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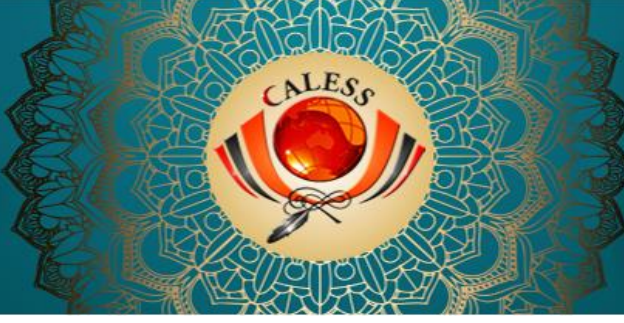## Ina MALANCHUK

# INTERNATIONAL JOURNAL OF CURRENT APPROACHES IN LANGUAGE, EDUCATION AND SOCIAL SCIENCES (CALESS)

## CONTENTS / İÇİNDEKİLER

# IMPACTS OF USING INSTAGRAM TO PRACTICE SPEAKING IN ENGLISH: PERSPECTIVES OF INDONESIAN NON-ENGLISH MAJOR LEARNERS

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| Article Info | Abstract |
|---|---|
| | The present study was the continuation of a preceding survey study involving 102 Indonesian non-English major learners who were active Instagram users. The preceding survey study revealed that the participants had generally positive attitudes towards using Instagram to practice English speaking. Nonetheless, they were slightly less motivated to use it for learning purposes. Of the 102 survey participants, four were randomly selected to be invited for interviews for the present study. The interview data were analysed using Thematic Analysis and three recurring themes emerged on the perceived impacts of using Instagram to practice speaking. First, Instagram impacted learners' learning at different magnitudes. Second, Instagram allowed for an interesting and flexible learning of speaking. Third, Instagram motivated learners to develop their speaking fluency. Despite the seemingly positive results, some excerpts indicated that some learners' learning experiences using Instagram were somewhat superficial, unstructured, incidental, and fairly minimal. Based on the findings, teachers are suggested to capitalise on the popularity of Instagram among learners by incorporating it in explicit second/foreign (L2) language instruction. Possible limitations are stated alongside suggested directions for future studies. |

## 1. Introduction

Technology has become an important aspect of both our personal and professional lives (Kazemi & Narafshan, 2014). In the educational field, it has been playing a massively important role in the instructional process (Ahmadi, 2018). Nowadays, it can no longer be separated from the instructional process (Mamudi & Alamry, 2021). Even further, in the case of second/foreign language (L2) instruction, the rapid development of technology has become an important key to L2 learning and teaching (Gilakjani, 2017). Even more, it seems that technological tools have become required teaching instruments to provide high-quality learning (Ahmadi, 2018). Incorporating

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technology in the instructional process is thought to be more motivating for L2 learners as well.

Technological tools have been utilised to facilitate the learning of various language skills such as reading, listening, writing, and speaking. Though each skill has provided learners with its challenges, L2 speaking is thought to be the most anxiety-provoking skill (Subekti, 2018b, 2018a). Two aspects of successful speaking are accuracy and fluency. Whilst accuracy is related to the conformity of speech with grammatical rules (Mazouzi, 2013), fluency focuses on whether a speaker can carry on talking intelligibly (Hughes, 2002). To achieve one or both of these aspects requires repetitive trials and errors which can cause a certain degree of embarrassment and, in the process, learners may lose their confidence and simply stop practising. In this case, technological tools can be utilised to provide learners with a possibly psychologically safer environment where learners do not always need to directly face their teachers or the whole class when they practice speaking. Such tools can also make it possible for learners to practice speaking at their own pace outside the class.

One of the manifestations of technological advancements is the emergence of social media. Social media is defined as a computer-mediated platform that enables people to communicate, discuss, or share pictures and videos with other people across the world virtually (Salikin & Tahir, 2017). Studies have been conducted in various learning contexts to contemplate the utilisation of various social media for language learning. A study by Li (2017) reported the uses of social media by learners at a private university in Hong Kong to access additional materials, exchange the learning materials with friends, and do collaborative learning or discussion. In the field of L2 speaking specifically, recent studies on the use of social media to facilitate the learning of speaking have been carried out in various contexts, for example, Ukraine (Mykytiuk et al., 2022), Iraq (Dirjal & Ghabanchi, 2020), Bangladesh (Mitu, 2020), and Saudi Arabia (Binmahboob, 2020; Mustafa, 2018), probably suggesting the popularity of social media as well as the relevance of social media and L2 speaking these days.

The following is the overview of the findings of these studies. A quantitative study involving 100 Bangladeshi L2 teachers of English and 100 L2 learners by Mitu (2020) reported the participants' generally positive attitudes towards the educational uses of various social media such as *Facebook, WhatsApp, IMO, LinkedIn, Twitter, Skype, WeChat, Instagram,* and *Viber.* Furthermore, a study involving 22 Saudi Arabian university learners by Mustafa (2018) reported that the uses of *YouTube, Skype* and *WhatsApp* were reported to positively influence learners' speaking performance as measured using t-tests comparing their pre and post-test results. Another study in Saudi Arabia

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involved 30 L2 instructors (Binmahboob, 2020). The study reported that the language instructors saw *YouTube* as a beneficial instructional tool that could be used to teach speaking to secondary school learners. A study involving seventy Iraqi university learners by Dirjal and Ghabanchi (2020) reported that though the use of *Skype* applications positively influenced learners' speaking achievement, female learners were reported to score significantly higher than their male counterparts, suggesting that female learners may benefit from learning using social media more than their male counterparts. In addition, another social media, *Facebook*, was reported to obtain positive attitudes from 116 Ukrainian university learners (Mykytiuk et al., 2022).

In the Indonesian context, studies investigating the use of social media for speaking are also available. They investigated the use of *YouTube* (Ilyas & Putri, 2020; Y. N. Sari & Margana, 2019), *WhatsApp* (Marleni & Asilestari, 2018), and three social media platforms: *YouTube, TikTok,* and *Instagram* (Hanim, 2021). A study involving 50 English department learners by Hanim (2021) found that *YouTube,* compared with *Instagram* and *TikTok*, was the most popular social media platform for learning. A quasi-experimental study by Ilyas and Putri (2020) involving 48 learners found that learners' speaking achievement significantly improved after being taught using *YouTube* channels. The use of *WhatsApp* was also reported to significantly improve learners' speaking achievement in an earlier study by Marleni and Asilestari (2018). These aforementioned studies suggested relatively uniform favourable findings supporting the use of social media for L2 speaking.

Among available social media, Instagram has emerged to be one of the most popular. As of April 2023, it has roughly 1.63 billion users worldwide (Data Reportal, 2023). This platform is particularly popular among young people including school and university learners. Several studies on Instagram have been carried out, for instance in Turkiye (Erarslan, 2019; Gonulal, 2019), Iran (Rajani & Chalak, 2021), and Malaysia (Azlan et al., 2019). Involving 219 Turkish university learners of English, a mixed methods study by Erarslan (2019) reported that through *Instagram*, learners could practise speaking more confidently and in a more relaxed manner. A similar finding was reported by Azlan et al. (2019). They also found that *Instagram* positively influenced learners' self-confidence and motivation to become fluent speakers. Similarly, a study in Turkiye by Gonulal (2019) also suggested that the flexible learning offered by *Instagram* made learners able to practice their skills at their own pace anywhere and anytime. Despite the seemingly all positive findings, Rajani and Chalak (2021) mentioned that the effectiveness of *Instagram* for learning greatly depends on

the quality of the materials used as the learning source and teachers' creativity in optimising its use for instructional purposes.

Furthermore, specifically in the Indonesian context, nowadays *Instagram* seems to be one of the most popular among Indonesians. As of July 2022, there were 109 million Instagram users in Indonesia (Nurhayati-Wolff, 2023). Among this staggering number, around 55.1 million (50.6%) were young people aged 13-24. More specifically, around 42 million (38.5%) were users aged 18-24. This number has probably been higher by now. Due to its popularity among Indonesian school and university learner age groups, the plethora of literature on *Instagram* for educational purposes, especially language learning, seems to be overwhelmed with studies in the Indonesian context. These studies generally reported benefits of using the platform for L2 learning, for example, learning grammar (Pujiati et al., 2019), vocabulary and listening (Agustin & Ayu, 2021; Baruti & Subekti, 2023), writing (Rosyida & Seftika, 2019), and speaking (Mahmudah & Ardi, 2020; Wulandari, 2019). Instagram allows educational accounts to share materials in the forms of pictures and videos for free and such content could be utilised to make learning more fun and enjoyable (Agustin & Ayu, 2021). Wulandari (2019) reported that besides improving learners' speaking proficiency, using *Instagram* also contributed to enhancing learners' fluency and vocabulary mastery, as well as boosting their self-confidence and motivation. In line with that, several other studies involving Indonesian high school learners also reported the merit of using Instagram in enhancing learners' learning motivation (Mahmudah & Ardi, 2020; Pujiati et al., 2019).

**Overview of the Preceding Study**

This study was built upon a preceding survey study involving 102 Indonesian non-English major learners across Indonesia. The survey study revealed that generally learners had positive attitudes towards the use of *Instagram* to practise English speaking. Nonetheless, they were reported to be less motivated to use the platform for learning purposes. These findings were rather contradictory. Hence, we concluded that further explorations may be needed to better understand these rather contradictory findings.

For this purpose, the present study intends to answer this research question: What are non-English major learners' views on the possible impacts of using *Instagram* to practice speaking in English?

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## 2. Method

### 2.1. Research Design

The present study employed a qualitative research design using online semi-structured interviews. A qualitative research design intends to obtain an in-depth description of the phenomena under investigation and to obtain a holistic overview of the study (Miles et al., 2014). The use of semi-structured interviews was attributed to the merits of this method. The method allows researchers to probe for more detailed responses where interviewees are asked to clarify what has been said (Gray, 2014). Seidman (2013) argued that interviews intend to understand participants' personal experiences and the meaning they make of the experiences. In this study, the interviews intended to contemplate the learner participants' subjective views on the impacts of using *Instagram* to practise speaking in English.

### 2.2. Research Participants

This study was the continuation of our previous online survey study involving 102 Indonesian non-English major university learners who are active *Instagram* users from fifteen different provinces in the country. As such, this study derived its participants from the preceding quantitative study. In this study, four survey participants indicating their willingness to be interviewed were randomly selected to be invited for the interviews. Of these four participants, one was from Central Java, two from Yogyakarta, and one from Jakarta provinces. As indicated in one of their responses in the background questionnaire section of the previous survey study, these participants were all active *Instagram* users spending at least an hour daily surfing on the platform.

### 2.3. Instruments

The instruments of this study were an interview checklist on the use of *Instagram* to practise English speaking. Examples of questions include "Do you practice speaking through *Instagram*?", "If you do, how do you do that? And if you do not, kindly explain if there is any other learning activity you do whilst on *Instagram*?" The interview questions also came from the participants' responses to several questions in the preceding survey study. For instance, "You responded with 'strongly agree' on the statement: '*Instagram* makes speaking practice more interesting' -- Can you elaborate?" In this sense, some questions in the interviews intended to obtain the 'why's' and 'how's' of the interview participants' responses to the survey study. In so doing, it tried to obtain clarification and a detailed explanation of their initial responses in the preceding survey study.

## 2.4. Data Collection and Analysis

The interviews were conducted online through *Zoom* and *Google Meet* platforms from 18 to 25 April 2023. The interviews were conducted in the Indonesian language, the participants' first language. It was to allow them to freely give responses without any language barrier, thus probably allowing for more in-depth responses. The interviews were recorded and the interview data were fully transcribed and the transcriptions were then translated into English.

The English transcripts were further analysed using Thematic Analysis. It is the process of "identifying patterns or themes within qualitative data" (Maguire & Delahunt, 2017, p. 3352). The steps were as follows (Braun & Clarke, 2006). The first was to become familiar with the data. The second was to generate initial codes. The next was to search for themes and review them. After that, themes were defined. In this study, the aforementioned steps were done by reading and re-reading the interview transcripts to get familiar with the content, annotating the participants' responses, and making separate notes for possible themes concerning the objective of this study. The last step was writing up the report where the excerpts best representing each theme were selected for reporting and further analysed.

## 2.5. Ethical Consideration

Ethical principles were adhered to in this study. First, the study implemented the principle of autonomy (Govil, 2013; Gray, 2014). The interview participants were contacted for interviews per the questionnaire data in the preceding study where they indicated their willingness to be contacted for possible follow-up interviews. Then, before the interviews were conducted, they were given a consent form detailing the purposes of the study, the researchers' identities as well as their rights and responsibilities if they decided to participate in the study (Israel & Hay, 2006). The participation was voluntary without any coercion. Furthermore, pseudonyms were used throughout this report to protect the interviewees' confidentiality (Rose, 2013).

