

Seasonal Agricultural Worker Children's World

what is
the color
of hope?



Ağıçları ve çiçekleri seviyorum



25 Nijite seviyorum



Seasonal Agricultural Worker Children's World





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Within the scope of the In A Nutshell project implemented with the support of Balsu and in partnership with the Ministry of Labor and Social Security to prevent child labor in seasonal agricultural work, the Young Lives Foundation organizes training activities for children's academic and social skills during harvest periods. One of the training activities, Innovative Thinking Education, was carried out with the participation of 2634 children between August and September 2021 in Düzce, Ordu, Sakarya and Samsun provinces where seasonal agricultural workers migrate during harvest periods.

The book "What is the Color of Hope?" was prepared by combining the answers given by the children in the seasonal agricultural cycle who participated in the Innovative Thinking Education to the questions asked within the scope of "I am Discovering Myself" and "My Planet" activities and the articles, stories, and comments of experts in the field.

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WHAT IS THE COLOR OF HOPE? _____



FOREWORD

Our dear friends who have liberated minds, free consciences, and beautiful hearts,

Beautiful people who say “WE first and foremost”.

We, as the Young Lives Foundation, have been working happily and with love and dedication for 15 years now. We have been designing numerous fruitful projects and producing original content. Our aim is to contribute to young people, to make their voices heard, to make them visible, and to help them grow up to become independent individuals.

This book has become the means for us to tell you about our efforts to combat child labor in the regions of our country where seasonal agricultural labor is employed.

Asking questions and wondering is the first step toward awareness. We asked the children questions to enable them to realize that there are worlds, windows outside the seasonal migrant agricultural labor cycle, to open those windows a bit, and to contribute to the continuation of their motivation to go to school on their return to their permanent homes. We encouraged them to wonder and ask questions, thus enabling them to go one step beyond their current templates, information, and experiences. Our book, consisting of the children’s answers, was further enriched by the articles, stories, and comments of our esteemed writers.

We know that currently, our home is the world, and those we share it with are our family. A smile, a greeting, patting the head of a child, an appreciation, a hope opens so many illuminated paths.

We can make our voyage in this world more beautiful and more peaceful.

With love and respect,

Beyza Zapsu
Chairperson, Young Lives Foundation

About Young Lives Foundation

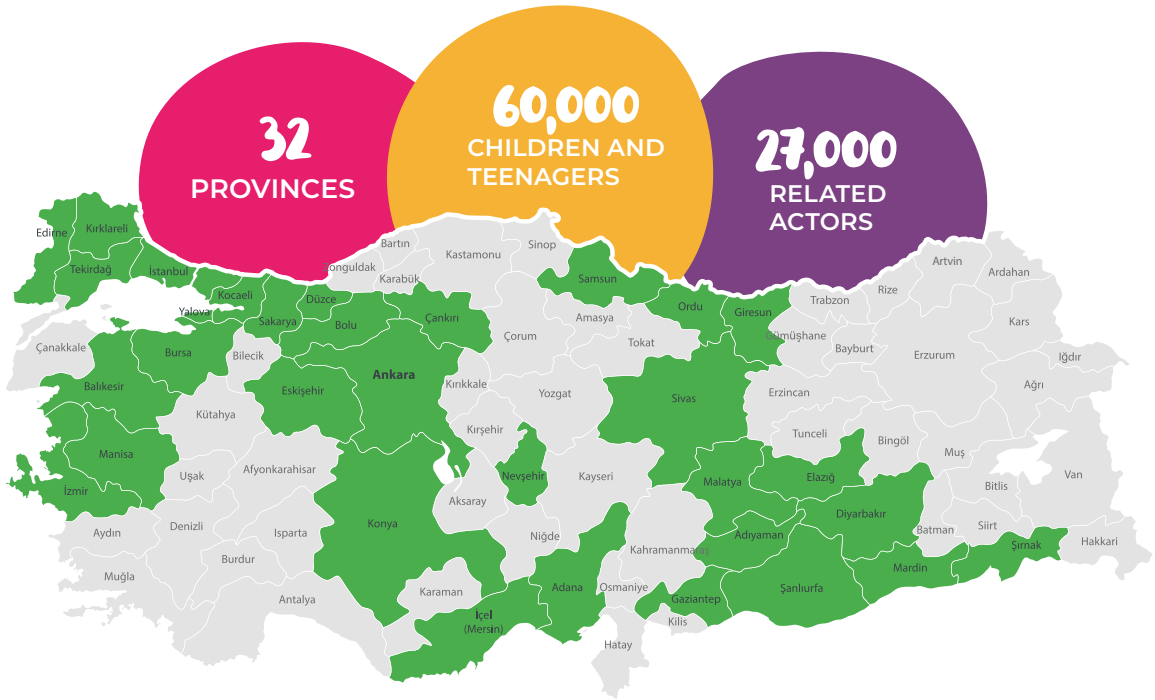


Young Lives Foundation was established in Istanbul in 2008 to support access to education for the 11-18 age group, a group that experiences intense mental and physical changes. The Foundation attaches importance to a people-oriented approach without discrimination. It carries out multi-stakeholder activities with the Ministries of Family and Social Services, Labor and Social Security, National Education, Youth and Sports, local governments, universities, and the private sector. With the innovative and supportive activities it has implemented in 32 provinces across Turkey to date, YLF works to help tens of thousands of children and young people discover the skills they possess and access knowledge in line with their talents. It produces sustainable models by working not only with children and young people but also with all actors surrounding and affecting the child's life.

YLF contributes to the studies in the field with its research as well as the training and project activities it has conducted in the areas of engagement, equal opportunity in education, empowerment, and capacity building. In line with its core values, the Foundation has been working on preventing child labor in seasonal agriculture, disseminating 21st-century skills, increasing the skills of children and young people in coding, robotics, and STEAM, increasing youth employment, empowering girls, developing a culture of coexistence between refugee and local children, preventing peer bullying, psycho-social support, child protection, and advocacy.

It has successfully passed all financial audits and has the status of Public Benefit Foundation with the decision of the Council of Ministers dated 30.01.2012 and numbered 2012/2762.

So Far...



ADANA, ADIYAMAN, ANKARA, BALIKESİR, BOLU, BURSA, ÇANKIRI, DİYARBAKIR, DÜZCE, EDİRNE, ELAZIĞ, ESKİŞEHİR, GAZİANTEP, GİRESUN, İSTANBUL, İZMİR, KOCAELİ, KIRKLARELİ, KONYA, MALATYA, MANİSA, MARDİN, MERSİN, NEVŞEHİR, ORDU, SAKARYA, SAMSUN, SİVAS, ŞANLIURFA, ŞIRNAK, TEKİRDAĞ, YALOVA

The value of being human: The way of hope

Elif Zapsu*

Dear Reader,

These days, we live in troubling times; there is an increase in atrocities, in war, hatred, and strife, refugees are treated as waste, children are sold as slaves and people judge each other according to our politics, our religion, our race, job or perhaps even our choice of dress. Within these increasing troubles and human rights abuses, we have entered a period of isolation, of separation from each other, of disconnection, of trying to flee further and further into alternate virtual realities, at times unwittingly to escape from ourselves. As such, there is a loss of a great treasure; we no longer know, and perhaps most of us never truly understood, the importance of being human.

It is within this setting that we are introduced, to the Young Lives Foundation, an organization filled with laughter, of being together in harmony within different backgrounds and orientations, of being one, a unit, of desiring to recapture the sense of what we all had but perhaps need to find again, the essence of love that can more readily and easily be found in the children around us and our child within.

To us,

children are hope,

* Psychologist, Researcher, Writer, Member of the Board of Trustees of the Young Lives Foundation

they are love.

they are our future.

Or, as one of our children has said,

“The child is everything.”

These are our children.

These are some of them, and each is unique, innocent, of infinite value, a reflection of aspects of ourselves.

As Young Lives Foundation, we desire to be responsible to our goal of looking after our children, one child, and one project at a time.

This brings us to this specific endeavor at hand. We noticed that our children could not attend school due to child labor. We began a partnership with the Ministry of Labor and Social Security and Balsu to ensure that no child laborer is used in producing hazelnuts. We did not stop there. We ensured that the children received education in summer camps, addressing various issues such as hygiene and well-being. We were also able to offer a mentor program and financial aid in the form of scholarships so that the children could continue their studies.

With good luck, perhaps propelled by our sincerity, our endeavors have been a success and allowed us to grow. As such, we decided that we needed to create a program for these children that would benefit them in the best possible way, and to do so, we needed to gather more information. We thought, how can we get to know them in a way that also teaches them something about themselves and others, in a way that shows them a path of connection, empathy, and hope, that allows them to feel valued and cherished?

We decided that we could do all of this within the simplicity and beauty of asking a question about themselves that utilizes their creativity and allows them to imagine their worlds, both external and internal, filled with “happy, tolerant, kind, nice people.”

After all, it was Einstein that once said, “I have no special talents; I am only passionately curious.” Einstein, with this simple statement showed us that even science is fallible and that even the greatest minds cannot know the entirety of creation. Perhaps then, the only thing we can truly rely on are questions. Our questions are our way of connecting to and showing our care for ourselves, each other, and the Universe.

As some children have said here, if I created my planet and it could speak, I would want it to ask, “How are you, are you well?” It appears, that most of all, these children are the ones who know the value of a question, that the right one can save and change a life forever.

Thus, here and now, we present you with our children’s secret treasure chest we are only beginning to discover. May we each find our curious child within, willing to connect to the world. With connection comes greater peace, harmony, power to live a life filled with hope and love, to create change for a better future.

May we never underestimate the importance of a question, the value of curiosity, and the beauty of being human, at times most clearly reflected in our children’s faces.

For our children.

With love always...

THE RISK OF CHILD LABOR IS REDUCED BY THE YOUNG LIVES FOUNDATION

What we do

HARVEST AREAS

- Providing safe spaces for children through summer schools
- Referring children to local services for education, health, rehabilitation etc.
- Offering adequate and balanced nutrition and free transportation opportunity for participating children
- Trainings on worker rights and child labor with seasonal migrant worker families, labor contractors and garden owners
- Empowering women garden owners through capacity development workshops
- Meetings with local authorities for experience sharing and cooperation development
- Academic collaborations

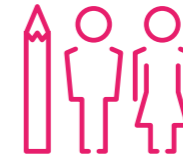
ORIGIN RESIDENCE AREAS

- Conducting awareness raising trainings on worker rights, good employment practices and child labor with seasonal migrant worker families and labor contractors
- Referring families to local services at origin residence areas
- Referring seasonal migrant workers to local employment opportunities with decent work conditions
- Empowering seasonal migrant worker women through occupational health and safety, hygiene and child care trainings
- Conducting trainings on awareness raising, communication and persuasion techniques with families and student monitoring for teachers
- Gathering role models and Living Vocational Libraries for seasonal migrant worker students
- Mapping migration for harvest via monitoring children
- Supporting decent work and employment for youth
- Conducting meetings with local stakeholders and authorities for experience sharing and cooperation development



CHILDREN IN AGRICULTURE

- Working in harsh conditions
- Fall behind in their education
- Dropping out of school
- Risks of injury and sickness
- Malnutrition



CHILDREN IN SCHOOL

- Away from harvest fields
- Attending to free summer schools
- Prevention of drop-outs with educational grants
- Learning with fun in a safe environment
- Nutritional meals

WHO DO WE WORK WITH?



2014-2022

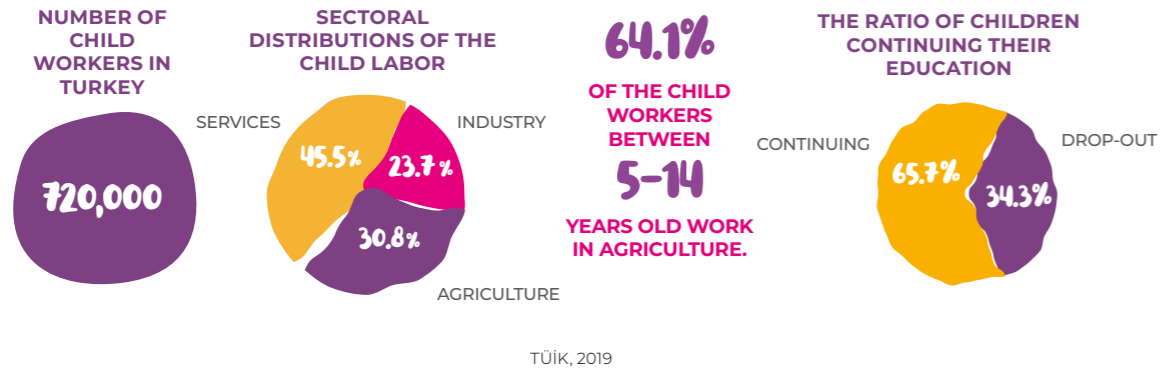
COLLABORATIONS

Adidas Türkiye, Azizler Holding, **Balsu**, BPN, **Cuneyd Zapsu Consultancy**, Düzce University, **European Union**, Fair Labor Association (FLA), **German Agency for International Cooperation (GIZ)**, German Federal Ministry for Economic Cooperation and Development (BMZ), **Human Resources Development Operating Structure (HRDOS)**, International Labour Organization (ILO), **Karacadağ Development Agency**, Lindt Cocoa Foundation, **Nestle**, Rainforest Alliance & UTZ, **Turkish Ministry of Family and Social Services**, Turkish Ministry of Labor and Social Security, **Turkish Ministry of National Education**, Unilever, **United States Department of Labor (USDOL)**

Governorships and Local Authorities of the provinces we have been so far.

ACTIVITIES ON CHILD LABOR PREVENTION IN SEASONAL AGRICULTURE

Child labor distances children from their education and limits their rights to play and to be among their peers. As the Young Lives Foundation, we have been creating awareness and sustainable model works with all related stakeholders since 2014 to provide children a chance to continue their education.





I am
Discovering
Myself

Innovative Thinking Education

I am Discovering Myself

1. If you were to be a dish, which dish would you want to be? Why? What is it about that dish that makes you happy?
2. If you were to be a color, what color would you want to be? Why? What is it about that color that makes you happy?
3. If you were to be an animal and if you could talk to other animals, which animal would you want to be, and what would you like to ask other animals? Why?
4. If you were to be a flower, which would you want to be? If you were to be a tree, which would you want to be? Why?
5. Imagine that you have a dream box. How would you draw happiness inside this dream box of yours?
6. Imagine you have superpowers and will be invisible for a day. What would you do?
7. Imagine once again that you have superpowers. You can hear everything, all the sounds and conversations in the world. What word, words, or sentence would you like to hear most? Why? What would make you happy when you heard it?
8. As you walk in the garden, you come across a magic flower that is to grant you one wish. What would your wish be?
9. How does courage smell? What does it look like? Why?
10. What does hope look like? What color is it? Why?



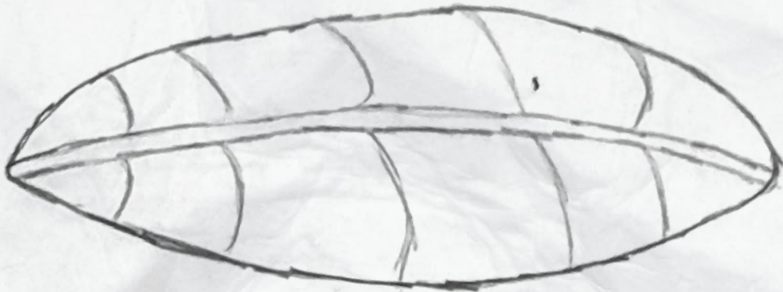
being a dish...

**If you were to be a dish, which dish
would you want to be? Why?
What is it about that dish that makes
you happy?**

“ Rice. Rice tastes great, and I love it when the grains of rice scatter in my mouth.



“ I would want to be a loaf of bread. Because some people are hungry, and I would want them to eat me and satisfy their hunger. I would be happy as they ate.



“

I would want to be içli köfte* (kibbeh) because I think it is like surprise eggs. It has a shell, and in it, there are different things. This attracts one and makes one wonder. I think it is also a dish everyone can like and eat.

* <https://www.tasteatlas.com/icli-kofta>



“ Çiğköfte* because it tastes delicious.

* <https://www.tasteatlas.com/cig-kofte>



I would want to be a strawberry and make all children happy. Strawberries are my favorite in every season.



Lahmacun olarak isterdim.
Tadına doyamadığım için çok
mutlu oluyorum.

I would want to be lahmacun*. It is so tasty and makes me happy.

* <https://www.tasteatlas.com/lahmacun>

“
Stuffed
vegetables*.
They bring
the family
together.

* <https://www.tasteatlas.com/dolma>

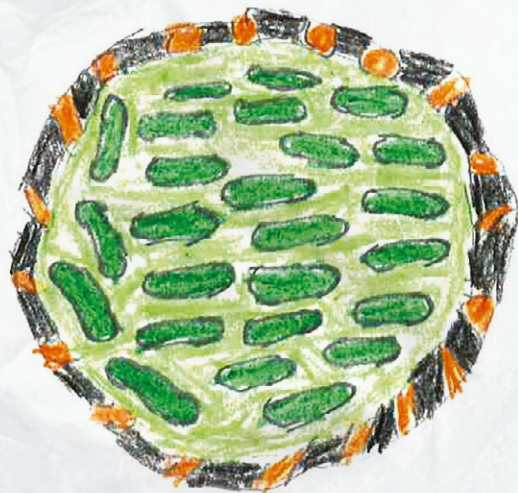


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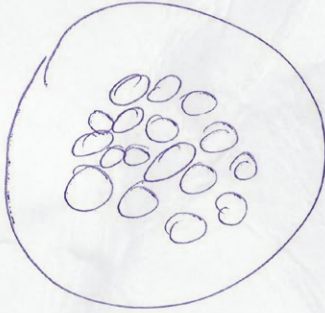
I would be a tomato because I always blush whenever I laugh or cry. I am fragile like tomatoes because tomatoes are also fragile; they spoil very easily. They are very juicy, and my tears run easily. I am very touchy and vulnerable, I can't express my feelings well when angry or sad, and I am the only one affected. Like the tomato, only the fruit is affected when the sun hits it. Its branches are affected many days or weeks later. Think of it as a family. When something happens, I risk myself to protect my family. Because we are attached to each other. Like a tomato, I sacrifice myself first, and my branches are affected later, so my family always comes first.

“

Stuffed vine leaves*. I love that dish very much. I am never tired of eating it. I find it so delicious.



* <https://www.tasteatlas.com/sarma>



nohutlu pilav olmak isterdim çünkü
sokakları gariban insanların yüzünü
güldürmek isterdim.

