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THE IMPORTANCE OF FAMILY COMMUNICATION: APPLYING SOCIO-
ECOLOGICAL MODEL TO ANALYZE CHILDREN'S EMOTIONAL WELL-
BEING DURING PANDEMIC

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The Importance of Family Communication: Applying Socio-ecological Model to
Analyze Children's Emotional Well-being During Pandemic

Aile içi İletişimin Önemi: Sosyo-ekolojik Modelin Pandemi Döneminde Çocukların
İyi Oluşlarını Analiz Etmek Üzere Uyarlanması

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LIST OF ABBREVIATIONS

CAS	Coronavirus Anxiety Scale
CIS	Coping Response Inventory
COVID-19	Coronavirus disease of 2019
CDR	Crude Divorce Rate
CMR	Crude Marriage Rate
FCP	Family Communication Patterns
HIV	human immunodeficiency virus
H1N1	Hemagglutinin Neuraminidase
IMF	International Money Fund
LGBTQ	Lesbian, Gay, Bisexual, Transgender and Queer or Questioning
OECD	Organisation for Economic Cooperation and Development
PAS	Parental Attitude Scale
PERIK	Social Emotional Well-being and Resilience Scale
RFCP	Revised Family Communication Pattern Scale
MERS-CoV	Middle East Respiratory Syndrome Coronavirus
SARS-CoV	Severe Acute Respiratory Syndrome Coronavirus 2
TAYA	Türk Aile Yapısı Araştırması
TUIK	Türk İstatistik Kurumu
UNDP	United Nations Development Programme
UNICEF	United Nations International Children's Emergency Fund
WLB	Work life balance
WHO	World Health Organization

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ABSTRACT

The coronavirus pandemic (COVID-19) has disrupted the routines and relationships of children and families all around the world. Families not only experienced problems such as illness, loss of a family members or friend, unemployment, financial difficulties, but also tried to get used to the quarantine processes because of the governments' procedures to prevent spread of COVID-19. These physical restrictions and quarantine processes are the largest and longest we have witnessed globally. During this challenging and stressful pandemic period, parents have tried to take measures to protect the psychological health and well-being of both themselves and their children who are separated from their friends, school, and social circles. Bronfenbrenner's ecological model presents a comprehensive framework in explaining the development of children, including their interactions with families, school, peers, and environments. During the pandemic period, the duties of all other actors have either diminished or disappeared, and therefore the child's family communication has become more important than ever before in their development. Recent research indicates that the COVID-19 pandemic is having a harmful impact on children and youth (eg, Gimenez Dasi et al.,2020, Jiao et al., 2020; Morelli et al., 2020; Sprang 2013;). On the other hand, with pandemic families devote longer time with their children which may result in strengthening family bonds. Finally, this one-of-a-kind opportunity may provide families with an opportunity to safeguard their children from the detrimental consequences of a pandemic by assisting them in developing resilience. A great deal of studies shows that parents may help their children's emotional well-being. However, research is limited during the pandemic time, when the entire family is confined at home and parents are also dealing with their own stress. Therefore, this research investigates the relationship between family communication styles and preschool children's emotional well-being during psychical distancing period. The research also tries to determine which family communication style or styles could strengthen the

communication between parents and children and protect both sides from the negative effects of the pandemic.

Keywords: Family Communication Styles, Pandemic, Children emotional well-being, Leisure Activities, Ecological Model

ÖZET

Koronavirüs pandemisinin (COVID-19) patlak vermesi, dünyanın dört bir yanındaki aileleri derinden etkilemiştir. Birçok aile, yakınlarının kaybı ile derinden sarsılmış ya da hastalıkla boğuşmak zorunda kalmıştır. Tüm bunların üzerine, hükümetlerin COVID-19'in yayılmasını engellemeye yönelik aldığı kararlar sonucunda, birçok aile eve kapanma, sosyal mesafe, karantina süreçleri, maske kullanımı, evden çalışma, online eğitim gibi yeni süreçlere alışmaya çalışmıştır. Bu fiziksel kısıtlamalar ve karantina süreçleri, küresel çapta tanık olduğumuzun en büyüğü ve uzunudur. Ebeveynler, bu zorlu ve stresli pandemi döneminde hem kendilerinin hem de arkadaşlarından ve sosyal çevrelerinden ayrı kalan çocuklarının psikolojik sağlığını korumak için önlemler almaya çalışmışlardır. Bronfenbrenner'in ekolojik modeli, çocukların aileleri, okulları, arkadaşları ve çevreleriyle olan etkileşimleri dahil olmak üzere gelişimlerini açıklayan kapsamlı bir çalışma ortaya koyar. Pandemi döneminde diğer tüm aktörlerin görevi ya önemli ölçüde azalmış ya da yok olmuştur. Bu nedenle çocuğun aile ilişkileri ve aile içi iletişimi hiç olmadığı kadar önemli noktaya gelmiştir. Yapılan birçok güncel çalışma, bu salgının çocukların ve gençlerin üzerindeki olumsuz etkilerini gözler önüne sermektedir (örn., Sprang 2013; Morelli ve diğerleri, 2020; Gimenez Dasi ve diğerleri, 2020, Jiao ve diğerleri, 2020). Diğer yandan, yaşadığımız bu kriz, ailelere çocukları ile daha fazla zaman geçirme ve aile bağlarını sağlamlaştırma imkânı sunmaktadır. Dolayısıyla ailelerin eline bu zorlu dönemi bir fırsata çevirerek çocuklarının gelişimine ve onların zorluklarla başa çıkabilme yetilerini kuvvetlendirmelerine katkı sağlamaları mümkündür. Ebeveynlerin, çocuklarının ruh sağlığını nasıl destekleyebileceklerini gösteren birçok araştırma mevcuttur. Fakat, tüm ailenin evde kapalı kaldığı ve ebeveynlerin de stres bulunma ihtimalinin çok yüksek olduğu pandemi dönemine ilişkin çalışmalar kısıtlıdır. Bu nedenle bu araştırma, pandemi dönemindeki aile içi iletişim stilleri ile okul öncesi çocuklarının duygusal sağlığı arasındaki ilişkiyi araştırmaktadır. Araştırma ile ayrıca hangi aile iletişim stili

veya stillerinin, ebeveyn ve çocuklar arasındaki iletişimi kuvvetlendirerek, her iki tarafı da pandeminin olumsuz etkilerinden koruyabildiđi tespit edilmeye çalışılmıştır.

Anahtar Kelimeler: Aile içi iletişim stilleri, Pandemi, Çocukların duygusal iyi oluşları, Boş zaman aktiviteleri, Ekolojik Model

INTRODUCTION

Plagues and epidemics have ravaged humanity throughout the history. The most well-known examples are the Plague of Justinian, which emerged in the 6th Century and caused the death of nearly 50 million people, the Black Death (1346-1353), which has wiped out nearly half of the Europe's population and the Spanish flu (1918-1920), which has resulted in nearly 100 million deaths (Owen, 2020). All these pandemics have had a profound social, political, and economic effects in human history and the outbreak of Coronavirus disease (COVID-19) last year reminds us that “infectious diseases have not vanished”, since 1980, the number of pandemic breakouts has more than tripled because of our interconnected world (Walsh, 2020).

The first reported instance of COVID-19 was discovered in China on November 17, 2019 (Guardian, 2020), and within two years, more than 334 million cases had been verified, including 5.5 million fatalities on January 19, 2022. COVID-19 is “an infectious disease, caused by a newly discovered coronavirus SARS - Cov-2, a respiratory pathogen, which spreads primarily through droplets of saliva or discharge from the nose when an infected person coughs and sneezes” (WHO, 2020). Besides illness and human losses, it has already profound impact on world economy due to lockdowns and unemployment. UN (2020) warns that the “COVID-19 pandemic is far more than a health crisis as its effecting societies and economies at their core”. According to the IMF, unemployment rates in USA have hit to 10.4 % in 2020, while it was 3.7 previous year (BBC News). According to the OECD report (2020), COVID-19 has caused the biggest economic catastrophe since World War II. Two years later, chief of International Labor Organization, Guy Ryder states that the global labor market is recovering much more slowly than expected and it might take years in many countries (The Tico Times, 2022). It is still early to predict the overall impact of the virus to human lives, and we can say clearly that economic recession or decline and

human losses were and will not be the only results of this pandemic, especially because of the lockdown measures of the governments.

Lockdowns have also emerged throughout history in various ways to combat pandemics, terrorism, or technical disasters, and as the COVID-19 spreads over the world, governments' lockdown measures have followed in March 2019. Since then, the world has fallen silent as city streets have empty, construction projects have halted, and businesses have shuttered (Basu, 2020). To emphasize the significance of human-caused noise reduction, it is worth noting that the researchers measured 50% noise reduction in Sri Lanka (Basu, 2020). Because the globe has never been more linked, it becomes the biggest isolation, with approximately 2.6 billion people worldwide under quarantine or lockdown in April 2020. (Van hoof, 2020). In conclusion, COVID-19 is considered "the greatest worldwide biopsychosocial emergency that the world has faced in a century, and it has endured the worst isolation in history" (Chokuer & Stahn, 2020).

Regarding Turkey, even though tight measures were taken by the government such as launching an operation center against the outbreak on 6 January, even before the WHO declares emergency, and then closing flights from China and Iran in February, on 11 March 2020, the minister of Health declared the first case. Following to this, schools were closed, and new measures were taken such as sports started playing without spectators, bars, prison visits, mass prayers and crowded venues are closed, flights from more than 20 countries are banned. However, after the declaration of the first death case on 17 March 2020, the virus has expanded extremely quickly and only one month later, the total number of positive cases surpassed both Iran and China, making Turkey one of the world's most hit countries. To avoid the spread of the disease and to protect the elderly and those with chronic diseases, the government has advised individuals to stay at home and stay in voluntary quarantine.

Finally, in May several restrictions were imposed to people over 65 years old and children up to 20 years old during weekdays and all people during weekends. In terms of education, schools were closed for a week on March 16th, roughly a week after online classes for primary, secondary, and high schools began. In late September, only 5th and 9th grade students start face-to face education 2 days per week. However, as the cases keep rising, new curfew, first for elders and children during weekdays and then for all the people during weekends came into place. In December, the death numbers per day have passed beyond 200. Finally, on 14 January, Turkey has started its mass COVID-19 vaccination campaign with the healthcare workers (AA). However, as of April 19, the death numbers per day have reached to 340. This result in the continuation of strict confinement measures, especially on children. Turkey is one of very few countries which apply curfew to children (Akgül, 2020). They can only go out for two hours per day. These measures, along with the school closures, have had an impact on emotional well-beings of children. A clinical psychologist, Mehmet Teber states even in April 2020, that children, who are away from their peers are getting aggressive, peevish, and unhappy as communication with peers is a basic need for them just like water and food (AA, 2020).

Before continuing, it would be better to make a small reminder to avoid confusion in terminology as “social distancing,” “quarantine,” “social isolation”, in the media and even in scholarly articles, they have been used interchangeably (Brooks et al., 2020). While “quarantine” refers to “the extreme restrictions of the government to prevent the virus expansion”, “social isolation” refers to “the restriction of social movement of persons infected with the virus” and finally “social distancing” is “preventative measure suggested to the whole population” (Pedrosa et al.,2020). UNICEF (2020) even declares that the word “social distancing” is misleading because in these times people need emotionally and socially connected and the proper word would be “psychical distancing”. It is true that this lockdown differs itself from the others with the high use of technology. Besides people working remotely from their homes and

children are pursuing their education through online courses, as people utilize social media to communicate with friends and family members, use applications for online shopping, watching news, movies, podcasts, or television or taking online courses to spend their times, there has been a significant growth in the use of technology, Therefore, “psychical distancing” is better to define the overall period.

Despite the fact that social media platforms have proven to be effective in reducing the psychological effects of COVID-19 related stress and boredom by keeping in touch with family and friends, it cannot be denied that psychical distancing is “an unpleasant experience for who undergo it as it results in separation from the loved ones, the loss of freedom, uncertainty, anxiety, and boredom” (Brooks et al, 2020). Various studies in the literature shows the negative psychological effects of psychical distancing and lockdowns including “post-traumatic stress symptoms, confusion, and anger” (Gonzales et al., Patsali et al., Ozdin et al. n.d, Guessouma et al.,n.d) It is also found that people miss their miss micro-interactions in their communities while taking part of their usual day-to day activities, which cannot be facilitated by digital communication (Riberio, 2020).

Lockdown measures have mostly invited vulnerability and risk within families (Guest Editorial, 2020). Parents are not left to fend for themselves, not only in terms of assisting their children for their online education but also in terms of housekeeping (Spinelli et al., 2020). Schools were closed, many babysitters had to quit their jobs, contact with peers and grandparents were not allowed due to health concerns. In addition to this, many parents had to work from home. All these for sure has increased the burden on parents’ shoulders (Spinelli et al., 2020). In comparison to adults, COVID-19 and the lockdown measures have had a higher influence on children’s emotional and social development (Singh et al., 2020).

When children are restricted at home, without access to outdoor activities or social interaction, efficient communication within families becomes especially important (Wang et al., 2020).

Here, we believe that all children are not affected the same and might show differences in families with different communication styles. Some children even are not being affected negatively during this psychical distancing under the protection of their families. According to a study conducted by Dimenez-Dasi et al., (2020) in Spain, approximately 20% of children were pleased to be able to spend more time with their parents. Even though they were not the majority, they made up a considerable portion of the population, and we think it's important to investigate how children were protected by their families throughout this time. Parents were their children's only source of emotional guidance, and it is critical for parents to understand that they can safeguard their children's emotional well-being and prevent emotional dysregulations even when they are subjected to high amounts of stress. For this reason, we will specifically focus on the family communication styles, which could either create a risk or create an opportunity to establish better bonds with their children.

Therefore, this research explores how family communication styles are related to emotional well-beings of the children during COVID-19 pandemic. This research consists of four chapters: literature review, methodology, findings, and discussion. The literature section is divided into four sub-sections, each of which seeks to define the words that we need to comprehend for our study. In the first section, we will look at the concepts of childhood and family and how they have changed through time. In this part, we will later focus the Turkish culture and describe how Turkish people value family and children, focusing on the interdependence model of Kağıtçıbaşı (2007). In the second section, we explain what family communication is, how it defines family, and the recognized family communication styles we will be employing for our research. Later, we'll look at how digital technologies effect families and how they might help

facilitate new family communication forms. In the third section, we will define emotional well-being and how it differs from resilience. We will go into why leisure activities are vital for children's resilience later. Finally, we use Bronfenbrenner's ecological model as a conceptual framework to examine children's emotional well-being during the COVID-19 pandemic and why family communication patterns are important for children's emotional well-being. We will later offer specifics about our research, which was done with 243 Turkish parents who have at least one pre-school child (2-6). We hope that our research will provide insights and knowledge into the daily lives of families experiencing psychological distancing, as well as practical coping techniques.

1. LITERATURE REVIEW

1.1 FAMILY AND CHILDHOOD

1.1.1 Description of the Family

The word “Family” comes from the Latin word *famulus* with unknown origin, meaning “servant”. Later it becomes *familia*, signifies the “*members of a household, the estate, property; the household, including relatives and servant*”. It can even refer only to household employees, and it is rarely used in the meaning of "parents with children." The shift in meaning from "home with servants" to "close relatives" occurred gradually in the seventeenth and eighteenth centuries, culminating in the nineteenth century with the development of the middle class (worldwidewords.org). Turkish, the word “*aile*” comes from the Arabic word *iyāl* also meaning household and does not appear in dictionaries until the nineteenth century. (nisanyansozluk.com)

Functionalist perspectives see society as a set of social institutions, which ensures continuity and consensus. According to them, the nuclear family (one or two parents and their children) is the backbone of society, contributing to social order. (Macionis, 2001, Giddens, 2005). George Peter Murdock conducted research with 250 societies, and he defines family in 1949 as a “*social group characterized by common residence, economic cooperation and reproduction*”. His definition of family comprises "adults of both sexes, at least two of whom maintain a socially acceptable sexual connection, and one or more offspring, own or adopted, of the sexually cohabiting adults." He argues that nuclear families are universal and occur in every community. (Murdock, 1949 cited in Thompson, 2016). Family has several important tasks and “socialization” is its first and most important one. The term "socialization" refers to "the lifetime social experience through which individuals develop their human potential and learn culture" (Macionis, 2001). The role of parents in this situation is to assist their children in

becoming well-integrated members of their society, where youngsters acquire views, attitudes, and actions deemed acceptable or proper by their culture. Mothers of preschool children were discovered to have a direct influence on their children's social competence through their communication ways with their children (Le poor, 2005). The second most important task of a family is to regulate sexual activity. Every society has culturally defined standards and regulations of behavior. These societal rules also affect our understanding of who should have sexual relations with who and under which circumstances. Marital sex, for instance, creates a powerful emotional bond between couples, which encourages both fidelity and the commitment of the person to the family life. In many societies around the world, adultery or divorce are still disapproved by society. Another example is the incest taboo, forbids sexual intercourse between blood relatives, which is, one of the oldest rules of many societies (though there are exceptions through time and across cultures). Regulation of sexual relation very crucial as social behavior can be socially disruptive if not being regulated such violence or rape cases. Finally, families are responsible of providing housing, clothes, food for their dependent family members such as children. Economic opportunities of families are also related with their social position, which affects many aspects of family life as similar values and leisure interests exist within the same social classes (MyFamilylab). However, as Giddens (2005) states “*after industrialization family became less important as a unit of economic production and became more focused on child-rearing and socialization*” Now family has two basic and irreducible functions: socialization of their offspring and the stability of human adult personalities, meaning providing an emotional security for family members.

Besides functions, historical evolution of family structure is also being discussed in the literature. Talcott Parsons traces the historical development of nuclear family to explain why it is mostly dominant in many cultures and found out that it is the best equipped family type to meet the demands of industrial society because the father works while mother stays home and cares of the children (Giddens, 2005). The division of work

between men and women is supported by Parsons' description, which views it as natural and unproblematic. For instance, a “husband comes home from a stressful day at work and sinks into the ‘warm bath’ that his family provides” (Covington, 1995).

William J. Goode (1963) predicts that “there will be a transformation in family systems around the world from traditional/extended to Western models of nuclear” (Giddens 2005, Macions 2001). Here, extended families can be defined as a family unit which includes not only parents and children but also other kin, meaning everyone with “shared blood”. It includes sisters, grandparents, aunts, nephews and so on (Giddens 2005, Macions 2001). The rationale for this is that the nuclear family is most suited to the expansion of market capitalism. With industrialization, increasing mobility, geographic migration and having more education undermine the power of family elders and has given a rise to nuclear families.

However, his interpretation is found to be very simplistic as industrialization follows different historical patterns in different societies and there is no one way of evolution from extended family to nuclear family. Furthermore, according to Cambridge research, the extended family was never the sole or dominant family form in Western civilization in the first place; the nuclear family first appeared in the thirteenth century and had established itself well before the Industrial Revolution (Vergin, 1895).

According to Kağıtçıbaşı, family is an intrinsic aspect of a society, and the social and cultural qualities of societies vary through time and between cultures, resulting in a diversity of families around the world. (2007). The most common seen of society type is patriarchal but for instance, Mosou (China, Himalayas) is a matriarchal society, where a “family household consists of a woman, her children, and the daughters’ offspring, not the father” (MyFamilylab). Or one can say that monogamy (one person has more than one partner) a norm around the world but “nearly 1,000 cultures allow

some form of polygamy, either officially or unofficially” (Epstein, 2008). In Senegal, for instance nearly half of the marriages are polygamous (Epstein, 2008).

Today we can accept that there are many forms of families such as two-parent families, stepfamilies, lone-parent families, or many relationship forms. It is more than clear that we cannot speak of “the family” and it is more appropriate to talk about “families” (Macions, 2001; Giddens, 2005; Gittins cited in Giddens, 2005). Thus, we describe the family as “*a social institution, found in all societies, which unites people into cooperative groups to oversee the bearing of raising children*” (Macions, 2001). With these definitions, we can include all different forms of families and focus on the importance of child rearing responsibility of the parents.

However, we don’t deny that there are several factors which affect all societies, and these are mostly strengthening the position of nuclear families (Sterns, n.d). Western ideas of love and romance, for instance, favors to monogamy and established marriage institution. Marriage in premodern Europe began as a property arrangement, and few couples married for love, but many learned to love each other as they managed the home together. Modern West marriage, on the other hand, usually begins with love, it is then about raising children and finally about property (Giddens, 2005). Secondly centralized governments take active attempts to alter traditional ways of behavior. In China, for instance, the government advocates smaller families. Thirdly, migration from rural to urban areas has also weakened the traditional families as it is easier to move with nuclear family to the city than bringing all the extended members. Such post marital residence pattern is called neo locality (Kottak, 2004). Finally, job opportunities away from the land created a worldwide movement of weakening extended family systems (Giddens, 2005).

Giddens further explains the social changes of 20th century, which effects most of the family life in various cultures: (1) weakening of the influence of clans and other kin

groups, (2) rise of free selection of spouses and decrease in arranged marriages (3) rights of women and children are becoming more widely recognized, (4) higher level of sexual freedom for both sexes and increased acceptance of same sex partnership (Giddens, 2005). Today there are more single adults as young people are postponing marriages to pursue their educational and career goals (Shaffer, 2005). We don't see this pattern only in Western cultures but also in Eastern Europe, most parts of East Asia or even part of Africa and Latin America (Furstenberg, 2019). Except some parts of the Middle East and in rural Africa, there is also a trend in rise of first marriage age and decrease in fertility (Furstenberg, 2019). Fertility rates in the premodern era ranged from 4.5 to 7 children per woman whereas it is 2.5 children per woman in 2019 (UN, 2019). However, we should bear in mind that there is a huge difference in some societies; fertility rate is 6.49 in Nigeria and 0.83 in Singapore in 2017 (cia.gov). In Turkey, it is less than world average with 2.1 total fertility rate. As people begin to marry at later age, they are being less influenced by their elders on the choice of the partner (Furstenberg, 2019). Furstenberg (2019) explains that it is mostly in places where more female start working. This has also resulted in a shift in men's and women's home duties and women are no more seen as the sole responsible for household duties and child rearing. When women start working and become less dependent to men, the number of divorces has started to increase as well. Now divorce carries no longer the stigma it did centuries ago, and it is legally much easier to get one. According to OECD, the crude divorce rate (CDR), meaning number of divorces per 1000 individuals during the year, has doubled compared to 1970s. On the contrary, the number of marriages per 1000 people (CMR) has decreased from 7 to 10 to 4.9 in average (Eurostat). Regarding Turkey, while CMR is high compared to other countries (7.1 in 2019), CDR is lower than the average with 1.8 (OECD, TUIK). However, we see a trend in increase in CDR from 1.61 to 1.88 from 2010 to 2019 and decrease in CMR from 7.97 to 6.56 (TUIK). We can conclude that Turkey draws a more traditional image compared to OECD countries.

In summary, marriage becomes more optional and this result in increasing the new forms of such as single-parent or blended or reconstituted families (Macions, 2001). Today we can talk about cohabitation, gay and lesbian partnerships, stepfamilies, and many other forms of family forms. Families might have even been more complicated in the future. For instance, a baby might have multiple parents (MyFamilylab). Postmodernism, here, proposes a worldview which can provide a plausible explanation on these dramatical changes in societies.

1.1.2 Postmodernism and New Forms of Family

Many believe that after modernism has ended and postmodernism has begun following the end of World War II, affected by the philosophies of irrationality, surrealism, existentialism, and nihilism and so on (Kozak, N. Elaati). While modernism is characterized by industrialization, capitalism, new social classes, democracy and Enlightenment ideas of human progress and rationality, postmodernism opposes and undermines these central arguments of western modernist thought. Postmodernist theorists argue that humanity's "myth," founded on universal principles and human uniqueness, has always excluded radicalized, sexualized, and marginalized people. (N.Elaati, 2016). Derrida, for instance, criticizes western institutions as “ they expose the white mythology based on domination and exploitation, colonialism and alienation and exclusion” (N.Elaati, 2016). Foucault also criticizes modern institutions and explain that the discourses of the modern world restrict the alternative ways of thinking (Giddens, 2001). Postmodernist society is therefore pluralistic and extremely diverse which are based on the following postmodernist understandings of life (1) Fragmentation (2) Hyperreality, and (3) De-centering the Subject (Firat and Venkatesh, 1995).

First, as argued above post-modernist understanding opposes the universal truth of modernism. Lyotard explains that in the postmodern world, the individuals are freed

from the any commitment imposed by modernist meta narratives, which the stories of each culture about its ideologies and practices to explain & justify society's belief systems. This fragmentation of meta narratives results in liberation and acceptance of indifferences while opposing one "regime of truth" (Firat and Venkatesh, 1995). Thus, there is no dominant way of seeing the world. Facts are now debatable and universal truth is a myth (Hanlon, 2018). Lyotard goes on to say that facts are dependent on linguistic tricks that are constantly applicable to certain circumstances (N.Elaati, 2016).

Secondly, Debarde mentions that today everything is removed from the real experience and becomes the representation of it. Society, therefore, becomes a spectacle. (Firat and Venkatesh, 1995). Baudrillard extends this argument and argues that advances in communication technology have confused the understanding of what is real (Jones,2017). Vattimo also argues that we are living in a world that is continuously making use of the present through electronic media; what is experienced becomes the real and construction of these conditions constitute hyperreal (Firat and Venkatesh, 1995). This hyperreality or simulation inevitably leads to the extinction of the original so there are no originals, only copies are left (Yousef, 2017).

Finally, postmodernism believes the idea of the fragmented subject, which destabilizes the Cartesian understanding of the unified and privileged subject (Firat and Venkatesh, 1995). This has opened the process of merging the object and subject, leading to access that they can mutually be represented. An example is that there is no separation of journalists and readers, as today readers can also create news content and spread it through social technologies. Twitter, Facebook, and photo uploading applications facilitate rapid information sharing. Thus, social media blurs the boundaries between personal narratives and public discourse so we should not only add journalists as the producers of the news.

These Postmodernist ideas affect every dimension of social life including marriage and family life. Postmodernist society is highly pluralistic and diverse, which accepts different cultural modes and different family types of today's world. Traditional and homogenous families are turned into heterogeneous and result in the era of "post-familial families". These changes have also brought "family decline to the school of thought". Kozak (2016), for example, faults postmodernism for "introducing disorder into the defined norms and standards of intimate relationships," which has resulted in the "hedonistic reduction of a partner to a useable item". As postmodernism determines "subjectivity, freedom of choice and individuality the ultimate value", there has become new forms of intimate relationships which are so varied and diverse. Denzin also claims that nuclear form, which is protective and emotionally secure is no longer the norm in America (Noble, 1995). Beck and Beck-Gernstein also argue that antagonism between men and women are on the rise and the battle of sexes are the central drama of our times, evidenced in the increase in divorce rates and lone-parent households (Giddens, 2001) Remarriages rates are also quite high which results in the constitution of new family forms such as stepfamilies. We can also argue that marriage is no more defining base of the union between two people. The term cohabitation, "where a couple lives together in a sexual relationship without being married-has become widespread in industrial societies" mostly as an experimental stage before marriage (Giddens, 2001). Apart from this, many homosexual people can easily live in a stable relationship as couples, can get married and be referred as families.

However, the change in family forms does not mean that family is declining. One can even argue that family concept is even stronger than ever. We just don't define it the same way we used to define it. For instance, The World Values survey's 7th wave, led with 49 countries from 2017 to 2020, also shows that 89.4 % of the respondents agree that family is very important and 9.2 % of them agree that it is rather important. Turkey is relatively high with 91.8 % of respondents who think family is very important.

To summarize, there has been a “gradual shift from "structural" to "transaction-based" descriptions of the family”, which means that family is now viewed as a group of intimates “who generate a sense of home and a group identity while sharing a history and a future”, rather than a group of people linked by legal or biological ties. (Koerner and Fitzpatrick, 2002). It is explained through its communication- both verbal and nonverbal (Dickson, 1999). A family is therefore, “an intimate group of two or more people who (1) live together in a committed relationship, (2) care for one another and any children, and (3) share activities and close emotional ties” (myfamilylab). In simpler terms, as Merge Kennedy puts down.

“In truth a family is what you make it. It is made strong, not by number of heads counted at the dinner table, but by the rituals you help family members create, by the memories you share, by the commitment of time, caring, and love you show to one another, and by the hopes for the future you have as individuals and as a unit” (taken from Garrity & Lascala, 2021)

It would be no exaggeration if you include your domestic animals, your plants or fictive kins, meaning nonrelatives who have strong bonds with family members to your family. Regarding our research, even though we use structural terms such as “parent-child”, “nuclear-extended”, we don’t define the family by its structure.

1.1.3 History of Childhood

“The history of childhood is a nightmare from which we have only recently begun to awaken. The further back in history one goes, the lower the level of childcare, and the more likely children are to be killed, abandoned, beaten, terrorized, and sexually abused.” (DeMause, s. 1974)

This understanding is very popular among historians and most of these critics evolve around Philip Ariés’s following statement, *“In medieval society, the idea of childhood did not exist, and the child concept has emerged around the 17th century”* (Meynert, 2017). Ariés uses the following evidence: *“of works of arts where children are shown as small adults, children were expected to work earlier, and law often made no distinction between children and adults”* (Meynert, 2017).

Pollock, Wrigthson and many other historians oppose the idea of a “radical change in childhood patterns” and claim that families loved and cherished their children and they provided proper care to them in every century. Stearns, further states that loving, and caring for children was not invented in modern times; it is natural and existed throughout history (Stearns). Linda Pollock concludes that there has been a “continuity” instead of “change” in parent-child relations throughout the history after analyzing 500 British and American diaries (Onur, 2007). However, there has been many critics against Pollock, by arguing that child abusers don’t write diaries and we cannot conclude that there were any abusers not because they are not mentioned in autobiographies or diaries (Pleck de Mause). De Mause also criticizes social historians for hiding, softening, or ignoring the cruelties that the children had to bear in the history. One should not show any understanding towards wide-spread infanticide, beating, or whipping, selling, abandoning, dying of a baby because of his mother dunking him to water every day to “strengthen” him, sending children to other houses

as servants and taking another one as a servant, sexually molesting children which are the actions mostly seen in premodern times” (DeMause). For instance, during Infanticidal mode, which lasted from Antiquity to fourth Century, it was a common practice to throw babies into the rivers when they cry too much or they were not in good shape (De Mause, nd). They even had the right to kill their children in many different cultures and were not being punished by authorities. In Athens, it was estimated that 20 % of new-born girls were killed by their parents. He suggests that parents realize that their children have a soul only after fourth century. However, during this time of Abandonment period, they still thought that child still was full of evil. Thus, instead of killing them they started abandoning them to the wet nurse, to monastery or foster houses. Finally, since fourteenth century, child slowly entered to parents’ emotional life whoever physically disciplining them was much more important. After seventeenth century, the situation of childhood began to be more promising as there was a sharp turn toward scientific reason and advanced philosophical thought (Meynert, 2017).

