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# The Effectiveness of Teaching Child Philosophy on the Dare of Preschool Children

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## Abstract

The purpose of this study was to investigate the effectiveness of teaching children's philosophy on the dare of preschool children. The statistical population of this research is all children (3-6 years old) in Karaj. To do this, after selecting one of the preschool centres, 40 students were selected using the accessible method and placed in the experimental (20) and control (20) groups. The research method was semi-experimental. Before and after intervention, both Gembridge and Ritchie's bravery tests whose validity and reliability have been verified, were performed. After that, the 7-week-old team applied to the philosophy of the child for testing the group. Then the post-test was applied through the completion of the Gambrier and Ritchie Dare Test. Raw data was explained using the statistical method of variance analysis of covariance, findings suggest that teaching philosophy increases the child's dignity. According to the findings, it can be said that the results of the research indicate that the teaching of philosophy influences the courage of children.

**Keywords:** SMEs; technological innovation; strategy

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## **1. Introduction**

Considering that tomorrow's society will be built by today's children and the development of the future society will be realized in the shadow of children's health, therefore, the necessity of proper education for children is one of the important priorities of any society (Kendall, 2003).

One of the problems that may be prevalent among children is lack of courage. People with little courage have very low self-expression skills. These people tend to avoid conflict in all situations. They internalize worries so they don't put themselves in danger. The underlying belief of these people is that other people's needs are more important than their own and if a person fulfills his own needs, others will reject him. Also, a person with little courage can show his thoughts and feelings in a hostile and aggressive way. These people use threats and control to fulfill their needs (Rozinko, 2010). Talking loudly and harshly, looking at others hostilely, talking about past events in a reprimanding, blaming and humiliating manner, harsh and selfish expression of feelings and opinions in a prejudiced pattern, putting one's own values more important than value. Presuming others and harming others to avoid personal harm is one of the characteristics of these people (Harji, 2004). Therefore, in order to solve such behavioral disorders and emotional abnormalities, it is necessary to implement philosophy life skills training programs for less courageous children.

The philosophy program for children, by creating the opportunity to explore interesting topics that engage the child's mind, in addition to developing the power of thinking and pondering over issues, leads to reflective thinking, collaborative thinking, a sense of sufficiency in generating and cultivating ideas, and moral responsibility. and prevents the child from feeling inferior. Since there is no end to questioning in this program, unlike the old methods, the relationship between the teacher and the student is emphasized. A relationship in which the teacher estimates children's capacities for creative and critical thinking (Hedayati, 2019).

The main concept of Lippman (2003) is to transform students into skilled and young explorers. It means being an explorer, active search, constant questioning, constant vigilance to observe connections and differences, constant readiness to compare, confront and analyze hypotheses, experience observing, measuring and testing. Therefore, in Lippman's view, the classroom becomes a research community, for the purpose of joint exploration, and children increase their logical thinking skills through group work (Lipman, 2003).

The research results of Hashemzadeh Alavi, Heydari and El Yassin (2016) showed that the philosophical thinking training program was effective on coping strategies and daring among students. is. Naibi Safa, Zabih Pirani and Saifi (2016) in the effectiveness of teaching philosophy for children on the control of students' emotions came to the conclusion that teaching philosophy for children increases positive emotions in students. Qabadian (2014) showed that the philosophy education program had an effect on the social skills of the fifth grade students in the effect of the philosophy education program for children on the social skills of fifth grade students. Egil et al. (2016), in improving the reasoning skills of preschoolers using the children's philosophy program, showed that the value of discussion in weekly philosophical groups based on philosophy for children in preschools was effective for improving four

basic language skills. Triki (2006) in the effect of teaching philosophy to children in 100 elementary schools, showed that teaching philosophy to children produces a significant change in children's verbal and non-verbal reasoning. Mehtao Whitebeard (2005) in a research on 50 children (26 boys and 24 girls) aged 12 and 13 showed that the philosophy education program for children has a very positive effect on the social and emotional dimensions of children.