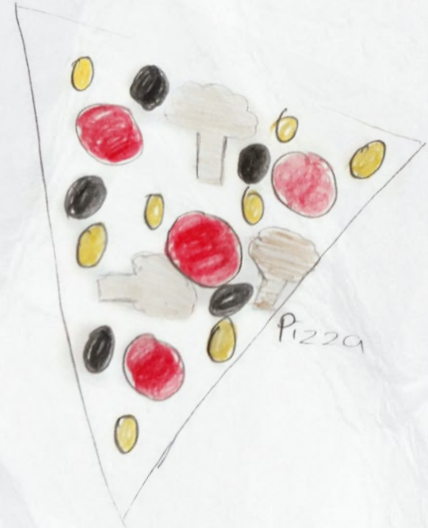
I would wish to be rice with chickpeas* because I would like to
make the poor homeless people happy.

* <https://www.tasteatlas.com/nohutlu-pilav>



Ben bir yemek olsaydım,
Pizza olurum

If I were to be a dish,
I would be a pizza.



bb



Lentil soup*
because I feel good
every time I drink it.

Sarma

Stuffed vine leaves,
because I like them very
much and eat them with
my family.

* <https://www.tasteatlas.com/mercimek-corbasi>

Bir yemek olsaydım kek olurum

I would be a cake.



“

Kibbeh, because I would look and taste different outside and inside.

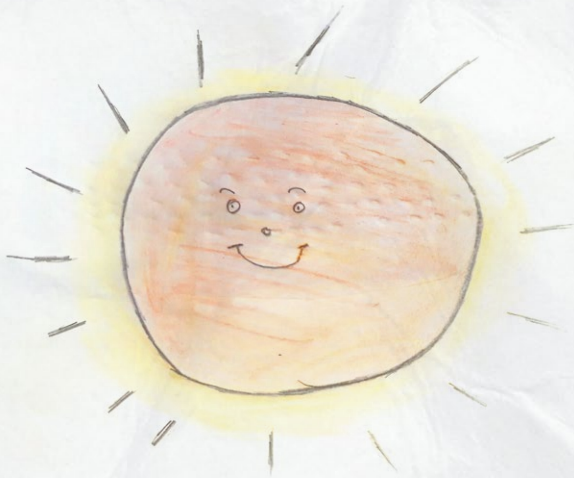
“

I would be ice cream.



being a color...

**If you were to be a color, what color
would you want to be?
Why? What is it about that color
that makes you happy?**



purple, because I love that color and because I love violets.



“

White, it represents purity, and it is the best color for daydreaming.

“

Gray, I think it suits me, I like using it everywhere. Also, it is neither white nor black, but in the middle.

“

Black because the earth is dark at night. You know how it is dark when there is no light, I like that color because when it is dark, you cannot see the people but just hear their voices, and thus no one can hurt others.

Infinite, like the color blue.

blue

it inspires trust. For example, I tell my secrets to the sky. Blue makes one feel safe and peaceful. I trust the sea and the clouds more than I trust people.



Blue

I would want to be blue, peaceful, and happy.

sky

I would wish to be the color of the sky. It is a peaceful color. It calms one when one is angry or nervous.

Red

because red = love

yellow

because it sheds light.

“

White because
it indicates
innocence, and it
represents purity
and cleanness.

black

Black because
no one feels the
blackness of others.

Beyaz; çünkü bütün doğal renklerin oluşması beni coşlandırır
ve mutlu eder. Her zaman her rengi tamamen beyazdır. Bu
yüzden en sevdiğim renk seçeneğimdir. Unutmayalım;
Beyaz bütün renkleri içerir.

White because all natural colors make me happy and lively. White
is always a combination of all colors, and therefore it is my favorite
color. Remember, white is a combination of all colors.

Child(hood), its changing and unchanging aspects: Who is this child?

Kezban Çelik*

It is said that the concept of “childhood” emerged in the 17th and 18th centuries and that the 20th and 21st centuries are the “centuries of childhood”. Is that really the case?

This article will try to answer that question and, while doing so, consider the replies of the children of seasonal agricultural laborer families to the question, “who is a child?”

It will be noted that the concepts of “child” and “childhood” are different, and a brief overview of the evolution of the concept of childhood will be undertaken. Studies on the history of childhood show us that “childhood characteristics we believe to be natural are to a large extent social and vary” (Şirin, 2019:12). “Child” denotes a demographic category, whereas “childhood” requires placing the “child” within historical and socio-cultural structures. When considered as a demographic category, it can be said that all societies treat the individuals’ roles, status, and experiences in relation to their ages and that, therefore, it is possible to say that there is an age-related stratification in all societies (Riley et al., 1972). On the other hand, the relation established between age and role, status and experience is a social construct and varies in nature between geographical regions and in time. Thus, factors that vary over time and from one country to another, one culture to the other, determine who is a “child, youngster, adult and senior”. Like other age categories, the definition of childhood varies between geographic regions and has also been changing over time. As Gelis (1991) stresses, the

* Professor, TED University, Department of Sociology

existence of different and conflicting childhood images can easily be discerned within the same time period and even in the same society. It has been stated that childhood, in the contemporary sense, is specific to Western societies and a product of centuries (Onur, 2007). Ariés, possibly the leading childhood historian, notes that a separate concept of childhood did not exist until the 1600s and goes on to add:

“The idea of childhood did not exist in medieval society; this does not mean that children were neglected, forsaken, or despised. The idea of childhood is not to be confused with affection for children: it corresponds to an awareness of the particular nature of childhood, that particular nature that distinguishes the child from the adult, even the young adult. In medieval society, this awareness was lacking.” (Ariés, 1962:8)

As Ariés also notes, the child certainly always existed in history and in society. However, it is clear that childhood is not just a biological category but also a social category and, as such, is subject to historical progress. Industrialization and urbanization levels, government practices and their inclusiveness, gender, geographical regions, the families’ class structure, and ethnic differences produce varying and conflicting “childhoods”. The modern paradigm of childhood and/or the dominant paradigm of the child paradigm is based on three main premises: children are different from adults, they must be prepared for adulthood (adulthood is attainment), and adults are responsible for this preparation process (Tan, 1994). When these three premises are considered together, the modern paradigm of childhood appears to be a vision defining the boundaries of adulthood, as Şirin (2019) also underlines.

A reading over history tracing the evolution of the meaning attached to the child’s value should start from where the first breaking point regarding this value can be observed. The Renaissance Era can be regarded as the period when the meanings attached to childhood and adulthood started to change. Radical transformations affecting the social arena start to take place. It seems possible to roughly abstract these transformations as the development of the “capitalist mode of production”, “industrialization”, and “nation-state”. The transformation of the mode of production changes the

land, which had hitherto been the source of wealth and the mode of production dependent on land, brings forth the factory-based mode of production and thus leads to a new organization of life. Labor starts to concentrate in urban areas. The factory-based mode of production transforms the majority of the population to wage laborers, and “work” becomes an activity organized at a venue apart from “home” and in return for wages. The factory-based mode of production fixes time and space, separating private space from public space and working hours from free time.

Wage labor and people working for wages have existed for centuries, yet they were not widespread enough to influence social organization (Huberman, 2002). Under those conditions, stratification on the basis of age and gender was hardly discernible, if at all. Due to factors such as lack of transportation, communication, and modern scientific production methods and technologies, it was predominantly subsistence production rather than competition-based and market-oriented production. Historical and sociological studies on the child’s position in such social structures indicate that childhood in agricultural societies was not approached with the current distinctions. Agricultural activities required human labor, causing families to want to have more children, leading to bigger families. High infant and child death rates due to the lack of modern medicine as well as the absence of birth control methods, also contributed to higher birth rates.

In societies where agriculture was the dominant mode of production, children participated in the family’s production activities as early as possible and were not regarded as a category separate from the adults; thus, everything that was good and/or bad for the adults was the same for the children. It is possible to say that within this structure, children were regarded almost like “miniature adults”, that the period assigned to childhood was brief, and that the child was perceived as a producing rather than consuming individual (Ariés, 1962). It can be observed that the development of the paradigm about childhood is closely related to urbanization, factory-based production ensuring that work is organized in a space apart from home, and the capitalist system, which organizes production on the basis of competition and profitability in accordance with market conditions. The most important aspect of these developments with respect to childhood is related to regulations regarding working

conditions. The “factory regulations” which determined the minimum and maximum age limits caused children to be kept away from wage labor (Newman, 1999).

It is necessary to understand that there is a close relation between the exclusion of some of the children from wage labor, and compulsory universal education; and also to note the development of nation-states that constitute the active subject of this process. The relation between economic development/growth and its demographic and bureaucratic outcomes and the development of nation-states (Vilensky, 1975:13) should also be noted. The invention of the printing press and its proliferation made it possible for native languages to become means of mass communication. There is a very close relationship between the development of national languages and nationalism. Raising children as “ideal citizens” of the nation-state started to constitute a focus of government policies. In this context, compulsory universal education played a significant role in the evolution of the modern paradigm. Then again, the discipline provided by the school became necessary for factory work as well; the education and disciplining of the new labor force for the long working hours requiring diligence demanded by factory work became important (Çelik, 2001). Thus, the government opened schools and started to determine the subjects to be taught and the persons to teach them. Indeed, the main institution where the modern paradigm of childhood is realized is the school; in other words, the beginning of schooling constitutes the date of birth of modern childhood (Şirin, 1999: 156).

“The French Revolution and its social and political repercussions also played a significant role in the political discovery of the child. The modern child was neither a sinner nor a miniature adult and nor an active labor force in the family anymore. The child belonged to the nation and the state as well as and in many cases even more than his family.” (Öztañ, 2011:26)

The family, which moved from the country to the city and evolved from the traditional to the modern, became smaller in size while at the same time starting to leave behind certain of its functions rooted in the traditional social structure. Labor laws restricting child labor, compulsory education, and social security measures accompanying industrialization started to reduce the child’s potential economic worth while increasing his cost. Thus, in comparison to the rural family, the urban family

started to get smaller - with respect to size, space, and functions (Çelik, 2001). The child began to have value as a category that should not work and should prepare for adulthood, and adults were defined to be responsible for this preparation process. The perception that children were innocent and naturally weak led the families to approach their children with care and kindness and protect them from the harsh realities of adult life (Newman, 2009: 300-301).

Thus, the modern paradigm of childhood is based on the approach which distinguishes the child from the adult but keeps the adult responsible for the child's health, education, development, and protection. This approach lengthens the duration of childhood, prioritizes the child's psychological value over his/her economic value, and gives the child the central position in the family. In this manner, childhood becomes a middle-class value. The first children to be included within this sphere of value have been the "middle-class boys" (Hoyles and Evans, 1989). In other words, this value has a class and gender content. On the other hand, while modern childhood renders one aspect of all these regulations visible, it also makes possible to decipher the dimensions it hides. The modern childhood definition is not innocent because it hides class-based and gender-based inequalities. Therefore, the progress of childhood from the countryside to cities and from agriculture to industry and the modern paradigm of childhood developing in this context have not been inclusive of all children. Depending on the development and transformation of industrialization, urbanization, and nation-states, the duration of childhood gets shorter, and the child's economic value is maintained.

In social structures where the pull factor of industrialization is limited, the agricultural mode of production maintains its dominant role, and urbanization takes place as a result of the rural push, the child's economic value has not changed and/or has changed little. In such social structures, the government's inclusive practices are generally far from being all-inclusive. Due to factors such as the weakness of institutional mechanisms to which the families coming to the city in the process of non-industrial urbanization can transfer their traditional functions on the one hand, and the difficulty of entering the wage-labor market, which constitutes the only way of earning a livelihood in urban areas, and/or having to work at low wages even when they are able to enter, families are faced with

the necessity of surviving by reducing the number of dependent members. Under these conditions, the child's economic value is not diminished, which in turn leads to the tendency of considering the child as a producing family member. Within the scope of family's subsistence strategies, children participate actively in the process, the duration of childhood is shortened, and children are either excluded from education or their participation in schooling is restricted, and as a consequence, they are not included in the modern definition of childhood.

In Turkey, there are very few studies about the evolution of childhood in history and society. Çiğdem Kağıtçıbaşı's study on the value of the child extending from the year 1975 to 2010s is a reference book with important statements regarding the evolution of modern childhood value. Kağıtçıbaşı argues that the conceptual scheme of values attributed to children by their parents constitutes three main types of values, namely economical, psychological, and social. The economic value is mainly based on the economic/financial benefits provided by the children both when they are young and when they become adults. The most important factor here is related to the old age security provided by the adult offspring to the elderly parents. The psychological value is related to the satisfaction parents derive from their children through happiness, pride, love, and togetherness. The social value is related to the social recognition married adults enjoy when they have children. Especially in traditional societies, people are recognized as adults not when they marry but when they have children. The continuation of the family name or the lineage is also a social value particularly related to having sons (Kağıtçıbaşı, 2010:171).

An analysis of the distribution of these three main types of values among countries shows that the pragmatist/economic value has more weight in less-developed countries and in the rural and less-developed regions of the countries. The main reason for this is stated to be the increased significance of the children's economic contribution to their families in environments where poverty is widespread, and there is no social security system. It can be observed that there is a correlation between the predominance of this type of value and the preference of male offspring, as in patriarchal family systems, it is generally the son who provides economic assistance to the elderly parents (Kağıtçıbaşı,

1982). The second type of value attributed to children, the psychological value, is more pronounced in urban areas with higher welfare levels. This is because the children don't make any economic contribution to the family. On the contrary, in urban life, children constitute a cost item for families. Relatively speaking, the child's psychological value becomes an important reason for having children, as there is no economic reason for having them (Kağıtçıbaşı, 2010:172). In this context, it is necessary to note that modern childhood was initially a "middle-class" value, that it gradually expanded to include other classes as well, but that there are still children who are not included.

In light of these data, it can be argued that in rural societies, in societies with low welfare levels and at low socio-economic levels, financial dependence on adult offspring and thus high birth-rates, socialization values upholding the economic value and preference for male offspring are widespread (Kağıtçıbaşı, 2010:173). Within this framework it will be extremely important to understand the children who constitute part of seasonal agricultural labor where the child's economic value is still important, and to understand their visions of childhood.

Seasonal agricultural labor and children

"The children of the labouring poor worked, from necessity, to supplement the family income from the moment that they were physically able to do so, and continued to do so late into the nineteenth century." (Thane, 1981:3)

Children of the laboring poor continue to do what they are physically able to in the 21st century as well. Children of families participating in seasonal agricultural labor constitute a prominent representative of this group. These children will be discussed, not to criticize the modern childhood value, but to understand what it means not to be able to be part of that value. It is necessary to dwell on this type of labor in order to understand this better. Studies show that approximately 60 % of seasonal agricultural laborers live below the poverty line, and that at least 70 % of them work with the participation of all family members (Hurst, Temrine and Karl, 2005). In Turkey, like elsewhere

in the world, seasonal migrant agricultural laborers play an important role in plant production (ILO, 2020:5). According to Child Labor Survey 2019 data, 221,000 children (30.8 %) work in agriculture. As generally all family members migrate together to work in agricultural production, to a great extent children also participate as wage-laborers in the places migrated to¹. The school life of a vast majority of the children participating in seasonal agricultural migration is interrupted, whether they work in the fields or not. High dropout and inattendance rates are observed among children working in agriculture².

Most of the seasonal migrant agricultural laborers in Turkey live in Şanlıurfa province. Şanlıurfa is the province where the ratio of landless families is highest. In a way beyond the scope of this article, the Southeastern Anatolia Region of Turkey was delayed in participating in internal migration, and the rural population migrated to the urban centers of the region in the 1990s. The population forced to migrate to urban centers caused a serious labor surplus, and the migrants who could not find jobs where they lived had no option but to opt for seasonal migrant agricultural labor (Kaya, 2009: 122). The dimension of the issue concerning children is related to their participation in this seasonal migration together with their families. First of all, it must be noted that the participation of children in seasonal migrant agricultural labor is a cause and not an outcome for large families who were forced to migrate to urban areas and could not access the urban labor market. The poverty of the family leads to this type of labor and children become part of the family's fight against poverty. The underlying cause is the household poverty and families need child labor in the seasonal migrant agricultural labor process. Thus, children interrupt their schooling to migrate with their families and share the harsh working conditions in agriculture (Friedrich Ebert Stiftung Derneği, 2012:12, Kalkınma Atölyesi, 2013). This in turn, has a negative effect on the children's participation in education, the duration of attendance to school and their belief in the benefits of education.

1 According to a study conducted by Hayata Destek Derneği in 2014, 35 % of children aged 5-11 work in the fields, and this ratio rises to 78 % for the 12-15 age group, and to 85 % for the 16-18 age group.

2 <https://www.hayatadestek.org/wp-content/uploads/2021/09/e-bulten-2016-2.pdf>

According to a guide prepared based on the data of the research project undertaken in the years 2016-2017 by İstanbul Bilgi University's Center for Migration Research with the support of the Bernard van Leer Foundation and in collaboration with Çukurova Development Agency, titled "Improvement of the Living Conditions of Seasonal Migrant Agricultural Workers' Children in Adana from the Perspective of Child Well-Being" , "Seasonal agricultural labor migration refers to the process where a person or a family in search of employment in agricultural production activities migrates mostly between February and November from the place of permanent residence and lives close to agricultural production areas of the province or region migrated to and generally in tents. In Turkey, a significant number of children participate in seasonal agricultural labor migration together with their families. Most of the children who migrate with their families and who even have to work in the fields can't go to school in the areas they migrate to. Some can go to school, yet it is difficult for them to adapt to the new school environment, new teachers, new friends; and to be successful as their education has been interrupted, and they are faced with harsh living and accommodation conditions. Children in seasonal migrant agricultural laborer households are engaged in characteristic activities of adulthood such as working, earning a living, housework, infant care, or contributing to the family income, rather than childhood activities identified as playing, education, spending time with family, and socialization. They experience adulthood rather than childhood".

Although they are engaged in adult activities and in spite of life experiences removed from modern protected childhood understanding, they define childhood through playing. The child is he who must play. They are aware of the modern value in spite of harsh living and working conditions and are reminding us that, actually child is an individual who should not be working.

Visions of child: The child plays

“The child plays, plays hide-and-seek, plays ball, plays tag.”

“Children love to play, love to sleep, they are always hungry. Adults can go everywhere because they can do everything. Children can’t do what they do.”

“The child loves playing and wants to play with his friends all the time.”

“Child means playing, having fun.”

While they state that children have to play, they actually also underline the duties of the adults. The adult is defined as the person who must work, who serves in the army, who drives, cooks, works, and has to care for the child.

They also stress that the adult is necessary for being a child or that the prerequisite for explaining who the child is is related to the responsibilities of adulthood. The child is the non-adult:

“I think a child is those short and small things who play outside. They who have small hands, small feet, small noses, short fingers, small garments, and small shoes are children. Those who drive cars, who work, who are tall, who wear large shoes, and who put on make-up are adults.”

“Children like going to the park, they like playing, they go to school. Adults go to work; they do their military service, they cook, they marry, they care for their children.”

