

Ilona Boichevska

Associate professor

PhD in Education

Pavlo Tychyna Uman State pedagogical University

ORCID 0000-0001-8371-8947

Liudmyla Veremiuk

Associate professor

PhD in Education

Pavlo Tychyna Uman State pedagogical University

Anna Ivanchuk

Associate professor

PhD in Education

Pavlo Tychyna Uman State pedagogical University

**INTELLECTUAL DEVELOPMENT OF THE PERSONALITY IN THE
CONTEXT OF THE PROGRAMME “PHILOSOPHY FOR CHILDREN”
ІНТЕЛЕКТУАЛЬНИЙ РОЗВИТОК ОСОБИСТОСТІ У КОНТЕКСТІ
ПРОГРАМИ «ФІЛОСОФІЯ ДЛЯ ДІТЕЙ»**

Анотація: У статті йдеться про програму М. Лінмана «Філософія для дітей» та її вплив на інтелектуальний розвиток особистості. Схарактеризовано особливості імплементації та розвитку вищезгаданої програми. Проаналізовано сутність програми «Філософія для дітей» та доведено, що реалізація даної програми сприяє розвитку таких вмінь дитини як: вміння узагальнювати, вміння формулювати причинно-наслідкові зв'язки, вміння робити висновки, вміння застосовувати теоретичні знання на практиці. Було стверджено, що програма «Філософія для дітей» спрямована на те, щоб навчити дітей філософії, тобто способу мислення про світ та орієнтацію в ньому. При цьому, автор програми робить наголос не на запам'ятовуванні інформації, а на активному «створенні» філософії, яка потребує розумових зусиль та вирішення проблем, пов'язаних зі справжнім життям учнів. Було доведено, що філософствування допомагає дитині перейти від поверхневого рівня розуміння різних проблем до глибокого,

суттєвого рівня. Було визначено, що програма «Філософія для дітей» зосереджена на формуванні особливої особистості, здатної приймати відповідальні рішення. Було виокремлено дві основні умови теоретичної, педагогічної та філософської концепції теорії Липмана, а саме: віра у людський розум та сподівання, що освіта може забезпечити широкі можливості для розвитку дитячої особистості. Авторами наголошено, що декілька досліджень були проведені у різний час з метою перевірити ефективність програми «Філософія для дітей». Результати цих досліджень доводять, що програма розвиває логічне мислення, критичне мислення, математичне мислення зокрема та інтелектуальну креативність в цілому.

Ключові слова: інтелектуальний розвиток, програма «Філософія для дітей», вміння, особистість.

Анотація: В статті йдеться про програму М. Липмана «Філософія для дітей» та її вплив на інтелектуальне розвиток особистості. Охарактеризовані особливості впровадження та розвитку згаданої програми. Проаналізовано сутність програми «Філософія для дітей» та доведено, що реалізація даної програми сприяє розвитку таких умінь дитини як: вміння узагальнювати, вміння формулювати причинно-наслідкові зв'язки, вміння робити висновки, вміння застосовувати теоретичні знання на практиці. Було підтверджено, що програма «Філософія для дітей» спрямована на те, щоб навчити дітей філософії, як способу мислення про світ та орієнтації в ньому. При цьому, автор програми робить акцент не на запам'ятовуванні інформації, а на активному «створенні» філософії, яка вимагає розумових зусиль та вирішення проблем, пов'язаних з реальною життям учнів. Було доведено, що філософствование допомагає дитині перейти від поверхневого рівня розуміння різних проблем до глибокого, суттєвого рівня. Було визначено, що програма «Філософія для дітей» спрямована на формування особистості, здатної приймати відповідальні рішення. Було виділено два основні умови теоретичної, педагогічної та філософської концепції теорії

Липмана, а именно: вера в человеческий разум и надежду, что образование может обеспечить широкие возможности для развития детской личности. Авторами было отмечено, что несколько исследований были проведены в разное время с целью проверить эффективность программы «Философия для детей». Результаты этих исследований показывают, что программа развивает логическое мышление, критическое мышление, математическое мышление в частности и интеллектуальную креативность в целом.