At this point, we should note that there was not one pre-modern society and one modern society in the world and therefore there was not one single pattern of childhood which evolved throughout history. Even though children go through the same stages of psychological developments in different cultures, these stages are understood and constructed differently in each culture (Meynert, 2017). Local values, economic and political developments and other factors create important variants on the process of change. For example, in south and Southeast Asia, the child labor was still high in early 21st century and only after 2000, it began to show a decrease, as the parents continue to think that child labor is both normal and essential (Stearns, 2015).

On the other hand, as Stearns explains in his book called “History of Childhood”, we can still talk about several similar characteristics of childhood. The childhood has two massive structural changes in the history; (1) transition from hunting and gathering to agriculture and (2) transition from agriculture to urban, industrial economy (Stearns,

2015). Until 12,000 years ago, “all people were hunters and gatherers”, meaning they hunted animals and gathered crops using primitive tools (Macions, 2001). Even in today’s world, we can still find these cultures in central Africa or Australia. Macions (2021) explains that “hunting and gathering societies are mostly built on kinship; the family obtains and distributes the food, protects its members, teaches the children.” Regarding children, birth rates were comparably limited because of a prolonged period of breastfeeding which last up to 3-4 years. As the societies lacked the economic resources to handle more children and they keep traveling, it was also not convenient to have many. Therefore, children did not have many assigned functions in these societies (Stearns, 2015). Although men and women perform different tasks, they were all considered as having the same social importance (Macions, 2001). As these hunters and gatherers lived in small groups and mostly isolated from others, there were many differences in cultures and child rearing attitudes.

Nearly 10.000 years ago, Agriculture, generated important changes for humans and child’s roles. Domestication plants and animals greatly increased food production and the greater food supply result in increase in child births and increase in infant deaths, too (Stearns, 2015). 30 to 50 percent of all children die before the age of two, and practically all families and children have had at least one or two siblings die. This, of course affected the psychology of all families; some historians even speculated that the frequency of death generated stoicism among families, in which grief does not necessarily take a large place (Stearns, 2015). Because of the uncertainty of their survival, families did not build strong attachments to their children. Edward Shorter notes that parents often neglected to name their babies and refer them “it” or just give the name of a dead sibling (Meynert, 2017). It was dramatic to read a neighbor comforting the mother as follows: “*Before they are old enough to bother you, you will have lost half of them, or perhaps all of them*” (Postman, 1994). Shorter mention that “good motherhood” is a result of the modernization period by explaining that in traditional cultures mothers are indifferent to their children until they are two years old.

In the late eighteenth century, when the mothers began breastfeeding their children instead of giving them wet-nurses, the emotional attachment started to be seen between mothers and their babies (Onur, 2007). However, this emotional change has not spread to all parts of society until 20th century.

An average child of agriculture families was 6 to 8 and this was higher in urban wealthy families compared to peasant and artisanal ones, who hope that their children support them in later age. In agricultural societies, children were considered important as a labor, and they comparably started working in early ages. They have the highest specialization and the most social inequality as only a fraction of people had the privilege of obtaining a special education, which led them to become talented artisans. Some agriculture cultures also featured extensive slaveholding. At these times, gender division and the belief of superiority of the men over women has also come into place in many cultures such as in China, Mesopotamia. It was similar in Europe as boys have more property rights than girls, in some parts, girls even had no rights at all. As mothers work in the fields, it was mainly grandparents who were taking care of the children as this has increased the importance of extended family ties. Regarding family values, obedience to parents, was one of the most important features. In China there was a saying, "*A parent cannot be wrong in every part of the world*". It is often reinforced by religious views, and this has led parents to take harsh punishments towards disobedient children. During the sixteenth and early seventeenth century, for instance spanking or whipping children was very common (Onur, 2007). According to historians, fear, such as bogeyman, has also been used as a tool to establish discipline and this has result in creating a childhood full of fear (Stearns, 2015).

Stearns explains that monotheistic religions have two primary influences on the view towards childhood. The first one is the effort to prevent the child killing and child trade. Especially, Islam rejects the Christian "original sin" and highlights the new-born innocence (Stearns, 2018). The second one is the education right to all parts of society,

including the poor families and girls. However, religions overall did not change the overall situation of children radically. These religions were patriarchal, women were still not considered equally as men, education rights of girls were limited, and all these religions support the obedience of children to their parents as explained above. Even the efforts to prevent child killing was not revolutionary. For instance, instead of killing their babies, the poor families began to leave their infants in front of churches (Stearns, 2018).

During eighteenth and nineteenth centuries, increasing number of societies began to introduce four important changes in childhood patterns and these began mostly in Europe and in America. As the growing commerce and rising industry required a more literate and numerate workforce, there has been a shift of the emphasis of childhood away from work and education became more important and encouraged. Moreover, children began to be less useful as machines became more sophisticated. This also resulted in a decrease of birth rates as children became a “liability” than an “economic contributor” to family. Stearns mentions that between 1880 and 1920, the infant mortality dropped from 20-30 % to 5 % in the western world thanks to improvement in life conditions and public health. As birth control methods also began to vary, the agricultural family hierarchy was also inverted as very wealthy families could have less children than the poorer families. The number of infant mortalities has also decreased and therefore families focused more on children’s education and social relationships. Education also became open for both genders. Finally, the state became more involved with aspects of childhood as the role religious institutions declined accordingly.

Three philosophical perspectives preceded these multiple changes: (1) original sin, (2) tabula rasa, and (3) innate goodness. Religious officials argued in the sixteenth century that children were born bad and rebellious and needed to be tamed. During the seventeenth century, central focus of middle-class family became to upbringing and educate children. (Meynert, 2017). Towards the end of the seventeenth century, John

Locke fought the ideas of the original sin by defending that child is not innately bad but instead is “tabula rasa” (blank slate). What is important is that the childhood experiences determine the adult characteristics (Santrock, 1998). He also opposed physical punishment and advocates kindness and compassion (Berk, 2009). Locke’s ideas have given responsibility to parents and schoolmasters for the education of the children. Hence, the ignorant, undisciplined child was now the failure of the adults, not the child. Postman (1994) explains that “this had led parents to feel guilty about their children’s developments and provided a psychological and epistemological grounds for making the careful nurturing of children a priority, at least among the merchant classes” (p.59) Literacy and schooling in England, for example, advanced fast until the end of the century (Postman, 1995). In the eighteenth century, Jean Jacques Rousseau’s *Emile, or Education* rejects the doctrine of “Original Sin” but argues that “children are not empty containers to be filled by adult instruction. Instead, they are noble savages naturally endowed with a sense of right and wrong and should be permitted to grow naturally, with little parental monitoring” (Santrock, 1998). He writes in *Emile* that “*Plants are improved by cultivation, and man by education.*” (Cited in Postman, 1994, p.60). As a result, children began to be described as loving innocent people who deserved to be loved (Stearns, 2018). This also gave the parents, especially mothers, more responsibility on child development. However, during this era, there was a huge contradiction with these romanticized views of childhood and the reality of most children’s lives which were characterized by poverty, exploitation, and hard labor (Meynert, 2017). Even in the eighteenth and nineteenth centuries, many adults, particularly in the poorest sections of England, lacked sympathy toward children. (Postman, 1994). With the industrialization, the demand towards child labor and women have increased drastically. The work of children was needed for their own and their families’ survival. Because of the involvement of technology, there was a demand for highly educated staff. This resulted in an increase in schooling and the establishment of compulsory state education. (Meynert (2017) explains that, “Even though there were still many children whose were dominated by poverty, disease, and

neglect at the end of the century, the concept of child-centeredness became a primary focus for policy development.” (p.593).

Beginning with Darwin's contributions to evolution theory, in the late nineteenth and early twentieth century, the scientific study of child development arose, and child development became a valid science when children became a proper subject for scientific study (Berk, 2009). There were two men around the turn of the twentieth century whose thoughts influenced the discourse of children: Freud and Dewey, who basically form the paradigm of childhood where children must be preserved by nurturing and whose capacity must be extended (Postman, 1994). Regarding Freud, he refutes Locke and confirms Rousseau by saying that the mind of a child is not “tabula rasa” but is a “state of nature” but does the opposite by stating that the first interactions of a child with her parents determines the kind of adult the child will be (Postman, 1994). Berk explains that “his theory was the first to focus the influence of the early parent-child relationship on child’s development” (2009, p.17). Dewey states that the psychological need of a child must be addressed (Postman, 1994). All the psychological research conducted afterwards in the field has confirmed this understanding. The childhood, therefore, is defined as a separate stage from the stage of adulthood and as a biological category (Postman, 1994). The idea of adolescence has also emerged in the nineteenth century in the Western countries because of increasing research on children (Stearns, 2015).

This century is defined as the “The Century of the Child” as it is child-centered and focused on the welfare of the child differently compared to previous ones. As the economic factors limited the number of children, there has been an increased attention on the individual child. As a result of compulsory education and decrease in child labor their economic values were decreased and their psychological values became priceless (Meynert, 2017). In this century, it is generally accepted that welfare of the children was also not only the responsibility of the family and their health and education more

concerned by the state. As a result of all this, the children's rights have become more official and cross border.

The United Nations first stated in the Universal Declaration of Human Rights (1948) that "childhood is entitled to special care and assistance (Article 25). The United Nations General Assembly adopted the Declaration of the Rights of the Child in 1959 (based on the Geneva Declaration of the Rights of the Child, 1924), which states "*that children must be protected regardless of race, nationality, or creed*". Finally, with the declaration of the Convention on the Rights of the Child in 1990, child is legally defined as "any human being below the age of eighteen years, unless majority is acquired earlier under the legislation applicable to the child" (UN). The legally binding convention also specifies that children should "grow up in a family environment of happiness, love, and understanding."

According to Hendricks, the modern concept of infancy emerged over time in the nineteenth century and inside middle-class households because of the ideas of Rousseau, Locke, Evangelicalism and Romanticism. Similarly, wage-earning labor was changed into childhood, the phrase "juvenile delinquent" was coined, and "child studies" was established. Finally, childhood was institutionalized "legally, legislatively, legally, legislatively, socially, medically, psychologically, educationally, and politically." (Hendricks, cited in Fler et al., 2009). Kincheloe notes that institutionalization of childhood describes the children in universal terms (Fler et al., 2009).

In summary, we have discussed that we have seen both change and continuity in the definition of child in history and across cultures. However, there are we notice that the general child rearing trend was from neglectful in earlier times due to extreme numbers of child deaths, to authoritarian or harsh parenting in seventeenth centuries due to original sin teachings and finally to warmth parenting with the scientific evaluation of

the discipline and later the universal acceptance of the description of a child. Unlike the definition of family which has become more complex in today's world, the definition of childhood has become more precise with the UN Convention in twentieth century. The emergence of new digital technologies brings new challenges to this definition, and facilitates other parenting and family communication styles, which we will focus in the following parts.

1.1.4 Childhood Definition is Changing

Here again one should not think that after the twentieth century, all the children's problems had gone away. Today, out of the world's 2.2 billion children, 2 billion live in developing countries and, depending on the country, do not have the same rights or conditions as children in Western countries. Even though modern society has displayed benefits such as the decrease in child mortality, the situation faced by the children can still be considered as desperate as millions of children cannot reach basic human needs such as healthcare, clean water, food, and education. UNICEF (2019) states that 1 in 3 children under the age of 5, are not growing well. There are still many, who must work for their own and their families' survival. This brings the discussions around "children without childhood" and the importance of the fact that the description of childhood is not universal or global.

Nsamenang, for example, proposes that "global childhood should be distinguished by its diversity." We value his critics because he contends that the idea of the "global child" and its definition are Western driven, compromising just a portion of the world.

Besides cultures and societal conditions, changing family structures and environments also influenced the childhood. As Ulferts (2019) puts down, to be able to understand childhood, we must first understand parenting. Over the last half century, family structures have been changing fundamentally. The fertility rates and marriages have

been decreasing while the rates in divorces and single parents have been increasing. 17 % of children under 18 live with a single parent in OECD countries (Ulferts, 2019). Consequently, various family forms and living arrangements have occurred. Many children, for example, travel from one household to another during their childhood because of shared custody arrangements. (Ulferts, 2019). This brings a challenge for these children, to comprehend the traditional understanding of the family.

Another important factor affecting and changing childhood is, of course, digital technologies (UNICEF, 2017). Even before the twenty first century, there have been debates around the topic, whether childhood is disappearing because of the communication revolution. Postman (1994) in his book called, “The disappearance of childhood” argues that the difference between adulthood and childhood is narrowing through communication revolutions such as television and internet/social media. Postman gives the following evidence for his arguments; the children have the same rights with adults (referring the UN Charter), they tend to wear like adults, and they are shown like a miniature adult in television- even like a sexually exiting adults-, like in the thirteenth and fourteenth century paintings – and they commit crimes as adults such as drug use, sexual activity, crime, etc. Between 1950 and 1980, the rate of serious crimes committed increased by 11.000 % (Postman, 1994). Regarding this final argument, it is outdated as there is not only a downward trend in the number of violent crimes committed by youth since the 1980s. While number of serious crimes committed by teenagers in US were 812,000 in 1980, this number has dropped to 192,000 in 2017 (Statista). However, we agree with the argument that the information age has speed up the pace of childhood (Meynert, 2017, p.7).

According to Bruce-Lockart of the World Economic Forum, just as industrialization gave birth to the concept of "childhood," and postwar consumerism gave rise to the concept of "teenager," the digital era is redefining the definition of childhood (2018). Children and adolescents comprise one-third of the internet users in the world and

children are accessing the internet at younger ages (UNICEF, 2017). Today it is very common that children use smartphones and tablets regularly. According to research, preschool children acquire acquainted with digital devices before they become acquainted with books (Gootschalk, 2019, p.6).

The use of digital technology is a two-edged sword. On the plus side, it can be a game changer regarding education, especially by helping marginalized children fulfil their potential. It can allow children with disabilities to connect socially and make decisions for themselves and help all children to connect with their families (UNICEF, 2017). On the other hand, children are not born "digitally literate," or capable of reflecting on the digital world in which they live (Benedetto and Ingrassia, 2020). Today nearly 40 % of the 8-11 years old have smartphones. "Entry into social media suddenly gives these immature children an independent arena to test out unsafe actions that they cannot understand or cope with," writes Bruce Lockart (2018). Studies show that even teenagers have difficulties to evaluate information, manage their privacy and ensure their personal safety (Benedetto and Ingrassia, 2020). This brings many threats such as cyber-bullying, fueling new forms of child abuse and so on. A study in Turkey shows that 27 % of 9–16-year-olds reported that they had (ever) been involved in cyber bullying either as being a cyber bully (9 %), or as being a victim (Beyraktar et al., 2018).

According to OECD report (2018), several aspects of children's life have obviously enhanced in the digital age, including public safety, health care and assistance for their mental and psychical well-being. However, new problems in children, mainly in girls, began to be identified such as hysterical paralysis, anorexia nervosa or kleptomania. Rigorous school demands provoke new problems called attention deficit order. After the 1980s, a global increase in asthma rates among children began to be reported and after the twentieth century, childhood obesity gained growing attention. There is research showing the association between television and an increased risk for

overweight adolescents (Aston, 2019). Perhaps the most troubling was the depression, which has doubled in urban societies and this result in greater rates in suicides among children (Stearns, 2015). According to WHO, suicide is currently the third greatest cause of mortality for teenagers aged 15 to 19 (2016). Research suggest that these problems can all be related with excessive use of digital technology. Adolescents, who engage more with social media may have a higher cortisol after waking up, which is associated with poor mental and psychical health problems (Gootschalk, 2019).

On the other side, UNICEF report on technology shows that parents and policy makers should not jump to the conclusion that digital use is harmful for children and try to protect their children only by restricting the screen times for the sake of the well-being of the children. Evidence of the relation between children's overall well-being and digital technology usage is quite low (UNICEF, 2017). There is also no proof that digital technology has a harmful impact on the minds of children (UNICEF, 2017). The Royal College of Pediatrics and Child Health in the United Kingdom has published a report with similar conclusions, highlighting that there is not enough evidence between the technology, children's developing brains and their well-beings (Gootschalk, 2019).

According to Benedetto and Ingrassia, "digital media has changed the ways parents and children connect, enjoy themselves, and solve problems." (2020, p.2). Kincheloe and Hendrick believe that today's youngsters are challenging traditional notions about childhood as "innocent," "cute," and "in need of protection" since they know more than their parents and can use technology more easily than adults (cited in Fleer et al., 2009). This is known as "reverse socialization," and it presents significant problems to parental roles (Benedetto and Ingrassia, 2020). Children are changing but parents are changing, too According to Meynert, "many parents are imposing adult expectations of success and achievement on their children because they are afraid that their children will end up losers in the high-tech competitive economy" (2017, p.7). The next parts will explain the emerging trends in family communication.

In summary, this part argued even though childhood was defined universally, we can still not talk about one childhood as there are millions living in different conditions and being valued differently by their families and society. Secondly, this definition is being challenged by new digital technologies as children are no more considered as “innocent” or “in need of protection” as they know better than their parents when it comes to new technologies. Now it has been questioning whether the difference between adult and children is getting blurred. Taken all these into account, all these do not change the universal description of a child, which is a human being less than 18 years old and must be protected.

1.1.5. Family and Childhood in Turkey throughout History

Mostly in Western countries, it was acknowledged that there was a pattern from extended family type to nuclear family type. Similarly, Canatan and Yıldırım (2017) argue that throughout the Turkish history, the most remarkable change in family structure is the pattern from extended family towards nuclear family. However, Vergin opposes this by explaining that in Anatolian rural society, extended family was never predominant, and in fact, nuclear family was predominant both in Turkish societies and Ottoman era (Vergin, 1985) Interestingly, Ortaylı does not agree by explaining that the extended family structure was found everywhere in Ottoman era. In some cities, there were even no nuclear families, and it would be a mistake to presume that the nuclear family was predominant in Ottoman era (Canatan and Yıldırım, 2019). We can conclude that Turkey’s uniqueness in hosting many cultures such as Hittites, Romans, Byzantines, Ottomans throughout history and its sociocultural mix made Turkish culture and Turkish family quite difficult to define (Sunar and Fişek).

Even though there were different views regarding the dominant family type in history, one thing never changed in Turkish culture is the “family value” for the people living

in Turkey. According to the World Value Survey, 91.8 % of people in Turkey think that family is very important, which is relatively high compared to other countries. Another study reveals that family is considered as the first institution that should be preserved among (Yılmaz, 2005). The fact that Turkish language has unusually many words to define kinships compared to western languages, also shows the importance of family for Turkish people (Aksoy, 2011) For example, “many words in Turkish like *baldız, yenge, görümce, elti, bacanak, kayınbirader*, etc., are seen to be described as one word in Indo-European languages” (Kara, n.d.)

Though there were some contradictory arguments, we can talk about three different periods when we talk about family history in Turkey: pre-modern period, Islamic period, and modern period. The dominant family form in pre-Islamic Turkey was traditional, extended, and patriarchal. Interestingly, it has many similarities with the modern Turkish families (Canatan and Yıldırım, 2019). Marriage is called *ev-lenmek* in Turkish language, which also defines to settle a home. Turkish culture glorifies marriage, and ties of husband and wife was considered superior to the ones between children and parents (Canatan and Yıldırım, 2019). Ersaslan et alç., (2012) states that “women have subordinate and dependent position vis-a-vis their husbands”. However, they are also considered as the owner of the house (Canatan & Yıldırım, 2019). Polygamous families were rare by frowned upon (Vergin, 1985). However, bigamy has occurred more frequently the second wife is called Kuma. One cannot think of a marriage without a child (Yörükoğlu,1992). Infertility was seen not as a health problem, but a deficit and unfortunately it was seen as the women problem (Yörükoğlu,1992). Having a child was not enough as it must be a boy. This was mostly the result of economic conditions as girls provide only bride wealth to family while boys could contribute to family by working and take care of his parents when they get (Yörükoğlu, 1992, Kağıtçıbaşı 2007). Girls, who got married were not considered within the family while boys bring their wives and comes to their father’s home

(Canatan & Yıldırım, 2019). While fathers are responsible for their son's education, mothers are responsible for their daughters.

When Turks migrated from Central Asia to Anatolia in the eleventh century, they blended their own values and cultural traditions with the ones in Anatolia. Even though Islamization began during Seljuks reign, Ottoman period reflects the Islamic Turkish family the best. Ortaylı mentions that there are two main characteristics of the Ottoman family; there was not only one type of family in the Ottoman era as the society shows cosmopolite characteristics, containing different nations and cultures. Secondly, there had been a sharp difference in family structure after the Tanzimat reforms in 1839 in Ottoman Empire (Canatan & Yıldırım, 2019). Ottoman society has three different classes: ruling family, bureaucrats (military and ulema) and rayah, including different people with different ethics, religions, and cultures. Thus, one cannot talk about one family form in Ottoman Empire. For example, polygamy was very common in Palace and there are even many Sultans who had more than 4 wives. Polygamy was also seen among the second-class members as it was considered as a high statute ad wealth in the society (Canatan and Yıldırım, 2019). However, it was highly limited among rayah; seen less than 1 % in rural areas and 10 % in urban areas. On the contrary, number of children was higher in rural areas, and it was around 2 in urban areas (Canatan and Yıldırım, 2019).

In the nineteenth century, structural changes are seen in families, especially after the reforms. Even though the purpose of these reforms were mainly to enhance civil rights of non-Muslim communities, the ones about women rights and girls' education had deep influence in society. Since 1858, schools have been opened to girls. With the Tanzimat reforms, teacher's training schools were opened for women. Egalitarian reforms have also provided legal rights to women concerning property laws. *Cariye* (women concubines) system were abolished. Mainly, what the reforms have changed is the view towards family and women. Now "family" was considered as the foundation

of modernization, and it had to be protected. In 1919, there were changes in Family law, supporting the right of women regarding polygamy, marriage, and divorce (Canatan and Yıldırım, 2019). Finally, In the Republic of Turkey, family became as an institution protected by law. Adoption of Swiss Civil (1926) law brought equality to women and men under the law and polygamy was banned.

After 1950s, urbanization had great impacts on family structures. Similarly, to western pattern, predominant family form has transformed from extended to nuclear. This was first started in the Ottoman era with the exclusion of Cariye, servants and slaves from families and then continued with urbanization, which resulted in dissolution of the extended families. While in 1972 the proportion of nuclear families was 60%, in 2006 this has increased to 80 %. According to the Ministry of Family and Social Policies' thorough research on family structure, Turkey has seen significant changes in family structure and the creation of many family models beginning in the nineteenth century. (TAYA, 2014). The traditional family model has slowly disappeared during this period and new styles of families have occurred. These changes were showing similarities with the linear modernization pattern such as urbanization, but they also showed great differences.

Regarding the changes in Turkey, maybe the most notable one is the change from young population structure into an old family structure. The population aged below 15 has decreased from 40% in 1950s to 15% in 2000s (Koç, TAYA, 2014). This increase in age, urbanization and industrialization all influenced the increase the first marriage age of women from 16 in 1970 to 24 in 2000, shifting the births from age 20-24 to 25-29 and resulting decrease in birth rates. Koç adds that new family type was emerged, which is called broken, to define all new forms of families such as one-parent. Here, we do not accept the term “broken” to define these new family types as it sounds offensive, and he also changed it as dissolved in the 2018 report. Comparing 1968 to 2016, we have seen that while nuclear families has increased from 59.6% to 69.3% and

extended families have decreased by from 32.1 to 10.8%, emerging family types has seen increased from 8% to 20% and become the second dominant family type in Turkey (TAYA, 2018).

What makes Turkey unique is that even extended families have begun to disappear among the middle and higher classes; it is not uncommon for extended family members such as sisters, cousins, and elders to live separately in another apartment yet close together. Relatives are less economically dependent to each other but there is no reduction in the interpersonal relationship between them. Unless the economic relations, emotional relations are not moving towards independence but rather towards interdependence (Vergin, 1985). In 2011 for example, 27 % of people state that at least one relative live in the same neighborhood; this percentage is expected to be higher in the rural community (TAYA,2014). These relatives are mostly parents or in-laws. This is also a n indicator which shows the strong parent-child relationship in Turkey. Even children leave the household, they move nearby to their parents.

These characteristics can be explained by emotionally interdependent family model, which firstly introduced by Kağıtçıbaşı and was revealed as the dominant family type in a cross-cultural study with German, Indian and Turkish participants (Mayer, Trommsdorf, Kağıtçıbaşı, & Mishra, 2012). Emotional (psychological) interdependence family type is where emotional interdependencies are still important whereas material ones were weakened because of modernization. (Mayer, Trommsdorf, Kağıtçıbaşı, & Mishra, 2012). This is basically the synthesis of two other family types (independent and interdependence).

Kağıtçıbaşı's (2007) family change theory explains that there are multiple layers, which affect the family types. The first layer is the overall cultural orientation (individualism vs collectivism) and living conditions (rural vs urban). These affect the family structure as nuclear or extended, which constitutes the second level. Finally, all

these socialization values and practices determine the family systems, which shows the development of the self and the value towards children (Mayer, Trommsdorf, Kağıtçıbaşı, & Mishra, 2012).

Basically, Turkey has a collectivistic culture with a decade-long modernization and urbanization period. Secondly, family structure is complex as we have mentioned; while the dominant type is nuclear, the relations between relatives are quite high. Turkey is characterized by emotional interdependencies between generations, diminished economic value of children and increased psychological value of children, increased women's status, having a smaller number of children, having lower son preference, emphasis on family loyalties as well as individual ones and authoritative childrearing practices, focusing both autonomy and control (Kağıtçıbaşı, 2007). The main assumption here is that while personal autonomy rise, emotional attachments can stay important. It must be noted that emotional does not mean liking or loving. This model does not suggest that family members love each other more compared to other models. It is more about self-boundaries and identities rather than emotions (Kağıtçıbaşı, 2007). There is connectedness of the selves in the family, but while in the interdependence model it is based on material interdependence, it is more based on emotional interdependence in this model. Furthermore, autonomy of a family member is no more seen as a threat to family (Kağıtçıbaşı, 2007).

We should also note that even though the dominant model for family types in Turkey is found "emotional interdependent" (51.1%), material interdependence model is also highly present in Turkey by (35.5% in mothers), especially in rural areas (60.7% material interdependence vs 35.5% emotional interdependence) (Mayer, Trommsdorf, Kağıtçıbaşı, & Mishra, 2012). Now we will be looking at closely to the statistics to better understand the Turkish family life. Basically, we see the same picture in the statistics. Traditional family type and the value of children changes according to two

main factors: living conditions (urban vs rural; socioeconomic conditions), education and age.

Regarding the marriage life, first age of marriage is rising, similarly to the rest of the western countries. Love also becomes a necessary expectation and condition of a marriage (TAYA, 2014). Education and socioeconomic conditions play a huge role in this transition. However traditional values and families still protects their values. For example, arranged marriages are very high as in 2011, 42.6 % of participants declared that their marriage was arranged with their own decision and 8.9 % of declared that theirs were arranged without even taking their own consent. Education level is significant as arranged marriages (with and without the consent of the person) percentage drops significantly to 29.7 % in university graduates while it is high as 78.6 % in no schooling participants or 65.4 % in primary school graduates. This also varies from rural to urban places. For instance, in Istanbul 55.2 % could make their own decisions regarding marriage, it drops to 22.7 % in central Anatolia. Another interesting fact regarding Turkish marriages are 22 % people married a relative in 2006 and this number showed a small decline and was 21 % in 2011 (Beşpınar, TAYA, Gönençay, 2021) (11.7 % in university degree participants).

Interestingly, it does not show similarity with the official records of TUIK as their statistics suggests that in 2019, only 5.9 % people married with their relatives in 2010 and this number has dropped to 4 % in 2019. Bride price custom is also highly related with the educational level; while it is 15 % overall Turkey in 2011, it drops to 2.2 % among university graduates. One thing does not vary according to region or education is the importance of the religious marriage ceremonies for Turkish people; 94 % of people had both civil and religious ceremonies in 2011 (TAYA, 2014). Regarding social qualities sought in a future spouse, “first marriage” stands out as the most important element (85 %) among men, which reflects the strong societal values and prejudices of Turkish society (TAYA, 2014). These all show the importance of the

traditional values in society. Opposite of what was thought, traditional marriage ceremonies also keep their presence even more strongly (Beşpınar, TAYA, 2014). Finally, in overall Turkey and all times, the age of marriage under 17 years old of women is 28 % (TAYA, 2016). Another TAYA report also reveals that women, who got married under the age of 18 from 2006 to 2010 is 20 % of all marriages (TAYA, 2014). This brings the question of “child brides” and needs to create awareness among the society. However, official records of civil marriages are more optimistic as while it was 8.1 % in 2009 among all other civil marriages, it fell dramatically to 3.1 % in 2019 (TUIK, 2019).

Regarding the value of children, Aybars mentions that there is a little number of systematic studies in Turkey on the relationship between parents and children (TAYA, 2014). One of the prominent studies is of course Kağıtçıbaşı’s “The value of the children” which were conducted in 9 different countries and offers a comparison between 1970s and 2000s. She identified three types of values (1) economic value, meaning the contribution to the household economy, (2) the psychological value, focusing on the joy of having a child and finally (3) the social value which focuses on the dimension of the social acceptance of people with children. According to the research, like most of the world, while the economic value has decreased, the psychological value has increased sharply. The research also shows an important transformation which is the gender preference; during the 1970s the female children preference was only 16 % and this percentage rose to 59 % among especially urban mothers (TAYA, 2014). This is important to show the decrease of the economic value of children as boys are mainly preferred because of their economic value besides ensuring the continuity of the bloodline. However, when we look at TAYA’s research, it is 74.2 % in 2011, it is obvious that children are still seen as an economic contributor and a security for the future. Hopefully, young generations show a relatively more modern attitude compared to elders (68.1 % among 25–34-year-olds compared to 80.5 % among elders in 2011). Education levels are also crucial considerations. In 2011

while the percentage of participants highlighting the economic value of children was 84.4 % among illiterate people, it fell to 54 % among university graduates (TAVA, 2014) We can summarize that the statue of boys is still seen superior to girls; 44.3 % people over 65 years old mentions that a son makes a woman more respectable. Even though this number fell dramatically to 27.5 % among younger generations (18-24 years old), it is still not a negligible amount.

We have discussed that the emotional value of children has been increasing and Kağıtçıbaşı mentions of authoritative parenting dominance which is high in communication (compassion, understanding etc.) and control. However, we still witness some levels of punishment methods used towards children. For instance, 16 % of participants admitted of using psychical force towards their children (25 % admitted of slapping) (TAVA, 2014). It is quite striking that beating is more used by women compared to men. More shockingly, it is more common among young people compared to elders While it is high as 34 % for 18-25 age groups, who mostly have little children, it drops to around 15 % for 45-64 age groups in 2006 (TAVA, 2014). These shows the presence of patriarchal, authoritarian, traditional family type is high in the culture.