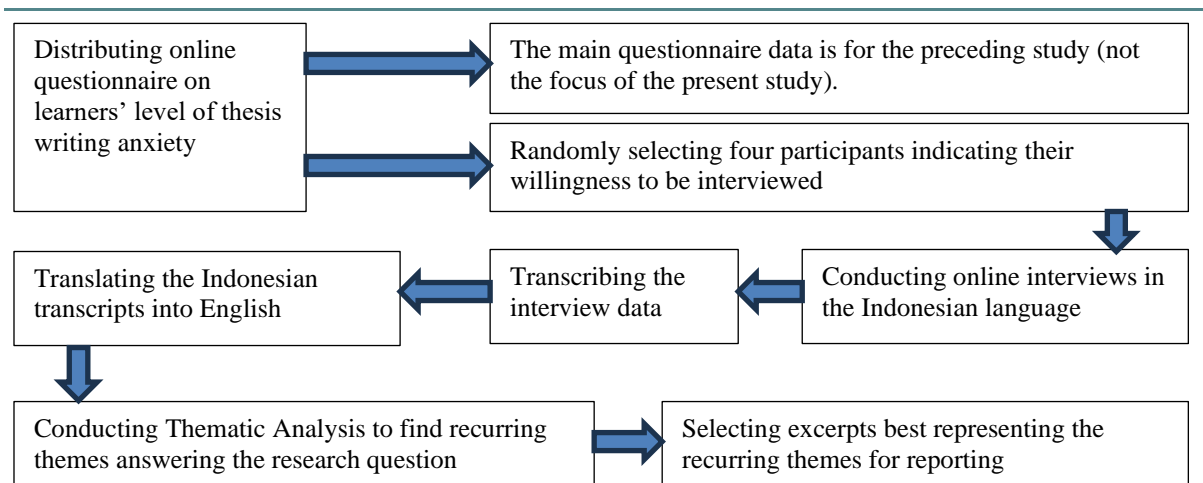The sequence of data collection and analysis can be observed in Figure 1.

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┌─────────────────────────┐        ┌─────────────────────────────────────────┐
│ Distributing online     │───────▶│ The main questionnaire data is for the    │
│ questionnaire on        │        │ preceding study (not the focus of the     │
│ learners' level of      │        │ present study).                           │
│ thesis writing anxiety  │        └─────────────────────────────────────────┘
│                         │        ┌─────────────────────────────────────────┐
│                         │───────▶│ Randomly selecting four participants      │
│                         │        │ indicating their willingness to be        │
└─────────────────────────┘        │ interviewed                               │
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┌─────────────────────────┐  ┌───────────────────┐  ┌─────────────────────────┐
│ Translating the         │◀─│ Transcribing the  │◀─│ Conducting online        │
│ Indonesian transcripts  │  │ interview data    │  │ interviews in the        │
│ into English            │  │                   │  │ Indonesian language      │
└─────────────────────────┘  └───────────────────┘  └─────────────────────────┘
┌─────────────────────────────────────┐  ┌─────────────────────────────────┐
│ Conducting Thematic Analysis to find │─▶│ Selecting excerpts best          │
│ recurring themes answering the        │  │ representing the recurring        │
│ research question                     │  │ themes for reporting              │
└─────────────────────────────────────┘  └─────────────────────────────────┘
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**Figure 1.** *The Sequence of Data Collection and Analysis*

## 3. Findings

The present study aims to investigate non-English major learners' views on the possible impacts of using *Instagram* to practice speaking in English. For this purpose, four participants from the preceding survey study were randomly selected and invited for online interviews. The pseudonyms of the participants are Cakra (male), Azka (male), Martha (female), and Yokbet (female). From the Thematic Analysis, the study found three themes and these can be seen in Table 1.

**Table 1.** *The Recurring Themes on the Possible Impacts of Using Instagram to Practise Speaking*

| | |
|---|---|
| Theme 1 | *Instagram* impacted learners' learning at different magnitudes. |
| Theme 2 | *Instagram* allowed for an interesting and flexible learning of speaking. |
| Theme 3 | *Instagram* motivated learners to develop their speaking fluency. |

In the following parts, each theme will be further discussed.

***Theme 1. Instagram impacted learners' learning at different magnitudes.***

Two participants, Martha and Yokbet, stated that using *Instagram* helped improve their speaking. Regarding this, they explained:

*"For me, it helped (my English speaking). As I mentioned before, through videos, for example, on idioms, or videos of how to say something in English… For example, how to say "get well soon", they (educational account users) would provide several expressions that are new to me.*

*Then, I could watch, listen, and imitate. Sometimes, I replied (the content) again if needed."* [Martha]

*"… they (educational account users) discuss words that we use every day, for example, 'circle' pronounced as 'saɪrkl' (which is) wrong, the correct one is 'sɜːkᵊl'. Sometimes they also display words, then we are asked to say them … after a few minutes they will give the correct pronunciations, so we will know where we make mistakes (mispronunciations). After knowing that, when I speak, I never say it as 'saɪrkl' anymore but 'sɜːkᵊl'. … I think it (Instagram) helped my speaking through such simple ways."* [Yokbet]

As could be seen from the excerpts, *Instagram* had positively improved the participants' speaking ability. It helped them know several expressions and how to pronounce English words. This was achieved through educational English content provided by educational accounts on the platform.

In contrast with the testimonies of Martha and Yokbet, Azka and Cakra considered the impacts of *Instagram* for their speaking very little. They stated that *Instagram* did not help improve their speaking performance. Regarding this, they remarked:

*"It's not significant (to improve my speaking), because I only learn when I open Instagram, scrolling up and then they (English posts) happen to pass by … when we open Instagram, a lot of content appears. So sometimes, I get distracted with these."* [Azka]

*"[…] I think it (the impact) is not very significant … Because I see Instagram as a social media, not a platform to learn. Even when I'm watching educational videos, I will easily get distracted by other funny videos … even other notifications."* [Cakra]

As seen from the excerpts, both Azka and Cakra experienced difficulty concentrating on learning using *Instagram.* They were either distracted by entertainment content or solely learning English content on *Instagram* when it 'accidentally' appeared in their *Instagram* feeds.

All in all, several points can be taken away from this theme. *Instagram* was reported to help the learning of English expressions and pronunciation. However, *Instagram* as a social media also (and perhaps mostly) provided entertainment content, attributed to some learners' little focus on the English content.

### Theme 2. Instagram allowed for an interesting and flexible learning of speaking.

Despite the different views on the magnitude of the impacts of Instagram on speaking seen in Theme 1, three participants acknowledged that *Instagram* allowed for interesting and flexible learning of speaking. Features such as *video, reels,* and *digital*

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*filter*s in the *Instagram story* were reported to be the forte making speaking practice through *Instagram* interesting. Regarding this, Martha and Yokbet commented:

*"I think from video posts and reels … so you can see and hear their (content creators) voices, then you can also see their lips … (so we can distinguish) how to pronounce (English words) correctly, so I'm more into videos because they are more interactive."* [Martha]

*"… its filter feature (digital effect in Instagram story) that shows pictures and we have to guess which picture … in English. For example, a picture of a flag, then we are asked to say what it is in English. So, I find a feature like this interesting."* [Yokbet]

As seen from the excerpts, the experience of speaking practice became more engaging using *Instagram* with its features such as *video, reels*, and *digital filter*s in the *Instagram story.* Those features allowed the participants to observe, listen, or even record their videos to practice. Furthermore, features like digital filters in *the Instagram* story made learning more interesting and enjoyable.

Besides, being reported to provide potentially appealing learning experiences, *Instagram* was also reported to also allow for a flexible learning experience. Regarding this, Yokbet, Cakra, and Martha commented:

*"… when I am lying down in my boarding house, I usually also check my Instagram… there will also be new content, I unconsciously learn. Maybe it's because I happen to follow a lot of accounts, so there are a lot of new (English) contents every day."* [Yokbet]

*"Instagram can be accessed at any time, so … I can practice speaking through Instagram anywhere or anytime."* [Cakra]

*"It (Instagram) can be accessed anywhere and anytime. So, anywhere, we can open (to access) the content. But I mean anywhere (for example) when we are bored (not in the classroom), we can open Instagram and take a look at the (English) content."* [Martha]

As seen in the excerpts, learners acknowledged that practising speaking by optimising the features of Instagram was interesting. Moreover, they could access the English content anywhere and anytime. Hence, the platform offers flexibility for learners, enabling them to learn beyond the boundary of classrooms.

### Theme 3. *Instagram motivated learners to develop their speaking fluency.*

Of four participants, three participants, Martha, Yokbet, and Cakra, reported that *Instagram* helped boost their motivation to develop speaking fluency. Regarding this, they commented.

*"The motivation (to practice speaking) increases … like we also want to be able to speak fluent English and communicate using English. So, because we watch often and imitate what's on Instagram like that, it's like increasing our motivation so we can talk like the speakers in the video. So … this is very, very influential.* [Martha]

*"[…] It motivates me because the content is very good. Then what keeps us motivated again is we can easily get the material anywhere and anytime. For example, when I'm lying in my room, even when I'm working, sometimes I will (go and) see their content and can learn too."* [Yokbet]

*"We are often provided with English content in the form of pictures and texts, for example … we are (I am) kind of curious … like how it feels to talk (fluently) in English. So, we are (I am) motivated to speak in English just by watching them speaking in English."* [Cakra]

As suggested in the excerpts, *Instagram* positively influenced learners' motivation to become fluent in English. Participants reported that they got motivated because of seeing the speakers in the English learning videos they watched. In other words, English content in the platform served as an inspiration for possible English-using selves for learners.

## 4. Conclusion, Discussion and Suggestions

This study intends to investigate non-English major learners' views on the possible impacts of *Instagram* as a venue to practice English speaking. The study found that *Instagram* facilitated learners to practice English expressions and pronunciation. This finding conforms to several authors' reiterations on the role of *Instagram* in providing access to numerous native teachers and qualified educators from all over the world (Erikson et al., 2021; Rajani & Chalak, 2021). Several previous studies in the Indonesian context also reported that *Instagram* facilitated learners to explore English content or videos or even create their videos to practice speaking (Devi et al., 2020; Erikson et al., 2021; Hape, 2018; Nurhikmah, 2021; Rakhmanina & Yuneva, 2018; Seftika, 2019). For instance, a descriptive study by Devi et al. (2020) found learners enjoyed exploring their *Instagram* which was filled with English learning video content, because it gave them a different atmosphere to practice speaking besides in the classroom. As seen from Martha's excerpt, *Instagram* allowed her to replay videos she desired to rewatch. Rewatching videos allowed her to repeat words or expressions to practice her speaking. Regarding this, Nurhikmah (2021) mentioned that repeating some words or phrases may have positive impacts on learners' speaking skills and, eventually, performance.

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The present study also found that *Instagram*, through its various features, provided learners with a venue for an interesting and flexible learning experience of speaking. This finding conforms to the findings of previous studies in Indonesia (Himmah et al., 2020; F. M. Sari & Wahyudin, 2019) and Iran (Rajani & Chalak, 2021). A study in the Indonesian context revealed that learners liked *Instagram* as a learning media because it was easy to access and the participants had time to practice their speaking outside the classroom (F. M. Sari & Wahyudin, 2019). Furthermore, involving Indonesian high school learners, an experimental study by Himmah et al. (2020) reported that learners were engaged in speaking practices through videos. It also reported that after making *Instagram* video projects, learners' speaking performance significantly improved and they were less anxious or apprehensive to speak in front of the class. In line with that, a study involving ten Iranian L2 learners by Rajani and Chalak (2021) also reported that these participants enjoyed learning English through *Instagram* because it was more appealing, colourful, and creative. They further explained that these characteristics did not only influence learners' speaking skills positively but also their listening comprehension.

Furthermore, as reported by the participants in this study, *Instagram* motivated them to be able to speak English as fluently as English content creators whose content they watched. This finding was similar to several previous studies (Azlan et al., 2019; Devana & Afifah, 2020; Mahmudah & Ardi, 2020; Pujiati et al., 2019; Wulandari, 2019). For example, a quasi-experimental study by Devana and Afifah (2020) in the Indonesian context also reported that using *Instagram* boosted learners' motivation to practice their oral communication and helped them develop their fluency. The flexible learning it offered may also be attributed to lower anxiety compared to the learning process happening in typical L2 classrooms. Besides, social media seems to have a forte in offering learners more relaxing and flexible learning experiences. A study by Binmahboob (2020) in the Saudi Arabian context, investigated the use of *YouTube* to improve speaking speaking skills. The study also reported the same favourable results. These findings across different studies may give some kind of support that social media such as *Instagram* and *YouTube* could facilitate learners to become independent learners and to practice as much as they need from their numerous English learning contents.

Despite the seemingly 'all-positive' findings about *Instagram* for the learning of speaking, the present study, as seen in Theme 1, also found that at least two participants did not consider *Instagram* to be an effective learning tool. This was very probably attributed to the many non-educational and entertainment content on the

platform. *Instagram* is after all a social media and the number of entertainment content very likely overwhelms the educational or particularly English learning content. Some participants in the study by Rajani and Chalak (2021) also reported that they were at times distracted by entertainment content when they were supposed to do English class projects through the platform. In an earlier mixed-methods study involving 101 Malaysian learners, Akhiar et al. (2017) also reported that some participants found themselves easily distracted by entertainment content on the platform.

