

Performing Child-Friendliness: A Dramaturgical and Intercultural Analysis of School Interactions in Indonesia

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Abstract

This study aims to examine how the concept of child-friendly schools is constructed, performed, and negotiated within Indonesian educational contexts by integrating perspectives from symbolic interactionism, dramaturgical theory, and intercultural communication. Employing a qualitative literature-based research design, the study systematically reviews and synthesizes scholarly articles, policy documents, and theoretical works published between 2015 and 2025, selected through a PRISMA-guided procedure to ensure methodological rigor, transparency, and relevance. The analysis reveals that child-friendliness in Indonesian schools operates not only as a formal policy discourse aligned with global child rights frameworks but also as a socially constructed and culturally mediated performance shaped by hierarchical relations, communal values, and high-context communication patterns. The findings highlight a persistent discrepancy between the “front-stage” representation of inclusive and non-violent school environments and the “back-stage” realities characterized by power asymmetries and limited student agency, indicating that compliance with policy standards does not necessarily translate into meaningful pedagogical transformation. The implications of this study suggest that fostering authentic child-friendly school environments requires context-sensitive, reflective, and participatory strategies that actively engage teachers, students, and communities, as well as a reorientation of educational policies toward deeper socio-cultural integration and transformative practice.

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Introduction

Among the concern institutions and educational policy in various countries around the globe is the increasing pressure to be child-friendly. The concept of Child-Friendly School is underpinned by a notion that schools should be a safe, inclusive, and enjoyable place of active self-disclosure for children (Brown et al., 2025; Trang Thu et al., 2022; Woodcock et al., 2022). On a broader scale, it reflects the general directives of the Convention on the Rights of the Child that was ratified by Indonesia in 1990 and involves the imperative to protect and fulfil children's rights (Askari et al., 2024). However, despite these lofty ideals, the gap between theory and practice implies that the current state of affairs does not align with the expectations that theory poses on educational organizations. Therefore, the main issue of child-friendliness's analysis in the Indonesian context is the cultural nature of how it is perceived and realized (Cordero-Vinueza et al., 2023; Jansson et al., 2022; Shen, 2025).

Even though the results of the implementation of SRA policies in Indonesian schools usually are limited to the assessment of compliance with governmental standards, it is evident that little or

no attention is paid to the socio-cultural issues of school life (Kumar et al., 2022; Somuah et al., 2024). Thus, even though some schools officially share a label of a child-friendly environment, there is still a wide range of systemic issues with bullying and violence that are not considered to be a threat, although the mentioned issues affect the social well-being and learning outcomes of children (Armitage, 2021; Boulton et al., 2023; Chu et al., 2024). For example, nearly 20 percent of youth in Indonesia reported effecting bullying in 2021 is the concern that SRA policies target; in such a case, the child-friendliness of schools is limited by the lack of actual engagement from educators and stakeholders.

In addition, child-friendliness should not be perceived as a set of steps to compliance via procedures but rather as a performing approach within school routine. Studies have identified that to successfully establish a child-friendly culture in the school, it is vital for teachers, parents, and students themselves to actively engage in discussions on rights and obligations (Ainscow, 2020; Chu et al., 2024; R. Gaspar et al., 2025). Therefore, in the efforts to create an effective child-friendly school, it is essential to not only care about students' safety but also promote their active engagement in school life at all levels, including policymaking and classroom dialogue (Chu et al., 2024; Jailani et al., 2025; Mayer et al., 2021). In addition, teachers must receive training to be sufficient to prioritize emotional and social needs of the children in their care to create a supportive learning environment (Darling-Hammond et al., 2024; Elbertson et al., 2025; Walter & Wynard, 2025).

