



Investigate the Effect the Philosophy for Children Program (p4c) on Reducing Trait Anger in Teens

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ABSTRACT: The purpose of the present study is investigate the effect the Philosophy for Children program (p4c) on reducing trait anger in the first grade for son high school students in Tehran . This research was performed in the semi-empirical method and using research design of preliminary and final test with control group and without the use of randomly selection. The population of the study were all students in the first grade of for son high school in Tehran in 2013-2012 academic year that among them, 60 people were selected as the samples through cluster multi-stage sampling (N = 30 control group and 30 experimental group). After holding the desired training course, to data collection was used Spielberger emotions mood expressing and anger personality traits questionnaire (STAXI-2) and covariance analysis method applied to analyze the data. In general, the findings of the study had confirmed validity and reliability of Philosophy for children program in reducing anger trait of adolescents and its two components, namely, angry temperament and furious reaction.

Key words: Anger, Trait anger, Philosophy for Children, Ring investigation

INTRODUCTION

Anger is an emotion that has various effects on human life. The emotion is useful for human survival and facilitation the adapted responses, specially, fight or flight response when faced with danger. However, the non-inhibited anger not only does not help human survival but it could also threaten his life. Many interpersonal and intrapersonal problems can be linked into anger. Destruction of property and communication problems, physical pain, substance abuse, deficits in problem solving skills, increased risk of health-related problems such as high blood pressure and heart disease – cardiovascular, trauma, aggressive or violent behavior and physical and psychological abuse of children are associated with experienced anger and bad management (Trickey. S & Topping, 2004).

Anger: To provide a conceptual definition of anger there are two important prerequisite: Separation of anger and hostility and aggression and breakdown of rage mode from anger trait. At many theories of personality, the anger, hostility and aggression are considered as three fundamental concepts. Although these concepts are implicated to the different phenomena and at the same time related to each other, But at research resources, these structures are defined as ambiguous and sometimes contradictory, and often are used interchangeably. (Asghari Moghaddam et al., 2007) This created widespread conceptual confusions and making scuppered validity of many of the tools for which created evaluating of them.

The Spielberger (1999) believes that anger is usually predicated to a mental- physical emotional state or a situation that be included the feelings which

change from mild irritability and resentment to thick and severe wrath in terms of vehemence. The anger is associated with the activation of neural-glandular processes and autonomic nervous system arousal. The hostility led to repeated experience of angry feeling but this concept is mentioned to also a group of complex attitudes which is containing malice and aggressive behaviors and often vindictively toward. While the anger is predicate to feelings the concepts of hostility and aggression in generally used to describe negative and destructive attitudes and is used to punitive actions. Experimental evaluation of an educational program to reduce and manage anger has had some various results. Some studies have pointed to outward behavior modification. Some even have not managed to make the clear and consistency correction. So the empirical research give notice of solutions failure which merely carries to child a series of low quality rational knowledge in order to effect on changes and the issues related to anger and aggression. (Hedayati, 2011).

Lippmann (1992), founder of Philosophy for children program in an article entitled "Education to reduce violence and promote peace, the philosophical exploring ring approach" it believes in this context: at education to reduce violence and promote peace, just a terrible reminder of the violence and benefits for peace is not enough, its repeat not helpful, too. We need to help students to thoroughly understand what in reduce violence and promote peace and involved in it and about it to get their impressions and understanding, not that slavishly imitate what we are saying (Lippmann, 1992). Therefore, superficial and stereotypical learning about the benefits of peace or terrible violence will not do anything. These affairs

should be internal or rise from within. To this end, the Socratic or midwife method will be required. Goal of the Socratic Method is to help the seeker of wisdom, which is conceived ideas, remit its thoughts (Nagy, 2008).

Lippmann in writes about it: "It is interesting that the writers of all nations in all ages have always admired and OK qualities such as justice, humanity and goodness and condemn contrasting characters. It seems the coordination and homogeneity is the result of many languages special features, greatly. Good and bad, are attached to each attribute and always Induce praise or censure. Therefore, the ethical education does not solve dilemmas about goodness and badness, because students automatically infer to the difference between goodness and badness, condemn the badness and praise the goodness through linguistic process. (Lippmann, 1992). But what occurs in explore ring of Philosophy for Children and teen program is somewhat different. Children in the ring are faced with questions that reflect aspects of a more complex and more realistic of goodness and badness. Therefore, children inevitably passing out of ideal, stereotypical and good and bad one-dimensional definitions and are forced to be more explored.