At this point, as also suggested in this study, whilst *Instagram* was very popular among learners, it seemed to be just an 'add-on' in learners' learning process. Whilst it was reported to garner favourable attitudes from learners, some learners' testimonies also suggested the somewhat superficial experience of actually using the platform for learning purposes. For example, a participant watched English learning content when it happened to appear in his *Instagram* feed. Regarding this, Al-Garawi (2012) stated that learners could create a learning account on *Instagram* and follow accounts specifically intended for English learning. However, this solution may be too far of a stretch. That is considering the popularity of *Instagram* as social media for entertainment and considering that learners may also have the burden of studying in other disciplines at the same time.

Whilst 'by default' *Instagram* may be seen as a social and entertainment platform, there are still plenty of rooms where language teachers can condition learners to spend more time for learning purposes on *Instagram*. It is probably not feasible to convert *Instagram* into a platform solely used for learning among L2 learners. Nevertheless, teachers can take advantage of its popularity among learners to provide meaningful, interesting, and enjoyable L2 learning experiences. It can be done by incorporating the use of the platform in L2 instruction by assigning various outside-class projects necessitating learners to use the platform for learning purposes.

In conclusion, several important points about this study can be outlined. Involving four non-English major learners in interviews, several findings can be reported regarding their views on the impacts of using *Instagram* to practice speaking. They generally had positive views mentioning it as a platform allowing for flexible and enjoyable learning as well as motivating them to achieve language fluency. Expressions and pronunciations were mentioned as the specific aspects of speaking that could be learned on the platform. Despite these seemingly promising findings, some learners' remarks seemed to be rather superficial citing the learning experiences that happened were unstructured, accidental, and rather minimum. Some participants

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even mentioned that the platform was not an effective medium for practising speaking.

Based on the aforementioned findings, pedagogical implications can be suggested. Teachers are advised to incorporate the use of *Instagram* for language learning tasks to optimise learners' familiarity with the platform to boost their language learning. For example, teachers can optimise the use of *Instagram* features such as feeds, story, *Reels* or *IGTV* to provide English materials. For instance, when teaching about Simple Past Tense, teachers could upload videos talking about their last holiday as a model and share the link with learners. Based on the topic with the teachers' posts as the model or reference, learners are then assigned to make their videos where they retell past events. They upload the videos with suitable captions. In addition, learners can also be assigned to comment on some of their friends' videos to increase exposure to the topic, hence potentially enhancing their understanding.

Furthermore, the limitations of this study should be acknowledged. First, studies on *Instagram* have overwhelmingly been conducted in Indonesia. Hence, the findings of this study could only be compared with fairly limited previous relevant studies, mostly conducted in Indonesia. Another limitation of this study was perhaps attributed to the limited number of interview participants. More participants may have allowed richer and more in-depth data.

Finally, considering the popularity of *Instagram* in many other countries, future studies can be conducted in other learning contexts where *Instagram* is also popular among learners. More careful sampling may be needed to recruit participants who are not only active users of *Instagram* but also using the platform for language learning. Conducting classroom action research on the effectiveness of the use of *Instagram* can also be a breakthrough in learning contexts outside Indonesia considering the scarcity of available studies outside Indonesia.

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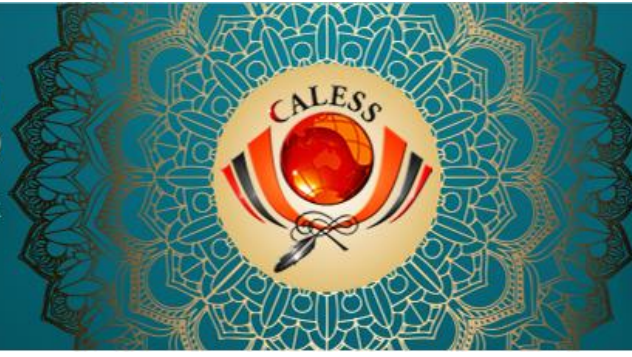
# OKUL ÖNCESİ DÖNEM ÇOCUKLARININ AKRAN İLİŞKİLERİNDEKİ BAZI DURUMLARA YÖNELİK GÖRÜŞLERİ

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| Makale Bilgisi | Özet |
|---|---|
| **Anahtar Kelimeler**<br><br>Akran Etkileşimleri Akran İlişkileri<br><br>Okul Öncesi Dönem Sosyal Problem Çözme<br><br>Oyun<br><br><br>**Gönderim Tarihi:** 07.05.2024<br>**Kabul Tarihi:** 30.06.2024<br>**Yayın Tarihi:** 30.06.2024 | Araştırmanın amacı, okul öncesi dönem çocuklarının akran ilişkilerinde karşılaştıkları üç durum (oyuna davet ettiği bir akranının onunla oynamak istememesi, oyun oynayan diğer akranlarının oyununa dâhil olmak isteme, oyun materyalini paylaşma) ile ilgili görüşlerinin ele alınmasıdır. Çalışma grubunda, normal gelişim özelliği gösteren 5-6 yaş grubundan 375 çocuk yer almaktadır. Araştırmada veri toplama aracı olarak Kişisel Bilgi Formu ile WALLY Sosyal Problem Çözme Ölçeği kullanılmıştır. Bulgular incelendiğinde, çocukların etkili ve etkili olmayan stratejiler olmak üzere çeşitli cevaplar verdikleri ortaya konulmuştur. Çocuklar oyun davetlerinin reddedilmesine yönelik 17 strateji geliştirmiştir. Cinsiyetlere göre kızların 15, erkeklerin 13 strateji geliştirdiği belirlenmiştir. Çocuklar oyuna dâhil olmaya yönelik 11 strateji geliştirmiştir. Çocuklar, oyun materyalini paylaşmaya yönelik 17 strateji geliştirmiştir. Sonuçlara bakıldığında, çocukların verilen akran durumu karşısında olumlu ve olumsuz stratejiler geliştirdikleri belirlenmiştir. En çok strateji geliştirilen durumlar oyuna davet etme ve paylaşma ile ilgili olurken, en az strateji oyuna dâhil olma durumuna aittir. En çok olumsuz strateji geliştirilen durum, paylaşmaya ilişkindir. Sonuçlar, okul öncesi dönem çocuklarına sosyal problem çözme becerilerinin öğretilmesine dikkat çekmektedir. |

# PRESCHOOL PERIOD CHILDREN'S OPINIONS ABOUT VARIOUS SITUATIONS IN PEER RELATIONS

| Article Info | Abstract |
|---|---|
| **Keywords**<br><br>Peer Interactions<br><br>Peer Relations<br><br>Preschool Period<br><br>Social Problem Solving<br><br>Play<br><br><br>**Received:** 07.05.2024<br>**Accepted:** 30.06.2024<br>**Published:** 30.06.2024 | The purpose of the study is to examine the opinions of preschool period children about three situations they encounter in peer relationships (when a peer they invite to the play doesn't want to play with them, when they want to join the play of other peers playing, sharing the play materials). The study group consists of 5-6 years old 375 children with normal development. The Personal Information Form and the WALLY Social Problem-Solving Scale were used as the data collection tools of the research. When the findings are considered, it was observed that children gave various answers referring to effective and ineffective strategies. The children developed 17 strategies concerning the refusal of their play invitations. With respect to gender, it was observed that girl children developed 15 and boy children developed 13 strategies. The children developed 11 strategies about being included in a play. The children developed 17 strategies about sharing the play materials. According to the results, it was identified that children developed both positive and negative strategies related to the given peer situation. While the situations for which most number of strategies were developed for are about inviting to a game and sharing; the situations for which the least number of strategies were developed for are about being included in a game. Sharing is the situation for which the most number of negative strategies were developed about. The results underline teaching social problem-solving skills oriented to preschool period children. |

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# Extended Abstract

### Introduction

The purpose of the study is to examine the opinions of preschool period children about three situations they encounter in peer relationships (when a peer they invite to the playdoesn't want to play with them, when they want to join the play of other peers playing, sharing the play materials).

### Method

The study group consists of 5-6 years old 375 children (169 girl (45.1%), 206 boy (54.9%)) with normal development and who are attending preschool education in schools in İstanbul under the Ministry of National Education (MoNE).

The Personal Information Form and the WALLY Social Problem-Solving Scale were used as the data collection tools of the research. The Personal Information Form was filled in by the teachers separately for every child. One researcher carried out the WALLY Social Problem-Solving Scale to the children individually on different days in a room prepared specially within the school setting. Data related to the WALLY Social Problem-Solving Scale were transferred to the SPSS 20.0 software. The themes related to the answers given to 3 questions about peer relationships in the scale were identified and frequency and percentage values were estimated.

### Findings

When the findings of the study, which underlines preschool period children's opinions on three situations they encounter in peer relations, are considered, it was observed that children gave various answers referring to effective and ineffective strategies. One of the situations reflected in the research was inviting to a play; the children were asked what they would do in a case when a child they invited to a play refused to play with them. The children developed 17 strategies concerning the refusal of their play invitations. Eight of these strategies (persisting, objecting, saying they don't know the answer, offering gifts, scolding, being cross, not including the peer in the further plays who refused an invitation before, saying bad words) are ineffective; eight are in the effective (playing with other peers/ people, playing by himself/herself, being upset/bored, convincing, leaving the setting, disturbing, leaving the peer alone, demanding empathy, being friends) strategies group. Among the strategies that were developed as a result of the peer refusing the play he or she was invited to, the first strategy (persisting) is ineffective and the other two (playing with other peers/people and playing by himself/herself) are effective. When answers are considered with respect to gender, it was observed that girl children developed 15 and boy children developed 13 strategies. Among the first 3 strategies developed by the girls, the first (persisting) is ineffective, the second (playing with other peers/people) is effective and the third (telling mother/father/teacher) is effective or ineffective based on the intention. Among the first 3 strategies developed by the boys, two (playing with other peers/people and playing by himself/herself) are effective and one (persisting) is ineffective. Six strategies developed by the girls and boys are ineffective. Eight strategies developed by girls and 6 developed by boys are effective.

The second situation of the research is related to what children will do when they want to be included in other children's plays. The children developed 11 strategies concerning being included in the play. Six of these strategies (asking for permission, playing with other peers/people, playing by himself/herself, leaving the setting, becoming friends, watching peers) are effective and four (saying

they don't know the answer, crying, offering gifts, scolding/getting angry) are ineffective. When answers are considered with respect to gender, it was observed that girl children developed 10 and boy children developed 11 strategies. First 3 strategies developed by the boys and girls are effective (asking for permission, playing with other peers/people, playing by himself/herself) and the strategy order is the same for both genders. While 3 strategies developed by girls and 4 developed by boys are ineffective, 6 strategies developed by the girls and boys are effective.

The final peer situation of the research is related to sharing the play materials. The children developed 17 strategies concerning sharing the play materials. Eleven among these strategies are ineffective (telling to put down the play material, asking mother/father to get a play material, forcing the peer to abandon the play material, offering gifts, telling when they don't know the answer, scolding, complaining, crying, pushing, saying bad words, chasing); 6 are effective (asking for permission, using their own play material, waiting for their turn, being friends, leaving the setting, sharing) strategies. When answers are considered with respect to gender, it was observed that girl children developed 10 and boy children developed 16 strategies. It is evident that among the first 3 strategies developed by the girls, the first is effective (asking for permission), the second (telling to put down the play material) and third (asking mother/father to get a play material) are ineffective strategies. Among the first 3strategies developed by the boys, two are effective (asking for permission, using their own play material) strategies and the third one is an ineffective (telling to put down the play material) strategy. While the girls stated 5 effective and 5 ineffective strategies; boys stated 6 effective and 10 ineffivive strategies.

### Discussion & Result

According to the results, it is examined that children developed effective and ineffective strategies for a given peer situation. While most strategies were developed for inviting to a play and sharing situations, being included in a play was the situation with least number of strategies. Sharing was the situation in which most negative strategies were developed about. Boys developed more strategies than girls for two situations (being included in the play and sharing); and the girls developed more strategies for one situation (inviting to a play). While boys developed more strategies than girls about sharing, most of their strategies are ineffective. This study is limited to opinions of 375 children concerning the three situations they encounter in peer relations. Data in future studies can be collected from more crowded sample groups through various information sources such as observation and teacher opinions. Studies that underline more than three peer relations can be conducted. Studies that examine student answers longitudinally can be carried out.

## 1. Giriş

Okul öncesi dönemdeki akran ilişkileri, çocukların bireysel özellikleri (mizaç, ihtiyaçlar, hazır bulunuşluk düzeyi, deneyim, yaş, cinsiyet vb.) (Syrjämäki, Pihlaja ve Sajaniemi, 2019), fiziksel ortam, anne-baba tutumları, öğretmen-çocuk ilişkileri başta olmak üzere birçok nedenle çeşitlilik gösterebilir. Başarılı akran ilişkileri, uzun süren arkadaşlıklar, çocukların gelişimini olumlu yönde etkiler (Stanton Chapman, 2015).