In the previous paragraph we have mentioned that psychical force is mostly used by women towards children. This is because usually mothers are responsible for childcare (88 % of the participants in 2011 according to the research). Those who provide besides mothers such as day cares (3 %), nannies (1 %) or grandmothers (around 5 %) are quite low both in urban and rural areas (TAVA, 2014). The results for 2011 show that as the educational level increases, the percentage of getting day-care from nurseries (0 % no education vs 10 % university graduate) or nannies (less than 1% with no education vs 6.7 % university graduates) increases (TAVA, 2014). It also shows that the role of the “mothers” in child day care diminishes radically when the mother is a university graduate (66.7 %). In 2011, 15.7 % of university graduates are housewives while this numbers increased to 43 % in women with high school education and around 80 %

with less education (TAVA, 2014). On the contrary, the role of the father, whose day care responsibility does not change and stays around only 2 % in all educational levels (TAVA, 2014). On top of these, household chores such as ironing, cooking are also mostly mothers or the girl child's responsibility while paying bills (74.5 % in 2011) and basic maintenance (68.4 %) are fathers. Traditional male and female roles in division of labor did not change radically according to the educational level. Father's role in cleaning is 2.6 % in non-educated families and 5.3 % in high school graduate families while it is 10.2 % in among university graduates. It is striking that still 42.9 % people with university degree consider that woman's primary duties are household and childrearing, while this is 63 % in overall Turkey (TAVA, 2014). However, we should not draw a conclusion that there has been no improvement in sensitivity towards gender roles at all. We can see clearly that when education rises, awareness rises, too. To conclude, we can understand that lockdown measures of the government to fight against COVID-19 are mostly affecting high educated women as their role in day care and household chores has increased sharply. According to Mckinsey's recent research (2020), COVID-19 has caused up to 2 million women, particularly those with small children, to consider leaving their employment or taking a career break.

Finally, what we have argued in this part is that collectivistic background with a decade long modernization process results in emotional interdependence family model in Turkey which is defined as the mixture of two acknowledge family models, independence (seen in individualistic societies) and interdependent (seen in collectivistic societies). However, research reveals that the material interdependence model (traditional values, collectivistic, economic value of children, low women status, extended family type), especially in rural parts is still very high in Turkey. While emotional interdependence family type is mostly seen in the more educated, young, ones living in cities and high socioeconomic position. In these types of families, we witness authoritative parenting style whereas in others, we witness authoritarian (aggressive, oppressive) type. On the other hand, as Kağıtçıbaşı explains, love and

control are not independent in Turkish society and are frequently seen together, although in Western countries, love and attention are typically included in the description of permissive family (Kağıtçıbaşı, 1990). Her study of comparing American and Turkish student's perception of love, is crucial to emphasize the relevance of how a child interprets various parental attitudes in a certain cultural environment. She discovered that Turkish youth perceives stronger control than Americans, but there was no difference in perceived love. Another study goes one step further and claims that there is no significant difference in the affection perceived between children who were physically punished and those who were not (Şingir, 1996).

The next chapter will explain first how family communication researchers explain communication and family and how the interactions among family members create communication patterns, which can also be called as family communication styles. Later, we will discuss how new digital technologies are affecting family communication styles in the twenty first century and emerges new ones.

1.2. FAMILY COMMUNICATIONS

1.2.1. Inferential Model of Communication

By its nature, families stand as a social unit where children receive their earliest and most consistent socialization. Even though several family functions were “delegated to other agencies, family members are still expected to provide caregiving and support to each other” (Fitzpatrick and Koerner, 2002). This is where communication among them plays a huge role (Fitzpatrick and Koerner, 2002). How parents react to their child’s welfare and how their children respond in return are both crucial in shaping the child’s development (Clark, 2016).

The definition of family has been changed throughout the history and now more we are adopting a more transactional definition instead of the structural one which has a restrictive way of seeing the families composed of two heterosexual adults and children. According to Fitzpatrick and Koerner, defining communication has also similar problems. Traditionally, communication is considered as functioning like a code, meaning a person is encoding a message into a signal and another person decodes this signal to get the message intended by the addresser (Marquez, 2006). However, communication is not just a simple process of coding and decoding as one sentence can be used to convey an infinite number of different thoughts. “There is a gap between semantic representation of sentences and the thoughts communicated by utterances” and Sperber and Wilson aimed to bridge this gap with relevance theory, which is grounded in cognitive psychology (Marquez, 2006, p.87).

The relevance theory was originally inspired by Paul Grice, who states that meaning is primarily a psychological phenomenon and only a secondarily a linguistic one (Marquez, 2006). Sperber and Wilson incorporated these into a pragmatic theory,

which distinguish the two modes of communication: the code model, and the inferential model. As the code model consists of two processes, coding and decoding, their inferential model consists of two processes called ostension and interference. While the first one is carried out by the addresser, the second is an interpretative process performed by the addressee (Marquez, 2006). The authors claim that comprehending an utterance entails more than merely “decoding the semantic representation of the phrase” (Wilson and Sperber, 1994). Hence, communication is achieved not by coding and decoding the messages, but it happens when the audience interprets the evidence on the intended lines (Wilson and Sperber, 1994). What is important here, is that the speaker’s meaning cannot be simply perceived or decoded but must be interfered by her behavior, together with the contextual information.

On the other hand, communication between humans can be possible without a code model, but the ostensive model is necessary. For instance, someone can easily communicate that he is hot without even saying it and just fanning himself; but he cannot communicate that he is hot by just saying “he is boiling” without any process of interference. Without the context it would be very ambiguous. At this point what is needed is “the interpretation of the message through a complex cognitive process involving form, recognition, memory, and so forth” (Koerner and Fitzpatrick, 2002, p.72). The entire procedure is dependent on "the capacity to infer the intentions underlying the usage of the symbol." (Koerner and Fitzpatrick, 2002). In case of a misinterpretation of the evidence on the intended lines, miscommunication happens. For instance, when Peter asks Mary whether she enjoyed her skiing holiday, Mary just showed her elf in plaster. At this point, Mary provides evidence that she broke her leg on holiday and therefore, the holiday did not meet up her expectations. However, Peter might have assumed that Mary broke her leg before going to the holiday and therefore she could not go to the holiday. The authors suggest that this example, in fact, shows the fundamental difference between inferential and code models of communication (Wilson and Sperber, 1994). The inferential communication model shows that there are

always alternative ways of interpreting the given evidence and even the best hypothesis might not be the intended one. On the other hand, code models of communications support the idea that when correctly applied to the signal, the intended interpretation is understood (Wilson and Sperber, 1994). Because families represent a complex and distinct set of expectations and relevancies, this inferential model of communication can provide a rich foundation for distinguishing family communication from other types of communication in various circumstances (Wilson and Sperber, 1994).

Koerner and Fitzpatrick summarizes that family communication should consider distinct features of families, which affects the communication such as “the family members expectations or the structure of the relevancies within the family.” (2002, p.72). As Clark states (2015) “family communication needs to consider both intersubjectivity and interactivity”. Intersubjectivity is a term coined by Edmund Husserl that refers to the exchange of ideas and feelings between two people during a communicative event (i.e., Participants have views and attitudes that are identical or extremely similar.). While intersubjectivity directs researchers' attention to the process at the person level, interactivity directs their attention to behaviors (Koerner and Fitzpatrick, 2002). "Interactivity is high in families when individuals rely on their comprehension of the other members of the family and this will drive patterns of family communication" (Clark, 2015, p.10). These patterns are essentially stable but, although they are subject to alter over time as new transactions occur (Clark, 2015). The process is as follows: when interactions increase, families establish a relational schema, which is made up of the knowledge about themselves, others, and the relationships. While “these schemas may persist cognitively inside each family member, they are formed and executed within the framework of the family system,” according to Clark (2015, p.10).

Even though intersubjectivity is not necessary in the process of interaction, it often develops a successful communication and vice versa. For example, a parent might think

that she punishes her child because her child endangered herself by not respecting the curfew, whereas her child thinks that she was being punished because she did not respect her mother's rules. This lack of intersubjectivity leads to misunderstanding between children and parents, which results in poor functioning of families (Koerner and Fitzpatrick, 2002). Thus, interaction alone does not imply intersubjectivity. They continue to argue that "it is only when cognition and behavior are genuinely linked, as they suggest in the model of family communication patterns" (Koerner and Fitzpatrick, 2002, p.64).

1.2.2. Family Communication Styles

We have explained above that it is not easy to define the term family in a way that applies to all cultures as there are various forms of families (Shaffer, 2005, p.348). Families differ not only in how they are structured such as extended, nuclear, or single parent etc. but also in how members interact and communicate with one another (Cole et al, 2005). Families create and maintain a wide range of communication patterns. According to Koerner and Fitzpatrick (2006), one theoretical approach to addressing this range of various communication patterns is to develop a typology of families, which suggests core characteristics of family life, which suggests core characteristics of family life. The typology is noteworthy because, in addition to being descriptive, it correlates family types with a variety of essential family processes and outcomes (Koerner and Fitzpatrick, 2006, p.38).

McLeod and Chaffe (1972, 1973) developed family communication models to describe "families' tendencies to develop stable and predictable ways of communicating with another" (Koerner and Fitzpatrick, 2006). As they were mass media researchers, they intended to describe how families teach their children, to receive and process the information that comes from outside of the family, particularly from mass media. Finally, they developed Family Communication Patterns (FCP) instrument to construct

a behavioral measurement of family strategies of information processing (Koerner and Fitzpatrick, 2006). This instrument has ten questions, five of which are used to assess the socio-oriented communication pattern and the rest are used to assess the concept-oriented communication pattern (Huang,2010). Fitzpatrick and Koerner believe that sharing a social reality is not limited to the processing of mass media messages. As a result, they improved and re-conceptualized FCP to assess family communication more broadly, and they developed Revised Family Communication Patterns.

Their family typology is built around two key dimensions: conversation orientation and conformity orientation (Koerner and Fitzpatrick, 2006). Conversation orientation is described as "the extent to which families foster an environment in which all family members are encouraged to engage in open discussion on a wide range of issues." (Koerner and Fitzpatrick, 2006). When there is a lot of communication in a family, people tend to speak freely and frequently, and they spend a lot of time together discussing and expressing their views and feelings. Parents in these families think that open and regular communication is essential for the functioning of the family and the socialization of their children (Koerner and Fitzpatrick, 2006). As a result, "these families tend to raise children, who have stronger social skills, problem-solving abilities, and leadership capacity than families who score low on this dimension" (Baumrind, cited in Venkateshwara,2004).

Second, conformity orientation is described as "the extent to which family communication emphasizes a climate of uniformity of attitudes, values, and beliefs" (Koerner and Fitzpatrick, 2006). Families on the upper ranks avoid conflict and place a priority on the togetherness and dependency of family members. The primary principle in these homes is that children must obey their parents. Families towards the bottom of the conformance scale, on the other hand, value equality and freedom among family members. Children are generally involved in decision-making as well.

Several research have found a link between family communication patterns and children's emotional well-being. According to Hung's study, increased conversation-oriented communication patterns assist youngsters develop “a desire for control, self-esteem, and sociability”. Higher conformity-oriented patterns, on the other hand, cause youngsters to grow more introverted and have poorer self-esteem (Huang, 2010; Zarnaghash et al., 2013). Another benefit of children from high conversation orientation families is that they are more likely to develop positive relationships with their peers, whereas children from high conformity orientation families are usually better at learning society's rules and standards, as well as the conduct that is expected of them, which also benefits their relationships with their peers (Huang, 2010).

What Koerner and Fitzpatrick attempt to accomplish is to develop typologies, which are based on the two dimensions not only to explain but also to predict the crucial functional outcomes for families and family members. The Revised Family Communication pattern scale (RFCP) is based on actions rather than ideas because of two reasons. To begin with, family members’ perceptions about family communication and their actual communicative practices are closely connected (Koerner and Fitzpatrick, 2006). Secondly, authors feel that individuals are more trustworthy when they discuss the acts of their families rather than of their own opinions (Koerner and Fitzpatrick, 2006). RFCP has proven a helpful tool for describing the parent-child relationships and has been the focus of much research in various areas and cultures (Clark, 2016). According to Clark (2015) several of this research utilizing FCP measures discovered that family communication patterns have “small to moderate effects on communication practices, emotional well-being, and mental health symptoms” (Clark, 2015).

These two dimensions of Fitzpatrick and Koerner define four different family communication styles, which are also very similar to Diana Baumrind and later Maccoby and Martin’s typology of family types. In 1970, even though child rearing

styles vary widely, Baumrind and her colleagues have found that 77 % of child rearing styles fit one of the three patterns which are authoritarian, authoritative, and permissive (Cole et al., 2005). Traditional rules are used by authoritarian parents to shape, regulate, and assess their children's conduct. Permissive parents, on the other hand, have the least control over their children because they feel that children should learn from their own experiences or because they find it difficult to offer discipline. Finally, In the center of the continuum, authoritative parents establish high standards for their children's conduct and encourage them to behave independently. (Cole et al., 2005). According to Baumrind, "authoritarian parents want the greatest compliance from their children, whereas authoritative parents demand less, and permissive parents demand the least conformance." However, she acknowledges the necessity of parental support, stating that "permissive parents are the most supporting, authoritative parents are less supportive, and authoritarian parents are the least supportive to their children" (Koerner and Fitzpatrick, 2006, p.40).

According to Maccoby and Martin (1983), permissive parenting is comprised of two distinct child-rearing styles: neglected parents, who do not participate in their children's social lives, and indulgent parents, who are highly active and involved but unable to enforce demands or controls on them (Sandrock, 1998). These communication styles include "acceptance and responsiveness on the one hand, and demand and control on the other" (Sandrock, 1998, p.479). As one might expect, whereas authoritative parenting has a high level of acceptance and control, neglectful family has a low level of both. On the other hand, "while authoritarian parenting is high in demand and low in acceptance, indulgent parenting is high in acceptance and low in control" (Sandrock, 1998, p.479).

Instead of acceptance and control, Fitzpatrick and Korner use conversation and conformity dimensions. Different terms are used for family types, but they mostly signify the same thing. Families with high level of conversation and conformity

orientation are defined by consensual (authoritative). These parents are really concerned about their children and what they have to say. They devote time and attention to ensuring that their children understand the logic behind their actions, and youngsters typically grow to appreciate family dialogues and to embrace family values and ideas. In Pluralistic (permissive) families, where conversation is high, and conformity (control) is low the main important thing is the open communication and equal participation of the children in the decision-making process. Opposite of pluralistic families are protective families (authoritarian), where conformity is high, and conversation is low. Obedience is crucial for parents as they believe that they should be taking all the decisions. They don't see the point in expressing their reasons to their children. Finally, families low in both dimensions are labelled as laissez-faire (neglectful) families, where parents show little interest of children's decisions or value communicating with them (Koerner and Fitzpatrick, 2006).

Longitudinal study indicates that an authoritative family communication style fosters a favorable emotional setting for parental involvement in a variety of ways (Berk, 2009). While authoritative parents watch their children but also give them responsibility for their own actions, they also send the message to their children that they are capable individuals who can do things on their own. According to Berk, "parents help their children develop favorable self-esteem and cognitive and social maturity" in this manner. (2009, p. 573). This relationship is bidirectional, "as parental monitoring promotes responsible youth behavior, which in turn leads to gain parental knowledge" (Berk, 2009). Delvecchio et al. (2013) also indicate that authoritative style is related with less difficulties in children, but authoritarian style is the reverse. According to Fowler's (2007) research, laissez-faire (neglectful) and protective family (authoritarian) communication styles had worse consequences for child development in terms of low self-esteem, closeness, and affection when compared to consensual or pluralistic family types (cited in Huang, 2010).

Culture, on the other hand stands as an important indicator for family communication patterns. According to Lev Vygotsky, "social contact, defined as cooperative dialogues between children and members of society, is required for children to learn the community's way of thinking" (Berk, 2009). For instance, in Kung society, where possession is considered as a burden, children taught the importance of sharing at very early age (Berk, 2009). Many cognitive functions and abilities are essentially socially imparted to children through social interaction. Various studies already showing the differences among cultures of our world. For example, Chinese families are found to be more likely to be conversation oriented than conformity-oriented compared to the ones in other cultures (Zhang, 2007 cited in Huang, 2010). One study also found out that consensual family (authoritative) type is found to be more common in the USA whereas laissez-faire (neglectful) type is more common in Japan (Sherman and Dumlao, 2008, cited in Huang, 2010). Uddin also claims that in individualist cultures such as Europe and America, where romantic marriage, nuclear family forms and minimum differences in marital age and socioeconomic relations statutes between parents appear, the family head (mostly male) follows a democratic or egalitarian communication style (authoritative). On the other hand, in totalitarian societies, such as the Middle East, where families have arranged marriages, extended family types, patrilocal marital residency, and greater socioeconomic or age inequalities between parents, the family head often uses authoritarian communication (Uddin, 2020). We have also argued in the previous part that there are two main family types in Turkey: authoritarian and authoritative. Hence, compatible also with Turkish culture, we will add overprotective parenting for our research, which we will further discuss in the next part.

2.2.3. Family Communication in the 21st Century

According to family systems theory, information technologies have become an inherent aspect of family life and its ecological system, playing a vital role in family member relationships (Niu et al., 2020). Family structures are impacted by the adoption of new technology (Bacigalupe and Bräuninger, 2017). They have altered the methods in which parents and children interact, entertain themselves, and obtain information. While technology makes it simpler for people to connect with others, it also creates new barriers to social contact (Niu et al., 2020, p.2). For example, many parents now claim that parenting is more difficult than it was two decades ago, with many blaming technology (Auxier et al., 2020). We have discussed in the previous parts that families are dealing with something, which is still uncertain whether it brings more benefit or harm. Secondly, technology is also affecting parental roles as children have more knowledge on technology, which result in weakening parental authority.

Technology is affecting family communication in two ways; the first one is regarding the technology that children are using, with or without the monitoring of their parents and the second one is technology that parents are using. Very young children of 2 - 4 years old today are already regular users of smartphones and tablets. American Academy of Pediatrics states that “a regular American child spend an average of more than 4 hours using electronic media daily, more than they spend on any other single activity except sleeping” (Barkin et al., 2006). Another study with nearly 1400 parents shows that two-year-old are spending twice as much time watching television as they read a book (Sullivan, 2013). There are still conflicting views on the effects of children's technology use. On the one hand, contemporary technology may be viewed as a source of amusement, leisure, and even education, all of which are advantageous to children's emotional and cognitive development. Many studies show a link between media use and pleasant social connections, higher intellect and problem-solving abilities, increased school achievement, and language development (Barkin et al., 2006). In

contrast, digital devices can be hazardous to children's psychical and psychological health, causing sleep issues, obesity, and social isolation. Many researchers have also indicated that excessive use of digital media can lead to depression, social isolation, and self-esteem difficulties, as well as attention deficiencies, aggressiveness, addictions, eating disorders, sleep disturbances, obesity, impaired morality, and virtual autism (Bayraktar et al.,2018; Harle B, 2019). According to displacement theory, the attractive premise of technology may divert youngsters from learning chances that are beneficial to their cognitive development (Wong et al., 2020, p.259). We should highlight that quality of the content and quantity of screen exposure is the main variable to determine all these results. Regarding toddlers, their screen times are managed by their parents. That's why their attitude towards technology is the determinant factor of their children's screen times and preference in young children.

A national survey study conducted by Northwestern University (2014) shows that parents of young children (0- to 8 -years -old) spend an average of 5 and a half hours of a day with TV, computers, video games and mobile devices when they are at home. Talking or texting through mobile phones is not being included in this study. When it comes to media-centric parents, the average time spent increases to 11 hours per day. These media-centric families are found to be less educated and poorer and the percentage of being a single parent is higher (39 %). This poll also demonstrates that parental media activity seems to be the primary determinant of the family's attitude toward screen time (Northwestern University National Survey, 2014). Another study of Wong et al. with 3-year-olds found that “higher parent digital technology usage was related with fewer parent–child interactions and increased child screen time” (2020, p.258). According to social learning theory, specific actions may be acquired and maintained by seeing the behavior of others, particularly family members. As a result, it is comprehensible that youngsters acquire and repeat the same screen usage patterns (Wong et al., 2020; Ni et al., 2020).

Because parents utilize digital media, their digital competencies, daily frequency of usage, and ideas about the digital world all influence their family communication strategies. Digital parenting is defined as a parental attempt to understand, support, and regulate their children's digital activities (Benedetto and Ingrassia, 2020). According to studies, parents perspectives on the internet used by primary school students are more negative (70.55 %) than positive (29.45 %) (Benedetto and Ingrassia, 2020). Parents watch their children's screen time and restrict their online actions to safeguard their children's safety. Wearables, cameras, phones, and other new monitoring technology enable parents to effortlessly control their children. Overprotective parenting is the outcome of excessive control (Ulferts, 2020).

A study of Eastin et al., (2006) shows that family communication styles have a significant effect on almost all methods that parents are using towards digital technologies. The methods that parents are using can be described as “mediation methods” and three methods are being determined in the literature: (1) Active or instructive, (2) co-use or co-viewing and (3) restrictive mediation styles. In the first, parents attempt to raise their children's understanding of media content by explaining and discussing with them how media information is generated and delivered. Early research indicates that this active mediation strategy might minimize negative media impacts such as aggressiveness while increasing beneficial ones such as understanding (Piotrowski, 2017). Piotrowski's (2017) study, on the other hand, finds that children who grow up with parents who strive to keep them away from bad media material likely to participate in more violent media. The second option is the co-viewing in which families watch the media together. As parents support good media material and spend time with their children, this strategy can help youngsters develop a healthy media diet. Finally, the restricted strategy imposes restrictions on children's media consumption. Unfortunately, this strategy is similar to the forbidden fruit effect, in which kids are more prone to ingest the stuff that they are prevented from ingesting (Piotrowski, 2017). According to one research, authoritative parents utilize more evaluative (co-

viewing) and restricted mediation techniques than authoritarian and neglectful parents (Eastin et al., 2006).

Our second topic of discussion is technology and how it impacts family communication. In truth, technology may serve to increase family communication and has an impact on family unity, especially when family members are apart (in our case when there is psychological distancing). Although web-conferencing cannot substitute face-to-face interaction, it may provide a sense of co-presence that promotes distant relationships. For example, research done by Bacigalupe and Bräuninger (2017) among foreign university students in Spain found that emerging technologies can help students “overcome homesickness, adjust to the host culture, and succeed well academically” (p.298).

In contrast, it is often assumed that digital technologies do not facilitate family contact (Aguilar & Leiva, 2012, cited in Romero-Ruiz et al., 2017). It is being shown in the research that children’s absorption in technology does also limit their availability to communicate with parents. Taylor gives the example of a study where children totally ignore their parents 50 % of their time and only welcome them 30% of their time due to their occupation with technology. Since the advent of the Internet, the average amount of time spent with family has reduced from 26 hours a month to 18 hours on average. (Karin Romero-Ruiz et al., 2017). Children spend their time with peers by chatting or playing through phones instead of with their parents even when they are dining together (Taylor, 2013). It is also believed that when family members become more reliant on virtual settings, they lose sight of the importance of physical touch, since there is a tendency to substitute genuine embraces and kisses for feelings. (Romero-Ruiz et al., 2017, p.35).

This situation is also related with the parent’s use of technology and how technology is distracting their communication with their children. Pew Research Center’s study in

the USA shows that 68 % of parents admit that they feel distracted by their phones when spending time with their children and this number increases to 75 % when it comes to college educated parents (Auxier et al., 2020).

In terms of family communication, we should note “parental phubbing”, a combination of the word’s “phone” and “snubbing”, which is a new social exclusion behavior used to refer the parents, who are mostly interrupted by cellphones and ignore engagement with their family members (McDaniel and Coyne, 2016, cited in Ulferts, 2020). McDaniel and Radesky (2018) define the word as “technoference, which refers to the daily disruptions in interpersonal contacts (particularly mother-child relations) or time spent together that occur as a result of digital technology. This leads to increased “externalizing (e.g., tantrums) and internalizing (e.g., anxiety) behavior issues” in children (McDaniel and Coyne, 2018). Parental acceptance-rejection hypothesis suggests that “children who believe they are being rejected by their parents tend to be more prone to developing mental health-related disorders (e.g., depression and social anxiety)” (Zang et al., 2021, p.2). Many studies already show negative effects of phubbing on interpersonal relations (Xie & Xie, 2019), language learning (Reed, Hirsh-Pasek; Golinkoff, 2017), emotional regulation (Wong et al., 2020; Myruski et al., 2018), social anxiety (Zang et al., 2021), and depression in late childhood (Xie & Xie, 2020). As also mentioned, family communication styles are pretty much related to digital usage behaviors of all family members. For instance, phubbing is associated with less parental warmth and less responsiveness to children (Kildare and Middlemiss, 2017; McDaniel 2019).

OECD report indicates that classical family communication styles still adequately describe the contemporary ones (Ulferts, 2020). However, there are important shifts, which should be taken into consideration. As we have also stated in the previous part, there has been a general shift towards authoritative parenting from authoritarian parenting. More recently, over-protecting has gained much attention. Parents,

particularly those with a higher level of education, are spending more time with their children and making better use of this time by engaging in talks, teaching, reading, playing games, and so on. Traditionally this might be considered positive. Yet, there are concerns that these efforts might be counterproductive for the children (Ulferts, 2020). There are already couple of terms mentioned in the literature to define today's emerging family communication styles. For instance, *concerted-cultivated* parents excessively focus on the development of their children, and they are overly involved in school and the lives of their children. *Helicopter parents* over protect their children and problem-solves for them. This of course prevents children from taking responsibility for their own actions. Finally, Tiger parents use excessive control and discipline on their children in order for their children to excel in school and school-related activities (Bernstein & Trigger, 2010 cited in Valdez, 2016). Even though they are warm and loving, they don't focus on the socio-development of their children. Some try to position these communication styles into classical ones. For instance, for Tiger parenting, we can say that it is a combination of authoritativeness and authoritarianism (Ulferts, 2020). According to Pavlick (2017), despite the fact that Tiger parenting was first highlighted in 2007, the tendency has not vanished but rather developed. The word still refers to worry and performance expectation, but the "online" dimension has been added, amplifying yesterday's helicopter parenting.

Parents appear to be more concerned about their children's interactions with digital technology (rather than their own) and are experimenting with novel techniques to protect them. They are concerned not just about their children's personalities, but also about how their children's encounters with modern technologies and contemporary media material may affect or mold their children's future. Surprisingly, they use modern digital tools such as mobile phones and wearables to keep tabs on their children when they are not at home. We can also attribute this fear to technology.

Because of the growth of social media, parents are extensively involved in it, displaying their own lives and that of their children. Now, children's "growth" and "abilities" are

uploaded, tracked, and readily compared to the norm, and other kids in the community (Pavlick, 2017). This creates pressure in every other parent. Despite the fact that they spend more time with their children than parents did in 1975, 85 percent of the respondents find it not sufficient (Valdez, 2016, p.6). According to Valdez, this "continuous desire for excellence in parenting also drives parents to participate in overprotective parenting." (2016, p.6). Unfortunately, when they exert excessive control over their children, "they damage their children's individuality and self-autonomy" (Valdez, 2016). This has a harmful impact on the children. Excessive perceived parental control has been related to anxiety and depression in early children, according to previous study (Bayer, 2006 cited in Valdez 2016). Overprotective parenting also contributes to a deterioration in the child-parent attachment (Ganaprakasam et al., 2018).

In summary, we first explained the what the family communication is and how intersubjectivity is important among family members to build a successful communication. Secondly, we mentioned the family typologies of Fitzpatrick and Koerner, based on two central dimensions; conversation orientation and conformity, to define the family communication styles in the families. By using these two dimensions, four family types are defined, and it has been found by many different researchers that family communication patterns demonstrate a moderate effect on family members' well-beings. As our lives are being changed radically with the new emerging technologies, family communication styles also change. There has been a new concept in the literature "overprotecting," who exert too much control and discipline on their children and protects them all the harm of the outside world.

1.3. EMOTIONAL WELL-BEING AND RESILIENCE

1.3.1. Children's Emotional Well-being and Resilience

In 1948, the World Health Organization defined well-being as a "state of total physical, mental, and social welfare, rather than only the absence of sickness or infirmity." However, this description is found to be unrealistic as it does not consider the temporary illnesses and set complete health as a goal (Martiono, 2017). Dictionary definitions of well-being highlight "a desired state of being happy, healthy, and prosperous": it includes feelings, fulfillment of desires, and living situations (Ben-Arieh et al., 2014).

Huber et al. (2011) presented a subjective definition of health and well-being, stating that "their meanings might change from one individual to the next, depending on context and circumstances." Since the meaning and value attributed to emotions varies among cultures, well-being is also influenced by cultural values, beliefs, and practices (Ruiz-Casares et al., 2013). For instance, McCormick (2008) argues that "in contrast to Western understanding of health and well-being, Aboriginals emphasize the interconnectedness of all beings with their environment and describe well-being in terms of the balance of physical, emotional, relational, cultural, and spiritual elements" (cited in Ruiz-Casares et al., 2013, p.2383). Similarly, the responses to what is beneficial for children and the features of a good life for children vary (Ben-Arieh et al., 2014). When it comes to life satisfaction, for example, degree of self-satisfaction was a stronger correlation for US teenagers than it was for Korean adolescents (Ruiz-Casares et al., 2013). This makes it very difficult to define well-being universally. However, this does not mean that well-being cannot be defined or measured.

Despite different descriptions of well-being, a common theme has emerged from them which is "feeling good and functioning well". At this point, we understand that well-

being has two dimensions; (1) objective well-being, which includes the basic needs and rights such as food, physical health, education, and safety and (2) subjective well-being (or personal well-being), which focuses on how people feel about their lives, their life satisfactions, and positive emotions (Martiono, 2017). To examine children's subjective well-being, we will focus on how they adjust to these altering circumstances as we perceive COVID-19 outcomes as a phenomena that affects children's capacity to cope (schools closed, no contact with peers etc.).

This process of successfully adapting despite challenging and threatening circumstances is called resilience, which was firstly introduced by Jack Block in 1951 (Holte et al., 2014). According to Manyena (2006), “the term resilience is derived from a Latin word *resilio*, which means to bounce back.” (Powell, n.d). Resilience refers to people adapting well (normal adjustment) in the face of considerable adversity or trauma (Holte et al., 2018). When discussing resilience, two critical criteria must be present: (1) a major threat or tough circumstances and (2) positive adaptation to this danger or difficult circumstances (Hill et al., 2007). According to Gray, whereas well-being captures and defines a psychological condition at a certain point in time, resilience is more dynamic and provides for a measure of well-being and excellent functioning amid obvious challenge. According to Ruiz-Casares and colleagues, understanding well-being from this dynamic view of resilience is important for three reasons: (1) it accepts the understanding that well-being is an ongoing goal that may be accomplished via strategies, (2) it can be attained even in the face of adversity and (3) it promotes well-being in communities or populations (Ruiz-Casares et al., 2013). Well-being is strongly and positively related to resilience; most people in their analysis of the Understanding Society Survey in the UK found out that people with high well-being results in high resilience and vice versa (Miguni et al., n.d.). Similar results were obtained in Zare’s (2013) study with high school students; resilience is found to be correlated with quality of life.

Though there are some perspectives, which see resilience as a personality trait that individuals are born with, it is more probable that this can be construed as a phenomenon rather (Holte et al., 2018; Ruiz-Casares et al., 2013). Although there is a correlation among personality characteristics and resilience, according to Wilber (1998) “a large proportion of persons who were optimistic and effective were not resilient, although others without these characteristics were” (Carr and Kellas, 2018). Indeed, one without resilient qualities at birth, can build resilience, mostly with the help of relationships (Carr and Kellas, 2018). It is crucial to emphasize that without adversity, people might develop resiliency (as a quality or personality attribute) but not resilience, which is a process of experiencing and overcoming adversity (Carr and Kellas, 2018).