Philosophy Program for Children: The innovation and design spark in mind of Metio Lippmann after involvement and violence observation among students and teachers on campus which indicates inflexibility and not refers to reason and argument. From view of him, a program that creates habit to reflectively think and rational argument and high-level thinking in individuals will be capable of moral development and violence prevention. But adulthood is too late to create this habit and should be start from childhood.

The view that are pushing children towards dialogue and scrutiny, will be able him to independent behavior control. As the inventors are considered about the program, philosophy is a philosophical process basis of Socratic questions for children, which encourages people to raise questions about their interest and strengthen their ability about thinking in a space of questioning. Lippmann and colleagues believe that children who participating in the program being with confidence and are valued for his intellectual activities. Within the program rather than students simply memorize the results obtained by others and accept them without any interference and comment, dialogue, research and practice on any topic in a way that become young and skilled explorers in practice (Lippmann, 2003).

One of the main elements of the philosophy program for children is form of class and how directing it namely managing the classroom. The used methods in the program, is known the community of inquiry. In

order to the research and studies be the center of education it is necessary to convert classrooms to investigation ring or community of inquiry and in which are welcome the relations of friendship and cooperation to a positive contribute in learning environment (Marashi, 2009).

The community of inquiry term was first presented by Pierce in a paper entitled: "belief consolidation (Ghaedi, 2004). It limits the community of inquiry concept to scientific researches and believes that we are participating in the science production and not spectator (Safaei Moghadam, 2005). Actually, the view of Pierce about the use of the community of inquiry term is applying the research process in the classroom. After Peirce, Dewey also noted the community of inquiry and entered the community of inquiry to scope of the education. But Lippmann has a different conception of this term and generalized the concept to different scopes. It treat classroom as a lab and the most important of activities of the learner. He believes that the classroom achieve to real goals if be immersed in research and in it everyone and everything is invited to research. In this case, the community of inquiry is formed, ideas grow, creativity grows and the ethical principles namely tolerance and forbearance, acceptance of ambiguity would be appearing (Lippmann, 1991, quoting the jahani, 2002). Lippman" considers important effects of converting the class to explore ring in order to common investigation that the:

1. Self – correcting: Because students consider to topic of discussion from different viewpoints and unconscious reaches to conclusion subject to the issue in this talk, achieve to ability of self-correction for fix their mistakes. These groups not only do not justify in seriously faced with flaws and shortcomings but also pay to deepen understanding, reflection and scrutiny in them.

2. Sensitive - to –context: Philosophy for Children is actively seeking to encourage and strengthen such sensitivity. Sensitivity to background and context is necessary because if the rules are inappropriate in the situation that have been taken, not working.

3. Judgments through reliance upon criterion: Thinking that leads to judgment, is applied and experienced thoughtful is someone who habits and habit to reflect based on practice. The practices which design to Philosophy for Children program increases the ability of students to provide practical judgments, such judgments need to measurement, because the valid judgment must be on the basis of using strong valid evidence and it is certain that any activity, what craft or work and what the research or study have its own specific reasons for the judgment that become the measure and criterion of validation in it technology or science. In Philosophy for Children program, they learn

in practice needs for the criteria for assessing in judgment proving or disproving a theory without any reason not ethics and accepted. (Hedayati, 2011).

The communities of inquiry not only provide the exploration and practice the cognitive and perceptual skills for children, but also create the context of discovery and the creation of values and ideals that they think are important and respected. These classes create an environment for children that have cognitive development along with social- and emotional development. Within this context they experience a genuine dialogue, respect for the views of others, increasing mutual trust, and the ability to communicate at different levels and thus participation in such an environment where are respected to opinions and given the opportunity to them to express their questions, the child reaches to self-esteem and finds more courage to express themselves. In addition to respecting their ideas they learn to respect to the beliefs and opinions of others, listen to them carefully, not to mock any idea and instead of negative positions see different opinions with positive look and overall communicate to the world a healthy and more effectively relationships. Sharp the Lippmann's collaborator say in the dialogue with the Naji in this regard that: " the goals that this plan is followed are kindness to others, asking critical questions, responsibility thinking, respect for self and others, rational discovery and hesitation, wisely humility, a sense of unity and empathy with other people of group, a thinking along with the considering the possibilities, design fictional worlds and fictional characters, develop an interest in egalitarianism and rationalism. "(Nagy, 2008).