“A child is an individual who has no responsibilities, and even if he has, he is not aware of it. He can perceive everything as fun. An adult is a person who feels responsible and who can make the right decisions.”

It is evident that children define childhood with reference to playing, that they sincerely tell what the child is not and what s/he should not be doing, in conformity with the modern paradigm. Children are pictured as curious, energetic small ones who like candy and chocolate. It is also stressed that they should be lively, joyful, and enthusiastic.

What are children like?

“Children are curious. They play; they are lively.”

“Children are lively, happy, enthusiastic, joyful.”

“A child is always positive and is a person who likes candy.”

“Children like cars, ask for chocolate, are engaged in mischief.”

When these statements are evaluated together, the need to underline certain points becomes evident. Seasonal agricultural labor differs from the rural-urban migration in search of work and reverses the direction of social mobility. Going from urban to rural areas to work, i.e. the city-dwellers (the new) going to the countryside (to the old) presents a picture contrary to the basic migration dynamics. Social changes which can be caused by this mobility will certainly be different from those caused by rural-urban migration. It is clear that the improvement in education levels, increase in women's employment and exposure to public space, and decrease of birth rate are not among the outcomes of this type of mobility. The high number of children, the low level of schooling, the lack of participation in the labor force with the exception of seasonal agricultural labor, the harshness of traditional family roles, and the resistance to any change in patriarchal structures observed among seasonal agricultural laborers are caused by the fact that the work is carried on by city-dwellers in the countryside. Urban-rural labor migration paradoxically gives rise to labor relations that can't be organized by modern dynamics. This process impacts children most of all. These are children who, even if they live in the poor neighborhoods of the city, are positioned in accordance with urban values, although they are affected by urban poverty. Parental care does not seem to be sufficient, while public resources have a very limited effect on their lives.

None of the problems of the children who participate in seasonal agricultural labor, a sub-category of child labor, are caused by children. Therefore it is necessary to adopt an approach with economic, cultural, social, and global dimensions and discuss the issue on the basis of children's rights. It is important to call the public authority to duty first of all. As per Article 27 of the UN Convention

on the Rights of the Child, every child has the right to a standard of living adequate for the child's physical, mental, spiritual, moral, and social development. Problems encountered by children growing up in poverty, especially those related to the education cause them to be inadequately prepared for adulthood. When these children become adults, they are unable to find regular jobs and can be lacking the information necessary to benefit from public services or to provide adequate care for their children. This, in turn, increases the probability that their children also grow up in poverty (UNICEF, 2011:19). Meanwhile, children want to enjoy their childhood. In this context, children of the working poor should not be part of seasonal agricultural labor. In order for the cycle of poverty to be broken, it is necessary to attach particular significance to the child dimension of the seasonal agricultural labor, to consider children's needs related to basic services in areas such as accommodation, education, and health (Friedrich Ebert Stiftung Derneđi, 2012:1); and even rather than undertake efforts aimed at improving these conditions, to start by combating the idea of the existence of children in seasonal migrant agricultural labor and provide children the opportunity of living in accordance with their vision.

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being an animal...

If you were to be an animal and if you could talk to other animals, which animal would you want to be, and what would you like to ask other animals? Why?

A bird because it can fly. Does flying make you happy?



I would like to be a bird and fly freely to the end of the world.

I would like to be a bird. I would like to ask the fish whether our chances in life are equal.

A bird. I would like to fly everywhere freely. I would like to see and come to know all the people in the world.



Köpekleri çok severim hama çok korkarım çok sevimli-
bir hayvandır

Ah nasıl çok hızlı koştuğu sorordum

Bende sevimliyimdir ben kendim oyun oynamayı çok severim

I love dogs very much, but I fear them very much. They are cute.
I would ask the horse how it can run so fast.
I am also cute; I like playing very much.

“ A calf. What I would like to ask other animals... Let all animals take care of each other.



buzagi

a calf

a panda

Does anyone love you?

I would like to be an eagle because up in the sky, it feels freedom in its bones and because it can fly high freely. And I would tell the crocodile that it is sly and should not kill baby antelopes.

You fly in the air.
I can't catch you

Havada uçuyorsun
Seni yakalayamıyorum



and you run fast



Sende çok hızlı koşuyorsun

Kedi ve kuş

* Tavşan olmak isterim

* Tavşanı neden güzellik malzemesi olarak kullanırlar.



Tavşan

A rabbit

I would want to be a rabbit.
Why do they use rabbits as cosmetics?

“
a scorpion

I find it very
attractive and
stimulating.

Can we be friends?

Arkadaş
olalım!

Olur...

Ok...



“
a dragon

a pigeon

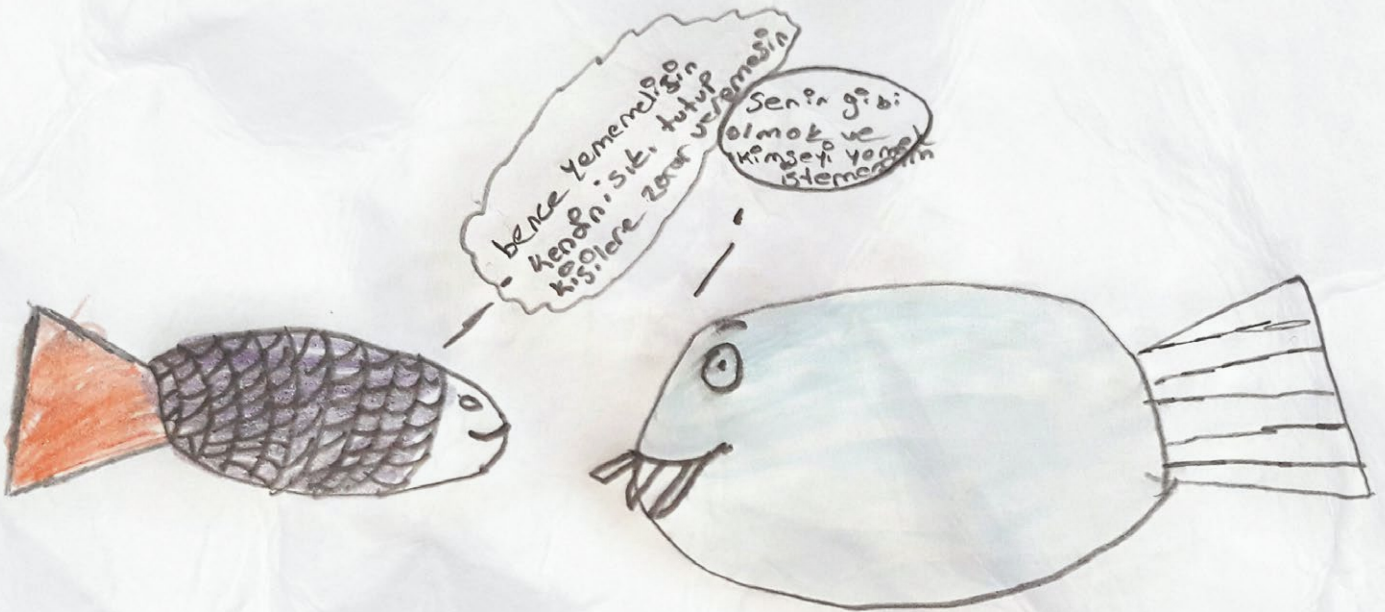
Because it can do somersaults in the air.

a bird and a squirrel

Because I like climbing trees.

a parrot

How did you learn to speak?



- I think you should not eat. You should restrain yourself and not harm others.
- I wish I were like you and did not eat anyone

I would be a fish

Bir hayvan olsaydım
Balık olurdum



An angelfish. I would ask the whale why it reproduced by giving birth while all other fish reproduced by laying eggs.

Shark, I would rule the seas. How do you breathe?

Butterfly. I would ask the snake if it wished to fly.

Neden Bu
Kadar
yavaşsın...

Why do you walk so
slowly?



Küçük ol-
duğumdan



Because I am tiny

a sparrow

Because it dies
when it sheds tears.

Gita olmak isterdim
Çok hızlı ve pratik bir hayvandır.
Kuala; sen benim kadar hızlı değilsin.

I would want to be a cheetah.
It is very fast and practical.
To koala; you are not as fast as me.

Tarzan olmak is terdim
Kuşun sesini ne çok
güzel duyarım.

I would wish to be a
rabbit.
To the bird, why do you
sing so beautifully?



I would like to be a lovebird.
I like them very much. And I
would like to tell it about my
problems. Would it also want
to talk to me?



a butterfly

I would ask the
snake if it wished
it could fly.

a bird

I would like to go far away. I would like to talk to the fish; would it dive with me deep into an impossible love?

a chameleon

I would like to be a chameleon because it also changes color.

a gorilla

because it is closest to human cells and most easily trained.

a chick

because it is cute. I would ask the shark whether it didn't drown in the water.

Bir hayvan olsaydım Panda olurdum



If I were an animal, I would be a panda.

panda

I would be a panda. Because they love to sleep very much like me

an ant

I would like to see what is underground. I would like to talk to the cicada.

a tiger

A tiger, very wild and intelligent. Scares everyone. I am impressed by its fur, form, and colors.

Shall we race?

Yarış yapalım mı

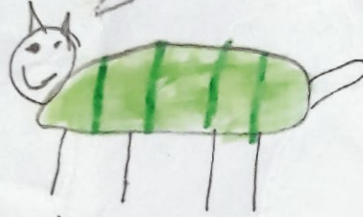
Yes

Evet



Kedi

The cat



Köpek

The dog



A pigeon, because I would like to go everywhere freely.
The pigeon: I have wings, and I fly. Why can't you fly?
The cock: I also have wings, but I can't fly.

A cat. Because it eats mice and worms, I want it to
first ask if they wish to stay alive. It kills and eats
mice and small harmful animals.

A cheetah. It is fast and practical.
To koala, you are not as fast as me.

A bird, because no one restrains it, it is free. I like
that free spirit. There are birds of all kinds. It builds
its nest, and I admire its artistry. It is great, and it
knows how to care.



Our children with straw bags

Hilal Aksungur*

.....

How would the children live on the planet you created?

“They would grow happily, peacefully, embraced by their parents’ love. There would be no discrimination between girls and boys. All children would go to school. None would be forced to work.”

.....

This is the story of precious stones waiting to be dusted and polished, meeting the gem cutters...

Once upon a time, there were two children living on opposite ends of a land. Both would wake up in the morning, wash their face, have breakfast, take their bag, and set out. One of the bags was of cloth, the other of straw. The child with the bag of cloth would walk to school on a smooth and shiny asphalt street, gazing at the buildings on both sides and greeting the cats walking past the parked cars. He would never neglect to look up at the sky when he heard a bird amidst the blare of car horns. The child with the straw bag would walk on a dirt road with holes and bumps, a bit muddy in the rain... On the way, he would greet the fig trees. He would sigh whenever he saw the magnificent kalanchoe flowers blooming in the dirt, wishing he were one of them. A little further on, he would feel dizzy due to the magical and healing perfume, and he would gaze at the pine tree in whose shadow he rested every time he felt tired.

The child with the bag of cloth would listen to his teacher and write in his notebook with his pencil, and during the break, would eat the hazelnuts his mother put in his bag. And the child with the straw bag? He did not like hazelnuts. He even wished there were no hazelnut trees in the world. That is how he thought while he reached for the branches of the tree before him, gathered the hazelnuts with his small hands, and put them in his straw bag. That is how life is. A hazelnut would be a nutritious

* Producer, TRT Istanbul Radio

food for a child, and it would mean hardship for another.

What the child with the straw bag liked most was going to school. He loved his teachers, classmates, and the classes which would enable him to achieve his dreams... Because he had dreams: He will go to school, he will go to the university. Perhaps he will become a respectable person with a respectable profession, just like Aziz Sancar¹.

Or he will become a teacher and share his knowledge with children like himself. They will recognize his talents, and the child with the straw bag will be recognized by everyone! As he was dreaming like this, sweltered by the August sun, he looked up at the sky to get some rest and peace. He thought he would be blue if he were to be a color. Free and peaceful... He told all his dreams, hopes, and disappointments to the blue skies, which granted him peace. He lost himself in that deep blue. Then he returned to the real world.

The child with the straw bag had a giving, sharing nature. For example, he thought that if he were a lion, he would not just enjoy his position as the king of all animals but provide food for other animals. Or he would be a dish to feed the hungry, to make them smile. What dish? Rice with chickpeas for the homeless, soup to heal the sick... He even wanted to be milk because one can make cheese and yogurt with milk... Moreover, it could be added to many dishes, and those who eat them would be healthy. He could consider all angles, and he knew how best to utilize his materials.

The child with the straw bag was aware of many things. He knew that a bird and a fish had different circumstances and that the lion, king of the jungle, did not communicate much with the other animals. He was aware that the cock had wings just like the pigeon, yet could not fly. He was sad that humans, who were afraid of many animals, would just step on the ants, which they deemed weak and small. He could understand that the main input in his favorite dish was his mother's labor and not any particular ingredient.

The child with the straw bag knew that white, which usually was not even perceived as a color,

¹ Turkish scientist, recipient of Nobel Prize in chemistry in 2015.

actually comprised all colors and that the characterization of the turtle as slow actually had no meaning, that it would overtake the rabbit under favorable conditions. He was also smart and could see the similarity between a human being and a rose, and he would say, “people grow slowly like roses. Just like a rosebud starts to disperse its magnificent perfume and exhibit its beauty, the velvety structure of its petals when it blooms, a human being exhibits all its colors when he matures”.

Oh, those precious ones of ours, with their innocent smiles, bringing us the sweet perfumes of spring...

Children with straw bags are vivacious; they are like bowls of fruit salad, colorful and with a sweet aroma... Or like surprise eggs, with toys of all colors and shapes inside, toys that cannot be seen unless you open them up...

Children with straw bags are sorrowful at times. Their sorrow may flow out at a field where they should not be, or as they sit in the shade of a tree to rest while gathering hazelnuts... Sometimes they feel sorry for the cruelty animals suffer at the hands of humans, and sometimes for the children who are forced to become adults and give up playing games at ages 9 or 10...

Children with straw bags are loving, like all children...

Children with straw bags are brave, like the sweet perfumes of spring...

Children with straw bags are innocent, like the smile of a baby...

A child with the straw bag whose only concern should be playing, asking to be allowed to stay in bed for just 5 minutes more when woken to go to school, wondering about the contents of his lunch bag, playing in the park with no worries about future grows up fast, matures fast. He has neither the time nor the means to be coddled. He has to become an adult at a young age, is burdened with more responsibilities than he can bear, and has to pay attention to his lessons between his duties. He doesn't feel free, and he doesn't feel equal with children with the bags of cloth...

All these also render him stronger than his peers. All he needs is the provision of the conditions which will allow him to exhibit and utilize this strength. Education is the main prerequisite for the blossoming of his intelligence, for the utilization of his experience, and for the realization of his dreams. The children with straw bags are like valuable gems... We must be the gem cutters clearing them of the dust, processing them as needed, and transforming them into diamonds, into gold. We must be assistants helping the children with straw bags to confidently, lovingly, and successfully reflect their colorful inner worlds. Focusing on today saves ourselves only. Focusing on tomorrow saves us as well as our children and society.

I am probably among those who know this best. My father was once a child with a straw bag. He used to sell fruits and vegetables in temperatures below zero during the day and study at a small and cramped corner of his home in the evening. He first went to the Teachers College, thus fleeing his life as a child laborer, and later graduated from the Faculty of Letters as the top student. This man, who was once a child with a straw bag, educated thousands of students. He knows the coldest, biting face of hardship just as well as the value of education and achievement. Just like today's children with straw bags...

Hundreds of such gem cutters have undertaken to work with these precious gems. Their number keeps and will keep multiplying. Today's children are moving forward with hope and success. Glory to all who have been contributing!

Finally, the most important feature distinguishing a human being from a plant is the ability to talk to express his/her problem and the cause of his/her unhappiness. The inner world, intelligence, innocence, vulnerability and sorrow, and most significantly, the wish of the children participating in the workshops, which constitute the basis of this book, can be seen clearly. The children themselves express this well-known fact:

“A child is a child until he is 18. He should be able to enjoy being a child; he should not be a child laborer; he should be able to fully enjoy his rights to be a child, to be himself, to benefit from education.”

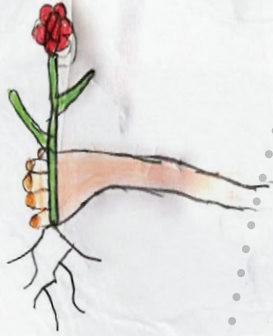


being a flower...

If you were to be a flower, which would you want to be? If you were to be a tree, which would you want to be? Why?



A plum tree and a rose.
Roses smell nice, and I also
smell nice, don't let them
pick me up.



Rose. I like roses very much; I pick them
up every day and take them to my
teachers. They have lovely colors, and they
smell nice. One who loves roses should
endure the thorns.

Apple tree. I love apples and like sweet
apples even more because they are
healthy, like all fruits.

Ay ağacı olmak istedim. Çünkü Ayrağın
insanlara bir kutkuda bulunuyor yağ, ve çekirdek
lerinde faydalıdır.

Bir ağac olsaydım ben kız ağacı olmak
istedim. Çünkü kızların vazgeçilmez meykesidir.
ve Ayırda da insanlar reçel ve ilaçlarda
kullanılmaya değerli oluyor.

I would like to be a sunflower. Because
it is beneficial for humans, and we use
its oil and seeds.

If I were to be a tree, I would wish to be
a cherry tree because it is the favorite
fruit of girls. It is also used in medicine
and jams.



Daisy. Everyone loves daisies. Being a tree makes me feel good. Granting lives to all is like being martyred.

I would like to be a daisy, white and peaceful. I would want to be a fruit tree, to be beneficial.

Daisy. I would always end with, "he loves me". An apple tree. I would be a red apple and give people

Daisy and an oak tree. Because someone I love gave me.

I would be a daisy and a plane tree because it smells nice. I would like to be a daisy to bring joy to beautiful people.

Daisy, the symbol of love.

If I were a daisy, I would smell very nice. They would pick me up and play he loves me, he loves me not.

I would be a daisy. She would take me and make a tiara, put it on her head, and be happy.

Daisy, because those in love always pick their petals, saying he loves me, he loves me not, and I always wish it. Plane tree because it lives long, and I would also like to live long.



PoPatya



Daisy. It is a very fragile and beautiful flower that smells lovely after it is picked up. And I would like it when people gave me to each other and became happy. If I were to be a tree, even if I did not bear fruit, I would like people to sit and rest in my shade.

I would like to have a daisy with a root under the sea. I would look at it every day.



orange

Orange because I like it and it has vitamin C and is very, very good for our health.

benim bir
koku deniz
altında olan
Papatyam olmasını
istirdim hergün
bakardım



Orchid. Its color and form are lovely and make me happy.
Apple tree. I like eating the apples which fall off the tree.



