

**MAVİ KALEM
CHILD
PROTECTION
PROJECT**

**AWARENESS
RESEARCH ANALYSIS
REPORT**

**for Fatih &
Zeytinburnu Districts**

April 2018

Content

<i>Background</i>	<i>p. 3</i>
<i>Executive Summary</i>	<i>p. 4</i>
<i>Methodology</i>	<i>p. 5-6</i>
<i>Survey Content</i>	
<i>Target Location</i>	
<i>Demographic information</i>	
<i>Survey Team Profile</i>	
<i>Data Analysis</i>	
<i>Results of the Statistical Analysis Chart</i>	<i>p. 7-10</i>
<i>Results of Statistical Narrative Analysis</i>	<i>p. 11-18</i>
<i>Outcomes & Evaluations</i>	<i>p.19-24</i>
<i>Conclusion</i>	<i>p. 25</i>
<i>Appendix 1 Tables</i>	<i>p.26-29</i>
<i>Appendix 2 Questionnaire</i>	<i>p.30-32</i>

Background

Child Protection Project, aims for development of child protection mechanisms, providing access to official and non-official child protection systems, awareness raising and advocacy at host and refugee societies on child protection risks for 55.740 Syrian and non-Syrian refugees in Istanbul's Zeytinburnu and Fatih districts.

One of the tools used to achieve the project's goals is awareness raising campaign. Campaign activities planned in the project aim toward empowerment of child protection structures, **especially raising awareness toward risks and prevention of child labor and child marriage.**

Campaign strategy is developed based on the consideration of every individual younger than 18 to be a child, making main risks displayed in both districts visible and being inclusive to public's solution methods. Thus taking support from both societies and including them in the process of solutions is essential.

This research is implemented in order to determine the awareness of host society toward child protection risks to determine the strategy of the relevant campaign. This research will be implemented twice during the Child Protection Project, at the beginning and at the end. With the second survey which will be implemented by the end of project period, strengthening of public based child protection structures and increase in host society about child protection risks, as well as project wide advocacy campaign's effectiveness will be measured.

In the context of this research, a survey consisting of 13 questions has been prepared and it has been implemented to 352 individuals at random in Fatih and Zeytinburnu districts of Istanbul.

Survey has been implemented to 202 individuals in Fatih and 150 individuals in Zeytinburnu. 160 of those individuals are women while 192 are men. 73 of 202 individuals reached at Fatih are women while 129 are men, 87 of 150 reached in Zeytinburnu are women while remaining 63 are men.

Executive Summary

The research conducted in Fatih and Zeytinburnu districts are compared, it has been seen that Fatih is more connected to collectivist and traditional values.

According to the results of the activity, public holds the perspective that age of a child can vary depending on country or culture. Related to this, it has put out the importance of long term and persistent campaigning about universality of the age of a child. According to data analysis on child labor, public holds a value that approves male children being sent to work. The fact that men support this view more points to making men the main target group for awareness and advocacy campaigns against child labor. It has been observed that public has tendency to inform the police in cases that are hazardous, risky and criminally involving children. In those situations social services have been pointed out as somewhere that might be applied but district imam, neighbors, school principal/teachers and family doctors have not been pointed out among applicable support.

- **Awareness and advocacy campaigns for child labor issues mainly places males at the center of its target group.**
- **In Fatih area, society based and traditional values are stronger.**
- **There is the idea that age of a child can change from country to country, culture to culture, long-lasting and persisting campaigns on universality of the age of a child must be held.**
- **It has been observed that basic needs such as security and health have not been properly met.**
- **Concern for security is a solid obstacle against social adaptation activities. This obstacle must be removed by government organizations.**
- **Society usually addresses the police in cases of children encountering dangerous, risk involving or crime involving situations in the neighborhood. While social services are rarely mentioned, district imam, neighbors, school principal/teachers and family doctor are not among the people to be resorted to.**
- **We can see that there is a traditional value that approves labor of a male child.**

Methodology

Content:

The 13 questions long survey has been implemented in both districts to measure and evaluate the awareness of local populace on child protection risks after the introduction step that includes only gender and age information. 8 questions in the survey were prepared in the Likert scale; these questions were followed by the section including 12 sentences answered in a format of correct/false. Cross-reference among those two sections and their questions were aimed for. Also 3 questions were included to determine host populace's application sources as well as a question used to determine priorities. Survey form can be found at Appendix 1.

Measurements of perception on three different topics were aimed at during the preparation of questions;

- Host populace's perception of child
- Host populace's perception about refugee children
- Host populace's priorities on children
- Societal dynamics toward understanding child protection mechanisms of host populace

With this goal in mind, a team consisting Child Protection Project social workers, Project Training Consultant and Project Consultant Psychologist prepared 13 questions. Survey participants were asked close ended questions for them to complete. More realistic answers to discussable situations were aimed at with providing multiple choice answers to those questions, while keeping participants anonymous. In order to be sure that misunderstanding of questions is not to be an issue, implementer group read down the questions, provided examples and provided support and explanation when required.

Research Target Population:

Research aims at 18+ age group which is identified as economically active and representative in the household. In order to determine how gender differences determine perception toward refugees, survey has included same amount of male and female participants. According to 2016 population record, 50,10% of Istanbul population consists of males, 49,90% is female, thus group is compatible with demographical population data (*Turkey Statistics Association, 2016 Population Data*).

Awareness research has been implemented by interviewing 202 (73 Women, 129 Men) people from Fatih district and 150 (87 Women, 63 Men) people from Zeytinburnu district of Istanbul at random, in face to face sessions. Average age of interviewees are 39,9 with

standard deviation being 13. 41% of women participating in the research are between 18-34, 24% are between 45-74 and 1% is 74+. 31% of males are 18-34, 26% is 34-44, 43% is 45-74.

Selection of Target Area:

This research aims to gather data for campaigns and advocacy activities that will be implemented in two districts that are the project field. For this reason Fatih and Zeytinburnu areas are selected for the survey to be implemented. Both those areas have Syrian and non-Syrian refugees in high numbers and are mainly areas that have their host society moved there through inner immigration in past thirty years.

Research Staff Profile:

Survey implementation staff is selected from Child Protection Project social workers. Project staffs have been prepared taking care of gender equality into consideration from among social workers that are fluent in Turkish and Arabic. The fact that survey implementation staff consisting of workers working in both districts under the project has made the staff's orientation and mobilization easier. Surveyed districts being aware of Mavi Kalem's activities have been beneficial in communicating and determining trust toward interviewees.

Data Analysis:

After gathering all forms, they have been transferred to digital space by Project Data Entry Specialist. To guarantee the quality of data, each of the surveys implemented have been controlled manually in integrity and consistency. After this, gathered data have been controlled by MEAL responsible and prepared to be evaluated in format if graphics and sheets.

At this step, in analysis and evaluation of the data, Child Protection Project Coordinator, MEAL Responsible, Project Training Consultant, Project Consultant Psychologist and Project Audition Administrator have worked together. Analysis, outputs and evaluations pointed out in this report have been provided through received results, survey questions cross analysis and their re-evaluation.

Results of Statistical Analysis Charts

1) Is everyone called a child under 18 years of age?



2) Is it true that a girl or boy who is married under 18 years of age is not a "child"?



3) Is a girl or a boy who works and earns money, still a child if she/he is under 18 years old?



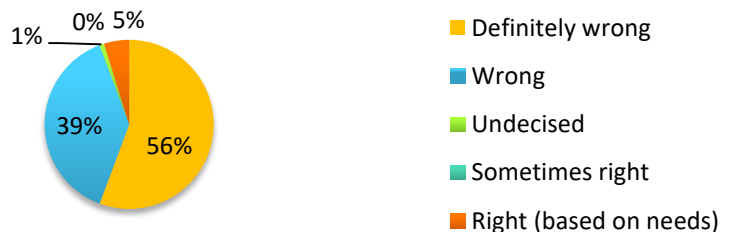
4-Can the child make important decisions about his or her own life, such as continuing to school?