Another key factor to remember is that resilience is typically depicted as comparison when people do better than expected. As a result, this might occur when an individual performs better when confronted with a challenge. Or he may be less impacted than others. As a result, it does not imply that he performs well as soon as he encounters a challenge; rather, it should be in the long run. Resilience can also be characterized as the lack of mental diagnosis in specific instances, such as acute trauma (Hill et al., 2007). Hill and colleagues continue that “resilience may be applied in three ways depending on the time of the difficulties: (1) prospectively: developing capacities likely to help manage future adversities, (2) concurrently: coping well during adversity and finally (3) retrospectively: recovering well from adversity” (2007, p.4).

"Resilience emerges from protective processes and qualities such as self-regulation abilities, good parenting, community, and successful schools," write Masten et al. (2011). (Holte et al., 2014, p.558). Norman Garnezy concludes that there are three factors which helps children become resilient to stress. One of them is of course the cognitive skills and positive responsiveness. Second, family interactions are important because they promote optimal socio-emotional development and well-being in

children. Strong attachment, warm family relationships, and the stability of a protected parental holding eco system promote optimal socio-emotional development and well-being in children (Holte et al., 2014; Ruiz-Casares et al., 2013) Finally, the presence of an external source such as a teacher, neighbors, parents of peers also play an important role (Sandrock, 1998). Similarly, Luthar and Werner (1993) cluster several factors into three categories. The first is the person's personal, biological, and genetic skills, abilities, or attitudes; the second is the environment, which includes emotional closeness, empathy, and support given to the person within the family; and finally, environmental, and social resources that reinforce and promote a healthy reaction, such as friends, relatives, neighbors (Holte et al., 2018).

According to Ruiz-Casares et al. (2014), ecological approaches to resilience have emerged, which do not focus solely on the individual but also on the child's psychical and social environment, as well as ecological factors such as household, community, school, and cultural norms, all of which play an important role in child development. Here, again, during the lockdown, children are unable to get support from their teacher or other adults and it is even not possible for them to play with their peers as kindergartens are closed. Thus, family stands as the most important factor which could help the children to build resilience. One thing to keep in mind is that a difficult childhood raises the chances of depression and even suicide ideation in adulthood (Holte et al., 2018) There have also been studies that demonstrate resilient children are much more adaptive, have a strong feeling of optimism, and have a high sense of self-efficacy. (Carr and Kellas, 2018). This also makes it crucial to understand the effects of COVID-19 psychical distancing experience on children and take lessons from it to help children get through these times of crisis with no or minimum harm possible, which might highly affect their lifespan.

1.3.2. Family Leisure, Family Communication and Resilience

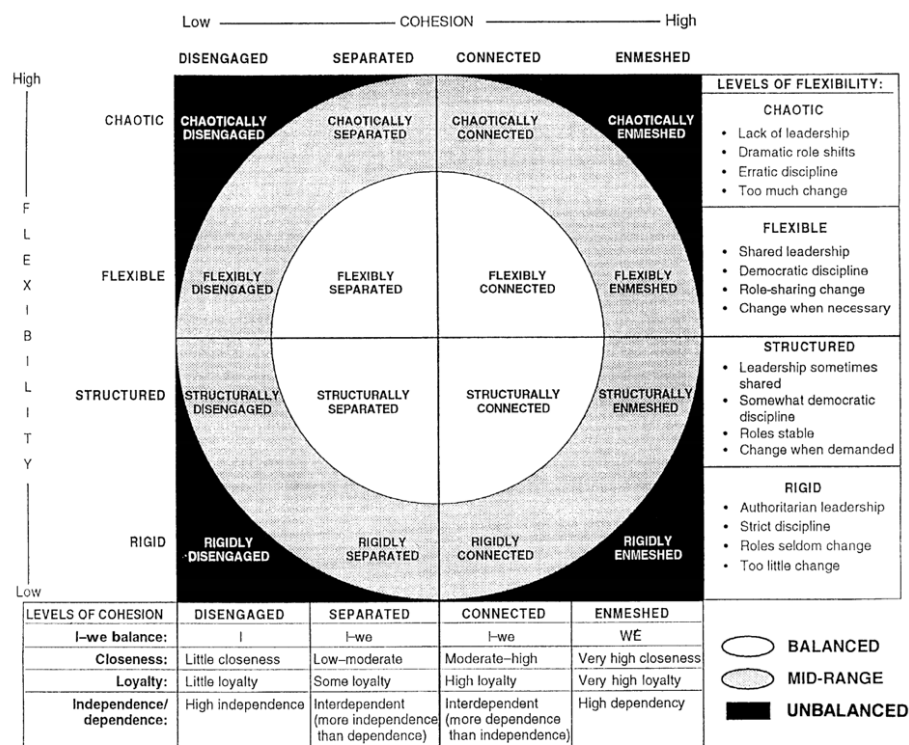
We have argued above resilience is the ability to cope with distress in times of difficulties or trauma. This could be divorce, severe illness, economic problems, substance abuse or psychological distancing like our example. It can be shaped by both internal and external forces but taking a communication perspective, we focus primarily on the ways that resilience develops through interaction (Carr and Kellas, 2018).

Circumplex Model also offers a systematic approach to comprehend the significance family communication in the formation of resilience (Carr and Kellas, 2018). Family functioning, according to Olson, comprises of cohesiveness, adaptability, and communication. He goes on to say that these three dimensions arouse from a conceptual grouping of over fifty notions, characterizing marriage and family dynamics (Olson, 2000). While cohesion relates to “how a family functions as a unit”, adaptability refers “how family can adapt and adjust in the face of adversary” (Townstend, Puymbroeck, & Zabriskie, 2017). Cohesion is the emotional link that family members have with one another and is classified into four different levels: disengaged (very low), separated (low to moderate), connected (moderate to high) and enmeshed (very high) (Smith, Freeman, & Zabriskie, 2009). In the intertwined relationship, for example, "an extraordinary quantity of emotional connection and commitment is needed" (Olson, 2000). According to Olson (2000), "individuals are strongly dependent on one other, and there is a lack of personal separateness."

The level of change in its leaderships and role relationship rules is characterized as flexibility, and it primarily focuses on the change in the family's leadership, rules, and roles (Olson, 2000). It also has also four levels: rigid (very low), structured (low to moderate), flexible (moderate to high) and chaotic (very high). Structured relationships, for instance, tend to have a more democratic leadership with some

discussions with children whereas flexible relationship give an egalitarian one; roles are shared and there is a dynamic transition as appropriate. Olson explains that both rigid and chaotic dimensions are unbalanced (Smith, Freeman, & Zabriskie, 2009). According to the model, healthy family functioning is related with a balance of cohesion and flexibility (Carr and Kellas, 2018). Another essential element to remember is that in times of stress, balanced families may easily transition from one arrangement to another while remaining functional. In summary, they can more effectively cope with stress compared to others (Olson, 2000).

Figure 1. “Circumplex Model: Couple and family map” (Olson, 2000)



Finally, third dimension is family communication, which assist families in achieving higher functional degrees of flexibility and coherence (Carr and Kellas, 2018). Family

communication contains both verbal and nonverbal behaviors and defined by Olson, Gorall and Tieser as the “*act of making information, ideas, thoughts, feelings known among family members*” (Smith, Freeman, & Zabriskie, 2009). According to the Circumplex model, balanced families have better communication abilities (Olson, 2000).

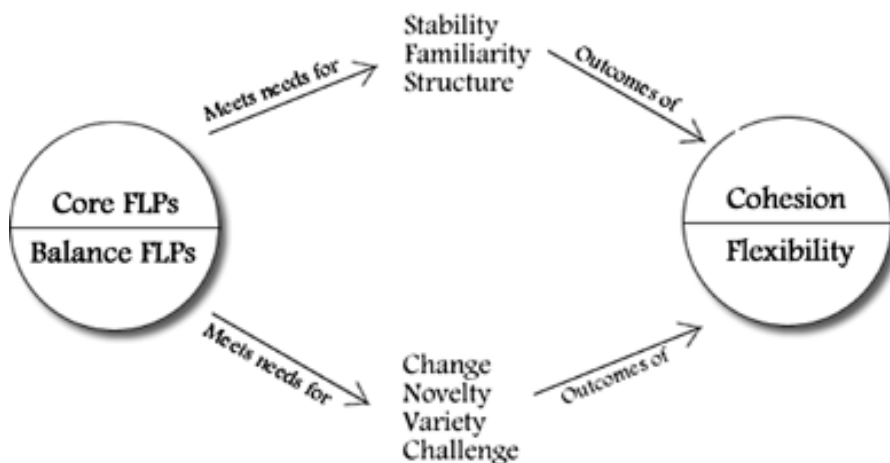
In terms of family functioning, it has been proposed that leisure is one of the most essential elements in developing cohesive and healthy connections among family members (Zabriskie & Mc.Cormick, 2001). However, the authors believe that family leisure relationships have poorly understood in the literature and lack of theoretical framework. Thus, Zabriskie and McMormick established the Core and Balance Model of Family Leisure Functioning, which is based on Family Systems Theory and integrates features from the Circumplex Model (Townstend, Puymbroeck, & Zabriskie, 2017). Hawkes asserts, based on extensive study on family leisure, that family strength or cohesion is connected to the family's utilization of leisure time (Zabriskie & Mc.Cormick, 2001). The Core and Balance model of family leisure functioning is founded on the idea that family leisure serves the demands of family systems for balanced stability and change (Smith, Freeman, & Zabriskie, 2009). He distinguished two types of family leisure activities: core and balance.

Core family leisure are the activities which everyone can easily access such as playing games, board games, spending time together at home etc. These are mostly the ones at home and with low budget (Smith, Freeman, & Zabriskie, 2009). On the other hand, balance family activities include family holidays, outdoor activities etc. At this point, Iso-Ahola (1984) explains that core and balance activities can be different from one family to another. For instance, for one family going to a bowling game after family dinner can be a routine, thus it would be a core activity. For the other family, planning and going to a bowling can totally a new activity and can be considered as a balanced leisure (Zabriskie & Mc.Cormick, 2001). This model suggests that core leisure

activities build stability and create bonds among family members whereas balance leisure activities address novelty and change where families can develop their adaptive skills and greater family flexibility (Smith, Freeman, & Zabriskie, 2009). This theoretical framework has been used in many studies and they have found similar results, indicating a significant relationship between family leisure involvement and family functioning (Hornberger, Zabriskie, & Freeman, 2010).

Figure 2. “Core and Balance Model of Family Leisure Functioning” (Zabriskie & McCormick, 2001)

Core and Balance Model of Family Leisure Functioning



Zabriskie and Ramon (2001) discovered that both core and leisure patterns were significantly related to family cohesion, with core leisure activities being more related to cohesion than balance leisure activities. Similarly, Smith and colleagues (2009) findings show that from youth perspective, core family leisure engagement has greater family functioning than balance family leisure involvement (Smith, Freeman, & Zabriskie, 2009). Surprisingly, core patterns were also a statistically significant predictor of flexibility and adaptation (Zabriskie & Mc.Cormick, 2001). Another study

discovered that both core and balance family leisure patterns were similarly associated to family flexibility from the standpoint of youth (Smith, Freeman, & Zabriskie, 2009). Townsend et al., (2017) have observed that family leisure engagement and family functioning do not always follow the indicated pattern (core is associated with cohesiveness while balance is related to adaptation) (Townstend, Puymbroeck, & Zabriskie, 2017). There have also been research that suggest that core leisure activities are the sole or the most powerful predictor of all elements of family functioning (Townstend, Puymbroeck, & Zabriskie, 2017). According to Hodge et al. (2012), while both core and balance factors were significant predictors of variance in contentment with family life, core leisure satisfaction becomes the single most explanatory variable in the model. According to Buswell et al. (2012), rather than the rare pricey family trip, home-based activities such as dining together, playing games, and watching TVs are the best predictors of all elements of family functioning (Williamson, 2013).

These findings are also crucial for our research as during COVID-19 period, balance family leisure activities were dramatically diminished, and families are left alone with only core leisure activities. It is comforting to acknowledge that families can use basic, daily activities to create flexibility and adaptability to new challenges. When we consider pandemic time, these findings are, in fact, telling us that all type of families can build resilience and protect their family functioning and their members from the negative effects with core leisure activities which are natural, accessible to all and does not require money at all.

One thing to mention, Agathe et al., (2009) found that “(rather than leisure involvement), leisure satisfaction is the single strongest predictor of satisfaction with family life” (Walton, 2019). As a result, it is widely agreed that "some level of leisure participation is a clear precondition to leisure happiness." (Agatha et al., 2009). Here, we cannot prohibit the positive communication factor, which may be facilitative figure

within the relationship between family leisure and family functioning (Walton, 2019). Though involvement in leisure promote better family communication (and better family functioning), we should not miss leisure satisfaction, which can be directly associated with family communication (Walton, 2019). Let us think about a family dinner, where no one speaks or the father of the family yells and swears everyone or family TV time where everyone is checking their phones instead of watching the movie. That would be absurd to claim that these examples of poor communication would create leisure satisfaction. With respect to this, we ought to highlight that quality is much more critical instead of amount with respect to leisure activities. Bearing in mind that families, having poor communication skills tend to function worse and vice versa, we should think that good communication is the prerequisite of this mechanism.

An interesting study conducted by Shaw and Dawson (2001) show that family leisure activities are purposively organized and facilitated by parents lately, to enhance family communication and create a solid sense of family (Shaw & D., 2001). It is contradictory to the description of core leisure activities, which are defined as they are intrinsically motivated (Shaw & D., 2001). It is similar with family resilience. In broader level, resilient families can find ways to bound and face the crisis all together, which could facilitate adaptation and adjustment (Thesis A,2018). At the individualistic level, parental communication (positive) is highly influent and can be a protective factor for the children and lead them emotionally and behaviorally adaptive. Parents are role model for their children as their children can learn how to regulate their own emotions by just watching them. As stated, warm and patient parents, who can control their feelings and use verbal guidance to their children inclines suggestions and explaining strategies, can help their children strengthen his ability to cope with stress (Berk, 2009).

In contrast, when a parent dismisses their child's emotions rarely shows theirs or has problems of controlling his anger, his child also not be good at managing his emotions.

Children with less emotion regulation, tend to be more anxious and fearful (Berk, 2009). Family communication models also support the idea that the way parents communicate with their children can cultivate personal traits which are more flexible, adaptive, and resilient (Theiss, 2018; Zarei et al., 2013) found that resilience is also correlated with quality of life. When families create conditions to encourage all family members to freely join and discuss the family issues, their children will enjoy higher quality of life and deal better with life difficulties.

Some families avoid talking about the stressful events, albeit with good intentions. However, this is not encouraged by the clinicians (Acuna and Kataoka, 2017). Firstly, families should engage in joint storytelling, a narrative sense making and create a shared understanding to cope with adversity (2018). Another way the authors suggest is the communal coping which let families to co-own the stressors and difficult circumstances and take an action all together (Theiss, 2018). Another interesting study is conducted by Pennebaker, who has analyzed the essays, written around traumatic occasions and found out that there are three linguistic factors which can predict the improvement in well-being: (1) using more positive words (such as “happy”, “laugh”), (2) using moderate number of words signifying negative-emotion words (“sad”, “angry” and (3) use more causal words (“because”) and insight words (“realize”, “understand”) (Acuna and Kataoka, 2017). As families use these communication strategies, this can offer assistance them overcome the stressful events and serve as a defensive function (Acuna and Kataoka, 2017). Consistent with previous studies, their study with adolescents also shows that adolescents with PTSD report poor family communication (Acuna and Kataoka, 2017).

1.3.3. Family Communication Styles and Resilience

Positive communication style (increased parental warmth/acceptance) have long been believed to play a crucial role in emotional well-being of children, which contains emotional adjustment, self-esteem, and mental health. Conversely, negative communication style such as ignorance or criticism has been associated with more child mental health problems (Whittle et al., 2020). We have also discussed that positive family communication style is also being found to be an important element concerning resilience.

Koerner and Fitzpatrick (2006) clarify that “family communication styles affect children’s resiliency against negative influences”. While high conversation is associated with resiliency of children’s behavior regardless of the context, in the case of high conformity, it is highly dependent on the context. For instance, if the authority figure is positive, there is a higher resiliency and vice versa. Another important thing is that in families with high conversation orientation, children develop better communication skills which led them to be more flexible to changing situations and function well in difficult environments. On the other hand, children of high conformity orientation families are less likely to adjust novel and challenging circumstances, which makes them less resilient compared to others. Similar results were found in Ford’s study in Iran (2017).

We should note here that neighborhood is also important as Hill and colleagues study shows that “strict application of rules and control of children are found to be valuable for protecting children from the negative effects in poor neighborhoods whereas more flexible parenting style is found better in lower-risk environments” (Hill et al., 2007, p.12)

In summary, it is well acknowledged that children with parents who have authoritative (positive) communication styles are showing fewer conduct problems and adjust better emotionally (Simonsi and Conger (2007) and Ritchie and Buchanan (2011) cited in Mathibe, 2015; Zakeri et al., (2010) Zimmermann's study with Zulu adolescents in South Africa uncovers that "positive adult association could be defensive figure of resilience by moderating the effects of violent and aggressive behavior" (Mathibe, 2015,p.22).

Regarding our research, both parental warmth and higher family cohesion are found to be related with fewer trauma symptoms since COVID-19 outbreak (Whittle et al., 2020). Though, the research does not specifically determine the family communication style such as authoritative, authoritarian, overprotective or permissive, these features (warmth and affection) are mostly found in authoritative family communication style. In summary, families can use leisure activities to build good family functioning and resilience for their children to be able to protect them from the negative effects of the consequences of the pandemics such as social isolation and quarantine. In the next part, we will put all these information to our conceptual framework to better analyze the emotional well-beings of children during COVID-19 psychical distancing and why family communication styles are crucial.

1.4. CONCEPTUAL FRAMEWORK

1.4.1. Ecological Model

Bronfenbrenner's ecological model, which we will use as a conceptual framework to study the effects of the COVID-19 on child development, provides an ecological system theory that sees the kid as "growing within a complex system interaction impacted by several layers of the environment." (Berk, 2009, p. 26). Family ecology is a term, stems from Greek word "*oikos*" which means "place of residence". It is firstly coined by Ellen Swallow Richards, referring to the "science of environment focused on home and family" (Allen and Henderson, 2016). Family is therefore standing as a center focal point, surrounded by other nonhuman groups. This first version of family ecology models emphasis mostly on the importance of the link between family and the physical environment such as clean water, food etc. Families with kids are sure more concerned with the surrounding physical environment. Another important influence on ecological models is ecological psychology, which suggest "the impact of the environment on human development" (Shaffer, 2005, p.85). According to Bronfenbrenner, "natural settings are the primary source of impact on developing humans, and this is frequently disregarded or even ignored" (Shaffer, 2005). He perceived the evolution as a linked system, similar to a Russian doll, meaning that it was nested inside bigger systems (Allen and Henderson, 2016). At other words, the growing individual is in the center, surrounded by multiple layers that interact with one another and have a significant impact on the person (Shaffer, 2005).

Bronfenbrenner's ecological model was also influenced by the system's theory. This holistic view describes family as a system made up of several components, each of which influences and is impacted by the others, and each of which contributes to the overall functioning (Fingerman & Bermann, 2000 cited in Shaffer 2005). The roots of this systems thinking were going back to mid-twentieth century. Before applying this

theory to families, general systems theory emerged during World War II, in the science of cybernetics (Allen and Henderson, 2016). According to Allen and Henderson, "what distinguishes cybernetics is the capacity to investigate the patterns of communication and control that a system evolves to sustain stability" (2016, p.105). When new information comes, the systematic patterns change, and this is like how families also operate daily. Likewise, the individuals within the families cannot be understood apart from their large family system. This system is mutually dependent, and if any element of it is modified, it will influence all the other sections of the system as well as the overall functioning of the system. In summary, "family system theory is concerned in a way that parents, their children, and even extended family members mutually influence and communicate with another" (Allen and Henderson, 2016, p.104). Therefore, to understand the dynamics of the family, we should be examining the whole family.

Bronfenbrenner defines five layers. First, the microsystem represents the direct relations of a child with its immediate surroundings (child's relation with her parents). For most young infants, the microsystem is mostly limited to its family, and it becomes more complex when other microsystems are introduced to the system such as day care, preschool, and the peers in the neighborhood (Shaffer, 2005). Second, the mesosystem encompasses the connections between the actors within microsystems such as home, neighborhood, school, peers (parents' involvement in school life). Bronfenbrenner explains that development can be optimized by strong links between micro systems. For instance, if a child has supportive relations with parents, likely to have supportive friendships with peers during childhood (Shaffer, 2005, p.86). Third, an exosystem is a social context that does not include children but impacts them. Unemployment or workplace relations of a parent are not part of children's lives, but they nevertheless influence their development. For example, when parents enjoy their work, they probably positively influence their children's development. Fourthly, the macro-

system which are the laws, customs, and resources and as we have discussed above of course these values and thoughts differ from culture to culture.

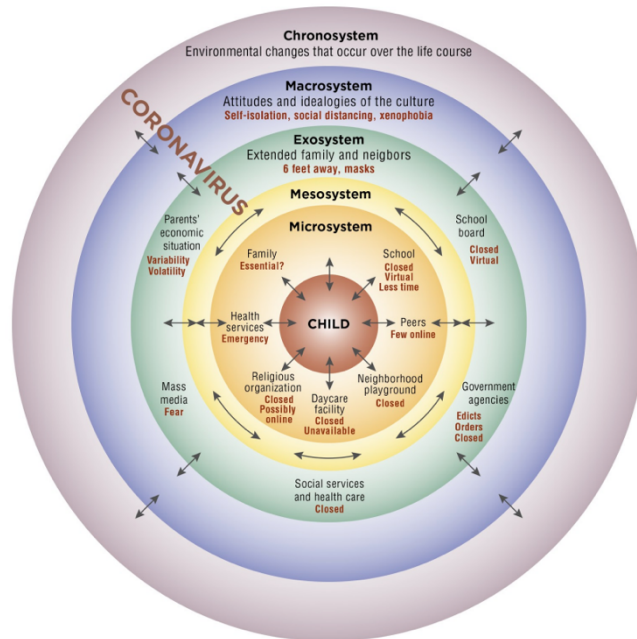
It is vital to highlight that these relationships are bidirectional, which means that family members impact one another. As a result, the family is also a web of interconnected ties. For example, when children cooperate more, their parents are more likely to be kind and friendly, and vice versa (Berk, 2009). There are also the consequences of indirect relationships. For example, if the parents' marriage connection is warm and compassionate, they are more likely to participate in good coparenting, which has a favorable influence on the well-being of their children (Berk, 2009). However, it is natural for parents to have a greater influence on their children, especially since they control their children's daily lives of the preschoolers (Maccoby, 2002). Finally, the model incorporates a time component called the chronosystem, which emphasizes that this system is not static; it is always evolving and is influenced by significant events in children's lives.

1.4.2. Ecological Model and Children Well-being

We have argued above that the ecological framework is important to understand how children's well beings can be affected directly and indirectly during COVID-19. According to the UNICEF research, three consequences exist: (1) the virus itself, (2) the impact of the immediate response to the infection (lockdowns), and (3) the economic consequences of the situation. Regarding the first one, some children will be directly influenced by the loss of a family member and most of the others will worry about its possible effects to the family such as diseases, deaths, etc., The second one is that the lockdown measures that the governments take will reduce the activity of children in the playground and outside. Especially children in poorer houses which do not have internet connection, books or other toys will be affected more negatively (Richardson et al., 2020). Finally, the economic consequences of COVID-19 will

highly affect the children as the resources will be squeezed in national and household levels. Later UNICEF has adopted a framework based on the Bronfenbrenner’s ecological model to explain the effects on children who live in the same socioeconomic settings but in distinct community and household context.

Figure 3. “Bronfenbrenner's bio-ecological model; systems and their interactions with childhood development during COVID-19 pandemic” (Bagula, 2020).



To illustrate this for Turkey, chronosystem is the pandemic which is the same with the rest of the world. For the macrosystem, Turkey will be a significant case study for demonstrating the impacts of COVID-19 on children's emotional well-being because it is one of the few nations that imposes curfew restrictions on children. Children are confined to their homes, only went out couple hours each week, which had a significant influence on their emotional well-beings. Furthermore, this might have caused inequalities, as in poorer parts of Turkey, where technological resources were limited,

children are left with nothing else but their families. On the other hand, we cannot assume that children with technological resources could manage to protect their own emotional well-beings as prolonged exposure to screen during this time create behavioral problems which we will tackle in our research.

For the exosystem, we can say that COVID-19 has created tremendous change in workplaces: many people are working remotely from home now and many have lost jobs, and many keep their business as usual. Basically, everybody is affected somehow, and balancing work-private life was quite challenging, especially for women. This of course has huge impacts on children's daily lives. Some stayed at homes with their parents instead of going to kindergarten. It could be beneficial for those, whose parents could work part time and spend more time with their children. On the contrary, it would cause more maltreatment in abusive households. Or some stayed at homes with their parents but could not interact with them and felt ignored. Some could not see their parents for some a long time as their parents were health professionals. As these variables affect children's well-beings, we aim to get further information regarding parents' works and how they are being affected by COVID-19.

Regarding mesosystem, parents' psychologies, mostly importantly how they manage their stress affects their relations with both their children and the other actors surrounding their children. A child being locked down in a household where parents fight all the time, for sure, would be negatively affected. Unfortunately, as we have mentioned above the domestic violence has increased in worldwide; In 2020, there was a 9% rise in calls to the National Domestic Violence Hotline compared to the same period the previous year in the United States (National Law Review, 2020) It is quite interesting as Clarissa Silvia states: "in normal times, a crisis would drive couples into a cooperative pattern, but COVID-19 is producing patterns of uncertainty for many" (cited in Ward, 2020). According to a renowned British legal company, divorce queries increased by 122% between July and October compared to the same period previous

year (Savage, 2020). It is typical for many parents to struggle during COVID-19 to manage their duties for childcare and paid job, and sadly, women have been disproportionately burdened (Gromada et al., 2020). As a result, for our research, we will gather information on their anxiety levels and, more significantly, how they cope with it.

Finally, microsystem encompasses activities and interactions of the child within her immediate surroundings such as parents, schools, and friends. Despite sharing certain tasks with other institutions, the family remains the primary caregiver for three crucial aspects of children: reproduction, socialization, and emotional support (Berk, 2009). Parents begin socializing their children in the second year of life, and since then, diverse parental actions have occurred in a variety of contexts, resulting in distinct family communication styles. Preschool is vital for a child's socialization since friendship is important for a child's growth (Saltal, 2021). The COVID-19 epidemic disrupted children's peer relationships, and kindergartens were shuttered for an extended period. Another important relationship in terms of development is kinship relations. While explaining the Turkish family structure, we have discussed that there has been an increase in nuclear families whereas decrease in extended families. However, Turkish family structure is defined emotionally interdependent, meaning there is still strong emotional bonds among relatives even though they do not share the same household. COVID-19 pandemic affects the elders, and this had caused disruption of the relations with grandparents and other family members. Finally, neighborhood relations are also crucial for preschool children to acquire values such as cooperation, solidarity and to observe social relationships. Wearing masks and staying away from the people during COVID-19 period also negatively influenced neighborhood relations.

In aggregate, COVID-19 not only made childcare an even greater challenge for parents but also has highlighted the importance of parent-child communication as most of the

children stayed at home with their parents (Gromada et al., 2020). As a result, our study focuses primarily on the family communication styles and attempts to examine their relations with emotional well beings of children. The next sections outline how COVID-19 is not the first and will not be the final pandemic in the globe. Despite the fact that the lockdown we observed was the largest in the history, it appears that we will see more and more of them. As a result, it is essential and urgent to comprehend the consequences of lockdowns and new normal on children's emotional well-beings now not to leave irreversible traces for further generations.

1.5. PANDEMICS

1.5.1. History of Pandemics

Even though two years have passed, the world is still struggling with COVID-19. Firstly, identified on 31 December 2019 Wuhan, People's Republic of China, COVID-19 has spread worldwide within months and has caused more than 2.3 million deaths. Human losses, illnesses, disruption of normal life have tremendously affected human lives. On top of these, because of lockdown measures of governments, people's emotional well-beings are also being challenged. Despite the fact that the World Health Organization (WHO) head has characterized the COVID-19 pandemic as a novel virus with unique features, pandemics and disease emergencies are not a new occurrence that have challenged human life throughout history (Morens et al., 2020).

The term epidemic is being described as "a brief prevalence of a disease," and was originally used by Homer (Martin and Martin-Granel, 2006). It may also be described as the spread of infectious illness to a large number of persons in a community in a short period of time (Honigsbaum, 2020). Pandemic is defined as the "widespread spread of a new illness" (WHO,2010). According to Honigsbaum (2013), that this spread may be "quick or take months or years". Morens and colleagues (2020) argue that pandemic is not a scientific term but rather a public phrase that arose from the worldwide influenza outbreak in 1889, alluding to the astonishingly enormous epidemic and its Greek origins "pan" (all) and "demos" (people) reflect this. Both pandemic and epidemic are often used to describe infectious illness, replacing older names such as "*nosos* (disease), *loimos* (scourge), *kakos* (evil), *ponos* (pain), *phoros* (ruin, destruction), and *loimos* (scourge), pestilence and plague" (Morens et al., 2020).

With the quick spread of COVID-19 and large number of people who have been impacted in a short period of time, people around the world express panic and anxiety

about what the new “normal” life will be. Many would agree like John Faso and think that the world has never experienced anything like COVID-19 (Faso, 2020). Yet, the history of the pandemics tells us otherwise. Since ancient times, the world has witnessed many pandemics and epidemics resulting millions of deaths such as Black Death, smallpox, yellow fever, cattle plague, and Spanish Flu, etc. Even in the twenty-first century, the globe has seen SARS, influenza, Ebola, and, most recently, Zika epidemics (Faso, 2020).

Regarding the history of the pandemics, historical records are also scarce and controversial. Even though Tournier (2020) argues that *y.pestis* has started at least 4,900 years ago, Morens and many others state that the first recorded pandemic is “plague of Athens” and existed around 430 to 425 B.C. during Peloponnesian War and has caused the death of 100 thousand people. Later in the years 165-180 AC, Antoninus plague occurred in Roman Empire, wiping 30 % of the population (Mayda and Dinç, 2020). Later, both Justinian Plague (541) and Black Death (1320s) occurred because of a bacterium called *Yersinia pestis*, swept nearly one-third of the world’s population at those times. More than a century later in 1855, a third plague occurred, whose origin is Yuhann, China and killed 12 million people all over the world and its effect continued for a century. In 1377, the concept of quarantine, meaning 40 days (Quarantino) in Italian, was first reported with the enactment of a law that ships coming from places where plague was seen, cannot enter to Ragusa (modern-day Dubrovnik) (Mayda and Dinç, 2020). There have been seven outbreaks of cholera in history but the deadliest one was the third one in the nineteenth century, spread from India to Europe, then to America, resulting in millions of deaths. Coming to twentieth century, in the face of World War I, Spanish flu, who has led to three other pandemics until 2009 has killed more than 50 million people (18 million people in India alone) (Morens et al., 2020). In the middle of the twentieth century, human immunodeficiency virus (HIV), which attacks the immune system was firstly seen in Congo, is still ongoing and killed more than 32 million people so far. Even in the 21st century, we have seen many

pandemic and epidemic diseases such as H1N1 swine flu in 2009, Chikungunya in 2014 and finally Zika in 2015 before we come to COVID-19.