Aloe vera because it heals wounds.
Walnut tree, because walnuts are good for the brain.



Violet. It is a very special flower.
Sour cherry tree.



I would like to be an orchid because it is the flower of friendship and love.

plum tree

It is easy to gather plums, and it is easy to reach out to me. Everyone likes plums, and everyone likes me. I don't like flowers; I don't want to be a flower.

Ay aiaek ; Aankü aekirdek oluſumunu etkileyen
aiaeklere bayılıyorum.

Sunflower, because I like
flowers that impact seed
formation.



I would like to be a
fig tree. It is the tree
of my childhood
and my best friend.
I would like to be a
kalanchoe; I think it
is a unique flower.



Cactus. I prefer it for
patience and care
instead of the smell
and appearance.

Tulip

Daisy

Rose

Lale

Papatya

Gül



Lale olmak isterdim

Herkeze oksijen vermek
isterdim.

I would like to be a tulip
I would like to provide everyone oxygen.

A plane tree, the strongest of all, also lives longest. Tulip, which I like very much; I see purity and cleanness in it.



To construct the future by imagining

Aylin İlden Koçkar*

Children are formed through their experiences and relations during their early years. Confident, consistent, supportive relations and environment support the development of the brain from the early period and encourage lifelong learning skills, whereas negative life experiences lead to high stress levels. Excessive and repeated stress over a long period of time can lead to striking changes with respect to brain development. The impact of negative life experiences on physical and mental health as well as on behaviors, opportunities, and economic stability, has been studied. Negative life experiences are defined as significant risk factors with respect to health, and they have to be dealt with from an early period. Toxic stress and repeated negative life experiences impact developing brains. It is known that children faced with high levels of stress as they grow up run a higher risk of suffering from physical or mental diseases in the future.

Seasonal agricultural labor is defined as the harshest form of child labor in the Fight Against Child Labor National Program 2017-2023, prepared by the Ministry of Labor and Social Security. Between April and September every year, thousands of families migrate to various regions of Turkey to work as seasonal agricultural laborers. Children face problems in meeting their basic needs, such as accommodation, health, food, and hygiene, and their mental, social, physical, and psychological development is adversely affected.

* Professor, İstanbul Bilgi University, Department of Psychology

The harvest period overlaps the school year. Thus, the education processes of the children are disrupted, increasing the dropout risk and causing them to stay imprisoned in a vicious cycle of poverty they can't escape. Dropout rates of children working as seasonal agricultural laborers increase with age (TÜİK, 2019). It is reported that, of all agricultural laborers, seasonal agricultural laborers are the ones living and working in the hardest and most disadvantaged conditions. The poverty and deprivation reported by families and evidenced by the relevant figures can require families to make their children work and thus contribute to household income. The only way out for families in debt and poverty is to work harder and make their children work harder in seasonal agricultural jobs.

As this period overlaps the school year, children are kept away from their school and home, whether they work or not, which causes them to become even more disadvantaged in the long run. Dropouts can be observed, as well as disruptions in education due to dislocation. It is reported that agricultural laborers' children are heavily burdened with housework and that this is especially hard on girls. They are responsible for many chores, such as cleaning, cooking, lighting the fire, and taking care of younger siblings. One of the greatest challenges for children who work as seasonal agricultural laborers is the poverty cycle. It becomes even harder for them to break this cycle as they are torn away from school while going around the country as seasonal agricultural laborers with their families. Going away before the school year ends and returning long after it starts is quite a challenging experience. One option is sending them to regional boarding schools, but then they are forced to be away from their families for long periods. Having local, high-quality education opportunities for the children of seasonal agricultural laborers can enable them to build a different future for themselves.

Harsh living conditions can affect all family members. Projects aiming to prevent dropouts, minimize the effects of lack of schooling suffered by children during summer, and assist the development of their mental, social, and emotional processes are significant.

The Young Lives Foundation organizes various workshops aiming to increase awareness among the children and their families and thereby assist them. It also organizes workshops targeting children aged 6-13 and 14-17. The “Innovative Thinking Education, I am Discovering Myself” workshop aimed to encourage children to develop their flexible and creative thinking skills and to discover themselves. The workshop was structured around asking children various questions, encouraging them to explore themselves and their environment.

The workshops were facilitated by teachers working at government schools who received trainer training. During the workshop held in August-September 2021 with children and youngsters who came mainly from Şanlıurfa, Mardin, and Diyarbakır to work in hazelnut harvesting, various games and activities were organized. The questions listed in Table 11 were distributed, and the answers were collected at the end.

Table 1: Frequency of Expressions Regarding the Choice of Dishes

Reason	Frequency
It fills one up	5
It is fun; it is delicious. I like it	18
It is eaten together, as a family	4
It is healthy	21

Most of the answers to the question, “*If you were to be a dish, which dish would you want to be? Why? What is it about that dish that makes you happy?*” include dishes tasted, eaten, and filled them up and liked a lot, such as rice, stuffed vine leaves, pizza, and spaghetti. The most frequently expressed reason was that they had eaten and liked it (Table 1).

A study of the answers to the question, “*If you were to be a color, what color would you want to be? Why? What is it about that color that makes you happy?*” indicates that the colors purple, red, yellow, blue, green, pink, white, and black have been preferred almost equally. When we look at the reasons, we see that blue is described as the color of the sky or the sea and gives peace; green as the color of nature; white as representing cleanliness, purity, light, and comfort; and mostly because it is liked (Table 2).

Table 2: Frequency of Expressions Regarding the Choice of Color

Reason	Frequency
Makes me feel relaxed and calm	5
Makes me happy	18
Makes me feel self-confident, gives me confidence	4
Makes me feel free	21
I like it. It suits me	24

Table 3: Frequency of Expressions Regarding the Choice of Animals

Reason	Frequency
Makes me feel free	33
I like it	43
I am curious about it	3
To be useful	1 (Bee)
To be strong	10
It is cute	6
It is self-confident	1 (Lion)

The answers to the question, “*If you were to be an animal and if you could talk to other animals, which animal would you want to be and what would you like to ask other animals? Why?*” can be broadly divided into two groups. One group includes the answers of children who chose animals such as cats, dogs, squirrels, and rabbits because they liked them or found them cute. In contrast, another group chose wilder, stronger predators such as eagles, lions, or tigers, stressing that they chose them because they were strong. Previous content analyses regarding children show that, especially in situations where they find themselves defenseless or weak, children imagine they are a strong animal or a superhero. The bird was also a

popular choice; the reason stated being that it represents freedom. It can be argued that children adopt the notion they hear from their parents, of being free like a bird. Of the children who said they were curious, two stated they wished to be a dog because they wanted to understand what the dogs were saying, and one said that he wanted to be a merman because he was very curious about the deep sea (Table 3).

Table 4: Frequency of Expressions Regarding the Choice of Flowers/Trees

Reason	Frequency
Makes me happy	10
I like it	7
Smells/looks nice	112
It is useful, good for the health	14
Protects	1

In response to the question, *“Imagine you have a dream box. How would you draw happiness inside this dream box of yours?”* most of the children have stated their parents and families as their source of happiness. This indicates that they have safe family relations. In light of the fact that children’s resilience develops within social relations and that close, strong, and consistent family relations play a protective role, this finding is quite significant (Table 5).

The reasons most children and youngsters give for their choice in response to the question, *“If you were to be a flower, which flower would you want to be? If you were to be a tree, which tree would you want to be? Why?”* are that they look or smell nice. There are also those who stated as their reason that they were good for health or that they protected (Table 4).

Table 5: Frequency of Expressions Regarding Happiness

Reason	Frequency
Going to school	4
Family / Mother / Father	77
Love / Trust	4
Money	5
To become a doctor / cop / lawyer	8
To pursue my dreams	14
House	8

Table 6: Frequency of Expressions Regarding Being Invisible

Reason	Frequency
To help people / children	65
To be with the people I love	18
To travel the world	9
Vengeance	2
Take from the rich and give to the poor	8

Most of the answers to the question, “Imagine that you have superpowers. You will be invisible for just one day. What would you do?” are to the effect that they would like to help other people and children in need (Table 6).

ben dünya bankasına girer
 bütün kasayı boşaltır
 garibanların hayatını kurtarırım

I would go to the World Bank, empty all its coffers, and save the lives of all those in need

Seni çok seviyorum canım kızım
 Bu cümleyi babamdan duymayı çok isterdim.
 O hiçbir duygusunu dışa aktaramıyor hep içine
 kapanık

I love you very much, my dear daughter. I would very much like to hear my father say this sentence. He can't express any of his feelings, he is extremely introverted.

When we analyze the answers to the question, *“Imagine once again that you have superpowers. You can hear everything, all the sounds, all the conversations in the world. What word, words, or sentence would you like to hear most of all? Why? What would make you happy when you heard it?”* we see that children and youngsters most want to hear that they are loved. Hearing good words and nature’s sounds are almost equally desired (Table 7). Their desire to hear that they are loved indicates a need to be loved. The feeling of curiosity can also be detected in the words of a child who wanted to hear the voice of aliens.

Table 7: Frequency of Expressions Regarding What is Desired to be Heard

Reason	Frequency
Good words	21
That I am loved	48
That I am successful	10
Nature’s sounds (sea, wind, trees)	19

Table 8: Wishes

Wish	Frequency
Objects (bicycle, toys)	30
Meeting with or talking to loved ones	37
To be accepted	5
That people are happy	33
To be healthy	12
To be granted an infinite number of wishes	22
To achieve my dreams	87
End to corona	4
To attain the education level desired	6

The majority of the answers to the question, “*As you walk in the garden, you come across a magic flower which will grant you one wish. What would your wish be?*” are to the effect that they want to achieve their dreams. Then come the wishes to meet with and talk to their loved ones and that other people are happy. It is also worth noting that they want their loved ones to be “immortal”. There are also wishes, such as flying or encouraging bad people to be good. It is once again clear that children’s primary source consists of their loved ones (Table 8).

The answers to the question, “*How does courage smell? What is it like? Why?*” vary greatly (Table 9).



Table 9: Frequency of Expressions Regarding Courage

Content	Frequency
Taking action	31
Resembles an animal	9
Resembles a flower	47
Animal	9
My mother	4
Fire / Hot	8
Blood	3
Bitter / Pepper	34
Natural event	16

Güneşe benzer rengi sarıdır
Her gün umutla doğup umutla batıyor



It resembles the sun, it is yellow. Every day it rises in hope and sets in hope.

The answers of the children and youngsters to the question, “*What does hope look like? What color is it? Why?*” vary a lot. A few examples are as follows,

“Hope is like struggling in water”,

“Hope is like my liveliness. For me, hope is my family. The color of hope is the color of the world”,

“It is eternity, it is being positive and believing it will come true”.

Table 10: Frequency of Expressions Regarding Hope

Content	Frequency
Flower / its smell	6
Emotion (love, happiness)	7
Sky	10
Dreams / profession of one's dreams	12
Waiting	14
Toys (bicycle)	3
Tree	4
Bird	2

Conclusion

Studies and theories related to playing state that playing is an important activity assisting the child's social-emotional and cognitive development as well as having a positive effect on his psychological well-being (Morrison, 2001). Children initially play functional games based on exploring and later move on to playing symbolical or imaginary games (Lillard, 2001; Cartwright, 2004). Imaginary games enable the child to explore the world through symbols and fantasies, to experience various situations symbolically, and to express their feelings. In the imaginary world, children live social situations again via their inner world and attach emotional and cognitive meaning to their experiences (Moore and Russ, 2006; McAloney and Stagnitti, 2009). Game-like processes constitute a strong mechanism bringing together numerous dimensions for healthy childhood development (Marcelo and Yates, 2014). Using imagination and emotional expressions enables the development of the child's cognitive and representative skills, mood handling, coping, and problem-solving skills, and the ability to understand the intention of others (Bornstein and others, 2002; Berk and others, 2006; Goldstein and Russ, 2000; Singer and Singer, 1990; Seja and Russ, 1999). Imaginary games contribute to bringing various cognitive and emotional processes together to develop these skills (Russ, 2006).

Studies have repeatedly shown that consistent and sensitive care provided from the early years of life reduces the effects of early period life stress and has positive long-term effects on learning, behavior, and health (Bethell and others, 2019). The creative thinking content evident in this workshop also indicates that warm and close family relations constitute the primary factor. The children have sufficient resources to be guided by their positive thoughts regarding goodness, close relations with family, and hope for the way forward toward their future. It must be the primary duty of adults, together with official institutions and civil society, to support the children by providing them with enriched educational approaches and activities enabling them to imagine during their progress toward their future through the use of their inner sources so that they can escape the cycle of poverty in which they are imprisoned.

Table 11: Questions of the Innovative Thinking Education – I am Discovering Myself Activity

1. If you were to be a dish, which dish would you want to be? Why? What is it about that dish that makes you happy?
2. If you were to be a color, what color would you want to be? Why? What is it about that color that makes you happy?
3. If you were to be an animal and if you could talk to other animals, which animal would you want to be, and what would you like to ask other animals? Why?
4. If you were to be a flower, which would you want to be? If you were to be a tree, which would you want to be? Why?
5. Imagine that you have a dream box. How would you draw happiness inside this dream box of yours?
6. Imagine you have superpowers and will be invisible for a day. What would you do?
7. Imagine once again that you have superpowers. You can hear everything, all the sounds and conversations in the world. What word, words, or sentence would you like to hear most? Why? What would make you happy when you heard it?
8. As you walk in the garden, you come across a magic flower that is to grant you one wish. What would your wish be?
9. How does courage smell? What does it look like? Why?
10. What does hope look like? What color is it? Why?

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hap- pi- ness

**Imagine that you have a dream box.
How would you draw happiness inside
this dream box of yours?**

I would keep all my dreams about my happy times in that box. I would put my moments with my family. If we were at the seaside, I would put those moments in that box.



I would like it to be a place with plants such as trees and animals such as pythons and eagles.

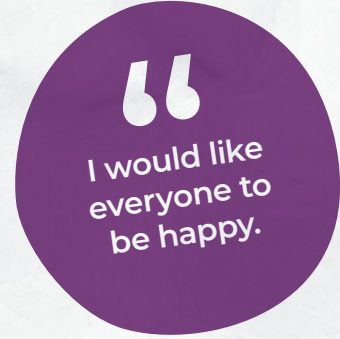
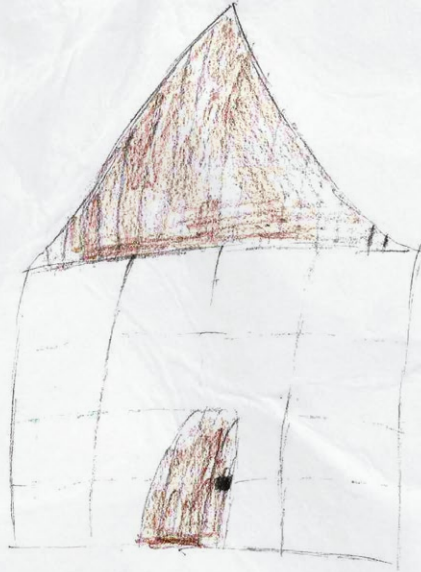
My mother. My mother did everything she had wished for herself, but she did them for us, everything she had not been able to do for herself.

I like it when my mother is happy.

I am happy when I breathe in my mother's smell.

I would like to be a teacher or a preschool teacher to teach children.

I would like to have a room to myself; I would be so happy then. I would like to go abroad, to go to a distant land, I would be happy then. I would like this corona illness to be eradicated soon; that would make us all happy.



“
I would like
everyone to
be happy.”



Love
and
respect

Ev; Ailemle mutlu huzurlu bir yer.

Home. A happy, peaceful place with my family.



Hayal kutum
Benim bu hayata istediğim şey polis olmak mutlu
olmak en önemlide "özgür" olmak istediğim her
şeyi yapmak ve her zaman mutlu olmak ve
aileme hep destek olmak .

My dream box

What I want in life is to be a cop, to be happy, but first of all, to be 'free', to do whatever I want and to be happy all the time, and to support my family.

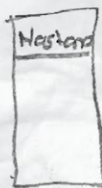


“

I have always dreamt of a happy family picture, perhaps because we could never be together.



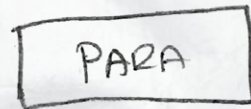
Family, freedom



Hospital



ve



and money



bir hayal kutum olsaydı. İçine küçük bir şehir koyardım. Tek katlı evler kocaman bahçeleri, her yere yardım kutuları koyardım. Kocaman çiçek tarlaları ekardım her sesit. O şehirde sadece mutlu huzurlu iyilik içinde olmak isterdim. sadece yeşilliklerin doğanın sevginin ve doğal olan her yerin içinde mutlu olmak isterdim.

if I had a dream box, I would put a small town in it. One-storeyed houses with huge gardens. I would put aid boxes everywhere. I would plant huge gardens with all kinds of flowers. I would like to be in that happy, peaceful, and pleasant town. I would like to be happy everywhere where there is nature and love.



olimpiyatlara varmak



To make it to the Olympic Games

İsten eve gelmek beni çok mutlu eder

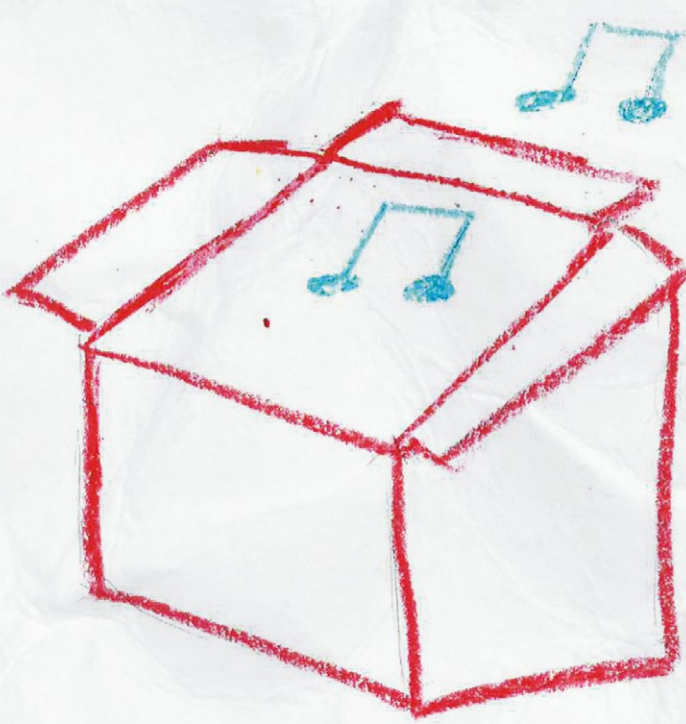


Coming home from work makes me very happy.