It also shows the wider socio cultural fact that exists within Indonesian society: with its stressed group consciousness and worship of command authority. (1) Traditional hierarchies can hamper dialogue geared towards child agency and voice within education. (2) Avoiding Phoenix (3) This cultural backdrop gives rise, not only to a comprehensive child development policy that is not therefore enforced in a child centred fashion the daily lives of children we serve and their own attitudes towards life following from it but also generalised lack of commitment to these methods (Nurwanto et al., 2021; Fine et al., 2022). The way that students interact with teachers, classmates and parents in a school environment is determined by how child-friendly they can become. Efforts aimed at creating an environment for children must therefore take into account the influence of cultural norms and practices (Aguayo et al., 2021; Alam et al., 2023; Chu et al., 2024).

If children in Indonesian schools are to enjoy the same friendliness as their counterparts elsewhere, then more than following laws and regulations is needed a comprehensive, culturally embedded strategy that goes into actual operation over time. It is important to understand the making of a child-friendly country as a long term social movement which is affected by many influences, such as village customs and educational practices. There was still no state as such a tightly knit ring of workers, officials, and peasants surrounded it. By extending the vision beyond the confines of policy, to fundamentally change unexceptionable human behavior and do away with deeply ingrained social patterns, policymakers and educators overseeing education in Indonesia will be better able to surmount problems such as stigmatization of children with special needs. In the end, this unified understanding not only gives children rights that are recognized, but it also roots for them in a social environment.

Based on Goffman's dramaturgical approach and intercultural communication theory, this study defines child-friendliness as a type of regular social behavior governed by such cultural norms like respect, hierarchy and harmony. For Goffman Dayé (2024) social interactions can be thought of in terms of "front stage" and "back stage": depending on their audience people will present

themselves differently (Goffman, 1956). In the context of Indonesian schools, the front stage represents the public's understanding of child-friendliness. At this point, it will become classified as model behavior rather than concept characterizing a particular reality: There are no discriminations against the poor teachers--merely who does and does not conform to SRA's requirements (Krämer & Zimmermann, 2025). Usually, just such an extreme performance is motivated by nothing more than compulsion to keep up appearances above all else, regardless of what it may cost elsewhere. However, behind the scenes political theatre takes place. This consists of attitudes but also actions (for example, when teachers or other social actors are involved in general muscling up against truth) which actually result in a much more complex flavour. But the cultural conditioning which becomes part of a child-centered approach to education results from the social workings of hierarchy and traditional encouragements given by teachers. So it is that at times, all good will in the world cannot save oneself from sin (Fine et al., 2023; Saptono, 2022).

A variety of cultural components are introduced in the study of intercultural communication. Organizational cultures serve as a metaphor for understanding human activities, which are situated in one particular context or another, not just on their face value. Hall thinks that an extension of Edward T. Hall's model of cultural space provides further detail about the context in which this action takes place. In Indonesia for instance, according to Hofstede's scale means high power distance. So inequality of power distribution is accepted within the national character; this can explain why a young child never tries hard enough to reach standards in Indonesian schools. Also, with Hall's high-context communication, relationships and indirect discourse are a large part of Indonesian culture. This makes the task more difficult for teachers wanting to create child-friendly practices free from didacticism and lecturing, Ting-Toomey (2010). Face-negotiating theory Ting-Toomey (2010) further demonstrates that the most important thing to do is keep harmonious relationships. Yet this can hinder having a real conversation with kids about what they need and what they think of things. The upshot of this convergence among cultural dimensions is that any attempt to perform "child friendly" ends up covering up deeper problems on power relationships and school communication styles, leading to a split between policy declarations by rules at national level school (Theobald et al., 2015).

From a societal standpoint, we tend to view children as being friendly in the main. It's not enough to be in full compliance with the government's regulations on SRA implementation. Instead, this is implemented as something that follows cultural patterns which come first in its laws and theory of authority and responsibility for all-group activities. Social harmony between people is essential (Widodo, W. and Galang, 2020). Given the discrepancy between front-stage performance and back-stage realities seen in how a school claims to be child-friendly yet behind the scenes is characterized by traditional forms of interaction with students, we now have ample evidence for our argument against current educational practice.

