

Philosophy and the Child or the Early Socratic Spirit

Bendahmane Hadj¹, Benzineb Cherif²

¹University of Relizane (Algeria), E-mail: hadj.bendahmane@univ-relizane.dz

²University of Medea (Algeria), E-mail: benzineb.cherif@univ-medea.dz

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Abstract:

Philosophy is often viewed as a deep reflection on the world of ideas and existence in all its manifestations, and as one of...specializationGreat wise people, but no one willYHe looked at the Childa philosopher or one of the rational people, but what we should not overlookThat childIt is born with the most important philosophical characteristic of “astonishment and questioning,” and over time we mold it according to our thinking and vision. When we are unable to find an answer to his troubling questions, we scold him and rebuke him on the pretext that they are older than his age, useless, or incompatible with our moral upbringing and norms. In fact, we are killing the philosopher inside him to cover up our inability and shortcomings. Sally, Childe have à certain type. Of the genius that is lost by molding it according to our personal vision. The child, with his questions, certainly does not produce knowledge, but it may shake our certainties and put our knowledge under question. Just a eu child's actions cannot be predicted, his questions cannot be predicted. Our article revolves around the problem of the possibility of teaching the child the act of philosophizing, and can we establish a philosophy that is compatible with the mental and educational development of the child in the midst of the information revolution and the current cognitive Momentum ? What is the role of the philosophical story in establishing such an acte ?

Keywords: Child, Wonder, amèrement, genius.

INTRODUCTION :

The philosophy that you flee from, and hate, lives in your home and you play with it while it is in your arms, or you may encounter it in school and even in the street. He is that child for whom a holiday is dedicated.Celebrated every year, the Conqueror of Joan. The philosophical child, or let's say the philosophizing child. The child who bothers us with his moral and existential questions every day, where do you come from? How did you come? Why am I like this? Even doctrinal questions, alot its core

there is a philosophical dimension, as the child is truly an inexhaustible reservoir of disturbing and even embarrassing questions for us.

The child is born with the most important philosophical characteristic of “surprise and wonder,” and over time we mold him according to our personal thinking and vision, as if we were copying ourselves through our children, and at the same time killing that unique child in him. When we are unable to answer, we scold him and scold him on the pretext that they are questions that are older than his age or are useless, or do not conform to our moral upbringing and norms. In fact, we are killing the philosopher inside him to cover up our inability and shortcomings in answering his disturbing questions, and these are usually for children. A kind of genius that is lost when they become adults, as he put acted Karl Jaspers (1883-1969).

The child, with his questions, certainly does not produce knowledge, but it may shake our certainties and put our knowledge under question. As it cannot be predictedTTThe child's actions, and his questions are also unpredictable.

Talking about children and philosophy is like bringing together contradictions, between solemnity and vitality, between movement and stillness, and if Piaget(1896-1980)Jean Piaget He believes that it is not possible to teach a child before the age of eleven to think critically because he lacks the critical thinking mechanism. There are those who see the exact opposite, as they make the school an appropriate climate for investing in these questions, where “the primary stage - and before - is the appropriate educational stage for teaching... Philosophy, as a way of thinking, especially since the child at this stage is always wondering.” Among them is the American scientist Matthew Lippman (1922-2010).Matthew Lipman, the creator of the “Teaching Philosophy to Children Program,” believes that it is possible to teach philosophy to children by simplifying it by using stories. This is why he wrote philosophical stories, including “La découverte d'Harry Sottlemeier,” the story of Kio and Gus, and the story “Pixy” in 1981. These stories focus on children’s awareness of relationships (logical, family, causal, mathematical...). The goal of teaching philosophy is for children, it is not necessary to teach ready-made answers, but rather to develop in them the spirit of questioning, through which their thinking can be developed (Thinking about thinking).