5-In other countries such as Turkey, Syria or Germany is childhood range different? (Is it a child between the ages of 0-18)?



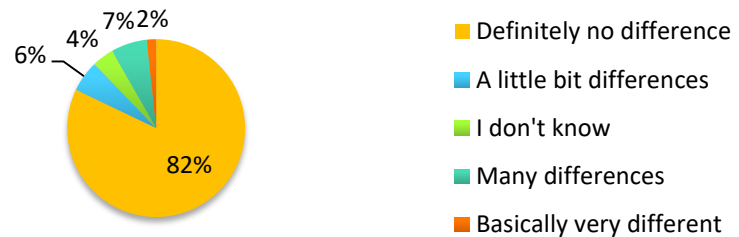
6) According to you, children begging on the streets, selling handkerchiefs, cleaning car window is right or wrong?



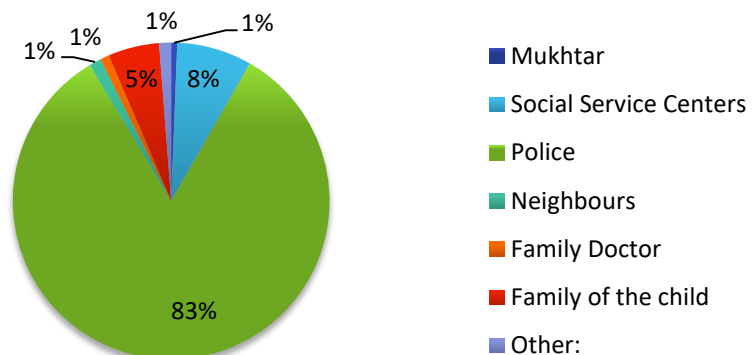
7) Can the child make important decisions about his/her own life, like marriage?



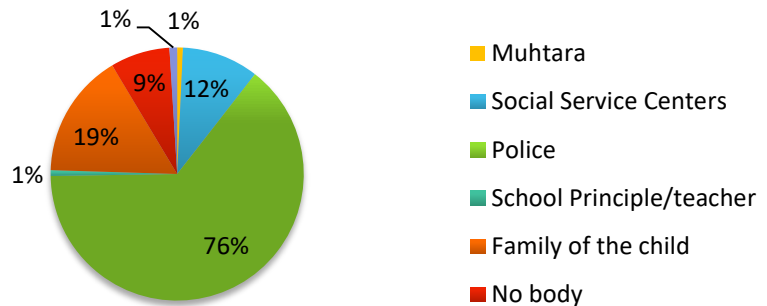
9) According to you, between Turkish children with refugee children is there a difference in what they deserve? Do they deserve the same?



11) If you suspect or hear of child abuse whom you consult to and report?



13) In case you learn that the children are drug users in your neighbourhood whom you consult to?



Results of Statistical Narrative Analysis

First three questions aim at determining participants' definition of a child. It is being tested to determine if in their eyes, girls or boys under 18 are children or not, do they fall out of this categorization if they are married or working.

1-Is everyone called a child under 18 years of age?

Ratio of giving "Yes, Absolutely" as an answer to this question is 46%, people that say "Usually" are 22%, when we consider those two groups together, 68% of interviewees consider people under the age of 18 usually as children. In the answers given to this question, people that replied that it can change according to situation if a person is a child or not despite being 18 years or younger is a high amount of 24%.

When we divide the first category that state an individual under 18 is absolutely a child into gender graphs, 61% of women consider this to be true while ratio in men is barely 34%. What takes notice in this question are positive answers to this question in Zeytinburnu among women is extremely high to the ratio of positive answers from women in Fatih. Among people stating "Everyone under 18 cannot be considered a child", ratio of men from Fatih area is 42%. In Zeytinburnu district, 24% of men state "Everyone under 18 cannot be considered a child", which is almost half the amount from Fatih data.

In Fatih area men stating people under 18 are children (absolutely, usually) are 23,5%, while ones stating that they are not children (Not always, definitely not) are 26%.

Number of males participating in the research from Fatih is twice the number of males participating from Zeytinburnu. At this point the percentage of "Yes, absolutely" and "usually" from Zeytinburnu are 66% which is higher than Fatih.

When the answers are considered with districtual disperencies, participants thinking people under 18 are absolutely children are 57% in Zeytinburnu, in Fatih this is 39%. The ratios of those that state it can depend on the situation are 33% in Fatih while it is 11% in Zeytinburnu. The increase in this ratio at Zeytinburnu is women participants mostly giving a positive reply.

2) Is it true that a girl or boy who is married at 12-18 years of age is not a "child"?

Due to the indirect nature of this question, implementers had to explain it in detail. When "Never true" option was explained as it means "still a child", the ratio of people that consider 18 years or younger to be children even if they are married are determined as 75%. When we look into details ratio of those that consider people under 18 as children absolutely even if they are married is 38%, those that consider them children still is 37%. 19% of samples do not consider people under 18 as children if they are married; this sample ratio is 16% in Fatih area among males, making up a ratio close to five to one.

When this question was considered under gender disparity, large variances have not been observed; those who consider people under 18 to be children even if they are married are 78% in women and 72% in men.

When considering districts as we analyze results, they show larger differences. In Fatih this ratio is 80%, while in Zeytinburnu it is 68%.

In Zeytinburnu area, 13% (87) of women have said absolutely “not children”. This ratio statistically makes sense. When women's groups in Zeytinburnu region, where it is easier to communicate in the target groups of our campaign studies, are included in this sample, the non-participation rates are much closer to the proportion of men whose messages cannot be transmitted directly (%21).

3-Is a girl or a boy who works and earns money, still a child if she/he is under 18 years old?

78% of answers to this question either state that they are absolutely children or usually children. The amount of those that do not consider them children are 17% and this ratio is higher among men (Fatih 22%, Zeytinburnu 25%). Also there are 11% undecided participants in Zeytinburnu area.

When considering gender breakdown, amount of women considering people younger than 18 that are working at jobs still as children is 88%, while men considering this is only 70%. In both areas the ratio of men stating that “not children (25%) is triple the amount of women stating “not children” (8%).

Undecided ratio in this question is as high as 5%.

At 4th to 7th questions it has been asked if children can decide important questions for their lives such as education and marriage.

4-Can the child make important decisions about his or her own life, such as continuing to school?

Ratio of those that state absolutely can't (30%) and usually can't (25%) is 55%. Those that state usually can (18%) and sometimes can (21%) are at 39%. In total we monitor that 55% of participants consider that their children cannot make basic decisions about their lives like **they should keep attending school or not.**

In both districts among women, the idea of their children not able to make important decisions is dominant among women (Fatih 70%, Zeytinburnu 58%). When we analyze through gender breakdown, women have respectively given answers of “never can't”, “generally can't” and “sometimes can and sometimes can't” in amounts of 41%, 23% and 21%, while men have given these respective ratios as 22%, 27% and 21%.

When analyzed with district breakdown, ratios are compatible with gender breakdown results. In Fatih those three selections are listed as 30%, 29% and 17%, while at Zeytinburnu

they are 31%, 21% and 26%. When we analyze by districts, we notice in Fatih area men and women consider that children cannot make this decision, more than Zeytinburnu, in respective order 70% of women consider children cannot make this decision and 52% for men.

5-In other countries such as Syria or Germany is childhood range different? (Is it a child between the ages of 0-18)?