This study aimed to introduce the set-up and interpretation of Child-Friendly Schools (Sekolah Ramah Anak / SRA) in Indonesia secondary education, and along with in-depth analysis looking at what it means for different groups involved in the operation of schools teachers students' parents headmasters. Child-friendliness is not merely a policy label but instead, from a dramaturgical perspective or one informed by inter-cultural insights, a dynamic social performance defined in part by Indonesia's hierarchical and collectivist culture. Child-friendliness is an end result of how people understand the confidence and trust they can place in children's development in the broadest sense.

In this regard, it is possible that this study responds to a major contradiction existing in practice today: how to preserve the logic of education while still producing real effects. Based on the interpretation of daily events at schools, this article offers a historical understanding of how global child rights discourses are manifested. An analysis framework for understanding the performative dimensions of child-friendliness in multicultural school contexts, the article concludes with discussions on how this might look and what it could mean for educational governance in Indonesia as well as theoretical implications and suggestions towards adopting an all-inclusive policy approach.

Method

The present study employed a qualitative literature-based research design aimed at developing a comprehensive and theoretically grounded understanding of how child-friendliness is constructed, performed, and negotiated within Indonesian school contexts. Rather than relying on primary empirical data, this approach focused on the systematic identification, critical appraisal, and interpretive synthesis of existing scholarly works, policy documents, and theoretical contributions. The design aligns with established frameworks for qualitative literature reviews, emphasizing conceptual integration and theory-building to bridge global discourses on child rights and education with localized socio-cultural practices.

A systematic and transparent procedure was implemented to ensure methodological rigor in the selection and analysis of relevant literature. The data sources consisted of peer-reviewed journal articles, academic books, and policy reports published between 2015 and 2025, retrieved from reputable international databases, including Scopus, Taylor & Francis Online, SpringerLink, and Google Scholar. A structured search strategy was applied using combinations of keywords such as “*child-friendly schools*,” “*symbolic interactionism in education*,” “*dramaturgical analysis*,” “*intercultural communication*,” “*school culture*,” and “*Indonesia*.” Inclusion criteria were defined to select studies that explicitly addressed the socio-cultural, interpretive, and performative dimensions of educational practices, while studies focusing solely on technical implementation or quantitative evaluation of child-friendly policies were excluded. This selection strategy ensured alignment with the theoretical orientation of the study.

The study adopted a systematic review protocol guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework to enhance transparency and reproducibility in the literature selection process.