Ключевые слова: *интеллектуальное развитие, программа «Философия для детей», умение, личность.*

Summary:

The article deals with M. Limpan's programme "Philosophy for children" and its influence on the intellectual development of the personality. The details of the programme's implementation and its development have been characterised. It has been stated that the programme of "Philosophy for Children" is aimed to teach children philosophizing, that is a way of thinking about the world and orientation in it. It has been defined that the programme focuses on the formation of a particular personality able to make responsible decisions. Two basic conditions have been outlined in theoretical, pedagogical and philosophical conception of Lipman's theory. The formation of children's certain practical skills and abilities as the result of using the programme has been determined by the authors.

Key words: *intellectual development, personal development, the programme "Philosophy for children", Lipman's theory, formation of skills, ability.*

Problem statement. The course "Philosophy for children" was created during the long-lasting period (the first works date back to the 70-s of the 20th century) with the active participation of pedagogues and child psychologists. The result of it was the production and substantiation of its conceptual fundamentals, the development of the essential scientific and methodological materials, which include theoretical works, didactical text books for teachers, texts for children, translated into 40 languages. However, we continue working in this direction. The context and

technology of the realization of this course are open for discussion and that creates preconditions for pedagogical community involvement in order to reveal existing problems and give suggestions, discussions and experience exchange are being held. This proves the vitality of the approaches, developed by American scientist M. Lipman and his colleagues and their practical value.

Recent study analysis. A profound review of the aim, peculiarities and content of the course “Philosophy for children” has been made by some scientists, such as N. Yulina (2005), Ye. Smotryzky (2008), Yu. Kravchenko (2011), N. Adamenko (2011), I. Mishchenko (2013) and others.

The aim of the article is to reveal the influence of the programme “Philosophy for children”, developed by the American scientist M. Lipman, on the intellectual development of the personality.

Main material statement. The theoretical foundations of the course “Philosophy for Children” are the natural inclinations of students, which are acquired in the process of its realization. According to the ideas of J. Piaget and L. Vygotsky, which at the same time need a certain correction, based on modern practical experience, a particular attention should be paid to the fact that philosophical lessons in no way should be an artificial innovation imposed on children by virtue of utility. M. Lipman states, that they “must rely on such human qualities as curiosity, interest, the need to learn the world in a playing method and to enjoy the game”. The latter is of great importance. After all, “an intellectual game performs the functions of comprehension of the world if it involves positive emotions, they may have a whole range of cognitive feelings - imagination, joy of forging and guessing riddles, satisfaction from finding out the truth, etc”. In other words, philosophy can play the same thing for intelligence as the sports game does for the development of musculoskeletal system [9, p. 150].

The program of “Philosophy for Children” is aimed to teach children philosophizing, not philosophy itself. That is, philosophy here does not appear to be the subject of research, but a way of thinking about the world and orientation in it. The emphasis on the close connection of philosophy with practice implies a paradigm

different from the traditional learning: the focus is not on memorizing information (memory work), but on the active “creation” of philosophy that requires the efforts of intelligence, the solution of problems associated with the real life of students [8, p.136-137]. These questions are of particular significance in relation to children of elementary school age, when the formation of basic mental processes and personality traits occurs, such tumors as arbitrariness, internal plan of action and reflection are formed, that give the child the opportunity to regulate their activities and behavior at a certain level of activity and independence, taking into account the particular features of the activity itself [10, p.33].

Primary school children have more unstable and non-situational cognitive interests, comparing to pre-school children. It is revealed in the necessity to discover something new for themselves, in the desire to test their own strength, to succeed in their activities. And if at first educational activity is largely regulated by the teacher, gradually its quality is determined by self-regulation, depending on how the students can independently understand and put forward the goals, which way they choose to achieve the goal, how to apply the acquired knowledge in other conditions, from the level of development of critical thinking by them. All these ideas have been included into the programme “Philosophy for children”, which is aimed at the personal development and child’s enrichment.