Until twenty first century, coronaviruses were causing only upper respiratory tract infections in children but after 2000s, they have started to cause epidemics. The coronavirus related pandemics existed first in 2002 with SARS-CoV (China), then continue in 2012 with MERS-CoV (Saudi Arabia) and finally reoccurred again in 2019 in China. Morens and colleagues (2020) explain that as people began to dwell in permanent sites and rear domestic animals for food, work, and clothing some 12,000 years ago, new infectious illnesses evolved as a result of more intensive human-animal interaction and environmental changes. A fatal smallpox epidemic, for instance, emerged more than 3000 years ago and spread to the world but spared the Western Hemisphere up to 1520 when it first occurred there. Until its eradication in 1980 with the global vaccination campaign, it has killed 300 million people in the twentieth century alone. Richard Conniff states that what is important with smallpox is that it taught the Western world that humans can prevent pandemic diseases with modern vaccination methods. But unfortunately, they will continue causing more.

Ecosystem disruption, deforestation, agricultural intensification, and urbanization bring humans contacts with animals and their potentially zoonotic pathogens (Morens et al., 2020, Peters et al., 2020). Three major epidemics have already occurred as a result of China's live-animal marketplaces (bird flu, SARS, and SARS-Cov-2) (Morens et al., 2020). What matters is that these exact organisms that cause pandemics have existed for millennia without inflicting pandemic damage. The historical assembly of people and domestic animals in villages and towns is what has caused them to create illnesses (Morens et al., 2020). However, Tournier (2020) argues that this assertion of dating the origins of the pandemic is misleading as there is evidence, showing the ancestors of tuberculosis back to 70,000 years ago. Though, we cannot deny that ecological disturbances and human behaviors have tipped the scales in favor of

pathogens. Disruption of ecological equilibrium, air conditioning technology and urban development projects result in emerging new pathogens and catch humans (Mathews, 2020). It has been similar cases with all the pandemics in the past century. An example is the outbreak of Great Parrot Fever in 1929, which was caused by removing 50,000 parrots, parakeets, and lovebirds, and some 500,000 canaries from their natural environments and importing them to USA in crowded containers, which resulted in stress in birds and later caused a pandemic (Honigsbaum, 2019).

Of course, human movement is a crucial factor. For example, circa 1320, the Black Death essentially followed the trade routes from China and Mongolia to Europe. Other diseases in history proceeded at the same rate as human travel, indicating that they were unquestionably caused by humans (Morens et al., 2020). According to Honigsbaum (2019), although it took several weeks for smallpox, measles, and other Old-World infections to travel and reach the New World in the sixteenth century, nowadays, thanks to international flights, a virus may be in any place on the planet within 72 hours. In that regard, the timing of the COVID-19 was extremely unfortunate, since 385 million individuals made around 3 billion journeys during the Chinese New Year vacation period (Peters et al.).

1.5.2. Measures taken to prevent COVID-19 and Work-Life Balance

Since the start of the COVID-19, many governments have taken different measures to prevent the pandemics. Some were quite successful in limiting the spread of the disease and in preventing deaths, but others failed. However, it would be naive to mitigate the pandemic by taking national responses as we are living in an interconnected world of nearly 8 billion humans (Morens et al., 2020).

Before discussing the Turkish government's anti-COVID-19 policies, we need define several terminologies associated with COVID-19. To begin, quarantine is described as

"separating and restricting the movement of persons who have been exposed to a contagious disease in order to see if they become ill" (hhs.gov). In the case of COVID-19, quarantine means remaining alone for 14 days. Isolation, on the other hand, refers to keeping sick persons with contagious diseases separate from healthy people. Most governments require their residents to follow social distancing norms (or physical distancing), which include limiting physical connection, avoiding big gatherings, and keeping at least 2 meters between oneself and other people outside. Governments also implement lockdown procedures as an emergency response process.

With the COVID-19 pandemic, a new word, "The New Normal," has entered our lexicon, describing the new way of life with masks, physical distancing regulations, temperature checks, physical-distancing indicators, disinfections, work-at-home jobs, online schooling, and so on. Even if the pandemic has transformed the way we interact, connect, work, learn, and dine out, we should not forget that physical distance may have been the most efficient means of preventing this disease. Aside from this initial rule of thumb, Turkey has undertaken several restrictive measures and recommended people to "remain at home" since the onset of COVID-19. Following the discovery of the first case in March, a scientific committee was formed to adopt COVID-19 measures. Schools and universities were forced to close on March 12 and online education was put in place.

What is interesting with Turkey is, it is one of the only countries which has implemented curfew to children (Kanbur and Akgül, 2020). Children under the age of 20 are only permitted to be outside for three hours every day, between 1 p.m. and 4 p.m., throughout the week. The first age-specific curfews went into effect on April 3rd. With the decrease in death and infected numbers, the curfews were eased during summertime. Nonetheless, this has caused increasing numbers again and resulted in implementing similar restrictions in November. As a matter of fact, the fear of losing parents or being ill was not the only problem for Turkish children as with lack of

opportunities to engage in social activities not even outside their homes, they are for sure more negatively affected by the measures taken by Turkish government compared to other children in the world. We are not here to argue whether this age specific curfew is efficient or not but clearly, we should not overlook its psychological consequences on children. For this reason, our research is crucial to identify and draw the family environment, where children are more resilient to these restraints.

What's more is that some children are stuck at homes with their parents, who are more stressed and anxious during these times. Besides health concerns, COVID-19 has brought new financial challenges. Even though the government has taken several measures including one-off cash transfers or labor market regulations which limit layoffs and provide short term allowance to prevent the income loss, it is worrisome that 66% of employment in Turkey is higher than average vulnerability. Şeker et al., (2020) continue that nearly 7 million workers in Turkey are at risk of losing their jobs and overall working at home is feasible only for a small number of people, around 10%, especially in the finance and ICT sectors. According to a study done with 3033 participants in May 2020, the pandemic has already had a significant detrimental influence on the working population in the roughly two-month timeframe. The data shows that 50 % of Turkish citizens have suffered a loss of income and the women are mostly affected as only 7.4% stated that no changes occurred to their professions, and they continue to work as full-time as in pre pandemic conditions (Akyıldız, 2020).

Another interesting topic we should be focusing on is how home-based working has affected work family life. Flexible work practices, such as working environments, management styles, have been introduced throughout the previous three decades. "These developments reflect a fundamental break from the high-trust concepts of Fordism and may best be described as post-Fordism" (Giddens, 2001). Post-Fordism is defined as "a new age of capitalist economic production in which flexibility and creativity are maximized to fulfill market needs for different, personalized products"

by Michael Piore and Charles Sabel (Giddens, 2001). This has had a significant influence on women and their workplaces. According to Giddens, although men work outside the home, women are identified with "domestic" ideals and are in charge of childcare and household responsibilities (Giddens, 2001). Furthermore, the home has become a site of consuming, and housekeeping has become distinct from "real job with a pay" (Giddens, 2001). However, following World War One, women began doing numerous tasks that were previously thought to be exclusive for males. Even while males continue to outperform women in terms of economic activity, the gender gap is closing. Giddens explains the reasons as follows: (1) lower birth rates have led to women returning to work after giving birth; (2) mechanization of domestic tasks with dishwashers and other appliances has reduced the need to spend time maintaining household tasks; and (3) changes in domestic division of labor. Regarding second, even though women gained some time with the help of washing machines, vacuums or other electronical devices, new tasks were created in their place and the overall time spent on domestic times has not been diminished radically over time (Giddens, 2001). Finally, for the changes in domestic division, even though with the changes in family structures, more men are contributing more to domestic work than they do in the past, this is proceeding slower compared to women's entry to paid work. Thus, "women are still the primary responsible for domestic tasks, and the burden is still not equally shared" (Giddens, 2001).

Companies have introduced more family-friendly work practices throughout the years to alleviate the constraints of the work-family issue, and one of them is flexible homeworking. According to a research, flexible working and home-based working have made it easier for workers to attain work-life balance (WLB) and dedicate more time for family and leisure (Sullivan and Smithson 2007, Powell and Craig, 2015, cited in Mallett et al., 2020). Furthermore, 2013 research found that 75% of homeworkers say their productivity has risen when compared to working from offices, while a 2009 study found that working from home is adversely related with burnout and stress while

being favorably connected with life satisfaction (Mallett et al., 2020). However, an employee's productivity is different from her private life. The capacity to properly balance work and personal life is critical for the well-being of all family members (OECD). Despite advances in work adoption during COVID-19, the separation between work and private life has grown difficult and blurred, particularly for the majority of working moms (Mallett et al., 2020).

As previously stated, the lack of schools, childcare facilities, and other types of help, including as from grandparents, has resulted in a significant rise in care and household chores during the lockdown (Mallett et al., 2020). Unfortunately, this reinforces gender stereotypes within modern work environments (Chung and Van der Lippe, 2018, cited in Mallett et al., 2020). In addition, mothers are 1.5 times more likely than fathers to have lost or abandoned their jobs, and they are more likely to be interrupted with domestic and child-care chores, even if they continue to work at home during the COVID-19 (Andrew et al., 2020). As Kandiyoti (2020) points out, prior to the pandemic, working women were primarily responsible for organizing all home tasks; but, with the pandemic, they are not only coordinating but also actively participating.

The OECD publishes statistics study every two years that describes some of the main factors of life that affect people's well-being in member nations. This comprehensive report is based on 11 current well-being dimensions, including “income and wealth, jobs and earnings, housing, health, education, work-life balance, environment, social connections, civic engagement, safety, and subjective well-being, as well as four different resources for future well-being (natural, human, economic, and social capital).” What is significant is that Turkey has the highest percentage in the OECD for employees working extremely long hours (some 33% of employees work very long hours while the average of OECD is 11%). This implies that Turks are already struggling to balance work and personal lives. According to the study, "Turkey performs mostly below average in income and wealth, health status, social connections,

education and skills, employment and earnings, subjective well-being, environmental quality, work-life balance, housing, and personal security" (OECD). In average, Turks are less pleased with their lives than those in other OECD countries, which renders them more vulnerable during times of crisis.

Another point important is the gender inequality between men and women. Above, we have discussed that women are generally handling childcare by 88% in Turkey. On top of this, they are mainly responsible for the household duties. That is why after marriage, they mainly quit their jobs. According to one interesting study, when a Turkish woman marries, the amount of time she spends on unpaid care labor increases by 49 percent, whereas it reduces by 38 percent for males (Ersoy, 2017). As Ilkcaracan accurately points out, the issue is not that women do not enter the labor sector; rather, they leave once they marry (Ersoy, 2017). Having a kid is indeed a significant motivator because women do not return to work. According to another survey, 40 percent of Turkish households do not have access to preschools, and even if they do, two out of every three families cannot afford them (Ersoy, 2017). Consider those who are unable to leave their occupations. In summary, women bore a disproportionate part of the burden of childcare and home responsibilities.

On top of these, when they cannot leave their homes to socialize and get relaxed because of lockdown measures, the pressure on them is immense. Andrew and colleagues' (2020) study in the UK likewise reveals gender disparities during the pandemic crisis. According to the report, unlike in prior recessions, mothers are more likely than fathers to lose their jobs, either permanently or temporarily. Women who are still working for money are interrupted 57 percent more than dads, which was not the situation prior to the pandemic. It is perhaps remarkable that even fathers cease working during a pandemic crisis, they distribute family tasks evenly (Andrew et al., 2020). Taken together, we can conclude that COVID-19 pandemic has affected women more profoundly than men (Thibault and Wijngaarden-Cremers, 2020).

Furthermore, during a crisis, "staying at home" does not always imply "being safe," and home may not be a secure location for women at high risk of violence. Unfortunately, regardless of the country, domestic violence rises in all crisis times (Thibault and Wijngaarden-Cremers, 2020). The authors provided data from Hurricane Katrina in 2009, when physical violence against women nearly doubled; the New Zealand Earthquake in 2010, when emergency calls nearly doubled; and the Fukushima accident, when physical violence against pregnant women in this region was four times greater than in other provinces at the same time. Similarly, there have been several allegations of increasing violence against women, with rises ranging from 25 to 30 percent (UN, 2020). Simultaneously, there is an increase in the number of urgent requests for young victims of violence. Simultaneously, number of urgent calls for child victims of violence also increased by 20% in France (Thibault and Wijngaarden-Cremers, 2020). The closure of schools, as well as the obstacles experienced by families as a result of COVID-19, such as job loss, dropping wages, psychical and social separation, and excessive confinement, increased the likelihood of domestic violence, particularly against women and children (Thibault and Wijngaarden-Cremers, 2020).

Taken as a whole, COVID-19 has already had a significant influence on people's mental health. In the following chapter, we will go through the studies done during pandemics in greater detail. On the contrary, we will argue that this time may be used to form healthier, stronger, and more resilient families.

1.5.3. Previous Research

As previously said, COVID-19 and its restricted measures hold a unique position in global history since we have never seen such a large-scale confinement measure in history - more than half of the world's population has undergone some type of

lockdown- (OECD, 2020). As a result, there have been several studies in the literature that illustrate the consequences of social isolation, psychological detachment, and confinement on the subjective well-being of adults and children.

Brooks et al., (2020) did a literature analysis on the psychological impact of quarantine and included 24 publications (of 3166 papers) from 10 countries that included confined patients due to SARS, Ebola, H1N1, and other diseases. According to these research, confined persons experience the following symptoms: boredom, frustration, psychological anguish, despair, emotional disturbance, stress, poor mood, sleep issues, post-traumatic stress, irritability, anger, anxiety, and even general mental health problems.

COVID-19, like earlier pandemics, has already caused substantial psychological symptoms in people such as worry, stress, and depression (Wang et al., 2020). Nagel et al. (2020) analyzed 15 papers on the mental health effects of COVID-19 and concluded that 12 of them demonstrated evidence for anxiety, 9 for depression, and 5 for post-traumatic stress symptoms. Another meta-analysis was undertaken by Rajkumar (2020), who observed similar difficulties in people's psychologies (64.3 percent of whom were Chinese). Various research conducted across the world yield comparable results, regardless of nation (Rossi et al., 2020, Sun et al., 2020, Zahir Ahmed et al., 2020, Wang et al., 2020). For example, despite the fact that Israel is one of the least affected countries, researchers discovered significant levels of anxiety and depression (Shapiro & Avi Kay, 2020). One research of 285 Wuhan residents found a 7% rise in post-traumatic stress symptoms even one month after the virus's spread (Liu et al., 2020). Both El- Zoghby et al., (2020)'s study in Egypt and Zhang & Ma's (2020) study show that half of the participants felt horrified and powerless as a result of pandemic. Excessive worry and dread can lead to catastrophic outcomes such as suicide. In one tragic case, a guy in India locks his family up and kills himself because he is afraid of becoming infected (Kene, 2020). One study from China with 4872

participants found that as one's exposure to social media grows, so does one's degree of despair and anxiety (Gao et al., 2020).

In terms of total case counts and human losses, the United States is by far the most afflicted country. Fear, which is one of the most prominent causes of mental health issues, has increased as the number of instances has increased (Bhattacharjee and Acharya, 2020). According to a March 2020 study, 72 percent of Americans reported that COVID-19 had interrupted their life, a 32 percent rise from only two weeks earlier (Bhattacharjee and Acharya, 2020). Another research, published in July, discovered that there are already detrimental effects on mental health, such as sleeping issues (36%), eating disorders (32%), increases in alcohol use or drug usage (12%), and worsening chronic diseases (12%). (Panchal et al., 2020). Later in January 2021, 41% of Americans displayed signs of anxiety and/or depression (Panchal et al., 2020). Suicide rates in India, according to the authors, are also on the increase. Aside from dread and concern, one of the most prominent causes of anxiety and depression among adults is, of course, job and economic uncertainty. People with lower earnings are more likely to experience unfavorable mental health effects from the condition.

Aside from them, women and children are more prone to be afflicted by pandemics. Taking into account all of the pressures, such as loss of income, school closures, and so on, parents and their children are facing a continual disturbance in their daily routines. As previously said, women bear most of the burden at this time, and they report higher levels of anxiety and sadness throughout the epidemic (Panchal et al., 2020). According to UK research, those under the age of 35, women, people who do not work, and people with little income had more severe mental health problems (Pieh et al., 2020). Similarly, Rossi and colleagues observed equivalent results in Italy, claiming that being a woman and being younger were associated with all outcomes such as melancholy, anxiety, sleeplessness, adjudication order, and stress. (Rossi et al., 2020). Finally, Özdin and Özdin conducted a study in Turkish society and women had

greater levels of despair and anxiety than males. Their findings are consistent with those of previous investigations whilst other research, in Egypt, China and US reveals no gender difference (Zahir Ahmed et al., 2020).

When parents or caregivers experience grief, stress, it affects directly young child's emotional well-being and a trauma at their developmental stage may have long term consequences. Gausman-Pines et al., (2020) conducted research with a vulnerable family (hourly service workers) with little children of aged 2-7 and reported deterioration on both adult's (negative mood has increased from 36,6 % to 41,2 %) and children's emotional well-being (child daily uncooperative behavior increased from 41,7 % to 45,1 %) since the start of the crisis. Because these symptoms do not alter greatly in terms of the nation, they also do not change whether or not people live in a danger zone. For example, Spinelli et al. discovered that living in a high-risk zone for COVID-19 or the quality of the home environment had no effect on both parents' and children's psychological discomfort (2020).

Pisano and colleagues (2020) performed study in Italy by asking ad hoc questionnaires to 6510 parents about the probable emotional and behavioral correlations of COVID-19 in children aged 4 to 10 years during quarantine. This research is extremely significant since Italy was one of the most impacted countries in the world, and the government promptly imposed restrictions. According to the study, half of the youngsters displayed “increased irritability, intolerance to rules, whims, and excessive requests”, while the remaining 20% displayed mood swings, sleep issues, and anxiety. What is surprising is that, even though more than 90% of the children appear to be adapting to the pandemic's limits, half of these children displayed signs of worry that they had not before shown (Pisano et al., 2020).

Morelli et al. (2020) did another study in Italy to evaluate the relationship between parental stress and emotional well-being of children. A total of 277 parents with

children aged 6 to 13 were polled online. The study's findings revealed that the COVID-19 risk index (infected relatives, friends, and family members, living in high-risk areas for COVID-19, working as a health worker) and the family risk index (lower SES, worsened working situation, being a single parent) have a partial influence on the parent's distress levels. Like this, Whittle, and colleagues (2020) found that low socioeconomic status and single parent households are also affecting the parental distress, thus indirectly children's well-beings during the pandemic.

Finally, Gimenez-Dasi et al. (2020) administered an online questionnaire to youngsters aged 7 to 17 years. Children indicated that they were mostly bored (61%), worried (36%), and afraid (16 percent). Surprisingly, 45 percent of them answered that they are happy during these weeks of confinement since they get to spend more time with their families. Similarly, 40 percent of families said that their children were unaffected or even improved throughout this time period, even if their children had minor behavioral issues.

Surprisingly, some studies show that the pandemic had some positive consequences, with people paying greater attention to their mental health and spending more time relaxing, sleeping, and exercising after the pandemic began (Zhang & Ma, 2020). These findings are comparable to those of Lau et al. (2005), who performed a survey with 1603 Hong Kong residents during the SARS pandemic in 2003, when individuals began to exercise more health-seeking activities. What's more, individuals have begun to care more about their family members' sentiments (64.7 percent) and seek greater assistance from them (El-Zoghby et al., 2020).

Morelli et al., (2020) propose that even when parents are stressed, they can safeguard their children's well-being if they manage to regulate their emotions and carry out parental tasks properly. Similarly, Wang et al., (2020) emphasize the significance of good parenting during confinement, arguing that with the correct family

communication practices, family relationships may be reinforced during these periods and children's psychologies can be safeguarded.

To conclude, there are few take outs from this part. Firstly, even though there are only few large-scale observational studies, it is obvious that COVID-19 pandemic has affected all of us regardless of where we are living. Of course, the levels may vary, and vulnerable people might be affected more but in general many people show symptoms of depression, anxiety, sleep problems and stress. What is more relevant in our theme is that, while children are only minimally impacted by the sickness itself, they are more negatively influenced by the disease's indirect consequences, such as their parents' worry, boredom, and so on. Finally, there are just a few research that demonstrate that family communication is critical in protecting children from the detrimental effects of pandemics. What is vital for this study is to highlight the particular and subtleties of these family communication methods, which might help to develop a stronger barrier during these moments of crisis.

2. METHOD

2.1. AIMS AND HYPOTHESES

The major purpose of this study is to investigate the link between family communication methods and children's emotional and behavioral well-being during times of psychological distancing. There is a scarcity of scholarly evidence on the relationship between family communication strategies and children's well-being during a pandemic. Despite several studies demonstrating the worsening of children's mental health throughout the pandemic, there are few sources that focus on the effects of parents, who remain the sole sources of reference and education for their children during this time.

As a result, the purpose of this study is to contribute to the literature on family communication by conducting a correlation analysis between communication methods and children's emotional well-being during times of crisis and uncertainty. To examine children's emotional well-being, we will focus on how they adjust to this shifting circumstance (schools closed, no interaction with classmates, etc.) and look at their emotional well-beings through a resilience perspective, taking COVID-19 as a phenomenon that tests children's ability to manage. As previously said, resilience refers to the ability to adapt successfully in the face of extreme adversity or tragedy. In this situation, we'll investigate to see if youngsters have behavioral issues that they didn't have before during pandemics.

COVID-19 is not the first disease to threaten the humanity and will unfortunately be not the last. We believe that if we understand better the family styles and how these different types of families cope with this lockdown process, we might take lessons for further situations. As a consequence of the findings of this study, we feel that we may

devise techniques to help families deepen their bonds with their children. The following questions were researched in order to be answered:

1. How are children's emotional well-beings are affected by psychical distancing?
2. Do anxiety levels of caregivers are related with the emotional well-beings of children?
3. How can caregivers cope with their stress?
4. How is a child's emotional well-being is related to family communication styles?
5. Is there a family communication style, which protects children from the negative effects of pandemic?
6. Which leisure activities are positively related with emotional well-beings of children?

Finally, our hypotheses are determined as follows.

Hypothesis 1: Independent of other factors, there is a negative relationship between parents' anxiety and emotional well-being of children during psychical distancing period.

Hypothesis 2: Independent of other factors, there is a relationship between child's emotional well-beings and family communication styles during psychical distancing period.

Hypothesis 3: Independent of other factors, there is positive relationship between emotional well-being of children and authoritative communication style during psychical distancing period.

2.2. SAMPLING AND PARTICIPANTS

We have conducted an online survey (Google Forms) through a snowball sampling procedure with Turkish parents/careers (aged 18 years and more), who has children from 2 to 6 years old. We take this age period as by 18-24 months of age as self-recognition starts with the toddler and this paves the way for several new social and emotional competencies (Shaffer, 2005). Children also begin to talk about their emotions and these conversations about the causes and consequences of their own and others' emotions contribute to their emotional understanding and their emotional regulation (Shaffer, 2005). At this age period, family is also considered as the key social agent by Erikson (Shaffer, 2005).

Among 271 participants, 243 of them, who were 221 female (90.9%), and 22 male (9.1%) were found eligible. The ages of the participants ranged from 26 to 51. The mean age of female participants is 36.76 (sd=4.271) and the mean age of the male participants is 37.95 (sd=4.445). The ages of the children of the participants ranged from 2 to 7. The mean age of children is 3.78 (sd=1.326). Participants monthly incomes were ranged from 1500 TL to 100000 TL and the mean monthly income of the participants is 25116.09 TL (ss=16918.425).

The mean age and monthly income of the participants and their children are given in Table 2.1

Table 2.1. The Mean Age and Monthly Income of the Participants and Their Children

	N	Range	M	SD
Age	243	26-51	36.87	4.292
Age of the child	243	2-7	3.78	1.326
Monthly Income	243	1500-100000	25116.09	16918.425

Demographic Information of the Participants is shown in Table 2.2.

Table 2.2. Demographic Information of the Participants

		n	%
Gender	Female	221	90.9
	Male	22	9.1
Marital Status	Married	237	97.5
	Single	6	2.5
Number of children	1 Child	160	65.8
	2 Children	74	30.5
	3 Children	8	3.3
	4 Children	1	0.4
Education	Primary	1	.4
	Lyceum	6	2.5
	Undergraduate	132	54.3
	Graduate	104	42.8
Education	Undergraduate and below	139	57.2
	Graduate	104	42.8
Health Employee	No	185	76.1
	Yes	58	23.9
Total for each variable		243	100.0

97.5% of the participants were married and others were single. 65.8% of the participants reported that they have one child, 30.5% have two children, 3.3% have three and 0.4% has four children. Participants were consisted of graduates (42.8%), undergraduates (54.3%), lyceum (2.5%) and primary school (0.4%) graduates. In other words, participants were consisted of graduates (42.8%), and undergraduates and below (57.2%). 23.9% of the participants were health employees while others were not.

2.3. STUDY MEASURES / INSTRUMENTS

In the present study, measurement instruments included Demographic Information Form, Ad-hoc Questionnaire for COVID-19 Risk, Coronavirus Anxiety Scale, Coping Response Inventory, Parental Attitude Scale, Social Emotional Well-Being and Resilience Scale and COVID-19 Emotional –Well-being information form.

2.3.1. Socio demographic Information Form

The general questions of the demographic information forms consisted of age, gender, education level, relationship status, monthly income, child's age, and number of children. In addition, we have asked how their work status is influenced with the COVID-19 (*Continue as usual, start working at home, had to quit, or not working*).

2.3.2. Ad-hoc Questionnaire for COVID-19 Risk and Coping Strategies

In this section, we adopted a similar technique to Spinelli et al. (2020) to estimate the risk associated with the family environment during the COVID-19 pandemic. It will be critical to comprehend the anxiety, stress, and fear level of the parents and children. In this regard, we have asked whether participants are health professionals or sharing a household with one of them, whether they got infected and stayed in a 14 day of quarantine, whether they lost one of their family members because of the disease and whether they lost anyone from their close circle (relative, neighbor, close friend, etc.) Later, we have used a 5 Likert scale questionnaire to ask parents whether they have received any help and how they cope with their stress during COVID-19 (*to create routine for my child, to be able to spend more time with my child, my partner's support, nanny support, elder family member support, do yoga or sports, to create me time and try to cool down, to get professional support and to get support from close circle*). This

questionnaire was important for us to further analyze the coping strategies of parents with different family communication styles.

2.3.3. Coronavirus Anxiety Scale (CAS)

Coronavirus Anxiety Scale (CAS) with one dimension and 5 items, developed by Lee (2020) to “identify possible causes of dysfunctional anxiety associated with the COVID-19”, is found valid and reliable for Turkish participants (Akkuzu et al., 2020; Biçer et al., 2020). The Cronbach’s Alpha internal consistency coefficient of the scale was found to be .745 for the sample of this study and is used to analyze parent’s anxiety levels during this period of psychical distancing.

2.3.4. Coping Response Inventory (CIS)

This research used the Coping Response Inventory (CSI), developed in 1993 by Moos which is also found reliable and variable for Turkish people (Ballı and Kılıç, 2016), to determine the coping skills of caregivers. There are six factors to cope with stress in the scale: (1) Religious Coping, (2) Problem Solving, (3) Cognitive Avoidance, (4) Positive Reappraisal, (5) Seeking Professional Support, and (6) Seeking Support from family or friends. The Cronbach’s Alpha internal consistency coefficient of the scale was found to be .854 for the sample of this study.

2.3.5 Parental Attitude Scale (PAS)

Even though family communication patterns can be assessed with Revised Family Communication Scale (RFCS), created by Fitzpatrick and Koerner, and is found reliable for Turkish participants (Erdoğan and Atık, 2017), the scale is designed for families who have older children. The questions are supposed to be answered by both children and their children. For the conversation orientation (15 questions), the

questions were mostly on open communication, listening and accepting children's such as "*I usually tell my parents what I am thinking about things*" or "*I would like to hear my child's opinion, even though she doesn't agree with me*" etc. For the conformity orientation (11 questions), it is more about accepting to be obeyed to the rules like "*When I am home, I am expected to obey my parent's rules.*" or "*I often say things like 'my ideas are right, and you should not question them'.*" However, it would be impossible get answers from children 2 to 6 years old regarding their families. Furthermore, this scale includes Laissez faire, or neglectful where parent-child communication is poor. As we are gathering information from only parents, we find it not practical to include neglectful attitude in our study as no parent can easily admit that their relationship with their child is poor.

On the other hand, "parenting occurs within a cultural belief system that influences attitudes towards parenting practices" (Durrant et al., 2003 cited in Kuppens and Ceulemans, 2019). Therefore, we are urged to use a scale, adding overprotective attitude which is widely been used by Turkish studies. Parental Attitude Scale (PAS), developed by Demir and Şendil (2008), consists of 46 items and determines four different types of family communication styles. The Cronbach's Alpha internal consistency coefficient of the scale was found to be .764 for the sample of this study.

Before we pursue, we find two things important to mention. First, there are various studies using different names for family communication styles or parental attitudes. Fitzpatrick and Koerner use consensual, protective, pluralistic, and laissez-faire while PAS defines family communication styles as democratic, authoritarian, overprotective and permissive. To prevent confusion in terminology, we use Baumrind's well-known attitudes, plus overprotective style. Second, these styles or attitudes are found to be positively related to Fitzpatrick and Koerner's two family communication dimensions (Damirchi, Homayoon, & Almasi, 2021). Both Bilgili (2020) and Farokhzad (2015)'s studies reveal that there are a positive and significant relationships between

authoritative style and conversation orientation. Secondly, there is a significant positive relation between authoritarian attitude and conformity orientation and a negative relation between conversation orientation (Farokhzad, 2015, Bilgili 2020). Bilgili (2020) further looks at the overprotective attitude and find positive relations with both conformity and conversation orientation. Finally, even though Farokzah's study find a significant positive relation between conformity orientation and permissive attitude, this result is contradictory as Bilgili's study did not find any correlation. Regarding the overprotective attitude, it is explained by high in conversation like authoritarian attitude, however their intention is different. Maybe they talk more or spend more time with their children but their excessive control on their children limits the healthy communication.

