Philosophy for Children (P4C) Program and Social Growth

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ABSTRACT

The current study examined the role of Philosophy for Children (P4C) program in community of inquiry on social growth of male fifth grade students in non- public primary schools from Khorram Abad City (Lorestan Province, Iran) Zone 1 at academic year 2011-12 and purposed some appropriate suggestions to officials and practitioners of Training and Education Organization (TEO) in the above-said grade based on the resultant findings from this investigation. For this purpose, one school was randomly selected among 10 primary schools located on Khorram Abad City (Zone 1). This school comprised of two classrooms in Grade-5 and both classes consisted of 60 students totally where one classroom was selected randomly as control group and the latter was chosen as experimental (sample) group (30 students per classroom). Afterwards by adoption of Vineland Social Maturity Scale (VSMS) questionnaire, the students were measured. There was no significant difference in variable of social growth between two groups before administration of this program. Then, children in experimental group participated in 12 weekly sessions (1.5hours) to be taught for P4C sessions. At the end of these sessions, it was identified that implementation of this syllabus might have significant effect on different dimensions of students' social growth including socialization and self-direction; thus, it is suggested to administer this curriculum throughout the schools.

Keywords: Philosophy for Children (P4C), Community of Inquiry, Social growth

INTRODUCTION

At the present age and with respect to complexity of communities and emerging mental and behavioral abnormalities among children and adults, necessity of dealing with process of their socialization and presentation of proper strategies to enhance and to flourish this phenomenon becomes further tangible more than ever. The main criteria, which reflect reaching to social growth and development, include adaptation to others, observance of logical and rational conditions and demands from surrounding people. It is obvious that if a child or adult has not yet approach to self- adaptation (i.e. self- help) then he/ she could not be adapted to other surrounding people. The ultimate ideal and goal of social growth in children and adults is to contribute to them to achieve individual and social prosperity through the path toward growth and wholeness of human's personality [1]. Those students, who are on the verge of entering into third millennium, should become the persons that could think for their own with self-learning, self- adjusting, self- directing and reasonable self-judgment. In order to be able to react logically to life challenges and problems, they need to consciously permanent and prompt learning and change by means of the skills beyond knowledge content [2]. The arts of communication as well as dialogue with others are some of primary skills if someone is equipped with them he/ she could remove destructive stresses and enjoy more mental health. Socialization ability in children will be improved by acquiring dialogue skill so they are accepted socially further and thus they will receive more social impacts from the environment. Establishing healthy relations, they will grow better and they are benefitted further from supporting- emotional sources [3]. Way of training adult at early years and his/ her teachings, intellectual, social, and religious attitudes will duly affect on his/ her well- and ill- temperament or positive and negative moods and the least impression which could be inferred from this trend is that this factor is characterized as the major effect on returning balanced status and good-willing to oneself and creation and expression of adaptive spirit in adult [4]. Many studies and researches have confirmed the importance of teachings during childhood and some researchers have examined these trainings from different aspects. Skinner [5] has studied the impact of environments on rich environmental stimuli, concluding that childhood teachings might essentially affect on children's social growth. The some studies conducted by Benjamin Bloom and James McVicker Hunt in year 1964, indicated that early teaching is deemed appropriate and apt from some aspects since children's ability for actual maturity and progress is affected by primary environmental experiences [6]. In some of cultures and communities age of socialization is the same as the age of entering into school [7]. Thus, schools curriculum should be adjusted in such a way that to brings up children as sociable persons in addition to nurturing child's several talents and skills and making the appropriate environment ready for him/ her to the natural maturity so that the child deems his/ her own discerning as discerning for the community and according to a statement told by John Dewey (American well- known philosopher), the modern

