

Opinions of Education Administrators and Teachers Regarding Children Receiving Education in Different Languages and Beliefs

This research aimed to determine the opinions of education administrators and teachers regarding Article 30 of the United Nations Convention on the Rights of the Child, which Turkey has signed with reservations on Articles 17, 29, and 30, pertaining to minority rights. The study group for the research, which was conducted using qualitative research designs, particularly the fundamental interpretive design, was composed of education administrators and teachers working in state schools. In determining the study group, a purposive sampling technique aimed at maximizing diversity was used. Research data were collected using a structured interview form developed by the researcher. In the research, the data obtained from education administrators and teachers were initially analyzed descriptively and then evaluated in the context in which they gained meaning. As a result of the research, it was highlighted that education administrators and teachers believed that children's right to receive education in different languages and beliefs should be considered within the framework of their rights, but the realization of these rights should be ensured by state institutions. Recommendations were developed based on the findings.

Keywords: *United Nations Convention on the Rights of the Child, Education and Children's Rights, Minority Rights.*

Introduction

"(...) national identity is not as rational as claimed, ethnic identity is not as natural as it seems, and religious identity is not as immutable as preached" (Baumann, 1999: 138).

The approach of any community towards children's rights is not independent of the socio-cultural structure of society and the perception of children in that society. Therefore, the historical evolution of childhood and different cultural contexts also influence approaches to children's rights. Considering that children are members of the social and cultural communities in which they are raised until a certain age, it becomes evident that they are not exempt from the historical development of inequality (Karatay, 2022, p. 738).

Throughout the historical and societal development process, as a result of social struggle processes, the concept of childhood in a contemporary sense has begun to be widely accepted as a distinct and specific category different from adult life. This has led to the development of children's rights both on a societal level and in the legal framework. The "United Nations Convention on the Rights of the Child" (hereinafter referred to as CRC or Convention) is widely acknowledged as the most comprehensive and advanced document on children's rights in the present day. The CRC not only provides a detailed framework for children's rights but also imposes a series of fundamental obligations on states to promote progress in the field of children's rights (Soydan, 2007, p. 54). Being the first legally binding

1 international document that recognizes children's civil, political, economic, social,
2 and cultural rights (Limber and Flekkoy, 1995, p. 2), the CRC, like other human
3 rights agreements, outlines social, cultural, and economic rights in broad strokes.
4 The CRC does not prioritize a particular category of children's rights over others
5 since they are interconnected (Alderson, 2008; Smith, 2007). As Verhellen (2015)
6 noted, the CRC represents a 'holistic' image of childhood, emphasizing the
7 indivisibility and interdependence of human rights, with no distinctions or
8 priorities among different groups (both children in need of protection and active
9 rights-holders). This means that children should have and use all their rights
10 simultaneously (Hornby, 2010, p. 504).

11 The Convention, which was opened for signature on January 26, 1990, was
12 signed by Turkey with reservations on Articles 17, 29, and 30 at the "World
13 Summit for Children" held at the United Nations Headquarters on September 29-
14 30. It was approved by Law No. 4058 on December 9, 1994, and the provisions of
15 Articles 17, 29, and 30 of the CRC were subject to a reservation, stating that
16 Turkey reserved the right to interpret them in accordance with the provisions and
17 spirit of the Turkish Constitution and the Treaty of Lausanne dated July 24, 1923.
18 The CRC was ratified with this reservation and entered into force on January 27,
19 1995 (T.C. Resmi Gazete, 11 Aralık 1994 sayı: 22138 ve 27 Ocak 1995, sayı:
20 22184).

21 As a country with approximately one-third of its population consisting of
22 children, Turkey is obliged, within the framework of the social state concept stated
23 in the constitution, to take all necessary legal and administrative measures to
24 ensure the child's best interests and the protection of their rights in all activities
25 related to children. In this context, it is considered an obligation to improve all
26 conditions necessary for the implementation of children's vital, developmental,
27 protection, and participation rights in line with international standards, including
28 the principles of the CRC, and to ensure more effective participation of children in
29 life (Aile ve Sosyal Politikalar Bakanlığı, 2013).