Universality of the concept of age of a child has been analyzed with this question. Among answers given to this question, highest percentage is “never changes” with 45%, while the amount of those considering it is different in other countries and cultures is 28%. Those stating “undecided” and “sometimes changes” is high at around 28% as well.

In Zeytinburnu 56% of women stated that age to be considered a child can never change, again this group is the least affiliating group with the idea of age to be a child can be modified (15%).

When analyzed with gender breakdown, ratio of women thinking the definition of a child can never change is 52% while this is 39% in men. In a similar manner women that have stated it should change are 21% and men are 32%.

6-According to you, children begging on the streets, selling handkerchiefs, cleaning car window is right or wrong?

Ratio of participants that consider child labor in streets to be wrong is 95% regardless of gender or district considerations. Aside from this ratio, amount of participants that this might be possible “according to needs” is 5%. Both women and men have selected this option in a ratio of 5%, this option has been selected as 4% in Fatih and 5% in Zeytinburnu.

7-Can the child make important decisions about his/her own life, like marriage?

When answers given to this question is taken into consideration, “can never make” and “cannot usually make” have the percentages of 53% and 30% and at total 83% of participants have decided that they cannot make this decision themselves. “Can sometimes make and sometimes not” has been selected only 12% of the time.

When considering gender breakdown, women have stated “Can never make”, “Usually can’t make” and “can sometimes make and sometimes not” respectively as 60%, 21% and 12%, in men these are listed as 47%, 36% and 12%. Ratios are not compatible with gender breakdown ratios when analyzed through district breakdown. In Fatih “can never make” and “Usually can’t make” options reach 89% while those are at 73% in Zeytinburnu. When district and gender breakdowns are analyzed together, this ratio is higher in Fatih district for both men and women. In Fatih, 88% of men and 91% of women consider that children cannot make a decision like marriage themselves. These ratios are 76% for women and 68%

for men in Zeytinburnu. Only 5% of participants think that children can make the decision of marriage themselves.

8- What do you think all children deserve: please list from the most important with 3 answers?

First three priorities have been asked, asking what they consider all children deserve. In all samples, first priority have been education and attending school, second priority have been health services and third have been defined as living together with a parent. When we consider those priorities in equally weighted situations, frequency have been 28%, 22% and 20%.

Primary Priorities:

Primary priorities selected by participants in their respective order are children receiving education and attending school (41%), living with a parent (18%), living in an household where he/she feels safe (14%), receiving health services/living in healthy conditions (13%). When we analyze the primary priority according to district and gender breakdowns, both districts' women have stated the child living in a household where he/she feels safe as second option. This has been selected by 22% of women in Fatih and 18% of women in Zeytinburnu. In Zeytinburnu 8% of participants have stated stable nutrition and avoiding starvation, while in Fatih area third place for primary priority has been stated as prevention of violence against children with 5%.

Secondary Priorities:

In all samples, child's receivable of health services and living healthy has been first in line by one third (32%) of participants. This has been followed by receiving education/attending school with 23%, living together with parent with 18% and living in a safe environment with 10%. Not being malnutrition has been mentioned with 5% at Zeytinburnu while prevention of violence has been mentioned in Fatih with 6%.

Tertiary Priorities:

In the following order; the child living together with a parent (24%), receiving health services/living healthy (20%), receiving education/attending school (18%) and not being subject to violence (18%). In Fatih district, not being malnutrition has been stated as 13% and living in a household where he/she feels safe as 6%.

When we consider district breakdown frequency of males with first priority on education from Fatih area is three times more than males with first priority as education from Zeytinburnu.

9- Do you think is there any difference considering rights between refugee children and Turkish children? Do they deserve the same rights?

With this question we have researched if they consider a difference in rights between refugee kids and Turkish kids. 82% of participants have stated that there is no difference between refugee kids and Turkish kids in deserving same rights. Considering the entire sample, 33% of men living in Fatih district have stated this. In the entire sample, amount of people that stated children are essentially different in rights have sampled to 15% and in Zeytinburnu alone have been 22%.

Ratio of women not in line with this statement is 4% in Fatih area, while it is 11% in Zeytinburnu area.

QUESTION 11-12-13:

In these three questions, it has been researched where adults consult to when they encounter situation involving risks or hazards for their children.

77% of participants have stated the police as their address of referral in cases of suspecting abuse of a child in the neighborhood, 7% have replied as social services. Ratio of those that stated informing the child's family has been 5%. None of the participants have mentioned consulting the neighborhood imam or school principal/teacher. 72% of participants from Fatih have stated consulting the police while at Zeytinburnu this amount is 83%. The amounts of those that mentioned social services are 5% in Fatih and 9% in Zeytinburnu.

To the question of what would you do if you heard/found out that a child in your neighborhood is constantly being subject to domestic violence and being shut down into the house, 85% of participants have stated they'd call the police while 10% have stated social services? When we breakdown to districts, amount of consulting the police seems to be 80% in Fatih and 91% at Zeytinburnu. When we examine the amounts calling social services, this amount is 11% in Fatih and 7% at Zeytinburnu. District imam, neighbors and family doctor have not been mentioned by any participant.

To the question of who you'd consult to when you find out a child in your neighborhood is using drugs, 63% have stated the police, 16% the child's family and 10% to social services. Other neighbors and family doctor have not been mentioned by any participant, district imam has been stated by only 1 participant. Amount of the people that said that they'd not mention this to anyone and they'd not be involved have been 7%.

10th QUESTION: Right/Wrong questions

1st SENTENCE: Young girls older than twelve should be looking after their younger siblings at home.

Among the whole sample, 85% has found this sentence wrong while 12% found it right. 15% of men in Fatih have found this sentence right, while this amount it 21% at Zeytinburnu. In

both districts the ratio of women finding this right was lower than men, being 4% in Fatih and 8% at Zeytinburnu.

2nd SENTENCE: Young boys should work for the livelihood of the household.

81% of all participants have stated this sentence as wrong, while 19% have stated it as right. When we breakdown to components as district and gender for this question we see that amount of wrongs are high in both women (Fatih 15%, Zeytinburnu 14%) and men (Fatih 21%, Zeytinburnu 25%) are evidently high.

3rd SENTENCE: Disobedient kid can be given a beating.

90% of participants have found this wrong. Amount of those that find this right are 10%. 12% of men in Fatih have found this right while this amount is 14% for men in Zeytinburnu, for women in Zeytinburnu this ratio is 10% while it is only 1% for women of Fatih.

4th SENTENCE: A girl can be wed after 13.

98% of participants have stated this sentence as wrong.

5th SENTENCE: If I see a child receiving a beating, I'll call the police/mukhtar/municipality/social services.

87% of participants have stated that they find this sentence to be right. Amount of men finding this to be wrong is higher than women in both districts.

6th SENTENCE: If I see a child sleeping in the street I'll call the police/mukhtar/municipality/social services.

91% of participants have found this sentence right while 9% have found it wrong. When we examine the participants that found it wrong according to district and gender breakdowns, only 5% of women in Zeytinburnu have found it wrong, while 13% of men there have found it wrong. These ratios are 11% for women of Fatih and 9% for the men, and points out that those percentages will not call anyone.

7th SENTENCE: If the child receiving beating on the street is a Syrian, I'll not get involved.

Ratio of the participants that stated this sentence as wrong is 94% while those that say its right are 6%. When we examine the district and gender breakdowns only 1% of women from Zeytinburnu have stated that they'll not be involved in a situation where a Syrian kid is receiving a beating. In Fatih 10% of women and 5% of men have stated that they'll not involved. In Zeytinburnu this amount for men is 11%.

8th SENTENCE: A young boy can be sent to work once he is 12.