M. Ben 'mutlu olmak için 'okulla okunak özgün olmak istiyordim



To be happy, I would first like to go to school and be free.



Müzik ruhun gıdasıdır!
Mutluluğu müzikle
elde edebilirim...

Music heals the soul!
I can attain happiness through music...



AİLE MUTLULUĞU



FAMILY HAPPINESS

Sevgi ve Saygı

Love and respect



If you were to be a balloon...

Tangül Sınav*

Did you watch the movie *The Red Balloon*?

It was one of the first children's movies I watched... It is about the friendship between Pascal and a wonderful bright red balloon. The red balloon follows Pascal everywhere; whether he holds his string or not, it is as if they communicate without words by sharing their thoughts.

But no one understands their friendship. They are suspicious about it, and they don't want to accept it. Neither his mother nor the bus he rides nor his school let it in. They all have their 'legitimate' reasons for keeping the red balloon outside. His peers want to roughly grab the red balloon for themselves and knock Pascal around... Pascal is desperate, and the red balloon is a loyal friend as they weave their respective stories...

Unfortunately, the story has a sad ending. So I always skip that part... I will do the same now and not tell you the end...

One day I came across a book with the same title as the movie. I was excited at first, but when I realized it was the book of the movie I loved, I was ecstatic, as if I had found a treasure. I was so happy to share the book with my children, who had not yet started school... As I read the book, I would stop every now and then to tell them the shots from the movie, trying to make them visualize the scenes... Each and every night, before bedtime, we would read a chapter and enjoy magical hours together. To

* Scriptwriter, Young Lives Foundation Board Member

summarize, The Red Balloon was the best story I carried over from my childhood to my children...

Later, my children and I set on different journeys. Remembering my childhood, I also took them to movies. My daughter even dreamt of working at a movie company when she grew up... Then new movie companies, new stories, new books, and new adventures, one after another... With the development of technology, those films became more accessible, entering our homes as video cassettes, CDs, DVDs, and through other more modern media...

I also collected many documents about the movie. I even got to obtain the film itself... But I did not come close to feeling the magic of the Red Balloon story I had experienced in the past...

Until I read the book to Zehra, the five-year-old granddaughter of a friend of mine...

The part about Pascal finding the balloon was really beautiful... Pascal sees the red balloon whose string is tangled around a lamppost and wants to untangle it and take it with him. The red balloon is mischievous, it doesn't let Pascal hold its string, but it doesn't leave him either. Finally, a wonderful friendship is established between Pascal and the red balloon until Pascal comes home.

But I hesitated when I came to the part where Pascal's mother doesn't let the balloon in. This part seemed to tell the children, "you may dream and have wonderful friends, but your mothers will not understand this, and they will spoil it all"... Zehra's mother, Ayşe, was not like that. She was one of the most caring and wonderful mothers I have ever seen... Wouldn't this be unfair to her... I recalled my older son's reaction... He had said, "If you had been that mother, the balloon wouldn't be left outside"...

So, I just changed that part of the story... Then came the part about the tram... Oops, this part also criticized the system. The school was just like a prison. And the schoolmates, let's not go there at all...

The red balloon and Pascal were all alone in this world. The whole world out there was wrong and filled with animosity. I sweated heavily while I made up a brand new red balloon story for the five-year-

old Zehra. The sad ending, even I couldn't come to terms with, became happy and joyful...

Later on, I questioned myself... I had raised my children with the magic of this story... Had our rebellious characteristics fed on the Red Balloon...

My children laughed at me when I told them this... They interpreted the story very differently and transferred it to other dimensions.

My daughter, who once dreamt of working for a movie company, became a cartoonist, the elder kid became a storyboard and concept artist at a movie company, and the oldest is a director and producer... They all wrote their own stories and narrated them...

And I always adorned that perfect friendship of Pascal and the red balloon with my own stories and dreams... And I lived my own life...

There was not a single story anyway... There were so many stories... My own dreams, my own visions... It did not even matter who told me what and how... I had just taken what was given, interpreted it, and lived on...

That is to say, the dreams you have, the way you look, and the way you feel define who you are and who you will be... Your movie, your book, your story, and your dream constitute an unbroken line extending from the past to the future... If we can read this line correctly, we can see the people, the society, and the nation's future...

As for me... Yes, I had many red balloons... And all my red balloons were free, I never held their strings unless absolutely necessary. They were together with me, by my side, behind me. I just felt a bit uneasy where my red balloon was not let in, that was all...

Going back to the days when I watched The Red Balloon... A year later, when I was searching for movies and books to enrich my life, I learned that the director of the movie had died in a helicopter

accident while shooting another movie, and I experienced a feeling of a gap in my life. It was as if my childhood had been orphaned...

Because our lives were not fairy tales. We were all stories waiting to be read. We were all Pascals; we had red balloons that were untouchable and had to be seen. Someone had to read those stories...

Here we have an exceptional opportunity. We have children who tell us their stories, answer our questions sometimes with a smile and sometimes with sorrow, and even show us their balloons and tell us their colors. They use drawings and metaphors to tell about themselves in their own way. Our aim and objective here are to hear them correctly and to try to understand them. Now is the time to listen to them, to understand them, and to enlist new minds to facilitate integrating with them correctly...

Elif Zapsu, a founder of the Young Lives Foundation, where I am a Board Member, but even more significantly, a volunteer, prepared workshops for seasonal agricultural worker children. This book is a product of those workshops. Elif Zapsu reminds us to consider not the hand we extend but the hands we should hold, and she provides us with the opportunity to come to know them. Thus, she brings together the hand we extend with the hands held out to us...

Just like hundreds of balloons of all colors finding Pascal and carrying him up to the skies when he loses his red balloon...

One last question... If you were to be a balloon, what color would you be?..



being invisible...

**Imagine that you have superpowers
and will be invisible for a day.
What would you do?**

I would use my magic and plant trees everywhere. There I would build schools for children.

I would like to do acts of kindness to everyone, I would like to help everyone.

I would like to go to Cappadocia and ride a balloon.



Bir kişinin bahcesinden bir tane gül alırdım. Güllü alıp eve götürürdüm. Gülleri çok seviyorum. Çok güzel kokuyor.

I would pick a rose from someone's garden, and I would take it home. I love roses; they smell very nice.

If I were invisible,
I would hold your
hands and make
myself visible to
you.

ben dünya bankasına gür
bütün kasayı boşaltıp
garibanların hayatını kurtardım

I would go to the World Bank, empty all its coffers and save the lives of all those in need

I would like to
teach a lesson to
evil people.

I would unite the
lovers.

I would like to
go to the people
whose hearts I
broke and make
them happy.

I would like to
convert evil to
good.

Gerimez olsaydım insanlara yardım ederdim
Sihirli çiçekten kardesimin delik kalbini iyilestirmesini isterdim.
Herkesi duysaydım uzakdaki arkadaşlarımı duymak isterdim.

If I were invisible, I would help people. I would ask the magical flower to heal my brother's heart defect. If I could hear everything, I would like to hear the voices of my friends who are far away.

Görünmez olsaydım ; Güçlerimi ihtiyaçları olan insanlara yardım ederdim Mesela; bir güce her elimden geldiğince her şeye yardımcı olurdu. Ama sevmediğim insan olarak kızların saçını çekordim.

I would like to save people's lives. I would like to be a ray of hope.

If I were invisible, I would help the people in need with my superpower. I would help with everything as much as possible. But I would pull at the hair of the girls I didn't like.

herkesin benim arkamdan ne yaptınız?
kötümü yoksa iyliğimden mi bahsediyorlar görmek isterdim
istenderim özellikle annemin benim arkamda ne söylediğini.

What would you do if you were invisible for one day? I would like to hear what everyone was saying behind my back. I would like to learn whether they spoke well or not about me, especially what my mother said.

I would feed all the street children.

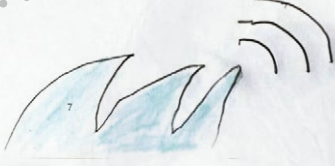
Eğer Bir Günlü Şane Görünmez olsaydım Ablamın yaptığı Pastaları kura bileleri yerdim Bulasık ları yıkamazdım.

If I were invisible for one day, I would eat the cookies my sister made. I would not wash the dishes.



Hearing everything

You can hear everything, all the sounds and conversations in the world. What word, words, or sentence would you like to hear most? Why? What would make you happy when you heard it?



En çok nüzgarla birlikte yaprak seslerini duymak isterdim. Denizlerdeki dalga sesi ve kuşların cıvıltılarını duymak isterdim. İnsanların gizli konuşmalarını duymak isterdim. Annemle arkadaşlarından konuşmaların ne konuştuğunu merak ettiğim için duymak isterdim. Diğer sesleri çok sevdiğim için duymak isterdim.



Most of all, I would like to hear the sound of leaves in the wind. I would like to hear the sound of the waves in the sea and the birds singing. I would like to hear what people say secretly because I wonder what people say when they speak about others behind their backs. I would like to hear the other sounds because I like them very much.



Seni çok seviyorum canım kızım

Bu cümleyi babamdan duymayı çok isterdim.

O hiçbir duygusunu dışa aktaramıyor hep içine kapandı

I love you very much, my dear daughter. I would very much like to hear my father say this sentence. He can't express any of his feelings; he is extremely introverted.

“

Çok güzelsin , çok tatlısın , beni kurtarın gibi
sesler duymak isterdim.

I would like to hear things such as, you are very beautiful, you are so sweet, save me.

“

Ben hayvanlar konuşmalarını duymak isterdim
Çünkü onlar konuşuyor ya onların oralarda
nasıl haberleştiğini hep merak etmişimdir.

I would like to hear the animals talk. Because they can't speak, you know, I have always
wondered how they communicate.

“

Fındık ağacından duymak isterdim
Ağacın bana biraz zorlanma Yavaş dallarımı
Kırma demesini isterdim

I would like to hear the hazelnut tree. I would like it to say, "Easy now, don't break my branches."



Her yerden huzur, mutluluk barış ciğliklerinin duyulmasını isterdim. Kimisinin üzülmemesini isterdim.

I would like to hear sounds of peace and happiness from every corner. I would want no one ever to be sad.



Tüm arkadaşlarımın "seni seviyorum" demesini isterdim.
Çünkü arkadaşlarımın beni sevmemesini istemiyorum.

I would like all my friends to say "I love you". Because I don't want my friends not to love me.

I would like the sea to talk to me. I would like to go into the sea, and I would like it to pull me in. I would like the sea to encourage me.

That people greet each other. Because nowadays they don't even greet each other.

The inner voice of people

Everyone talks to each other nicely without arguing or tells someone, "I love you", without feeling ashamed.

I would like to hear when someone talks behind my back (and says something terrible). I would like to hear the singing of the thrush, and I would like to hear the singing of the quail.



I would like to hear my mother's voice.



I would like my aunt to say that she loves me.



I would like my father to say just once, "Daughter, I love you".



I would like to continuously hear that I am not alone and that I am loved very much.



I would like to hear people say that the economy is doing well now.



I love you very much. Because I never heard it from anyone, and I would like to know how it feels.



I want them to say "my dear daughter" or "my dear son" to their children.



You can achieve anything.



- I want to pull your hair.
- Ok, let's.



- And I want to pull yours.
- Ok.



- I don't want them to fight. I must part them immediately, or else they will fight.

Children, the birds of freedom and the third eye of our future

Bülent Gülçubuk*

In early April every year, a massive labor migration starts. This is seasonal agricultural labor mobility. Hundreds of thousands of families hit the road, children and all. They will live in extremely harsh conditions, lacking even the most basic necessities for the next 6-7 months. Child laborers play the leading role in this labor mobility phenomenon that has been continuing for many decades. Thousands of children work under conditions that are detrimental to their physical, mental, educational, social, emotional, and cultural development and do not conform to international norms and laws.

The child labor issue is closely related to a country's demography and levels of education, economic and general development, and employment. On the other hand, it is quite impossible to achieve development in a country where there are children torn away from school before the school year's end to participate in the fight to earn their livelihood. Indeed, economies may grow, yet the human development indices do not reflect a similar improvement. Improvement is impossible as long as child labor is not eradicated and welfare does not spread to all levels of society. Ensuring that the children working in agriculture achieve the right and opportunity to have an education based on equal citizenship is an important issue requiring an urgent solution for our country. It is now a universal responsibility to take measures against, provide solutions for, and exhibit awareness of child labor. Child labor is, first and foremost, a socially and economically very significant human rights issue.

* Professor, Ankara University, Department of Agricultural Economy

Children are both our major guarantee and concern regarding the future. Because the healthier, safer, and better future we can plan and achieve for the children, the happier and more peaceful country we can have. On the other hand, this can be achieved by taking heed of the children and making them the subject of the future and development. I believe “children have a more sincere, inclusive and sharing perspective than us adults regarding the future”.

When my daughter was five years old, I asked her, “if you were to be a garment, what would you be?” Her answer was interesting, “I would like to be a pair of kids’ shoes”. I asked why, and her answer would teach us all a lesson. We, as a family, had once visited seasonal agricultural worker children at their tents, and we had seen many “barefooted” children. My daughter asked, “why don’t the children have shoes?”. We had trouble answering. We said, “it is hot” or “perhaps they are resting their feet”, but we could not persuade her. She had been pondering this for a long time and solved the issue by “the wish to become a pair of shoes”. Nowadays, my daughter also says, “I want to be a child who wants to go to school for another child as well”. And when she explains this, she says she wants to go to school for those who can’t and when she grows up to be a “Minister” who does good things for them, who sends each and every child to school, who opens new schools, who makes children happy at school, who teaches them how to read and write and who does not forget to play. The answers of all children will be similarly sensitive, inclusive, and sharing. The adults, the grownups, are the ones who are not inclusive, who have become slaves of their ambitions and hooked on consumption. Then we can say, “how nice it would be if the children ruled the world, independently of the adults.”

The children were asked, “if you were to be given a third body part, what would you want it to be?” Almost all wanted a third eye. When asked why, they said, “I would have it at the back of my head so that I could see what was going on behind me and so that I would not leave anybody behind.” Where do we stand today? The new slogan of the United Nations is, “Leave No one Behind”. Well, see, the children don’t leave anybody behind. WE, THE ADULTS, LEAVE them behind. Then I

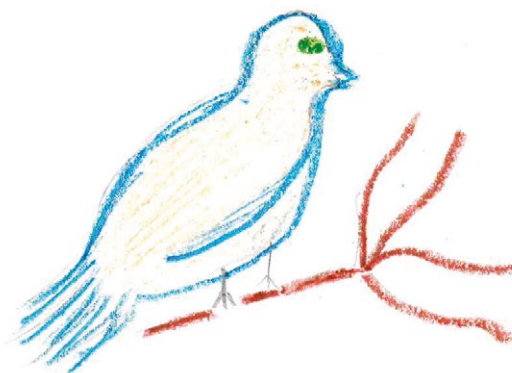
can say, “each and every child is our **THIRD EYE** for the guarantee and welfare, happiness, and sharing of our future”. This must be true for all children. Every child must have the opportunity and happiness of being a third eye.

In another study, children were asked, “if you were to be an animal, what would you like to be?” Almost all answered, “**I WOULD LIKE TO BE A BIRD, TO FLY FREELY AND TO SEE EVERYTHING AND EVERYWHERE**”. They want to capture a free-living environment for all. And how did the adults reply? Mostly, they wanted to be eagles, lions, tigers, and the like. In other words, they want to engage in a power struggle, making life difficult for humans for children. Then, whatever is necessary for welfare, development, and sharing, shall be attained through the children’s wishes, dreams, and inner worlds.

Within the framework of a study, we went to a primary school to provide training about the world of technology. We prepared a training program on “imaginative power development based on technology”. At the end of basic and simple training, we asked the 10-14 year-olds to design a computer program reflecting their dreams regarding the future. A 12-year-old student said she wanted “to be the first girl to be an astronaut who took hazelnuts to space” and designed her game accordingly. We, adults, were discussing what to do in the market and production regarding agricultural products, and this student had already taken hazelnuts up to space.

Where we stand today, there are children who work in agriculture, children who can’t go to school, children who can’t play, and children who can’t benefit from equal opportunity in education. If we are to talk about a rights-based development, if we are to talk about self-sufficiency in food and agriculture, if we are to talk about everyone having a job worthy of human dignity, we must start with the children’s world. Every child must enjoy childhood, go to school, chase his/her future dreams, and be the subject of development and welfare. If we ensure that today’s children are the third eyes of our future and birds of freedom, then we may be more sure of attaining development, welfare, and a more sharing and inclusive world. Children should not be laborers in agriculture; they

should have a say in the agriculture of the future. Come, let's chase the beautiful dreams, innocent worlds, and sharing objectives of the children... Hey children, reserve a place for us in your games and chase...





One wish

As you walk in the garden, you come
across a magic flower that is to grant
you one wish.

What would your wish be?

I want to be rich; I don't want to go to work anymore.

I would wish to become a great painter, and also I would wish to be happy with my family all my life.

I would wish never to be separated from my family because my family is everything to me.

I would wish to be a world-famous educationist.

tüm annelerin ölümsüz olmasını isterdim

I would wish immortality for all mothers.

Toprakta aşılan tek en güzel çiçek olmak isterdim.

I would want to be the single most beautiful flower in the world.

I would wish my older brother to get well.

I would ask it to heal my sibling's atrial septal defect.

Immortality for all mothers

To go wherever I want, to slide on the rainbow.

That everyone is happy, that there are no more wars.

To express myself.

To be a majestic plane tree.

I would wish happiness to be widespread.

I would wish for a bar of chocolate that would never be eaten up.

Dileğim şu olmak odaya zehir mikasız
Ben hep mutlu ve huzurlu bir aileye sahip
Olmak, isterdim.

My wish can't be granted. I have always wished to have a happy and peaceful family.



Bir dilek hakkim olsa Cöpsüz bir Dünya isterdim
Kadına Saldetin Son verilmesi

If I were granted one wish, I would wish for a world without any trash.
And an end to violence against women



Tabiattaki her şeyin eşitliği.

Equality between everything in nature.



Bir dilek hakkim olsaydı ülkem, iyilik sağlık
huzur, mutluluk içinde olmasın dilerdim. hiç bir
kötülüğü olmayan bir ülkeye dönüşmesini isterdim.

If I were to be granted one wish, I would wish health, peace, happiness, and welfare for my country. I
would like it to become a country with nothing terrible about it.



The smell of COURAGE

How does courage smell?
What does it look like?
Why?

SICAK bir çorba gibi kokar;



It smells like a bowl of warm soup.

It is like hot peppers; not everyone can eat them.

It has the best, the most beautiful smell in the world and resembles a flower.

I think the smell of nature is the smell of courage, it gives one courage because oxygen derives from nature, so the smell of nature gives me courage, and courage smells of nature.

Gül ve diken kokar ve acı hissi ahtı verir.