2.3.6. Social- Emotional Well-Being and Resilience Scale (PERIK)

To assess social-emotional well-being and resilience in preschool children, the Social Emotional Well-Being, and Resilience Scale (PERIK) (Mayr & Ulich, 2009) is used, which was validated and confirmed trustworthy for Turkish children aged 48–72 months in 2018 by Saltal et al. PERIK is made of six variables and is centered on three concepts: mental health, resilience, and school preparedness. The first is self-regulation, which refers to one's ability to guide, regulate, and control one's own activities (Saltal et al., 2018). When children experience significant unpleasant emotions, it is difficult for them to control their emotions (anger, fear, aggressive conduct) and redirect their focus to more pleasant things. The second aspect is "creating social interactions," which is critical for youngsters to build strong relationships with their peers and avoid future social adaption issues. The third component is task orientation, which demonstrates that youngsters take responsibility and are aware of the implications of their behavior. The fourth aspect in PERIK is self-assertiveness, which refers to the ability to respect others and communicate their feelings and views in a positive and straightforward manner. Another key skill is emotional stability and

stress management. Emotional control and stress management teach youngsters to evaluate and accept their feelings (Chalmers, Frydenberg & Deans, 2011; Mayr & Ulich, 1999; Mayr & Ulich, 2009, taken from Saltali et al., 2018, p.526). For this study's sample, the Cronbach's Alpha internal consistency coefficient of the scale was .878.

2.3.7 Emotional Well-being Information Form and ad-hoc Questionnaire

This Information consists of three sub parts. Firstly, we have we created a 5-likert scale questionnaire for the parents to understand the overall emotional well-beings of children during COVID-19. After conducting a literature review on pandemics, we have determined 10 most witnessed behavioral problems for children during COVID-19 (*Unrest, crying crises, appetite problems, lack of energy, sleep problems, worry (to lose parents, not able to stay alone), anger problems, susceptibility, attention, and concentration problems and wetting at night or during the day*).

Secondly, as literature suggests, core leisure activities (low budget and which can be easily conducted at home) can also build resilience in children. In this regard, we have determined 20 different core activities under 5 main titles (outdoor, indoor, educational, digital, and social), which can easily be conducted with children during pandemic. Indoor activities consist of reading or telling stories, hugging, or sleeping together, playing games together, dancing or doing sports, cleaning the house together. Outdoor activities contain walking outside or with stroller, going to the playground and cycling. Educational activities are attending to a course, online education, and studying together. Social activities contain not only socialization with humans (playing with friends, going to a play group or kindergarten, playing with brother) but also animals (playing with stray animal or playing with domestic animals). Finally, digital activities are talking on the phone with loved ones, playing games through phone, tablet or computer and watching TV.

2.4. PROCEDURE

2.4.1. Human Participants Research Ethic Committee Approval

Prior to application, necessary approval was taken from İstanbul Bilgi University Human Studies Ethics Board. Sub-Committee.

2.4.2. Data Collection

The current study was carried out in Turkey in March 2021, approximately a year after the outbreak of COVID-19. As a result, Turkey would be in a psychological distance for roughly a year at the time of data collection. We feel that Turkey was an excellent example to demonstrate the impact of the pandemic since it was one of the most afflicted nations in the world and is also one of the few countries that imposes curfews on children. Prior to answering the questions, all participants were told about their voluntary involvement (and the fact that they might quit at any moment) and confidentiality. Following that, all participants were asked to provide informed consent.

2.4.3 Data Analysis

The SPSS v.27 program was used to perform statistical analysis on the data acquired in the study. For continuous variables, the Kolmogorov-Sminov normality test was performed prior to undertaking statistical analysis. Except for the Coping Response Total Score, the scores were found to be non-normally distributed. However, Tabachnick and Fidell (2013) recommended that all scores be recognized as normally distributed because Skewness and Kurtosis values were between ± 1.5 for all scales

(Table 3.3). Statistical analyses were carried out with parametric tests since it was accepted that the scores collected from the scales have a normal distribution. So, Pearson correlation analysis was conducted to calculate correlation coefficients between continuous variables, and independent samples t test was conducted for between group comparisons.

Table 2.3. Mean Scores, Standard Deviations, Score Ranges, and Skewness-Kurtosis values of the Scales

	N	Range	M	SD	Skewness	Kurtosis
Coronavirus Anxiety	243	5-19	8.98	3.326	.816	-.172
Coping Response Total	243	57-105	80.30	9.197	.065	-.133
Analytics	243	14-30	23.46	2.683	-.105	.281
Positive Evaluation	243	14-30	21.80	3.019	-.112	-.170
Seeking Support	243	6-20	14.03	2.292	-.148	.342
Problem Solving	243	12-29	21.02	2.903	-.196	.574
Permissive Attitude	243	10-30	20.38	3.954	-.113	-.441
Authoritative Attitude	243	61-85	74.22	6.151	-.227	-.905
Protective Attitude	243	14-44	28.79	5.782	-.073	-.293
Authoritarian Attitude	243	11-37	21.00	4.612	.658	.818
Well-Being Total	243	87-139	113.46	11.152	-.034	-.483
Making contact - social performance	243	9-25	18.96	3.349	-.451	.059
Self-control - thoughtfulness	243	11-25	18.93	2.727	-.352	.256
Self-assertiveness	243	13-25	20.71	2.682	-.243	-.462
Emotional stability - coping with stress	243	11-21	15.56	1.582	.147	1.044
Task orientation	243	9-25	18.10	3.244	-.165	-.175
Pleasure in exploring	243	14-25	21.20	2.679	-.246	-.614

3.RESULTS

3.1. CORONAVIRUS ANXIETY

3.1.1. Pandemic Exposure

Table 3.1. displays the individuals' pandemic exposure information.

Table 3.1. Pandemic Exposure Information of the Participants

		n	%
Pandemic Exposure	No	124	51.0
	Yes	119	49.0
Tested positive for COVID-19	No	209	86.0
	Yes	34	14.0
Went through quarantine (tested positive family member)	No	211	86.8
	Yes	32	13.2
Lost one of their family because of COVID-19	No	236	97.1
	Yes	7	2.9
Lost one of their close circles because of COVID-19	No	171	70.4
	Yes	72	29.6
Total for each variable		243	100.0

119 (49%) of the participants reported they had pandemic exposure. Participants who encountered pandemic exposure reported several exposure types. 34 (14%) of the participants reported that they were tested positive for COVID-19 virus. 32 (13.2%) of the participants reported that they went through quarantine because of one or more family members who were tested positive for COVID-19 virus. 7 (2.9%) of the participants reported that they had lost one of their family members because of COVID-19 illness. 72 (29.6%) of the participants reported that they had lost one or someone from their close circle because of COVID-19 illness.

Mean scores of Coronavirus Anxiety Scale according to pandemic exposure and the results of independent samples t test is presented in Table 3.2.

Table 3.2. Mean scores of Coronavirus Anxiety Scale according to pandemic exposure and the results of independent samples t test

Pandemic Exposure	N	M	SD	t	p	Cohen's <i>d</i>
No	124	8.42	2.983	2.684	.008*	.34
Yes	119	9.55	3.572			

* $p < .05$

Independent samples t test revealed that there is a small significant difference between mean scores of coronavirus anxiety according to pandemic exposure ($t=2.684$; $p=.008$; Cohen's $d=.34$). The mean scores of the participants who were exposed ($M=9.55$) to pandemic were found to be significantly higher than the mean scores of those who were not exposed ($M=8.42$).

3.1.2. Work Life Change

Work Life Change information of the participants is shown in Table 3.3.

Table 3.3. Pandemic Exposure Information of the Participants

		n	%
Change in work life during the pandemic	Yes, I had to leave the job or the jobs I was working in decreased	13	5.3
	No, I continued to go to work in the same way	74	30.5
	Yes, I continued working from home	97	39.9

	I am not working	59	24.3
Total for each variable		243	100.0

For work life change during the pandemic, it is found that 13 (5.3%) of the participants had to leave the job or the jobs they were working in decreased; 74 (30.5%) of the participants continued to go to work in the same way before; 97 (39.9%) continued working from home and 59 (24.3%) of the participants reported that they were not working before, during or after the pandemic.

Mean scores of Coronavirus Anxiety Scale according to work life change and the result of one-way ANOVA is presented in Table 3.4.

Table 3.4. Mean scores of Coronavirus Anxiety Scale according to work life change and the results of one-way ANOVA

Work Life Change	N	M	SD	F	p
Yes, I had to leave the job or the jobs I was working in decreased	13	10.77	3.961		
No, I continued to go to work (office, factory, etc.) in the same way	74	9.14	3.616	1.655	.177
Yes, I continued working from home	97	8.86	3.112		
I am not working	59	8.58	3.081		

* $p < .05$

One way ANOVA showed that there is not significant difference between mean scores according to work life change.

3.1.3. Health Professionals

Mean scores of Coronavirus Anxiety Scale and Coping Response Scale according to be health employee and the results of independent samples t test is presented in Table 3.5.

Table 3.5. Mean scores of Coronavirus Anxiety Scale and Coping Response Scale according to be health employee and the results of independent samples t test

	Health Employee	N	M	SD	t	p	Cohen's <i>d</i>
Coronavirus Anxiety	No	185	8.59	3.156	-3.249	.001*	.50
	Yes	58	10.19	3.586			
Coping Response	No	185	80.54	9.405	.714	.476	
Total	Yes	58	79.55	8.533			

* $p < .05$

Independent samples t test revealed that there is a medium significant difference between mean scores of coronavirus anxiety according to be a health employee or not. ($t = -3.249$; $p = .001$; Cohen's $d = .50$). The mean coronavirus anxiety scores of the participants who are health employee ($M = 10.19$) were significantly found to be higher than the mean scores of participants who are not health employee ($M = 8.59$).

Independent samples t test revealed that there is no significant difference between mean scores of coronavirus anxiety according to be a health employee or not.

3.1.4. Gender

Mean Ranks of Coronavirus Anxiety Scale according to gender and the results of independent samples Mann Whitney U test is presented in Table 3.6.

Table 3.6. Mean Ranks of Coronavirus Anxiety Scale according to gender and the results of independent samples Mann Whitney U test

Gender	N	MR	z	p	Cohen's <i>r</i>
Female	221	126.58	-3.241	.001*	.21
Male	22	75.98			

* $p < .05$

Independent samples Mann Whitney U test revealed that there is a small significant difference between mean ranks of coronavirus anxiety according to gender ($z = -3.241$; $p = .001$; Cohen's $r = .21$). The mean ranks of the female participants (MR=126.58) were found to be significantly higher than the mean ranks of male participants (MR=75.98).

3.2. FAMILY COMMUNICATION STYLES

3.2.1 Demographic Information

Mean Ranks of Parental Attitude Scale according to gender and the results of independent samples Mann Whitney U test is presented in Table 3.7.

Table 3.7. Mean Ranks of Parental Attitude Scale according to gender and the results of independent samples Mann Whitney U test

	Gender	N	MR	z	p
Permissive Attitude	Female	221	121.00	-.707	.480
	Male	22	132.93		
Authoritative Attitude	Female	221	122.53	-.373	.709
	Male	22	116.68		
Protective Attitude	Female	221	120.99	-.710	.478
	Male	22	132.14		
Authoritarian Attitude	Female	221	121.15	-.598	.550
	Male	22	130.52		

*p<.05

Independent samples Mann Whitney U test revealed that there is no significant difference between mean ranks of parental attitudes according to gender.

Mean Scores of Parental Attitude Scale according to education and the results of independent samples t test is presented in Table 3.8

Table 3.8. Mean Scores of Parental Attitude Scale according to education and the results of independent samples t test

	Education	N	M	SD	t	p
Permissive Attitude	Undergraduate and below	139	20.27	4.117	.530	.596
	Graduate	104	20.54	3.739		
Authoritative Attitude	Undergraduate and below	139	74.37	6.050	-.444	.657
	Graduate	104	74.02	6.308		
Protective Attitude	Undergraduate and below	139	28.63	6.011	.489	.626
	Graduate	104	29.00	5.483		
Authoritarian Attitude	Undergraduate and below	139	21.10	4.774	-.393	.695
	Graduate	104	20.87	4.407		

*p<.05

Independent samples t test revealed that there is no significant difference between parental attitudes mean scores according to education levels.

Mean Scores of Parental Attitude Scale according to having one or more children and the results of independent samples t test is presented in Table 3.9

Table 3.9. Mean Scores of Parental Attitude Scale according to having one or more children and the results of independent samples t test

	Children	N	M	SD	t	p	Cohen's <i>d</i>
Permissive Attitude	One child	160	20.42	4.046	.197	.844	
	More than one child	83	20.31	3.793			
Authoritative Attitude	One child	160	74.93	5.944	2.500	.013*	.34
	More than one child	83	72.87	6.351			

Protective Attitude	One child	160	28.47	5.669		
	More than one child	83	29.41	5.980	-1.204	.230
Authoritarian Attitude	One child	160	20.49	4.462		
	More than one child	83	21.99	4.761	-2.429	.016* .33

*p<.05

Independent samples t test revealed that there is a small significant difference between Authoritative Attitude mean scores according to having one or more children ($t=2.500$; $p=.013$; Cohen's $d=.34$). The authoritative Attitude mean scores of parents who have one child ($M=74.93$) is significantly higher than who have more than one child ($M=72.87$).

Independent samples t test revealed that there is a small significant difference between authoritarian attitude mean scores according to having one or more children ($t=-2.429$; $p=.016$; Cohen's $d=.33$). The authoritarian attitude means scores of parents who have more than one child ($M=21.99$) is significantly higher than who have more than one child ($M=20.49$).

Pearson correlations between age of the parent, age of the child, monthly income, and parental attitudes are given in Table 3.10.

Table 3.10. Pearson correlations between age of the parent, age of the child, monthly income, and parental attitudes

	Age	Age of the child	Monthly Income
Permissive Attitude	.003	-.028	-.050
Authoritative Attitude	-.175**	-.124	-.072
Protective Attitude	-.029	.103	-.139*

Authoritarian Attitude	.108	.143*	-.019
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*p<.05; **p<.01

Pearson correlation analyses showed that there is a small significant negative correlation between the age of parent and the Authoritative Attitude scores ($r=-.175$; $p<.01$). There is a small significant positive correlation between the age of child and the authoritarian attitude scores ($r=.143$; $p<.05$). There is a small significant negative correlation between monthly income and protective attitude scores ($r=-.139$; $p<.05$). Pearson correlations between parental attitudes are given in Table 3.11.

Table 3.11. Pearson correlations between parental attitudes

	1	2	3	4
1. Permissive Attitude	1			
2. Authoritative Attitude	-.137*	1		
3. Protective Attitude	.212**	-.021	1	
4. Authoritarian Attitude	.246**	-.342**	.294**	1

*p<.05; **p<.01

Pearson correlation revealed that there is a small significant negative correlation between Permissive attitude and Authoritative Attitude scores ($r=-.137$; $p<.05$). There is a small positive correlation between Permissive attitude and Protective attitude scores ($r=.212$; $p<.01$). There is a small positive correlation between Permissive attitude and Authoritarian attitude scores ($r=.246$; $p<.01$).

Pearson correlation revealed that there is a medium significant negative correlation between Authoritative Attitude and Authoritarian attitude scores ($r=-.342$; $p<.05$). There is a small significant positive correlation between overprotective attitude and authoritarian attitude scores ($r=.294$; $p<.01$).

3.2.2. Statistical Analysis

Pearson correlations between family communication styles and children’s overall emotional well-being are shown in Table 3.12

Table 3.12. Family Communication Styles and Children’s Overall Emotional Well-beings

	Well-Being Total
Permissive Attitude	-.125
Authoritative Attitude	.565**
Protective Attitude	.024
Authoritarian Attitude	-.139*

*p<.05; **p<.01

Pearson correlation analysis revealed that there is a large significant positive correlation between parents’ authoritative attitude and children’s well-being ($r=.565$; $p<.01$). There is a small significant negative correlation between parents’ authoritarian attitude and children’s well-being ($r=-.139$; $p<.05$). There was no significant correlation with permissive attitude and protective attitude.

Pearson correlations between family communication patterns and social emotional well-being and resilience are shown in Table 3.13.

Table 3.13. Family Communication styles and children’s social emotional well-beings

	Permissive Attitude	Authoritative Attitude	Protective Attitude	Authoritarian Attitude

Making contact - social performance	-.074	.332**	.016	-.032
Self-control - thoughtfulness	-.165*	.409**	.069	-.224**
Self-assertiveness	-.106	.463**	.081	-.042
Emotional stability - coping with stress	.013	.069	.103	.159*
Task orientation	-.069	.365**	-.098	-.191**
Pleasure in exploring	-.077	.573**	-.015	-.129*

*p<.05; **p<.01

Pearson correlation analysis revealed that there is a small significant negative correlation between parents' permissive attitude and self-control/thoughtfulness ($r=-.165$; $p<.05$). There are medium significant positive correlations between parents' authoritative attitude and making contact-social performance ($r=.332$; $p<.01$), self-control / thoughtfulness ($r=.409$; $p<.01$), self-assertiveness ($r=.463$; $p<.01$), task orientation ($r=.365$; $p<.01$), and large significant positive correlation between pleasure in exploring ($r=.573$; $p<.01$). There are small significant negative correlations between parents' authoritarian attitude and self-control/thoughtfulness ($r=-.224$; $p<.01$), task orientation ($r=-.191$; $p<.01$), pleasure in exploring ($r=-.129$; $p<.05$) and positive correlation between emotional stability / coping with stress ($r=.159$, $p<.05$). Pearson correlations between parental attitudes and coronavirus anxiety are given in Table 3.14.

Table 3.14. Pearson correlations between parental attitudes and coronavirus anxiety.

	Permissive Attitude	Authoritative Attitude	Protective Attitude	Authoritarian Attitude
Coronavirus Anxiety	.109	.034	.127*	.126*

*p<.05; **p<.01

Pearson correlation analysis revealed that there is a small significant positive correlation between coronavirus anxiety and both Protective attitude ($r=.127$; $p<.05$), and Authoritarian attitude ($r=.126$; $p<.05$).

Pearson correlations between parental attitudes and coping with stress are given in Table 3.15.

Table 3.15. Controlling Coronavirus anxiety, Pearson correlations between parental attitudes and coronavirus anxiety.

	Permissive Attitude	Authoritative Attitude	Protective Attitude	Authoritarian Attitude
Coronavirus Anxiety	.109	.034	.127*	.126*

* $p<.05$; ** $p<.01$

Pearson correlation analysis revealed that there is a small significant positive correlation between coronavirus anxiety and both Protective attitude ($r=.127$; $p<.05$), and Authoritarian attitude ($r=.126$; $p<.05$).

Pearson correlations between parental attitudes and coping with stress are given in Table 3.16.

Table 3.16. Pearson correlations between parental attitudes and coping with stress

	Permissive Attitude	Authoritative Attitude	Protective Attitude	Authoritarian Attitude
Coping Response Total	-.027	.388**	.001	-.162*
Analytics	-.026	.415**	-.033	-.234**
Positive Evaluation	.041	.346**	.044	-.107
Seeking Support	-.076	.265**	-.037	-.128*

Problem Solving	-0.045	.276**	.017	-.085
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*p<.05; **p<.01

Pearson correlation analysis revealed that there is a medium significant positive correlation between Authoritative Attitude and coping response total ($r=.388$; $p<.01$), analytics ($r=.415$; $p<.01$), positive evaluation ($r=.346$; $p<.01$), and small significant positive correlation with problem solving ($r=.276$; $p<.01$) and seeking support ($r=.265$; $p<.01$).

Pearson correlation analysis revealed that there is a small significant negative correlation between authoritarian attitude and coping response total ($r=-.162$; $p<.01$), analytics ($r=-.234$; $p<.01$), seeking support ($r=-.128$; $p<.05$).

Pearson correlations between caregiver’s spending time with children and coronavirus anxiety, coping with stress, and parental attitudes are given in Table 3.17.

Table 3.17. Pearson correlations between caregiver’s spending time with children and coronavirus anxiety, coping with stress, and parental attitudes

	Coronavirus Anxiety	Coping Response	Permissive Attitude	Authoritative Attitude	Protective Attitude	Authoritarian Attitude
Creating a Routine for My Child (Determining Bedtime, Meal, Playtime)	-.014	.083	.232**	.169**	.088	-.123
Spending more time with my child	-.033	.225**	-.031	.202**	.108	.268**
My spouse's (partner's) support (if any)	-.112	.124	-.057	.139*	-.112	-.121
Caregiver assistance	-.067	-.054	-.035	-.161*	-.119	-.016

Parent help	-.038	.042	.111	.077	.053	-.043
Activities such as sports, yoga	.004	.246**	-.147*	.170**	-	-
Being able to take time for myself and calm down	-.122	.135*	-.141*	.060	-	-.142*
Getting psychological support from friends or relatives	.142*	.079	-.108	.104	-.095	-.018
Getting professional psychological support	.156*	.106	-.112	-.041	-.046	-.009

*p<.05; **p<.01

There is a small significant negative correlation between creating a routine for their child (determining bedtime, meal, and play time) and permissive parental attitude ($r=-.232$; $p<.01$).

There is a small significant positive correlation between spending more time with their child and coping response total ($r=.225$; $p<.01$), and democratic parental attitude ($r=.202$; $p<.01$) and negative correlation with authoritarian parental attitude ($r=-.268$; $p<.01$). There is a small significant positive correlation between spouse's (partner's) support and democratic parental attitude ($r=.139$; $p<.05$). There is a small significant negative correlation between caregiver assistance and democratic parental attitude ($r=-.161$; $p<.05$).

There is a small significant positive correlation between activities such as sports, yoga, and coping response ($r=.246$; $p<.01$), democratic parental attitude ($r=.170$; $p<.01$); a small significant negative correlation with permissive parental attitude ($r=-.147$; $p<.05$); protective parental attitude ($r=-.197$; $p<.01$); authoritarian parental attitude ($r=-.198$; $p<.01$)

There is a small significant negative correlation between being able to take time for myself and calm down and coping response ($r=.135$; $p<.05$), permissive parental attitude ($r=-.141$; $p<.05$), protective parental attitude ($r=-.240$; $p<.01$), authoritarian parental attitude ($r=-.142$; $p<.05$).

There is a small significant positive correlation between getting psychological support from friends or relatives and coronavirus anxiety ($r=.142$; $p<.05$). There is a small significant positive correlation between getting professional psychological support and coronavirus anxiety ($r=.156$; $p<.05$).

3.3. CHILDREN’S EMOTIONAL WELL-BEINGS DURING COVID-19

Mean scores and standard deviations of children’s emotional well-being during COVID Pandemic could be seen in Table 3.18.

Table 3.18. Mean scores and standard deviations of children’s emotional well-being during COVID Pandemic

	N	M	SD
Unrest	243	2.55	1.009
Crying crises	243	2.19	1.026
Appetite problems	243	2.23	1.111
Lack of energy, reluctance	243	1.87	.951
Sleep problems	243	2.30	1.130
Worry (not being able to leave your parents, afraid of being alone, afraid that something will happen to your parents)	243	2.30	1.231
Anger problems	243	2.33	1.174
Susceptibility	243	2.09	1.056
Attention and concentration problems	243	2.21	.992
Wetting the bed at night etc.	243	1.43	.812

Pearson correlations between parent’s coronavirus anxiety, coping with stress and Children’s emotional well-beings are shown in Table 3.19.

Table 3.19. Parents’ Coronavirus Anxiety, Coping with Stress and Children’s Emotional Well-beings

	Coronavirus Anxiety	Coping Response Total
Unrest	.192**	-.100
Crying crises	.214**	-.169*
Appetite problems	.195**	-.071
Lack of energy, reluctance	.079	-.162*
Sleep problems	.117	.025
Worry	.293**	.012
Anger problems	.255**	-.149*
Susceptibility	.206**	.000
Attention and concentration problems	.293**	-.033
Wetting the bed at night or peeing or pooping during the day	.041	.065
Behavioral Problems Overall	.305**	-.082

*p<.05; **p<.01

Pearson correlation analysis revealed that there are small significant positive correlations between parents’ coronavirus anxiety and unrest ($r=.192$; $p<.05$), crying crises ($r=.214$; $p<.01$), appetite problems ($r=.195$; $p<.01$), worry ($r=.293$; $p<.01$), anger

problems ($r=.255$; $p<.01$), susceptibility ($r=.206$; $p<.01$) and attention and concentration problems ($r=.293$; $p<.01$).

Pearson correlation analysis revealed that there are small significant negative correlations between parents' coping response levels and crying crises ($r=-.169$; $p<.05$), lack of energy, reluctance ($r=-.162$; $p<.05$), anger problems ($r=-.149$; $p<.05$).

Pearson correlation analysis revealed that there are medium significant negative correlations between parents' coronavirus anxiety and behavioral problems that children face during COVID-19 ($r=.305$; $p<.01$).

Pearson correlations between parent's family communication styles and children's emotional well-being during pandemic times are shown in Table 3.20.

Table. 3.20. Family Communication styles and Children's Emotional Well-beings during Pandemic Times

	Permissive Attitude	Authoritative Attitude	Protective Attitude	Authoritarian Attitude
Unrest	.110	-.170**	.171**	.250**
Crying crises	.044	-.130*	.158*	.310**
Appetite problems	.105	-.153*	.171**	.216**
Lack of energy, reluctance	.019	-.162*	.130*	.174**
Sleep problems	.032	-.008	.136*	.166**
Worry	.057	-.090	.167**	.063
Anger problems	.096	-.077	.189**	.324**
Susceptibility	.074	.017	.314**	.238**
Attention and concentration problems	.116	-.072	.188**	.252**
Wetting the bed at night or peeing or pooping during the day	.013	-.029	-.002	.163*

Behavioral Problems Overall	.018	-.117	.256**	.309**
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*p<.05; **p<.01

Pearson correlation analysis revealed that there are small significant negative correlations between parents' authoritative attitude and unrest ($r=-.170$; $p<.05$), crying crises ($r=-.130$; $p<.05$), appetite problems ($r=-.153$; $p<.05$) and lack of energy, reluctance ($r=-.162$; $p<.05$).

Pearson correlation analysis revealed that there are small significant positive correlations between parents' protective attitude and unrest ($r=.171$; $p<.01$), crying crises ($r=.158$; $p<.05$), appetite problems ($r=.171$; $p<.01$), lack of energy reluctance ($r=.130$; $p<.05$), sleep problems ($r=.136$; $p<.05$), worry ($r=.167$; $p<.01$), anger problems ($r=.189$; $p<.01$), attention and concentration problems ($r=.188$; $p<.01$) and medium with susceptibility ($r=.314$; $p<.01$).

Pearson correlation analysis revealed that there are small significant positive correlations between parents' authoritarian attitude and unrest ($r=.250$; $p<.01$), appetite problems ($r=.216$; $p<.01$), lack of energy reluctance ($r=.174$; $p<.05$), sleep problems ($r=.166$; $p<.05$), susceptibility ($r=.238$; $p<.01$), attention and concentration problems ($r=.252$; $p<.01$), wetting bed ($r=.163$; $p<.05$) and medium crying crises ($r=.310$; $p<.05$) and anger problems ($r=.324$; $p<.01$).

Pearson correlation analysis revealed that there are medium significant positive correlations between overall behavioral problems that have during COVID-19 and authoritarian attitude ($r=.309$; $p<.01$) and a small significant positive correlation with protective attitude ($r=.256$; $p<.01$). Pearson correlation analysis revealed that there are no significant correlations between overall behavioral problems and permissive attitude and authoritative attitude.

Partial correlations between family communication styles and children’s emotional well-beings during pandemic times, when controlling for Coronavirus anxiety is shown in Table. 3.21.

Table. 3.21. Controlling Anxiety, Family Communication styles and Children’s Emotional Well-beings during Pandemic Times

	Permissive Attitude	Authoritative Attitude	Protective Attitude	Authoritarian Attitude
Behavioral Problems Overall	.079	-.113*	.230**	.286**

*p<.05; **p<.01

Pearson correlation analysis revealed that there are small significant positive correlations between overall behavioral problems that have during COVID-19 and authoritarian attitude (r=.286; p<.01), and protective attitude (r=.230; p<.01) and a small negative correlation between authoritative attitude (r= .-113; p <.05).

3.4. LEISURE ACTIVITIES

Pearson correlations between parent’s family communication styles and leisure activities are shown in Table 3.22.

Table 3.22. Family Communication styles and Leisure Activities

	Coronavirus Anxiety	Coping Response	Permissive Attitude	Authoritative Attitude	Protective Attitude	Authoritarian Attitude
TV, Watching cartoons	.033	-.134*	.211**	-.125	.161*	.366**
Playing digital games	.070	-.051	.187**	-.124	.277**	.278**

Talking on the phone/video with loved ones	.067	.016	-.026	.023	.091	.070
Walk/stroller ride	-.049	.206**	-.156*	.265**	-	.236**
Cycling	.018	.111	-.098	.067	-.137*	-.071
To go to the park	-.120	.100	-.088	.070	-.007	-.088
Playing with friends	-.087	.198**	-.075	.033	.004	-.070
Playing with his brother	-.021	.068	-.047	-.117	.082	.134*
Playing with your pet	-.067	.072	-.037	.184**	-.030	-.137*
Feeding& playing stray animals	.123	.182**	-.058	.217**	-	.168**
Going to playgroup, nursery / kindergarten	.079	.106	-.019	-.057	-.048	.058
Going to a course (music, sports)	.064	.053	-.070	-.119	-.102	.010
Online education from home	-.033	.078	-.103	-.072	.085	.122
Study together	.114	.128*	.006	.047	.161*	.091
Play games together	-.039	.078	-.145*	.326**	-.025	.374**
Painting or singing together	.021	.167**	-.160*	.327**	.018	.294**
Playing sports or dancing together	.056	.227**	-.127*	.328**	.016	.253**
Hugging, sleeping together	.035	.056	-.066	.101	-.060	-.151*
Reading and telling stories together	-.126*	.054	-	.211**	-.132*	.241**
Collecting the house together, cleaning the house	-.040	.236**	-.038	.303**	-.150*	.168**

*p<.05; **p<.01

Pearson correlation analysis revealed that there is small significant negative correlation between parents' coronavirus anxiety and reading and telling stories together ($r=-.126$; $p<.05$) and small significant positive correlations between getting psychological

support from friends or relatives ($r=.142$; $p<.05$) and getting professional psychological support ($r=.156$; $p<.05$).

Pearson correlation analysis revealed that there is small significant negative correlation between coping response levels and TV, watching cartoons ($r=-.134$; $p<.05$) and creating a routine for the child ($r=-.134$; $p<.05$), and small significant positive correlation between outdoor walk / stroller ride ($r=.206$; $p<.01$), playing with friends ($r=.198$; $p<.01$), feeding or playing stray animals ($r=.182$; $p<.01$), study together ($r=.128$; $p<.05$), painting or singing together ($r=.167$; $p<.01$), playing sports or dancing together ($r=.227$; $p<.01$), collecting the house together ($r=.236$; $p<.01$), caregiver assistance ($r=.206$; $p<.01$), being able to take time and calm down ($r=.198$; $p<.01$).

Pearson correlation analysis revealed that there is small significant positive correlation between parents' permissive attitude and TV, watching cartoons ($r=-.211$; $p<.01$), playing games or video games with a computer, tablet, phone ($r=.187$; $p<.01$); and small significant negative correlation with outdoor walk / stroller ride ($r=-.156$; $p<.05$), play games together ($r=-.145$; $p<.05$), painting or singing together ($r=-.160$; $p<.05$), playing sports or dancing together ($r=-.127$; $p<.05$), reading and telling stories together ($r=-.183$; $p<.01$), creating a routine for the child ($r=-.232$; $p<.01$), activities such as sports, yoga ($r=-.147$; $p<.05$), being able to take time for thyself and calm down ($r=-.141$; $p<.05$).