Philosophizing helps the child to move from the surface level of understanding of issues to their deep, essential level. J. Dewey has written in this context: “There is no stage in development of education, economics, politics or religion, when critical thinking would not help the thing, which has not been born yet” [3, p.18].

E. Sharp, employee and follower of M. Lipman, considers philosophizing to be a collective search of truth through questions and discussing responses to them. The purpose of this process, in her opinion, is the self-transformation of personality, self-improvement of his “ego”. In her concept the researcher proceeds from the fact that “ego” is a social construct, “which always, from the very childhood, is formed by linguistic means through relationships with others. It is a process, aimed at self-correction and self-improvement” [12, p.43]. At the same time, the developers of the

course are aware of the fact that philosophy encourages self-improvement, when it is a result of the practical activity of the students. Being engaged in philosophy, they learn to conduct an open discussion, adhering to the rules of behavior and communication” [16, p.20].

Describing his understanding of the essence of integrated thinking, Lipman questions: “What should I do to form it?”, “How to achieve the fact that education becomes more critical and creative?”. Answering these questions, the American researcher states: “... first of all, it is necessary to introduce philosophy in the curriculum of elementary and secondary schools”. In addition, it is necessary to strengthen the activity of thinking both within and among subjects. “Reflection on practice is the basis for more perfect practice, and the latter, in turn, will stimulate further reflection and correlation of practice” [7, p.15]. Like any other educational subject, "Philosophy for Children" focuses on the formation of a particular personality. Thus, here stands the person who can make responsible decisions "without looking at the authoritarian ideology and “idols “of the crowd, on the basis of rational, logically grounded conclusion, tested in a particular social space” [17, p.22]. Such person must have the ability to develop not only rational thinking, but also moral self-control and social responsibility. The latter is achieved in the “process of self-activity of the individual in the society of citizens” [17, p.23].

Becoming the subject of knowledge in the process of learning, communication and activity, the individual realizes his social position, chooses his own system of values, defines life goals and ideals, and finds ways to implement them. This process is not steady and unchanged. If at the initial stages of its development the child simply assimilates the definitions, norms and rules that are proposed to him with the development of intelligence, “the ability to categorize phenomena and self-determination become more active and selective, unlike simple identification in the early stages of life” [11, p.258]. This contributes to the fact that the person is determined to specific phenomena, spheres of activity, certain individuals and social groups, norms and rules, values, and to the whole world.

Theoretical, pedagogical and philosophical conception of Lipman's theory is based on two basic conditions: the belief in human intelligence and the belief that education can provide wide opportunities for the child's personal development. He supposes that the goal of reflexive education lies in teaching the students intelligence, so that in the future they become wise citizens, intelligent partners, intelligent parents. The main emphasis here is on the formation of the skills of intelligent thinking and behavior, and not on the accumulation of knowledge. The traditional approach also envisages teaching children to read, write, listen and perform mathematical operations. However, practically no attention is paid to the development of the skills of reasonable, logically correct thinking, the formation of skills to think independently and critically, that is, in the reflexive and self-reflexive, creative and contextual way. As a result of this approach, students are not able to use the existing knowledge in practice, they have a low level of ability to solve moral problems, avoid interpersonal conflicts, engage into social communication.

Since its implementation the program of "Philosophy for Children" has been evaluated in various schools in the United States. The first of them, carried out in Rand-skull, Montclar (New Jersey), dates back to 1970. The main purpose of this work, conducted by Lipman and Bierman, was to determine the availability of elementary school-based learning on reflection. The study involved 40 pupils, which were divided into two groups - experimental and control, whose participants did not have significant differences in the level of mental maturity. The results obtained after the completion of the "Iowa Achievement test method" showed that there was a significant difference between the participants of the experiment and those, who studied according to the traditional programs [2, p.69].

