The Gadamer's Philosophical Hermeneutics Results Planning from the Perspective of Teaching Philosophy to Children Matthews

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A B S T R A C T

This study aimed to analyze and explain the philosophical hermeneutics of Gadamer's achievements and teaching philosophy to children. To achieve the objectives of the research, analysis and content analysis of documents in order to collect, characterize and compare the data. This study using content analysis was performed using an open or intellectual, teaching philosophy to children as a model in education, need to rely on philosophical speculation and research. In addition, the use of hermeneutics in various fields including education students to create questions, but research on teaching philosophy to children, as an emerging field of science, education is among the latest in a growing horizons to build up new. Strengthening skills including reasoning, the same distinction, judgment and good judgment, critical thinking, creative and responsible is. Confidence and ability to solve problems in children will rise significantly.

Keywords: Philosophy For Children, Education, Iranian Intellectual Stories.

INTRODUCTION

What made us to discuss this issue was the lack of attention of our educational system to ways of thinking and strengthening of the properties of reflection and accuracy among children and youth and fostering their sensitivity in detecting incorrect and correct that necessitate the attention to efforts and successful experiences in this area(HajAlizadeh & Khorasani Ansari, 2016). It is some while that philosophy for children has a strong presence in the philosophical literature. What has a special dominance in the world effective educational systems and makes them distinct from inactive systems is the provision of situations in which learning, as the exploration of new responses through vague situations, causes the change in the cognitive structures of the child and in this view, the cognitive structure of the person remains untouched until it absorbs all the environmental stimuli or poses question or gives rise to vagueness. But when the cognitive structure of the teacher and the trainer is deprived of understanding some stimuli, there is no balance between them and the environment and they are shocked leading to the resolution of conflicts and conformity between cognitive structure and the environmental stimuli and this leads to cognitive evolution(Çinar, 2016; Kahyaoğlu & Çatak, 2017).

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This program can be considered one of the most fundamental actions of philosophical practice with children and has attracted the attention of thinkers, researchers and education trainers in more 30 countries in the world in recent years. The improvement of the ability of thinking, fostering and improving creativity, strengthening moral values, strengthening self-awareness and fostering critical thinking are objectives of this program and exploratory meeting, story textbooks and teachers who have changed roles are among its components. Looking more closely and deeply, entering the realm of theoretical philosophy for children requires three assumptions one of which is about children, the second is assumption or assumptions about philosophy, and third is assumption or assumptions about the nature of children's literature(Çinar, 2016; Vansieleghem & Kennedy, 2011).

It seems that the approaches of the philosophy for children program, due to the theoretical view and the importance given to story books and the exploratory meeting, can enter the realm of Hermeneutics(Kennedy, 1999). In this method, students are given the opportunity to contemplate and then enter the group discussions. These talks lead to deeper contemplation and can form philosophical discovery groups in various issues and change the school to a place for the true thoughts and research. Moreover, philosophy of children is a kind of education that integrates the methods, philosophical content and community research pragmatic ideas in order to facilitate thinking skills, social skills and necessary attitudes for democratic citizenship(Bleazby, 2006; Daniel & Auriac, 2011; Fisher, 2013). The program seeks to teach children, who are future citizens and scientists, to think and decide for them.

The problem with most human societies is rooted in the education in the countries and it will cause the progress or retrogression of the country (Apple, 2012; Nasser, Miller-Idriss, & Alwani, 2019; Samir & Lutz, 2017). So what now must be considered by all those involved in the education and training is fostering knowledgeable and expert people in the community who are able to come over problems. Accordingly, the present study examines the possibility of the theoretical relationship of the philosophy for children program and the hermeneutics arena and studies the possibility of the expression of hermeneutic issues in the theoretical framework of philosophy for children and its approaches form a philosophical point of view. In the first look, it seems that adherence to the text of the story during philosophical work with children in the Iranian intellectual stories' approach and the special Gadamer's interpretation of the text and the nature of understanding will provide the relationship of these two fields reasonably. Therefore, the researcher is particularly seeking to examine the philosophical achievements of Gadamer's hermeneutics to Philosophy for Children program and expand the scope if possible.