81% of participants have stated this sentence to be wrong, while 19% have stated it as right. Among men in Fatih 21% think that a boy can be sent to work once he is 12, this ratio is 25% for men of Zeytinburnu. These ratios are 14% and 15% respectively for women.

9th SENTENCE: If there is a married and pregnant child of 14 years old in my neighborhood, I'll not call the police/mukhtar/municipality/social services.

The amount of people that find this sentence wrong is 65%, 35% have found this statement right, thus 1/3rd of population will not call the police, mukhtar, municipality or social services if they know a married and pregnant 14 year old. When we breakdown this into districts and genders, we see that women disagree with this statement more than men do. 66% of women in Fatih and 79% of women in Zeytinburnu stated that this is wrong. Ratios for men are 59% at Fatih and 57% at Zeytinburnu.

10th SENTENCE: If there is a child in my neighborhood that his/her family is not sending to school, I'll inform the social services.

73% of participants have considered this statement right while 27% have selected wrong. Ratio of women stating this sentence to be right is larger than men in both districts.

11th SENTENCE: I know the phone number for child police.

Amount of people in our samples that know the phone number of child police is 30%. Most of the participants (70%) do not know the phone number for child police. When we examine the district and gender breakdowns, amount of women in Zeytinburnu that know the phone number of child police is slightly (38%) higher.

12th SENTENCE: I know the phone number for social services.

Ratio for the people that know the phone number for social services is 19%. 81% of the participants have stated that they do not have this information. When we examine according to district and gender breakdowns, women in Zeytinburnu have this knowledge in 30% of them. This ratio is higher than the other groups involved.

Outcomes and Evaluation

Every survey creates awareness on the subject it entails. Behaviors that were not clearly questioned before become questioned. Despite changing behaviors being very hard, participants put effort into fitting to norm values. We examine the effect of that momentary awareness's in our survey, but behaviors display them clearly.

When participant profile is examined, due to number of women working in Fatih being low, survey has been mostly applied to housewives. At Zeytinburnu, due to existence of textile, nutrition sector based work owning and shopkeeper women, and survey has mostly been applied to working women.

At the first part of the research; If people under the age of 18 are children, can people that are married and under 18 be considered children, can people that are under 18 that work and support the household be considered children, can children make decisions such as schooling and marriage themselves, is the age to be considered a child universal, if the children should have same rights not considering their refugee status or not, have been researched. Questions in this section have been cross examined with right/wrong questions of 10th question.

Being a Child

More than 1/4th of our society does not consider individuals younger than 18 as children at all times. While women consider individuals under 18 as children, this ratio is increased to 1/3 for men while this situation is even supported by the answers given to other questions. Men's perspective toward working children and married children also supports this data. Ratio of men that do not consider children as children in various cases, especially toward male children is pretty high.

15% of the samples display expectation of different rights for refugee and non-refugee children. This data shows a difference in family's minds in point of view towards children. Since people's ideas can be turned into actions in the next step, the possibility that this might prevent social co-existence should be considered.

Fatih and Zeytinburnu areas display differences in answers given to this question. It has been considered that this difference is made up due to awareness and advocacy activities held by governmental institutions and NGOs in Fatih district. As a summary, it can be stated that individuals under 18 are considered to be children in Turkey's public, even if they do get married. As a result of our campaign wide spreading the information that individuals younger than 18 being accepted as children around the world should be focused on.

Child Marriage

Children under the age of 18 are considered children by 3/4rd of our samples as children even if they do get married. But 1/5th of the sample population does not consider individuals under 18 as children if they get married. When we evaluate this data, we can see that individuals under 18 are not always considered as children. This displays a need for constant education and awareness raising activities on this subject for the public. Changes in behavior take long times.

When we compare this question to the amount that stated “a girl can be wed after 13” as wrong (98%), we notice a contradiction in the results. Population sees the wrongness in marriage of a 13 year old.

The amount of people that stated “If there is a married and pregnant child of 14 years old in my neighborhood, I’ll not call the police/mukhtar/municipality/social services” is 35%, and those that stated that they’ll call are 65%. Women’s statement rates that they’ll call the required authorities in both districts are higher than men. As well as we can say that women would be more sensitive and sympathetic about early marriage and maternity, we also should consider that marriage/pregnant are domestic and taboo subjects thus data should be analyzed skeptically.

Here we know that they know child marriage is wrong, but at least 1/3rd would not do anything even if they are to witness the situation. Here we can make another cross examination by comparing to the number of those that know the phone number for child police and social services, those ratios are respectively 30% and 19%. This leaves us with an impression that if our society is to encounter early marriages or pregnancies, they’ll most likely not act toward prevention of those.

When we reduce our evaluation to a district based level, it is and higher amount to consider people under 18 to be children in Fatih area (Fatih 80%, Zeytinburnu 69%), and this can be considered the effect of governmental organizations and NGOs’ activities for awareness and advocacy in Fatih district on child marriages.

Child Labor

We can see that a child is still considered a child if he works to support the household but is still under the age of 18 by 4/5th of the public. Ratio of the people that state that they do not consider working children as children is 17%, this ratio is higher for men (24% for Fatih, 25% for Zeytinburnu). When asked about the reason to those men that gave definite answers, they mostly gave the answer that they themselves started supporting the household at 12-13 years old, and especially male children should not be considered children once they start working.

This ratio shows us that awareness campaigns and advocacy programs that focus on child labor should always be inclusive to male figures in the family.

The questions stating girls over the age of 12 taking care of their younger siblings in the house and male children working after the age of 12 are required for analysis and cross examination to measure our public's view on child labor issues. People that are not in line with those statements are aware or unaware supporting child labor. Ratio of people find that girls of age should be looking after their younger siblings is 12%, ratio of people that find it right for young boys to work for the household to earn income is 19%, lastly the percentage of people that find the statement "a male child can work after the age of 12" to be true are 19% as well. As you can see approximately 1/6th of the society (17%) does not define children that work as children and these data are complementary in nature to that output. When we evaluate these questions together, results are consistent and we can see that there is a value in our society that supports child labor for male children.

Something to focus on here is the fact that a large group of the populace is from rural areas and despite that they do not work at fields now, they are used to their children working with them and children working along them is a part of their habit. Data supporting this question have come from the question pointing out working male children as well and it has been seen that working male children are supported. These questions display that for awareness raising and advocacy campaigns that will involve child labor, men should be included as participants.

Here we need to add a note and analyze the perspective of society toward children begging in streets, selling handkerchiefs, washing car windows and the like. On this topic 95% of populace is against children working at the streets. People that tolerate this activity (Same ratio for men and women) are 5% and they are the ones that need this activity. To sum it up, working at the streets are not seen as viable for children.

Implementers have been interviewed about this question. The reason for a high percentage of 94% that finds this wrong has been identified as the perspective that considers making children beg at the streets is wrong and that it is not culturally supported. But even when asking a family member that sends his/her child to begging on streets, they have stated that it is very wrong. Based on implementer observations; some participants were giving the rightful answers cause they were afraid that Mavi Kalem would be recording and reporting to governmental organizations.

Important Decisions

Following two questions entail if children should be allowed to make decisions for important questions concerning their lives, those questions being education and marriage. More than half our sample size has stated that children should not be allowed to decide about their

education. We can see that women and people living in Fatih have a higher ratio that thinks children should not make this decision. We can explain this disparity according to Fatih being a more traditional district and women tend to see their children as children for a longer time than men. When we asked the survey implementers about reasons to the answer to this question, it has been found that participants interpreted the question in a different manner than planned. Some of the participants have stated that if the child wants to quit school, than he/she cannot decide this, but if they want to continue attending than they will support this in case of child's benefit and that was the reason they selected "Can never decide". But there are also participants that think "if I want them to quit, they have to". Another group has mentioned that child's benefit would be in making his/her own decision and that was why they selected that answer.