Our intervention involves the problem of the possibility of teaching the child the act of philosophizing. Can we establish a philosophy that is compatible with the child's mental and educational development in the midst of the information revolution and the current cognitive momentum? What is the role of the philosophical story in establishing this action?

What we want from Our research paper Highlighting the importance of teaching philosophy to children through philosophical stories, and the importance of educational programs to establish the child's philosophical thinking.

The importance of intervention through entering the philosophical educational field for the child, especially the decline and attempt to marginalize philosophy in Algeria and the Arab world, enables us to explain to the child the importance of philosophy.

Philosophy and the child: between indoctrination and training.

The call to teach philosophy to children may not resonate with...The majority of Specialized people. Because philosophizing is an act limited to those who possess the critical spirit, it has been included in the fields of education and research. But The question that comes to our minds is: Can a child be taught a philosophy? How can a thought based on a complex intellectual system be compatible, simple and spontaneous? Child?

from the side Logical These questions are legitimate and true For an initiative to activate such a philosophical teaching, this is a review to The two most important characteristics that characterize a child's philosophical questions are that they are characterized by spontaneity and timelessness. The child may surprise us with questions that have a philosophical dimension. Their advantage is unless It is subject to temporality, but is instantaneous and circumstantial, emerging from the moment, so to speak Where the child's question may be the result of the moment in which he lives, and the situation or event provokes him, so he poses his haunted question with a philosophical tone, such as being surprised by the news of his brother's newborn daughter, or the death of his grandfather, to whom he was attached. How did my grandfather die, and why does my grandfather

die and no one else? Questions that make us try hard to find convincing answers.

When we talk about philosophizing as a human activity par excellence, we do not attribute it to one person alone, or to one sect at the expense of another. Rather, it is attributed to every person inhabited by the spirit of questioning and the concerns of human existence. Therefore, philosophy "in At its core, it is a question about the meaning of human life, and a constant striving to understand the truth of destiny. It is a comprehensive view that surrounds all aspects of human activity in thought and behavior. It is a human position on the world, the era, and society that comprehends all aspects. Human (His mind, conscience, and behavior)" (Souad, 2004, p. 105). Talking about philosophy is talking about the meaning of life. Philosophy is sufficient to give life its significance and meaning. Every talk about neutralizing and marginalizing philosophy is talking about taking away all meanings of the characteristics of human life and abandoning the meaning of life (Zaidan, 2001, p. 143).

What must be pointed out is that the child is an inexhaustible reservoir of imagination and a view of life that differs from that of adults, and what are those drawings that he leaves on the walls and in their notebooks, using their imagination and aesthetic dimension, for this is the basis for MArifiyya is what motivates us to teach children philosophy, For this Learn about children's philosophy that it "attempt To look at the history of philosophy and reconstruct it in a way that lets them speak it themselves And therefore They master the art of thinking independently and able to correct themselves. Children's philosophy was also viewed as an educational adventure, that is, as an attempt to transform the classroom into a philosophical research group. In this group, children learn the art of deliberation and dialogue and become skilled in issuing... Good Judgments As they grow in mastery of common philosophical inquiry, our hope is that they will become better able to think for themselves about topics that they find important, topics that have been important to philosophers for hundreds of years. These are topics that concern the nature of the universe, the qualities of a good life, and the development of wisdom.

The process of containing the child by integrating him into research teams enables him to prove his thinking self by presenting his ideas and www.psychologyandeducation.net

discussing them within a group. Certainly, it is not possible to ignore the role of the professor as a guide to the mechanism of dialogue and discussion, but not at the expense of the child's freedom, as this process is sufficient to instill the spirit of philosophizing and trying the child's understanding.

knows about Child, that it is more inclined to discovery and trying to understand is to learn philosophy in itself, as the mental formation of the child at this age stage is haunted by the love of discovery, at the expense of analysis and interpretation. For this granted philosophizing the child has a horizon through which he can be more liberated and more independent in terms of thinking and expressing his questions. If the philosopher's questions are characterized by rationality and strict cognitive structure, then the child's questions involve a lot of irrationality and... This is due to his lack of logical thinking and imagination.