It should be stated regarding the importance of the study that previously, the penetration of the hermeneutic intellectual achievements to various knowledge fields, including the education, has given rise to thoughtful debates and questions. But the research in the field of teaching philosophy to children approaches is a necessity that is been neglected due to the mentioned possibility and the endeavor to introduce a new field. The theoretical intellectual importance in this field and trying to expand it can open the window of hermeneutic achievements to the philosophy for children program and even children's literature and causes new field of research. It seems that the prominent role and the heightened position of thinking in some parts of Islamic teachings and the importance of interpretation in this regard strengthened the necessity of assessing the feasibility and research in this field. Despite that, if this is seen from a scholarly point of view, the deficiencies can be known and its reasonable application can be diagnosed and in cases needed, the results be used in a proper place.

On the other hand, the aim of this study is the reliability of consequences that Gadamer's philosophical hermeneutics could have for the Philosophy for Children program. In this way, three main objectives provoke the research questions: 1. content analysis of Philosophy for Children

program from the Gadamer's philosophical hermeneutics perspective. 2. Method analysis of the Philosophy for Children program from the Gadamer's philosophical hermeneutics perspective. 3. Evaluation analysis of the Philosophy for Children program from the Gadamer's philosophical hermeneutics perspective. This study seeks to answer the following questions: what are the Gadamer's philosophical hermeneutics outcomes for content (Philosophy for Children program)? What is the Gadamer's philosophical hermeneutics results for method (Philosophy for Children program)? What is the Gadamer's philosophical hermeneutics results for evaluation (Philosophy for Children program)?

Historical View and Hermeneutic Concept

Hermeneutics is a term that has arrived too late in our philosophical and social literature but is has dramatically expanded very quickly(Rizvi, 2012). Today, many leading thinkers are reflecting and studying in this regard. Moreover, hermeneutics in the twentieth century has been able to expand its achievements to other areas of human knowledge, such as philosophy, theology, literary criticism, social sciences and philosophy of science and pose new questions and discussions(Gadamer, 2008; Sherma, 2011). This term contributes to a huge amount of thoughts in its historical context that is disciplined due to its diversity and its realization as a branch of knowledge is lasted up to Renaissance in the sixteenth century. Don Hover (1654) is known as the first person who has used hermeneutics in this way. Accordingly, the concept of hermeneutics as a branch of knowledge can be known a new phenomenon that is rooted in Modernism(Oliverio, 2016). Search on the term hermeneutics and trying to find its origin takes us back to ancient Greece. It is told that Aristotle has used this word to name his organon treatise and call it Bari Arminas (in the interpretation). The search in the literal meaning of this word reveals that this word is rooted in the Greek verb of "Herminuin" as translated to interpretation. The nominal term of this verb is "Herminia" meaning as interpretation and is related to Hermes, the god of knowledge and literature(Palmer, 1998).

In the definition of hermeneutics, Schmidt (2016), noted that the diversity of definitions indicate specific views about the goals and tasks of this branch of knowledge. Accordingly, he believes that we can mention three quite distinct categories in hermeneutics. First, specific hermeneutics notes the first forms of the formation of hermeneutics as a branch of knowledge. In this kind of hermeneutics, a set of rules and methods were provided in order to clarify the quality of interpretation in each of the branches of sciences such as literature, law, Scripture and philosophy and each branch of knowledge had its own specific rules and principles of interpretation. Hence, the hermeneutics that was learning the interpretation method of Scripture was not useful in the interpretation of the literary and classic books and generally hermeneutics was used in its own special area.

Second was the general hermeneutics in the category of methodology. This kind of hermeneutics tries to present the understanding and interpretation method but it does not have a particular area and covers various branches of interpretive sciences. This tendency started in the eighteenth century with the ideas of German theologians Friedrich Schleiermacher and was continued in the efforts of Wilhelm Dilthay at the issue of human sciences and is followed by Emilio Betty and Eric Hirsch nowadays. Third is the philosophical hermeneutics the objective of which is the description of the nature of understanding and unlike the past hermeneutics, it is not limited to the understanding of the text. This type of hermeneutics does not limit itself to the understanding of humanities but it is after the analysis of the understanding phenomenon and explaining the conditions of achieving it. However, what is known today as philosophical

hermeneutics owes to the German philosopher Martin Heidegger and his student Hans Gadamer and two French philosophers influenced by Heidegger called Paul Ricoeur and Jacque Derrida. We can see that the defenders of each of these schools of thought cannot be within the specified and common frameworks and dividing opinions in this field does not make us independent of the brief review of the hermeneutics history and addressing the comments of thinkers in this field(Becker, 2019).

