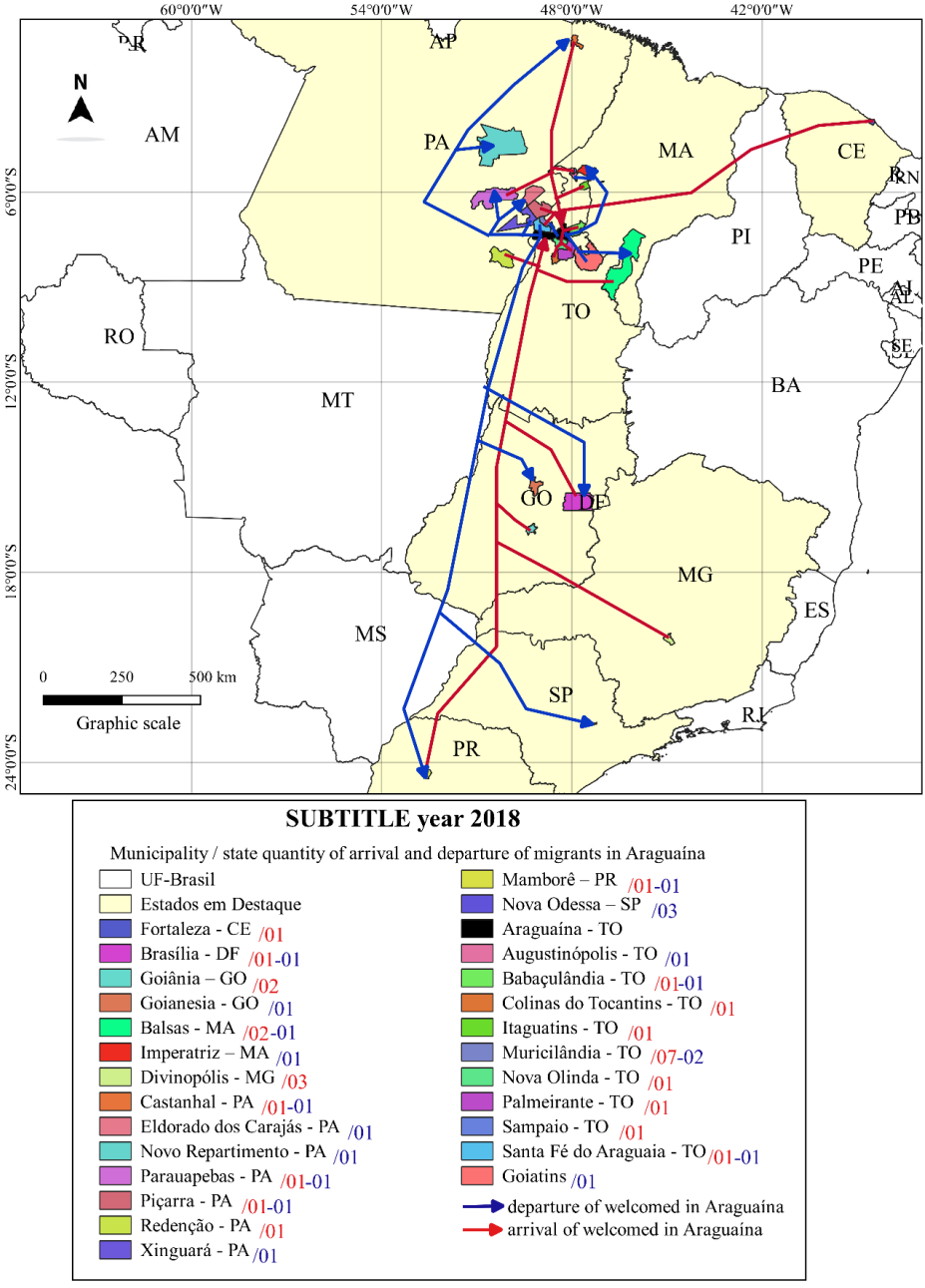


Source: Adapted from Seplan / TO (2012), IBGE (2010, 2020).

The 2013 data show a higher frequency of sheltering coming from the cities of Estreito and Riachão, located in the state of Maranhão, Belém and Alenquer, in the state of Pará, and Goiatins and Tocantinópolis, in the state of Tocantins, all with two sheltered people each. This year, there was no departure from sheltered people from Araguaína to other cities of the Federation.