Lippman (2003) pursues several goals in designing a philosophy education program for children. Its main goal is to help children learn how to think, but some of these other goals include improving reasoning ability, fostering creativity, individual and interpersonal growth, and fostering moral understanding (Qaidi, 2013).

Philosophy has benefits for children in creating some skills. Philosophy is a conversation with oneself, with others, with the text of books and philosophical writings and visual images. These conversations make the concepts in the books to be internalized by the children and thus improve their beliefs (Morhos, 1993; quoted by Samadi et al., 2013).

According to the said material, therefore, the main question of the research is whether teaching children's philosophy has an effect on children's boldness.

## **2. Methodology**

Considering its objectives, the nature of the subject and its hypotheses, and due to the use of its results in educational environments, this research is of an applied type, and the research method of this research is semi-experimental in the form of pre-test-post-test with a control group.

The statistical population of this research is all children (3 to 6) years old from Bagh Mino in Karaj city. In this research, the statistical sample includes 40 children from the Bagh Mino preschool center, who were selected in two control (20 people) and experimental (20 people) groups using available sampling method.

Gambridge and Ritchie's Assertiveness Questionnaire (1975): This questionnaire was created by Gambridge and Ritchie (1975), this questionnaire has several categories of questions: rejecting a request, expressing one's limitations, making a request, taking the initiative at the beginning of an encounter. Social, expressing positive feelings, getting along and accepting criticism, accepting being different from others, expressing oneself in situations where one should help, giving negative feedback. This scale has 22 six-choice items that are graded from 1 to 6. The reliability of the questionnaire in the test-post-test method is high, the reliability coefficient obtained by Bahrami (1996) through retesting is 0.71 and the occurrence rate of the behavior is 0.88. After the translation and adaptation of the test of boldness, it was examined by researchers at Allameh Tabatabai University of Educational Sciences and Psychology and Isfahan University in 1975-1974, and the validity of the content was confirmed from their point of view, and after interviewing people who had obtained low scores in this scale, it was found that they were uncomfortable when daring behavior occurred and probably the incidence of these behaviors is low in them. of the subjects were observed in a research in Tehran (Turkman Malairi, 1382) the demand has been met. The validity and reliability of this test are reported as 0.39 to 70 and 0.87, respectively

(Gambriil and Riki, 1975). Bahrami calculated the reliability coefficient of this test as 0.88 (Bahrami, 1996).

Children's philosophy package: The children's philosophy education package will be made from the book *Doll's Hospital* written by Sharpe and Splitter (1942). This package includes 7 sessions. Reliability means the repeatability of the measurement method or tool. According to this definition, in the research of Tajlinia and Karimi (2013) under the title of investigating the effect of the implementation of the philosophy program for children in reducing and controlling the anger of male students of the first grade of high school in Tehran, from the book *Hospital of Dolls* by Sharp and Splitter (1942). has been used, which shows the reproducibility of the method and the reliability of this tool. Validity, in fact, determines the efficiency and power of the questionnaire in hypothesis testing (Bazargan et al., 2014). Sharpe and Splitter (1942) based the book *A Doll's Hospital* on a self-authored guide to using philosophical stories for children, 10 short philosophical stories, and 35 articles in reputable journals related to education and related issues, such as philosophy for Children and philosophical explorations have published, authored, which indicates the appropriate validity of this package. The summary of the meetings is as follows.

**Table 1:** Summary of child philosophy skill training sessions

Description	Number of sessions
Getting to know the elements of the program (coach, participants and program framework).	First session
Dealing with the concept of words (definition, methods of understanding and its actions).	second session
Summarizing the meaning of words and then dealing with cognitive issues and general knowledge related to the ages of 3 to 6 years.	third session
Discernment of good and bad about life issues and questions related to this issue.	fourth Session
Summarizing cognitive matters and the ability to recognize truth and legality.	fifth meeting
Imagination and understanding	The sixth session
Life events like relatives, date of birth	The seventh session