Pearson correlation analysis revealed that there is small significant positive correlation between parents' authoritative attitude and outdoor walk /stroller ride ($r=.265$; $p<.01$), playing with pet ($r=.184$; $p<.01$), feeding or playing stray animals ($r=.217$; $p<.01$), reading and telling stories together ($r=.211$; $p<.01$), creating a routine for the children ($r=.169$; $p<.05$), spending more time with the child ($r=.202$; $p<.01$), support of the spouse if any ($r=.139$; $p<.05$), activities such as sports, yoga ($r=.170$; $p<.01$) and medium significant positive correlation with play games together ($r=.326$; $p<.01$),

painting or singing together ($r=.327$; $p<.01$), playing sports or dancing together ($r=.328$; $p<.01$), collecting the house together, cleaning the house ($r=.303$; $p<.01$).

Pearson correlation analysis revealed that there are small significant positive correlations between parents' protective attitude and TV, watching cartoons ($r=.161$; $p<.05$), playing games or video games with a computer, tablet, phone ($r=.277$; $p<.01$), study together ($r=.161$; $p<.05$) and small significant negative correlations with outdoor walk / stroller ride ($r=-.166$; $p<.01$), cycling ($r=-.137$; $p<.05$), feeding or playing stray animal ($r=-.186$; $p<.01$), reading and telling stories together ($r=-.132$; $p<.05$), collecting the house together, cleaning the house ($r=-.150$; $p<.05$), activities such as sports, yoga ($r=-.197$; $p<.01$), being able to take time for myself and calm down ($r=-.240$; $p<.01$).

Pearson correlation analysis revealed that there is medium significant positive correlations between parents' authoritative attitude and TV, watching cartoons ($r=.366$; $p<.01$), and small significant positive relationship with playing games or video games with a computer, tablet, phone ($r=.278$; $p<.01$), playing with brother ($r=.134$; $p<.05$), and medium significant negative relationship with play games together ($r=-.374$; $p<.01$), and small significant negative relationship with outdoor walk / stroller ride ($r=-.236$; $p<.01$), playing with pet ($r=-.137$; $p<.05$), feeding or playing stray animals ($r=-.168$; $p<.01$), painting or singing together ($r=-.294$; $p<.01$), playing sports or dancing together ($r=-.253$; $p<.01$), hugging, sleeping together ($r=-.151$; $p<.05$), reading and telling stories together ($r=-.241$; $p<.01$), collecting the house together, cleaning the house ($r=-.168$; $p<.01$), spending more time with the child ($r=-.268$; $p<.01$), activities such as sports, yoga ($r=-.198$; $p<.01$), being able to take time for myself and calm down ($r=-.142$; $p<.05$).

Pearson correlations between children's emotional well-being and leisure activities are shown in Table 3.23.

Table 3.23. Children’s Emotional Well-Being and Leisure Activities

	Permissive Attitude	Authoritative Attitude	Protective Attitude	Authoritarian Attitude
Digital Activities	.187**	-.115	.261**	.344**
Outdoor Activities	-.142*	.160*	-.128*	-.159*
Indoor Activities	-.166**	.386**	-.080	-.348**
Social Activities	-.087	.080	-.057	-.046
Educational Activities	-.075	-.057	.083	.110

*p<.05; **p<.01

Pearson correlation analysis revealed that there are small significant negative correlations between parents’ permissive attitude and outdoor activities ($r=-.142$; $p<.05$), and indoor activities ($r=-.166$; $p<.01$) and small significant positive correlation with digital activities ($r=.187$; $p<.01$).

Pearson correlation analysis revealed that there are small significant positive correlations between parents’ authoritative attitude and outdoor activities ($r=-.160$; $p<.05$), and medium positive correlation with indoor activities ($r=-.386$; $p<.01$).

Pearson correlation analysis revealed that there are small significant negative correlations between parents’ permissive attitude and outdoor activities ($r=-.128$; $p<.05$), and small significant positive correlation with digital activities ($r=.261$; $p<.01$).

Pearson correlation analysis revealed that there are small significant negative correlations between parents’ authoritarian attitude and outdoor activities ($r=-.159$;

p<.05), and medium negative with indoor activities (r=-.348; p<.01) and medium significant positive correlation with digital activities (r=.344; p<.01).

Pearson correlations between children’s emotional well-beings during pandemic times and leisure activities are shown in Table 3.24.

Table 3.24. Children’s Emotional Well-beings during Pandemic Times and Leisure Activities

		Behavioral Problems Overall	Unrest	Crying crises	Appetite problems	Lack of energy,	Sleep problems	Worry	Anger problems	Susceptibility	Attention and concentration	Wetting, bed
TV, Watching cartoons		.127 *	.147 *	.089	.118	.250 **	.013	.020	.103	.124	.144 *	.031
Playing games or video games with a computer, tablet, phone		.141 *	.075	.004	.162 *	.216 **	.042	.105	.049	.208 **	.183 **	-.028
Talking on the phone/video with loved ones		.076	.098	.107	-.033	.017	.068	.108	.087	-.030	.029	.006
Outdoor walk/stroller ride		-.117	-.118	-.012	.141 *	.263 **	.065	.030	.066	.164 *	.092	.036
Cycling		.148 *	-.072	-.072	.147 *	.155 *	.142 *	.133 *	.078	.074	.136 *	-.073
To go to the park		-.065	-.058	-.035	-.021	.203 **	.095	.045	.043	.113	.073	.013
Playing with friends		-.085	-.080	-.070	-.056	.173 **	.077	.004	.081	.040	.104	.067
Playing with his brother		.059	.051	-.058	.053	.188 **	.057	.002	.023	.130 *	.096	-.020
Playing with your pet		.005	.033	.036	-.034	-.028	.007	.025	.031	.034	.039	.059
Feeding or playing stray animals		.013	-.031	.077	.035	-.120	.022	.025	.015	-.044	.022	.077
Going to playgroup / nursery / kindergarten		-.049	.001	.004	-.084	-.078	.145 *	-.004	.043	.010	.011	.025

Going to a course (music, sports)	-	-	-	-	.013	-	.040	-	.003	.016	-
	.022	.029	.023	.077		.057		.002			.009
Online education from home	.048		-	.112	.343 **	.027	-	-	.109	.106	.149 *
		.041	.016			.071	.009				
Study together	.006	.032	-	.006	.164 *	-	-	-	.174 **	.095	-
			.058			.029	.109	.046			.082
Play games together	-	-	.012	-	.147 *	-	-	-	-	-	-
	.077	.055		.073		.097	.012	.045	.080	.099	.047
Painting or singing together	-	-	-	-	.149 *	.004	.035	-	-	-	-
	.063	.077	.005	.115				.051	.088	.080	.067
Playing sports or dancing together	-	-	-	-	.179 **	-	-	-	-	.134 *	.024
	.123	.129 *	.033	.196 **		.079	.010	.104	.040		
Hugging, sleeping together	-	-	-	.032	-	.061	.041	.031	.072	.006	.049
	.046	.102	.087								.072
Reading and telling stories together	-	-	.002	-	.146 *	-	-	-	-	.137 *	.129 *
	.114	.075		.112		.070	.051	.094			.116
Collecting the house together	-	-	-	-	.170 **	-	-	-	-	-	-
	.124	.132 *	.037	.175 **		.078	.016	.135 *	.060	.089	.014

*p<.05; **p<.01

Pearson correlation analysis revealed that there is a small positive relationship between unrest and TV, watching cartoons ($r=.147$; $p<.01$), and negative with playing sports or dancing together ($r=-.129$; $p<.05$) and collecting the house together ($r=-.132$; $p<.05$).

Pearson correlation analysis revealed that there is a small positive relationship between appetite problems and playing games or video games with a computer, tablet, phone ($r=.162$; $p<.05$), and negative with outdoor walk / stroller ride ($r=-.141$; $p<.05$), cycling ($r=-.147$; $p<.05$) and collecting the house together ($r=-.175$; $p<.01$).

Pearson correlation analysis revealed that there is a small positive relationship between lack of energy, reluctance and TV, watching cartoons ($r=.250$; $p<.01$), playing games or video games with a computer, tablet, phone ($r=.216$; $p<.01$), playing with his brother ($r=-.188$; $p<.01$), study together ($r=.164$; $p<.05$), and medium positive with online

education from home ($r=.343$; $p<.01$), and small negative relationship with outdoor walk / stroller ride ($r=-.263$; $p<.01$), cycling ($r=-.155$; $p<.05$), to go to the park ($r=-.203$; $p<.01$), playing with friends ($r=-.173$; $p<.01$), playing games together ($r=-.147$; $p<.05$), painting or singing together ($r=-.149$; $p<.05$), playing sports or dancing together ($r=-.179$; $p<.01$), reading, telling stories ($r=-.146$; $p<.05$) and collecting the house together ($r=-.170$; $p<.01$)

Pearson correlation analysis revealed that there are small negative correlations between sleep problems and cycling ($r=-.142$; $p<.05$) and going to playgroup / nursery / kindergarten ($r=-.145$; $p<.05$).

Pearson correlation analysis revealed that there is a small negative correlation between anger problems and collecting the house together ($r=-.135$; $p<.05$).

Pearson correlation analysis revealed that there is a small negative correlation between worry and cycling ($r=-.133$; $p<.05$).

Pearson correlation analysis revealed that there are small negative correlations between susceptibility and outdoor walk / stroller ride ($r=-.164$; $p<.01$), reading and telling stories together ($r=-.137$; $p<.05$) and small positive correlations with playing games, video games with a computer, tablet, phone ($r=.208$; $p<.01$), playing with brother ($r=.130$; $p<.05$), study together ($r=.174$; $p<.01$).

Pearson correlation analysis revealed that there are small negative correlations between attention and concentration problems and cycling ($r=-.136$; $p<.05$), playing sports or dancing together ($r=-.134$; $p<.05$), reading and telling stories together ($r=-.129$; $p<.05$), and positive correlations with TV, watching cartoons ($r=.144$; $p<.05$), playing games or video games with a computer, tablet, phone ($r=.183$; $p<.05$).

Pearson correlation analysis revealed that there is a small negative correlation between wetting the bed at night and online education from home ($r=-.149$; $p<.05$).

Pearson correlation analysis revealed that there are small positive correlations between overall behavioral problems of children have during COVID-19 and TV, watching cartoons ($r=.127$; $p<.05$), playing games or video games with a computer, tablet, phone ($r=.141$; $p<.05$) and small negative correlations between cycling ($r=-.148$; $p<.05$)

Pearson correlations between behavioral problems that children have during COVID-19 and leisure activities in general are shown in Table 3.25.

Table 3.25. Children’s Emotional Well-Being and Leisure Activities in general

	Digital Activities	Outdoor Activities	Indoor Activities	Educational Activities	Social Activities
Behavioral Problems during COVID-19	.165*	-.140*	-.133*	.019	-.012

* $p<.05$; ** $p<.01$

Pearson correlation analysis revealed that there are small positive correlations between overall behavioral problems of children have during COVID-19 and digital activities ($r=.165$; $p<.05$), and small negative correlations between outdoor activities ($r=-.140$; $p<.05$) and indoor activities ($r=-.133$; $p<.05$)

Pearson correlations between behavioral problems that children have during COVID-19 and leisure activities, when every family communication style is controlled, are shown in Table 3.26.

Table 3.26. Children’s Emotional Well-Being and Leisure Activities when family communication styles are controlled

Behavioral Problems during COVID-19	Digital Activities	Outdoor Activities	Indoor Activities	Educational Activities	Social Activities
Controlling authoritarian	.065	-.097	-.029	-.016	.003
Controlling authoritative	.153*	-.124	-.096	.012	-.003
Controlling permissive	.148*	-.127*	-.118	-.027	-.003
Controlling overprotective	.105	-.112	-.117	-.002	.003

*p<.05; **p<.01

Partial correlation analysis revealed that there is no correlation between overall behavioral problems of children have during COVID-19 and digital activities and leisure activities when authoritarian attitude is controlled.

Partial correlation analysis revealed that there are small positive correlations between overall behavioral problems of children have during COVID-19 and digital activities ($r=.153$; $p<.05$) when authoritative attitude is controlled.

Partial correlation analysis revealed that there are small positive correlations between overall behavioral problems of children have during COVID-19 and digital activities ($r=.148$; $p<.05$), and small negative correlations between outdoor activities ($r=-.127$; $p<.05$) when permissive attitude is controlled.

Partial correlation analysis revealed that there is no correlation between overall behavioral problems of children have during COVID-19 and digital activities and leisure activities when overprotective attitude is controlled.

Moderated Regression analysis to predict the behavioral problems that children have during COVID-19 by digital activities, moderated by authoritarian attitude is shown in Table 3.27.

Table 3.27. Moderated Regression Analysis Results

Items	<i>B</i>	<i>SEB</i>	<i>t</i>	<i>p</i>	Sample within the Johnson-Neyman significance region (%)
digital	2.1888	.7453	2.9369	<0.01	
authoritarian	1.4439	.3886	3.7151	<0.01	<i>Low authoritarian attitude</i> 30.4% <i>b=0.5744, t (243) =2.5, p=0.01</i>
Interaction	-.0985	-.0355	-2.7761	<0.01	

The results of moderated Regression analysis, conducted by Process Macro by Hayes shows that there is a significant interaction between digital ($B = 2.18$, $t(243) = 2.93$, $p < .01$) and authoritarian variables ($B = 1.4439$, $t(243) = 2.71$, $p < .01$) to emotional well-being of children.

Johnson-Neyman Technique section further defines the slopes as 16.38, 21 and 25.6 for authoritarian attitude. Only the low group is found to be significantly related (30.43% below) ($B = 0.5744$, $t(243) = 2.58$, $p < .05$) to emotional well-beings of children.

3.5 HYPOTHESES

Regarding our three initial hypotheses, we have accepted the first one, suggesting that there is a negative relationship between parents' anxiety, independent of other factors and deteriorating emotional well-being of children ($r = .305, p < .001$).

Our second hypothesis is partially accepted as we hypothesized that there is a relation between child's emotional well-being and family communication styles during psychological distancing period. Regarding this, though we find significant positive relationship between behavioral problems and authoritarian attitude ($r = .309, p < .001$) and overprotective attitude: ($r = .256, p < .001$), we found significant positive correlations between overall behavioral problems of children and authoritative attitude ($r = -.117, p = 0.069$) and permissive attitude ($r = .108, p = 0.0092$). However, when coronavirus anxiety is taken into account, we found a significant positive correlation between overall behavioral problems and authoritative communication style ($r = -.113, p < .05$).

Regarding the third one, our initial hypothesis was suggesting that there is a positive relation between emotional well-beings of children and authoritative communication style during COVID-19. As stated above, Pearson analysis found no significant relation ($r = -.117, p = 0.069$), when we control the Coronavirus anxiety variable, our partial correlation analysis found significant correlation between these two variables ($r = -.133, p < .05$).

4.DISCUSSION

COVID-19 has already touched families all around the world due to sickness or the loss of family and friends, unemployment, or financial hardship, and its consequences will continue as more than 5,000 people die every day. Furthermore, governments have imposed limitations to prevent the disease. Measures to minimize disease transmission, such as quarantine, social isolation, and social distance, may have an impact on the psychologies of the community and cause behavioral issues.

However, we believe that not all the children are being affected negatively during this psychical distancing under the protection of their families. Literature shows that authoritative communication style is associated with better well-beings of children in several aspects including resilience while it is the opposite with authoritarian and permissive communication styles. Our study's goal was to analyze these family communication styles and children's emotional well-being during these turbulent times and uncover helpful ways for preparing for future pandemics. In this chapter, we will go through the correlation analyses that we have mentioned in the previous chapter.

4.1 CORONAVIRUS ANXIETY

4.1.1 Pandemic Exposure

According to Özdin & Özdin's study on Turkish people, 10.2 % COVID infected friends or relatives (2020, p.506). Our study shows more serious results as 49% of participants had pandemic exposure in somehow. In detail, 29,6% of them has lost someone around their close circle,14% of them went through quarantine and 2.9% of them lost a family member. This might be related with the date of both studies. As our research is conducted more recently, it is meaningful to assume that the exposure rates might be higher. According to the literature, SARS-COV-2 infection is associated with

a considerably higher incidence of low mood and anxiety-like behavior (Pedrosa et al., 2020). Özdin & Özdin's study on Turkish people also find higher depression scores among individuals, who has COVID positive friends or relatives (2020). Consistent with these, our study also finds positive correlation with pandemic exposure and Coronavirus anxiety.

4.1.2 Work-life change

Consistent with the findings of Özdin & Özdin (2020), we find no correlation between anxiety & depression and work-life change after pandemic. This might be because all the participants are affected somehow whether they keep working after it or not. To begin with working parents, some had to stop working or lost their jobs, some had to go to the offices, factories, or hospitals in fear and some started working at homes. As the kindergartens were closed, some did not even know where to leave their children when they were working. Those who began working from home, particularly women, were strained between domestic responsibilities and child raising. Many of them were unable to receive the assistance that they had previously received since they were required to stay away from their own parents to safeguard their lives. Many nannies have also left their employment since they have been ordered to stay at home with the family during lockdowns. The situation is not much different for non-working parents, particularly women, who are trapped in apartments with their children, who are not receiving adequate stimulation and, as a result, are already showing signs of behavioral problems, and possibly also with their spouses who have recently begun working from home.

4.1.3 Health Professionals

Evidence suggests that health care workers are more prone to COVID-19-related psychiatric problems such as sadness, anxiety, irritability, sleeplessness, rage, and

frustration (Brooks et al., 2020; El-Hage et al., 2020; Prefferbaum and North, 2020; Zhang J. et al., 2020, taken from Pedrosa et al., 2020). According to a Chinese research, half of frontline healthcare staff reported signs of despair and anxiety (Mesa Vieira et al., 2020 taken from Pedrosa et al., 2020). Our research also found that health-care workers are more worried than others. It is also worth noting that one of our participants is a health employee who has a very little child at home and is completely reliant on them. This will undoubtedly heighten their concern. Though research shows that child mortality is low, this does not reduce the severity of the disease, as UNICEF reports that at least 3400 children aged 0 to 9 have died as a result of COVID-19 (UNICEF, 2021). It would be awful for the parents if their children caught the sickness as a result of their encounters at work (hospitals). As a result, prior to the immunization, many health workers were unable to meet their children for an extended period. When it comes to single people, the situation is considerably worse. The situation is even worse with single parents and the ones who are both health professionals, who could not even leave their child under the supervision of another parent. On the other hand, it was even worse for the ones, who could not leave their children somewhere as they have no relatives at all.

4.1.4 Gender

A nation-wide study in China with 52 thousand people suggests that women appear to be more vulnerable to stress compared to men (Pedrosa et al.,2020). Similarly, our study shows that those female parents are found to be significantly more anxious compared to male caregivers. However, we cannot automatically assume that women are more anxious. It might be related to their openness and ability to express themselves (their fears, anxiety etc.) better compared to men.

4.2. FAMILY COMMUNICATION STYLES

4.2.1 Demographic Information

Our sample is composed highly educated, working females. Average income of the household is also very high compared to Turkey average. We can assume that they are probably mid or high-level executives, who are very confident from their living conditions and the situation of their careers. They have mainly one child of age 4. It seems like they have their first babies when they were around 30s and they focus more on the development of their one child instead of dividing their energy, resources, and attention. Though it seems a niche participant group, the findings related to their family communication styles shows similarities with the existing literature. What is also important that even in a group of participants with similar characteristics, we found family communication styles significant to affect their children's emotional well-beings during times of stress and uncertainty.

Several studies on family communication styles and preschool children find significant gender differences in the distribution of authoritative patterns (Sak et al., (2015), Alabay (2017), Aydoğdu & Dilekmen, 2016). According to these, mothers show more authoritative patterns compared to fathers. Inconsistent these, Bilgili (2020) did not find significant relation between authoritative patterns and being female. However, her study reveals that there is a positive correlation between being male and overprotective and neglectful styles. It is interesting that these studies suggest that males tend to be on the extreme side; either too involved to their children's lives or not involved at all. However, our study reveals no gender differences in the distribution of patterns. It is probably due to the limited number of males.

Previous studies clearly shows that there is a significant difference between parent's education levels and all family communication styles (Şendoğdu, 2000; Özyürek and

Poyraz, 2005; Sak et al., 2015; Alabay, 2017; Ateş, 2018; Gökçe 2008; Bilgili, 2020; Aydoğdu & Dilekmen, 2016). There is a negative correlation between parent's education level and all the family communication styles except authoritative altitude. Parents who are educated from primary school tend to less authoritative compared to others. Alabay's study (2017), on the other found negative correlation between parent's education and overprotective attitude. However, our study consists of participants who have minimum bachelor's degree, therefore we could not add any further information.

Bilgili(2020)'s study reveals that parents of age 20-30 are tend to be more authoritarian, while parents of age 31-40 are tend to be more authoritative and parents of age higher than 41 are tend to be more overprotective. The average age of our sample is 36 and the number of parents below 30 and above 40 is very limited. Therefore, we might not have the enough data to find any correlation for 20-30 and over 40 years old participants. Other than this, our research also finds positive correlation between age and authoritative style. Literature at this point also provides contradictory results as our finding is consistent with Sak et al., (2015) and Alabay (2017) and inconsistent with Aydoğdu & Dilekmen (2016).

Regarding the number of children that parents have, literature suggests that authoritarian attitude increases when the number of children is more than four (Sak et al, 2015). Similarly, Alabay (2017)'s study shows that authoritarian attitude is positively related with having more than 3 children. It is understandable that taking care of more than three or four children could be quite difficult and challenging. They could be stricter and controlling towards their children to manage them all. Our sample does not contain any participant, who has more than four children. However, consistent with Sak et al., (2015), our study reveals that authoritative attitude is significantly higher in parents, who has one child.

Here, one must note that literature review has contradictory results like in the previous findings. For instance, Bilgili (2020) finds positive correlation with permissive attitude and having one child, Çakırlı (2017) finds no correlation with numbers of children and attitudes and Aydoğdu & Dilekmen (2016) find positive correlation between over-protective parenting and having one child. Regarding our sample, the average age of parents is 36 and they have mostly one child. Having less children is probably the choice of the parents as they might prefer not to divide their time, energy, opportunities that they can provide to their child. Therefore, we find it meaningful to have a one child and having a healthier communication, thus having a higher authoritative attitude.

Age of the child is found to be also correlated with authoritarian styles. It is found that as the age increase, the authoritarian attitude increase and vice versa. It is understandable as the relation of a parent and a child is bilateral and each one is affecting the other one. Because their social activities were more restricted during the epidemic, older children may have found it difficult to follow the rules at home. As a result, families may have engaged in more problematic parental communication.

Though we found positive correlation with increase in income and overprotective attitude, the literature suggests the opposite (Alabay, 2017, Gökçe 2008, Aydoğdu & Dilekmen, 2016). Our sample consists of participants with higher incomes compared to other studies. One might think that decrease in income is related with higher stress but there are also contradictory results, suggesting that more money cause more stress (Nagasu et al., 2021; Meija, 2018). However, we find no correlation between increase in income and coronavirus anxiety levels. We further look whether there is a relation between income and work change and these participants, but we also find no relation. Alabay (2017) finds positive correlation between non-working parents and their overprotective attitudes. Our study did not find this correlation. Here, we should note that these studies are conducted during periods which can be considered as “normal”. However, our study is conducted during a crisis time and parents’ attitudes towards

their children might change because of these traumas. As COVID-19 is a worldwide pandemic, causing anxiety and stress all around the world, these can change the dynamics of family communication, which result in increased overprotective attitude in all family types.

Finally, our study looks for the correlation among family communication styles. Similar with Erdoğan et al, (2016) and Bilgili (2020), we found negative correlation with authoritative and authoritarian & permissive attitudes. However, their study found positive correlation with overprotective and authoritative patterns; ours find no correlation. We explained in the literature analysis that we have used overprotective attitude instead of neglectful attitude as this is more convenient for Turkish culture and had been used for various studies for preschool children in Turkey. Overprotective attitude is explained by high in control and conversation like authoritarian attitude, however their intention is different. Maybe they talk more or spend more time with their children but their excessive control on their children limits the healthy communication. Unlike authoritative attitude, they undermine their children's autonomy and independence, and they exert too much control and pressure on them, which results in poor child-parents communication. Overprotective parenting is already defined with having more anxiety which also causes more stress to their children (Bilgili, 2020). In these times of paramount stress, we can be sure that their anxiety levels are significantly higher than the other family communication types (except authoritarian pattern), which result in showing poorer communication skills and approach to more authoritarian pattern.

4.2.2. Statistical Analysis

4.2.2.1 Children's Overall Well-beings

Consistent with literature (e.g., Baumrind 1991, Lamborn et al, 1991, Steinberg et al., 1994), our study reveals that family communication styles are significantly related to emotional well-beings of children. Among four family communication styles, we found negative correlation between authoritarian and protective communication patterns and well-beings of children. On the other hand, authoritative pattern is found to be effective in both coping strategies, overall well-beings of children and the activities they conduct. Thus, we can easily state that we should be focusing on what parents with high authoritative attitudes are doing differently in details to be prepared for future pandemics which are inevitable.

One interesting result is that emotional stability & coping with stress (resilience) is found to be higher in children with high authoritarian attitude caregivers. This can have two explanations. First, parents with high authoritarian attitudes are very controlling so their children might have problems of reflecting their emotions properly. Second, the age of their children is very little so their situations of stress might be normalized by high controlling parents (terrible two, trouble three etc.)

4.2.2.2 Coronavirus Anxiety Level and Coping with Stress

In line with previous research, our findings show a small but significant positive connection between coronavirus fear and protective and authoritarian attitudes. In addition, there is a medium negative correlation between authoritarian attitude and the ability to cope with stress. This means, parents with authoritarian attitudes tend to have higher stress levels and low coping abilities.

On the contrary, parents with higher authoritative communication style tend to cope better with stress. Evidence suggests that parental attitude and coping practices affects children's post disaster mental health (Golbham et al., 2016 taken from Sign et al., 2020). Getting help became crucial at this time of period for parents as we cannot talk about children's emotional well-beings without addressing the well-beings of the family members. For instance, the ones who were getting their spouse's help could spend more time with their children, could take some own time to for themselves and make activities such as yoga and sports. What is important is that children of parents, who could find time for themselves and calm down, showed fewer behavioral problems in our study.

4.3. CHILDREN'S EMOTIONAL WELL-BEINGS AND COVID-19

It is of course not possible to observe that children do not experience any difficulties in these times of period. Studies conducted during COVID-19 already show that children face unrest, boredom, irritability, anxiety, sleep and appetite problems, anger tantrums, attention problems and so on (e.g., Morelli et al., 2020; Gimenez Dasi et al., 2020; Jiao et al., 2020). Furthermore, during this time, children are left alone with parents, who were much more anxious and depressed because of illness, economic difficulties, job losses or losses of a loved one. What we have seen from both previous studies and from our study that some children were more negatively affected compared to others. In this regard, we analyze the correlation between behavioral problems that children have and parent's anxiety levels, their coping skills and family communication styles.

4.3.1 Parent's Anxiety Levels

Parenting stress and anxiety were identified as a key risk factor in children's mental health by Crea et al., (2016) and Lohaus et al., (2017). (Seguin et al., 2021). Similarly, research done during COVID-19 by Spinelli et al., (2020) found that parenting stress is linked to lockdown, which has worsened children's psychological situations (taken from Morelli et al., 2020). In keeping with these findings, our research discovered a negative relationship between COVID-19 anxiety levels and children's emotional well-being.

Secondly, as expected our correlation analysis revealed that there is a significant negative correlation between authoritarian attitude & protective attitude and children's well-being during COVID-19. Our study shows that there is a significant positive correlation with authoritarian attitude and all the problems except worry (unrest, crying crises, appetite problems, lack of energy, sleep problems, anger problems,

susceptibility, attention problems, wetting the bed). Similarly, overprotective attitude is also found to be positively correlated with most of the problems that children are having (unrest, crying crises, appetite problems, lack of energy sleep problems, anger problems, susceptibility, attention problems, wetting the bed). Understandably, what differs overprotective attitude from authoritarian attitude is that overprotective attitude is found to be positively correlated with worry. As caregivers with high overprotective attitude has high level of stress, it is possible for them to reflect their stress to their children.

Interestingly, we did not find any significant positive correlation between authoritative attitude and children's overall well-beings during COVID-19 (all the behavioral problems). However, some of the behavioral problems that children have during COVID-19 such as crying crises, appetite problems and lack of energy are found to be negatively related to authoritative attitude. Furthermore, when we control COVID-19 anxiety variable, we find significant negative correlation between authoritative attitude and overall behavioral problems that children have during this period. This is a significant discovery since it clearly reveals that certain parents (those with a more authoritative attitude) were able to safeguard their children's emotional well-being during psychical distancing by controlling their own anxieties.

4.3.2 Coping with Stress

Morelli et al., (2020)'s study found a strong opposite relation between parents' regulatory emotional self-efficacy and children's emotional control during COVID-19. Similarly, our statistical analysis shows significant positive correlation between coping skills and overall well-beings of the children. When it comes to COVID-19 example, however, we found no direct correlation between coping response scores and well-being of children during COVID-19. Yet, we cannot disregard that, some behavioral and conduct problems that children face are found to be negatively correlated to coping

skills of their parents (crying crises, lack of energy, anger problems). Furthermore, overall well-being of children is also found to be significantly positively related to well-being of children during COVID-19.

4.3.3 Family Communication Styles

There are various studies showing the correlation of emotional well-beings of children and family communication styles (e.g., Sanavi et al, 2020). Regarding Turkey, anxiety levels of children are found to be positively correlated with protective and authoritarian patterns (Şalcı et al., 2018).

As expected, studies during COVID-19 also show that both parental warmth and higher family cohesion are related with fewer trauma symptoms since COVID-19 outbreak (Whittle et al., 2020). Though, the research does not specifically determine the family communication styles such as authoritative, authoritarian, overprotective or permissive, these features (warmth and affection) are mostly found in authoritative family communication styles. Yet, we should note here that permissive attitude also includes warmth, involvement but the missing element is control or conformity. Our research reveals that conformity is crucial (routine, rules etc.) as children in families with permissive family communication styles are found to have more problems compared to the ones in authoritative ones.

Our study also reveals that there is a negative correlation between most of the behavioral problems that children face and the authoritative attitude. What is also more interesting is that when the coronavirus anxiety variable is taken into account, authoritative attitude becomes negatively correlated with all the problems that children have during this time. This is extremely important as it shows even in extreme stress, parents with authoritative attitude have the potential to protect their children from the negative effects of COVID-19 if they can manage their stress.

On the contrary, our study reveals that children of parents with higher authoritarian and overprotective patterns were having more behavioral problems compared to others. The two patterns focus more on the conformity or discipline, which expects all family members to look at the same to the topic. Thus, they would expect their children to respect their rules and does not take their time to explain the reasons behind. As these two patterns are also related with high COVID-19 related anxiety, it is possible that they have taken more measures to prevent being caught and expect their children to obey with respect. Parents expectation from their children to obey their rules without questioning, probably not answering properly to the questions such as “why I cannot go to the kindergarten or playground?”, might create anger, frustration. Furthermore, these are quite sensitive times and children need positive and open communication more than ever.

