

Presenting a Philosophy Education Model for Children in a Cooperative Method with Emphasis on Social Intelligence

Seyed Mohsen Delbari¹,
 Aboutaleb Seadatee Shamir²,
 Mohsen Imani Naini³

¹PhD student of philosophy of education, Islamic Azad university, science & research branch, Tehran, Iran

mohsendelbari@yahoo.com

²Assistant professor of educational psychology, Islamic Azad university, science & research branch, Tehran, Iran

corresponding author: seadatee@srbiau.ac.ir

3. Assistant professor of philosophy of education, Tarbiat Modares university, Tehran, Iran
 imanimo2@gmail.com

Abstract: The purpose of this study was to present a model of teaching philosophy to children in a cooperative method with emphasis on social intelligence on elementary students of education in district five. The statistical population in this section of the study was academic community experts and education professionals with executive backgrounds in decision-making levels known as knowledgeable experts. This group was selected to conduct the qualitative part of the research and participate in the interview process using the Delphi method; the qualitative part of the present study purposely describes the open coding of Budastras and Corbin (1990). From the analysis that is specifically related to naming and categorizing the phenomenon through careful examination of the data. In other words, in this type of coding, the concepts within the interviews and documents are classified according to their relevance to similar topics. The result of this step is to massively distill and summarize information obtained from interviews and documents into concepts and categories that are like these questions. The results showed that human cognition, relation of concepts to each other, social intelligence, concept definitions, reasoning about concepts and critical thinking respectively have the highest factor loadings and factor weight on the second-order factor six-factor model of philosophy education for children through cooperative method. **Keywords:** Philosophy Education Model for Children, Participatory Method Social Intelligence

Introduction

One of the goals of the philosophy program for children is to develop critical thinking and social skills. Children are naturally attracted to the beliefs and attitudes of adults and important people in their lives, and these beliefs are somehow imposed on children. Children need to be taught to be open-minded and critical of others. What can Lipman 1988 in an article entitled Critical Thinking? He presented a model of critical thinking in which the purpose of critical thinking education is to train reasonable people through the research process. Learning critical thinking means learning when to ask questions and ask questions. Individuals learn how to reason and what methods to use (Kohan, 2018: 6).

Lippman (2003) believes that critical thinking is one of the essential components of philosophy education for children and that it seeks to be impartial, accurate, meticulous, explicit, true, abstract, coherent and practical (Cassidy et al., 2018). He argues that to provide a definition of critical thinking is not merely a discussion of the features and their consequences, but rather that the defining features must be identified and the relationships between them identified. Thinking in practice, therefore, needs to clarify the common opportunities and criteria as well as the coherence between such principles and common practices. Changes must be accompanied by a desire to make such changes. Practical thinking also includes research in practice and effective research involves effective intervention. Thus, critical thinking can be said to be practical thinking. So, it's not just a process, it's about

expanding a product. It is more than just understanding, and it involves applying knowledge to make rational change. The minimum product is the judgment and the maximum is the judgment. So critical thinking is thinking about thinking rather than thinking about the subject matter. Critical thinking is necessary to think critically about knowledge and to distinguish between claims of strong or weak knowledge and helps us to avoid non-critical thinking and action without thought (Lipman, 2017).

Lippman believes that students should achieve high levels of analytics and judgment using intellectual skills training from low levels of cognition. He believes that by teaching philosophy, these skills can be practically developed, so he points to the danger of mixing critical thinking education with that of critical thinking, and believes that teaching critical thinking to individuals requires the teaching of the standards, rules and standards that one by evaluating them, he evaluates his thoughts. This cannot be learned by thinking about thinking. Rather, it requires actual practice (Lipman, 2017). In other respects, teaching philosophy to children in a participatory manner is social skill. Social skills are skills that help students build effective relationships with others (Ghaedi et al., 2015). Having a philosophical mindset is another component of teaching philosophy to children in a collaborative manner that encompasses the dimensions of contemplation, comprehensiveness, and flexibility (Michel, 2006).

Methods based on student participation are essentials of teaching philosophy to children. In other words, the content of the lesson emphasizes the direct involvement of the students and activates them. Therefore, students should be taught drawing and discussion. To achieve this goal, active teaching methods should be used to enable students to actively participate in learning. It is noteworthy that participatory learning methods are a variety of active methods due to the active involvement of students in education, but what distinguishes them from active methods is collaboration and contemplation. There are several students to achieve the goal. The active approach between teacher and student may be used, but participatory learning methods are group-based and in which group interests are very important. Since the goals of participatory and active learning are one and the same, these two approaches are usually referred to under one heading (Fathi and Ahkar, 1977).