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education should consider social changes and requirements and establish relationship among school environment and real life environment and their positive activities all the time [8]. In school, children form the major part of their self- concept based on the quality of their relationships with others. If a child lacks social skills, he/ she will be often rejected or suppressed by other children and the latter problem may overshadow the relations among the given person with his/ her self- concept. The study results have shown that children and adults with communication skills are less likely accepted by other children of their age [9]. Eric Ericson argues that during stage of construction or making effort against sense of inferiority which indicates the forth step from his/ her maturity phases, if the child is allowed to do his/ her task alone and to be praised for his/ her achievement then this will lead to making him/ her to be occupied and active while restriction of child's activities and constantly criticism of his/ her actions will lead to sense of inferiority for him/ her [8]. Concept of hard- working presented by Ericson mixes several characteristics from mid- childhood including: positive but rational self- concept, pride caused by doing tasks well, ethical and participatory responsibility with children of the same age [10]. At the middle of childhood, community of coevals may play important role in understanding others and self- knowledge and of other children and these developments, in turn, contribute to quality of interaction with other children and become more humanitarian during years of primary school. Piaget believes in that about 11 year old age; child takes the last step in this trend while he/ she may be familiar with the needed ethical principles to create social order. During this period, child finds the functional importance of regulations, observance of others' rights and rules of social system and all these form as a mechanism to secure individual rights [11]. One could observe the impact of coevals in clerkship of social skills within the studies done by Behrman and Fehrmann [12]. In this study, social skills for conversation were taught to children and in comparison with those who were taught these skills individually and in the absence of their coevals, these children that were appropriately training along with other children enjoyed social maturity and acquired social skills at higher level [11]. Nazarinejad [11] stated that Bernstein, Black and Hersen maintain that unlike the past time, today child should sit at home in totally silent environment and pay attention to these teachings, children should be taught definite speech i.e. to talk aloud, eye- contact, continuous utterance and way of purposing his/ her own request. Introduction of the needed social behaviors and skills by means of other related mechanism is one of the basic and important elements for social maturity of children and adult along with enhancing appropriate social behaviors, including simulation and model finding and intervention of variables to create this important factor. One of the issues that should be considered whether in terms of relation with school or based on dependency on community, is the subject of child and adult's friends; this is an important issue that occupies their parents' mind and sometimes it may be problematic for the children since the main bases of their friendship are founded in them from adulthood and even it forms from primary school. Thus, it is advisable to prepare their mind slowly for this purpose by using childish stories and suitable tales and talks thereby to assist them in choosing their friends with more knowledge and information, which they will store in their memories upon entering into high school [4]. Shariatmadari [13] argues that "teaching technique and knowledge acquisition is one of the essential subjects in teaching and education to acquire knowledge through thinking didactically and in terms of what is important in the field of acquiring knowledge. Some people imagine that filling student's memory with information might be automatically helpful. This type of teaching lacks didactic aspect since the given person may learn something at surface level and he/ she will forget what was learned after some period of time. Additionally, this type of teaching does not change individual's state of mind and habits" [14]. He believes that nurture will be subjected to accidents until method of teaching does not vary. In Islamic system, this technique should extremely affect on promotion of spiritual personality of individuals and training of students' intellectual and rational potential and social and emotional training [13]. In P4C Curriculum, it is tried to teach the person how to learn to adapt oneself with future and way of formation of future [15]. This educational syllabus has been considered as a thinking activity and method to for research and a task that anyone could do. Instead of tending to present philosophical subjects to non- philosophers or to solve the given problems, this curriculum seeks for creation of some opportunities in which the students could solve their own problems by doing intellectual tasks. The aforesaid method has received a lot of attention through the efforts made by some researchers like Matthew Lipman, Edward Glaser, Carl Boodman, Allan Root, Robert Root, Edward Anglo, John McPack, Hardy Siegel, and Richard Paul etc.; however, adoption of such methods has long history. In Lipman's theory, several points are purposed in teaching children out of them we could refer to training of discussion skill, creation of interest to ask questions, searching reasons for events and adoption of criteria for judgment and making decision about them, distinction between different events and their analysis [16]. Teaching philosophy for children is not the objective as a whole in P4C approach, but this method makes children familiar with thinking, question and answer, inquiry, and criticism and at the same time creates responsibility spirit in them [2]. Some cognitive goals are intended in P4C curriculum and they make child's mind to think and practice. In this curriculum, it is considered to convert the children into thoughtful, flexible, and logical persons and if it is properly implemented it will be followed by some abilities for the children and it affects on not only their educational achievement but also social life [17]. In this curriculum, students' reflective skills are in such a way that should be prepared to react rationally to living problems and they should be able to use intellectual skills at high level [15]. They should learn to challenge appropriately with the life at any stage