The children in explored ring learn the ready and tendency to cooperate with others, collaboration and cooperation, such social educate in them the empathy and respect for others. (Hedayati, 2011). Lippmann in this context is believed that: "the education that philosophy that promotes philosophical research among children is sponsor adult community that is democratic originally". Daniel Lippmann also has went beyond and believes that: "explored ring help to children to find its position at world, inject good habits and strengthen the character, integrate individual and collective interests, with provide the example plays role of model and in short, the explored ring is a positive symbol of social education of children" (Daniel et al., 1992). Thus, cognitive skills and social skills that are educated in philosophy for children programs leads to improve communication and social responsibility be more. In fact with children participate in a search for meaning and expansion and cognitive development and their understanding of the material, the reasoning and abstract thinking is increased and leads to

improving their self-esteem. This helps children to improve the judge quality of them in daily lives and thus, a found more healthy interpersonal relationships (Fisher, 2001).

Literature review

Constantineaut (2005), in Laval University of Canada run a research project entitled "Violence Prevention Program with Fbk". One hundred teachers were trained in order to perform the research project. More than 12 of primary school participated in this research project in Quebec. The classes were converted to form of community of inquiry of Fbk research. The outcomes of the test of students demonstrated the moral improvement and the reduction of violence in the classes. Philip Constantine moderator's research, stated its result: "The most convenient mode of citizenship and ethics education is program Fbk (Constantineaut, 2005).

Trickey and Topping (2004) in a study titled "Impact of the Social philosophical investigation on interactive behavior of the students" investigated the impacts of the program on quality and quantity of children's interactive talks ten years. The results research suggested the changes in the participation of many students in the classroom discourse and better reasoning of them to justify their beliefs.

In another study which Sanjana (2005, cited by Tajalinia et al., 2012) has done at India, Seventh grade students participated in the curriculum philosophy for children. Purpose of this study was to investigate the influence of the philosophy curriculum for children in growing the social and moral reasoning skills in students. Results indicate a better performance of students in social, cognitive and moral skills and students participating in this program are the ability to apply their knowledge and skills in their daily lives.

Daniel et al. (1992) examined the impact of the Fbk program for five-year children and found very positive results in control aggressive behavior among children group.

Research aims and hypotheses

The purpose of this study is examining the impact of Philosophy for Children program in community of research method on reducing and controlling the anger in the first grade of for son high school students of district 14 Tehran. To investigate this objective was formulated hypothesis as follows:

1. Implementation of Philosophy for Children program causes to reducing and controlling the anger in the first grade of for son high school students.
2. Implementation of Philosophy for Children program causes to reducing the anger mood in the first grade of for son high school students.

3. Implementation of Philosophy for Children program causes to reducing the anger reaction in the first grade of for son high school students.

MATERIAL AND METHODS

The used method research at present study is semi-empirical research methodology in which used plan of research, preliminary and final tests with control group and without use of random. To performance the present research was formed one class in form of one workshop in 20 sessions sequential and in this workshop was used the Sharp- Lippmann class management and search ring method and edited stories by Philip Camm. In this research were used 2, 3 book of thinking stories by Philip Camm and the different classes and ring investigation of the and the and its training guide translated by Farzaneh Shahrtash as education context of search ring.

Population of the research are the total students of for son high school first grade in district 14 Tehran city that educating in 2011-2012 education year. For choice sample in the research is used the cluster multi stage sampling method. In this manner that at first was chosen one for son high school among high schools of district 14 of Tehran city randomly. In second stage was chosen two classes (all students) randomly among classes of the mentioned high school as sample. Then one of the classes was selected as the control group and another one as the experimental group. The sample volume is 60 people (30 at each of groups) on basis mean of the similar three research volume. In order to collecting information at present research was used Spielberger (1999) anger trait - mode questionnaire.

Research Tools

The Spielberger's 57-point anger questionnaire (STAXI-2) includes six scales, five subscales and provides a total size of anger expression and control. The implementation of the questionnaire is easy and its grading is objective and is applicable for ages 15 and older. This questionnaire has validity and sufficient reliability and its validity has been confirmed by numerous researches (Shokouhi and Parand, 2010). Spielberger's scales of the anger questionnaire are as follows:

1. **Scale of anger mode (S.Ang):** This scale consists of 15 intense and measures feeling intensity of anger and willingness amount of individuals to express anger verbally or physically at a given time. The scale consists of three subscales as follows:

A) **Sense of anger (S.Ang / F):** This subscale contains 5 phrases and measures the severity of the feelings of anger which a person experiment in present circumstances.