At seventh question it has been analyzed if they think that children should be making decisions about a subject important like marriage. Ratio of people that said the child can never make this decision is 53%. Again when we analyze on a district based breakdown, people that state this are more in Fatih district than it is at Zeytinburnu. It is being observed that children are making their own decision about marriage is less acceptable in society than it is for them to decide their own education.

At this point, the setup is that most of the society sees individuals under the age of 18 as children even if they are married or working at a job, and children should not make decisions about their marriage and education. This is not a surprising state for collectivist societies.

Answers given to this question, when considered together with the question to continue attending education display there is a high sensitivity in cases of child marriages while there is no sensitivity to similar levels when the subject is education.

With the fifth question, universality of age for a child has been questioned. Output displays half of the society does not consider child's age a universal value but consider that it can change from country to Country and culture to culture. This is an important data for our campaign and must be worked upon. But for the changes to be made, studies toward this should be long term (at least 5 years) and persistent.

Priorities

In our survey activity we had asked participants what all children deserve and asked them to determine three priorities. When we analyze the answers to this question, a child's receivable of education has been the first priority with 41%, secondary priority with 23% and tertiary priority with 18%. This is an indicator for society's sense of importance to education.

When we analyze answers selected after education, for first priority a child living with a parent is 18%, this is also 18% as secondary and 24% as tertiary.

As we continue analyzing primary priorities, a child living in an household where he feels safe is 14%, this selection has been 10% as secondary and 6% as tertiary. Safe sheltering is among an individual's basic needs and comes right after nutrition and has vital value. While percentages here are not too high, they point to a problem of safe sheltering and has been mentioned more by women.

13% of participants have stated receiving health services and living in a healthy environment as first priority. This selection has been seen as the first of secondary priorities with 32% and second in line at tertiary priorities with 20%. Health also takes a substantial place in participants' selections and is one of basic needs.

There are also two data of importance in participants' selection to this question, despite being selected in a low percentile: 1) 8% of participants from Zeytinburnu have stated that nutrition is first priority for their children and that they should not experience starvation. This ratio is 5% for secondary priority. This priority has been determined as tertiary priority at Fatih district with 13%. 2) At Fatih district 5% of participants have stated prevention of violence and beatings to their children as first priority, this has 6% as secondary and 18% as tertiary priority. Data at first topic display there is a nutrition problem in both districts despite being low. Second topic displays the existence of violence toward children at Fatih district.

We can list the priorities as follows:

1. The society considers children's education important.
2. The society considers children living with their parents as important.
3. Women consider children's livelihood to be a safe environment an important issue.
4. The society considers receivable of health services and living in an healthy environment for children to be important.
5. Both districts have a small amount of nutritional concern.
6. Violence toward children exists in Fatih district.

When these data are analyzed, concerns for basic services can be observed: Safe sheltering, living with family, receipt of health services, and even a small amount of nutritional concern and fear of violence exists.

These are basic needs and there are concerns about them. In case of those basic needs being fulfilled, children's access rates to education should increase. Thus basic obstacles to education can be removed.

Safety issue has another importance; relevant districts are districts that have a high population of refugees. Lack of trust in these districts, create difficulties for social coherency activities. This obstacle can be removed not by NGOs activities by persistence of governmental institutions. Basic principles for social coherence are freedom, equality, justice, trust and persistence of these policies. Those should be provided by the government.

Violence Toward Children

The issue of violence toward children has been researched with right/wrong questions. 90% of participants have objected to violence as a disciplinary action toward children. Amount that was against this idea was 10% and was approximately same in both districts.

Amount of people that stated that they'll call the police/mukhtar/municipality/social services if they see a child getting a beating have been 87%. Men's objection to this statement has been high in both districts. When we analyze these two statements together, it displays that men are more tolerant toward violence. Implementers have also stated that misunderstandings might have been an issue. Since there are many participants that have stated "I, myself would respond", men that find this behavior "wrong" is percentile high.

From survey participants that stated "if the person getting a beating in street is a Syrian than I won't get involved" had been 6% and those against this have been 94%.

Under the light of these outputs, women living at Zeytinburnu are more sensitive toward violence to children at streets. Another interesting output is men from Fatih are more sensitive against violence to Syrian children than they are to violence to other children.

Neglection of Children

Neglect issue have been researched through right/wrong questions about children sleeping in streets and children being withheld from education. Ratio of people that will call appropriate places when they encounter a child sleeping at street is 91% to the 9% that have stated that they won't call.

Sensitivity toward a child that is withheld from school is sadly less. 3/4th of participants have stated that they will inform social services about a child withheld from education. But the ratio of 19% that know the phone number of social services display a gap between turning the thought into action.

Places to Apply

In the last three questions of the research, it has been analyzed where the public of Zeytinburnu and Fatih will apply in cases of hazardous, risky and even criminal cases about children.

When answers to those three questions are analyzed, a high percentile of police followed by social services has been observed. Ratio of applying to police in cases of abuse is 77%, beating/home locking situations 85% and 63% for drug use issues. Those ratios for social services application are respectively 7%, 10% and 10%. Only in the case of drug use 16% of

participants have stated that they'll inform the child's family. Also in the case of drug use 7% have stated that they'll do nothing, this can be considered for not putting themselves at risk.

When answers to these questions are analyzed:

1. District imam, neighbors, school principal/teachers and family doctors have not been among people to be consulted.
 - a. Questions must be analyzed in two dimensions;

When analyzed through a macro perspective, society's trust in security forces especially to the police can be seen. Trust toward police is an indicator coming from Turkey's past and of trust to governmental organizations.

- b. For possible researches, different events and situations must be more clearly questioned. When the close ratio of those that state that they'll not act and those that will apply to social services taken into notice, the result of Social Service Centers communication with local populace and mission area statement declaration development can be considered. District social service centers being in limited communication with local populace, local populace's consideration that their services are only for refugees might be base causes for this.

2- Low ratio among participants of knowing phone numbers for child police and social service centers does not support that they might turn their thoughts into actions.

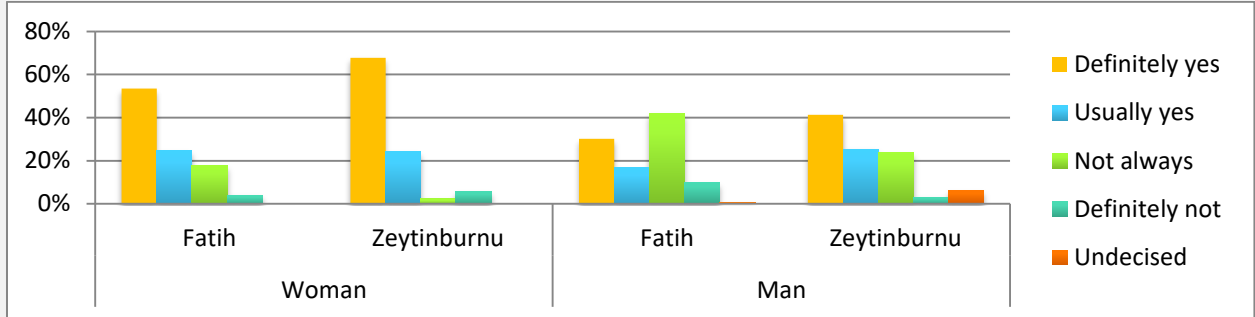
Conclusion

Awareness research held under Child Protection Project has provided solid data on known and unknown facts on society's perception of child protection. The data gathered and presented from this study, have shed light to public's perception to risks about children, public dynamics, people's approach and thought patterns.