Çocukların diğer çocuklarla etkileşimleri sırasındaki tepkileri, davranışları, becerileri, tutumları, akran etkileşimlerine yön verebilecektir. Çocuklar sosyal etkileşimleri sırasında çeşitli sorunlar, problemler yaşayabilir (Pawlina ve Stanford, 2011). Bu

noktada sosyal problem çözme, akran etkileşimlerini şekillendirebilmektedir. Başarılı problem çözme becerileri, çocukların olumlu davranışlarını, akademik başarılarını arttırabilir, akran ilişkilerini geliştiren sosyal fırsatlar elde etmesini sağlayabilir, öz güveni destekleyebilir, öfke gibi sorunları azaltabilir (Fetting, Schultz ve Ostrosky, 2016). Kaur (2018), sosyal problem çözme becerilerinin psikolojik ve davranışsal açıdan iyi oluşu destekleyebildiğini ifade etmiştir. Okul öncesi dönemde sosyal problem çözme becerileri kazanılmaya başlamakla birlikte erken yılların etkileri sonraki yıllara yansıyabilmektedir. Mace (2019) iki yıllık boylamsal çalışmasında okul öncesi eğitimin başlangıcındaki sosyal problem çözme becerilerinin ilkokuldaki öz farkındalık, öz kontrol ve öğretmen-çocuk ilişkisini yordayabildiğini belirtmiştir.

Oyunda geçirilen zaman akran ilişkileri için önemli bir zaman dilimidir (Bodrova ve Leong, 2007). Çocuklar oyun sırasında öğrenmenin yanı sıra eğlenerek zaman geçirir ve tüm gelişim alanlarının desteklenebileceği bir deneyim süreci yaşarlar (Gülay Ogelman, 2018). Bu çalışmada, akranlarla yaşanabilecek durumların seçimi günlük yaşamda oyunlar sırasında karşılaşabilecekleri problem durumları göz önünde bulundurularak gerçekleştirilmiştir. Nitekim sosyal problem çözme modeli, bir kişinin günlük yaşamdaki bazı problemlerle etkili başa çıkma stratejilerine dayanmaktadır (D'Zurilla, Maydeu-Olivares ve Gallardo-Pujol, 2011). Krasnor (1982), sosyal problem çözmeyi, sosyal etkileşimler sırasında kişisel amaçlara ulaşmak için ortaya konulan davranışlar olarak ifade etmiştir. Kaya ve diğerleri (2017), oyunların çocukların sosyal problem becerilerinin gelişmesi açısından önem taşıdığını, oyunların sosyal problem becerileri etkileyebileceğini ifade etmişlerdir. Küçük çocuklar, sosyal etkileşimler sırasında, ağlama, rica etme, vurma gibi etkili ve etkili olmayan stratejileri sergileyebilirler (Krasnor, 1982). Kayılı ve Erdal (2021), sosyal problem çözme becerilerinin çocukların akranlarıyla iyi ilişkiler geliştirmesini desteklediğini ifade etmiştir. Gold ve diğerleri (2022), 87 okul öncesi dönem çocuğunu, 34 oyun etkileşimi sırasında gözlemledikleri çalışmada, cinsiyet ve oyun ortamından bağımsız olarak, oyunlar sırasında problem çözme ile görev tamamlama arasında ilişki olduğunu, çocukların arkadaşlarının problem çözme davranışlarını gözlemlemelerinin bilişsel gelişimlerine katkı sağlayabildiğini ortaya koymaktadır. Görüldüğü gibi sosyal problem çözme, akran ilişkileri ve oyun davranışları arasında ilişkiler bulunmaktadır. Dolayısıyla bu çalışmada, küçük çocukların oyunlardaki akran etkileşimleri sırasında karşılaşacakları üç problem durumu ile ilgili stratejileri incelenmiştir. Alan yazın incelendiğinde, Türkiye'de okul öncesi dönem çocuklarının sosyal problem çözme becerilerine yönelik araştırmaların son yıllarda artış gösterdiği görülmektedir (Dereli İman, 2014; Gülay Ogelman, Koyutürk Koçer ve Önder, 2023; Kayılı ve Arı, 2016;

Özkan ve Aksoy, 2017; Tekin ve Kayılı, 2023). İncelenen çalışmalar içerisinde çocukların bazı akran durumlarına ilişkin cevaplarının ele alındığı bir çalışmaya rastlanılmamıştır. Green ve Cillessen (2008), küçük çocukların sosyal problemlerde olumlu sosyal davranışları mı zorlayıcı stratejileri mi tercih ettiklerine yönelik yapılan çalışmaların sınırlı olduğunu ifade etmiştir. Bu araştırmanın, küçük çocukların bazı akran durumları ile ilgili düşündükleri stratejileri ortaya koyma açısından önem taşıdığı düşünülmektedir. Nitekim çocukların akran durumları ile ilgili stratejilerini, algılarını ortaya koymak sosyal beceri, sosyal problem çözme, akran ilişkileri konulu eğitim programlarına rehberlik edebilir. Araştırmanın bulguları, çocukların çeşitli sosyal problem karşısındaki stratejilerine odaklanan araştırmalara rehberlik edebileceği söylenebilir. Çocukların sosyal sorunlar karşısında geliştirdikleri stratejilerin etkili stratejiler olup olmadıklarının belirlenmesi, çocukların bu becerilerinin nasıl desteklenebileceği ile ilgili yol gösterici olabilecektir. Bu doğrultuda araştırmanın amacı, okul öncesi dönem çocuklarının akran ilişkilerinde karşılaştıkları bazı durumlarla ilgili görüşlerinin ele alınmasıdır. Araştırmanın alt amaçları şu şekildedir:

1. Okul öncesi dönem çocukları, oyuna davet ettiği bir akranı onunla oynamak istemediğinde ne tür stratejiler geliştirmektedir?

2. Okul öncesi dönem çocukları, oyun oynayan diğer akranlarının oyununa dâhil olmak istediğinde ne tür stratejiler geliştirmektedir?

3. Okul öncesi dönem çocukları, oyun materyalini paylaşma durumunda ne tür stratejiler geliştirmektedir?

## 2. Yöntem

Okul öncesi dönem çocuklarının akran ilişkilerinde karşılaştıkları üç durum ile ilgili görüşlerinin incelendiği araştırmada nitel araştırma yöntemlerinden durum çalışması kullanılmıştır. Nitel araştırma; gözlem, görüşme ve doküman analizi gibi farklı nitel veri oluşturma yöntemlerinin kullanıldığı, bakış açılarının, algıların ve olayların doğal ortamda gerçekçi ve bütüncül biçimde ortaya konmasına yönelik nitel bir sürecin izlendiği araştırmadır (Yıldırım ve Şimşek, 2016). Durum çalışmasında bir ya da birkaç durum derinliğine araştırılmaktadır. Bir duruma ilişkin etkenler (ortam, bireyler, olaylar, süreçler vb.) bütüncül bir yaklaşımla ele alınmaktadır (Yıldırım ve Şimşek, 2016).

## Çalışma Grubu

Araştırmanın çalışma grubunda, İstanbul'da MEB'e bağlı okullarda okul öncesi eğitime devam eden, normal gelişim gösteren 5-6 yaş grubundan 375 çocuk (169 kız

(%45.1), 206 erkek (%54.9)) yer almaktadır. Çocukların 39'u (%10.4) 48-60 ay arasında, 336'sı (%89.6) 60 ay ve üzerindedir. Çocukların tamamı ailesi ile yaşamaktadır. Örneklem grubunun belirlenmesinde kolay ulaşılabilir örnekleme yönteminden yararlanılmıştır.

**Tablo 1.** *Çocukların ailesine ait demografik bilgiler*

| Değişken | Alt Düzey | f | % |
|---|---|---|---|
| **Annenin Yaşı** | 20-30 | 28 | 7.5 |
| | 31-40 | 305 | 81.3 |
| | 41 ve üstü | 42 | 11.2 |
| | Toplam | 375 | 100.0 |
| **Babanın yaşı** | 20-30 | 14 | 3.7 |
| | 31-40 | 265 | 70.7 |
| | 41 ve üstü | 96 | 25.6 |
| | Toplam | 375 | 100.0 |
| **Annenin eğitim durumu** | Okur yazar | 5 | 1.3 |
| | İlkokul mezunu | 23 | 6.1 |
| | Ortaokul mezunu | 19 | 5.1 |
| | Lise mezunu | 71 | 18.9 |
| | Üniversite mezunu | 257 | 68.5 |
| | Toplam | 375 | 100.0 |
| **Babanın eğitim durumu** | Okuryazar | 2 | 0.5 |
| | İlkokul mezunu | 27 | 7.2 |
| | Ortaokul mezunu | 29 | 7.7 |
| | Lise mezunu | 61 | 16.3 |
| | Üniversite mezunu | 256 | 68.3 |
| | Toplam | 375 | 100.0 |
| **Annenin mesleği** | Ev hanımı | 160 | 42.7 |
| | Memur | 85 | 22.7 |
| | İşçi | 40 | 10.7 |
| | Serbest meslek | 90 | 24.0 |
| | Toplam | 375 | 100.0 |
| **Babanın mesleği** | Çalışmıyor | 77 | 20.5 |
| | Memur | 114 | 30.4 |
| | İşçi | 182 | 48.5 |
| | Serbest meslek | 21 | 19.1 |
| | Emekli | 2 | 0.5 |
| | Toplam | 375 | 100.0 |
| **Kardeş Sayısı** | Kardeşi yok | 134 | 35.7 |
| | 1 kardeşi var | 198 | 52.8 |
| | 2 kardeşi var | 31 | 8.3 |
| | 3 kardeşi var | 7 | 1.9 |
| | 4 ve üzeri kardeşi var | 5 | 1.3 |
| | Toplam | 375 | 100. |

## Veri Toplama Araçları

Araştırmada veri toplama aracı olarak Kişisel Bilgi Formu ile WALLY Sosyal Problem Çözme Ölçeği kullanılmıştır.

**Kişisel Bilgi Formu:** Araştırmacılar tarafından oluşturulan formda, çocuklara ilişkin yaş, cinsiyet, anne-baba eğitim düzeyi, anne-baba mesleği soruları yer almaktadır.

**WALLY Sosyal Problem Çözme Ölçeği:** Çocukların sosyal problem çözme becerilerini değerlendirmek amacıyla kullanılan Wally Sosyal Problem Çözme Testi, Spivack ve Shure'nin (1985) Okul Öncesi Problem Çözme Testi ve Rubin ve Krasnor'un (1986) Çocuk Sosyal Problem Çözme Testi'nin birleşiminden türetilmiştir (Akt. Kayılı ve Arı, 2015). Testin 3-5 yaş çocukları için Türkçe uyarlama çalışması Kayılı ve Arı (2015) tarafından gerçekleştirilmiştir. Kız ve erkek çocuklar için hazırlanan iki farklı formdan oluşan testte kişiler arası ilişkilerde çatışma ya da sorun içeren 15 resim bulunmaktadır. Varsayımsal durumları anlatan 15 resim çocuğa sorulur. Varsayımsal durumlar 11 farklı temayı (reddedilme, hata yapma, adaletsiz muamele, mağduriyet, yasaklama, yalnızlık, aldatılma, hayal kırıklığı, ikilemde kalma, yetişkin tarafından onaylanmama, saldırıya uğrama problemi ile başa çıkma) kapsamaktadır. Testten alınabilecek en düşük puan sıfır, en yüksek puan ise 15'tir. Ölçek çocuklara bireysel görüşme ile uygulanmaktadır. Testin 3-5 Yaş çocuklar için olan versiyonunun KMO değeri .814 olarak bulunmuştur. Testin beş yaş grupları için KR-20 güvenirlik katsayısı .81 olarak hesaplanmıştır (Kayılı ve Arı, 2015). Wally Sosyal Problem Çözme Testi'nde çocukların açık uçlu sorulara verdikleri cevaplar kodlama sistemine dayalı olarak puanlanıp nitel bulgular nicel bulgulara dönüştürülebilmektedir. Bu araştırma, nitel olarak planlandığı için çocukların açık uçlu sorulara verdikleri cevaplar nicel veriye dönüştürülmemiştir. Ölçme aracında yer alan 15 açık uçlu sorunun 3'ü doğrultusunda çocukların cevapları alınmıştır. Sorulardan hangilerinin araştırmaya dahil edileceğine ilişkin olarak bir doçent, bir doktor öğretim üyesi, bir doktoralı okul öncesi öğretmeni olmak üzere 3 uzmandan görüş alınmıştır. Uzmanlardan araştırmanın amacı doğrultusunda planlanan nitel çalışma için soruların uygunluk düzeylerini değerlendirmeleri istenilmiştir. Uzman görüşleri sonucundan 15 sorudan 3'ü çalışmaya dahil edilmiştir. Uygulama süreci ortalama 15-20 dakika arasında sürmüştür.

## Uygulama

Veri toplama sürecinden önce araştırmada kullanılacak ölçme araçları ile ilgili gerekli izinler alınmıştır. Okul öncesi öğretmenleri, çalışmanın amacı ve ölçme araçlarıyla ilgili bilgilendirilmişlerdir. Kişisel Bilgi Formu öğretmenler tarafından her çocuk için

ayrı ayrı doldurulmuştur. Araştırmacılardan biri WALLY Sosyal Problem Çözme Ölçeği' ni çocuklara bireysel olarak farklı günlerde, okul ortamında özel olarak hazırlanmış bir odada uygulamıştır. Oda, sessiz ve aydınlık olmakla birlikte çocukların dikkatini dağıtabilecek uyaranlardan arındırılmıştır. Veri toplama süreci altı ay sürmüştür.