The use of collaborative approaches to teaching philosophy has implications such as facilitating the learning and teaching process, responsibility, creativity and innovation and confidence. Among these methods are brain precipitation or intellectual precipitation, inductive and novel methods. In addition to using participatory learning methods in teaching philosophy to children, there are also new patterns that scholars have pointed out in today's environment. These are examples of the consequences of teaching philosophy to children. These include the problem-solving model and the social intelligence model (Van Click et al., 2018). It should be noted that with the advent of social issues and consequently the application of social problem-solving skills, Freyand begins from the first social contact of the child with the world around him and continues to grow. But one can hardly say that one of the most challenging times in life is solving adolescence, since adolescence has previously relied on support to solve problems through intellectual dependence on adults. But one is more successful on this path than having been trained in social problem-solving approaches (Hedayati & Mahzadeh, 2015).

Given what has been said, children are in dire need of learning social skills and problem-solving in the community in order to be able to provide better solutions and overcome problems in successful ways. Emphasizing the problem-solving paradigm of teaching philosophy to Cocan and using it in the teaching and learning process can open the door to hope for the future. This model is, in fact, one of the learning methods used both in everyday life and in the discovery of complex scientific problems. In education, learners can

also be problem-solving, instead of forcing students to memorize them, so that they can see themselves in the real scene and face the problem and learn to solve the problem. Problem solving is a form of active and deep learning that prepares one for dealing with real life experiences. Considering the above, it can be concluded that problem solving education is an integral part of effective and efficient learning process. If education is a problem-solving approach, education will be lifelong, and learners will benefit from their own education and learning after graduation and will focus on learning and working on their findings throughout their lives. Adapt and adapt to their problems and problems, living according to their age, dealing with life's problems, adjusting themselves to meet these challenges (Lao et al., 2017).

Another paradigm that should be considered regarding the nature of children's philosophy teaching, as one of the consequences of teaching children's philosophy, is the social intelligence model. The breadth of success factors for human relationships in adulthood varies widely, and successful people are usually the ones who apply the success factors to their daily lives. In the case of children, it is important to recognize that to have a bright and healthy future of healthy communication, they must provide different patterns through education. One of these patterns is social intelligence. Children with social intelligence can have a strong and effective relationship with others. Cohen (2010) describes social intelligence as a set of abilities that include understanding people and the skills they need to successfully interact. In other words, social intelligence includes the ability to reach out to others and encourage them to communicate and collaborate (Tabatabai et al., 2015).

Certainly, the development of critical thinking in children, the development of effective interactions and communication, and participatory learning as well as problem solving learning can be among the outcomes of teaching philosophy to children. But it seems to be facing challenges in the country and in the education system. One of these challenges is to limit the fencing education system that the original designers of this program have defined and to not formulate an approach based on this type of native education. On the other hand, planners' misconceptions about teaching children philosophy. Most of them think that in this kind of education, the teacher should not play a big role and the sole responsibility of the student is to learn. But that's not the case, and the teacher's role is indirect. On the other hand, the lack of fundamental measures to foster imagination among children is another important factor that makes this education difficult. Other challenges include teacher professional disqualification for this type of training. However, there is a need for research based on a variety of approaches to learning about teaching children philosophy in order to identify the challenges, strengths and weaknesses of the program, and planners to seek to refine it. This research will focus on teaching philosophy to children in a participatory approach, focusing on problem-solving patterns and social intelligence, and answering the fundamental question of what model can be used to teach philosophy to children in a participatory manner. Did he emphasize the social intelligence model?

Research methods

In this research, firstly, through the study of literature and semi-structured interviews, the model of teaching philosophy to children was extracted in a participatory manner, based on which a researcher-made questionnaire was obtained and then through a questionnaire and data analysis, first, the structural model. Following a documentary review of studies on the teaching of philosophy for children in a participatory manner in Iran and the world, as well as a survey of Tehran's teachers of education to review the status quo and conduct semi-structured individual interviews and administering a social intelligence questionnaire. Implemented Philosophy Education Questionnaire for Children The model was then evaluated to evaluate the suitability of the proposed model. The statistical population in this section of

the study was academic community experts and education professionals with executive backgrounds at decision-making levels. The sampling method in the qualitative section will be purposeful. The number of interviewees was also determined based on the principle of saturation of 15 persons. The second group of the statistical population of this study included 1800 teachers in all elementary school teachers in Tehran. Cochran formula was used to determine the sample size. According to this formula, 317 individuals were considered as sample size. In this study, multi-stage cluster sampling method was used to select statistical samples in quantitative section.