Hermeneutics and Education

The first phase of the hermeneutics relationship with education can be evaluated from the point of religious education and in the realm of Scripture. However, hermeneutics entered the realm of education as a term after 1970 (Magrini, 2014). The relationship of education with the field of hermeneutics, according to our definitions of these two fields, includes different states. Various approaches in education and the huge amount of thoughts under the title of hermeneutics faces the possibility of the cohesive examination of these two knowledge areas with special problems on the one hand and facilitates the reasonable relationship of these two concepts on the other hand. Fairfield (2011) and Cohen (2018), knows this as possible in terms of content, method and objective of education. The reasons of hermeneutics viewpoint for education are diverse. Gallagher (1992), emphasizes that the learning experience is essentially hermeneutical experience (Borda, 2007) and since the main hermeneutics idea lies in the understanding and especially understanding of the text, principles and theories related to understanding can be used in education according to their nature. Accordingly, during the educational investigations, principles of hermeneutics have always been paid attention to and Lowden in his research monograph entitled as (co-teaching) has used this method(Cho, 2017). In relation to Gadamer's education philosophical hermeneutics, Niaz (2008), believe that on the basis of Gadamer's philosophical hermeneutics we can take a new look at the education and specify objectives for it that eventually leads to challenging the modern education and its objectives(Bagheri & Mirzaee, 2002). Jardine (2000), rejects the emphasis on control and technical and industrial attitude to life issues in education and believes that this point of view distorts the real-life ambiguities and complexities and hinders openness to other views and challenging them.

On the other hand, the close relationship between hermeneutics and trying to find meaning in the text in this regard has introduced hermeneutics with curriculum with the efforts of Reconceptualist theorists and has caused new perspective to the curriculum and consequently education over the short term of their existence in various fields such as the theory of curriculum, research on curriculum and curriculum planning(Hoseini & mahmoodi, 2016; Safa'ee Movahhed & Mohabbat, 2012; Sloan & Bowe, 2014). However, education based on philosophical hermeneutics can be known as the predetermined end point of curriculum and the beginning of the interactive discourse in the teaching-learning process.

In addition to the contently existence of hermeneutics in education, the relation of this field of knowledge can also be examined from the view of research and its methods. According to educational methods and uprising qualitative research, Hermeneutics not only expanded the domain of research objectives through the new methodology, but also paved the way for a retest of the principles of education. Therefore, the presence of hermeneutics in education and its transplantation with the main body of knowledge makes possible the provision of a justified philosophy for children program and research in this area.

Philosophy for Children Program Implementation

In this program, students in a classroom sit around with their teacher and argue with each other face to face. Students start the class by reading a part of story loudly and the equal

distribution of time among students is on the shoulders of the teacher and this is seriously regarded since it is in line with the democratic consequences and requirements. When the reading of one paragraph was finished, the teacher starts the discussion by asking students some questions. Then, the teacher may give a practice regarding the issue chosen from the workbook and the dissection continues in a specified program. In this way, the thoughts of students are aroused and they learn how to discuss with each other and the way to interact in the meantime they are thinking for themselves. It is necessary to note that the implementing methods of philosophy for children program will have various shapes due to the kind of theoretical viewpoints of various approaches and is able to be implemented in various ways(Trickey & Topping*, 2004; Vansieleghem & Kennedy, 2011).