### Veri Analizi

Araştırmada elde edilen veriler SPSS 20.0 paket programı ile Excell programına aktarılmıştır. SPSS programındaki veriler doğrultusunda demografik bilgiler elde edilmiştir. Ölçekte akran ilişkilerine yönelik belirlenen 3 sorunun cevaplarına ilişkin temalar da Excell programda oluşturularak frekans ve yüzde değerleri hesaplanmıştır.

### 3. Bulgular

Tablo 2'de çocukların oyuna davet ettikleri akranlarının teklifi reddetmesi doğrultusunda belirttikleri stratejilere ilişkin cevapları yer almaktadır.

**Tablo 2.** *Okul öncesi dönem çocuklarının oyuna davet ettikleri akranlarının teklifi reddetmesi doğrultusunda belirttikleri stratejiler*

| Stratejiler | $f$ | % |
|---|---|---|
| Israr etme | 65 | 17.3 |
| Diğer akranlarla/kişilerle oynama | 63 | 16.8 |
| Kendi kendine oynama | 53 | 14.1 |
| Anneye/babaya/öğretmene söyleme | 52 | 13.9 |
| Üzülme/canı sıkılma | 37 | 9.9 |
| İkna etme | 26 | 6.9 |
| Ortamdan uzaklaşma | 19 | 5.1 |
| İtiraz etme | 17 | 4.5 |
| Cevabı bilmediğini söyleme | 16 | 4.3 |
| Rahatsız etmeme, kendi haline bırakma | 8 | 2.1 |
| Hediyeler alma | 8 | 2.1 |
| Kızma | 3 | 0.8 |
| Küsme | 3 | 0.8 |
| Empati kurmasını istemek | 2 | 0.5 |
| Arkadaş olma | 1 | 0.3 |
| Teklifi reddeden akran oynamak istediğinde oyuna almama | 1 | 0.3 |
| Olumsuz sözler söyleme | 1 | 0.3 |
| Toplam | 375 | 100.0 |

Tablo 2'ye göre çocuklar, oyun davetinin reddedilmesiyle ilgili 17 strateji geliştirmiştir. En sık belirtilen ilk üç strateji, ısrar etme (%17.3), diğer akranlarla/kişilerle oynama (%16.8) ve kendi kendine oynama (%14.1) olmuştur. Verilen cevaplarda ısrar etme stratejisine örnek olarak "Bir daha sorarım oynayalım diye", diğer akranlarla/kişilerle

oynama stratejisine örnek olarak "Başka arkadaşlarımla oyun oynarım", kendi kendine oynama stratejisine örnek olarak "Ben de kendim oynardım" verilebilir.

Tablo 3'te çocukların oyuna davet ettikleri akranlarının teklifi reddetmesi doğrultusunda belirttikleri stratejilerin cinsiyete göre dağılımları bulunmaktadır.

**Tablo 3.** *Cinsiyete göre okul öncesi dönem çocuklarının oyuna davet ettikleri akranlarının teklifi reddetmesi doğrultusunda belirttikleri stratejiler*

| Kız çocuklarının stratejileri | f | % | Erkek çocuklarının stratejileri | f | % |
|---|---|---|---|---|---|
| Israr etme | 31 | 18.3 | Diğer akranlarla/kişilerle oynama | 36 | 17.5 |
| Diğer akranlarla/kişilerle oynama | 27 | 16.0 | Israr etme | 34 | 16.5 |
| Anneye/babaya/öğretmene söyleme | 23 | 13.6 | Kendi kendine oynama | 33 | 16.0 |
| Üzülme/canı sıkılma | 21 | 12.4 | Anneye/babaya/öğretmene söyleme | 29 | 14.1 |
| Kendi kendine oynama | 20 | 11.8 | Üzülme/canı sıkılma | 16 | 7.8 |
| İkna etme | 13 | 7.7 | İkna etme | 13 | 6.3 |
| Ortamdan uzaklaşma | 9 | 5.3 | İtiraz etme | 11 | 5.3 |
| Cevabı bilmediğini söyleme | 7 | 4.1 | Ortamdan uzaklaşma | 10 | 4.9 |
| İtiraz etme | 6 | 3.6 | Cevabı bilmediğini söyleme | 9 | 4.4 |
| Rahatsız etmeme, kendi haline bırakma | 3 | 1.8 | Hediyeler alma | 6 | 2.9 |
| Küsme | 3 | 1.8 | Rahatsız etmeme, kendi haline bırakma | 5 | 2.4 |
| Empati kurmasını istemek | 2 | 1.2 | Kızma | 3 | 1.5 |
| Hediyeler alma | 2 | 1.2 | Olumsuz sözler söyleme | 1 | 0.5 |
| Arkadaş olma | 1 | 0.6 | | | |
| Teklifi reddeden akran oynamak istediğinde oyuna almama | 1 | 0.6 | | | |
| Toplam | 169 | 100.0 | Toplam | 206 | 100.0 |

Tablo 3'e göre oyun davetinin reddedilmesiyle ilgili kızların 15, erkeklerin 13 strateji geliştirdiği belirlenmiştir. Kızların geliştirdiği ilk 3 strateji, ısrar etme (%18.3), diğer akranlarla/kişilerle oynama (%16.0) ve anneye/babaya/öğretmene söyleme (%13.6) olmuştur. Erkeklerin geliştirdiği ilk 3 strateji, diğer akranlarla/kişilerle oynama (%17.5), ısrar etme (%16.5) ve kendi kendine oynama (%16.0) olmuştur.

Tablo 4'te çocukların akranlarının oyununa dâhil olma durumunda belirttikleri stratejilere ilişkin cevapları yer almaktadır.

**Tablo 4.** *Okul öncesi dönem çocuklarının akranlarının oyununa dâhil olma durumunda belirttikleri stratejiler*

| Stratejiler | f | % |
|---|---|---|
| İzin istemek | 305 | 81.3 |
| Diğer akranlarla/kişilerle oynama | 19 | 5.1 |
| Kendi kendine oynama | 18 | 4.8 |
| Anneye/babaya/öğretmene söyleme | 8 | 2.1 |
| Ortamdan uzaklaşma | 6 | 1.6 |
| Arkadaş olma | 6 | 1.6 |
| Cevabı bilmediğini söyleme | 4 | 1.1 |
| Ağlama | 2 | 0.5 |
| Hediyeler alma | 2 | 0.5 |
| Kızma/sinirleme | 2 | 0.5 |
| Akranlarını izleme | 2 | 0.5 |
| Toplam | 375 | 100.0 |

Tablo 4'te görüldüğü üzere çocuklar, oyun davetinin reddedilmesiyle ilgili 11 strateji geliştirmiştir. En sık belirtilen ilk üç strateji, izin istemek (%81.3), diğer akranlarla/kişilerle oynama (%5.1) ve kendi kendine oynama (%4.8) olmuştur. Verilen cevaplarda izin isteme stratejisine örnek olarak "Beni de oyuna katar mısınız?", diğer akranlarla/kişilerle oynama stratejisine örnek olarak "Başkasıyla oynarım", kendi kendine oynama stratejisine örnek olarak "Yalnız oynardım" verilebilir.

Tablo 5'te çocukların akranlarının oyununa dâhil olma durumunda belirttikleri stratejilerin cinsiyete göre dağılımları bulunmaktadır.

**Tablo 5.** *Cinsiyete göre okul öncesi dönem çocuklarının akranlarının oyununa dâhil olma durumunda belirttikleri stratejiler*

| Kız çocuklarının stratejileri | f | % | Erkek çocuklarının stratejileri | f | % |
|---|---|---|---|---|---|
| İzin isteme | 139 | 82.2 | İzin isteme | 166 | 80.6 |
| Diğer akranlarla/kişilerle oynama | 8 | 4.7 | Diğer akranlarla/kişilerle oynama | 11 | 5.3 |
| Kendi kendine oynama | 7 | 4.1 | Kendi kendine oynama | 11 | 5.3 |
| Anneye/babaya/öğretmene söyleme | 6 | 3.6 | Arkadaş olma | 5 | 2.4 |
| Ortamdan uzaklaşma | 1 | 0.6 | Cevabı bilmediğini söyleme | 3 | 1.5 |
| Israr etme | 1 | 0.6 | Anneye/babaya/öğretmene söyleme | 2 | 1.0 |
| Arkadaş olma | 1 | 0.6 | Ortamdan uzaklaşma | 2 | 1.0 |
| Hediyeler alma | 1 | 0.6 | Ağlama | 2 | 1.0 |
| Akranlarını izleme | 1 | 0.6 | Kızma/sinirleme | 2 | 1.0 |
| Cevabı bilmediğini söyleme | 1 | 0.6 | Akranlarını izleme | 1 | 0.5 |
| | | | Hediyeler alma | 1 | 0.5 |
| Toplam | 169 | 100.0 | Toplam | 206 | 100.0 |

Tablo 5'e göre oyun davetinin reddedilmesiyle ilgili kızların 10, erkeklerin 11 strateji geliştirdiği belirlenmiştir. Kızların geliştirdiği ilk 3 strateji, izin isteme (%82.2), diğer akranlarla/kişilerle oynama (%4.7) ve kendi kendine oynama (%4.1) olmuştur. Erkeklerin geliştirdiği ilk 3 strateji, izin isteme (80.6), diğer akranlarla/kişilerle oynama (%5.3), kendi kendine oynama (%5.3), arkadaş olma (%2.4) olmuştur.

Tablo 6'da çocukların oyun materyalini paylaşma durumunda belirttikleri stratejilere yönelik cevapları yer almaktadır.

**Tablo 6.** *Okul öncesi dönem çocuklarının oyun materyalini paylaşma durumunda belirttikleri stratejiler*

| Stratejiler | f | % |
|---|---|---|
| İzin isteme | 192 | 51.2 |
| Oyun materyalini bırakmasını söyleme | 58 | 15.5 |
| Kendi oyun materyalini kullanma | 41 | 10.9 |
| Anneden/babadan oyun materyali almasını isteme | 28 | 7.5 |
| Sırasını bekleme | 25 | 6.7 |
| Oyun materyalinden zorla uzaklaştırma | 7 | 1.9 |
| Hediyeler alma | 4 | 1.1 |
| Arkadaş olma | 3 | 0.8 |
| Cevabı bilmediğini söyleme | 3 | 0.8 |
| Ortamdan uzaklaşma | 3 | 0.8 |
| Kızma | 3 | 0.8 |
| Şikâyet etme | 3 | 0.8 |
| Paylaşma | 1 | 0.3 |
| Ağlama | 1 | 0.3 |
| İtekleme | 1 | 0.3 |
| Olumsuz sözler söyleme | 1 | 0.3 |
| Kovalama | 1 | 0.3 |
| Toplam | 375 | 100.0 |

Tablo 6'da görüldüğü üzere çocuklar, oyun materyalini paylaşmayla ilgili 17 strateji geliştirmiştir. En sık belirtilen ilk üç strateji, izin istemek (%51.2), oyun materyalini bırakmasını söyleme (%15.5) ve kendi oyun materyalini kullanma (%10.9) olmuştur. Verilen cevaplarda izin isteme stratejisine örnek olarak "Ben de binebilir miyim?", oyun materyalini bırakmasını söyleme stratejisine örnek olarak "Bisikletten inmesini söylerim", kendi oyun materyalini kullanma stratejisine örnek olarak "Oyuncaklarımla oynarım" verilebilir.

Tablo 7'de çocukların oyun materyalini paylaşma durumunda belirttikleri stratejilerin cinsiyete göre dağılımları bulunmaktadır.

**Tablo 7.** *Cinsiyete göre okul öncesi dönem çocuklarının oyun materyalini paylaşma durumunda belirttikleri stratejiler*

| Kız çocuklarının stratejileri | f | % | Erkek çocuklarının stratejileri | f | % |
|---|---|---|---|---|---|
| İzin isteme | 86 | 50.9 | İzin isteme | 106 | 51.5 |
| Oyun materyalini bırakmasını söyleme | 31 | 18.3 | Kendi oyun materyalini kullanma | 28 | 13.6 |
| Anneden/babadan oyun materyali almasını isteme | 15 | 8.9 | Oyun materyalini bırakmasını söyleme | 27 | 13.1 |
| Sırasını bekleme | 14 | 8.3 | Anneden/babadan oyun materyali almasını isteme | 13 | 6.3 |
| Kendi oyun materyalini kullanma | 13 | 7.7 | Sırasını bekleme | 11 | 5.3 |
| Cevabı bilmediğini söyleme | 3 | 1.8 | Oyun materyalinden zorla uzaklaştırma | 4 | 1.9 |
| Oyun materyalinden zorla uzaklaştırma | 3 | 1.8 | Kızma | 3 | 1.5 |
| Hediyeler alma | 2 | 1.2 | Şikâyet etme | 3 | 1.5 |
| Arkadaş olma | 1 | 0.6 | Arkadaş olma | 2 | 1.0 |
| Ortamdan uzaklaşma | 1 | 0.6 | Ortamdan uzaklaşma | 2 | 1.0 |
| | | | Hediyeler alma | 2 | 1.0 |
| | | | Paylaşma | 1 | 0 |
| | | | Ağlama | 1 | 0.5 |
| | | | İtekleme | 1 | 0.5 |
| | | | Olumsuz sözler söyleme | 1 | 0.5 |
| | | | Kovalama | 1 | 0.5 |
| Toplam | 169 | 100.0 | Toplam | 206 | 100.0 |

Tablo 7'ye göre oyun davetinin reddedilmesiyle ilgili kızların 10, erkeklerin 16 strateji geliştirdiği belirlenmiştir. Kızların geliştirdiği ilk 3 strateji, izin isteme (%50.9), oyun materyalini bırakmasını söyleme (%18.3) ve anneden/babadan oyun materyali almasını isteme (%8.9) olmuştur. Erkeklerin geliştirdiği ilk 3 strateji, izin isteme (51.5), kendi oyun materyalini kullanma (%13.6), oyun materyalini bırakmasını söyleme (%13.1) olmuştur.