Findings

This section will first describe the demographic and research variables. A total of 317 individuals were the sample. The mean, standard deviation, highest and lowest score are presented in Table 1.

Table 1: Mean, standard deviation and reliability of variables

Variables	mean	lowest	highest	sd	Reliability
Human cognition	50/08	26	80	7/9	0/65
Relationship of concepts with each other	59/93	28	81	15/59	0/75
social intelligence	57/51	25	82	11/09	0/85
Define concepts	80/9	36	112	13/22	0/78
Reasoning about concepts	84/9	38	115	14/92	0/88
Critical thinking	81/3	36	118	13/33	0/38

As shown in Table 1, the mean human cognition in the sample population was 50.08, with a standard deviation of 7.9. The mean ratio of concepts to each other was 59.93, with a standard deviation of 15.59. Also, the mean of social intelligence variable was 57.51 with standard deviation of 11.09 and mean of definition of concepts in sample subjects was 80.9 with standard deviation of 13.22. Also, the mean of reasoning variables on the concepts of 84.9 with a standard deviation of 14.02. Also, the mean of critical thinking variable was 81.3 with standard deviation of 13.33. Cronbach's alpha for the questionnaires indicated that the questionnaires had acceptable and acceptable reliability. The normality distribution of the research variables and the homogeneity of the regression slopes are presented in Table 2.

Table 2: Normalization of the research variables and homogeneity of the regression slopes

Variables	Z	K-S	F	sig
1. Human cognition	1/15	0/118	0/785	0/472
2. Relationship of concepts with each other	1/03	0/239	2/73	0/06
Social intelligence	1/125	0/159	0/74	0/306
Define concepts	1/122	0/259	0/70	0/201

5. Arguments about concepts	0/993	0/311	0/02	0/98
Critical thinking	1/125	0/159	0/74	0/306

As Table 2 shows, the probability values of the Kolmogorov-Smirnov test for all the variables studied indicate that the distribution of these variables in the sample under study is normal, so parametric tests can be used to analyze the results for these variables. Also, the homogeneity of the regression slopes shows that this condition is also met in the regression test, so it is permissible to run the regression test. VIF tests were also used to examine the assumptions of the regression analysis to identify the co-linearity of the variables. The Watson camera test was also used to test for the independence of errors. According to the score table obtained in the Dobin-Watson test, it shows that this score is between 1.5 and 2.5 and therefore the assumption of independence of errors is observed.

Table 3. Fit Indicators of the Six-Factor Model of Teaching Philosophy for Children in a Participatory Method (n = 160)

Model	* χ^2/df	CFI	RMSEA	RMSEA	SRMR	GFI	AGFI
Six factors	1/88	0/95	0/049	0/065-0/074	0/061	0/646	0/610

The results in the table above show that some of the fit indices indicate acceptable model fit.

Table 4: Correlation Matrix of Components of the Six-Factor Model of Philosophy Education for Children in a Participatory Method

Variables	1	2	3	4	5	6
1. Human cognition	1					
2. Relationship of concepts with each other	0/30 **	1				
Social intelligence	0/31 **	0/44 **	1			
Define concepts	0/38 **	0/41 **	**	1		
5. Arguments about	0/33 **	0/37 **	**	0/38 **	1	
Critical thinking	0/26 **	0/43 **	**	0/49 **	0/45 **	1
Average	3/58	3/80	3/74	3/82	4/03	3/70
The standard deviation	0/80	0/81	0/80	0/72	0/88	0/75

* $P \leq 0/05$

The results shown in the table above show that the components have moderate, positive and significant correlations with each other.