METHODOLOGY

The research method is qualitative based on content analysis and different opinions about hermeneutics and philosophy for children are understood and compared. Content analysis is a technique in social science research and related to the documentation method. Documentation includes all methods in which the research objective is met with study and analysis of documents and texts. As the name implies, content analysis deals with the technique of analyzing the content and tries to extract data from the text by analysis. However, what has been called under the name of content analysis is different from other certain kinds of analysis that try to extract data from text. Data collection tool is taking notes from books and credible papers. This research is not a field study so it does not use questionnaire and interview and we do not have statistical population but there is a text population including the printed texts in the fields of hermeneutics and philosophy for children. Firsthand sources includes (Gadamer's philosophical hermeneutics) and secondhand sources included (authentic books, studies relevant to the research topic, publications and internet websites that are analyzed descriptively and analytically). Data collection is done using the documentation method. Accordingly, first the Gadamer's books and then the books written on philosophy for children are referenced. Also, the stories written by Mathews are referenced. In this study, the deductive method is used. The deductive method can be used for theoretical and practical philosophy in education. This method can be used to theorize, analyze, and criticize theories in the philosophy of education. The research method was confirmed by the supervisor and some other professors in the philosophy of education.

RESULTS

To answer the first question (as what is the Gadamer's philosophical hermeneutics results for content (Philosophy for Children program)?) first, the consequences of the hermeneutic entrance and its branches to realm of education were mentioned and this issue was examined regarding the goals of education and curricula specifically. Then the Gadamer's philosophical hermeneutics in Philosophy for Children program was studied as a step beyond critical thinking and as the latest achievement of the applied philosophy and the first question was answered with the centrality of the role of literature and the relationship between text and picture in the structure of this program. As it was mentioned, Gadamer criticizes the positivist attitude that has dominated the Experimental sciences and humanities and notes its inadequacy. He offers a new approach to understanding by analyzing the nature of understanding and effective factors in its achievement. Based on Gadamer's philosophical hermeneutics, education can be viewed from a new perspective and set goals for it (Li & Ming-li, 2019; Pedersen, 2017; Traasdahl, 2001). Regarding these objectives in setting the general view of the education on the basis of hermeneutics and programs

related to it including the Philosophy for Children program, is important and would be useful in setting the general objectives of this program. With the Gadamer's view to understanding, it can be concluded that the person who wants to achieve real understanding should be open to different and unfamiliar things in order for his beliefs and assumptions to be challenged. The openness requires putting the beliefs in the verge of change on the one hand and the ability to tolerate ambiguities and doubt in them or in other words, doubt in their views, beliefs and assumptions on the other hand. This is what prevents dogmatism in thinking and to considering new options, drop the earlier assumptions and consequently the acceptance of new findings(Chenari, 2008).

Since the idea of philosophical hermeneutics in the understanding and especially understanding of the text is hidden, the relationship between these two domains can be explained in two general aspects; first, studying the process of understanding and its states in the scope, elements and principles of philosophy to children in general and in the approaches of this program in particular and second, focus on the understanding of the text with an emphasis on the central role of stories in the approaches of the program. Of course, making any connection between the two involves more detailed communication that explains its general logic and its states. Thus, any talk of the meaning and understanding of the text is within the practice of hermeneutics, whether it is the text of a holy book or children stories. Therefore, the Gadamer's philosophical hermeneutics results in the content necessitate the achievement to meaning or hidden meanings in the layers of the text and the elimination of meaning complexities and ambiguities and the necessity of interpretation. Considering time, each time in which a text is written and the text requires interpretation, it is under the influence of hermeneutics.

To answer the second question (as what is the Gadamer's philosophical hermeneutics results for method (Philosophy for Children program)?) it should be expressed that the term method connotes the famous book of Gadamer's as *Truth and Method* to every researcher. Gadamer, following his teacher Heidegger, does not want to present a new way in the understanding of text or the humanities methodology. For him, the analysis of the nature of understanding proves that we cannot reach truth from method contrary to Dilthay. Interest in the method not only does not lead us to the truth but also causes our alienation with the cognition(Dockhorn & Brown, 1980). However, Gadamer writes: "It is true that the methods of the humanities are not discussed in truth and method," but goes on to say: "I do not intend to deny the necessity of methodical work in the humanities". This acknowledgment shall not be deemed an acknowledgment from the compromise because Gadamer, except in one case, does not accept method and claims that the method has a monopoly regarding the truth. In other words, what Gadamer denies is only that method is all we need for achieving the truth. He believes that method is limited and understanding goes beyond the realm of truth and error determined by the judgment of method and correct interpretation cannot be methodical generally. Therefore, truth goes beyond method and all are visions that are integrated in the heart of truth and method(Weinsheimer, 1991). Philosophy for children program has hidden a set of methods and approaches. There two main and principle approaches that are more general and structure this curriculum are the integrated approach and philosophical approach. The integrated approach here means the integration of a variety of intellectual and philosophical modes, cognitive skills, lesson resources and their methodology in a community research in classroom. The Philosophical approach also notes the philosophical methods and fostering the reasoning ability as both the basis for the curriculum and as an umbrella that guides all the activities of the program(Ghaedi, 2008).