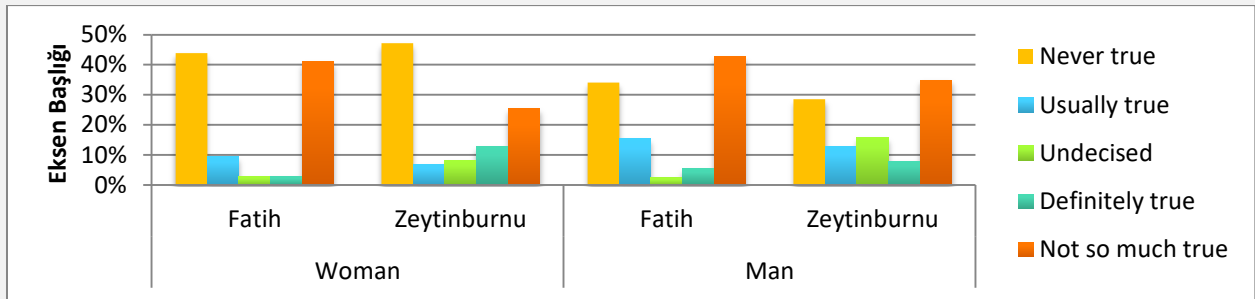
This research will be repeated by the end of campaigning process that will be implemented at Fatih and Zeytinburnu districts. Effects of campaign that will be held in this duration will be displayed more clearly at the end of the second research.

APPENDIX 1

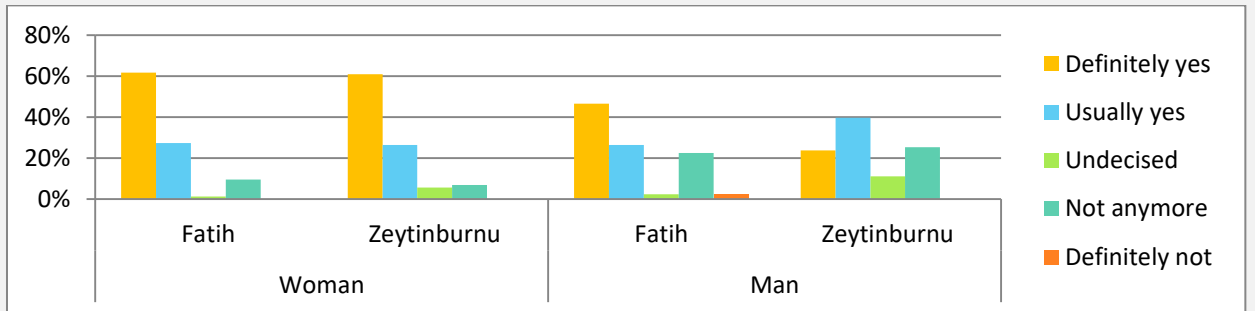
1) Is everyone called a child under 18 years of age?



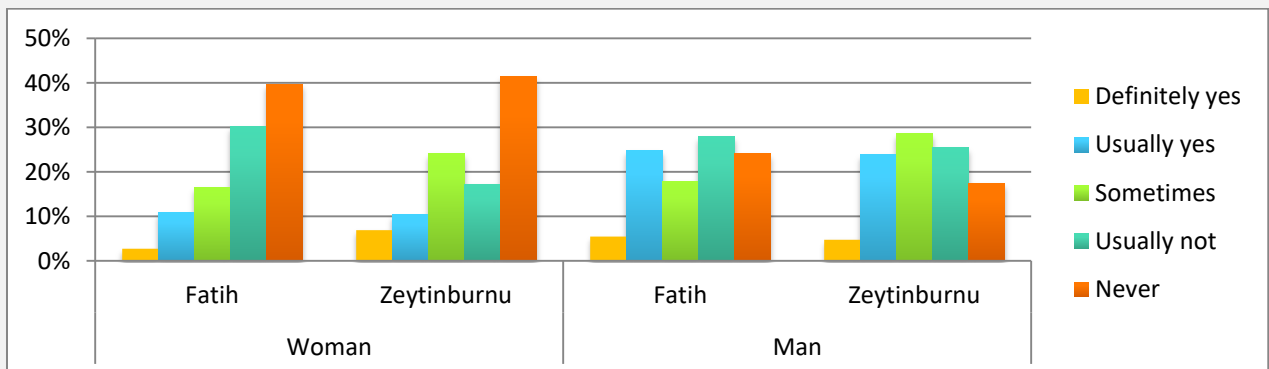
2) Is it true that a girl or boy who is married under 18 years of age is not a "child"?



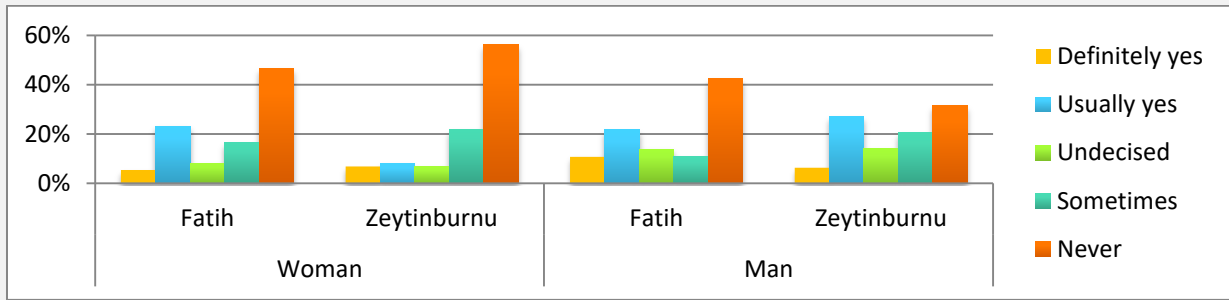
3) Is a girl or a boy who works and earns money, still a child if she/he is under 18 years old?



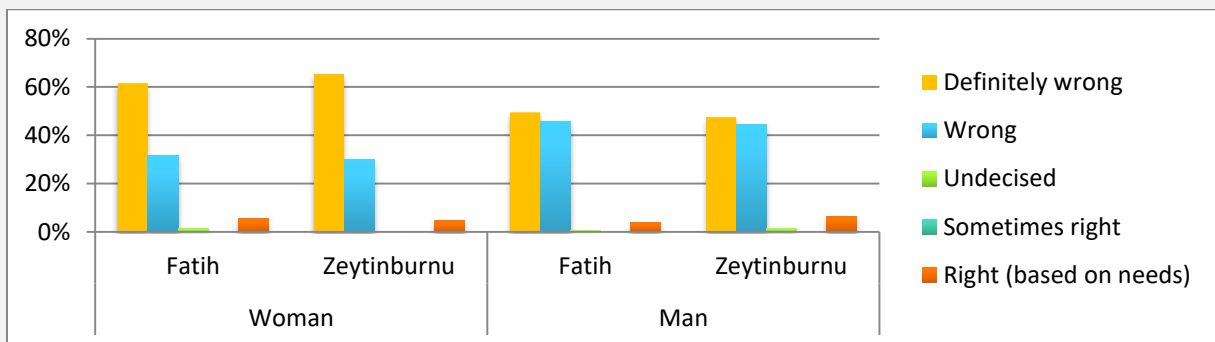
4) Can the child make important decisions about his or her own life, such as continuing to school?