Table 5. Fit Indicators of the Six-Factor Model of Teaching Philosophy for Children in a Participatory Method (n = 160)

Model	* χ^2/df	CFI	RMSEA	RMSEA CI 90%	SRMR	GFI	AGFI
Six factors	0/85	0/99	0/01	0/01/06	0/03	0/98	0/96

The results in Table 5 indicate that the indicators of fit of the six-factor model of philosophy education for children in a participatory way are very good. To evaluate the construct validity of the six-factor model of philosophy education for children by participatory method, second-order confirmatory factor analysis was used (both first-order and second-order factor analysis were performed simultaneously). In this analysis using Amos modeling software version 19, in addition to the first and second order factor loadings, their factor weights were also extracted. To perform this analysis, in the conceptual model, 53 scale items were considered as markers or variables, and six factors extracted from exploratory factor analysis were considered as present or hidden variables. Also, a current variable called Philosophy Teaching for Children in the participatory method was considered as the second-order variable, out of which six factors were second-order on six factors. Then, analysis was performed using Amos 19 statistical software and maximum likelihood method. Figure 4-5 illustrates the conceptual model analyzed.

Table 6. Fit Indices for the Confirmatory Factor Analysis of the Six-Factor Model of Philosophy Education for Children in a Participatory Method

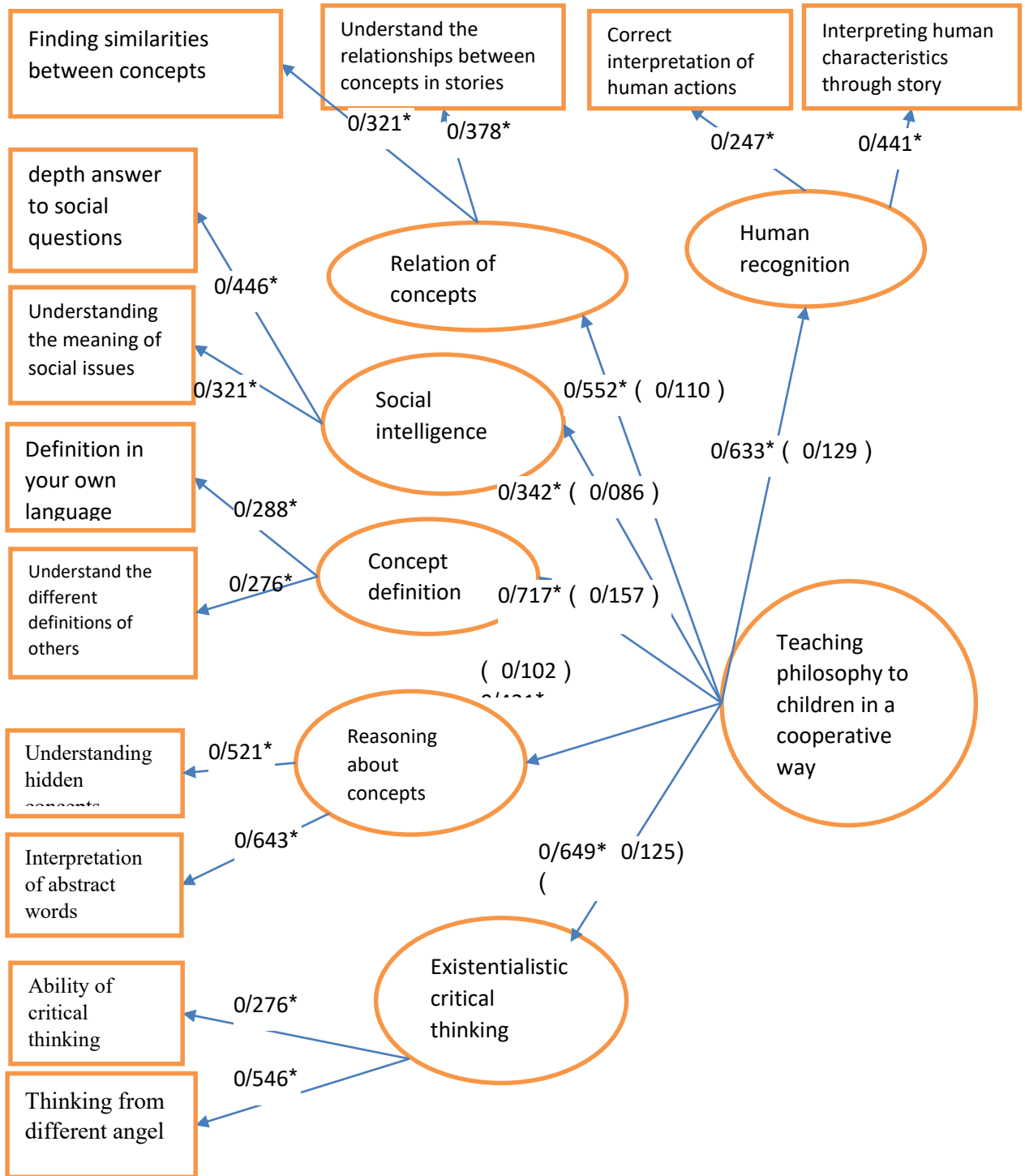
	K2	P	Df	K2/df	GFI	AGF I	NFI	TLI	CFI	RMSE A	SRMR
Second-order six-factor model	/7 2474	/001 0	275	1/88	/65 0	0/62	/70 0	/82 0	/83 0	0/070	0/066

As the results in Table 6 show, all fitting indices for the second-order model are in the weak to optimal range. Overall evaluation of these parameters can be said to be acceptable for this model. Table 7 shows the results of the second-order factor loadings.