and or to control the special situations and to try for selection of proper and reasonable solution and their reactions so that to be proportional to their living plan and toward realization of their objectives [18]. As a result, in P4C curriculum, students are enabled to react appropriately under new circumstances and to form their behaviors based on future goals. According to Lipman's view, Goals of P4C (Philosophy for Children) include enhancing creative thinking, critical thinking, ethical values, teaching of ethical values, and teaching of art value as well as personal and interpersonal maturity [18]. These objectives are determined by means of three sources; namely, philosophical short stories, teacher's manual book, and the teacher [19]. Lipman maintains that teaching styles in childhood are in such a way that does not give critical and creative thinking to children and for this reason these children will not be benefitted from living skills based on ability for distinction and reason during adulthood. Traditional teaching method is a technique of memorization of contents and memorization and filling memory with a lot of information gives a less valuable and superficial reflective skill to children so beyond of such a skill, children should be taught about potential for conceptualization, semantic analysis, reasoning, criticism, and judgment [12] and acquiring of information only encompasses some part of reality so it is not proper to restrict teaching and education just to acquisition of information [20]. At the same time, P4C includes a social goal as well and that is process of democratic decision making. This curriculum definitely play role in teaching regular participation and nurturing of individual's self- awareness [21]. Gharamaleki has referred to some operational goals of P4C curriculum and believes in that this curriculum may lead to: 1- Respect to others' ideas after the time when practical teaching and exercise are converted into a habit; 2- Children accept critics and they admit rejection of their own ideas rationally and easily; and 3- They express ideas easily regarding social relations [12]. This plan may contribute to child to improve the quality of his/ her judgments in daily life and to establish healthier and more intact interpersonal relations [22]. Lipman argues that it is possible at utmost level to realize these goals and learning most of the aforesaid skills as well as creation of interest in using these skills through language and by generation of a community of inquiry where the children exchange their ideas as a participatory effort [23]. There are a lot of benefits for children in collective questioning and participation in the given group including by means of this technique one could enhance the skill for establishing social, cognitive, and communicative relations in child and prepare the conditions to cope with and to get rid of shyness and shame [24]. Community of inquiry may contribute to younger children to find their position in the world and it injects them good habits, improves their personality, integrates individual and collective interests, and plays the role of a model by presentation of some example, and briefly community of inquiry is a positive symbol from bringing up the child sociable [25]. Gharamaleki [12] claims that children express their opinion easily in social communications and do not behave with self-censuring after participation in philosophical community of inquiry [7]. Instead of only memorizing the given results obtained by other people in this curriculum and admitting them without any interference and comment about them, students research and talk about any subject so that they are turned into skillful and young explorers [26]. In order to achieve this objective, it requires a research plan in which class members deal with investigation into all cases socially and in integrated form. The community, which considered here, is inquiry-oriented community where not only thoughts and creativity are improved due to governing researching climate but also some other ethical principles are enhanced such as tolerance for others, forbearance, compatibility, and respect for others [19]. In this plan and through community of inquiry, children learn to predict reactions and experience of personal responses and principles of normative behavior in speech and practice by observation of others' reaction to them and this trend contributes them in enhancing personal, social, and ethical abilities and being adaptive to norms of community [23]. Children are sitting in a circular arrangement structure along with each other in this community (link) and they communicate with others by eye- contact and talk to them easily so this type of meeting may encourage participants more to dialogue [27]. Participation in common inquiry involves children in cognitive attitudes like producing hypothesis, disambiguation of terms, request for reason etc. but alternatively inquiry is a social action that requires students sharing their viewpoints, listening to each other, facial features (physiognomy), building their own thought based on others' ideas, challenging them, searching for lost attitudes, and reconstruction of their ideas. Many students may not resist against such a significant classroom dialogue. That is they could not participate in this meeting and express their own ideas. As a result, their cognitive and social skills are obtained naturally and within working platform not by direct teaching [28]. In teaching method, community of inquiry is based on participatory learning approach accordingly new learners will act in small groups or pairs. Quoted from Rashtchi and Keyvanfar [29], argue that learning is in collective form in this approach and it is organized in such a way that the information to be exchanged between members of groups so that they are simply responsible for their own learning. Furthermore, such a teaching approach gives the needed motive to learners to improve the possibility for their learning as well; according to participatory teaching approach or community of inquiry, children exchange their ideas freely and attach respect for others' opinions so this opportunity is given to all children to share in discussion and this point causes children to acquire the necessary self-reliance and to believe that they possess potential valuable capabilities. The aforementioned stories in this system have stimulant content. It was considered that those questions to stimulate issues and thoughts in order to be used in this discussion [30]; the existing children in this story attend there to deal with a rational cooperation so that they form collective inquiry and this story