However, we cannot blame COVID-19 anxiety for all the problems that children have as even COVID-19 anxiety in parents is controlled, our correlation analysis revealed that these forms of communication are in a negative relationship with the well-being of children. It is understandable that authoritarian attitude is correlated with less involvement and warmth and high obedience and verbal hostility. However, for the overprotective families, we can discuss that when overprotective families are unable to regulate their own stress, especially during a pandemic, they may have lost love and warmth from their interactions. It may even be claimed that their relationship with their children has degraded into frequent warnings and rebukes- even they were all with the intention to protect their children-, making them more prone to act like authoritarian households. Consequently, our study uncovers a favorable relationship between these two types of families across this time span. As a result, it is critical for families to be conscious of their own stress, seek help if required, and set aside time for themselves.

4.4. LEISURE ACTIVITIES

What children need is to spend more family time, which could help them build resilience and protect their emotional well-beings from these times of uncertainty. Leisure activities are one of the most important forces to develop healthy relationships and create effective communication among family members. During COVID-19, balance family leisure activities are dramatically diminished as families are left alone only with core leisure activities. These are the low budget, daily activities which can easily be accessed such as playing games, singing, spending time together etc. We already know from the literature that even core leisure activities which are low-budget and can be easily done at home.

In our study, we have included 20 activities, under five main headings: Outdoor activities, Indoor activities, digital activities, social activities, and educational activities. Consistent with the literature, our study revealed that family communication styles are significantly related with the choice of these activities. Many studies have previously shown that excessive use of digital media may lead to a variety of health difficulties such as depression, social isolation, and self-esteem issues, as well as attention deficiencies, aggressiveness, addictive behaviors, hunger issues, sleep problems, obesity, and impaired moral reasoning (Bayraktar et al.,2018). Recent research of 2-year-olds discovered that BMI rose for every hour of media consumed each week (APP Council on Communications and Media, 2016).APP Council on Communications and Media (2016) report also continues that even infants exposed to media show significantly shorter night-time sleeps. Prolonged screen times are already a great concern for parents. There is even new threat called “virtual autism” to toddler which refers to development of autism-like characteristics in very young children due to prolonged exposure to screens (Hagan, 2020). With lockdown measures, children are exposed to digital media more than ever (Pandya and Lodha, 2021). According to

the Seguin et al., (2021) study, average screen usage has grown from 2 hours per day in the months preceding the pandemic to 6 hours per day.

According to the findings of Eastin et al. (2006)'s study, family communication patterns have a substantial impact on practically all techniques that parents use to provide their children access to digital technology. In particular, authoritative parents employ evaluative (co-viewing) and restricted mediation approaches more frequently than authoritarian and neglectful parents. They are, however, extensively relying on technology blocking as a restricted mediation strategy in addition to co-viewing. Eastin et al. (2006) Similarly, Scharly et al. (2012) discovered that an authoritative parenting style is related to less screen use in preschool children (Seguin et al., 2021). Our study found no negative link between authoritative attitudes and digital activities, but it did discover a positive correlation between digital activities and all attitudes except authoritative attitudes.

Recent research (Mc Daniel and Radesky, 2020; Parks et al., 2016) indicates that parental stress may be a substantial risk factor for increased screen use in children (Seguin et al., 2021). Because there is a significant association between overprotective and authoritarian views and Coronavirus fear, we might anticipate that parental concern may expose their children to more digital activities. However even when we control the anxiety variable, we still find positive correlation between digital activities and protective and authoritarian attitudes.

Increased parental participation, on the other hand, is found to be associated with lesser increases in screen time (Seguin et al., 2021). This is important as we see a negative correlation with all the attitudes except authoritative style and indoor and outdoor activities. What these parents probably try to do is to keep their children inside as much as possible, compared to others, possibly to protect their children. However, keeping them at home, doesn't not mean that they are safe as they emotional well-beings are

being influenced by the anxiety of their parents, uncertainty, boredom etc. Authoritarian attitude, is also negatively correlated with indoor activities such as playing games, singing, dancing etc. What they prefer is digital activities.

According to our findings, the more youngsters are exposed to screens, the more likely they are to develop behavioral issues such as attention deficits, a lack of energy, discontent, and sensitivity. Children's emotional well-being is revealed to be negatively connected with their digital activities. In particular, digital activities are associated with anxiety, eating issues, a lack of energy, sensitivity, and concentration problems. However, one thing we should not miss is that our simple slope analysis found that digital activities have a conditional effect on emotional well-beings of children as it is moderated by authoritarian attitude. In simpler words, only for low authoritarian attitude (up to only 30% in our sample), digital activities are significantly related to emotional well-beings of children. Therefore, what matters the most is the family communication style of that parent.

Similarly, indoor activities and basic outdoor activities (cycling, strolling in nature) are favorably associated to children's emotional well-being. And as predicted, and these activities are usually chosen by caregivers with stronger authoritative attitudes. However, when we control the authoritative attitude, we see no correlation between indoor and outdoor activities and children's well-beings during COVID-19. And without the family's communication style, we cannot fully understand the time spent with the kid, even it includes activities that contribute to the child's well-being, such as singing and reading a book. For example, the family may have stated that they have had wonderful activities with their children during this period, but if the way they talk to their children always includes imperative words, if there is frequent scolding and humiliation, the kid will probably not develop resilience. For this reason, when the authoritative attitude is controlled, these indoor and outdoor activities were not found to be positively correlated to well beings of children during this era. As a result of all

this information, activities with children are not significant in and of themselves. The most crucial aspect of these activities, especially those done jointly, is how parents interact with their children while they are being done.

4.5. LIMITATIONS OF THE CURRENT STUDY AND RECOMMENDATIONS FOR FUTURE STUDIES

The current study has some strengths; however, it falls short in that it solely employed self-reports of parents to determine family communication patterns. Children's perspectives on family communication techniques may differ greatly. However, because the respondents were preschool children, it was unable to obtain their input for the study's family communication patterns.

Second, because social distancing was still present, we conducted these surveys online using snowball sampling methods (from March to June 2021). We circulated the survey to several mother groups on Facebook to reach people from a variety of socioeconomic levels. Our current sample, on the other hand, is rather homogeneous. As a result, the current findings may not apply to the entire population. This is an issue that should be addressed in future research.

Another limitation of this study is that, while we acknowledge that children in two-parent households are influenced by the combined communication practices of both parents (Martin et al., 2007; Kuppens & Ceulemans, 2019), we were unable to obtain information from the second parent (if one exists) because the surveys were conducted online, and we did not have a tool to combine two different survey answers to one family setting. Finally, while the majority of our study's participants had one kid, some have more than one. Sibling relationships, in addition to parenting, can have an impact on children's emotional well-being and should be considered.

Despite these limitations, this study contributes to the field by empirically verifying family communication patterns' association with children's emotional well-being throughout the longest psychical separation phase caused by COVID-19. This era presents a unique opportunity for academics because all other agents impacting children's well-being have reduced their significance throughout this process. Furthermore, this research provides practical information, guiding parents on how to cope with their own stress during these times of extreme stress, as well as what they can do as leisure activities to build resilience in their children and minimize behavioral problems that occur during these times.

CONCLUSION

For children, the pandemic era was a time when the outer world was packed with illness dangers. Children are not allowed to walk outside, touch anything outside, attend kindergartens since they have been closed, or participate in social contacts with their classmates. There were also several directions from the families, such as washing their hands, keeping a safe distance from other people, and wearing masks outside. Even two years after the epidemic outbreak and even after vaccination began, children's social connections remain severely constrained.

The effects of actors such as school, teachers, grandparents, peers, who affect the development of children in a normal time, have decreased a lot during the COVID-19 period, and many of them have even been zeroed. Furthermore, Turkey has been one of the rare countries that imposes restrictions on children's going out, and during this period, children go out only for two hours on certain days of the week. This also exclude the actors such as friends in the neighborhood. As a result, the pandemic has offered researchers with a once-in-a-lifetime chance to investigate the link between family communication and child well-being.

While the direct actors influencing the children decreased their impact throughout this time, indirect factors influencing the child, such as the parent's employment condition, have gained in importance. During this time, many parents either lost their jobs, struggled to adjust to working conditions from home, or were unable to get the assistance they had previously received (caregiver, family help, etc.). In brief, a stressed parent, and a bored children as never before are left alone together. According to our findings, the stress experienced by parents during this period has negative effects on children's behaviors. This was not a very comfortable time for overprotective households. It has been seen that the stress levels of these already stressed-out households have a detrimental impact on the children. Particularly during this

pandemic, when overprotective families are unable to control their own stress, they may have removed love and warmth from their communication. It could even be argued that they are more likely to behave like authoritarian type of families, as their communication with their children has devolved into constant warnings and rebukes. As a result, our analysis finds a positive link between these two-family kinds over this period. That is why, it is very crucial for families to be aware of their own stress, to seek help if necessary, and to spare time for themselves.

Currently, many studies reveal that the mental states of both children and parents deteriorate throughout this time. However, emerging behavioral problems are not the same in every family and child. In fact, in some households, children's behavioral issues appear to be minor or nonexistent. One of the most important points determining this difference is without a doubt, the communication patterns within the family. Secure familial bonds and efficient communication can be a protective factor for children's mental well-being during times of great stress and uncertainty. During the pandemic time, it is more important than ever before for family communication to ensure that children build resilience and emerge out of this phase with the least amount of emotional damage. According to our findings, family communication styles have a direct impact on children's emotional well-being.

In the literature, the authoritative attitude is recognized as the one that gives the most benefit to children's developments, academic achievements, well-beings and so on, indicating both setting norms and obedience, as well as displaying compassion and open communication. However, most of this research were conducted within "normal" times. Normally, we can assume that a typical 4-year-old child socializes with friends, teachers, family elders, neighbors and so on. However, our work is significant in that it demonstrates that the subjective well-being of children in authoritative households increases with time, even when all other socializing tools are removed from the child's life. We can even go so far as to suggest that strong family communication

is more crucial than the total of all other actors for children of this age. Of course, it is families should be aware of and reduce their own stress.

Our study is valuable in that it demonstrates how they can do so. To begin, we discovered that parents with strong authoritative attitudes had higher coping abilities than others. As parents' obligations grow and their circumstances deteriorate, they require additional assistance from loved ones, particularly spouses. Our research found that parents with a strong authoritative attitude at this time likely to receive more assistance from their spouses, allowing them to devote more time to themselves and engage in hobbies such as yoga while remaining cheerful. Parents, who are aware of their own stress, seek help, when necessary, take time to calm themselves and see this period as an opportunity to strengthen the bond with their children, have helped their children develop resilience against the negative effects of the pandemic.

Leisure activities are critical for spending quality time with children and supporting them in developing resilience. The third significant conclusion of our study is that low-cost indoor and outdoor activities are useful in maintaining children's emotional health since they were found to be adversely associated to behavioral issues in children. Families with a high authoritative attitude encourage their children to not only establish a healthy routine for their children, but also encourage them to engage in indoor or outdoor activities, where they can spend more time together and communicate, instead of digital activities. These activities are beneficial to children's well-being, however it should be noted that, in our study, when the authoritative attitude is constant, these activities do not have a partial positive correlation with children's well-being. In other words, we must emphasize once more that leisure activities should not be separated from family communication styles.

We also observe that the children of households with strong authoritarian tendencies fare worse than the others in terms of emotional well-being. Families with strong

authoritarian attitudes are characterized as those that push their own beliefs on their children, become furious quickly, lecture them, and even yell when their children do not listen to them. Families with these communication attitudes need to be educated and informed that these behaviors and communication styles can cause serious problems in their children. It is important for families to realize the importance of family communication styles on their children in such periods and to act accordingly. An interesting study issue may be the association between children with high-attitude parents and digital activities. Our research found that, on general, digital activities had a detrimental impact on children's well-being over this time, however its prediction is only limited to families where authoritarian attitude is low, signifying only 30% of our sample. This finding is significant because, in households with a strong authoritarian mindset, the influence of digital activities on predicting children's well-being vanishes. In other words, more crucial aspects enter the picture at this moment, which should be investigated in further studies.

Our research also demonstrated the significance of regularity in the lives of youngsters. Warmth and participation are shared characteristics of permissive and authoritative households; where they differ is in the capacity to impart control and norms to the kid. In the study, an opposition was observed between the two communication techniques for children's routine practice. Another distinction is that since parents with higher attitude enable their children to do anything they want, preschoolers engaged in more digital activities. This demonstrates that warmth and involvement are not sufficient in family interactions; rules should be established for children, especially during this era, and a routine should be maintained.

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APPENDICES

Appendix 2 Study Measures / Instruments

1. Socio demographic information
2. Ad-hoc Questionnaire for COVID-19 Risk
3. Coronavirus Anxiety Scale
4. Coping Response Inventory (CIS)
5. Parental Attitude Scale (PAS)
6. Social Emotional Well-Being and Resilience Scale (PERIK)
7. Ad-hoc Questionnaire for Parents for COVID-19 Period

1. Sosyo demografik Bilgiler

- Yaşınız:
- Cinsiyetiniz: (Kadın, Erkek, Diğer:)
- Lütfen en son mezun olduğunuz okulu seçiniz (İlkokul & Ortaokul, Lise, Üniversite, Lisansüstü)
- Lütfen ailenizin toplam aylık (net elinize geçen) geliri seçiniz (Asgari ücretten az, Asgari ücret- 4,999 TL, 5,000- 9,999 TL, 10,000- 19,999 TL, 20,000 TL ve üzeri)
- Kaç çocuğunuz var?
- Çocuğunuzun yaşı: (2-6 yaş aralığında birden fazla çocuğunuz varsa lütfen bir tanesi için cevaplayınız)

2. KOVID-19 Risk Soruları

1. Sağlık sektöründe çalışan birisi misiniz? (Doktor, hemşire, sağlık teknisyeni vb.) Ya da çalışan biri ile aynı evi paylaşıyor musunuz? (Evet / Hayır)
2. Pandemi sürecinde aşağıdakilerden hangisine/hangilerine (eğer) maruz kaldıysanız işaretleyiniz.
 1. KOVID-19 pozitif çıktım
 2. Ailemde KOVID-19 pozitif çıkan biri oldu ve karantina yaşadık.

3. Ailemden birini kaybettik
 4. Yakın çevremden (Akrabalar, Arkadaşlar, Komşular) biri ya da birilerini hastalıktan kaybettik.
3. Pandemi sürecinde çalışma hayatınızda bir değişiklik oldu mu? Çalışmıyorsanız lütfen "Çalışmıyorum" işaretleyiniz.
1. Evet, İşten ayrılmak zorunda kaldım ya da çalıştığım işler azaldı
 2. Hayır, Aynı şekilde işe (ofise, fabrikaya vb) gitmeye devam ettim
 3. Evet, Evden çalışmaya devam ettim
 4. Çalışmıyorum

3. Koronavirüs Kaygı Ölçeği

Akkuzu et al., (2021)

Pandemi döneminde hissettiklerinizi düşünüp kendi adınıza cevap veriniz. Bu dönemde aşağıdaki sorunlardan herhangi biri sizi ne sıklıkla rahatsız etti? Hayır ise "Hiçbir zaman" '1 , evet ise de sıklığını belirtiniz.

	Hiç	Nadiren	Bazen	Çoğunlukla	Her Zaman
<i>Uykuya dalmaya ya da uyumada sorun yaşadım</i>					
<i>İştahım kaçtı</i>					
<i>Mide bulantısı ya da mide problemleri yaşadım</i>					
<i>İnme İnmiş gibi hissettim ya da donup kaldım</i>					
<i>Başımın döndüğünü ve sersemlediğimi hissettim ve bayılacakmış gibi oldum.</i>					

4. Stresle Başa Çıkma Tarzları Ölçeği

Ballı and Kılıç (2016)

Cümleleri okuduktan sonra o ifadenin size ne kadar uyduğunu aşağıdaki 5 seçenekten birini işaretleyerek belirtiniz. Hayır ise “Hiçbir zaman” ‘ı , Evet ise sıklığını belirtiniz.

	Hiç	Nadiren	Bazen	Çoğunlukla	Her Zaman
Mantıksal Analiz					
<i>Sorunlarla başa çıkmak için farklı yollar düşünürüm.</i>					
<i>Sorunlara dışarıdan bakmaya ve objektif olmaya çalışırım.</i>					
<i>Söylediklerimde ve yaptıklarımda aklımı izlerim.</i>					
<i>Olaylardan ders almaya çalışırım.</i>					
<i>Olayların nasıl sonuçlanacağını tahmin etmeye çalışırım.</i>					
<i>İnsanların benden beklediklerini anlamaya çalışırım.</i>					
Pozitif Değerlendirme					
<i>Kendimi daha iyi hissetmek için kendi kendimi motive ederim.</i>					
<i>Hayatta her zaman daha kötüsünün de olabileceğini düşünürüm.</i>					
<i>Olayların iyi tarafını görmeye çalışırım.</i>					
<i>Benzer problemlere sahip insanlardan, daha iyi durumda olduğumu düşünürüm.</i>					

<i>Kendime her şeyin daha iyi olacağını söylerim.</i>					
<i>Yaşadığım sorunların hayatımı olumlu olarak değiştireceğini düşünürüm.</i>					
Destek Arama					
<i>Sorunlar hakkında eşim ya da diğer akrabalarım ile konuşurum.</i>					
<i>Sorunlar hakkında bir arkadaşım ile konuşurum.</i>					
<i>Sorunlarla ilgili olarak profesyonel birinden yardım alırım (doktor, avukat...).</i>					
<i>Benzer problemler yaşamış kişi ya da gruplardan yardım alırım.</i>					
<i>Karşılaştığım sorunlarla ilgili daha fazla bilgi edinmek için çalışırım.</i>					
<i>Zorlukların üstesinden gelmek için dua ederim.</i>					
Problem çözme					
<i>Bir plan yapar ve onu izlerim.)</i>					
<i>Yapılması gerekenleri bilir ve onları yapmak için çok çalışırım.</i>					
<i>Ne istediğime karar verir ve istediğimi gerçekleştirmek için çalışırım.</i>					
<i>Sorunları çözmek için birden fazla bakış açısı geliştiririm.</i>					
<i>Kendimi sürekli geliştirmeye çalışırım.</i>					
<i>Sorunları çözerken acele etmeden yavaş yavaş ilerlerim.</i>					

5. Ebeveyn Tutum Ölçeği (ETÖ), Aile İçi İletişim Stilleri

Şendil & Demir (2008)

Cümleleri okuduktan sonra o ifadenin size ne kadar uyduğunu aşağıdaki 5 seçenekten birini işaretleyerek belirtiniz. Hayır ise “Hiçbir zaman” ‘ı, Evet ise sıklığını belirtiniz.

	Hiç	Nadiren	Bazen	Çoğunlukla	Her Zaman
<i>Çocuğumu bir şeyleri kendi başına yapması konusunda cesaretlendiririm.</i>					
<i>Çocuğumun kendine özgü bir bakış açısı olduğunu kabul ederim.</i>					
<i>Çocuğumla aynı fikirde olmadığımız zaman benim fikirlerimi kabul etmesi için onu zorlarım.</i>					
<i>Çocuğumu, hayatın ufak tefek güçlüklerinden korurum.</i>					
<i>Çocuğumun bağımsız olmayı öğrenmesi konusunda yardımcı olurum.</i>					
<i>Çocuğuma, kurallara neden uyulması gerektiğini açıklarım.</i>					
<i>Çocuğuma yaptığı şeyin önemli olduğunu hissettiririm.</i>					
<i>Çocuğumu, kendisi için yorucu olabilecek işlerden korurum.</i>					
<i>Çocuğum söz dinlemediğinde ona vururum.</i>					
<i>Çocuğumun iyi ve kötü davranışı karşısında ne hissettiğimi ona açıklarım.</i>					
<i>Çocuğumu yola getirmek için onu azarlarım.</i>					

<i>Çocuğuma karşı koruyucu davranırım.</i>					
<i>Çocuğum iyi davrandığında onu överim.</i>					
<i>Çocuğumun kişisel görüşlerine saygı gösteririm.</i>					
<i>Çocuğumu bir şeyleri kendi başına yapması konusunda cesaretlendiririm.</i>					
<i>Arkadaşları çocuğuma sataştığı zaman onu korurum.</i>					
<i>Çocuğumun başkaları konuşurken araya girmesine izin veririm.</i>					
<i>Çocuğumun cinsel konularda sorduğu soruları anlayacağı bir dilde doğru olarak cevaplandırırım.</i>					
<i>Çocuğum yanlış bir şekilde davrandığında ona bağırırım.</i>					
<i>Ebeveynlik konusunda bir yanlış yaptığımda çocuğumdan özür dilerim</i>					
<i>Çocuğumu, kendisi için zor olabilecek işlerden korurum.</i>					
<i>Çocuğumun hastalanmasından endişe ederim</i>					
<i>Çocuğumun duygularını serbestçe ifade etmesine izin veririm</i>					
<i>Çocuğumun istediği saatte uyumasına izin veririm</i>					
<i>Çocuğum yanlış davrandığında bunun neden yanlış olduğunu ona açıklarım.</i>					
<i>Çocuğuma kızdığımda çocuğumu cezalandırırım</i>					
<i>Fiziksel cezayı, çocuğumu disipline sokmanın bir yolu olarak kullanırım</i>					
<i>Çocuğumun hayal kırıklıklarına uğramaması için elimden geleni yaparım.</i>					
<i>Çocuğum büyüdükçe yeni şeyler denemeyi göze alması gerektiğine inanırım.</i>					
<i>Çocuğumun her şeyi yapmasına izin veririm.</i>					

<i>Çocuğumun yanlış davranışını gözden gelirim.</i>					
<i>Çocuğumu başka çocuklarla kıyaslarım.</i>					
<i>Çocuğumun şımarıklıklarına göz yumarım.</i>					
<i>Çocuğumu şımartırım.</i>					
<i>Çocuğuma karşı çabuk öfkelenirim.</i>					
<i>Çocuğum bana bir şey anlatırken sözünü kesmeden dinlerim.</i>					
<i>Çocuğuma bir şey alırken onun da fikrini alırım.</i>					
<i>Çocuğumla her konuyu konuşabilirim.</i>					
<i>Çocuğuma karşı sabırsızım.</i>					
<i>En ufak bir hatasında, çocuğumu cezalandırırım.</i>					
<i>Çocuğum için hemen hemen bütün eğlencelerimden fedakârlık ederim.</i>					
<i>Çocuğumun kendi başına becerebileceği şeyleri denemesi için ona fırsat tanırım.</i>					
<i>Evimizde hangi televizyon programının izleneceği çocuğumun isteğine göre belirlenir.</i>					
<i>Çocuğumu yapabileceğinden fazlasını yapması için zorlarım.</i>					
<i>Çocuğumu, onun cesaretini kırabilecek zor işlerden uzak tutarım.</i>					

6. Okul Öncesi Çocuklar İçin Sosyal Duygusal İyi Oluş ve Psikolojik Sağlamlık Ölçeğinin (PERİK)

Cümleleri okuduktan sonra ifadenin 2-6 yaş arasındaki çocuğunuza ne kadar uyduğunu aşağıdaki 5 seçenekten birini işaretleyerek belirtiniz. Hayır ise “Hiçbir zaman” ‘1, Evet ise sıklığını belirtiniz. 2-6 yaş aralığında birden fazla çocuğunuz varsa soruları lütfen sadece bir tanesini düşünüp cevaplayınız.

	Hiç	Nadiren	Bazen	Çoğunlukla	Her Zaman
Sosyal İlişki Kurma/Sosyal Performans					
1. Çocuk akranlarıyla kolayca olumlu ilişki kurar					
2. Diğer çocukların ilgisini çeken oyunlar başlatır					
3. Diğer çocuklara kendi deneyimlerinden bahseder					
4. Diğer çocukların oyunlarına katılmak istediğinde “seninle oynayabilir miyim?” gibi oyuna katılma ifadelerini kullanabilir.					
5. Arkadaşları arasında düşüncelerine önem verilir					
Kendini Kontrol/Öz düzenleme					
6. Çocuk grup sohbeti, yemek saati ve oyun materyallerinin kullanımı gibi durumlarda sırasını bekleyebilir					
7. Diğer çocukların istek ve ihtiyaçlarına saygı duyar					
8. Başka bir çocuğu incittiğinde veya bir şeye zarar verdiğiğinde üzülür, özür diler, telafi etmeye çalışır					
9. Yetişkinlerin duygularına ve ruh haline karşı saygılıdır (örneğin, kendimi iyi hissetmediğim için çocuktan biraz sessiz olmalarını istediğimde)					
10. Yapması ve yapmaması gereken şeylere karşı saygılıdır, (örneğin belli odaların ve nesnelere kullanımıyla ilgili kurallara uyar)					
Kendine Güven/Atılganlık					

11. Diğer çocuklara kendi deneyimlerini anlatmaktan hoşlanır (örneğin, hafta sonu yaptıkları hakkında)					
12. Bir yetişkin kendisine adil davranmadığında, bunu çekinmeden ifade eder					
13. Yetişkinlerden haklı gerekçeleri olan talepleri olabilir (örneğin yetişkinlere sözlerini tutmalarını hatırlatmak)					
14. Bir şeyi doğru bulmadığında çekinmeden açıkça ifade eder (örneğin “yapma”, “hayır, bunu yapmak istemiyorum” diyebilir)					
15. Kendinin baskı altına alınmasına izin vermez, örneğin diğerlerinin paylaşmadığı bir fikre sahip olabilir					
Stresle başa çıkma/Duygusal dengelilik					
16. Çocuk stres altındayken bile çevresiyle ilişkisini sağlıklı bir biçimde sürdürür (örneğin çocuk kızgınken, hayal kırıklığına uğradığında, üzgün olduğunda)					
17. Stres veya heyecanı takip eden süreçte kendi kendine sakinleşebilir					
18. Akli başında ve dengeli görünür					
19. Streslendiğinde veya heyecanlandığında normale dönmesi uzun sürer.					
20. Bazı olaylar karşısında dengesini çabucak kaybeder, kolayca strese girer.					
Sorumluluk bilinci/Görev Yönelimi					
21. Bir iş verildiğinde vakit kaybetmeden başlar.					
22. Verilen görev üzerinde bağımsız olarak çalışır					
23. Zorlanmadan kolayca ve motive bir biçimde çalışır					

24. <i>Etkinlikler süresince dikkatli ve özenli çalışır (örneğin bir şey keserken, yapıştırırken, bloklarla oynarken.)</i>					
25. <i>Bir etkinliğe uzun süre odaklanabilir</i>					
Keşfetmekten keyif alma/Keşfetme Merakı					
26. <i>Çocuk yeni şeyler keşfetmekten hoşlanır</i>					
27. <i>Yeni bir işe başlarken iyimser ve olumludur</i>					
28. <i>Sorular sorar, yeni bir şeyler bilmek ve öğrenmek ister</i>					
29. <i>Bağımsız bir şekilde yeni keşifler yapar.</i>					
30. <i>Yeniliklerden rahatsız olmaz, alışmak için kendisine zaman tanır.</i>					

7. Pandemi Döneminde Ebeveyn ve Çocuk

a. Pandemi öncesinde çocuğunuzla hafta içi günde kaç saat zaman geçiriyordunuz?

1. 0-1 saat
2. 1-2 saat
3. 2-4 saat
4. 4 saat ve üzeri

- b. Pandemi döneminde çocuğunuz aşağıdaki faaliyetleri yapabildi? Eğer bu dönemde yazlıkta ya da başka bir yerde uzun süreli konakladıysanız lütfen konakladığınız yeri düşünerek cevap veriniz.

Cümleleri okuduktan sonra o ifadenin size ne kadar uyduğunu aşağıdaki 5 seçenekten birini işaretleyerek belirtiniz. Hayır ise “Hiçbir zaman” ‘ı , Evet ise sıklığını belirtiniz.

	Hiç	Nadiren	Bazen	Çoğunlukla	Her Zaman
<i>TV, çizgi film izlemek</i>					
<i>Video oyunu oynamak</i>					
<i>İnternet, iPad, telefon ile oyun oynamak</i>					
<i>Aile büyükleriyle, Sevdiklerle görüntülü konuşmak</i>					
<i>Dışarıda yürüyüş /pusetle gezinti yapmak</i>					
<i>Bisiklete binmek</i>					
<i>Parka gitmek</i>					
<i>Arkadaşlarıyla oynama</i>					
<i>Kardeşiyle oynama</i>					
<i>Evde evcil hayvanıyla oynama</i>					
<i>Oyun grubu/kreşe gitme</i>					
<i>Evde online eğitim</i>					
<i>Berber kitap okuma</i>					
<i>Berber oyun oynama</i>					
<i>Berber spor, egzersiz yapma</i>					
<i>Berber şarkı söyleme</i>					

<i>Beraber yemek yapma</i>					
<i>Beraber yemek yemek</i>					
<i>Sarılmak, beraber uyumak</i>					
<i>Spor ya da müzik kursu</i>					

- c. Pandemi döneminde çocuğunuzun bakımına ilişkin aşağıdakilerden hangilerinin size çok yardımcı dokundu? Hayır ise “Hiçbir zaman” ‘1 , Evet ise sıklığını belirtiniz.

	Hiç	Nadiren	Bazen	Çoğunlukla	Her Zaman
<i>Çocuğum için Rutin oluşturmak (Yatma, Yemek, oyun saatlerinin belirlenmesi)</i>					
<i>Çocuğumla daha çok vakit geçirebilmek</i>					
<i>Eşimin (partnerimin) desteği</i>					
<i>Bakıcı yardımı</i>					
<i>Aile büyüğü yardımı</i>					
<i>Spor, yoga gibi faaliyetler</i>					
<i>Kendime vakit ayırabilmek ve sakinleştirebilmek</i>					
<i>Arkadaşlardan ya da yakınlardan psikolojik destek almak</i>					
<i>Psikolojik destek almak</i>					

- d. Pandemi döneminde çocuğunuzun genel durumunda aşağıdaki değişikliklerden biri gerçekleşti mi? Hayır ise “Hiçbir zaman” ‘ı, Evet ise sıklığını belirtiniz.

	Hiç	Nadiren	Bazen	Çoğunlukla	Her Zaman
<i>Huzursuzluk</i>					
<i>Ağlama krizleri</i>					
<i>İştah problemleri çok yemek yeme ya da yememe, direnme)</i>					
<i>Enerjisizlik, isteksizlik</i>					
<i>Uyku problemleri (uykuya dalmakta sorun, gece kalkmaları artması vb.)</i>					
<i>Endişelenme (anne babasından ayrılamama, yalnız kalmaktan korkma, anne babasına bir şey olacağından korkma)</i>					
<i>Öfke problemleri (Aniden öfkelenme, eşyaları fırlatma, saldırgan davranışlar)</i>					
<i>Dikkat ve konsantrasyon problemleri</i>					
<i>Gece yatağını ıslatması ya da gündüz çiş ya da kaka kaçırmaması</i>					
<i>Alınganlık</i>					

ETHICS BOARD APPROVAL

Ethics Board Approval is available in the printed version of this dissertation.