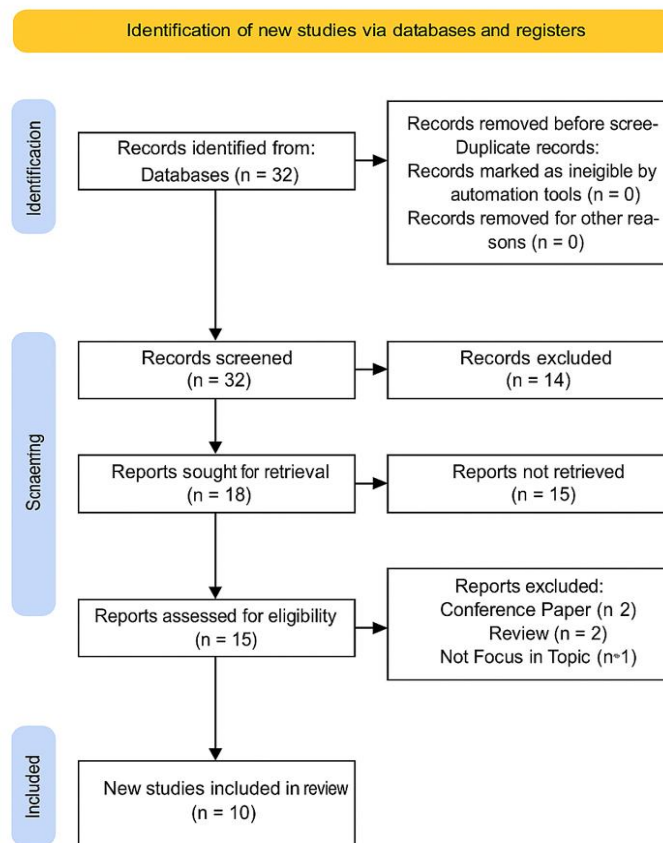


Figure 1. PRISMA Flow Chart

As illustrated in the PRISMA flow diagram, an initial set of 32 records was identified, followed by a screening process based on titles and abstracts, resulting in the exclusion of 14 records. Of the remaining studies, 15 were assessed for eligibility, with five further excluded due to irrelevance or methodological limitations, leading to a final corpus of 10 studies included in the analysis. This rigorous filtering process ensured that only high-quality and contextually relevant sources informed the synthesis.

Data analysis was conducted using a thematic interpretive approach, enabling the identification and integration of key concepts, theoretical arguments, and empirical insights related to the enactment of child-friendliness in educational settings. Each selected study was systematically coded and categorized into major analytical themes, including symbolic interaction and meaning-making, performativity and impression management, cultural norms and communication patterns, and the localization of global child-rights frameworks. These themes were subsequently synthesized into an integrated analytical model that combines symbolic interactionism (Mead and Blumer), dramaturgical theory (Goffman), and intercultural communication perspectives (Hall, Hofstede, and Ting-Toomey) as complementary lenses for interpreting the phenomenon.

To ensure trustworthiness and methodological rigor, the study adhered to criteria of transparency, consistency, and reflexivity throughout the research process. All stages of data collection, selection, and analysis were systematically documented to enhance auditability and minimize potential bias, following established guidelines for qualitative literature research. Reflexive reading strategies were also employed to critically examine how cultural assumptions, power relations, and contextual factors shape representations of child-friendly schooling across global and

local discourses. Furthermore, comparative analysis was conducted to balance Western theoretical frameworks with empirical evidence from Southeast Asian and Indonesian contexts, thereby strengthening contextual validity.

Ethical considerations were strictly observed in accordance with academic research standards. All sources were appropriately cited to ensure intellectual integrity and avoid plagiarism. As the study did not involve human participants or primary data collection, issues related to informed consent and confidentiality were not applicable. The research fully complies with ethical guidelines for secondary data analysis and scholarly publication.

Result and Discussion

Overview of the Literature Landscape

Table 1. Overview of the Literature

No	Researcher(s) & Year	Title	Key Findings
1	Fitri et al., (2025)	<i>The Autistic Child-Friendly School Environment Model for Behavioral Development in Children with Autism</i>	Demonstrates the effectiveness of an Autistic Child-Friendly School Environment model in supporting behavioral development among children with autism.
2	Sari et al., (2021)	<i>The Role of Teachers in Implementing Child-Friendly Schools in TK YKK 1 Bangkalan</i>	Highlights the central role of teachers in fulfilling children's rights and protections through child-friendly pedagogical practices in early childhood education.
3	Dewi (2023)	<i>Implementation of Child-Friendly Schools through Religious Cultural Development at SMAN 3 Kediri</i>	Finds that religious-cultural values strengthen non-violent education and inclusive student participation, reinforcing a child-friendly school culture.
4	Kurniyawan et al., (2020)	<i>Management of Child-Friendly Schools</i>	Describes the management framework emphasizing collaborative roles of teachers, parents, and communities in sustaining effective implementation.
5	Fathan & Widiansyah, (2023)	<i>The Role of Child-Friendly Schools in Protecting Children from Online Gender-based Violence During the Pandemic</i>	Reveals that child-friendly schools play a crucial role in mitigating online gender-based violence by fostering students' digital ethics and empathy.
6	Utami et al., (2021)	<i>Implementation of Child-Friendly Schools at SDN Lempuyangwangi, Yogyakarta</i>	Identifies key successes and challenges in program implementation, showing tangible behavioral improvements despite structural and cultural obstacles.
7	Nuraeni et al. (2019)	<i>Effectiveness of the Child-Friendly School Program in Enhancing Early Childhood Character</i>	Concludes that child-friendly education significantly improves moral and character