The next review of the program "Philosophy for Children" was conducted under the leadership of Hope Hoan in 1975 in New York. Several criterial measurements were used to assess effectiveness, among which a sub-test for reading from "Metropolitan Achievement" took a prominent place. With its help several aspects of children reading skills have been evaluated. They are as follows:

- 1) the ability to understand the main idea of the read text;

2) the ability to make correct conclusions from the read text;

3) the ability to pick up and understand the details of the fragment which is being read;

4) the ability to recognize the correct value of words in the text.

In addition, there was an individual examination of pupils using different methods aimed at assessing skills and determining the level of critical thinking. The obtained results have shown that achievement of the planned goal depends to a great extent on the preferences of a particular teacher. That is, a teacher who pays special attention to reading can achieve significant reading results, whereas the teacher, who emphasizes reasoning, achieves success exactly in these areas [13, p.13].

In 1976, a large verification program was conducted by Virginia Shipman in New York Prompton Lakes. The main purpose of this diagnostics was to get an answer to the question: Does the program “Philosophy for Children”, as a result of the work of schoolchildren, implies progress according to such parameters, as: 1) substantiated thinking; 2) the speed of the formation and perception of ideas; 3) academic training; 4) reading and mathematics.

The following test was used to evaluate the results:

The character of skills

Instruments

1. Substantiated thinking:

The test criterion for assessing the correctness of formal reasoning, developed by the Education Testing Service and known as Q-3. The intellectual conclusion subtest, taken from the Californian test of mental abilities.

2. Giving alternative and possibility arguments

Test “What could this be?”

Test “How can this be used?”

Test “How many reasons are there for it?”

3.Productivity in formation and acceptance of ideas	Test “What could this be?” Test “How can this be used?” Test “How many reasons are there for it?”
4.General academic training	The student’s diary
5.Skills in reading and mathematics	Test of success “Metropoliten”

The obtained results have shown that logical thinking and intellectual creativity are not mutually exclusive and can be formed within the framework of one program [14, p.35]. In addition to the test results, researchers also gained some informal data. So, the teachers paid attention to the fact that the students became more inquisitive, more attentive to educational tasks, more moderate, they began to show more respect for each other. The level of communication has risen and gained productivity. As a result of this experiment, the program of “Philosophy for Children” received 124 out of 126 approved score points and 45 points out of 45 for the possibility to use.

Other program checks are related to the name of Challan Simon, who in 1979 inspected the possibilities of its use in special schools for children suffering from emotional disorders. In 1980, Nancy Camming conducted an experiment in Bedford, and William Hill did the same in Hilo. The most extensive inspections took place in 1980-81 in New Jersey and Pennsylvania, the results of which have also confirmed the expediency of introducing the course of “Philosophy for Children” into the elementary school learning process [1, p.39]. Another reason for the positive attitude of many American educators to the program of “Philosophy for Children” was the commitment of its authors to critical thinking. As M. Wainstein, the professor at Montclair University states, “only if there is a practice of critical thinking a true learning is possible, as well as the assertion of democracy, mitigation of contradictions based on details of certain contexts” [15, p.50]. Thus, critical thinking is not seen as one of the additional aspects of the curriculum at school, but rather as being deeply integrated with the very essence of the entire learning system.

Prof. Philip S. Guinet pays attention at the broad possibilities of the program “Philosophy for Children” in the context of students’ civic education, “moral and ethical content become the main things in general and civic education”. This, in turn, enhances the students’ attention to their own experience, linking it with constantly expanding areas [5, p. 57].

The program of “Philosophy for Children” has been translated into 40 languages and is introduced into the educational process of not only American schools but also secondary schools of other countries. Openness of the course for discussion encouraged foreign scholars to express their views on the feasibility of its implementation and on the content proposed by American scholars. A rather deep analysis of “Philosophy for Children” is found in the writings of the German researcher H.-L. Freese. According to him, the main purpose of this course is to raise interest of students in philosophical problems, “hidden behind the routine and the clichés” of the “erased” conventional experience gained by the child at school” [4].