It smells of roses and thorns and causes you to feel pain.

Gesaret Sızca nasıl kokar? neye benzer? Neden Gül kokusudur Daga benzer

How does courage smell, and what does it look like? Why? It smells of roses, and it is like a mountain.

Anneme benzer onun kokusuna
Bu dünyanın en cesaretti engürlü kadını bence

It is like my mother, like her smell. I think she is the bravest and strongest woman in the world.



“

Courage smells
like cologne
because it cleans
my hands and
resists corona.

“

I have courage when I
hear my mother's voice or
breathe in her smell; it is
like jumping down from a
minaret; cowards die many
times before their deaths.

Cesaret bana göre toprak kokar.
Cesareti en çok kadınlara benzetiyorum.

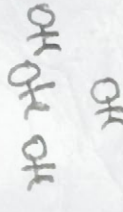
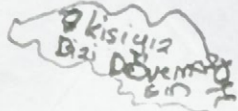
I think courage smells like earth. It resembles mostly women.

→ Cesaret benim için tek başıma tüm gücümle yurt dışına gitmek istediğim bütün her şeyi göze alarak, cesaret bana ilham veren bir koku olurdu mesela toprak kokusu

For me, courage is to go abroad alone, taking all the risks. Courage would be a smell that inspires me, like the smell of earth.

Courage smells of power

Cesaret güç kokar



Let me be like you if I am scared of you

We are 7. You can't beat us

Cesaret başımızı dik tutarak belli olur.

Bir hayatı kokar.

Cesaret acı kokar

Courage is demonstrated by holding up your head. It smells of life. Courage has a bitter smell.



Gentle, like the smell of rain, because the smell of rain refreshes one.

Smells like sweat.

It resembles the smell of heaven

They deserve better

Paşa Gökdemir*

Money makes the world go round and is used to satisfy our needs. Our chances of surviving without money are quite slim. We can buy almost anything with money. We can also increase our chances of being happy; for example, we can buy things, eat the food we want, live in a comfortable house, and control our lives to a certain extent. Average life expectancy is generally higher in rich countries. We have to work to earn money. Individuals and families who can't earn enough have to work more. Even the children may be compelled to work. They are called child laborers. Child labor involves various problems. Some children may be kept away from school so they can work, and others may be sent to school late (about one month after the beginning of the school year). They can be made to work during summer and suffer physical and emotional hurt because of working under harsh conditions.

There are 160 million child laborers in the world¹, and 720,000 in Turkey². These data reflect a sad fact. One out of almost every 50 individuals (adult and child) in the world and one out of every 115 in Turkey is a child laborer. There are approximately 3 billion children in the world³ and 22 million in

1 <https://www.unicef.org/turkiye/en/press-releases/child-labour-rises-160-million-first-increase-two-decades>

2 <https://data.tuik.gov.tr/Bulten/Index?p=Child-Labour-Force-Survey-2019-33807>

3 https://www.cocukvakfi.org.tr/wp-content/uploads/2020/12/22_Yenibinyilin-Dunya-Cocuklari-Sayisal-Cocuk-uyari-Raporu.pdf

* Private ENKA Highschool, Grade 11, IB Student

Turkey⁴. In other words, one out of every 17 children in the world and 1 out of 30 children in Turkey is a child laborer.

Child labor must be prevented. Children must go to school. Young Lives Foundation is an institution that strives to achieve this. It employs various methods to assist child laborers. One of these is keeping them away from the fields by engaging them in training activities in the provinces they travel to work. Such an activity consists of giving the children papers with questions on them and asking them to answer those. We can analyze these answers to reach conclusions about the children in question. Many think these kids are not intelligent and are condemned to or even deserve the life they lead due to their certain characteristics. But this is not true. I am 16 years old, and I go to school, and I answered the same questions. You can compare our answers.

Questions and answers

Many of our answers are quite similar. For example, we have all wished to be our favorite dish. Or, the color, we have all written down our favorite color. Except for football team fans, of course.

The favorite flower of most of us is the rose because it smells nice. The most popular trees are plum trees and pine trees. Courage smells of sweat for many. The color of hope is either white or blue for most of us because it is bright and resembles the sky or a source of energy.

Our answers to a question about animals are different. Most wanted to be a dog, a lion, or a bird. On the other hand, I opted for the monkey because monkeys are smarter than other animals and can function in groups.

4 <https://data.tuik.gov.tr/Bulten/Index?p=Istatistiklerle-Cocuk-2021-45633>

Our dreams are so similar

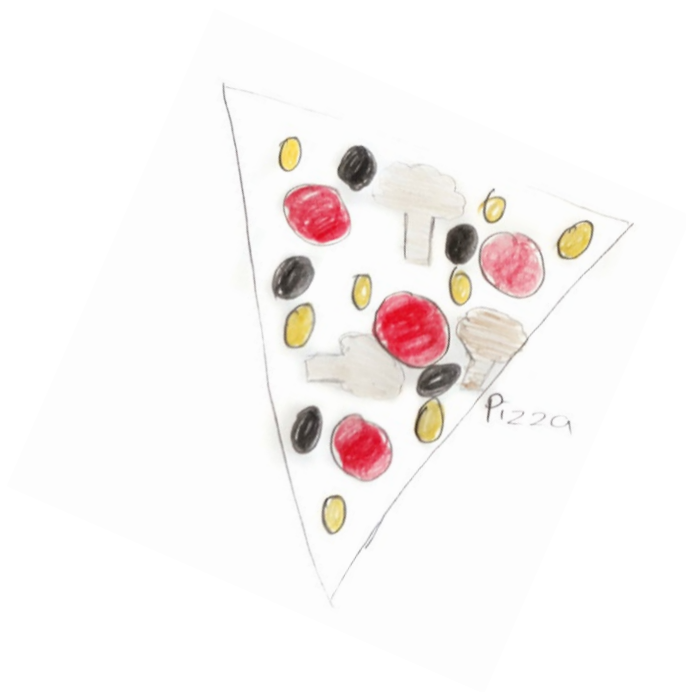
Our definitions of happiness are similar; we all prioritize our families and friends. We think that if we were invisible, we would prevent wrongdoings and steal to help people. Or if we were to be granted one wish by a magic flower, we would all wish for various means of helping people and contributing to society. If we were able to hear every sound, we would like to learn what we did not already know. Most wished to hear what was said behind their back and terms of endearment. I, on the other hand, would like to hear about important events, ciphers, and secrets. Thus, I could warn those in danger and easily get rich.

Our planets

Then come the questions about creating a planet. Our planets are all colorful, but they are colors from our earth. We all want it to smell of flowers, forests, and nature. The animals we created are different; mine are more fantastic. The questions we ask the planet are rather similar. The wish to be happy is predominant in most of the answers.

And here is perhaps the most critical point: “How would children live on your planet? Why?” Most answers stress happiness, freedom, peace, and not going to work. My answer stressed justice and equality. My answer does not include freedom, not going to work and school, because I am already sufficiently free and don’t have to work.

To sum up, the answers of child laborers are quite similar to mine. We are the same age; we are children. They want to go to school to have a profession. They want better living conditions and to contribute to society. They deserve better than their current living conditions and should be assisted. I hope that in the future, no child shall work in the fields and that every child shall be able to go to school regularly.





What does
hope
look like?

What does hope look like?
What color is it? Why?

Umut bir kadının mücadelesi, bir çocuğun inancına benzer.
Umudun rengi mavi olur. Çünkü umud edince insanı ilk gördüğü renk
mavidir.

Hope is like a woman's struggle, like a child's faith, and it is blue. Because when one hopes, blue is
the first color s/he sees.

“

Hope is like
the single ship
that survives
the storm. It is
white because it reflects
the freedom felt after
the storm passes.

Umudun rengi karışımdır. Sen neye umutlanırsan o renk olur.

Hope's color is a combination. It takes the color of whatever you hope for.

Hope is like infinity, has no end, and should always exist. If there is no hope, life has no meaning. It is blue, like the sky.

For me, hope means new beginnings, new emotions, and holding on to a dream again. My family is with me, so I always have hope. If it were to have a color, it would be white, like turning a new page.

white

It is happiness and enthusiasm. It is like the color blue. Blue also makes me happy and enthusiastic.

blue

Hope is white, sir. It resembles a rose. It has many thorns, but once you get over the thorn, you see beautiful things. But, sir, giving hope to someone and then letting him down is very cruel.

Hope is the stroke of luck at the most unexpected moment and is white.

Childish things

Sinan Canan*

What is the child good for?

Why do we go through a period called childhood in our lives? When we are a child, why do we frequently wish to grow up, and why are all adults seem to strive hard that we grow up fast and escape from this state of childhood? Is childhood some sort of illness?

It certainly is not, but it is as if we have forgotten and even almost as if we have never known what childhood is. Like every unknown, we seem to be at a loss as to what to do with it; we seem to be a bit scared as well. Perhaps because of this, that unique period is perceived as a phenomenon to be evaded. However, childhood is the most important period of our life. We owe all our humanity to that period. At the same time, it is also the period when we, unfortunately, have to bear the heaviest burdens of life...

Human beings are born at a very early stage of their biological development. Biologically, this has two significant causes. The first is related to the fact that we have to “walk erect”. This has led to the development of narrower hip bones, which in turn has made birth much harder. The other cause that we have to be “among the living beings with the largest brain relative to the body” exacerbates this hardship. As a result of these two factors, people have to give birth to their babies before they are fully matured, approximately 1.5-2 years early. Indeed we are all “premature” babies. That is why our brain has to develop outside our mother’s body, in the real world, during our first few years. This has terrific

* Writer, Founding Partner of AçıkBeyin Education and Consulting

advantages as well. When the brain encounters the outer world at an early stage of its development, it is affected uniquely by the conditions and characteristics of the physical and social environment as a result of (especially) the cultural effects the brain encounters. At the same time, it is so fresh that the human becomes the only living being that can easily transfer culture from one generation to the other and learn quite complicated life skills when only a baby, thus beginning life in a highly advantaged position. This is perhaps the most significant characteristic which sets us apart from “the others”. Therefore, if something determines our “fate”, infancy may be where that determination takes place most distinctively.

The period of childhood which follows is remembered by most in relation to the activity we call “playing”. Indeed, it would not be an exaggeration to say that playing is the “main activity of the child”. Playing provides the media for acquiring essential skills such as learning about the world, understanding social relations, knowing oneself, and establishing relationships best, most easily, and in the most enjoyable manner. The more complicated the brain of a species is, the more time the members of that species spend playing. Humans constitute the most extreme example of this, as a human being always feels a wish, desire, and yearning “to play”. Whether playing tag with friends on the street or solving crossword or Sudoku puzzles at age 90, playing can always have a place in every minute of our life if we allow it. Because this gigantic brain learns best while playing, solves its problems through playing, and works most efficiently while playing.

The period of childhood differs from the period of infancy in that it is when “the personalized form of” our nervous system develops and flourishes. How we relate to the world during that period determines to a great extent, the humans we will become in the future. You know, there is this “childhood trauma” term that circulates widely; although no one knows its real meaning exactly, it is a well-known fact that “things that happen during that period somehow affect us throughout our whole life”. This is true most of the time. Not only traumas, meaning wounds, and negative experiences that cannot be coped with, but all those we experience during our childhood constitute the leading factors determining who we are. A childhood full of playing, love, respect, understanding, and support is a must for a self-confident and admired adulthood. We become whatever we encounter most during those years.

Where do these adults come from?

Why do we grownups behave this way or the other today? Most of the time, the answer is “because we have always seen it that way”. Indeed, we can frequently find ourselves behaving like our parents in ways we never approved of, engaged in adult concerns we scorned and never understood. Studies indicate that children smile around 400 times a day on average, whereas this number falls below 5 after the age of 40. It appears that a monotonous, hectic, anxious, and boring life devoid of playing and lacking smiles becomes our fate as we grow if that is what we have always seen; because we always see our elders like that and are easily convinced that it can’t be otherwise. Very few of us are rather different. They can continue to live on playing, discovering, and learning in joy and amazement throughout their life. But such people are very, very few.

The physical and mental environment of the children constitutes the fate of the next generation. Ignoring something we can fix is the same as plotting a silent assassination against our grandchildren. As long as we don’t feel as unhappy when we see an unhappy child who doesn’t play as when we come across a hungry child, we will not even begin to question whether there is anything we can do. Because that is what most of us have always seen; we said, s/he is just a child, it will pass, and s/he will forget when s/he grows up. No. S/he does not forget; they are not forgotten; we don’t forget.

We live side by side with thousands of cases where children who should be playing have to work and earn a living due to material conditions, habits, or other causes. Those of us who are well off most are not even aware of this. However, you should know that, even if they live at the other end of the world, these people whose smiles, playfulness, curiosity, and discovery motivation are lost and murdered are not so far away from us in this “network society” of ours to which we are “hyper-linked”. The possibility of our future generations living in peace, beauty, and aesthetics befitting human dignity depends more than ever on our “collective welfare”.

Child laborers are perhaps among the most important of our many children-related problems. The results of this study, in particular, present both sorrowful and hopeful indications. We know that we raise what we nourish. Today, we know more than ever about human development. We live in an era when we can rapidly do something in light of this knowledge and such awareness. Digital tools enable us to reach billions of people with a single click. If we aim to raise awareness, there is no better time. Then...

Let's remind ourselves frequently that childhood is not a transitory and incidental state, that playing and discovery are the most significant skills which make up a human being, that we will cease to exist if we can't dream, and let's keep our mind alert about those who are deprived of those at a tender age. Humans can exist together. The happiness our welfare as an individual provides is as short-lived as temporary drunkenness. The level of our well-being as a society is the most important factor determining our future.

Joy, discovery, playing, and amazement are inherent in the human child. We all have them naturally. On the other hand, art, aesthetics, grace, elegance, benevolence, altruism, and compassion are learned. Those are not things that can develop without being learned. If you believe that the world lacks these characteristics today, you should start working with children.

A child plays, a child dreams, a child asks, a child discovers, and a child lives. For whatever reason, taking these away from a child is a crime. We all have an untransferable responsibility to prevent this crime. If we just remember this all the time, that is sufficient for all of us as a start.

Simple facts are the hardest to grasp

Some facts are simple. They are so simple that most people and societies refuse to understand them. Because if we were to grasp these simple facts, we would have to organize our lives accordingly and change our habits. For example, "education is a must" is one of these basic facts. We understand the saying and readily grasp its correctness, but we ignore this simple fact without seriously considering it. We just repeat it. If we understand it and internalize it, we have to realize that we should invest most in education, but that somehow we don't, that we surrender this vital issue to the hands of habit, that we imprison ourselves in vicious circles. We don't like this. We like observing the mistakes of others, but it

does not suit us to face our own mistakes. This is a deeply disturbing awareness for us.

The above-stated facts about childhood are just as plain and simple. If children grow up unhappily, generations become unhappy. As the number of these unhappy adults increases, no happy people remain around us. This is not subject to debate. However, let alone discussing, we don't deem this "worthy of considering", especially from an "administrative" perspective. We have other balances to maintain; we have our problems awaiting temporary solutions; money we have to save; reserves we are scared to death of losing; we have our customs, habits, and traditions. Rather than putting up with the discomfort to be caused by the stimulants, which will force us to rethink all of these and create new opportunities with simple behavioral changes, we just ignore them. We like saying, "What can we do? Yes, it is wrong, but this is the way it has always been; that is just the way it has always been and will always be", and do nothing. This is our comfort zone.

Economic hardships or customs that tear children away from playing and away from life concern all of us. As we keep ignoring it, this simple fact will create increasingly bigger problems for us. You don't have to be a genius to realize this. On the other hand, starting somewhere to do something about this requires serious awareness and determination. The study presented here is a good example of a contribution to creating such awareness. But it is not sufficient by itself. Minds have to come together; they must concentrate together on this awareness and undertake responsibility regarding whatever can be done. Knowing that just one-fourth of the globally wasted food can eradicate hunger in the world does not mean being able to do this. Because the first step, "preventing waste", necessitates conscientious masses, which is a non-existent luxury at the moment...

I said above that children's problems don't go away when they grow up. They seem to go away because their appearances change. Rowdy, unsmiling, insensitive, uncaring, surly adults lacking compassion are generally the results caused by the transformation of childhood problems. It is impossible not to realize how the problems of those children will become the problems of all of us tomorrow if we only think a little. But they don't make us think; we don't think; it is not thought. It seems to be more comfortable not to think. But that comfort paves the way to the complicated discomforts of the future.

Simple problems have simple solutions

There are simple solutions to the problems related to children who have to work. This problem can't be solved by building "a society where no child has to work, where everyone is rich and lives in prosperity", as such a thing is not possible. On the other hand, it is a problem common to all active minds to find a solution for rendering any practice making children systematically unhappy more humane and more functional. Finding a solution becomes easier when the problem is defined like this. The important thing is to be able to differentiate between the "incidental" problem and the one that has become "the rule". Many isolated incidents involving stray animals cause uproars in public discourse. People love arguing about them. But no solution can ever be found through these isolated incidents. The solution can become visible when the problem is formulated in a simple and comprehensive manner.

No single person can solve a problem concerning the majority of society alone, and neither can I. On the other hand, the part on which we can agree methodologically does not require a high level of intelligence. One does not have to be a genius to realize that child laborers have a problem, that this problem has social and economic aspects, and that we all bear responsibility regarding this situation. And the minute we attain this awareness, we start taking steps toward the solution.

Probably it is best to start by realizing that "we have a problem". I hope that the rest will follow. And the easiest way of determining the problem is to stand up from our seats and heed the calls for help. This fine study accomplishes this very well. The rest is up to us. Shall we heed, or shall we just feel sorry and move on? I think that is what will make the whole difference...



compass



my planet



Innovative Thinking Education

My Planet

What does the child mean?

**A friendly alien asks you the meanings
of child and adult.**

What will your answer be?

“

benim göre çocuk dışarıda oyun oynayan kısa boylu küçük şeyler
Küçük elleri olan küçük ayakları küçük burunlu kısa parmakları
giydikleri kıyafetler küçük olan ayakkabıları küçük olanlar çocuklardır

benim göre yetişkin arabaya süren çalışan uzun boylu olan
büyük ayakkabılar giyen makyaj yapan yetişkinlerdir

I think a child is those short and small things who play outside. They who have small hands, small feet, small noses, short fingers, small garments, and small shoes are children.

I think those who drive cars, who work, who are tall, who wear large shoes, and who put on make-up are adults.

“

Adult means grown-up.
An adult goes to work
and rides a bike. A child
plays, plays hide-and-
seek, plays ball, plays
tag.

“

Children are small
humans; adults are big
humans. Adults cook
so that children are not
hungry. Children play
games and want to
have fun, and adults go
to work.

“

çocukların boyu küçükten hayalleri büyük.
yetişkinlerin akli büyükten oyun başlıklar

Children are short but have huge dreams.
Adults have large minds; they are calm and serious.