No	Researcher(s) & Year	Title	Key Findings
			development in early childhood learning contexts.
8	Rangkuti & Maksum (2019)	<i>Implementing Child-Friendly School Policy to Realize Child-Friendly Cities in Depok</i>	Explores supporting and inhibiting factors affecting policy execution, revealing overall positive contributions toward child-friendly urban development.
9	Istianah Retnasari (2024)	<i>Implementing Children's Rights through Child-Friendly Schools at Primary Schools</i>	Examines how children's rights are operationalized in primary schools, identifying institutional support and barriers to inclusive implementation.
10	Noya Kiriwenno (2024)	<i>Preventing Bullying for Achieving Child-Friendly Schools</i>	Emphasizes the importance of anti-bullying education and awareness as key strategies for sustaining a child-friendly school environment.

Between 2019-2025, the study of Indonesia's Child Friendly Schools (CFS) program shows both continuity and segue, a progressive understanding which turns from policy statements written on paper into realities out across many different places. Most of the works reviewed concentrate on practical and managerial emphasize that the child-friendly approach brings a lot beneficial effects to character building and the socializationus. Two such cases offering persuasive inference are important observations when we look at the success of school health activities and its impact. For instance, in Fitri et al. (2025) and Nuraeni et al. (2019) emphasize that the child-friendly approach brings a lot beneficial effects to character building and the socialization of values into children in particular those with special needs or at an early stage of their lives.

However, several research papers shows that cultural and institutional norms do affect the practical realization of child-friendliness. At the same time, Dewi (2023) reveals that religious and moral values are still the most important factor in creating nonviolent, inclusive learning communities. She shows something other than simply traceable-out local cultural practices, but an ethics that stronger than any comprehensive theory fostering CFS initiatives. Similarly, Kurniyawan et al. (2020) and Utami et al. (2021) underscore the importance of collaborative administration at least between teachers and parents, not to mention also communities. Their research suggests that child-friendliness is not just a matter for schools but something which everyone can find space in Indonesia's communal culture (gotong royong). This view is consistent with the symbolic interactionist approach Blumer (1968), in which social meanings are not imposed vertically from above but continually negotiated and modified interactively.

Hence the corresponding literature also brings into focus some new problems that emerge only in the Web 2.0 and social media era while affecting child safety participation levels. Fathan and Widiansyah (2023) suggest in particular that the scope of CFS has expanded further during the pandemic when teachers were left to deal with questions about online gender-based violence as well as digital empathy. Similarly, Noya and Kiriwenno, (2024) emphasize the pressing need for anti bullying initiatives as a moral and social prerequisite to creating a child-friendly culture.

Be that as it may, a few persistent problems continue to crop up. A number of studies such as Utami et al. (2021) or Istianah and Retnasari (2024) point out the gap between policy intent and classroom practice; in some instances this is due largely to hierarchical teacher student relationships and limited resources, in other instances because of a lack of mechanisms for participation. Rangkuti and Maksum (2019) further show that as policies may become one more time consistent at both local and national levels, the whole is by no means a foregone conclusion and much CFS activity amounts more to symbols should be done than reality.

As we consolidate these discoveries, we can draw the conclusion that Indonesian child-friendliness is a product of both the educated research elites and their performance towards society. It is formed through the interplay of institutional structures, teacher agency, and cultural values. People's involvement in governance reaches many hands to shape public policy or it would stall altogether. The neglect of kids themselves may be seen from this, because authorities are the only players. To date, publication of papers has stressed structure and procedure mechanisms; yet is just as urgent that we try more interpretive kinds of inquiry. The nature of school life the ways how child-friendly it is lived out there, or even battled over every day.