At the same time, Freese does not agree with the content of didactic materials and exercises offered by M. Lipman for the study of “Philosophy for Children” during the lessons. In his opinion, they are too obvious. In addition, “the rigorous structuring of teaching through texts and materials involves a danger of routine” [4, p. 6]. What concerns Freese, he does not offer a certain program of “Philosophy for Children”, but gives some of the topics that, in his opinion, make children most of all interested in philosophical terms. In order to attract students to philosophizing, he has developed auxiliary materials for those topics that contain phrases and philosophical questions of children, philosophical and literary texts that may be useful in attracting students to discuss a particular problem.

Positive feedback on the educational course “Philosophy for Children” is given by N.Yulina. Based on the study of the American experience, she concludes that children who studied in philosophy classes by Lipman’s method have higher ability of mathematical thinking (36% more) than in classes where this course was not taught, and success in literature is higher in 66% [17, p.21]. Besides, the materials obtained by the researcher have allowed her to assert that the teachers who teach

“Philosophy for Children” are attracted by the lack of any dogmas in the presented philosophy of communication. It is a “philosophy that was formed within the tradition of Socrates, Plato, Aristotle, Descartes, Kant, Mill, Dewey, Russell, Wittgenstein”. The course is open to criticism, improvement, and adaptation in various socio-cultural contexts.

From the beginning, the program of “Philosophy for Children” was introduced in regular secondary schools. This was due to the fact that its basic meaning is to provide all children with assistance in updating their intellectual and spiritual potential, which by virtue of these or other conditions may be suppressed or remain unclaimed because of the limited education; develop their intellectual abilities, cognitive skills, creative thinking. The training of thinking in the process of mastering of the program “Philosophy for Children” is considered by American scholars to be a precondition for the training of all subjects. Children, who have mastered such logical operations as classification and definition, deduction and induction, are able to present their thoughts clearly and put forward hypotheses, are better prepared for rational thinking and meaningful actions, they are better at learning than their peers in all subjects [6, p.19-21].

Lipman outlines the basic skills that a child needs to master. First of all, it is necessary to teach the child to listen to others and respond accordingly to statements. This implies the ability to follow the line of thinking that arises during the discussion, to see the assumptions that underlie each statement, to draw conclusions, to check logic and comprehensiveness, to learn to think independently, choosing own way. The basic thinking skills for which the “Philosophy for Children” program is directed are:

- precise formulation of concepts; ability to make appropriate generalizations; ability to formulate causal relationships;
- ability to draw straight conclusions from a single link; ability to make syllogistic conclusions from two references; ability to use elementary rules of standardization;

- ability to apply rules that relate to the usual logic and logic of relationships; ability to determine the logical correlation and contradiction; ability to draw conclusions from conditional syllogisms in the propositional logic; ability to formulate questions; ability to identify the links that underlie the utterance; ability to manipulate the concepts “part-the whole”, “the whole-part”;

- ability to use ambiguity; ability to learn incomprehensible words; ability to reckon with the opinion that corresponds to the situation; ability to detect informal mistakes; ability to implement the operationalization of concepts;

- ability to provide motives; ability to establish differences and relationships; ability to work with similar things; ability to reveal alternative hypothesis constructs; ability to analyze values; ability to give examples; ability to define well-known words; ability to identify the criteria and use them; taking into account other points of view, etc.

This list does not exclude the diversity of thinking skills, the formation of which is aimed at the program “Philosophy for Children”. According to Lipman, it only serves as a model, “where there is an example or exercise for each skill, with which it is produced”. However, the suggested examples are optional. They represent the most typical situations of everyday life. Therefore, relying on them, the students seem to aim at finding new similar examples and situations where they will be able to use their skills independently, which creates an additional opportunity for their practice.

Conclusions.