## 4. Sonuç, Tartışma ve Öneriler

Okul öncesi dönem çocuklarının akran ilişkilerinde karşılaştıkları üç durum ile ilgili görüşlerinin ele alındığı çalışmanın bulguları incelendiğinde, çocukların etkili ve etkili olmayan stratejiler olmak üzere çeşitli cevaplar verdikleri ortaya konulmuştur. Araştırma bünyesinde ele alınan durumlardan biri olan oyuna davet etmede, çocuklara oyuna davet ettiği bir çocuğun onunla oynamak istemediği bir durumda ne yapacağı sorulmuştur. Çocuklar oyun davetlerinin reddedilmesine yönelik 17 strateji geliştirmiştir. Bu stratejilerden sekizi (ısrar etme, itiraz etme, cevabı bilmediğini

söyleme, hediyeler alma, kızma, küsme, gelecekte teklifi reddeden kişiyi istediğinde oyuna almama, olumsuz sözler söyleme) etkisiz, sekizi (diğer akranlarla/kişilerle oynama, kendi kendine oynama, üzülme/canı sıkılma, ikna etme, ortamdan uzaklaşma, rahatsız etme, kendi haline bırakma, empati kurmasını isteme, arkadaş olma) etkili stratejiler grubunda yer almaktadır. Anneye/babaya/öğretmene söyleme stratejisinin temelinde şikâyet mi yoksa duygu paylaşımı, danışma gibi bir amaç mı yattığı belli olmadığı için bu strateji etkili ya da etkisiz olarak herhangi bir kategoride değerlendirilememiştir. Şöyle ki, çocuklar yetişkinle, oyun teklifini reddeden çocuğu şikâyet amaçlı konuştuğu takdirde etkisiz bir strateji ortaya koyacaktır. Ancak akranı tarafından reddedildiğini anlatıp yol göstermesini isteyecekse ya da bu durum karşısındaki hislerini paylaşacaksa etkili bir strateji geliştirmiş olacaktır. Bu kısım net olmamakla birlikte geriye kalan seçenekler doğrultusunda çocukların etkili ve etkisiz stratejiler geliştirdikleri ifade edilebilir. Oyuna davet edilen akranın teklifi reddetmesi durumunda geliştirilen ilk üç stratejiden ilki etkisiz (ısrar etme) iken ikisi (diğer akranlarla/kişilerle oynama ve kendi kendine oynama) etkili strateji olmuştur. Çocukların cevaplarının etkili/etkisiz şeklinde sınıflandırılması, ölçme aracındaki kodlama listesi doğrultusunda yapılmıştır. Cinsiyetlere göre cevaplar incelendiğinde, kızların 15, erkeklerin 13 strateji geliştirdiği belirlenmiştir. Kızların geliştirdiği ilk 3 stratejinin ilki etkisiz (ısrar etme), ikincisi etkili (diğer akranlarla/kişilerle oynama, üçüncüsü ise niyete göre etkili ya da etkisiz olabilecek bir strateji (anneye/babaya/öğretmene söyleme) olmuştur. Erkeklerin geliştirdiği ilk 3 stratejiden ikisi etkili (diğer akranlarla/kişilerle oynama ve kendi kendine oynama), biri (ısrar etme) etkisizdir. Kızların ve erkeklerin geliştirdiği 6 strateji etkili değildir. Kızların geliştirdiği 8, erkeklerin geliştirdiği 6 strateji etkilidir.

Araştırmada yer alan ikinci durum, oyun oynayan diğer çocukların oyununa dâhil olmak istediğinde ne yapacağına ilişkindir. Çocuklar oyuna dâhil olmaya yönelik 11 strateji geliştirmiştir. Bu stratejilerden altısı etkili (izin istemek, diğer akranlarla/kişilerle oynama, kendi kendine oynama, ortamdan uzaklaşma, arkadaş olma, akranlarını izleme), dördü etkisiz (cevabı bilmediğini söyleme, ağlama, hediyeler alma, kızma/sinirlenme) stratejilerdir. Anneye/babaya/öğretmene söyleme stratejisinin temelinde şikâyet mi yoksa duygu paylaşımı, danışma gibi bir amaç mı yattığı belli olmadığı için bu strateji etkili ya da etkisiz olarak herhangi bir kategoride değerlendirilememiştir. Cinsiyetlere göre cevaplar incelendiğinde, kızların 10, erkeklerin 11 strateji geliştirdiği belirlenmiştir. Erkeklerin ve kızların geliştirdiği ilk 3 strateji etkili (izin istemek, diğer akranlarla/kişilerle oynama, kendi kendine oynama) olup, stratejilerin sıralaması iki cinsiyet için aynıdır. Kızların geliştirdiği 3, erkeklerin geliştirdiği 4 strateji etkili değilken; kızların ve erkekleri geliştirdiği 6 strateji etkilidir.

Araştırmada yer alan son akran durumu, oyun materyalini paylaşma ile ilgili ne yapacağına ilişkindir. Çocuklar, oyun materyalini paylaşmaya yönelik 17 strateji geliştirmiştir. Bu stratejilerden 11'i etkisiz (oyun materyalini bırakmasını söyleme, anneden/babadan oyun materyali almasını istemek, akranı oyun materyalinden zorla uzaklaştırma, hediyeler alma, cevabı bilmediğini söyleme, kızma, şikâyet etme, ağlama, itekleme, olumsuz sözler söyleme, kovalama); 6'sı etkili (izin istemek, kendi oyun materyalini kullanma, sırasını bekleme, arkadaş olma, ortamdan uzaklaşma, paylaşma) stratejilerdir. Cinsiyetlere göre cevaplar incelendiğinde, kızların 10, erkeklerin 16 strateji geliştirdiği belirlenmiştir. Kızların geliştirdiği ilk 3 stratejinin ilki etkili (izin isteme), ikinci (oyun materyalini bırakmasını söyleme) ve üçüncü (anneden/babadan oyun materyali almasını isteme) stratejiler etkisizdir. Erkeklerin geliştirdiği ilk 3 stratejinin ikisi etkili (izin isteme, kendi oyun materyalini kullanma), üçüncüsü (oyun materyalini bırakmasını söyleme) etkisizdir. Kızlar 5 etkili, 5 etkisiz strateji ifade ederken, erkekler 6 etkili, 10 etkisiz strateji belirtmiştir.

Sonuçlara bakıldığında, çocukların verilen akran durumu karşısında olumlu ve olumsuz stratejiler geliştirdikleri belirlenmiştir. En çok strateji geliştirilen durumlar oyuna davet etme ve paylaşma ile ilgili olurken, en az strateji oyuna dâhil olma durumuna aittir. En çok olumsuz strateji geliştirilen durum, paylaşmaya ilişkindir. Erkekler iki durum (oyuna dâhil olmak ve paylaşma) kızlardan; kızlar bir durumla (oyuna davet etme) ilgili diğer cinsiyete göre daha fazla strateji üretmiştir. Erkekler, paylaşma ile ilgili kızlara göre daha çok strateji geliştirmekle birlikte stratejilerinin çoğunluğu etkisiz olmuştur. Green ve diğerleri (2008), 6 yaş grubundan 257 çocukla yaptıkları çalışmada, bir oyunda başka bir çocuğun yerine alma ve oyuncağı paylaşmaya yönelik iki durumla ilgili cevapları değerlendirmişlerdir. Araştırmanın sonuçlarına göre kızlar ve erkeklerin olumlu sosyal davranışlarla birlikte savunmacı, iddialı stratejiler geliştirdikleri, kızların erkeklere göre olumlu sosyal davranışları daha çok ifade ettikleri belirlenmiştir. Araştırmanın bulguları, okul öncesi dönem çocuklarının bazı akran durumları ile ilgili ne tür stratejiler geliştirdiklerini ortaya koymak açısından önem taşımaktadır. Sonuçlar, okul öncesi dönem çocuklarına yönelik sosyal problem çözme becerilerinin öğretilmesine dikkat çekmektedir. Çocukların akran durumları karşısında etkisiz stratejiler geliştirmesinde, anne-babaları ile ilişkilerini örnek aldıkları düşünülebilir. Nitekim Tekin ve Kayılı (2023) tarafından 36-72 ay arasında 205 çocuk ile yapılan araştırmada, annelerin ve babaların demokratik tutumları ile çocuklarının duygu düzenleme düzeyi arasında ilişki olduğu belirlenmiştir. Roopnarine ve diğerleri (2006), aile katılımının ve demokratik ebeveyn tutumunun çocukların sosyal davranışları ile ilişkili olabildiğini ifade etmektedir.

Anne-babanın yanı sıra öğretmen-çocuk ilişkisinin de sosyal problem çözme becerileri ve akran ilişkilerini etkileyebildiği ifade edilebilmektedir. Ek olarak anne-babaların sosyal problem çözme becerilerinin çocukların sosyal problem çözme becerilerini yordayabildiği ifade edilmektedir (Dereli İman, 2019). Konu ile ilgili bazı araştırmalarda (Arbeau Coplan ve Weeks, 2010; Baarstu Wang ve Brandlistuen, 2021; Howes ve Hamilton, 1993) olumlu öğretmen-çocuk ilişkisinin küçük çocukları uyumsuzluğa karşı koruyucu bir faktör olduğu, akranlarla olan sosyal yeterliliği etkilediği ifade edilmiştir. Gülay Ogelman, Koyutürk Koçer ve Önder (2023) araştırmalarında küçük çocukların sosyal problem çözme becerileri ile akranları tarafından sevilme ve tercih edilme düzeyleri arasında ilişki olduğunu ifade etmişlerdir. Küçük çocukların etkileşimde bulundukları yetişkinlerin ve akranların yanı sıra mizaç, yaş, cinsiyet gibi bireysel özellikleri de akran ilişkilerini, sosyal problem çözme becerilerini etkileyecek değişkenlerdir. Örnek olarak Walker ve diğerleri (2013), 570 çocuğu 24, 36 ve 48 aylıkken gözlemledikleri boylamsal çalışmalarında mizaç özelliklerinden utangaçlığın sosyal problem çözme becerilerini kısa ve uzun süreli olarak etkileyebildiğini ifade etmiştir. Bireysel özelliklerin sosyal problem çözme becerilerini etkileyebildiğine ilişkin bir diğer örnek Özkan ve Aksoy (2017) tarafından yapılan araştırmaya aittir. Özkan ve Aksoy (2017) 5-6 yaş grubundan 109 çocuk ile gerçekleştirdiği çalışmada, çocukların benlik algısı toplam puanları ile sosyal problem çözme beceri toplam puanları arasında olumlu yönde ilişki bulunmuştur. Ayrıca çocukların hem akranlara hem de yetişkinlere yönelik sosyal problem çözme beceri puanları ile öz saygı ve öz yeterlilik puanları arasında olumlu yönde ilişki olduğu belirlenmiştir. Mayeux ve Cillessen (2003), erkek çocukları ile gerçekleştirdikleri çalışmada, yaşı büyük olan çocukların yaşı küçük olanlara göre sosyal problemlere daha etkili çözümler geliştirebildiklerini ifade etmişlerdir. Walker, Irving ve Berthelsen (2002), 91 erkek 88 kız çocukla gerçekleştirdiği çalışmada, kızların akran grubuna giriş, sırasını bekleme, paylaşma gibi sosyal problem durumlarında erkek akranlarına göre daha etkili tepkiler verdiği, kızların stratejilerinin erkeklere göre daha az saldırganlık içerdiği belirlenmiştir.