serves as a lesson for active children in the classroom. Story book has offered a way for the lists and strategies of questions and purposing of appropriate topics for special lines and pages of a text and also it has been designed to discussion related extraction within which those concepts that were introduced by the text become applied and conceptual [31]. These stories successfully help the children in formation of skills like ability for logical reasoning, adoption of critical thinking skills and ability for problem solving [32]. Design of discussion and the exercises in manual book have been formulated to assist teacher in philosophical inquiry trend (Cam, 2005: 20). In teacher's manual book, exercises and design of discussions are a large collection for students to build a classroom collective inquiry and it is pledged to review the subjects given in the story and deal with its wide application within children's daily life [33]. Splitter [34] states: "In P4C, a good teacher should be (or become) open-minded and trustful rationally, curious about the world, critical toward the world, but not omniscient. Moreover, teacher should be skillful in art of philosophical inquiry management. This skill persists on sensitivity to philosophical subjects and ability leadership for a philosophical discussion. (In fact, role of teacher is to elucidate the exact nature of concepts so that to be distinct for children)" [34]. Merhous claims that collective questioning and reasoning technique is executed in P4C and for this reason skills of collective questioning, thinking, socialization, sense of achievement and their spirit will be enhanced. Students learn to accept or reject anything only by reason. They learn that no answer is absolutely correct in hearing opinions and expression of ideas [35]. In this curriculum, student acquire this ability to examine different aspects of anything and to perceive the relationship between them and to review the consequences of these relations and to understand separate and disperse issues in relation with each other [36]. The output of participation in this plan is the improvement of some attributes like thinking skill at higher level, independent thinking, motivation and emotion, promoting comprehension, more success in sciences and mathematics, improving cooperation skills, enhancing communication with classmates and parents, personal growth and self-confidence [25].

Research Objectives and Hypotheses:

The present study is aimed at review of the role of P4C through community of inquiry on social maturity of male students in Grade 5 in non- public primary schools from Khorram Abad City Zone 1 at academic year 2011-12. To examine this objective, the following hypotheses were taken into consideration:

1- P4C has affected on self- direction variable in male students in Grade 5 from non- public primary schools.

2- P4C has affected on socialization variable in male students in Grade 5 from non- public primary schools.