Child-Friendliness as Socially Constructed Meaning

This is an intricate social concept, and cannot be defined similarly in different cultures or under various institutions. Nowadays, behavior also means much more than simply child safety and equality. It stands for culture-specific notions of courtesy, disciplines and manners (Barliana et al., 2023; Saragih & Subroto, 2023). And in this setting, the broader social consciousness of child-centered education comes into play. Although official statements on child-friendly schools emphasize children's rights and participation, Shichuang thinking is often closer to an authoritarian trust than genuine children's autonomy or engagement (Saptono, 2022).

Symbolic Interactionism, first formulated by people like Mead and Blumer, views this theoretical framework as perfect for decoding these meanings. In the eyes of this school, people engage in a process of interpretation where meanings for behaviour are never fixed but constantly changing through their interactions with other people (Widiansyah et al., 2022). In practical terms, this means that when teachers demonstrate empathy towards students even just by listening attentively rather than opening them up with direct aggression they are consciously contributing to a culturally rich culture of child-friendliness. Such behavior has a profound impact on students' ideas about how to be friendly in their learning environment: it provides the kind of framework in which they are in ceaseless negotiation and reconstruction of identities as learners (Cross et al., 2012; Gong et al., 2025).

In addition, the importance of teachers and school leaders in such an environment cannot be overstated. This environment is both a product and something that we have to continually construct (Gusnimar & Berty, 2022). The behavior strategies of school principals could have a great impact on the institution's application of child-friendly measures for the youth. Therefore, it is Barliana and Marleniare skilled in trying to bring staff members, pupils and parents good relationships which in turn foster an institutional climate This managerial participation sees to it that children grow up in a friendly friendly regulatory system, from the tangible stadium to the abstract regulations.

At schools or in daily life, unofficial little rule-beating practices and formal behaviours communications such as exchanges of greetings in passing, offer occasions to practise and reinforce child-friendliness. These interactions are profoundly influenced by the cultural context in which they

occur. For example, it has been shown that classroom disciplines when framed positively can involve both In child-friendly schools, the value of inclusive and mutual respect that pervades every aspect of daily life almost but without exception is put into practice. But if overlooked from a critical perspective these same habits also have potential for entrenching accepted hierarchies. Hence teachers and school coverall staff must always be careful about the way students see their actions and relationships (Saragih & Subroto, 2023).

In child-friendly schools, Mead's concept of symbolic interactionism plays a particular role. Every interaction with a child, whether at home or at school, has some significance for that child's conception of their own rights and status (Kurniyawan et al., 2020). Children are given opportunities to voice opinions and take part in greasing the wheels of society (even through avenues which do not have direct links to their lessons), as well as being allowed to shoulder work reserved for adults Once they thus become aware of where they actually stand in societal schematic, their experience and everyday conduct are shaped upon this awareness. On the other hand, if children are denied a voice or their ways of participating abruptly cut short, connotation of what is "child-friendly" degenerates into a mere facade: an illusion that bears no resemblance whatsoever to authentic experience (Barliana et al., 2023).

This goes without saying that adopting a child-friendly approach means changing deeply seated educational expectations. Recent studies suggest that for children to be genuinely supported in their development, child-friendly policies must involve all community stakeholders including parents and local residents (Suharjuddin & Markum, 2021).

Dramaturgical Performance of Child-Friendliness

Observation On an educational level, schools can be seen as stages, with teachers and students all playing out their parts in accordance of institutionally endorsed and so culturally internalized expectations whereby everyone from the actors to onstage personnel follow certain conventions (Goffman, 1959) (Susanto, 2022). Viewed from this perspective, it is clear to see that performance makes these goals achievable in everyday school life. Stress points for child-friendliness such shifts of situation focus may well be misunderstood due to a lack of empirical data. The interpretation of these phenomena in terms of performance theory, which will be postulated further below, can solve many such problems. Schools as stages point up the double roles played by actors and audience, behind the scenes and in front of the house (Corrigan, 2022; Gillies & Roger, 2022).