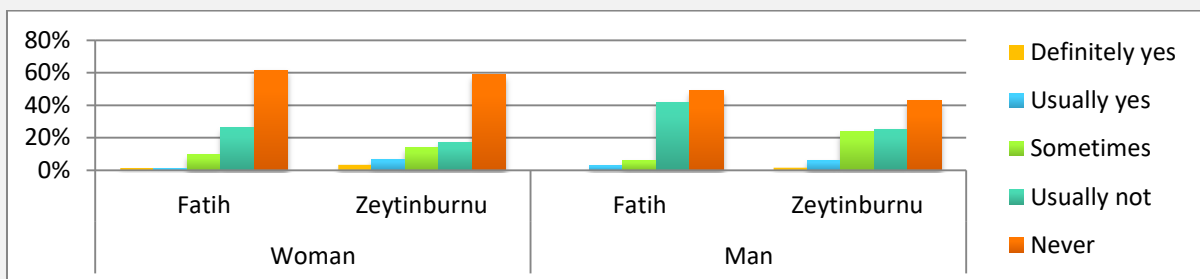
5) In other countries such as Turkey, Syria or Germany is childhood range different? (Is it a child between the ages of 0-18)?



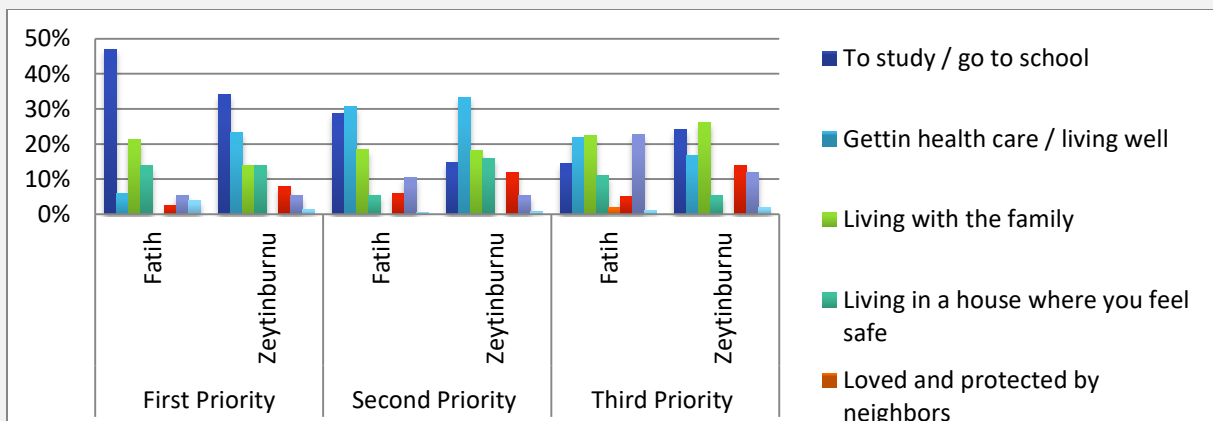
6) According to you, children begging on the streets, selling handkerchiefs, cleaning car window is right or wrong?



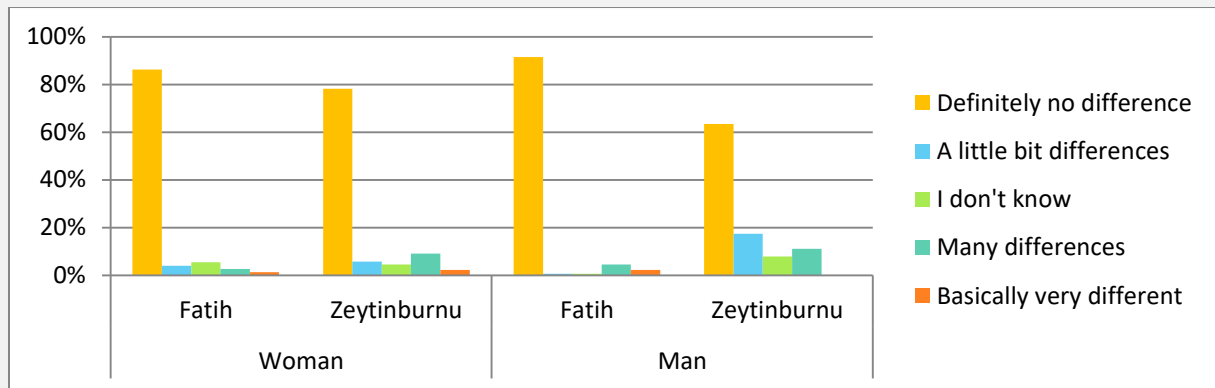
7) Can the child make important decisions about his/her own life, like marriage?



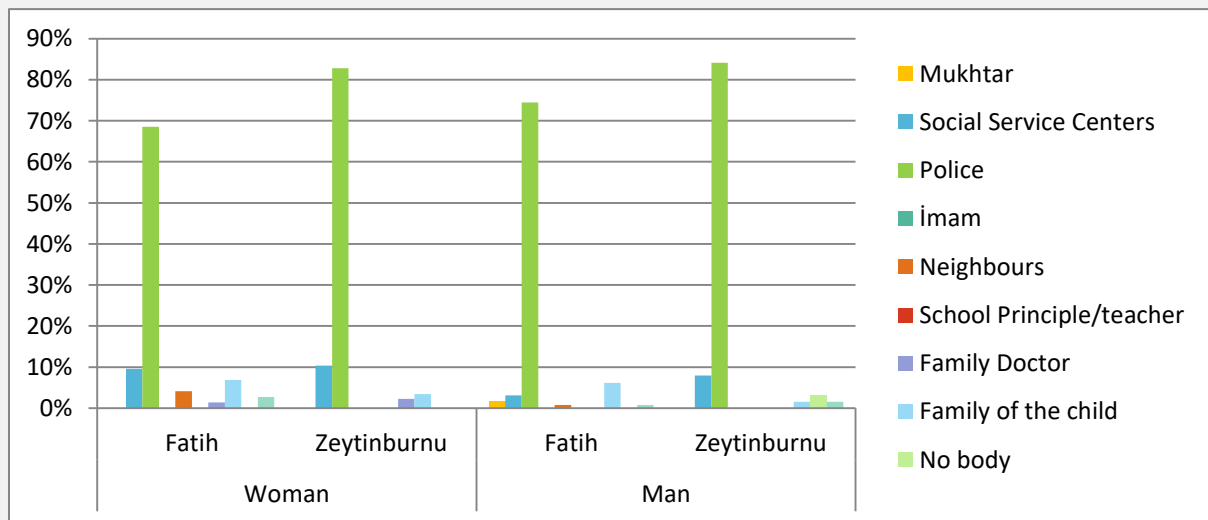
8) What do you think children deserve: Please start with what you find most important and say 3 items. (Type the sort number into the boxes.)



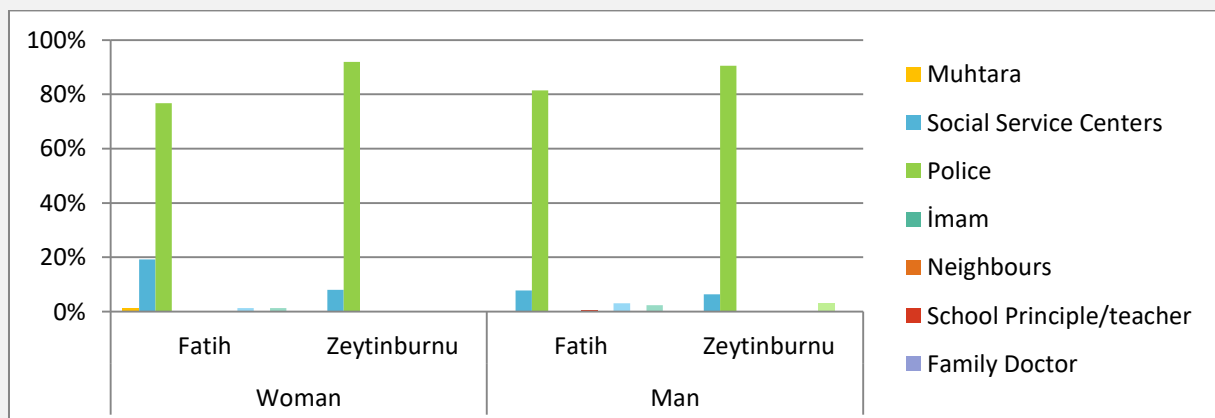
9) According to you, between Turkish children with refugee children is there a difference in what they deserve? Do they deserve the same?