On Map 04, data for 2018 are presented, which reveal that the municipalities with the highest incidence in the arrival of sheltered people were Muricilândia / TO, with 7, Divinópolis / MG, with 3, Balsas / MA and Goiânia / GO, with 2 each. As for the departure of sheltered people, the destinations were the cities of Nova Odessa / SP, with three, and Muricilândia / TO, with two.

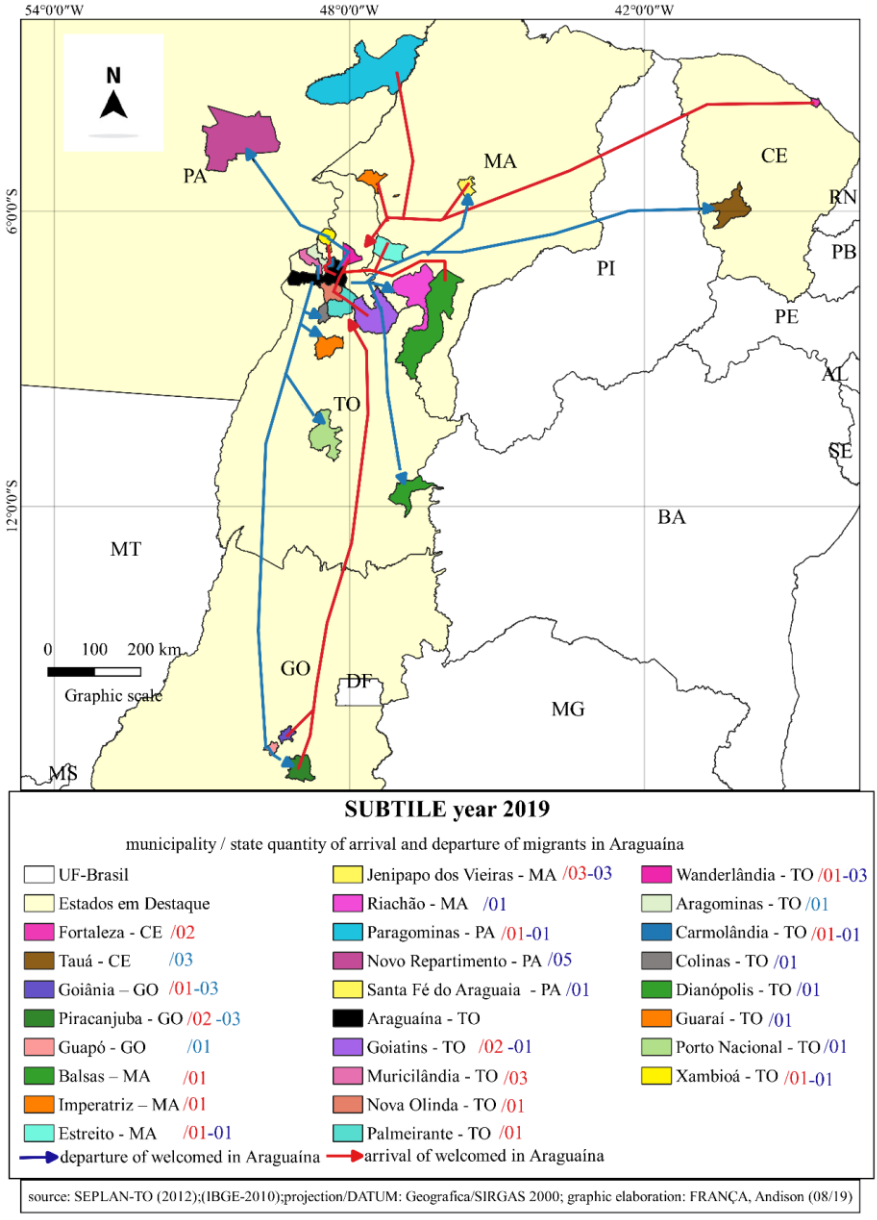
Map 4 - Migratory flow of institutional care for children and teenagers assisted by CAACTL in 2018



Source: Adapted from Seplan / TO (2012), IBGE (2010, 2020).

Map 5 reaffirms vulnerabilities in the arrival and departure flows of sheltered people:

Map 5 - Migratory flow of institutional care for children and teenagers assisted by CAACTL in 2019



Source: Adapted from Seplan / TO (2012), IBGE (2010, 2020).