30 In Turkey, there are numerous laws, including the Turkish Constitution, that
31 establish the general framework for the protection of children and their rights.
32 Article 41 of the Constitution assigns the state the duty to take measures to protect
33 children from all forms of exploitation and violence, while Articles 10, 50, 62, and
34 141 of the Constitution also contain specific provisions for children. The
35 protection of children is based on the idea that a child is a "person," in other words,
36 a human being deserving of love and care, and an integral part of society. From
37 this perspective, ensuring the child's safety, providing the opportunity for physical,
38 intellectual, social, and moral development, and safeguarding the child's best
39 interests as a human being contribute to the child's protection (Akyüz, 1989).

40 Qvortrup (1997) argues that it is increasingly necessary to give children a
41 separate identity to represent their interests and needs. Rather than any language or
42 culture, it is the one that is special to the individual, their culture, and their own
43 language that is necessary for a person to fulfill themselves from their most basic
44 vital needs to all social needs in the most satisfying way (Kymlicka, 1998, p. 152).
45 When considering the communicative function, language is also evaluated within
46 the scope of the right of individuals to maintain their cultural identities. Therefore,

1 supporting the use of indigenous languages in communities based on ethnicity is a
2 responsibility dictated by obligations.

3 The native language that a person begins to learn in the process of their first
4 communication with the world constitutes an integral part of their personality,
5 identity, and emotional and intellectual development. Therefore, a person can fully
6 sustain their existence as long as they exist with their native language. Otherwise,
7 they will be deprived of an important complement to their self, emotional, and
8 intellectual integrity (Eğitim-Sen, 2010, pp. 5-9). In terms of the ability for
9 language rights to be meaningful and implementable, the right to education holds a
10 paramount place. The right of a person belonging to a national minority to use
11 their own language, which is a fundamental human right, is naturally dependent on
12 their competence in their own language. The right of individuals belonging to
13 national minorities to preserve their cultural identity is considered to be realized
14 only when they fully learn their native language during the educational process.
15 While the verbal dimension of language can be passed on within the family, its
16 written and literary aspects are conveyed to individuals only through educational
17 institutions (OSCE, 1999).

18 The language of education is important in one aspect for the development of a
19 child's cultural identity, personality, and self-respect. On the other hand, it has
20 aspects that need to be discussed in terms of a child's ability to benefit from rights
21 and their effective participation in social and economic life. Therefore, the
22 relationship between the native language and education is a subject that should be
23 approached from a human rights perspective (İnceoglu, 2013, p.153). The
24 phenomenon of religion that arises in all areas of life has become a part of
25 international law over time, transcending national boundaries (Harman, 1994, p.
26 320). Freedom of religion and conscience, considered as one of the fundamental
27 human rights, is guaranteed in both international and national sources. While in
28 international sources, religious education and instruction are considered under the
29 umbrella of freedom of religion and conscience, in national sources, there is at
30 least partial direct mention of religious education (Kuşçu, 2016, p. 248).

31 Education administrators and teachers have a responsibility to structure the
32 environments where children grow in a way that is conducive to their development
33 and to protect the diverse identities of children. In this context, the problem of this
34 research revolves around the thoughts of education administrators and teachers
35 regarding children's right to receive education in their local languages, in addition
36 to the official language, and their freedom of belief.

37 38 39 **Aim**

40
41 The aims of this research is to determine the opinions of educational
42 administrators and teachers regarding the right of children from linguistic,
43 religious, or indigenous minority communities in countries to receive education in
44 different languages and beliefs. In line with this general aim, the research will seek
45 answers to the following questions:
46

- 1 ✓ Education administrators and teachers, how do they assess children
2 receiving education in their local languages, apart from the official
3 language?
4 ✓ Education administrators and teachers, how do they assess the
5 establishment of different belief and language teaching institutions by real
6 and legal entities?
7
8

9 **Research Design and Methodology**

10
11 In this research, the data collection was designed qualitatively, allowing a
12 greater focus on individuals or groups, as it provides the opportunity to delve into
13 how people interpret their experiences, how they construct knowledge within the
14 framework of their experiences, and how this knowledge and experiences give
15 meaning to their lives (Christensen, Johnson, & Turner, 2015). Within the
16 framework of qualitative research methodology, a basic interpretive design was
17 used, which focuses on how individuals interpret their experiences, structure their
18 knowledge within the context of those experiences, and how these knowledge and
19 experiences impart meaning to their lives (Merriam & Tisdell, 2015).
20