MATERIAL AND MATHODS

This study is an applied survey and researcher has utilized quasi- experimental technique and design of introductory and final test with control group and independent variable (P4C) and administered them for three months. Statistical population in this study includes all male fifth graders in non- public primary schools from Khorram Abad City Zone 1 that they were studying in academic year 2011-12 so they were totally 250. To select the sample in this study, cluster sampling method is adopted. To do this task, initially one primary school was selected randomly among ten non- public primary schools from Khorram Abad Zone 1. The selected primary school had two classrooms in Grade 5 and there were totally 60 students in both classes where one classroom was chosen as control group and the other as experimental sample group. According to three similar studies that were conducted as one of sampling techniques [37], sample size for this study is 60 participants (30 for each of these groups). These studies were carried out by Maraashi [19], Safaei Moghadam [22], and Norouzi [38]. Vineland Social Maturity Scale (VSMS) questionnaire was adopted to collect data in this investigation. This inventory is one of the developmental scales that involve in person's ability to fulfill his/ her practical requirements and assuming responsibility. This scale includes 117 articles that are divided into one- year groups. In any article, the needed information is acquired not through positions of test but via interview with experts or testees simply. Articles of this scale are classified into eight levels, including: 1. General self-help ability; 2. Self-help eating; 3. Self-help dressing; 4. Self- direction; 5. Occupation skills; 6. Communication Skills; 7. Locomotion skills; 8. Socialization skills.

Among the aforesaid skills in this research and with respect to age conditions of testees, socialization skills and self- direction were considered. "Thinking stories" written by Philip Cam [30] were used to acquire the above- mentioned skills so that to be identified that whether the impact of these stories were reasonable, controversial, and proportional to children's real life situation and they taught way of thinking, questioning etc. to students [39] and might create the given skills in students. To administer this test, parents, nurse, sister, and brother and generally any person, who is familiar with the child well, could answer to these questions [40]. Vineland's Scale has been standardized on 620 participants in each of age groups from birth to 30. Reliability coefficient for retest on 123 participants has reported as 0.92 [40]. Quoted from Mr. Amir Hossein Borji [41], validity of this questionnaire was standardized and confirmed by Pasha and Makvandi in 1994.

RESULTS

In this section, central tendency indices and dispersion of descriptive statistics in pretest for testees from control and experimental groups in each of social maturity dimensions are given in Table 1. As the information shows in Table 1, it seems that mean scores of social maturity are relatively identical between two control and experimental groups in pre-test. Namely, there is no significant difference among both control and experimental groups before execution of curriculum in terms of social maturity.

Indices of central tendency and descriptive statistical dispersion in post- test for testees in both control and experimental groups in each of social maturity dimensions are shown in Table 2. As data in Table 2 show, it appears that mean scores of social maturity dimensions vary among both control and experimental groups in post- test.

Table 1.

Testees	Control Group					Experimental group				
Indices Variables	Quantity	Min.	Max.	Mean	Standard deviation	Quantity	Min.	Max.	Mean	Standard deviation
Self- direction	30	8	12	10.20	1.34	30	8	12	10.32	1.29
Socialization	30	10	15	11.63	1.51	30	10	15	11.43	1.40

Table 2.

Testees	Control Group					Experimental group				
Indices Variables	Quantity	Min.	Max.	Mean	Standard deviation	Quantity	Min.	Max.	Mean	Standard deviation
Self- direction	30	8	12	10.52	1.22	30	10	13	11.13	0.79
Socialization	30	10	14	11.88	1.34	30	10	15	12.55	1.40

Inferential Findings

In this part, at first variances of pre- test scores in both control and experimental groups were examined by Levene's Test and equality of mean values was explored by t- test so their results were given in Table 3. Then research hypotheses were analyzed by means of dependent (correlated) t- test.

As the results came from Table 3 indicate, the values, which were derived from F- statistic in Levene's test, are not significant at this level ($p>0.05$). Thus, it is inferred that there is no significant difference among variance of scores for control and experimental groups; namely, variances of groups' scores are homogeneous. On the other hand, the calculated t- values are not also significant at error level 0.05 ($p>0.05$), therefore, it is inferred that there is also no significant difference among mean scores in pre- test for both groups.