The movements evidence the arrival of sheltered people from Muricilândia / TO and Jenipapo dos Vieiras / MA, Goiatins / TO, Piracanjuba / GO and Fortaleza / CE, with 2, while the other cities presented only one sheltered person each. As for outbound migration, due to family reintegration or adoption, the highest incidence was Novo Repartimento / PA, with 5 people, followed by Piracanjuba / GO, Goiânia / GO, Tauá / CE, Jenipapo dos Vieiras / MA and Wanderlândia / TO, with 3 each, and the other cities received only one person.

CONCLUSION

Despite Estatuto da Criança e do Adolescente[24] (BRAZIL, 1990) dating back more than 30 years, the city of Araguaína will have its first sheltering institution in 2008, which will be municipalized only in 2016, demonstrating a gap between the recommended and the practiced by the Legislation. The fact becomes even more relevant when focus our study in the context of the Legal Amazon, known for its inequalities and for offering childhood the worst social situations in Brazil. According to the Relatório da Infância na Amazônia[25], made by UNICEF (2019), children residing in the Legal Amazon are more likely to die before reaching 1 year of age, with infant mortality above the national average, and greater chances of not completing the primary education. In addition, data such as child labor, access to basic sanitation, malnutrition, among others, place the Legal Amazon as being the most severe.

Although Araguaína is located in that region, the city is configured with population growth rates and HDI above the average of the others, which makes it a pole of attraction for other cities. In this sense, it helps to explain the fact that almost a third of the children assisted by Casa Abrigo are migrants and the large portion comes from other cities in the Legal Amazon (80.5%) with more social weaknesses. Outbound migration is slightly smaller(78.4%) than inbound. Regarding the states of origin of the children who arrive most at the Casa, Pará, in the North region, and Maranhão, in the Northeast region, stand out, both belonging to the Legal Amazon.

[24] Statute of Children and Teenagers
[25] Childhood Report in the Amazon

We can infer that the families of the sheltered children leave precarious situations and locations in order to try a better life, in hope that Araguaína will provide them with some opportunity for life and social inclusion. However, life on the margins of society probably will continue to replicate regardless of the location. Thus, low education, low access to services, low urban mobility, lack of horizons, among many other factors, should make it difficult to overcome social vulnerability, which produces new fractures in their social ties, evidenced in family separation with the institutional care of children.

This research also demonstrates the relevance of new studies and deepenings in the cases of sheltered children originated from other locations, in order to answer the most diverse questions and to better configure the evidenced social problem. In this sense, it is necessary to understand why their families migrate, whether they go through multiple migrations, what their profile is, what their social configuration is, what specific elements have led the children to institutional care, among so many other factors that help to design the services and the calibrate public policies for children, considering intersectorality and the need for joint social actions. Another aspect to be considered is the highlight of the shelter institutions, such as Casa Abrigo de Araguaína, when located in cities of regional influence, amplifying the gaze to factors that are not very evident and that should be considered when planning local policies.

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CHAPTER 11

TAINÁ - AN INDIGENOUS LITTLE GIRL HEROINE OF HER OWN NARRATIVE

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INTRODUCTION

Like many researchers of communication theories, Douglas Kellner (2001) dedicates a space in his theoretical production to analyze television, advertising and the construction of postmodern identity. The author emphasizes the need, when carrying out our analysis, of television images and other audiovisual media, to pay attention to form and content, image and narrative, in an attempt to expose the polysemic nature of images and their multiple coding and decoding possibilities, since they play an important role in the formation of our identities. From this perspective, we will take a look at a narrative starring a little indigenous girl named Tainá, seeking to analyze this film in its sociocultural context and historical moment.

Considering the growing market for children's content production in Brazilian cinema and television (Fiel, 2020), as well as the importance of stories that have the potential to promote gender equality, we propose to revisit the film *Tainá – uma aventura na Amazônia (Tainá - an adventure in Amazonia,* in free translation), released in 2001, directed by Tânia Lamarco and Sérgio Bloch, to understand how, even after two decades, the role of children and women, key parts in the film, remains current and necessary.

To carry out our analysis, we use references that contextualize Brazilian cinema and audiovisual, especially productions aimed at children, to demonstrate how the filmic elements of *Tainá* are inserted in the Brazilian narrative and aesthetic context. Starting with an analysis that deals with the speeches of the film, we make use of feminist epistemology, based on the writings of authors who seek precisely to bring together the demands of the women's and children's movements.