Table 7- Results for second-order factor loadings

Second-order factor	First-order factors	Factor load	Factor weight	Priority rate
Teaching philosophy to children in a participatory way	Human cognition	0/552*	0/110	4
	Relationship of concepts with each other	0/633*	0/129	3
	social intelligence	0/342*	0/086	6
	Define concepts	0/717*	0/157	1
	Reasoning about concepts	0/421*	0/102	5
	Critical thinking	0/649*	0/125	2
	Problem Solving	0/268*	0/083	7

The results of Table 7 show that human cognition, relation of concepts to each other, social intelligence, concept definition, reasoning about concepts, critical thinking and problem solving respectively have the highest factor load and factor weight respectively on the second-order factor of the six-factor training model. Philosophy for children is participatory. Figure 1 - which is the final model of the research, shows the results schematically.



Discussion

As the results show, teaching philosophy to children in a collaborative way with an emphasis on social intelligence can provide an appropriate role model for children, with patterns that include variables such as human cognition, relationship to concepts, social intelligence, and definition. Concepts, reasoning, critical thinking, and problem solving that had the highest factor loadings and factor weight on the second-order factor six-factor model of philosophy education for children in a participatory way, which is consistent with the results of Mir Samii and Ebrahimi (2008), Yaghoubi (2008), Akbari, Golparvar & Kamkar (2008), Naderi, Heydari and Mashalpour (138) 9), Aghamohammadi et al. (2011), Ismail Pour Zanjani, Mashouf, Safari and Zanjani (2012), Bandura (1996) and Rambo (1998), Fabricator, Handel and Fenzel (2000) research results are in line.

These results can be explained by the fact that children cannot differentiate between their 'feelings' and their 'self'. Teaching children philosophy in a participatory way teaches them to accept what they feel, rather than trivialize or negate their feelings that make them think they are worthless or embarrassing. One of the most successful efforts to change student learning is the Philosophy Education Program for Children. The Philosophy for Children program demonstrates that the child needs three forces of curiosity, thought, and creativity, and the fiction stories are the introduction to philosophical group discussions that help children think and debate seriously about what they read. Working in a collaborative study process enhances the power of reading and writing (Hedayati, 2014). Philosophy for the child is a form of education that nurtures the philosophical methods and content and the pragmatic ideas of the Kendo Mining ring to acquire thinking skills (Belzey, 2007).

Research has shown that students who take part in a philosophy education program for children have made significant progress in other courses. The program focuses on thinking skills training. "The reason for this skill is that the more you study specific subjects, the more you will benefit from common human skills" (Brink quotes: Nagy, 2011).

Lipman (2008) explicitly states that her approach in the Philosophy for Children (p4c) program aims to encourage students to improve their way of thinking about the world and to provide opportunities to express their ideas with confidence in the activity they do. They feel comfortable. According to Lipman, philosophy for the child is a method of fostering discursive thinking that provides a context for ethical thinking and social education through a special education strategy called the Rings of Discovery. This circle is used to engage children in philosophical discussions to advance the ethical and social goals of education. The emergence of philosophy for children is based on the Divine and Vygotsky guidelines that emphasize the necessity of purely educational thinking and reflection. The emphasis was on preservation. The program emphasizes that it is not enough for children to memorize only what they are told and then remember, but also to analyze and analyze the subject. Just as the thinking process is the processing of what children learn about the world and through their senses, they must also think about what they are learning in school.