“

Children are very happy,
joyful, and always cute.
An adult is someone
who always cares for
the happiness of the
family.

“

Child means joy, happiness, and the meaning of life. The adult is the person who works very hard so that the children's dreams come true.

“

Çocuk: herşeye meraklı, sevimli, herşeyi seven, hemen küsen birisidir.
Yetişkin: Sorumluluk sahibi olan, olgun, bilgili kişilerdir.

A child is someone who believes everything readily, who loves everything, who sulks easily, and who is cute.
Adults are people who are responsible, mature, and knowledgeable.

“

A child is a person who makes life beautiful.
An adult is a poor person.

“

Children are joyful, and happy like tiny mice who play all the time. Adults are grown-ups; they can go wherever and do whatever they want.

“

Gocuk bilmezdir, her şeyi yapamaz. Gocuklar oyun oynar.

Yetişkin, bilgelidir, öğreticidir. Soru sorulup öğrenir.

The child is ignorant and can't do everything. Children play games.
The adult is knowledgeable and teaches. You ask them and learn from them.

“

The child is cute, lively, tiny, pixy, and the reason to live.
The adult is the future state of children, thinking of their hopes, dreams, and a lot more.

“

Gocuk demek
Gocuk insanın

neşe, özgürlük, sevinç demek.
neşesi demek sevinç dolu olmak.

Child means joy, freedom, and fun. A
child is the joy of a person. Being a child
means being full of joy.

“

A child plays and laughs.
An adult is a person who thinks
wisely and makes difficult
decisions.

Never without sports

Ekrem Ekşiođlu*

Football has always been part of my life. Without knowing that I would choose it to be my profession, I played football in the streets like almost every child born in Turkey during those years. Especially in summer, during the summer vacations. Later I realized that I had learned everything about life thanks to football. I certainly would not like to belittle the contribution of the books I read. I still feel happy, remembering the books and the stories I read then while dreaming of playing on those football fields that I gazed at with yearning from afar. Those were the days when video game consoles had not become part of our life, and the sports fields in cities had not yet been filled with buildings. Our best pastime consisted of playing football in the streets or empty plots, climbing trees, riding a bike if we had one, and running beside one if we had not. While I played football and later when I started to work as a football coach, in my second best profession, I realized that, while playing in the streets, we had unconsciously acquired the basic mental and physical skills the football players are trained to acquire today. This should definitely be discussed with regard to both physical and mental skills.

The human body is an entity, and although most people think that sports are about physical development, real development occurs when combined with mental aspects. You can learn about inner discipline, self-respect, love, respect for others, hatred and coping with hatred, empathy, in case of victory, being happy with restraint, thinking that you could be in your opponent's shoes,

* Formerly a professional football player, Assistant Coach of the Hatayspor football team, Member of the Board of Trustees of the Young Lives Foundation

learning from your losses, and benefiting from those lessons in your next competition when engaged in a branch of sports. I did choose football as my profession, the way to earn my living, yet my main rival was always myself. My main aim was always to improve myself and to develop further. No material gain can be compared to the satisfaction this provides. Enjoying the benefit of your work is an incomparable feeling.

I have frequently observed poor students attain academic success thanks to the discipline provided by engaging actively in sports. I love chatting with young people and with children. Witnessing their potential always makes me feel hopeful. My profession is a favorite topic during these conversations. I had the opportunity to talk with many young people who complained that although they loved football, they could not play well and therefore did not engage in sports. Sometimes your disadvantage becomes your advantage; you must change your perspective for this to happen. You may have a talent for a branch you never considered. It may attract you and make you happy. You can't know if you don't try. It is highly recommendable that you try your hand in all branches within your reach. Indeed, recent studies show that engaging in more than one branch causes you to be even better in one of those branches. For example, a football player who also plays tennis can benefit from the subtleties of tennis in his football career. One can apply basketball's defense techniques to football. The branch you choose does not have to be a popular branch either. It does not have to be professionally lucrative. You will see that devoting at least one hour of your life to sports will render the remaining moments more meaningful and enjoyable, such as those devoted to school, work, family, and social activities. You must also enjoy the social benefits of belonging to sports culture.

I had the opportunity to go abroad many times, to see how well they had integrated sports with their lives. Every time I saw it, I felt sorry for the young people of my country, our most valuable resource.

I see everyone, young and old, engaged in physical activities in the sports fields in schools and all around the cities. I envy this in the name of my country. At such moments I always ask myself why we have moved so far away from sports... I dream of seeing generations who have integrated their

favorite sports and their culture well with their lives and attained the highest physical and mental development levels. Doesn't everything start with a dream?

So, what do the children dream of? Children, each one more precious than the next, were asked questions, and their answers led to the creation of this book. I would like to share with you some of their answers to the question, "Imagine that you have a dream box. How would you draw happiness inside this dream box of yours?"

"Boxing and sports. I like sports very much, I love it, it is good, it makes us strong."

"To be a very good basketball player in the future."

"Being a football player."

"Playing football with my friends makes me happy."

"Ronaldo"

"To play a game with Ronaldo."

"Karate World Champion"

"I would like to be an athlete, I would like to represent my country, I would like to don the colors of my country."

"To make it to the Olympic Games."

We know what children are capable of doing when they are given the opportunity and the means. First and foremost, to have faith, have determination, and know how important a role sports play on

the road to success... We have faith in you, children; you should have faith in yourself too. Let your dreams come true.

Discover your dreams through sports!





What would the planet look like?

Imagine that you were to create a planet.
What would its name be?
What would it look like?

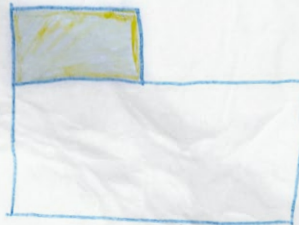


The name of my planet is Shimbul. I would make it big and long. It would be navy blue and yellow, and it would be shaped like a cloud with lightning.

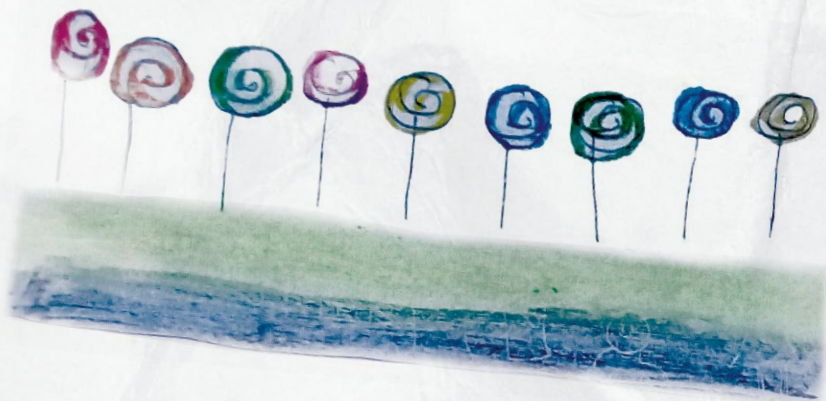


Benim gezegenim

My planet



The planet Shashmet looks like a car.



“

Candy planet. There would be candies on the trees, a cascade of chocolate, and candy everywhere. It would always be summer.

“

The planet earth, it would be a triangle.



“



Planet pencil



The planet Compass



IBOCAN PLANET

IBOLAN GEREGONI

TÜRK TELEKOM ARENA
(A football stadium in Istanbul)

TURK TELEKOM ARENA



IBOCAN PLANET
IBOCAN GEREGEMİ



ibocan planet, it would look like a football stadium.

(the living things) scary
mythological planet

(canlılar) korku ve
mitolojik gezegen



The fairy tale planet
which has all fantasy
characters of the world

dünya içinde bütün
hayal karakterleri
perit masalı gezegen



periti karabasanlar
periti köpek

piramit gezegeni

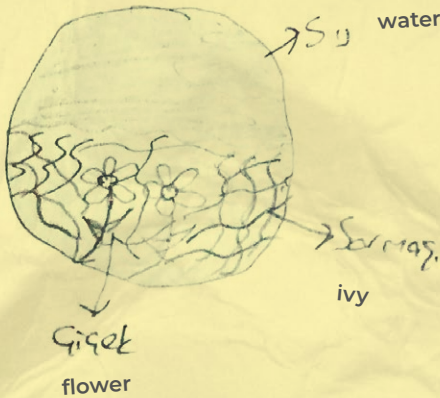
The pyramid planet



galaksi içinde galaksi
galaxy within galaxy



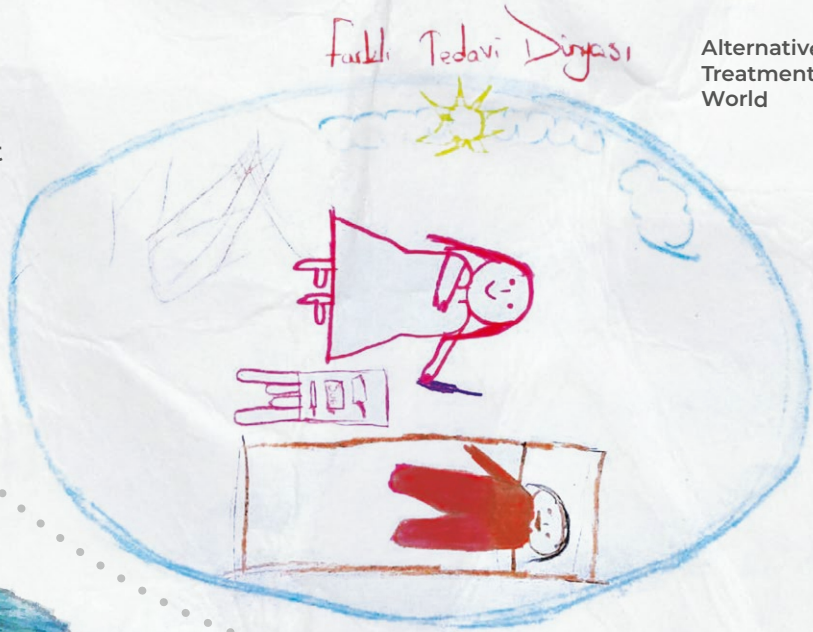
“ It would be one huge planet formed
by the combination of four planets.
The huge planet formed by the
mythological planet, the pyramid
planet, the fairy tale planet, and the
galaxy within the galaxy planet.



“
The Kraktos Planet



Alternative Treatment
World



Alternative
Treatment
World



“ The Fresh Water Globe Planet. People on this planet would never lack water. There would be no shortage of water like in countries such as Africa. People wouldn't have to die.



The Hazelnut
World. It would be
round or flat.



“

The Pit Planet, because every place is always a pit, life is filled with pits.

”

The Gündünay¹ planet. It would be bright like the moon and shine like the sun. One year would be equal to 500 days, and one month would be equal to 50 days.

¹ Combination of the letters of the words day and moon in Turkish.

“

The Planet Breath. It would be square and smell like a flower garden.

“

My Sweets Planet. Mountains would be of chocolate, and lakes would be of honey on my planet.



Selina Planet

A biopsychosocial perspective on contemporary child labor

Tuba Mutluer*
Belgin Özgül Konakçı**

The term “child labor” is often defined as work that deprives children of their childhood, potential, dignity; and is harmful to physical and mental development. Actually, it is a serious social and economic problem with roots in customs and traditions, culture, and economic and social structure. Child labor is physically, socially, and mentally harmful to children and interferes with their schooling, and it deprives them of the right to grow up in a healthy and safe environment. Children are future citizens, and their development in favorable conditions and as is necessary should be the priority of all countries.

Child labor exists all over the world and is not rare. ILO statistics indicate that child labor is one of the most serious problems globally. According to the latest data, there are 160 million child laborers worldwide, and at least 79 million of them work in hazardous jobs. Child employment is mostly widespread in Africa (92 million), followed by Asia and the Pacific (49 million). According to the most recent surveys, there are 720,000 child laborers in Turkey, and only 473,000 of them go to school; these figures indicate that one in every 30 children is a child laborer. Recent data show that child employment has not decreased, indeed has increased significantly, particularly with the start of

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the pandemic. In Turkey, children are generally sent to work at a young age due to poverty, inability to meet education costs, employers' high demand for child labor, and traditional factors. Although this issue attracts significant interest in the media, there are few contemporary scientific studies, and the possible negative effects in various areas are not fully known as yet.

Child labor constitutes a major impediment to the personal development of children, and it has a negative effect on the psychological well-being and emotional development of children. Children should be considered to be the softest tissue of society. Their development is a system with multiple aspects, and proper child development support necessitates care for elements such as love, kindness, playing, education, activity/hobby time, and healthy nutrition. Healthy development requires them to be protected from negative emotions such as shame, fear, incompetence, and physical factors such as irregular and unhealthy eating habits, lack of sleep, extreme tiredness, and immobility.

The incidence rates of emotional and behavioral problems vary between child laborers and children who don't work. The incidence rate of emotional and behavioral problems is higher among child laborers. These problems, in turn, cause low self-confidence, depression, anxiety, and difficulty in building relationships. Children's social relations can also be affected adversely. Their working conditions may cause them to stop going to school, and they may become unable to communicate with other children. This may have a negative effect on their socialization and social communication skills. Children are more sensitive to their environment than most adults. By giving them responsibilities not suited to their age and not fulfilling their emotional needs, we push them to observe every possible threat and variable with extreme sensitivity to their environment. The verbal, physical, and psychological harassment they experience while working in jobs of lower status may cause them to have lower self-esteem and social skills than their peers. According to ILO's Teacher's Kit (2003),

child laborers' development is adversely affected by the psychological burden caused by having to shoulder responsibilities at an early age as well as the unhealthy work environment, and these factors can obstruct their normal growth, leading to undesired permanent results.

For example, a study shows that working children need more calories than their peers. If this need is not fulfilled, they become more defenseless in the face of illness. Physical injuries at the workplace can lead to health problems continuing until adulthood (old age). The relevant literature indicates that there is a strong relationship between high levels of stress and depression during childhood and health issues ranging from anxiety and panic attacks and mental problems to diabetes, cardiac problems, and immunity deficiencies.

Anxiety, shyness, low self-esteem, and low self-confidence frequently observed among child laborers are among the harmful emotional effects which increase the risk of mental sickness and anti-social behavior. Moreover, 21.8 % of child laborers experience physical, 53.6 % emotional, and 25.2 % sexual harassment. It is indicated that in cases where the parents are divorced, the child is a boy, and his wages are low, the probability of experiencing physical harassment at the workplace is higher. Children can attain their real capacity only when they have sufficient care, love, respect, and space for development.

From a medical perspective, it is clear that child labor has a negative impact on children's physical well-being. There can be threats such as air pollution, dust, and chemicals in the factories and workshops where children work. According to a study, child labor is related to numerous health problems such as insufficient nutrition and growth, contagious and systemic diseases, behavioral and emotional disorders, and reduced coping mechanism efficiency. A study conducted in Bangladesh indicates that of 80 child laborers interviewed, 90 % suffered physical pain, 72.5 % had problem

breathing, and 72 % had visual problems. Nearly half of them had skin diseases, and 40 % were psychologically immature. Being exposed to chemicals, dust, and similar carcinogenic substances in agriculture, mining, stone quarrying, and building industries increases the risk of suffering from bronchial problems, cancer, and numerous other diseases. Child laborers are at risk regarding the development of chronic health problems, not only because they are exposed to risk factors longer but also because the rapid rate of cell growth shortens the dormant period of certain diseases. The period extending from childhood to the end of adolescence is the period of the highest mental and physical development. Being exposed to marginalization, neglect, abuse, and alienation during this period translates to a less healthy and, therefore, less productive adult labor force in the long term, which will have an adverse effect on the country's development and growth.

The “Innovative Thinking Education” which constitutes the subject matter of this book, has provided us with detailed pictures showing the richness of the inner worlds, depth of foresight, and the infinite power of the imaginations of many children. Such studies are quite creative and deep, and they exhibit the sharing, sensitive, and inclusive nature of the children clearly and without any constraints.

It is very important to have an increased number of projects aiming to extend psychological assistance to child laborers who have been traumatized and exposed to bullying and maltreatment, adopt preventive measures, and raise awareness among school teachers. The objective must be to integrate these children into society through public health and education programs.

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How would the humans look?

How would the human
beings on your planet look?



Aliens are all different. Some have hands; some don't. Some have many feet; some have many eyes.



The people on my planet would have geometric shapes.



They would look like Viki in the Vikings cartoon because that cartoon is so nice.



İyi mutlu Duygusal İyi niyetli Güznel
Robot gibi olabilmek

Good, happy, emotional, well-intentioned, beautiful, like robots.



Benim gezegenimdeki insanlar kanatları olur.

The people on my planet have wings.



Gezegendeki kişilerin hepsi kendi dış ve iç görünüşünü kendi belirlesin.

Let everyone on the planet determine their look and characteristics.



Kilolu olsun, 5 göz, kulakları büyük, 1.80 olsun.

Let them be heavy. 5 eyes and big ears. 5'11" tall.

en kısa boy 1,70 olarak gezegenimin insanlarının, bazılarının
gözü mor, kırmızı, pembe olur, saçları sürekli renk değiştirsin
ruh hallerine bağlı olarak

the shortest of the inhabitants on my planet would be 5'7" tall. Some would have violet, lilac, or pink eyes.
Their hair would constantly change color depending on their mood.

“

herkezin
kusursuz
görünürdü

everyone would look perfect

Benim gezegenim-
de insanlar iki
kalpli olsun



Let the humans on my
planet have two hearts



What color?

**What color would the sky and trees
be on your planet? Why?**

Gökyüzü pembe olundu. Pembe güzel bir renk. Ağaçlar kırmızı olursa, kırmızı rengi severim. Kırmızı sonbahar mevsimini hatırlatır.

The sky would be pink. Pink is a lovely color. The trees would be red. I love the color red. It reminds me of autumn.



Let my planet be white. Everyone's house is designed in accordance with what they want. Let there be equality.



Çünkü rengi aklı bir bulut rengi
Seviyorum benim bulutumdur.
Ağaçları sevdiğim renk oda bu
rengi tavsiye ederim.

This is my cloud. Because I like light-colored clouds.
My trees are also the color I like. I suggest this color.

The sky would be colored like a rainbow, and the trees would be red.



The sky would be a color between cream and lilac. The trees would be light red.



How would the children live?

**How would the children live
on your planet? Why?**



“

On my planet, they would keep jumping. There is no eating and drinking there.

Kumla oynarlar. Oyuncaklarla, traktörle oynarlar. Çünkü çocuklar bunlarla oynamayı severler. Bebek oyuncaklarla da oynamayı çok severler.

They play with sand. They play with toys and toy tractors. Because children like playing with such things. They also like playing with dolls.

“

They play football, drive cars, and drive trucks. They learn how to build a fire. They don't harm nature.