In view of the analyzed contents, we can highlight that in this paper, the representation of girls and women results from the female team involved in its realization, since in addition to signing the co-direction, Tânia Lamarca is also responsible for the final conception of the film. Thus, in addition to pointing out some of the important narrative transformations that reconfigure the Brazilian children's cinema and audiovisual present in Tainá, we seek to highlight the important collaboration of feminist demands for the advancement of the field of studies related to children and childhood, as also for the cinematographic works produced and addressed to children in Brazil.

CHILDHOOD AND FEMINISM: EMPIRICAL AND EPISTEMOLOGICAL APPROACHES

In the movie that we propose to analyze, it is possible to perceive how aspects related to gender intersect with children's experiences, as explained by Marchi (2011) “the epistemic proximity of women and children (their silencing and their exclusion) originates in their physical and symbolic proximity in the social universe (characterized by the position of subordination and dependence on the male adult world)” (Marchi, 2011, p. 399), in this perspective we add the attachment to the family space. By proposing an approximation between the categories woman\women and child\children, we developed two central topics: the empirical demand for assistance in the care of children in order to relieve the maternal figure of responsibility and, in a more abstract way, how the emancipation of these categories oppose the capitalist logic of social (re)production.

According to Llobet (2012), it is the processes of social construction of childhood that invalidate children as individuals full of social action. For her, children are a social minority but do not have the power to act on themselves, in a similar way of how women had been seen in society, because “the invisibility of children's contributions to social life, the restriction of their autonomy, the naturalization of forms of subjection based on age, the lack of political power and individual access to resources and other processes that account for the treatment of children in a social minority condition” (Llobet, 2012, p. 09).

In addition to this theoretical-epistemological way of relating women and children, it is understood that gestating, giving birth and mothering are characteristics attributed as intrinsic to bodies designated as female by the gender system. Motherhood is a broad field of feminist action, whether in the struggle for the emancipation of the body and the right to choose whether or not to maintain a pregnancy, or for obstetric violence, the guidelines related to breastfeeding and the loneliness faced by mothers in the process of raising a child. Among the problems that involve the bodies of women who ascend to the formal job market, there is the demand for sharing the work of caring for children. It is at this point that we will deepen our analysis, given the limited space for analysis in this text.

There are countless approximations that can be investigated between the demands that throughout history have been conquered by women and children as minority groups, especially when thinking about the role played by the family in Western societies as a primordial space where women carry out the work of social reproduction. Finco et. al. (2015) comment on how in Brazil, in the mid-1970s, the demand for co-responsibility of the State and civil society for care work was already on the agenda in the feminist and women's movements:

> Women, fighting for basic needs in their neighborhoods, included the day care center in the demands of the movements they were protagonists, understanding it as an unfolding of their right to work and political participation. The feminist movement brought to the struggle the criticism of the traditional role of women in the family and the defense of the responsibility of the whole society in relation to the education of the new generations (Finco et. al. 2015, n.p).

In this process of feminist demands for care, Teles (2015) realizes that "the daycare and more than that, children begin to gain public policy status. Children begin to be considered as developing citizens" (Teles, 2015, n/p). These feminist demands that become public policies instituted and regulated by the State, are what MARCONDES, et. al. (2020) characterize it as a feminist public policy agenda. Despite understanding these care policies as important, both for children and women, the counterpoint presented by Llobet (2012) highlights. For her:

> social policies are not merely an effect of the dominant ways of conceiving the condition of children and adolescents, but are also builders of images and discourses about such social groups (Pontes and Corrochano, 2005), they are capable of influencing their conditions of existence by through such symbolic universes (James and James, 2004) and constitute a laboratory in which a project of society is disputed (Carli, 2002) (Llobet 2012, p. 10).

In this sense, we were also able to locate that the intersections between feminism and childhood also occur in the epistemological context. Marchi (2011), strongly point out the way in which children are seen as incomplete human beings in the social sense, "and who need, through the processes of socialization and education, carried out by the family and the school (notably through the social role of 'mother', attributed to women), to be

introduced to the society and culture to which they belong" (Marchi, 2011, p. 400-401).

By demonstrating the difficulties and resistances of the scientific field to the acceptance of childhood as a conceptually autonomous category, some authors of childhood sociology compare these difficulties to the discovery of gender as a category of analysis (Marchi, 2011, p. 398). The author emphasizes that these mentioned difficulties are concentrated in the epistemological field, but also in the political one. And in this sense, Llobet (2012) reinforces that from an analysis of how the discourses of children's rights were institutionalized, it is possible to perceive how "the discursive universes around gender, motherhood, family and childhood, conquered places of rearticulation meanings, and constitute the points of contact for the reinterpretation of the rights of the child and citizenship" (Llobet 2012, p. 18).