Implementation method: After obtaining permission to enter Bagh Mino Preschool Center, the purpose of the research was explained to the teachers and parents of the children. Then, the daring questionnaire was filled with the help of teachers and children's parents, and 40 children who had lower scores on the daring scale were selected as the experimental group (20 people) and the control group (20 people). Then, the students of the experimental group participated in 7 weekly sessions of "Philosophy for Children". Each session was held for 1.5 hours, intellectual stories (1 and 2) from the book "*Doll Hospital*" written by Sharp and Splitter (2003) were used. Each of the stories refers to one or more philosophical concepts such as friendship, respect and questioning in the students. The introductory session was dedicated to introducing the program of teaching philosophy to children and explaining its goals, then to get more familiar with the knowledge. Students were given exercises with the method of implementing this program. In all the meetings, using the research community, topics under the title were raised; In this way, first a part of the philosophical story was read by the children, and then they were asked to express

their questions about the story. The questions of each student were written on the board along with their names. After this stage, the children talked about their questions by presenting reasons and proofs. In this way, there was a discussion among the children, the basis of which was the research community method. After the completion of seven sessions, the final test was conducted with the help of parents and teachers for both groups, and the difference in the scores of the two groups was analyzed using spss software.

### 3. Finding

**Table 2:** Mean and standard deviation of boldness variable and its subscales

Control			Demo			Variable
Total	SD	Mean	Total	SD	Mean	
20	5.82	23.30	20	5.35	21.55	Pre-test to reject the request
20	4.30	21.85	20	3.72	13	So the test rejects the request
20	3.99	22.20	20	5.47	22.10	Expression of feelings pre-test
20	5.01	22.75	20	3.33	12.80	Then the test of expressing feelings
20	3.07	15.25	20	3.72	14.05	Coping and accepting criticism pre-test
20	3.16	15	20	2.36	8.15	So the test of coping and accepting criticism
20	4.11	22.10	20	5.37	19	Pre-examination of situations that need to be helped
20	4.90	21.45	20	2.40	12.30	Then the test of self-expression of the situations that should be helped
20	13.55	82.85	20	16.04	76.70	Courage pre-test
20	14.13	81.05	20	9.32	46.25	So the test of courage

As can be seen in Table 2, the mean of assertiveness and all its subscales in the post-test of the experimental group has decreased significantly compared to the control group. According to the scoring of the questionnaire, the lower the test score in boldness, the bolder the behavior is.

To make the assumption of normality of the data, the Kolmogorov-Smirnov test was used, and the results are shown in the table below.

**Table 3:** Data normality test

KS				Variable
Control		Demo		
Sig	z	Sig	z	
0.95	0.51	0.65	0.73	Pre-test to reject the request
0.79	0.64	0.15	1.13	So the test rejects the request
0.89	0.57	0.92	0.55	Expression of feelings pre-test
0.97	0.49	0.40	0.89	Then the test of expressing feelings
0.95	0.51	0.97	0.48	Coping and accepting criticism pre-test
0.57	0.77	0.49	0.83	So the test of coping and accepting criticism
0.79	0.47	0.91	0.55	Pre-examination of situations that need to be helped
0.21	1.05	0.98	0.47	Then the test of self-expression of the situations that should be helped
0.95	0.51	0.82	0.62	Courage pre-test
0.60	0.76	0.91	0.56	So the test of courage

According to the results of Table 3, the value of the z statistic obtained from the Kolmogorov-Smirnov non-parametric test and the comparison with the critical values of the table is not significant for the confidence level of 95% (1.96) and the observed values are less than the critical values, so the null hypothesis is confirmed and the distribution of scores is normal for experimental and control groups.

The main hypothesis: teaching philosophy has an effect on increasing the courage of children.

Since the assumption of homogeneity of variances must be maintained in order to perform the analysis of covariance test, this issue regarding the boldness score of the subjects was investigated using Lyon's test, and the results are reported in the following table:

**Table 4:** Results of homogeneity of variances test for boldness scores

F	Df1	Df2	Sig
0.001	1	38	0.97

As can be seen in the above table, the result of Lyon's test is not significant, which indicates the fact that the assumption of homogeneity of variances is established.

Then, by using covariance analysis, the courage scores of the subject are investigated.