21 **Research Participants**

22
23 The research sample for the study consists of education administrators (n=20)
24 and teachers (n=20) working at different educational levels in state schools under
25 the Tunceli Provincial Directorate of National Education during the 2022-2023
26 academic year. In the selection of the study group, a purposive sampling technique
27 known as "maximum diversity sampling" was employed. The primary objective of
28 maximum diversity sampling is to reflect the diversity of data sources that can
29 contribute to the research problem to the highest extent (Yıldırım & Şimşek,
30 2016). Therefore, in the process of determining the education administrators and
31 teachers to be included in the study group, various variables such as field of study,
32 gender, marital status, position, length of service, and duration of administrative
33 duties were taken into consideration.
34

35 **Data Collection and Analysis**

36
37 In this research, data were collected using a structured interview form
38 developed by the researcher, which consisted of two sections. The first section of
39 the data collection tool included questions related to personal information, while
40 the second section contained questions regarding "children receiving education in
41 their local languages, apart from the official language" and questions related to
42 "the establishment of different belief and language teaching institutions by real and
43 legal entities." The interviews conducted as part of the research were carried out
44 using a face-to-face interview technique. After the completion of the interviews,
45 the obtained data were initially subjected to descriptive analysis and subsequently
46 analyzed in terms of content, taking into account the context in which they gained

1 meaning. When coding the participants' opinions, women were coded as "K," men
 2 as "E," education administrators as "Y," and teachers as "Ö," and their length of
 3 service was indicated without coding. For example, a male education administrator
 4 with 15 years of service was coded as K1(E, Y, 15).

6 Findings and Conclusions

8 In this section of the research, the data obtained within the scope of the study
 9 were analyzed and interpreted. The findings based on the data, in line with the sub-
 10 objectives of the research, have been presented and commented under the headings
 11 "Findings and Comments Regarding Children Receiving Education in their Local
 12 Languages, Apart from the Official Language" and "Findings and Comments on
 13 the Establishment of Educational Institutions with Different Belief and Language
 14 by Individuals and Legal Entities".

16 Findings and Comments Regarding Children Receiving Education in their Local 17 Languages, Apart from the Official Language

19 Under this heading, data obtained from interviews with education
 20 administrators and teachers in countries with ethnic, religious, or linguistic
 21 minorities or indigenous communities regarding children receiving education in
 22 their local languages, apart from the official language, have been analyzed,
 23 findings presented, and interpretations made.

24 According to Article 30 of the CRC, "In States where ethnic, religious, or
 25 linguistic minorities or indigenous peoples exist, a child belonging to such a
 26 minority or who is indigenous shall not be denied the right, in community with
 27 other members of his or her group, to enjoy his or her own culture, to profess and
 28 practice his or her own religion, or to use his or her own language." In the context
 29 of the research, when evaluating the opinions of participants regarding children
 30 receiving education in their local languages, all participants (n=40) have
 31 considered it a right for children to receive education in the language of their
 32 respective communities, using various expressions (mother tongue, local language,
 33 community languages, languages other than the official language).

34 Some of the participant views expressing the need for providing suitable
 35 environments for children to receive education in their native languages and
 36 preserving multilingualism for cultural continuity are as follows:

38 **Participant 1 (E,Y,15):** I believe that there should be a right to education in one's
 39 native language. Can every country create the environment that children want in this
 40 regard? I have doubts. Even though developed countries may be doing their part in
 41 this matter, I think there is still a long way for us to go.

42 **Participant 3 (K,Y,13):** It is a right for every individual to receive education in their
 43 native language for the preservation of their own culture. Children should receive
 44 education in their native language. In addition, they should be taught in the official
 45 language as well.

46 **Participant 4 (E,Y,23):** As a country, we are living with our fears. We carry
 47 concerns based on potential outcomes rather than what should be. If children in the

1 country who speak different languages want to learn their local languages, they
2 should be provided with the opportunity.

3 **Participant 10 (K,Y,16):** ... Different cultures also need to be preserved. Optional
4 opportunities should be provided.

5 **Participant 11 (E,Y,24):** ... Children should be able to receive education in their
6 native languages so that they can perceive life more accurately. When a child doesn't
7 receive education in their native language, they may be deprived of the chance to
8 perceive life correctly. Learning a new language and culture can lead to confusion
9 and negative consequences.

10 **Participant 12 (E,Y,10):** If even one person in a society uses a different language,
11 they should be provided with education for it. Curriculum materials should be
12 prepared for all indigenous communities living in a country to learn their local
13 languages, creating suitable learning environments. Regardless of demand, it is a
14 necessity to carry out the necessary work to preserve local languages and cultures.