When we talk about philosophizing in a child, or the early philosophical spirit, we are talking about the possibility of refining this spirit and accompanying it at the beginning of its formation. The latter cannot be created through a passing decision. Rather, it is the product of a long and complex educational process, through educational curricula and educational content that can! The child is able to deal with himself and with others. Philosophical knowledge creates the philosophical spirit (Souad, 2004, p. 68).

The embarrassing and strange questions that the child asks are characterized by their suddenness and freedom, because "he does not know what the social controls are that determine for him what is the best and safest formula that provides him with the final framework for the questions that he must ask, and those that he must close his mouth - before his mind - to so that he does not ask again." About her" (Moaz, 2021, p. 42). Because of the suddenness and strangeness of children's questions, and in order not to lead to this philosophical spirit, philosophical education intervenes, starting with the parents' understanding of such questions and trying to bring the answers closer to the child's understanding, as he does not have the mechanism of analysis and interpretation. This questioning child also imposes on us the necessity of updating teaching methods and curricula, to

keep pace with intellectual development. The child's mental health in light of the technological explosion and globalization.

Consider John Piaget (1896-1980) Jean Piaget is among those most concerned with the problem of cognitive development in children, by dividing these stages, as he believes that the child before the age of ten years old, unable to think philosophically, believing that a child cannot think about thinking, this kind is the finest Types of thinking, it is philosophical thinking (Moaz, 2021, p. 44), but the philosopher Gareth Matthews (1929-2011) Gareth Matthews sees the exact opposite, "as he asserts that philosophical thinking is apparent in every child he studies" (Moaz, 2021, p. 44).

School and philosophy: from teaching philosophy to education in philosophy.

considered as School is a child's second home In it, he learns social behavior and cognitive construction, so we find modern societies attach great importance to the educational process in particular and to schools in general Education the most successful investment and the capital of communities Because we build people and invest in them.

Kant points out (1724-1804) Immanuel Kant pointed out the importance of education in preparing the human being, "who cannot be a true human being except through education, for he is what education is made of" (Immanuel, p. 73). The human being is an existing educational product, and education is considered more of an art than a science, as it requires someone, He masters the art of preparing a model person who can be relied upon to build an ideal human society. The educational process also needs mastery in order for the desired person to be achieved.

Education defines "the process of semi-permanent change in an individual's behavior that is not directly observed but is inferred from behavior and is formed as a result of practice, as appears in a change in the performance of an organism" (Al-Sharqawi, 2012, pp. 11-12). André Lalande (1876-1963) Education, saying: "A- A path based on developing a job or several jobs, gradually through training, and on improving and mastering it. B- The outcome of this path. Education, defined

in this way, can arise from the work of the other (this It is the older and more general meaning) or from the action of the being itself that acquires it. In this last case, the English expression is sometimes used Self-education... Education is a procedural process by which adults train young people of their kind and encourage the development of some tendencies and some habits. When the word is used alone, it is mostly used to refer to the raising of children of the human race. no because (2001, pp. 322-323), it appears from this definition that no because It focuses on education towards proper behavior in general, although education is not devoid of the educational process, as education requires two parties: an educator/educator and a new education or behavior approach, and if we aim from education to direct human behavior towards what is right and reasonable, then education falls within this process. Because it is the process of giving a person new skills and knowledge, capable of developing his behavior and developing his knowledge and perceptions. Education is also known as “A set of ways, means, and paths that an individual follows in order to develop capabilities and attitudes... and create controlled educational experiences in a specific environment” (Al-Zaki. And Ahmed, PT, page 87).