**Table 5:** Results of covariance analysis for boldness scores

Eta coefficient	Significance level	Statistics f	average of squares	Degrees of freedom	sum of squares	Sources of changes
0.097	0.05	98/3	17/530	1	17/530	pre-exam
0.683	0.000	56/79	92/10580	1	92/10580	Group effect
				37	53/4920	error
				40	179614	Total

According to the results of Table 5 and assuming the inclusion of the pre-test variable, there is a significant difference between the two experimental and control groups in the total boldness scores in the post-test stage ( $F=79.56$ ,  $P=0.000$ ,  $\eta^2=0.683$ ) This indicates that teaching philosophy has caused a general increase in boldness in the participants of the experimental group. The analysis of the discriminant eta square indicates that the play therapy intervention explains 0.683% of the variance of the dependent variable, which indicates the acceptable influence of the philosophy education program on children's boldness.

Sub-hypothesis: Philosophy education has an effect on increasing children's boldness subscales.

Since the assumption of homogeneity of variances must be maintained in order to perform the analysis of covariance test, this issue was investigated regarding the sub-scale scores of boldness of the subjects using Lyon's test, and the results are reported in the following table:

level of significance	Second degree of freedom	first degree of freedom	F factor	Variable dimensions
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0.941	38	1	0.006	Reject the request
0.950	38	1	0.004	Expressing feelings
0.281	38	1	1/19	Dealing with and accepting criticism
0.360	38	1	0.859	Expressing situations that need to be helped

**Table 6:** The results of Levin's test about the assumption of equal variances of the scores of the research variables

It is possible to check the homogeneity of variance in groups using Levine's test. Usually, if the significance level is greater than 0.05, it can be said that the variance of the groups is homogenous. As can be seen in Table 6, the significance level of the variables is more than 0.05. As a result, the homogeneity of the variances of the research variables' score is confirmed. To analyze this hypothesis, multivariate analysis of covariance test was used.

**Table 7:** Variance analysis test; to analyze the significant difference in boldness subscales

The significance level	Error degree of freedom	Degrees of freedom	The ratio of F	Value	Test	Effect
0.000	31	4	80/17	697/	Pillai's work	Total
0.000	31	4	80/17	0.303	Lambda coefficient	
0.000	31	4	80/17	2/29	Heitlig's work	
0.000	31	4	80/17	2/29	The largest zinc root	

Table 7 shows the significance levels of all tests (Pillai's effect, Wilks's lambda, Hitling's effect, and Z's root mean square) indicating that there is a significant difference between the test group for at least one of the dependent variables.

**Table 8:** The results of the effect between the subjects in terms of the score of the research variables

The square of the eta coefficient	Significance level	F	mean square	Degrees of freedom	sum of squares	Variable dimensions	Sources of changes
0.000	0.946	0.005	069/	1	0.069	Reject the request	pre-exam
0.002	0.817	0.054	0.943	1	0.943	Expressing feelings	
0.000	0.971	0.001	0.009	1	0.009	Dealing with and accepting criticism	
0.006	0.649	0.211	002/3	1	002/3	Expressing situations that need to be helped	
0.588	0.000	54/48	79/729	1	79/729	Reject the request	Group effect

0.551	0.000	77/41	12/723	1	12/723	Expressing feelings	
0.562	0.000	62/43	24/307	1	24/307	Dealing with and accepting criticism	
0.558	0.000	93/42	96/609	1	96/609	Expressing situations that need to be helped	
			03/15	34	19/511	Reject the request	
			31/17	34	53/588	Expressing feelings	error
			04/7	34	45/239	Dealing with and accepting criticism	
			20/14	34	483	Expressing situations that need to be helped	
				40	13545	Reject the request	
				40	14317	Expressing feelings	Total
				40	6125	Dealing with and accepting criticism	
				40	12795	Expressing situations that need to be helped	

According to Table 8, there is a significant difference in all subscales of boldness in the experimental group, as a result, the sub-hypothesis is confirmed. According to the eta square of the demand rejection scale 0.588; expressing feelings, 0.551; Dealing with and accepting criticism, 0.562, and expressing the existence of situations to help, show 0.558 percent of the effects of philosophy education on children's courage.