When considering, as the author points out, that "the social construction of the child, like other social constructions, has certain socially and politically located intentions" (Marchi, 2011, p. 394), we question who is interested in maintaining the structures of creation and care of children. Questioning, then, the social role of women and/or children is also questioning kinship relations and the family, a field marked by political and ideological disputes. Based on the propositions of Jenks (2002), Marchi reinforces that

> If the history of the social sciences has provided evidence of a systematic and demystifying critique of the dominant ideologies of capitalism in relation to social class, colonialism in relation to race and patriarchy in relation to gender, the ideology of development has, until now, remained, relatively intact with regard to childhood (Marchi, 2011, p. 394).

Thus, we can agree with the author when she considers that childhoods are always crossed, in their multiple aspects, by the power relations that are exercised by adults, whether in the empirical or scientific fields (Marchi, 2011, p. 398), since it is from the adult, in the figure of the white man, that the notions of right/wrong, good/bad, can/cannot be defined and imposed on children.

BRIEF HISTORY OF BRAZILIAN CHILDREN'S AUDIOVISUAL CONTENT

In this moment of our paper, we will present here a brief history of audiovisual produced and addressed for children in Brazil - both in cinema and on television. To do so, we base ourselves on the works of Melo (2011) and Fiel (2019), which deal, respectively, with children's content in Brazilian cinema and television.

Melo (2011) points that the birth of children's cinema in Brazil dates back to 1946, when Humberto Mauro, an important name in the history of Brazilian cinema, under the auspices of the INCE - National Institute of Educational Film (*Instituto Nacional de Cinema Educativo*, in the original) produced the animated movie *Jonjoca, o drangãozinho* (Jonjoca, the little dragon, in free translation), a 25-minute short film. Here, it is worth mentioning that the work at INCE included, in addition to production, the distribution of films in school spaces. In general, the Institute's objective was to use the audiovisual as an educational tool about a topic to be addressed in the classroom. *Jonjoca*, on the other hand, had no such purpose. It was carried out as a way of experimenting with the animated language, based on the animation of articulated dolls and with no interest in serving as formal instruction.

Following the timeline, on September 18, 1950, television arrived in Brazil. At that moment, the first face to appear on national television was the little Sonia Maria Dorce, only 5 years old, responsible for the first “Good night” in the history of Brazilian television. Thus, Brazilian television, brought to Brazil by Assis Chateaubriand, owner of Rádio e TV Tupi, the first TV channel in the country, brought together the ideals of the future, symbolized by the child, and modernity, demarcated by the television set itself, which was defended by the developmental political moment under which the country lived (Fiel, 2019).

In this way, even in its initial phase, Brazilian television already reserved a space for children's content. And, at that moment, most of the television productions aimed at children carried the signature of the Russian writer Tatiana Belinsky, who at the age of 10 was based in Brazil. Tatiana, who at that time already signed artistic works in the theater and in the publishing market, was responsible for writing and adapting several

productions from theater and world literature for television. Thereby, works by Shakespeare and children's fables were adapted and performed live on Brazilian TV. However, in addition to adapting international stories, the author was also aware of the need to present narratives originating in Brazilian mythology and literature to the public. *O Sítio do Picapau Amarelo* (The Yellow Woodpecker Farm), a literary series by Monteiro Lobato, received its first television version in 1952, in an adaptation signed by Belinsky, who was also responsible for the text of the first Brazilian children's telenovela, *Pollyanna*, adapted from the book by Eleanor H. Porter (Fiel , 2019).

Unlike television productions, the presence of female authorship in Brazilian cinema, traditionally marked by the signature of the cinematographic direction, only happened in 1990, when Tizuka Yamazaki signed the direction of the huge success *Lua de Cristal* (Crystal Moon), a film starring Xuxa Meneghel, the most successful star of Brazilian children's content. This fact is particularly alarming when we consider that, between 1952, when the first children's film was released in cinemas, until 1990, around 57 children's feature films had been produced, none of them directed by a woman.