The importance of the school lies in moving from the methodology of indoctrination to training in thinking and encouraging them to think through things a Jurisprudence guidelines for use a Methods of philosophical thinking, to confront personal situations and educational academic problems. Therefore, students must be involved in problems and issues, and even questions accompanied by stories and daily life situations, forcing them to think, express their own opinions, and draw philosophical conclusions (Al-Nashar, 2018, p. 293). This is why “neglecting Developing good thinking in young people leads to the formation of individuals who confront life’s situations and problems with superficial thinking or superficial and emotional impulsiveness” (Mustafa, 2001, p. 122).

When we talk about philosophy to a child in the primary stage, we will certainly not find this strange idea, an idea that appears to be welcome, to be welcomed a He has grown beyond the age of the child, He is in This is Thema journey that tends to random, irrational thinking, but reality belies this claim. The child is the king of questions, or let us say that he is a child. Why? Undisputedly, Child: Despite the predominance of fun and activity, it

is this irrationality that is born during periods of questions and a strong desire to understand.

Education experts, especially those interested in teaching philosophy to children, see this “It is not only them who ask philosophical questions, but we find that many of the children’s questions are - at their core - philosophical” (Al-Nashar, 2018, p. 295). When we talk about the childhood stage, we are targeting the stage that is most fertile and amenable to philosophical training, away from any indoctrination or stereotyping. Therefore, “the primary stage - and before - is the appropriate academic stage for teaching philosophy, as a way of thinking, especially since the child at this stage is always questioning.” (Zidan, 2001, p. 141), questioning is the mechanism that drives the child’s thinking and learning mechanism. Therefore, the development of thinking and philosophizing depends on respecting questioning values and the early Socratic spirit.

Teaching philosophy to the child at this stage aims to enable him to work in...frameworkParticipatory group through the exchange of ideas and proposing solutions to circumstantial problems. Therefore, “philosophy, by presenting various points of view regarding one problem, shows the student that no one alone can reach the correct solution, and therefore all points of view must be studied... It attempts to give the student the spirit of criticism and analysis.” And the ability to think independently, all of which helps to form a citizen capable of bearing the consequences of conscious thinking about the various problems of his country” (Ibrahim, 1991, p. 35).

If we demand teaching philosophy to children, this does not mean teaching them the history of philosophical thought, the history of philosophical theories and systems, and introducing them to the masters of philosophy. On the contrary, we move them from theoretical to practical, from philosophy to philosophizing, from the abstract to the practical, and this is through teaching them good thinking skills, and this by involving them in some problems and situations that require summoning their intellectual and mental powers.

Matthew Lipman(Matthew Lipman and the philosophizing child:

It wasn't Matthew Lipman was the first to call for teaching philosophy to children. There is no doubt that "philosophers and patrons of the cognitive branches of logic have raised their voices with greater enthusiasm in favor of early philosophical education" (Lipman, 1998, p. 54), but he is the most theorizing and most contributing worker in the philosophical field to developing philosophical programs. It is compatible with the child's age stage, as "he began in 1969 to design a basic program for children's philosophy that includes a group of philosophical stories, each of which is accompanied by a teacher's guide. These stories were formulated in a sequential series suitable for children starting from the fourth grade of primary school until reaching the ninth grade. Then he completed the episodes of this series and now includes courses extending from the nursery classes to the third year of secondary school... The events of the story and the relationships between its characters are covered by processes that include formal thinking derived from Aristotelian, deductive and inductive logic, and also include processes that require representation and automatic intuition" (Naguib, 1988, pp. 211-212).

Lipman speaks Lipman about the possibility of teaching children philosophizing through philosophical stories, but this can only be achieved through educating and training teachers, as they are the basic building block in this educational process. Therefore, joint educational workshops must be established between teachers and children, as «Workshops The teacher and the children's lessons are very similar, because everything that the trainer can do with the teachers will certainly be done by the teachers in turn with the children. The trainer is trying to create a research group where the teachers read the novel, discuss ideas among themselves with his help, then go into the classroom and basically do what the trainer did. They make it easy to discuss ideas that children have found in the novel. From time to time, the trainer goes to the classroom and leads a philosophical discussion with the children and also tries to explain its meaning" (Jamila, 2016, p. 220).