15 **Participant 17 (E,Y,15):** Multilingualism is necessary to preserve local and cultural
16 values and prevent their disappearance.

17 **Participant 24 (K,Ö,2):** Children receiving education in their own languages is a
18 right, much like a right to life. Receiving education in one's own language and culture
19 is also a richness in terms of diversity.

20 **Participant 25 (K,Ö 10):** Every child is born into the world as a part of their culture.
21 Therefore, they should receive education in their local language. However, for the
22 ease of their life, they should also receive education in the language of the country
23 they live in.

24 **Participant 26 (E,Ö,34):** All children should be able to receive education in the
25 language spoken by their native community. They should be allowed to preserve
26 their own culture. Education in other languages should only be provided if the child
27 wishes.

28 **Participant 30 (E,Ö,25):** I consider children receiving education in their native
29 languages as a natural right. They should at least receive an education in which they
30 can learn their native language. Every language is a cultural richness and should be
31 supported.

32 **Participant 35 (E,Ö,4):** Children need to receive education in their native languages
33 to be able to reflect their inner worlds outward and for the continuation of their
34 cultures.

35

36 Considering the opinions of the participants, it is evident that cultural
37 continuity is emphasized, highlighting the importance of mother tongue education
38 and the need to provide suitable learning environments and opportunities for
39 children who wish to receive education in their own local languages. Furthermore,
40 participants advocating for the preservation of local and cultural values to prevent
41 their erosion have expressed that maintaining multilingualism and cultural
42 diversity is essential, asserting that this desire is also an exercise of a natural right.

43 Some of the participant opinions express the need for children to receive
44 education in their mother tongue alongside the official language as follows:

45

46 **Participant 8 (K, Y, 10):** Local languages should be learned to prevent them from
47 disappearing. However, the language of instruction should be uniform.

48 **Participant 15 (E, Y, 21):** Countries' education policies are shaped according to the
49 official ideology. There isn't much left to say about it. No one is asking for our
50 opinion on this matter. To ensure cohesion, a common ground needs to be found. If

1 there are a hundred different minorities in a country, how feasible is it to create an
 2 educational curriculum in each minority's local language? This can be planned for the
 3 significant minorities in the country, but ultimately, there should be a national
 4 education policy.

5 **Participant 18 (K, Y, 11):** Every community should have the right to receive
 6 education in its local language. At the same time, they should also learn the official
 7 language of the country they live in.

8 **Participant 20 (K, Y, 14):** Children should be allowed to learn their language and
 9 culture without any hindrance. But they should also learn the language of the country
 10 they live in. There should be no pressure that prevents a child from learning their
 11 language.

12 **Participant 21 (K, Ö, 3):** Language is indeed a culture and a richness, but I also
 13 believe that for the creation of a common educational environment, there needs to be
 14 a common language, and within the borders of the Republic of Turkey, I think that
 15 Turkish should be used effectively and efficiently.

16 **Participant 23 (K, Ö, 15):** Children should first learn and internalize their own
 17 culture. Alongside that, they should receive education in the official language.

18 **Participant 29 (K, Ö, 3):** In some cases, receiving education in the local language
 19 can become advantageous. There are children who speak their regional language at
 20 home and come to school without learning the official language, and inevitably, that
 21 language is needed to help the child adapt to school. Because you can only
 22 communicate with the child through that local language. This situation is an
 23 advantage for the child, but if it comes to a point where they become disadvantaged,
 24 it may lead to the child withdrawing and experiencing insecurity due to being in a
 25 minority situation at school. In the future, the child's inability to express themselves
 26 in situations where the official language is used can create problems for the child.

27 **Participant 32 (K, Ö, 9):** Children should be able to receive education first in the
 28 official language and then in their mother tongue. This language should not be
 29 forgotten.

30
 31 Taking into account the participants' views, it is emphasized that it is a right
 32 for children to learn the languages of their respective communities, and there
 33 should be no inhibiting pressures in this regard. Furthermore, in order to create a
 34 common educational environment, the implementation of a national education
 35 policy and the use of a common language are also emphasized.