Research General Hypothesis:

Execution of P4C affects on social maturity of students in Grade 5 at primary school. To analyze the above hypothesis, mean scores of social maturity in control and experimental groups were compared by means of dependent t- test and the results are given in Table 4. As the information shows in Table 4, the value that was obtained for statistic of t- test (5.187) is significant at level 0.01 ($p<0.01$); thus, it is inferred at 99% level of confidence that null hypothesis (H0) is rejected and Hypothesis I (H1) is confirmed. This means that there is a significant difference between mean scores in variable of social maturity among control and experimental groups.

Accordingly and given that mean scores of social maturity in experimental group (94.60) are greater than in control group (90.93) and difference among mean values (3.67) is positive so it could be concluded that execution of P4C has affected on social maturity among male first graders from primary schools and it causes increase in their social maturity.

Table 3. Test results for equality of variances of pre- test scores

Indices Variables	Testees	Quantity	Mean	Standard Deviation	Levene's test of variance Equivalence		Means Equivalence Test (t-test)		
					F- statistic	Significance Level	t- statistic	Degree of Freedom	Significance Level
Self- direction	Control Group	30	10.20	1.34	0.135	P = 0.715	-0.343	58	P = 0.733
	Experimental Group	30	10.32	1.29					
Socialization	Control Group	30	11.63	1.51	0.166	P = 0.685	0.531	0.58	P = 0.597
	Experimental Group	30	11.43	1.40					

Table 4. Comparison of social maturity scores in control and experimental groups

Indices / Groups	Quantity	Mean	Standard Deviation	Mean Standard Deviation	Means Difference	t- statistic	Degree of Freedom	Sign. Level
Control Group	30	90.93	3.49	0.64	3.67	5.187	29	P = 0.001
Experimental Group	30	94.60	2.98	0.54				

Hypothesis 1: Execution of P4C has affected on self- direction among male students of Grade 5 at primary schools. To analyze the above hypothesis, mean scores of variable self- direction were compared among both control and experimental groups by means of dependent t- test so their results are shown in Table 5.

Table 5. Comparison of scores in self- direction variable for control and experimental groups

Indices / Groups	Quantity	Mean	Standard Deviation	Mean Standard Deviation	Means Difference	t- statistic	Degree of Freedom	Sign. Level
Control Group	10.88	0.89	0.16	10.88	0.25	2.715	29	P = 0.011
Experimental Group	11.13	0.78	0.14	11.13				

As the data in Table 5 indicate, obtained value for statistic of t- test (2.715) is significant at level 0.05 (p<0.05). Therefore, it is inferred at 95% level of confidence that null hypothesis (H0) is rejected and Hypothesis I (H1) is approved so this means that there is a significant difference in variable of self- direction among control and experimental groups. Accordingly and with respect to this fact that mean scores of experimental group (11.13) are greater than mean scores of control group (10.88) and difference value among these means (0.25) is positive; thus, it can be concluded that implementation of P4C curriculum affects on self- direction among male students of Grade 5 at primary schools and this causes rising their self- direction.

Hypothesis 2: Execution of P4C has affected on socialization among male students of Grade 5 at primary schools. To analyze the above hypothesis, mean scores of socialization variable were compared among both control and experimental groups by using dependent t- test their results are shown in Table 6.

Table 6. Comparison of scores in socialization variable for control and experimental groups

Indices / Groups	Quantity	Mean	Standard Deviation	Mean Standard Deviation	Means Difference	t- statistic	Degree of Freedom	Sign. Level
Control Group	30	11.88	1.34	0.25	0.67	2.567	29	P=0.016
Experimental Group	30	12.55	1.39	0.26				

As the information indicate in Table 6, derived value for statistic of t- test (2.567) is significant at level 0.05 (p<0.05). Thus, it is inferred at 95% level of confidence that H0 is rejected and Hypothesis I (H1) is verified and this means that there is a significant difference between mean scores in socialization variable among both control and experimental groups. Accordingly and given that mean scores of socialization variable in experimental group (12.55) are greater than mean scores in control group (11.88) and difference among these means (0.67) is positive then it can be concluded that execution of P4C curriculum affects on socialization skill among male students in Grade 5 at primary school and this factor may increase socialization skill in them.