Melo (2011) records that, throughout the 1990s, Tizuka Yamazki directed two other films dedicated to children. Besides her, during this decade, only one other woman signed the direction of a children's feature film, the director Fabrízia Alves Pinto. This issue is important to be pointed out here because we notice how the particular formation and the look of those who sign these movies affect the conception of the way of filming and building these narratives. Thus, what can be seen is that, as most of the children's films were produced and signed by male directors, it was their perspectives of childhood and being a child, as well as the entire social organization, which predominated in the narratives that were taken to the screens.

In addition to the gender issue of the directors of these films, in Brazilian children's cinema, girls were not presented as the protagonist either. In general, until the mid-1990s, not even children were protagonists in most of their own narratives. This fact can be explained because the film market in Brazil, with regard to children's content, was filled with narratives from the television, where the aforementioned Xuxa Meneghel was treated as "the

queen of the little ones". In this sense, it is worth mentioning that since its popularization among the middle and lower classes (Mattos, 2009), from the 1970s to 1990s, Brazilian television exerts considerable influence on everyday life and on the population's consumption, since advertising and merchandising are tools to support the logic of Brazilian open television, to the formation of its own identity, as stated by Kellner (2001):

> Therefore, contradicting the postmodern notion of the disintegration of culture in the pure image without referents, contents or effects - pure noise, in the final analysis -, we argue that television and other forms of media culture play a fundamental role in the restructuring of contemporary identity and shaping thoughts and behaviors. (p. 304)

Thus, it was only in the 1990s, when television was already inserted in the homes of a large part of the Brazilian population (Mattos, 2009; Fiel, 2019), civil society, parents, educators, and government agencies for the defense of children and adolescents discussed the harmfulness and impact of television advertising on the daily life of children and adolescents. These discussions, however, were not new to the 1990s. Previously, several studies on the relationship between television and the family and the child were carried out in different parts of the world and also in Brazil, examples of which are the works published by Melody (1973) and Liebert & Sprafkin (1988).

It was from the survey of these guidelines that we saw the emergence, both in cinema and on Brazilian television, of new narratives. On TV, for example, competing with commercial channels, which were maintained by various advertising campaigns, *TV Cultura*, a state-owned channel from the State of São Paulo, had the producer and screenwriter Beth Carmona at the head of the children's programming. Beth was responsible for bringing to the screen narratives recognized for having great qualities and uniting entertainment with education in children's content.

In Brazilian cinema, a paradigm shift in children's narratives occurs when the director Helvécio Ratton, in 1995, releases the film *O Menino Maluquinho* (The crazy little boy, in free translation), based on the literary character created by author and cartoonist Ziraldo. In this film, we have a child protagonist, and not an adult known for occupying space in children's affective imagination. The great praise of this narrative, however, in addition

to placing the child at the center of the screen, is in leaving the solution to the problems of the plot in the hands of the children themselves - who experience, play and celebrate their childhood in the film. This film is responsible for influencing several others that came in its sequel, in particular, for showing Brazilian producers and directors that children also wanted to see themselves at the center of the screens.

TAINÁ: AN INDIGENOUS GIRL HEROINE OF HER OWN NARRATIVE

Inserted in a turn-of-the-century context, the feature film *Tainá – uma aventura na Amazônia* (2001), directed by Tânia Lamarca and Sergio Bloch, becomes the target of our analysis for several reasons, but mainly for placing as the protagonist of its narrative an indigenous girl. Here, we will look at this film, both from the analysis of the protagonist's representation and the narrative development that, unlike most movies of the previous century, establishes a new model in the conception of children's narratives in Brazilian cinema.

The film's narrative tells the story of Tainá (Eunice Baia), who after the death of her grandfather, Tigê (Ruy Polanah), when the girl was just eight years old, becomes guardian of the Amazon rainforest. In this context, she and her friend Joninho (Caio Romei), a white boy from the big city, live risky adventures to prevent the animals of the forest from being captured by smugglers. It is also worth mentioning that the film was the winner of several awards at children's content festivals inside and outside Brazil, including two awards, jury and popular vote, at the Chicago International Children's Film Festival, in the year of its release.