36 Participants in the study have used similar expressions regarding the
 37 simultaneous education of children in the languages of the states they live in and
 38 the communities they belong to. Within the research scope, participants have also
 39 expressed that children must have an unambiguous right to receive education in
 40 their own language, and this right should be constitutionally guaranteed (K2, K12,
 41 K13, K14). Some participants (K14, K20, K26, K40) have emphasized the
 42 importance of ensuring that there is no pressure that hinders children from learning
 43 their language and that the teaching of the official language should not be forcibly
 44 imposed as an assimilationist political tool. Additionally, some participants (K13,
 45 K27) have expressed that due to different cultural structures, there should be
 46 specific rights tailored to local contexts, and education in local languages would be
 47 more appropriate if administered by local authorities. A participant (K39) has
 48 expressed that there is a national education policy in the country, and education
 49 should naturally be carried out centrally in line with these policy goals. They argue

1 that children's right to receive education in their local languages can be applied
2 more as a matter of accessibility. Another participant (K6) has stated that the
3 multilingualism practiced in India does not create a problem, and the real issue is
4 not the language but a matter of rights and freedoms. They emphasize that
5 language is a tool for constructing individuals as a means of communication and
6 that there is no need to fear this form of communication. Yet another participant
7 (K21) suggests that in the age of information and globalization, considering that
8 countries have become like villages and neighborhoods, we need to move away
9 from localization and build a model of universal humanity, global humanity. They
10 also mention the possibility of languages becoming obsolete with certain
11 technological advancements, with the potential to know all languages through
12 chips. Therefore, they believe that it is time to move beyond solutions related to
13 localization.

14

15 Findings and Comments on the Establishment of Educational Institutions with
16 Different Belief and Language by Individuals and Legal Entities.

17

18 Under this topic, data obtained from interviews with education administrators
19 and teachers in countries where ethnic, religious, or linguistic minorities or
20 indigenous communities exist, regarding the establishment of educational
21 institutions with different beliefs and languages by individuals and legal entities,
22 have been analyzed, findings have been presented, and interpretations have been
23 made.

24 In the scope of the research, when the views of the participants on individuals
25 and legal entities establishing educational institutions with different beliefs and
26 languages were evaluated, some participants (n=5) opposed the existence of non-
27 governmental institutions in the fields of belief and language education, while
28 there were also participants (n=4) who expressed that such structures should be
29 considered within the scope of rights. The majority of the participants (n=24)
30 mostly stated that education in different beliefs and languages should be carried
31 out by the state or subjected to state control.

32 Participants who expressed that it is not appropriate for individuals and legal
33 entities to establish educational institutions with different beliefs and languages
34 stated that such situations could lead to pluralism, causing confusion in society
35 (K8), and that belief-based education often goes beyond its intended purpose and
36 can reach different dimensions (K18), creating difficulties in achieving unity
37 (K29). Participants (K37, K39) who emphasized that divisions primarily function
38 as provocative and triggering elements have referred to recent occurrences of
39 negative consequences of belief-based organizations in our country (K39).

40 Participants who expressed that it is appropriate for individuals and legal
41 entities to establish educational institutions with different beliefs and languages
42 stated that there is no need for any restrictions because it will be based on personal
43 preferences (K25), opening different educational institutions should be considered
44 within the scope of a right (K7), as long as they do not violate the social contract
45 (K14), different beliefs and cultures can be seen as a form of diversity (K24).

1 In the scope of the research, some participant opinions expressing the
2 necessity for state-led education in different beliefs and languages are as follows:
3

4 **Participant 4 (E,Y,23):** If parents wish their children to receive religious or local
5 language education, the state should provide this service in public schools within the
6 framework of the right to education. This is because it is difficult to monitor when
7 different institutions provide this service, and it is susceptible to misuse, which may
8 lead to unfavorable outcomes.

9 **Participant 11 (E,Y,24):** No one should interfere in the field of education other than
10 the state. External groups' intervention can serve different purposes and may lead to
11 different directions. Not everyone may set the right objectives, and even if the right
12 objectives are set, there is a risk of deviation. It would be more appropriate for the
13 state to implement practices that can benefit the child in this area.

14 **Participant 12 (E,Y,10):** If the state meets these needs, there will be no need for
15 such institutions. The state should make the necessary arrangements for local
16 communities to learn their own language and beliefs or for such organizations to
17 meet their needs.