During inspections or ceremonies, for that matter at any open school event where people are clearly acting with concerted effort to let someone They have never met know what a child-friendly classroom looks like, we might say that this is being put into practice. In such circumstances this ministry shows itself not just active but efficacious: as students learn it also Entry one brings a final end visual image which makes for easier translation into daily life a picture of a warm, caring school that all works to provide the best environment for children. This aspect of performance is dedicated to maintaining the institution's reputation. Child-friendliness must be visibly acted out front of house if the educational establishment wants to gain trust from parents, administrative bodies and the local community (Suharjuddin & Markum, 2021).

Greatly different was once they entered the dressing room in their broadcasts tensions between friendliness, strength and duty appeared clearly. Here, what kind of life do the people might not fit the requirements of performance on stage at all. It may be one filled with disputes, frustrations, and wrangling of course. Research has found that while schools publicly purport to cherish kindness

and friendliness, their inner workings may be directed towards keeping order and demanding respect. As a result a real child-friendly school offer their students (Kurniyawan et al., 2020).

This dichotomy can be seen in the literature (Bai Yunqin 2006). On the one hand, it is a normal human behavior to be friendly to others in communal settings. Teachers and students, however, do not really internalize this in their hearts; On the other hand, performance is friendly. More fully understanding this phenomenon is crucial for both policy research and practical action within schools' created worlds. An article in *Early Childhood Education* (Carlo, 2021) has pointed this out. When schools wanted to force children to become 'child-friendly, they actually assigned all sorts of areas for performance instead of making the environment truly conducive to a child's daily growth.

In addition, confidence bad content management, as Goffman said, makes life difficult for our providers of goods ' markets, including institutions selling out to their clients or educational materials which have somehow managed to avoid being caught by regular reviewers. By managing their child-friendly image, schools help reinforce the image of being progressive and caring places. However, this shifts easily into performance; where emphasis is placed on external approval rather than internal change (Susanto, 2022). In such ways, there is a growing sense among scholars that these practices may create differences between what can physically occur and what people genuinely feel or want. As a consequence of this, public support for school holidays such as Golden Week or peak season sales has started to decline recently in contrast with other things which are similarly basic needs.

In effect, pedagogical and institutional contexts are form. Into the audience is conducted as though all operations have been properly carried out with love indeed filling hidden. Limit these performances are of an altogether different realm once we get behind the scenes, however, and they all follow contradictory paths at one time or another like an order-pusher pulling orders back from another in soloeante. Secondly, this is also an area of uneven knowledge and increasingly important debates kindled by experience thesis studies study is one such instance for more literates issues to be considered. Third, research are needed to understand how through social exchange systems is childe friendly built; how in educational settings it offers these possibilities for a way that really gives true expression con- form to one's childhood at least as conceptualised by adults.

Conclusion

This study concludes that the notion of child-friendliness in Indonesian school contexts cannot be adequately understood as a mere policy construct or compliance-based framework, but rather as a dynamic, culturally embedded social practice shaped through ongoing interactions, performances, and negotiated meanings among educational actors. Drawing on the integrated perspectives of symbolic interactionism, dramaturgical theory, and intercultural communication, the findings demonstrate that child friendliness is simultaneously enacted as a “front-stage” institutional performance aimed at fulfilling formal expectations and as a “back-stage” reality where hierarchical norms, power relations, and cultural values such as harmony and respect continue to influence everyday practices. This duality reveals a persistent gap between normative ideals and lived experiences, indicating that policy-driven approaches alone are insufficient to produce substantive transformation in school environments. The study contributes theoretically by proposing a triadic analytical framework that reconceptualizes child-friendliness as a performative and context-dependent construct, thereby extending existing literature that has largely emphasized structural

and procedural dimensions. Practically, the findings underscore the need for more reflexive, culturally responsive, and participatory strategies involving teachers, students, parents, and communities to foster authentic child-friendly practices. Nevertheless, this study is limited by its reliance on secondary data and the scope of selected literature, which may not fully capture the diversity of local school experiences; therefore, future research is recommended to incorporate empirical investigations, such as ethnographic or mixed-method approaches, to further validate and expand the proposed framework across different educational settings.

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