Çocuklar aqaa dikelerdi, öğretmen olurdu, doktor olurdu çünkü çocuklar araba sürerlerdi motor sürerlerdi, büyüklerin yapabilecekleri herşeyi çocuklar yaparlardı ev yemekleri bulgular herşeyi yaparlardı çocuklar çünkü herşeyin çocukların yapmasını istordim!

They would plant trees, become teachers, and become physicians. They would drive cars. Children can do everything grownups do. They can cook and wash the dishes. Children can do everything because I want children to do everything.

“

Children would not work at that age. They would be happy; they would have big dreams.

Telefon kullanabilirler araba sürerler meyve sebze toplayabilirler temizlik yapabilirler ağaç kesebilirler

They can use the telephone, they can drive cars, they can pick fruits and vegetables, they can do the cleaning, they can fell trees.

Çocuklar çok mutlu oyuncaklı bir dünyada, oyun sınırsız ve yemekleri ise tatlı olurdu.



Children would be very happy in a world with toys. Endless games, sweet foods.

Gezegendeki çocukların yaşam tarzı su sıkıntısı çekmeden
serinli neşe dolu tatlı su sayesinde sebzelerin ve meyvelerin
sulama ihtiyacı giderebilir.

The way children live on the planet. No lack of water, happy, full of fun. Potable fresh water to water the vegetables and fruits.

“

Children should go to school and have a profession.

Gezegeminde Finlandiya'da ki çocuklar gibi yaşarlardı.

On my planet, they would live like the children in Finland.

“

All children would go to school; none would go to work. They wouldn't be forced to do anything.

“

They would live happily and freely, having fun and enjoying a just and equitable environment because no child has ever lived like that.



What would the animals look like?

**What would the animals on
your planet look like?**

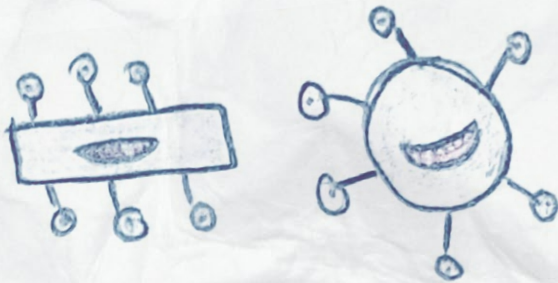
Kanıtları var yüzer. 3 gözü vardır kuyruğu 4p uzun tıylı
Su atar Ziplure ben hayvanım mavi

It has wings. It swims. It has three eyes, and its tail has long feathers.
It throws water, and it jumps. My animal is blue.

Denizde bir at olsun, o at denizde yüzsün. Lüle lüle kuyruğu olsun.
Gövde de bir tane olsun. İki eli, iki de ayağı olsun. Yüz tane kafası
olsun. Sarı, kırmızı renkte olsun.

Let there be a horse in the sea. Let it swim in the sea and have a curly tail.
Just one eye, two hands, and two feet. A hundred heads. Red and yellow
in color.

Benim gezegenim de olan hayvanlar bir ayakları yoktur. Ziplayan yuvarlak uçan bir hayvanlardır.
hayvan. 6 gözü vardır.



The animals on my planet... one rectangular,
one round, flying. Has 6 eyes and no feet.
They jump.





“ The animals would talk, and they would resemble people.



“ The animals would resemble clouds, trees, the sun, the moon, and stars.

Benim evrenimdeki
Hayvanlar
Bizi duymalı.

The animals on my planet
should hear us.

“

All animals would have different lights.

“

Let animals be able to talk. Their heads will be human, their bodies like animals.

Hayvanlarında konuşmasını ve insanlar gibi hayat sürmesini ve hayvanların korkunç bi yapısı olmamasını sağlardım

I wish the animals could talk and lead lives similar to humans and that they were not scary.

“

They would be like unicorns.



“

I would like them to resemble us. Then there would be equality and justice.

Glad there is hope

Enes Ün*

Enes Ün was extremely enthusiastic about participating in this project. He asked us to interview him for this publication; he said, “let’s just chat, and then you transcribe it, please”. And that is what we did.

Young Lives Foundation (YLF): *How did you feel while reading the children’s answers?*

Enes Ün (E): Those sentences they wrote, sentences reflecting that naivete which says I am happier if the people around me are happy, which shows that the peace of the majority is a must for one’s own peace, that I think is legendary. In all the world, this individualism and egocentrism have become predominant. Thus we stopped helping others, and all our actions were aimed at our interests. In this environment, children are saying I would like to be that so that I would contribute to such and such people; I would like to do this so that I would assist those children, evaluating their own development and education in the light of the benefit of others... Being so aware of himself as a social being, being so removed from fears fed by prejudices... This impressed me a lot.

YLF: *It gives one hope, doesn’t it?*

E: Yes, but then we destroy that hope. As I said above, that hope is gradually replaced by something very different due to various prejudices and fears; the person turns back to saying “me first”, to saying, “I must think of myself, what of the others to me”. Then he aggravates his egotism to the

* Adidas, Social and Environmental Affairs Regional Director (EMEA)

point where he harms others. We start to deem it normal for one to be unfair to others, to be disrespectful to them, let alone being helpful and kind to others.

YLF: *Is there an expression you find particularly striking?*

E: I can't name a single example, but I had the impression that children want to attain something, to access something, but even as they write, they are afraid that it is difficult to attain it. There is a lack of courage. This is also because of our impositions, and it is as if we tell them to first look at themselves. I don't know; I sensed such a fear. Otherwise, what the children say about their wishes is wonderful.

YLF: *The positive attitude amidst the negative conditions impressed you...*

E: Yes, I preferred to adopt a more positive perspective, one of affirmation. A lot is negative anyway, but when a child says, "I wish to be a hamburger so that children who like me have not eaten any can now eat," that positive attitude impressed me more because many negative things exist. There is a lot in our country; there is poverty, family violence, and children with limited access to education... Therefore, children who say positive things while there are so many negative things they can say struck me more, and I focused more on them.

We had visited the Syrian refugee camp once, and the children's happiness in the midst of all that poverty and harsh conditions impressed us a lot. They were playing, they were having fun, and they were making toys out of the mud. A child with a drone would not be having so much fun, you know. Because s/he is a child. It is in their nature to be happy, to be good. Then we distort them to become like us. Or the world's conditions force them to become something else.

Of course, we will be aware of the negative conditions and contribute to that awareness. Look, there are people who say, "there are no poor people around anymore". Because people live in their own small world, they are isolated from the rest of the world. Or some people say, "if you can't drive

a Mercedes or a BMW, you are poor”. There are those who are not aware that some people are unemployed, have nothing, and go to bed hungry. This is what I tell in the seminars I deliver. Every day 1 billion people go to bed hungry worldwide. Another 1.5-2 billion find something to eat that day, but there is no guarantee that they can find food the next day. They live day by day.

YLF: *Still, hope, always hope...*

E: I want hope to exist. We must support hope. Everyone should begin with those closest to him. With our family. First, looking at ourselves, of course. You probably know the story; a sociologist sets out to change the world but can change nothing. Then he says, ok, let me change my country at least. Spends many years and sees that nothing and nobody changes. Sets out to change his town but fails again. Then targets his neighborhood and then his family. Then on his deathbed, he says to his sons and daughters, I started wrong. If I had first changed myself, you would have taken me as an example and become a better person. This would impact your children, who would take you as a role model, and we would have a ripple effect in our nuclear family. This would get bigger. You can't create a huge wave in one stroke. I think like that. Let's all be drops, positive drops, and spread.

YLF: *A lot can be done as individuals and as institutions. But first, the issues have to be seen and recognized...*

E: We have to get out of those small worlds of ours. There is a huge world outside, and in it, there are many who need help, and there is a lot we all can do. This can be material aid or other. To take a step as a person can mean a lot. It is important to inform someone about an issue, you may be unable to do anything, but thanks to the information you provide, someone else can do something.

YLF: *Would you like to say something about the awareness regarding this issue?*

E: Children need us. We need them. We say that they are our future. We are all convinced that they are pure and naïve. So, let us help them attain their objectives while maintaining the positive aspects of their character. We don't have to have children of our own to help children or to help any other

group. There are many things we can do. First, we have to make this clear. And we must do these things. We must also tell this, or else everyone will be harmed. First, let us improve ourselves, try to do something to improve ourselves, and tell about these good things to people around us.

YLF: *You mentioned the seminars you gave...*

E: I work in the social compliance department, so we tell people why we do what we do. These departments were established in the 1990s. Photographs of children sewing balls by hand at a brand's factory in Pakistan and news that they were being paid very low wages were published, and as a result, the sales of that brand fell. Other brands decided to take action before their sales were impacted and established these risk management departments, which later evolved into social compliance departments. The main concern became how we contribute in terms of social value to the societies producing and contributing our products. The seminars I mentioned are part of this.

For example, I ask them how many modern slaves they think there are currently. Actually, the number of slaves has reached its peak in modern times. When I say this, people are surprised. Child labor is slavery. Forced labor is slavery.

YLF: *We seem to be reaching the following conclusions regarding the measures private institutions can adopt and are at least partially adopting: One, to increase the awareness of employees, two, to act ethically in their own business and production practices, i.e., not to employ children, among others thereby setting an example, and three, to provide active assistance, as guidance, as financial assistance and as putting their organizational skills to use in the area.*

E: Yes, actually, this is related to how we conduct business, what the companies can or should do. A lot can be said on this topic. You can't solve anything through prohibitions. You can actually even aggravate the situation. For example, in India, they said child labor was widespread. All textile companies prohibited child labor in their factories, fearing their sales would fall. But no one thought about what those children would do. Children who worked at comparatively low-risk jobs in textiles suddenly had to work in heavy industry. Their limbs were cut off; they were blinded. We saw that

when we say, don't do this if we don't provide an alternative, we don't improve things. On the contrary, we make them worse for these children.

My brand has had zero tolerance for child labor for many years. In other words, we don't work with any suppliers who act as intermediaries or turn a blind eye to or are directly engaged in the employment of child labor. However, even in the early years of our department, when we detected a lack of compliance and adopted sanctions against the factory owner, our priority was the safety and well-being of the children. We would say to the supplier in question, "this child was sent to you for work, so apparently, the family needs that money. So, you will pay for his education until he reaches the legal working age. And you will pay minimum wage to the family until the child is 18. Or we won't work with you." So, we did not just say no child labor and leave it at that. Thus we both guarantee that the child continues his education and prevent the family from tearing him away from school to make him work elsewhere.

YLF: *This is a very good example.*

E: We must prevent the problem from being transferred elsewhere. Cleaning just our own house and heaping the rubbish elsewhere is not a solution.

As I said, there is always a lot that can be done. We should not wait for solutions to drop from the sky. We must find them ourselves. And we must remember that we owe this to our society. We exist thanks to them.





If the planet
could
talk...

If your planet could talk,
what would you ask it?

Herkese yetecek kadar suyun varmı.

Have you got enough water for everyone?

“

How can you carry
such a burden?

“

Are you happy the way you are?



“

Were you ever sad?

“

Are the children on the planet happy?

“

Are you happy
to be a planet?

“

Are you happy with the humans living on you?

How would it Smell?

How would you like your
planet to smell?

Gezegemin qilek koksun çunki benim gezegenim iyilik gezegeni gezegenimin
gözel kokmasını istediğim için qilek kokmasını isterim.

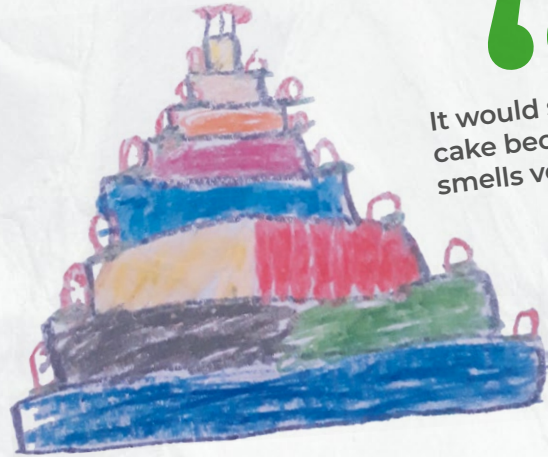
My planet should smell of strawberries because my planet is the planet of
benevolence. I want my planet to smell nice, so I want it to smell like strawberries.



Hokusunu şekli güzel olduğu için



Because its smell and shape are nice



“

It would smell like
cake because cake
smells very nice.

like my
mother

“

I would like it to smell of plants like roses, pine trees, linden trees, and daffodils.

“

I would like it to smell of compassion; I would like it to smell like a child.

“

I would like my planet to smell like chocolate pudding.

Gesegemim göl, gilek, mor,
nese gibi kokardı.

My planet would smell of roses and strawberries, it would smell purple, it would smell like joy.



Kuşlar üstüne gelip öter

Birds would perch on it and sing

“

It would smell like rice pudding.



“

It would smell of tulips.



“

It would smell of roses and strawberries. It would smell purple; it would smell like joy.



Papatya
Daisies



“

I would like it to smell of camomile.

Gezegelim yeni doğmuş bebek kokusu gibi olsun.

I would like my planet to smell like a newborn.

How to draw happiness

Hande Z. Watt*

Long, long ago, in a half-forgotten time before my time, and a half-remembered time after yours, what was perhaps a regular day was taking place in a land flooded with sunshine and shadows.

In one of its many parks, nestled between several tall towers, the white haired elderly sat beneath a baobab tree, drinking tea and playing Senet.

And in that very same park, a boy and girl - whose names are difficult to pronounce - took a break on their walk home.

They sat on a spotless bench, dug the tips of their identical shoes into the ground and listened to the soft cooing of three white doves. And there they rested for a little while longer, before parting; the boy heading west where the buildings all had round tips while the girl turned east where the buildings were no different.

The day was flowing in its usual course, and would have remained quite unremarkable had it not been for a small unraveling. It was just as the girl was nearing the edge of the park that she noticed her shoelaces had come undone. Bending to tie the white strings, she was making perfect loops when something caught her eye. Someone had used their finger to write words into the soft soil:

* PhD, The University of Edinburgh, Literature and Creative Writing Department, CEO of Beynlab, Member of the Board of Trustees of the Young Lives Foundation

Can you draw happiness?

The girl's brows rose in surprise. She had been taught the word "Happy" while lying in a Teaching Pod some years ago. All citizens of the Land were happy, so she was instructed, but how to draw it? Could it be drawn?

Before the girl could think more on it, the gentle twinkle of the city sirens rung through the streets, telling one and all that it was time to go home.

*

The next day the boy and girl took a rest in the park once more. The doves cooed and the elderly played Go, while the boy and girl sat on the spotless white bench.

When it was time to head home, the boy turned west and the girl turned east as always.

The day was flowing in its usual course, and would have remained quite unremarkable had the girl not changed her pace. But she did. Just as she neared the corner of the park, the girl slowed her step and began to examine the floor.

Once again, someone had used their finger to write, but the message had changed: **What is your favourite word?**

The girl's brows twitched in surprise. She knew many words, but *her favourite word?* Her mind started running through the Land Dictionary, letter by letter, the way the Teaching Pod had made her listen to it for years.

Before she could find one that felt different, the gentle twinkle of the city sirens rung through the streets, telling one and all that it was time to go home.

*

The next day, when the boy and girl took their seats on the bench, the elderly were playing the Game of Twenty. Doves cooed, hopping from branch to branch on the baobab tree.

Noticing the ink marks on the back of the girl's hand, the boy spoke with concern: "Did you forget to use the Disinfector?"

"No, no." The girl shook her head quickly, "I just wrote my favourite word."

The boy's expression did not change. The girl looked at him inquisitively.

"What is your favourite word?"

"I don't have one," he answered.

They sat in silence for a few more moments. Then the boy walked west, while the Girl headed east. A strange half-bounce in her step, she reached the corner of the park and searched the ground.

To her delight a new question was waiting for her: **If you could be any animal, which would you be?**

The Girl's lips curled. She thought back to the many lessons on animals, past and present, delivered to her on the Teaching Pod.

She tried to imagine herself as one animal, then the other, then another until the city sirens echoed through the streets, telling one and all that it was time to go home.

*

The next day, the elderly were playing Wari when the Girl and boy reached the park. The boy sat in order to rest his feet, but the Girl remained standing as she watched the doves fly above the baobab tree.

She took note of their light pink beaks, night-sky eyes and red talons; she found them beautiful.

“What is it?” The boy asked, following her gaze.

“Where would you go if you could be a bird?” The Girl voiced the question she had been mulling over in her mind all day.

For a moment the boy’s brows rose. Then he shook his head as if to ward off a fly: “I’m going home.”

As the boy headed west into a sea of white buildings, the Girl found a twig beneath the baobab tree.

The doves cooed.

The elderly finished their tea.

And the city sirens rung through the streets as the Girl drew a picture of happiness.

I pondered on how to write about the value of this work by the Young Lives Foundation, with which hat of mine... As a writer, I could stress the encouragement of creativity. As an educator, I could underline the contribution to developing thinking skills, or as a mother, to helping them get to know themselves better... Finally, I put all those hats aside, and this little story evolved. We may be talking a lot about the value of knowing oneself nowadays, and this study which makes us realize the value of the questions that contribute to this process, makes me feel hopeful as a human being.

How I wish all of us, children and adults alike could draw our own happiness...



Which song?

**You can make the whole universe hear
one song simultaneously; which song
will you play?**

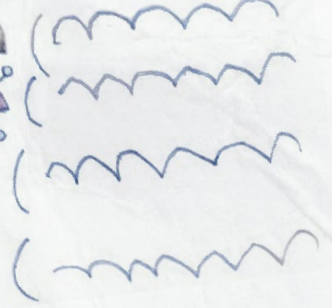
Fidanıdan ağaca
ağaçtan ormana.



Neler oluyor
hayatta



Hayat bayram olsa



Kelebekler
yarın bize
gelecekler



Arı vız vız vız



Müsadenizle çocuklar



Ben yoruldum
hayat



Adaletin bu mu
dünya?



*You can find the songs listed here at
bit.ly/y1f-playlist





what is the color of hope?

Within the scope of the In A Nutshell project implemented with the support of Balsu and in partnership with the Ministry of Labor and Social Security to prevent child labor in seasonal agricultural work, the Young Lives Foundation organizes training activities for children's academic and social skills during harvest periods. One of the training activities, Innovative Thinking Education, was carried out with the participation of 2634 children between August and September 2021 in Düzce, Ordu, Sakarya and Samsun provinces where seasonal agricultural workers migrate during harvest periods.

The book “What is the Color of Hope?” was prepared by combining the answers given by the children in the seasonal agricultural cycle who participated in the Innovative Thinking Education to the questions asked within the scope of “I am Discovering Myself” and “My Planet” activities and the articles, stories, and comments of experts in the field.

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