DISCUSSION AND CONCLUSION

60 students were randomly chosen in this study and put into control and experimental groups, test results derived from Vineland Social Maturity Scale (VSMS) inventory which was given in Table 3 before execution of this curriculum, showed that there was no significant difference among both groups before implementation of this plan but after participation of experimental group in community of inquiry for 12 sessions, it was characterized that P4C curriculum has managed to create a significant difference in variable of social maturity for students in this group. In other words, finding the current research showed that this curriculum has increased children's social maturity and these finding are in line with many studies conducted by other researchers. Among them, Mahta and Whitebread [42] have carried out a survey on 50 children (26 boys and 24 girls) with ages of 12 and 13 to measure the impact of P4C on enhancing ethics and ethical relations in them and it was identified that P4C has affected positively on social and emotional relations of children and caused their progress in the field of reasonable ethical behaviors in community. Keith Topping also showed that administration of this curriculum might contribute to children to acquire some special advantages including

improvement of communication skills and participation in social behaviors within a six month period during weekly sessions and thereby enhance social, cognitive, and communicative skills in child [24]. With respect to ever- increasing development of social structures and the necessity of nurture and preparation of individuals for the growing community as well as quick changes and transformations in communities and variety of attitudes toward humans' role in modern world and need to proper reaction to these developments, the proper educational system and teaching of reasoning and judgment power and ability to exposure to problems and appropriate way of interactions with individuals to meet their needs are considered as daily requirements so that thereby one could recognize proper path from improper route. Teaching and education are aimed at making individuals aware of the existing issues in the community and contradiction of ideas and creation of appropriate methods to expose to these subjects. The given objective for children in P4C is to convert students into reflective, flexible, effective and philosopher humans [22]. Similarly in this curriculum, students acquire the ability to recognize proper ideas from improper ones and employ the appropriate deduction and reasons in this regard [43]. In P4C curriculum, children learn different skills including reasoning, conceptualization, research and inquiry, dialogue and exchange of ideas, and emotional and social skill. Those children, who participate in collective discussions and inquiry, often exercise mental, emotional, and social enjoyment that totally differs from experience of consuming media. They exercise art of reflection and contemplation like a procedure and method. When they discuss it is not inconvenient to criticize each other and dispute over some comments that might be entirely severe and deep. Community of inquiry teaches them that difference of opinions is well but there is no need to furiousness and anger. The participant children in this plan often feel a sense of deeply link and friendship among each other that removes disability and self- alienation to which the larger community is occasionally exposed and they gradually find that they are humans who think and could collectively search and inquire through creativity. While they rely on ideas of each other they found themselves as creator of concept and goal and hopeful researchers that are enthusiastic to create more aesthetic world [15]. One could derive from the findings in Table 4 that participation in P4C curriculum has managed to improve social maturity in students and this finding is in line with other studies done by other researchers including Hedayati [7] under title of "the review of the impact of implementation of P4C as community of inquiry on improving interpersonal skills among female and girl students of Grades 3-5 in primary schools from Tehran City Zone 5". In this survey, the researcher chose randomly 190 students as sample group among different grades and then gathered data by means of Acquisition of Social Skills Questionnaire [44]. The results of this study indicated that administration of the aforesaid plan extremely affected on improvement of interpersonal communication skills in students. Also in another research done by Hass in 1975 on 200 students of Grade 6 in experimental group and 200 students in control group, he showed that P4C has created a remarkable progress in reading, critical thinking, interpersonal relations, attitude toward freedom of thought as well as noticeable improvement in reading skill [45]. It is inferred from the findings in Table 5 that participation in P4C curriculum could improve self-direction dimension in students. Davis [46] considers conversion of classroom into a community of inquiry as one of the needed tools for learning- based research and in his reviews concluded that philosophy not only prepares a knowledge- based climate for discovery and questioning and identifying some concepts such as justice, reality, truth, observing others' rights and responsibility in a community of inquiry, but also has a positive impact on creating of distinction between good and bad deeds in children [23]. This finding is also in line with other studies including another investigation which has been carried out by Norouzi [38] about the impact of philosophical task for children with trial technique and for 8 months and administration of this study on students of Grades 2-5 from primary schools. The results of this survey signify that students not only have enhanced in the field of observing order further in classroom, respect for the older people, responsibility, creativity, self- esteem, and proper relations with others, but also execution of P4C curriculum affected on their educational achievement . With review of the conducted studies on consequences of P4C implementation, Fisher [47] argues that students might improve by involvement in this curriculum in many fields such as increasing children's self-confidence and their imagination about themselves as thoughtful elements and learners. It is deducted from the findings in Table 6 that participation in Philosophy for Children (P4C) curriculum has managed to increase socialization dimension among children and this finding is in line with other researches in this field including a study conducted by Sanja [46] in India [48] under title of " the effect of P4C on enhancing social skills and ethical reasoning in seventh graders of schools that showed implementation of P4C curriculum might cause better performance of student in social, cognitive, and ethical skills and at the same time participant students in this syllabus have managed to employ above trainings and skills in their daily life. The results of studies conducted by Chan Yuk Kong et al. [48, quoted from Ramezani, 2011) in Singapore showed the role of P4C in ability of expressing thoughts and respect for others' ideas, better and higher performance in the skills relating to critical and ethical thinking. Fisher [47] claims that through execution of P4C curriculum, students will be enhanced in several fields including: 1) How to present the reasons for what they believe in; 2) How to convey their opinions to others and to discuss about them; 3) How to listen to others' viewpoints and to consider them; and 4) To improve the ability of listening and effectively involvement in classroom discussions. Briefly, P4C curriculum is one of the tools which not only improve and enhance reflective skills by philosophical technique, but also prepare the ground for social maturity; many skills are