The program developed by Lipman Lipman contains a collection of philosophical stories that are compatible with different age stages, with a guide that helps science present the story and discuss its content through philosophical inference and stories. She: "The story of Q and Gus (1981)

Kio and Gus and the story of Pixie For pupils in childhood (7-8 years) to provide them with the necessary skills to practice research and thinking.

As for the story of Pixie (1981) (8-10 years old), it focuses on children's awareness of relationships (logical, social, family, causal, mathematical, etc.), as well as methods for dealing with these relationships.

Harry's story(1974) Harry Stottlemeirs Discovery This story is presented to students in the fifth and sixth grades of primary school, and consists of seventeen chapters that raise intellectual and philosophical issues. The events of this story take place among a group of students where they think about their thinking (thinking about thinking), and in this context they discover the laws of thinking, and that they are able to apply the patterns of thinking that... They arrive at them in real-life situations efficiently and effectively.

Lisa's story (Lisa (1977) for the seventh and eighth grades, whose main roles are played by the same characters as the first story, and since the heroes of the new story have moved to a higher grade, they have become prepared to move to new philosophical areas, to search and investigate solutions to the real problems that trouble their minds, using tools to do so. Verbal thinking that they have previously learned.

Sookie's storySuki(1978): This story was allocated to students in the ninth and tenth grades of basic school, and this story revolves around issues of literature and art.

Mark's story(1978) Mark: This story was dedicated to the students of the final year of secondary school, where the students face problems related to human society” (Al-Nashar, 2018, pages 299-300).

It becomes clearThrough the story that Lipman presented to the students, it simulates daily life with all the situations it containsAnd his issuesAs these stories are in line with the age stages of the students, their mental and intellectual development, and the growth of their personal sense of issues of literature and art.

The purpose of the stories presented by Lipman was not to display aesthetic artistic construction, but rather to present philosophical ideas
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because “The motivation for these stories was not narrative art itself, but rather a philosophical idea that came to mind (The mind) of one of the thinkers expressed it in the form of a story” (Solomon, PT, page 79).

The philosophical story makes reality a starting point for presenting what the child is experiencing by presenting the issues that he faces and that adults have faced before, by making him live these issues by presenting his solutions and ideas towards them. The story helps build the child’s personality. It also helps children develop the spirit of sharing with others, and makes them feel their important place in society, as every opinion must be respected.

Lipman emphasizes the necessity of teaching the child in school to practice logical reasoning and reasoning, as “it has been shown that children who have been taught reasoning through philosophy will show an improvement in logical reasoning greater than (80%) over those who have not been exposed to philosophy” (Lippman, 1998, p. 49).

ThatThe purpose of the philosophical story, and teaching philosophy to children, is not only an educational purpose, but rather it is to teach the child a sound way of thinking, whereby he will be able to prove his existence through his thoughts and opinions.

Get back to start:

When we talk about children, we are talking about the most exciting and fertile stage in a person. At this stage, the formation and molding of the child’s personality begins, so we must take care of it, by putting the child on the test of philosophical thinking and training him in philosophizing, and this is the greatest service we provide to the child, as we cultivate in him the spirit of initiative and the participatory spirit through expressing opinions and personal positions, and even defending them. The amazement and questioning with which a child is born and which is considered the most important characteristic in philosophy, requires us to exploit and develop it.

Bringing philosophy closer to the child, and developing his awareness through philosophical education by employing philosophy, helps him develop the artistic and aesthetic awareness that many of our children lack

today. The prevailing belief is that childhood is a stage in which the child is unable to distinguish and build logical judgments, a belief that fosters dependency and lack of confidence. The child has more than just the spirit of building personality and self-confidence.

From the above we can say that Teaching children philosophy helps us build an effective individual who contributes effectively to society.

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