B) **Tendency to express anger verbally (S.Ang / V):** This subscale includes 5 phrases and is assessed the present severity of the feelings of anger which person is willing to express verbally.

C) **Desire to express anger physically (S.Ang / P):** This subscale with 5 words, measures the present severity of the feelings of anger that person wishes to express physically.

2. **Scale of anger trait (T.Ang):** This scale measures individual differences in the tendency to anger experience. In other words, the scale consists of two subscales, measure the frequency of anger experience over time:

D) **Angry temperament (T.Ang / T):** This scale includes 4 words and measures the tendency to anger experience without a specific provocation.

E) **Angry reaction (T.Ang / R):** This subscale with 4 items measures the abundance of anger feeling that is encountered a person in situations with failure or negative evaluation by others (Asghari Moghaddam et al., 2007).

3. **Exocrine Anger Expression Scale (AX-O):** This scale has 8 items and measures the abundance of anger feeling which is directed in form of verbal or physically aggressive behavior towards other people or objects in the environment.

4. **Endocrine Anger Expression Scale (AX-I):** This scale has 8 items and measures the abundance of anger feeling which is experienced but is not expressed (is suppressed).

5. **Exocrine anger control scale (AC-O):** This scale has 8 items and measures the abundance of cases which a person controls express his anger outward feeling.

6. **Endocrine anger control scale (AC-I):** This scale has 8 items and measures the frequency of cases which a person tries to control his rage with relaxation or cooling.

The general expression index of anger (AX-Index): This index has 32 words and the score of each person for this index is on basis of its answering to phrases of outward express anger outwards, express anger toward, control anger outward and control the rage toward.

RESULTS

Findings of Table 1 Shows that the average score of wrath (overall index and its two components) of experimental group has been significantly decreased in the final test stage rather than final test phase, whereas no such change occurred in the control group.

In the present study analysis covariance (ANCOVA) was used to test hypotheses and to determine significant differences between the experimental and the control group in dependent

variable, namely anger and five components of its. It is noted that to using the analysis covariance, beginning it is necessary to check the default equality of variances. To test this issue, Leven’s test was used. Based on the results of the Leven’s test the variance equalization of experimental and control groups was approved. (P> 0.05)

Research first hypothesis: Implementation of Philosophy for Children program cause reducing the overall index of anger in the first grade of for son high school students. To analyze this hypothesis, using ANCOVA, the mean scores of anger overall index of control and experimental group were compared that its results is shown in Table 2. The results of Table 2 shows that there is a significant difference between the experimental group and control group in terms of the overall index variable anger in level of (P<0.001), therefore , the first research hypothesis is confirmed. In other word, Implementation of Philosophy for Children program leads to a reduction of anger in first grade students of for son high school.

The second hypothesis of the study: The implementation of Philosophy for Children program

causes to reducing the anger mood in the first grade of for son high school students. The results Table 3 shows that there is significant differences between the experimental group and the control group in view of angry mood variables at the level of (P<.0.001), therefore, the fourth hypothesis of research is confirmed. In other word, the implementation of Philosophy for Children program leading to reducing angry mood in first grade students of for son high school.

The third hypothesis of the study: The implementation of Philosophy for children program (P4c) causes to reducing the angry reaction in the first grade students of for son high school. The results of Table 4 shows that there is significant differences between the experimental group and control group in view of angry reaction variable in level of (P<0.001), therefore, the fourth hypothesis of research is confirmed. In other word, the implementation of Philosophy for children program leading to reducing angry reaction in first grade students of for son high school.