The findings of the present study, in line with Pilgren's (2014) findings, show that teaching philosophy to children in a participatory manner shows that when you accept a child's emotions, you help the child to accept the emotions as well. As a result, it can handle it, move on, and control its emotions better. 2-Your acceptance teaches the child that their emotional life is not dangerous or embarrassing, and is in fact quite normal and manageable. So, he realizes he is not alone. She learns that even the not-so-pleasant parts of her existence are acceptable, so she can be as she really is, and that's no problem. 3-Sometimes a child just needs to listen to her feelings. Whether you are six months old or sixteen years old, you need to pay attention to the emotions that arise. After she expresses her feelings, she can let go of

her life. And then you'll be surprised at how much he increases his warmth and intimacy. But spokespersons (2006, 2007) showed that for you to feel safe and to speak, you must take care of him and listen to him completely. If you are sure he is safe, you will be amazed at how easily he can Listen to her words, be careful with her, resist the temptation to heal her, and eliminate those troublesome emotions. Your child instinctively knows how to be herself an example of sentences that can be said in such situations is, "You look very upset. Every now and then You're hopeful and upset... I love to talk to you. "I know you're so angry that you just want to scream and cry and cry. Everybody does it sometimes. Do you know how angry and upset you are? "I know you are so angry that you want to hit me for going to work. I let you down a bit. I'm here and you can trust me. "You can be angry and angry and open your arms whenever you want."

According to the findings of Taqiyat (1393) and in line with the present research, one of the most important principles of teaching philosophy to children in a participatory way is that healthy human emotions must be created, transcended and passed on. When we suppress or suppress emotions in a healthy way, emotions remain within us. But children fear the overwhelming emotions that surround them and try to ignore them until they find a safe place to express them. When emotions are fleshed out in a child's body, bias becomes a natural way of expressing emotion. 2. When we help our children feel safe and tell their emotions, we not only heal their souls and bodies, but also help them to trust their own emotional processes, so they can do so in the future without tilting or suppressing their emotions. Come on.

Barva and Panolos (2008) stated that teaching philosophy to children in a collaborative problem-solving way teaches children that every emotion has a message for us, and it is not in vain. It teaches children to sense, sense, tolerate and feel their emotions, and to know that they do not have to act in an instant reaction to their emotions. Remind him that when the emotions are over, he can solve the problem if necessary and do something. Often, when children (and adolescents) understand and embrace their emotions, emotion diminishes and gradually disappears. This is where the problem comes. Sometimes kids do it themselves. Sometimes they need your help and thought. You usually like to solve problems for the kids, but don't step in until they ask you for help; you tell them you trust their ability to solve their problems. "You must have been so upset that your friend was sick because she was sick. I know you loved playing with her. When you got better maybe we could find something else to enjoy." You were so upset that Sam wasn't ready to let you in. Play your turn, but then you like playing with it instead. It might not be bad to tell Sam how you feel" (Khoda Rahimi, 2012).

Based on the findings of the present study, and in line with other research, teaching philosophy to children in a collaborative manner showed that children need to express their emotions and learn how to solve problems with constructive solutions. This requires practice, and it is us who must practice it. Research shows that empathy for children cannot be taught to control their emotions only because empathy does not solve their problem, it only improves their mood. Kids need to be taught that their emotions are a message that tells them to change their behavior about certain things, that is, to empower them. All kids need a mentor and a guide to learn how to express their needs without attacking someone else.

The findings of Nation et al. (2006) regarding the teaching of philosophy to children in a participatory manner showed that when you perceive a child's pattern of misconduct, you have to know a lot of emotions in him and he does not know how to deal with it. The best treatment currently is "play". For example, maybe your four-year-old baby always wants her mother. Instead of personalizing the issue and getting upset with the child, help her play with her emotions and find out how much she's attached to her mom. In the play, the play attempts to get the poor daddy out of his mother's nowhere. The father sits between the mother and the baby and roars, "I'm not going to let Mom ... Hey! You must defeat me first! Wow what a

force you have; how strong you are! But this time I won't let you defeat me!" Your four-year-old child laughs, struggles, and can prove she can always reach Mom. On the other hand, all the suppressed worries that made her look for her mother and stick to her disappear.

Safa Moghaddam's findings (2010) on the teaching of philosophy to children in a participatory way indicate that all children experience many emotions every day. They often feel weak, overlooked, angry, upset, afraid or jealous. Kids who are emotionally healthy leave these emotions with the game, which is what all kids do. If you help your child show his or her big and intricate challenges with the game, you will allow him or her to solve their own problems and move on to the next challenge that comes with his or her age and development. Children, and even many adults, cannot explain their emotional and profound challenges in the form of words. But children can symbolize these challenges in the game and solve the problem without saying a word. Laughter, like tears, lowers stress and is more fun and attractive than crying.

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