At the opening of the movie, Tainá and Tigê are saluting a huge tree in the center of the forest, and, in sequence, we accompany them both in a canoe talking about the things that both have seen throughout their life experiences. The dialogue has a natural tone and there are demarcations of affection between the parties. The scene ends with a speech by Tigê about the birth of Tainá in the waters of that same river. A few minutes later, close to 20 minutes into the film, the grandfather and the girl star in a last scene together, in which Tigê tells Tainá that he received the call from the river, a symbolic representation that indicates his death. It is, in this context, that Tainá and

Tigê return to the canoe so that he can make his crossing. The grandfather's death has a ludic and traditional tone to that mythology. It's time for Tigê to make his crossing - and then he passes away. As a final act, in the light of an intense moon, in the middle of the river, Tigê says his last words to your granddaughter : “Tainá, brave girl, warrior, has to fight against the evil of men. If not, the forests and the animals die. And the world will only be nothing.” And that's how the little indigenous girl takes the role of being the heroine of her own narrative.

The issue of death is approached in the film in a natural way, while there are no scenes of mourning by the child due to the death of her grandfather. Throughout the film, in moments of difficulty, Tainá hears Tigê's voice in her mind, giving her courage and encouragement. This unique relationship with a subject that is so loaded with taboos is remarkable, especially in countries like Brazil, where there is a very strong influence of Christianity in social relations.

Throughout the 90 minutes of the film, on several occasions, we accompany Tainá in relation to nature and the animals around her. She, in fact, even at such a young age, assumes the role of guardian of animals, as her grandfather said. Tainá's relationship with the animals and with the forest itself is shown to be very affectionate. She seems to have the sensitivity to understand what the fauna and flora says to her.

In the first few minutes of the film, we are also introduced to the villains. On the one hand, there are smugglers, who exploit and sell animals on demand and do not spare the use of violence. And, on the other hand, there is a pair of North American scientists who sponsor the actions of the malefactor group. All these people are adult figures and, despite the villainous tone, they carry in their characters a certain comicality, something relatively common in Brazilian children's cinema.

There are also other important figures in the narrative, the Brazilian biologist Isabel (Branca Camargo), who is in the Amazon researching an endangered species of monkeys, and whose research is stolen by foreign scientists; and, Rudi (Jairo Mattos), an airplane pilot who works in the transport of cargo and passengers in remote regions of the forest, where access can only be made by boat or plane. In addition to them, the film presents another child who will share some moments of protagonism with

Tainá and, with her, will face the difficulties of the plot. It is the boy Joninho, who in the narrative is 10 years old and is reluctantly there accompanying his mother while she carries out her research. Joninho faces, internally, a particular drama that, over the years, has become less and less present in children's narratives in the country: the drama of the child who has divorced parents. This is because in the face of social advances that have taken place in the last 20 years, this problem has become less common in children's audiovisual, which has come to represent in a more plural way the various family constitutions - single mother, two fathers, two mothers and other possible family situations.

Joninho's introduction into the narrative, however, is conflicting. At first, the boy, angry at being away from the big city, shows no interest in the place where he is inserted. He seems to miss technology and “big city things", such as cafeterias and fast-food chains. Tainá, on the other hand, is unaware of that narrative. She knows and recognizes different experiences from hers, but not empirically. Because of this, there are moments in the narrative that the little indigenous girl questions Joninho about his lack of interest in a friendship relationship and shows that she is upset with the things he says that she doesn't know. The interpretation of Tainá, performed by the indigenous Eunice Baia, brings an absolutely natural tone to the character.

An effective rapprochement between the two characters only occurs when the children decide to run away from home, Tainá driven by the fear of being placed in an orphanage and Juninho by the dissatisfaction with the family environment. However, the forest and the animals are in danger due to the presence of smugglers and, without knowing it, Tainá and Joninho have just embarked on a dangerous adventure. Here, it is worth adding that, in some moments of the narrative, as they run away, Tainá hears the voice of her grandfather, Tigê, who asks the girl to protect the red-headed boy. Thus, while they are both experiencing the first rainy night in the forest, a companionship and care is established between the parties that will be crucial for the development of the narrative.

At one point, the smugglers manage to capture the monkeys of the Lagothrix Lagotricha species, which was commissioned by foreign scientists. The American duo then disembarked from the country to pick up what they had ordered. However, they are surprised to see that the clumsy smugglers, in

addition to the monkeys, had captured two children, and one of them, Tainá, responsible for freeing the animals and making the group's work difficult. But the big surprise of foreign scientists, however, is to seize the belongings of the boy Joninho and realize that on the floppy disk he carried in his bag, believing it to be a game, is the research developed by his mother on the species of monkeys that interested the villain duo. While the boy is pressured to give the password for the floppy disk to the villains, Tainá, who was trapped in the attic of a boat, receives the help of a young indigenous woman, who previously helped the smugglers, and is freed. In this conflicting sequence, Joninho's mother, accompanied by Rudi, arrives at the scene to rescue the children but are captured by smugglers. It is Tainá who uses the tools of her people, who hits the foreign scientist, using a blow tool, and frees Joninho. The children run away and think of alternatives to return and free the adults and animals held hostage by the smugglers. It is Tainá who uses the tools of her people, who hits the foreign scientist, using a blow tool, and frees Joninho. The children run away and start to think of alternatives to return and free the adults and animals held hostage by the smugglers.