In such a way, there is a great number of reasons to state that the programme “Philosophy for children”, created and developed by M. Lipman, has a positive influence on the development of the personality on the whole and on the development of intellectual skills in particular. The program is directed at the formation of certain practical skills and abilities, among which there are: ability to make appropriate generalizations, ability to formulate causal relationships, ability to apply rules that relate to the usual logic, ability to determine the logical correlation and contradiction, ability to draw straight conclusions, etc.

Further research in this direction may be connected, in our opinion, with the peculiarities of the programme “Philosophy for children” within the study of the foreign language.

Literature:

1. Bedford, M. (1972). *Existentialism and Creativity*. N.Y., 137 p.
2. Cole, M., John-Steiner, V., Scribner, S., Souberman, E. (Eds). (1978). *Mind in society: The development of higher psychological processes*. Cambridge (Mass.), pp.68 –70.
3. Dewey, J. (1967). *A Common Faith*. New Haven. Yale UN Press, pp.117 – 121.
4. Freese, H.-L. (1990). *Kinder sind Philosophen*. Wienheim.
5. Huyin, Filip S. (2001) *Filosofiya u vykhovanni ditey yak hromadyan svitu* [Philosophy in the education of children as citizens of the world]. Kyiv, pp.54-57.
6. Lipman, M. (1976). *Philosophy for children*. *Metaphilosophy*. pp.17 –39.
7. Lipman, M. (2005). *Refleksyivna model' praktyky osvity* [Reflexive model of education practice]. *Shlyakh osvity*, 8, pp.7-15.
8. Lipman, M., Sharp, A.M. (1998). *Ethical Inquiry: Instructional Manual to accompany Lisa*. Montclair, New Jersey, 381 p.
9. Lipman, M. (1988). *Philosophy Goes to School*. Philadelphia, 215 p.
10. Masharova, T.V. (1998). *Uchebnaya deyatel'nost'... Sreda... Razvitiye...: Uchebnoye posobiye* [Learning activities ... Environment ... Development ...: Tutorial]. Kirov.
11. Pylypenko, L. (2003). *Sotsial'na refleksiya yak skladova zhyttyevoho samovyznachennya suchasnoyi molodi*. [Social reflection as a component of life's self-determination of modern youth] In Maksymenko S.D., Tsyba V.T., and Shayhorods'ky Yu.Zh (Ed.) *Sotsial'no-psykholohichnyy vymir demokratychnykh peretvoren' v Ukrayini* (pp.258-269), Kyiv.
12. Sharp, E. M. (2001). *Navchannya demokratiyi* [Education of democracy]. Kyiv, pp.43-47.
13. Shirman, V. (1978). *An experiment with philosophy for children in Newark and Prompton Lakes*. N.J., 19 p.
14. Shirman, V. (1982). *Evaluation of Philosophy for Children program in Bethlehem*. Pennsylvania, 1982, Vol.4, pp. 37 –40.

15. Vaynshteyn, M. (2001) Krytychne myslennya yak osnova demokratychnoho navchannya [Critical Thinking as the Basis of Democratic Learning]. Kyiv, pp. 49-51.
16. Yanovs'kyu, A. (2001). Shkola hromadyanyna: amerykans'kyu dosvid – nashi potreby [Citizen's School: American Experience - Our Needs]. L'viv.
17. Yulina, N.S. (1993). Filosofiya dlya detey. Voprosy filosofii [Philosophy for children. Questions of philosophy]. 9, pp. 20 –23.

Довідка про авторів

Бойчевська Ілона Борисівна

Доцент кафедри іноземних мов

УДПУ імені Павла Тичини

093 771 87 16

boy_ilona@ukr.net

Веремюк Людмила Леонідівна

Доцент кафедри іноземних мов

УДПУ імені Павла Тичини

097 638 81 55

lyudmila.leoni@ukr.net

Іванчук Ганна Петрівна

Доцент кафедри іноземних мов

УДПУ імені Павла Тичини

068 965 06 71

ivanchuck@meta.ua