Table 1. Descriptive statistics of study variables of experimental and witness group in preliminary and final test

Stage	Groups	Variable	Mean	SD	Minimum	Maximum	Number
Preliminary test	Witness	The overall index of Wrath	39.7	39.7	12	75	30
		Angry Mood	7.8	7.8	4	16	30
		Angry reaction	11.37	2.67	6	16	30
	Experiment	The overall index of Wrath	41.6	41.6	17	65	30
		Angry Mood	7.9	7.9	4	14	30
		Angry reaction	13.7	2.27	8	16	30
The final test	Witness	The overall index of Wrath	48.1	48.1	10	84	30
		Angry Mood	8.3	8.3	4	16	30
		Angry reaction	12.4	2.75	5	16	30
	Experiment	The overall index of Wrath	33.3	33.3	14	69	30
		Angry Mood	6.7	6.7	4	15	30
		Angry reaction	10.83	2.59	7	16	30

Table 2. The results of analysis of covariance to compare the mean scores of anger overall index of experimental and control groups

The overall index score Wrath	Value F	DF	Sig.	Mean square	Effect	Statistical power
Pretest	96.3	1	0.001	6889	0.628	1
gregarious join	6.9	1	0.001	1499	0.296	0.994

Table 3. Results of analysis of covariance to compare mean scores of angry mood of experimental and witness groups

Angry mood	Value F	DF	Sig.	Mean square	Effect	Statistical power
Pretest	38	1	0.001	247	0.409	1
Join a group	7.4	1	0.001	47	0.117	0.763

Table 4. Results of analysis of covariance to compare mean scores of reaction angry groups

Angry reaction	Value F	DF	Sig.	Mean square	Effect	Statistical power
Pretest	11.55	1	0.001	63.69	0.168	0.916
Join a group	12.79	1	0.001	77.13	0.183	0.94

DISCUSSION

In the present study was examined a part of Lippmann proposed program among Iranian adolescents. This program was executed with some selected scenarios near the Iranian culture. The research data analysis showed that Philosophy program execution for children leads to decrease and control of anger and its two main components. The present research findings are consistent with the findings of Constantineaut (2005), Trickey and Topping (2007), Tajalinia et al. (2012), Hedayati (2011), Nagy and Khatibi Moghadam (2010) and Marashi (2009). In this research has been determined that thinking training in form Philosophy program execution for children leads to reduce violence and aggression, training the logic and reasoning skills, improvement interpersonal relationships and self-esteem in the students.

The community of inquiry is center and key to success of Philosophy program for children. The exploring naturally is exploratory, social and collaborative and leads to self-criticism and to self-reform. The children will know with the dialogue skills in collective exploring process, gradually, and learn to listen to each other with respect and consideration. Set their ideas along together and complete them more, criticize others to provide logical reasoning for not approved opinions, ideas and without backing, tolerate dissenting views and when their opinions were faced with the cash, do not be sad and angry. In fact, the ring is small model of society that the teacher and students practice governing principles on peaceful society and out of violence in it, in practice.

The results of Philosophy implementation of the program for children around the different countries of world suggests that it could be have considerable influence about children's intellectual and behavioral skills in a short period. Many of these effects lead directly to a reduction of anger and violence and negative behavioral and verbal interactions in children and adolescents, this means that the philosophical research society, the children achieve to natural sense of moral values and strengthens the spirit of respect, cooperation and empathy with others. The results also show that the program has very impact on children's critical thinking and logical reasoning and skills. As previously mentioned, the most important feature of critical thinking are self-criticism and self-reform that makes children patience to listen to others' criticisms logically with tolerance and not be anger quickly and to refine their judgments, they also try to criticize of others without resorting to violence and with resorting to rational arguments. This type of thinking also leads to a reduction of prejudice and stereotypical attitudes of children, because critical thinking is based on the questioning, questioning all beliefs and underpin of

them on the reasoning and logic. Another result of this program is to strengthen the creative thinking reinforcement that focused on ability of bold imagination and search beliefs, assumptions, attitudes, solutions and new ideas and enables children to solve their problems and questions just not looking for solutions of preconditioning-like violence, but trying to find creative solutions and be peaceful. The results of Philosophy program implementation for children also suggest that this program has led to the development of adolescent and children's judgment. Lippmann believes that the thinking skills reinforcement namely critical, creative and caring thinking can be growth potential of judgment and a good judge. The judge and jury could be appearing in produce something, to do an action or saying a something. Good arbitration is a production of good thinking and inquiry (Lippmann, 2003). Thus, violence and inappropriate acts and behavior is caused by irrational and hasty judgment and good judgment reinforcement in individuals will lead to a reduction in violence (Nagy, 2008).

The elf-esteem boost, too, that is one of other results of the Philosophy program execution for children, which will lead to a reduction in violence, because whatever self-esteem is increased a person less puts self at risk of abuse and violence. In other word, self-esteem demands that person resist against abuses that are violence generally and avoid acquiescing to some of the activities in which they refused.

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