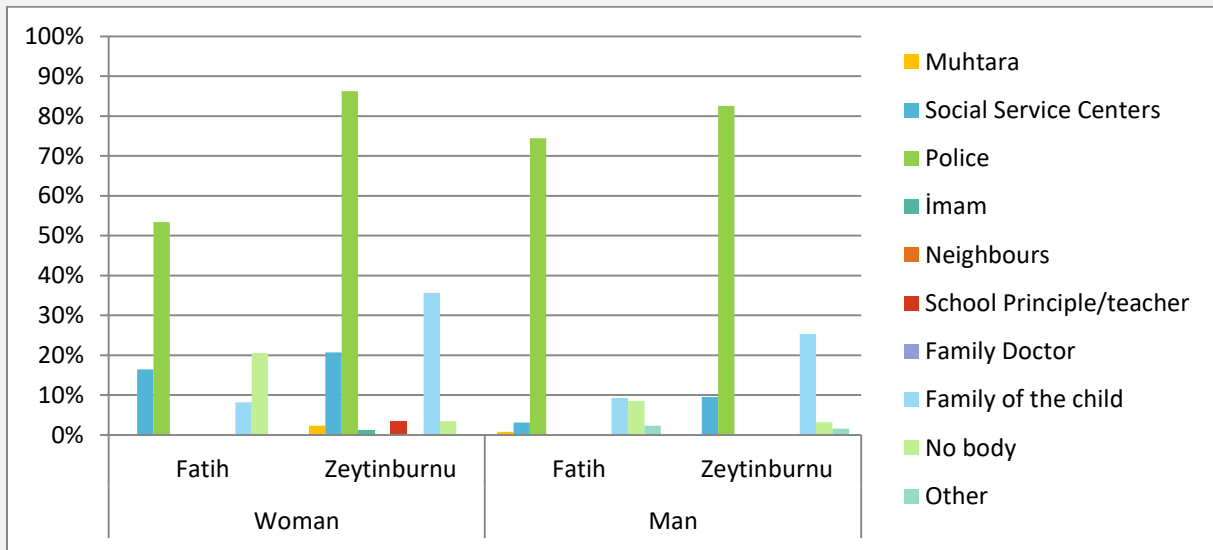
11) When you suspect or hear of child abuse whom you consult to and report?



12) When you hear or know that a child is constantly beaten or locked in the house abuse whom you report?



13) In case you learn that the children are drug users in your neighbourhood whom you consult to?



APPENDIX 2

Mavi Kalem Chilp Protection Awareness Research Form

This form designed for measuring awareness of the local populations about child protection issues.

The questions are asked to people older than 18 without reading the answers.

In case of hesitation of the answers, the questions might asked in different ways.

Only dedicate the answer is correct or wrong before reading the items of question 10.

Please first introduce yourself to the attender and,

Ask "We do this research in order to learn community ideas about children, could you please allocate your 10 minutes to answer the questions?"

Gender	:	(1) Female	(2) Male
Date of Birth	:		

- 1) Is everyone called a child under 18 years of age?**
 - (1) Definitely yes
 - (2) Usually yes
 - (3) Undecided
 - (4) Not anymore
 - (5) Definitely not
- 2) Is it true that a girl or boy who is married under 18 years of age is not a "child"?**
 - (1) Definitely yes
 - (2) Usually yes
 - (3) Undecided
 - (4) Not anymore
 - (5) Definitely not
- 3) Is a girl or a boy who works and earns money, still a child if she/he is under 18 years old?**
 - (1) Definitely yes
 - (2) Usually yes
 - (3) Undecided
 - (4) Not anymore
 - (5) Definitely not
- 4) Can the child make important decisions about his or her own life, such as continuing to school?**
 - (1) Definitely yes
 - (2) Usually yes
 - (3) Sometimes
 - (4) Usually not
 - (5) Never

5) **In other countries such as Turkey, Syria or Germany is childhood range different? (Is it a child between the ages of 0-18)?**

- (1) Definitely yes
- (2) Usually yes
- (3) Undecided
- (4) Sometimes
- (5) Never**

6) **According to you, children begging on the streets, selling handkerchiefs, cleaning car window is right or wrong?**

- (1) Definitely wrong
- (2) Wrong
- (3) Undecided
- (4) Sometimes right
- (5) Right (based on needs)**

7) **Can the child make important decisions about his/her own life, like marriage?**

- (1) Definitely yes
- (2) Usually yes
- (3) Sometimes
- (4) Usually not
- (5) Never

8) **What do you think children deserve: Please start with what you find most important and say 3 items. (Type the sort number into the boxes.)**

- | | |
|--|---|
| <input type="checkbox"/> To study / go to school | <input type="checkbox"/> Loved and protected by neighbors |
| <input type="checkbox"/> Gettin health care / living well | <input type="checkbox"/> To not be hungry |
| <input type="checkbox"/> Living with the family | <input type="checkbox"/> Not being subject to violence |
| <input type="checkbox"/> Living in a house where you feel safe | <input type="checkbox"/> Other..... |

9) **According to you, between Turkish children with refugee children is there a difference in what they deserve? Do they deserve the same?**

- (1) Definitely no difference
- (2) A little bit differences
- (3) I don't know
- (4) Many differences
- (5) Basically very different

10) Are the following sentences right or wrong for you?

(1)	Girls aged 12 or younger should take care of their little sisters/brothers at home	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(2)	Boys should work for household livelihood	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(3)	A child who doesn't follow instructions can be beaten	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(4)	Girls aged 13 can get married	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong

(5)	If a see a child who is beaten I directly call police/SSC/mukthar/municipality.	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(6)	If a see a child who is sleeping on the street I directly call police/SSC/mukthar/municipality.	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(7)	If I see a syrian child beaten in the street I do not interrupt.	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(8)	A boy might work after the age 12.	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(9)	If a see a child who is pregnant in my neighbourhood I do not call police/SSC/mukthar/municipality.	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(10)	If there is a child who is not sent to school I report this to SSC.	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(11)	I know child police mobile number.	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong
(12)	I know SSC phone number	<input type="checkbox"/> Correct	<input type="checkbox"/> Wrong

11) If you suspect or hear of child abuse whom you consult to and report?

- | | |
|----------------------------|------------------------------|
| (1) Mukhtar | (6) School Principle/teacher |
| (2) Social Service Centers | (7) Family Doctor |
| (3) Police | (8) Family of the child |
| (4) Imam | (9) No body |
| (5) Neighbours | (99) Other: |

12) If you hear or know that a child is constantly beaten or locked in the house abuse whom you report?

- | | |
|----------------------------|------------------------------|
| (1) Mukhtara | (6) School Principle/teacher |
| (2) Social Service Centers | (7) Family Doctor |
| (3) Police | (8) Family of the child |
| (4) Imam | (9) No body |
| (5) Neighbours | (99) Other: |

13) In case you learn that the children are drug users in your neighbourhood whom you consult to?

- (1) Mukhtara
- (2) Social Service Centers
- (3) Police
- (4) Imam
- (5) Neighbours
- (6) School Principle/teacher
- (7) Family Doctor
- (8) Family of the child
- (9) No body
- (99) Other:

Thank you for your participation.