To answer the third question (as what is the Gadamer's philosophical hermeneutics results for evaluation (Philosophy for Children program)?) it should be stated that the last question title would be answered by the concept of hermeneutics period and its facilities and capacities for philosophy for children program. Accordingly, we will pay attention to this concept and its

position in the Gadamer's philosophical hermeneutics first and then we will study the intellectual stories approach by Matthews regarding the hermeneutic teaching plan capacity in this approach and will focus on its evaluation to some extent. Since Gadamer's philosophical hermeneutics could find a solution for the educational problems and play a role in its challenges, it can be said that one of the horizons in front of Philosophy for Children program is to evaluate the domain of their abilities and pay attention to the proper use of abilities within these limits rather than rejection philosophical efforts in the field of education. This point guides us to another ankle of the horizon in order to study the ability to propose these concepts in the theoretical approaches of this theory from a pragmatic view or examine the ability to propose it in the philosophical exploration circles.

Gadamer's philosophical hermeneutics has remarkable results in the field of method, content and evaluation for the Philosophy for Children program and the limits of its effectiveness can be measured in case of mastering the this administrative skills of this program. Accordingly, one of the leading results of the hermeneutic approach in Philosophy for Children movement is focusing on the cognitive aspect of this approach. In other words, hermeneutic approach in the Philosophy for Children movement sought to achieve self-awareness of the process of understanding during the philosophical work with children and knows this as an important step in fostering children's philosophical thinking ability. It should be noted that the present study was conducted in a special framework due to the deductive nature of this approach

CONCLUSION

The aim of the study was achieving results that will lead to clarifying some facts and assumptions for researchers or to answer questions raised at the beginning of the study. The aim of this study is thinking about the consequences that Gadamer's philosophical hermeneutics can have for the philosophy for children movement. For this purpose, in a theoretical reflection in the first chapters of this study, the history of hermeneutics and its different approaches were examined in order to look at the Philosophy for Children program from this perspective. Accordingly, various ways of implementing this program were united in terms of theoretical and basic reflections and overlaps and unities were discussed. Understanding various approaches of hermeneutics made us to find a place to present them in the Philosophy for Children program due to the instinct capability and talent of the Gadamer's hermeneutics ideas and the importance of understanding and interpretation in them. The result of this effort was concluded in two categories (history trends and of hermeneutics approaches) and (theoretical approaches to Philosophy for Children Program).

As previous studies as well as this study have shown, Philosophy for Children program can cause the strengthening of the cooperation ability of children. Moreover, this method can increase conceptual structures in children causing the increase in the cooperation ability, self-confidence and dialogue and consequently cooperation with others and taking responsibilities. Conflict resolution is another result of this procedure. Therefore, Philosophy for Children program can be used as a way of teaching thinking to children to be citizens. Herbert Tellin believes that the classroom should be a miniature of democracy and students investigate about important social and interpersonal issues. Hence, Philosophy for Children program can lead to a research-oriented community on social and civil issues. Philosophy for Children program increases the reasoning skills in children. Reasoning is a perception of the relationship between premises and conclusions. People with reasoning power can achieve methods such as solidarity, cooperation and moral assumptions.

Therefore, children who experience Philosophy for Children program have further progress in citizenship, educational and reasonable and creative decision-making fields compared to their

peers who do not have such trainings. Children share their knowledge and experiences in the community practice of philosophy classes and manage the new experiences acquired in the arguments they make to reach logical conclusions and in this regard rebuild them again. So, this method can lead the learner to values as well as problem solving and creativity.

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