Here, we need to emphasize something quite particular to this narrative. We have, on the one hand, the indigenous girl, and on the other, a white boy from the big city. Both with their own experiences in their short lives. Thus, the narrative leads to the cinema screens, representations of different childhoods, rarely present in the children's narratives that occupied Brazilian movie theaters until then. Childhood, in this film, is plural, not singular. Together the children unite their experiences to find the solution to the narrative issue.

CONCLUSION

After the success of the movie *Tainá – uma aventura na Amazônia* (Tânia Lamarca and Sérgio Bloch, 2001), analyzed throughout this paper, the indigenous girl starred in two other narratives. A sequel film to her first adventures, *Tainá 2 – a aventura continua* (2005), directed by the male director Mauro Lima. And, a decade after the release of the first film, the movie *Tainá – a origem* (2011) was released, now under the direction of Rosane Svartman, who, in this film, does not present a sequel to the narrative of Tainá, but her previous story with a Tainá even younger than the first film

and inserted within her own village, in which gender issues are addressed, as some activities in her community should not be carried out by a girl.

In this sense, thinking about the credits given to director Tânia Lamarca, who, in addition to sharing the direction with Sérgio Bloch, is presented in the credits sequence as responsible for the final conception of the narrative, as well as the movie carried out by director Rosane Svartman in the last film of the trilogy, we recognize the importance of revisiting the history of Brazilian cinema and audiovisual, as well as its ways of telling and representing stories, based on the female presence on and off screens. An extensive research work has been carried out by the cinematographer, university professor and feminist activist Marina Tedesco (2021), who recently organized the publication that we can translate literally as "Workers of Brazilian Cinema: women far beyond the direction", opening space for research, carried out mostly by women, about female work in Brazilian audiovisual and, to some extent, its impact on the representation of women in these narratives.

Thus, in Tainá - an adventure in the Amazon, we note that the importance of female figures in the plot goes beyond the role of the little indigenous girl. In this film, the female characters occupy a central space in the dramaturgy. An example of this is Isabel, Joninho's mother, who takes her son with her to work. Joninho's dissatisfaction with the work developed by his mother is explicit in the film's narrative, in one of the lines the boy argues that for her, research is more important than he is, thus, it is understood that precisely the work performed by the character was the cause of the end of the marriage. The anguish of the mother portrayed by the film, who needs to unfold herself to pay attention to both her work and her family, is similar to the previous discussion we presented about motherhood and care. Extrapolating the work, we can ask ourselves what other forms of socialization of child care could favor more scientific mothers to obtain successful research.

The two other female characters of great importance are: the villain Miss Meg (Betty Erthal), represented by the figure of the ambitious North American scientist who, in addition to sponsoring the smuggling of animals, aims to take credit for the research developed by the co-protagonist's mother; and, a young indigenous woman, Tikiri (Luciana Rigueira) who was coerced

by smugglers to capture the animals - this character is a key part of the plot's success, as it is based on a mutual recognition between her and Tainá with regard to traditions indigenous people that ensures a successful outcome.

With regard to the film's narrative, we note a characteristic that has become fundamental for children's content in Brazilian audiovisual: the solutions to the problems of children's plots need to be in the hands of children. The childhood represented as a plural and diversified experience, present in Tainá, also echoes in many of the stories after it. Furthermore, in children's films, the role of children has become extremely important, something that, not long ago, was not necessarily a reality in Brazilian cinema, since most children's films made until the mid and late 1990s, had adults as stars of the plots and they presented adult solutions to the challenges of those narratives. *Tainá - uma aventura na Amazônia*, together with films such as the aforementioned Menino Maluquinho (Helvécio Ratton, 1995) and Castelo Rá-Tim-Bum (Cao Hamburger, 1999), reinforce the importance and need for children to lead and be themselves, heros and heroines of their own stories.

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