acquired by this plan and its related process and in fact they form the pivots for socialization out of which one could refer to issues like listening to other's talks, formulation and application of criteria, welcome to different ideas, respect for others, possessing imagination power and paying attention to inquisitive techniques and for this reason adoption of this method in schools' curricula may serve as an appropriate substitute for traditional teaching methods. Similarly, localization of this curriculum proportional to rich Islamic Culture may positively influence in social and emotional dimensions in children and facilitate their progress in the field of reasonable ethical behaviors in community and provide living conditions in a healthy and dynamic society. In this curriculum, it is emphasized that students to look at the problems with a wide and general vision and examine different aspects for the given affairs. This plan enables students to relate those issues, to which they are exposed in classroom and school, to the issues in their real life situations and to employ them to solve the living problems in the future; they learn to ask basic questions and about what they do not know. They are taught to create concepts and ideas and ask questions about obvious and actual affairs. They learn to become self- control and to select the best choice. This curriculum is one of the best programs which could be utilized in teaching of ethical and social concepts and to correct its possible damages that are followed up by self- adjusting techniques in this syllabus. With reliance in children's abilities in this curriculum, one could convert those concepts, which are included in daily living issues for child to clear and perceivable concepts by discussion, dialogue, and reasoning that exist in this plan. Kennedy maintains that due to variations in personal views and individuals' persistence to change it, discussions in community of inquiry never end. Real dialogue will appear among persons when there is an appropriate climate for maturity and growth so one could take risk without blame in such climate. In addition to belief in their own creative mind, children also learn the proper technique of establishing relationships with others in such a climate [49]. Thus, according to findings of this research which are in line with other related studies, it can be concluded that as Lipman purposed, participation of children in community of inquiry regarding philosophical concepts may lead to social maturity in children and students.

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