Bu araştırmada, çocukların bazı akran durumları karşısında ne tür stratejiler geliştirdikleri incelenmiş, bu stratejilerin nedenleri ele alınmamıştır. Dolayısıyla araştırma kapsamında çocukların ortaya koydukları etkili olmayan stratejilerin nedenlerine ilişkin çıkarsama yapılmamaktadır. Yalnızca konu ile ilgili alan yazın doğrultusundaki bazı değişkenlere ilişkin örnek çalışmalar sunulmuştur. Bulgularda iki cinsiyette yer alan çocukların etkili ve etkisiz stratejiler düşündükleri görülmektedir. Etkili stratejiler arasında, ortamdan uzaklaşma, izin isteme, ikna etme, başka kişilere yönelme, arkadaşını kendi haline bırakma, empati kurmasını isteme,

arkadaşlık geliştirme çabası, paylaşma, sırasını bekleme gibi hoşgörü, empati, duyguları ifade etme, saygı duyma, uzlaşma gibi sosyal beceri içeren cevaplara rastlanılmaktadır. Etkisiz stratejiler içerisinde ısrarcı olma, şikâyet etme, rüşvet verme, herhangi bir strateji belirtmeme, itiraz etme, kızma, ağlama, küsme, fiziksel ve sözel şiddet, intikam alma yer almaktadır. Bu sonuçlar, çocukların özellikle akranlarıyla oyun sürecinde oyuna davet etme, oyuna dahil olma, oyuncağı paylaşma gibi sıklıkla karşılaşacakları durumlarla ilgili etkili stratejiler üretme açısından desteklenmesi gerektiğini göstermektedir. Alan yazın bilgileri ışığında, küçük çocukların sosyal problem çözme becerilerini, akran ilişkilerine yönelik yeterliklerini, sosyal becerilerini destekleyebilmek adına anne-babalara ve öğretmenlere önemli görevler düştüğü söylenebilir. Diamond (2018), sosyal problem çözme becerilerinin okul öncesi dönem boyunca yaşa uygun yönlendirmeler ve çeşitli etkinlikler doğrultusunda desteklenmesi gerektiğini ifade etmiştir. Dolayısıyla küçük çocukların sosyal problem çözme becerilerinin okul ve ev ortamında gerek olumlu rol model olunarak gerek çeşitli etkinlikler aracılığıyla desteklenebileceği söylenebilir. Sosyal problem çözmenin geliştirilmesinde etkinliklerin yanı sıra daha sistematik bir yaklaşımla özel programlar da hazırlanabilir. Kayılı ve Arı (2016), Montesori yöntemiyle desteklenen bir Sosyal Beceri Eğitim Programı geliştirmiş ve 53 çocukla uygulamayı gerçekleştirdikleri çalışmada, programın duyguları anlama ve sosyal problem çözme becerilerini desteklediğini ortaya koymuşlardır. Dereli İman (2014), 66 çocukla gerçekleştirdiği deneysel çalışmada Değerler Eğitimi Programı'nın sosyal beceriler, psiko-sosyal gelişim ve sosyal problem çözme puanlarında artış sağladığını belirlemiştir. Mulrey (2017) 24 okul öncesi dönem çocuğuna sosyal problem çözme programı uyguladığı çalışmanın sonuçlarında, erkek çocuklarının yeni arkadaş edinme dâhil olmak üzere etkili strateji geliştirme yeterlilikleri iki katına çıkmış, bakış açısı alma becerileri gelişmiş, sosyal problem çözme becerileri artmıştır.

Araştırmanın bulguları, çalışma grubundaki çocukların akran ilişkilerinde karşılaştıkları üç durum ile ilgili görüşlerinde etkili ve etkili olmayan çeşitli stratejiler geliştirdiklerini ortaya koymaktadır.

Çalışmanın bulguları ve sınırlılıkları doğrultusunda konu ile ilgili sonraki çalışmalara ve uygulamalara yönelik çeşitli öneriler ortaya konulabilir. Bu çalışma, 375 çocuğun akran ilişkilerinde karşılaştıkları üç durum hakkındaki görüşleri ile sınırlıdır. Sonraki çalışmalarda gözlem, öğretmen görüşü gibi farklı bilgi kaynaklarından yararlanılarak veri toplanabilir. Üçten fazla akran ilişkileri durumunun yer aldığı çalışmalar planlanabilir. Çocukların cevaplarının boylamsal olarak izlendiği araştırmalar yapılabilir. Okul öncesi dönem çocuklarının sosyal problem çözme becerilerini

etkileyen değişkenlerin incelendiği çalışmalar yürütülebilir. Uygulamada okul öncesi öğretmenleri, eğitim programları içerisinde düzenli olarak sosyal problem çözme, sosyal beceriler gibi akran ilişkilerini geliştirecek davranışlara, becerilere yer verebilirler. Öğretmen ihtiyaç duyulduğu takdirde sosyal problem çözme becerilerine yönelik programlar hazırlayabilir. Aileler sosyal problem çözme becerileri hakkında bilgilendirilebilir. Ayrıca ailelerin sosyal problem çözme açısından çocuklarına model olduğuna yönelik bilgilendirmelere ek olarak aile katılımı çalışmaları doğrultusunda çocuklarıyla çeşitli etkinlikler gerçekleştirmeleri sağlanabilir.

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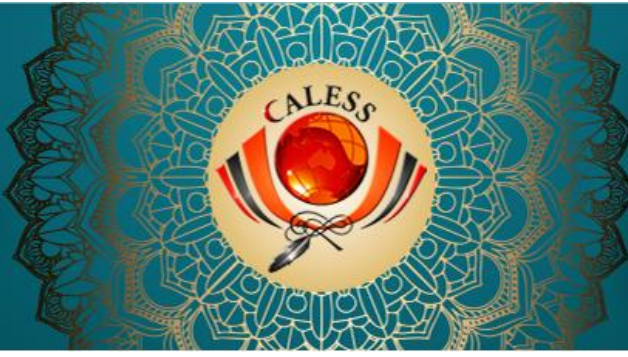
# DIFFERENT PERCEPTIONS OF RELIGON PRACTICES PRESENTED IN JANE EYRE

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## 1.Introduction

*Jane Eyre* is a novel that explores the complex relationship between religion and personal beliefs. The narration written by Charlotte Bronte follows the journey of the protagonist, Jane Eyre, as she discovers her life through different social classes and moral dilemmas. Throughout the novel, religion is a central theme that influences the characters' decisions and beliefs. Jane's religious beliefs are shaped by her experiences with different religious institutions, including Lowood School and the different people she encounters.

The novel refers to the tension that took place in the 19th century among the different sects of christianity in the British society. While Protestantism was the dominant belief among the public, its followers found themselves in a challenge with the classical old beliefs such as catholisim that was adopted by many of the higher class society. Thus, Jane's inner perspective about religioun differ from her counterparts, as she seeks a more personal and emotional connection to God rather than merely

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following the rigid doctrines of the Church. This contrasts with the views of other characters such as St. John Rivers, as he pays more attention to duty and rules rather than emotions as the only way to reach God's path.

Moreover, the novel shows a general attitude that started to widespread in the society during that time which was dominated by skepticism and criticism of the Church. Not so far, Charlotte Bronte as well was known for her criticism of the Church and not the religion itself as referred earlier. This constructive criticism is reflected through the narration of the novel and highlighted by her protagonist Jane Eyre. The core of this criticism mainly falls on the abuse of religion and twisting its meanings as well as hypocricy to serve some groups' interests. The novel suggests the need for more private relation that connects individuals directly with God without any mediators.

In conclusion, *Jane Eyre* is a novel that would suggest a further study of the complex relationship between religion and the uprising individuals' beliefs during the 19th century. This essay aims to study the tension between different religious views displayed in the novel. Additionally, it criticises the societal attitudes towards religion during the time period, highlighting the need for personal interpretation and practical application of religious beliefs in real life.

## 2. A Brief About The Writer

As one of the leading female novelists, Charlotte Bronte, who was born in the nineteenth century that witnessed a lots of controversial issues, played an important role in questioning and displaying these issues. Since her father was a clergyman who died when Bronte was young and was sent with her sisters including Emily Bronte, who is considered as one of the great Victorian novelists as well to a boarding religious school, Charlotte was in touch with religion doctrine from young age. That definitely shaped her own perspective about many beliefs including religion. In contrast to some critics' claims about her that she was attacking and trying to demolish religion in society, Charlotte Bronte was just a part of the wide controversy that took place in the nineteenth century. In fact, she was trying to compromise different perspectives and come up with what she believed to be the right way (Glen, 2004, pp. 65-67).

The nineteenth century witnessed many conflicts in views on many sides including society beliefs, economy, politics, equality between men and women and religion itself. As the society was growing, and the increasing number of people with different religious views and doctrines including Protestant, Anglicans and

Evangelicalism; it was difficult for the Church at that time to absorb all these beliefs and became indifferent to its community member's needs. Important ideas of Christianity such as Salvation, Confession and Spirit versus Body were questioned as well. This religious controversy had its impact on novelists of that age, especially Bronte, who had religious back-ground as a daughter of an Anglican clergyman. However, she didn't attack religion itself but the practice of some clergymen, that was still not accepted by some people. Marianne Thormahlen says about this ''any criticism against the conduct of clergymen, and against opinions and values held by Anglican Christians, expressed in Bronte novels has always been interpreted as a more or less covert repudiation of the Christian faith'' (Thormahlen,2004, P.7). Additionally, there are some letters by Bronte herself assuring her love to the Church and that she was not denying the belief itself but the perspectives of some people in which their social classes and benefits affect their perspectives.  In a letter to Ellen Nussey she wrote:

If I could always live with you, and "daily" read the Bible with you, if your lips and mine could at the same time, drink the same draught from the same pure fountain of Mercy – I hope, I trust, I might one day become better, far better, than my evil wandering thoughts, my corrupt heart, cold to the spirit, and warm to the flesh will now permit me to be. (Littell & Littell,1857/2019, P.399).

## 3. Hermeneutics in Religion interpretations

Hermeneutics is a literary theory concerned with the interpretation of texts. It is based on the idea that understanding a text involves not just reading the words on the page, but also understanding the historical and cultural context in which the text was produced as well as the reader understanding.

In his book *Hermeneutics and the Voice of the Other*, James Rissler explores the concept of interpretation in hermeneutics, which is the theory and practice of interpretation. Rissler argues that interpretation is a process that involves a dialogue between the interpreter and the object of interpretation, as well as an acknowledgement of the voice of the other. He defines it as '' Interpretation is an exposition, laying out that which has been projected by understanding. The direction in the identification of interpretation and understanding is significant. The identification is not one in which there is first ( Riser, 1997, p.48).

Rissler's emphasizes the importance of listening to the voice of the other, which he calls it the voice of the text or object being interpreted, as well as the voices of those who are marginalized or excluded in society. He states that '' In the situation where

interpretation follows understanding one is claiming by that that an immediacy of understanding is possible'' ( Riser, 1997, p.132). He suggests that by listening to these voices, interpreters can gain a deeper understanding of texts and their back-ground context.

Rissler emphasizes the important role of the interpreter in the process of interpretation. As he says that interpreters' own biases and assumptions can not be separated from the interpretation, since these biases and assumptions shape the way they interpret texts. Therefore, he suggests that interpreters should be self-reflective and aware of their own biases in order to make the interpretations as objective as possible. He highlights '' Historical understanding as are re-experiencing is objective in the same way that an interpretation of a text is objective'' ( Riser, 1997, p.65).

On the other hand, Paul Ricoeur emphasis on the important role of language and narrative in understanding any text. He argues that our understanding of texts is always mediated through language, and that understanding is an ongoing process of interpretation and reinterpretation. He defines interpretation by saying ''Interpretation, we will say, is the work of thought which consists in deciphering the hidden'' ( Ricoeur, 2004, p.12).

Thus it is one of Ricoeur's main concepts is that the meaning is not fixed or static, but is always open to reinterpretation and revision. He emphasised the importance of understanding text in its different levels, since each text has its explicit meaning, the implicit meaning, and the symbolic one.

In his book *The Conflict of Interpretations: Essays in Hermeneutics*, he argues that interpretation includes a "conflict of interpretations" which refers to the suggestion that different readers can have different or even conflicting interpretations of the same text. Ricoeur argues that this conflict is not something to be avoided or resolved, but in fact it is an essential part of the interpretation process since it agrees with human nature. He states ''He makes it clear that conflict is inescapable in human interaction. Why? First, man is the only being who possesses so long a childhood and who, as a result, remains for an incomparably long time in a condition of '' ( Ricoeur, 2004, p.151).

Ricoeur's ideas focus on the concept of human's complete freedom, as he argues that individuals have the ability to shape their own lives and make meaningful choices despite the social and cultural restrictions.

In conclusion, Hermeneutics studies are significantly useful when analysing complex literary works in which many factors involves in shaping their meanings. Includin

the understanding of the historical and cultural context in which the work takes place. In the following essay, different perceptions of religion presented in *Jane Eyre* will be explored through the novel's analysis and the opinions offered by other writers.

## 4. The Classical perception

In the novel *Jane Eyre*, the Reed family is introduced at the beginning of the story, consisting of Mrs. Reed and her children John, Georgiana, and Eliza. The name symbolism of the Reeds is an indication for the classical perspective of religion, as they participate in Jane's early perception of life. According to Lane, ''Reed is a plant that grows rigid and straight near the water'' ( United States Customs Court, 1970, p. 565 ), and this name is fitting because of their stiff and inflexible behavior towards Jane. Mrs. Reed takes care of Jane after her father's death, but she treats her poorly, even blaming her for being beaten by John and punishing her by sending her to detention in the red room.