18 **Participant 13 (E,Y,7):** Institutions can be established not independently but as part
19 of systems where education is consolidated under one umbrella. Initiatives of
20 communities with different language and belief structures can be supported by the
21 state, and I believe that there would be no problems in a situation where the state
22 appoints its own officials and has control mechanisms in place.

23 **Participant 28 (E,Ö,27):** I do not think it is right for different entities to provide
24 different types of education. There should be a single education system in the
25 country, within which education is provided in the local language and belief system
26 of each individual.

27 **Participant 33 (K,Ö,7):** Language and belief-oriented private institutions can create
28 various social problems. Such educational institutions should be run by the state.

29 **Participant 35 (E,Ö,4):** Education should not be privatized in any way. It is more
30 appropriate for services to be provided publicly. The negative consequences of such
31 institutions established by real or legal persons affect the entire society.

32 **Participant 38 (E,Ö,13):** Religious institutions established outside of official
33 organizations often seek to impose their beliefs with cult-like organizations,
34 restricting children and effectively raising them as robots. If there are multiple such
35 institutions, they can emerge like a thousand-headed hydra. On the other hand, by
36 imposing their righteousness, they can create a chaotic environment.

37 **Participant 40 (K,Ö,5):** The control of non-governmental structures would be very
38 difficult, so it would be more appropriate for the state to run it within the system.
39

40 When the opinions of participants expressing the necessity for state-led
41 education in different beliefs and languages are evaluated, it is observed that the
42 idea of conducting belief and language-oriented education publicly within the state
43 system comes to the forefront due to concerns that non-governmental interventions
44 in the field of education can lead to various social problems.

45 In the scope of the research, some participant opinions expressing the
46 necessity for state supervision of education in different beliefs and languages are
47 as follows:
48

1 **Participant 1 (E,Y,15):** If it's an environment that will arise from individuals' free
2 choices, it can be allowed under the condition of legal supervision. Without
3 supervision, everyone can guide as they please.

4 **Participant 5 (E,Y,24):** In conscious societies, these situations do not pose a
5 problem, but in societies like ours, it can lead to negative outcomes. If left to
6 individuals, we see that things can get out of hand. However, it can only happen with
7 very strong supervision.

8 **Participant 10 (K,Y,16):** There should be some unity and not a cacophony of
9 voices. But courses and tutoring centers can be opened within certain rules. They
10 should be subject to scrutiny following a certain curriculum.

11 **Participant 15 (E,Y,21):** Freedom can be allowed, but they need to be closely
12 monitored. The state needs to know in which direction a child is being raised.
13 Otherwise, unwanted situations may arise.

14 **Participant 19 (K,Y,10):** Such education should primarily be provided by the state.
15 However, if they request it, other individuals can be allowed to establish such
16 institutions under the condition of supervision.

17 **Participant 20 (K,Y,14):** Just as there are many private institutions in other areas,
18 there can also be private institutions in the field of language and belief. There should
19 be limitations. They should be subject to state control but have autonomy internally.

20 **Participant 23 (K,Ö,15):** They can be established as organizations under state
21 control, not autonomous, against situations that may jeopardize the security of the
22 state and the city.

23 **Participant 26 (E,Ö,34):** If there is a need, it should primarily be carried out by the
24 state, not through private institutions. Private institutions can be allowed under the
25 condition of supervision.

26 **Participant 27 (K,Ö,20):** I believe that the institutions should be completely under
27 state control.

28 **Participant 30 (E,Ö,25):** ...When it comes to religion, we wonder. Where will the
29 rules of different religions take children? So, we may ask if this education is
30 beneficial or harmful. Therefore, it can proceed under scrutiny within certain rules.

31
32 When the opinions of participants expressing the necessity for state
33 supervision of education in different beliefs and languages are evaluated, it is
34 expressed that if requested, individuals and legal entities can be allowed to
35 establish educational institutions for different beliefs and languages. However, to
36 avoid undesirable situations, it is emphasized that these institutions should be
37 under complete state control, and their curricula should be determined by the state.