#### **4. Discussion & Conclusion**

The purpose of this research was to investigate the effect of philosophy education on the boldness of (3-6) year old children of Mino Garden in Karaj city. The test of the first hypothesis on the total score of boldness and the test of the second hypothesis on the subscales of the boldness score showed that there is a significant difference between the subjects of the experimental group and the control group in terms of boldness and its subscales. In other words, with the implementation of philosophy teaching program to children, the ability of daring skill and its subscales in children increases significantly in the post-test stage. The results of this finding with the research results of Hashemzadeh Alavi, Heydari and El Yasin



(2016) showed that the philosophical thinking training program on coping strategies and daring in students showed that the program of teaching philosophical thinking on coping strategies and Students' courage is effective. Naibi Safa, Zabih Pirani and Saifi (2016) in the effectiveness of teaching philosophy for children on the control of students' emotions came to the conclusion that teaching philosophy for children increases positive emotions in students. Qabadian (2014) showed that the philosophy education program had an effect on the social skills of the fifth grade students in the effect of the philosophy education program for children on the social skills of fifth grade students. Mahrozadeh and Ramzanpour (2013) in the study of the effect of the research community method of teaching philosophy to third grade children on the development of their citizenship skills came to the conclusion that the slow and deep circle method of the program of teaching philosophy to children in the development of the citizenship skills of elementary school boys It has had a positive effect. Hedayati (2008), by implementing the philosophy program for children on more than 200 male and female students of the third to fifth grade, showed that they had a significant change in improving interpersonal relationships. Naji and Ghazinejad (1386) studied the effect of philosophy classes for children on children's reasoning skills and behavioral performance. The results showed that philosophy classes can increase reasoning skills. Egil et al. (2016), in improving the reasoning skills of preschoolers using the children's philosophy program, showed that the value of discussion in weekly philosophical groups based on philosophy for children in preschools was effective for improving four basic language skills. Triki (2006) in the effect of teaching philosophy to children in 100 elementary schools, showed that teaching philosophy to children produces a significant change in children's verbal and non-verbal reasoning. Mehtao Whitebeard (2005) in a research on 50 children (26 boys and 24 girls) aged 12 and 13 showed that the philosophy education program for children has a very positive effect on the social and emotional dimensions of children.

Courage means defending one's rights and expressing one's thoughts and feelings in a direct, honest and appropriate way. Courageous people respect themselves and others. They are not passive and while respecting the wishes and needs of others, they do not allow others to abuse them and communicate with them in a cairo way (Mohammed Khani, 2019). Teaching philosophy to children is a golden key that can help the development of the most important inner aspect of children, that is, thinking. The program for teaching philosophical thinking to children has clear cognitive goals, forces the mind to act and does this through challenges, principled thinking and structural interaction (Hines, 2000). By providing a large number of exercises on finding good reasons for judging, this program subjects children to a type of education that broadens their horizons and teaches children how to think better (Safaei et al., 1385).

In this program, children became skilled and young explorers. Teaching philosophy skills to children made them able to replace the passive and withdrawal with bold behaviors in dealing with others. It was because of being an explorer, active searching, demanding questioning, having a constant awareness to observe connections, differences, and constant readiness to compare, confront, observe, measure oneself. In this program, the philosophy was deep understanding and quantitative search of the questions that children had about their lives, and learning it was an activity and an effort for children. Children's groups and kand and kav circles were one of the key concepts in the education program for children. Through group education to children, firstly, it was in the form of a research community with a dual structure, or in other words, this education was in a social form that inspired the spirit of cooperation, attention, trust,

safety, and a sense of having a common goal, and secondly, this research was aimed at correcting Children are in a spirit of daring.

One of the limitations of this research was conducting research on preschool children in Karaj city, which should be cautious in generalizing to other cities. According to the findings of this research, it is suggested that less courageous children be identified among different schools and the program of teaching philosophy skills to children should be given the attention of these centers.

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