Diane Hoeveler in her book *A Companion to the Brontës* describes Mrs. Reed's faith as a 'colored' one that serves to keep her class regulations in order and her authority unblamed. ''woman coded as colored, and animalistic, as well as treacherous and unworthy aristocratic woman'' (Hoeveler, 2009, p. 38)  This indicates that her faith is only a façade, used to justify her mistreatment of Jane and maintain her status in society. When Jane's uncle asks about her, Mrs. Reed lies to him and tells him that Jane had died. This dishonesty shows that Mrs. Reed is more concerned about appearances rather than doing what is right.

As the story progresses, Jane's feelings towards the Reed family change from anger to sympathy. At the end of Mrs. Reed's life, she sends for Jane as a way of seeking relief or salvation, but she can not bring herself to express any true kindness to her. In fact, Mrs. Reed tells Jane that she wishes she had never existed in her life, indicating that even salvation cannot be achieved without true repentance.

Bronte's portrayal of Jane's changing attitude towards the Reeds family highlights the idea that this classical doctrine needs help itself and is not as superior as it may seem. Initially, Jane fights back against John when he hits her and tells Mrs. Reed that she intends to reveal her true character. However, by the end of the novel, Jane accepts Mrs. Reed's invitation and stays behind to help her cousins during the funeral. Howver the pain Mrs. Reed caused her but still Jane was able to forgive ''Yes Mrs. Reed to you ı owe some fearful pangs of mental suffering. But ı ought to forgive you'' (Bronte, 2001, p.16). This transformation demonstrates how Jane's compassion

overcomes her anger and resentment towards the Reed family, and also suggests the possibility for redemption and reformation for those who hold to the classical and rigid doctrine.

In conclusion, the Reed family in *Jane Eyre* is portrayed as adherents of a classical perspective of religion. Their inflexible and rigid behavior towards Jane reflects their lack of true faith and their focus on maintaining their status in society. Bronte's depiction of Jane's transformation towards the Reed family highlights the potential for growth and redemption, even for those who hold to a classical perspective.

**5. The Insincere focus on merely soul neglecting the physical humanity side**

Charlotte Bronte's *Jane Eyre* is a novel that deeply explores the themes of morality and passion. However, one of the most prominent themes in the novel is the conflict between the spiritual and physical aspects of humanity. Throughout the novel, characters struggle to balance the demands of their physical bodies with their spiritual needs, and the consequences of neglecting one side in favor of the other are significantly clear. While some argue that the novel emphasises the spiritual aspects of humanity at the expense of the physical, a closer examination reveals a more complex integration between the two.

In *Jane Eyre* the character of Mr. Brocklehurst embodies the idea of a rigid, insincere focus on spiritual matters that neglects the physical needs of individuals. He believes that the physical body is a source of temptation and sin, and that it must be subdued in order for the soul to flourish. As he says, ''And, ma'am,' he continued, 'the laundress tells me some of the girls have two clean tuckers in the week: it is too much; the rules limit them to one. I think I had better take a seat and an umbrella, and go myself and fetch it'' (Bronte, 2001, p.52). However, his approach is criticised by Jane, who recognises the negative impact it has on the students at Lowood as she describes the miserable scene at the school by saying:

The meal over, prayers were read by Miss Miller, and the classes filed off, two and two, upstairs. Overpowered by this time with weariness, I scarcely noticed what sort of a place the bedroom was, except that, like the schoolroom, I saw it was very long. To-night I was to be Miss Miller's bed-fellow; she helped me to undress: when laid down I glanced at the long rows of beds, each of which was quickly filled with two occupants (Bronte, 2001, p.37).

In contrast to Mr. Brocklehurst's approach, the character of Rochester represents a more balanced view of the human condition. He recognises the importance of both the spiritual and physical aspects of humanity, and he is able to appreciate both in Jane. As he says, "I would not exchange this one little English girl for the Grand

Turk's whole seraglio, gazelle-eyes, houri forms, and all!" (Bronte, 2001, P. 229). According to Hoeveler, religion or chatholicism in particular is presented as dominant power over the physical side of people in *Jane eyre* while ''the spirit is quite absent''( Hoeveler, 2009, p.109). This dominance has it's historical back-ground when the church failed to approach people hearts and minds so tend to have more physical control over people using in many cases physical punishment or degrading the body. Hoeveler says that ''Jane Eyre figuratively link catholicism to mental and physical subjugation'' ( Hoeveler, 2009, p.446).

In conclusion, *Jane Eyre* presents a complex and accurate portrayal of the interplay between the spiritual and physical aspects of humanity. While some characters, such as Mr. Brocklehurst, embody an insincere focus on the spiritual at the expense of the physical, others such as Rochester, recognize the importance of both. Critics have debated the novel's treatment of the spiritual and physical. Ultimately, the novel presents a message of balance and integration, emphasizing the importance of acknowledging and embracing both aspects of ourselves.

## 6. Religion as Duty

Having a handsome look with a name derived from the Bible, St. john appears at the beginning as the perfect form of how a religious person should be. However, when the reader goes further discovering his conversations with Jane showing absolute coldness and no emotions which contrasts what Jane believes. Charlotte describes him as a handsome tall man with a straight nose and quite Athenian mouth and chin.

> He was young—perhaps from twenty-eight to thirty—tall, slender; his face riveted the eye; it was like a Greek face, very pure in outline: quite a straight, classic nose; quite an Athenian mouth and chin. It is seldom, indeed, an English face comes so near the antique models as did his. He might well be a little shocked at the irregularity of my lineaments, his own being so harmonious (Bronte,2001, p.294).

This suggests that we are dealing with an idol rather than a normal human being. His help to Jane and support beside choosing being a missionary and travelling far away for that would make anyone from the first stance to admire his devotion and feels himself in front of intellectual and moral superiority. Asking a critic question, if this care towards Jane is out of sincere emotions or being a missionary is out of passion to religion? According to professor Harold Bloom, Jane starts to understand more john's character and gives the answers to these questions. She first describes how he puts barriers to friendship, even sometimes cold. Despite praising his patience while teaching her, she feels his demanding and controlling spirit that he

has. During her conversation with him, he told her how he was not happy at the beginning being a priest and that he was looking forward for a more interesting life until he accepted his duty and role in life by hearing God calling him as he says. This gives a clear explanation of how St. John believes: he thinks religion as 'duty', and his travel to India is to carry the 'word of God' and his proposal to Jane was because he thinks she is suitable to be ''a missionary wife' 'she refuses St. John's call to selfless devotion in favour of self-fulfilment'' (Bronte, 2014, p.145). He refuses Jane's suggestion for him to marry Rosamond who, however, he likes her he thinks that she is not suitable to be a missionary's wife. This to make the reader feels himself in front of an 'automaton' with no feelings, just duty and even not referring to himself as a person with flesh and soul. But as a missionary whom Jane has to accept his proposal as a kind of duty as well if she wants to travel with him.

Jane's self-awareness about his nature makes her escape from him at the end and refuses his proposal since she couldn't accept this perspective. St. John at the end says that he will go to India alone and that he is happy to stand without fault before God. He says:

> Whosoever will come after Me, let him deny himself, and take up his cross and follow Me.' His is the ambition of the high master-spirit, which aims to fill a place in the first rank of those who are redeemed from the earth— who stand without fault before the throne of God; who share the last mighty victories of the Lamb; who are called, and chosen, and faithful (Bronte, 2001,p. 401).

This quotation as it seems to be so idealistic and admired by many, could be so harsh way for many of people and not realistic as faults are part of human nature.

## 7. Asceticism and purity

Born as an Anglican from an Anglican clergyman father, Charlotte Bronte tends towards Anglican perception in some ways. However, many critics see that she doesn't represent the Anglican's views, still we can find the effect of her Anglican back-ground in her writing. Helen Burns' character acts as a reflection of many of Jane's features. Many critics suggest that she is the recall for Bronte's own sister who died when they were young. This explains Jane's emotion towards her, as she considers her as the closest perspective to the pure Christianity doctrine. Helen, as it means the bright shining light while burns suggests anguish indicates how careful Bronte was when she chose the name for this character for its symbol and reflection to this character's traits and her life until her dramatic death at the end (Peschier, 2005, pp. 112-113). Helen represents the purity, forgiveness, patience and her deep true faith even when mistreated and victimised. On her first day at school, Jane finds

Helen having humiliating punishment from the strict teacher Miss Scatcherd. Helen was standing in the middle of the classroom as a kind of degrading punishment and was exposed to everyone to watch her in this position. For a girl who is almost fourteen, the normal and expected reaction would be anger, fight, cry, or feeling ashamed. On the contrary, Helen shows none of these, which made all other students wonder how she is so quiet and patient. When Jane asks her why Miss Scatcherd is so cruel to her, Helen justifies that she is only severe may be and that she only doesn't like her faults. This response, as it seems to be so good to be real and can't match the real life. Jane is not justified with that as it makes her always victimized by other evil characters. Then Burns added further words that show that she deeply understands that was evil deep inside, but according to Christianity from her perspective, she should return good for evil and advised Jane to read the Bible further to understand her point of view. She quotes from Bible addressing Jane "Love your enemies, bless them that curse you, do good to them that hate you and despitefully use you" (Mathew 5:44, King James Version) says Helen Burns, quoting from the New Testament.

Then comes the second part of Helen's name 'Burns' to be highlighted when she dies because of less careduring the pandemic. According to what the novel suggests, such purity can't coexist with the struggle of life and fighting with evil. In a dramatic and so poignant event, Helen Burns dies while Jane was sleeping beside her. When Jane asks Helen if she is afraid from death, Helen replies that she is feeling relaxed and happy to return back to the sky. Her death indicates for the impermanent existence for such purity to be existed on earth which helped the development of Jane's own perception about religion.

## 8. Jane's final perception for how religion should be considered

Jane's final perception for how religion should be considered in *Jane Eyre* is a central theme of the book, one that is developed through the protagonist's character and relationships as well as the narrator's voice. Bronte's perspective of religion is reflected in Jane's own beliefs, which are presented as a realistic, emotionally derived, and practical approach to religious faith. Many critics have misunderstood Bronte's intention in the novel, interpreting it as an attack on religion. However, Jane's beliefs are presented as genuine and rooted in her experiences. As Jane states ''We know that God is everywhere; but certainly we feel His presence most when His works are on the grandest scale spread before us'' (Bronte, 2001, p. 276). This quote highlights Jane's belief in a mighty power that its impact can be clearly seen in the world as well its presence can be felt and experienced emotionally. Moreover, Jane's

relationship with Rochester shows her inner religious belief. When Rochester is in danger, Jane prays for his safety and finds her shelter and comfort within her faith as she expresses her feelings and says; I felt the might and strength of God. Sure was I of his efficiency to save what he had made: convinced I grew that neither earth should perish, nor one of the souls it treasured. I turned my prayer to thanksgiving: The Source of Life was also the Saviour of spirits. Mr. Rochester was safe: he was God's and by God would he be guarded (Bronte, 2001, p. 276). This passage spots the light on Jane's faith in divine protection and her belief in God's power to save people.

Additionally, Sandra Gilbert and Susan Gubar suggest in their book The *Madwoman in the Attic* that Jane's belief in God is linked to her sense of duty and responsibility. (Gilbert & Gubar, 2020 P.347) When Rochester tries to have Jane as his mistress and go to France where no consequences for that, she refuses because she believes it is against God's will. However, she wanted to be beside him, but she feels that she no choice to accept and says ''God must have led me on'' (Bronte, 2001, p.274). This decision shows her priorities as she puts her religious beliefs over her own desires and highlights her sense of moral abide.

Jane's willingness to accompany St. John on his missionary work in India also demonstrates her religious beliefs, as she sees it as an opportunity to do good in the world. However, she declines St. John's proposal of marriage, explaining that she does not feel the same emotional connection to him as he does to her. As Jane tells him, ''I care for myself. The more solitary, the more friendless, the more unsustained I am, the more I will respect myself '' (Bronte, 2001, p. 270). This is to suggest that Jane's religious beliefs are also tied to her sense of self-worth and her determination to make her own decisions, rather than submitting to others' will.

To sum up, Jane's perception of religion in *Jane Eyre* is presented as a sincere and emotionally driven approach to faith. In fact, Bronte uses Jane's character development and relationships to resembles her own perspective on religion. Through Jane's experiences, Bronte offers a and more compassionate perspective of religion that challenges traditional views of religious belief and practice.

## 9. "Conclusion

In conclusion, Charlotte Bronte's *Jane Eyre* is a novel that explores and digs in the different aspects of people's religion thoughts and their understanding about God in that age. Throughout the novel, Jane confronts various experiences that are based on wrong understanding of o religion. The classical perception of religion as a moral and ethical guide is reflected in the treatment of Jane by the Reed family and her

subsequent character development. The insincere focus on soul neglecting the physical humanity side is seen in Mr. Brocklehurst's character and the role of ragged schools in the society. Religion as duty is represented by St. John's character and his doctrine, which Jane ultimately rejects. The theme of asceticism and purity is embodied in the character of Helen Burns and the negative side effects of this adaptation on individuals and society. Through these different perspectives, Jane ultimately arrives at her own understanding of religion and spirituality, one that emphasises a balance between moral duty and compassion for others. Charlotte Bronte's *Jane Eyre* continues to captivate readers with its complex portrayal of religious and spiritual themes, showcasing the power of literature to explore timeless questions about the human experience.

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