38 In the research conducted by Binbir and Arastaman (2021), it is found that in
39 Turkey, there are issues related to the fundamental right to education for certain
40 groups, particularly girls and individuals from low socio-economic backgrounds.
41 Challenges in accessing the right to education are observed for children with
42 disabilities, working children, children in correctional facilities, and refugee
43 children. Additionally, some minority groups face difficulties in accessing
44 education in their native languages. Yılmaz (2015) conducted research which
45 suggests that the Circassians living in Turkey experience social disintegration and
46 identity issues due to their inability to use their native language. Furthermore, in
47 another study conducted by Ensari (2014, p. 122), a significant majority of
48 educational administrators, teachers, students, and parents expressed their belief
49 that education in one's native language is a fundamental human right. They believe

1 that education in one's native language does not harm the future of the country and
2 that it is particularly important for the state to support this right. They also believe
3 in the significance of education in one's native language as the most fundamental
4 human right to strengthen fraternity, unity, and solidarity, and they believe that the
5 solution process will benefit from it positively.

6 Single-language education implemented by nation-states has played and
7 continues to play a key role in the assimilation of groups that are carriers of
8 different identities, cultures, and languages, with one state-supported language
9 spreading at the expense of others across society (Koçak, 2013, p. 317). In one
10 way or another, states integrated into the nation-state structure have generally
11 turned differences into a tool of oppression over 'other' identities by ignoring them
12 to create a common identity using the dominant culture through all the institutions
13 and apparatus of the nation-state (Sürmeli, 2015, p. 91). A person's strong
14 identification with their own ethnic group can lead them to perceive the demands
15 and desires of other distinct groups as threats and incline toward exclusion and
16 'othering' (Hortaçsu, 1998, pp. 52-56). However, different ethnic groups within a
17 society contribute to its cultural richness. The coexistence of these groups in
18 harmony allows for the formation of a collective spirit (Meşe, 1997, p. 2).

19 Children, especially due to the coercive parent-child relationship, often do not
20 have sufficient access to fundamental rights such as freedom of religion and
21 conscience, freedom of thought, belief, and expression, and freedom of
22 association. In this context, children are naturally subject to the authority of their
23 parents and are deeply influenced by the environment prepared for them. They live
24 with the consequences of decisions made on their behalf and often inherit their
25 parents' cultural, religious, and moral beliefs. In this relationship, the authoritarian
26 character of parents often seems appropriate in the face of the child's physical and
27 cognitive underdevelopment. However, when considering democratic commitments
28 to ensuring equal and universal material rights, its legitimacy is questioned
29 (Brettschneider, 2007, p. 32). In societies dominated by cultural traditions that
30 emphasize parents' greater responsibility for their children than states, children
31 may become vulnerable to authority by restricting their autonomy rights.
32 Dominant figures, who are the parents, can leave children vulnerable to
33 restrictions by directing them according to their own purposes and plans. This
34 situation can lead children to think in parallel with their parents or adults out of
35 fear of facing sanctions due to unequal power distribution. The possibility that
36 choices made by parents on behalf of their children may not be in the best interest
37 of the children always remains valid. Therefore, preventing parental decisions
38 from harming children's rights is a matter that requires careful attention (Karatay,
39 2022, p. 739).

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Results And Recommendations

In this section, the results obtained based on the research findings have been presented in accordance with the sub-objectives of the study, and recommendations developed based on these results have been outlined

Results

1. Managers and teachers share a consensus on the importance of mother tongue education in terms of cultural continuity.
2. Managers and teachers emphasize the need to provide appropriate learning environments and opportunities for children who wish to receive education in their local languages.
3. Managers and teachers have expressed the importance of preserving multilingualism and cultural diversity to prevent the loss of local and cultural values.
4. Managers and teachers have stated that there should be no inhibiting pressures on children to learn the languages of their communities.
5. Managers and teachers have stressed the implementation of a national education policy to create a common educational climate.
6. Managers and teachers have emphasized the right of children to receive education in their own language without discrimination and the need to constitutionally guarantee this right.
7. Managers and teachers strongly advocate for allowing individuals and legal entities to establish different faith and language teaching institutions, subject to regulatory oversight.
8. Managers and teachers highlight the idea that education based on faith and language should be conducted within the system by the state as a public service.

Recommendations

1. Interventions into students' internal dynamics should be avoided, and they should be nurtured in an educational environment where they can develop respect for diverse languages, beliefs, and cultural structures.
2. In schools, cultural identities should be taken into account, and bilingual or multilingual education opportunities should be provided for students who are not familiar with the instructional language.
3. Effective measures should be taken to ensure that children do not face discrimination based on factors such as race, color, gender, language, political or other beliefs, national, ethnic, and social origin, property, disability, birth, and other statuses.
4. An educational environment that supports the acceptance of different identities and makes students feel safe should be created.

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