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Promoting Philosophy for Children (P4C) in teaching Reading

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Article Info	ABSTRACT
	Philosophy for Children is an educational approach that emphasizes philosophical inquiry as a central component of the learning process. Critical thinking is cultivated through the use of reasoned moves to construct arguments. This study aims to look into how fairy tales can teach students about philosophy while also teaching them to read. This qualitative study is based on a case study at one of Surabaya's primary schools. As part of the research, two teachers participated. The data was gathered through interviews and document analysis. The findings showed that the students in the study used their own experiences to speculate and hypothesize about the activities of fictional characters. Implications and suggestions were also made. .

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1.   INTRODUCTION

Reading is one of the language skills that serve to get information, understand, and gain pleasure. Furthermore, there are other purposes of reading, such as obtaining factual information, obtaining information about something unique and problematic and providing a critical assessment of someone's writing, obtaining emotional enjoyment, and filling spare time. Through pre-reading, reading, and post-reading activities, a fully formed reading activity supports students as readers. Reading activities that aim to improve communicative competence should be goal-oriented and encourage pupils to believe in their ability to read. Classroom and homework reading activities must reflect real-life reading tasks that involve meaningful communication for students to build communicative competence in reading.

Many language textbooks offer little or no background information about the reading selections or their authors and few if any, pre-reading activities. Another issue with reading selections is that their vocabulary, syntax, and sentence length have been adjusted to fit a predetermined reading level. This situation makes them more approachable right away. When reading a fairy tale book, the child's imagination will be trained to imagine how the condition of the characters in the story, where they live, and their environment, to guess how the story will continue. High imagination power can be an excellent provision to increase children's creativity in the future. When listening to stories, children usually don't just hear it; they will question various things related to the fairy tale being read so that their critical thinking skills become more trained. In addition, the habit of reading fairy tales also helps children more easily understand and digest complex ideas as they grow up. A fairy tale is one of the excellent media for teaching reading and promoting philosophy for children. The fairy tale can promote philosophical dialogue over a range of essential concepts such as fairness, goodness, beauty, and truth.

Children tend to be natural philosophers. They have always been philosophers who question everything, including things that are obvious to adults. Often, children ask questions that contain political,

metaphysical, and even ethical elements. Thus, children already have a kind of philosophical intuition that already exists naturally within them. Gregory (2007) states that understanding and philosophical thinking styles from an early age can improve language skills. Moreover, the ability to relate to others, deal with failure, and deal with loss, opens children's thinking to receive lessons from outside more quickly and deeply.

Philosophy for children invites children to ask questions and think freely. However, Philosophy is commonly known as abstract and dry knowledge, which often does not directly relate to human life. It's hard to imagine that this kind of understanding has a role in educating children's values. In Indonesia, philosophy is primarily taught at the university level. Before that, children and teenagers only had a rudimentary understanding of philosophy. Thinking is the process of gaining knowledge, whether it is general knowledge, philosophy, or any other type of knowledge. According to this concept, it is critical first to comprehend a child's thought process. Jean Piaget's cognitive developmental theory is one of the most widely acknowledged theories on the thinking process. Piaget noticed that children could develop ideas as well as acquire knowledge from their surroundings. Piaget established four essential developmental cognitive milestones for children, adolescents, and adults: sensory-motoric, preoperational, concrete operational, and formal operational. To continue, each youngster must complete each of these steps (Prasetya, 2020).

Philosophy for Children (P4C) was born out of a deep concern about the educational condition in the United States. They concluded that pupils at the time could not do critical thinking and informal reasoning. Critical thinking would have been highly beneficial in allowing them to "think for themselves" to obtain a good standard of living in society (Prasetya, 2020). Philosophy for Children is a philosophy curriculum designed for children ages 3 to 16. This curriculum introduces children to critical thinking by generating reasons about various actual or imaginary challenges. Some stories will be read aloud by students or teachers, and students will be asked to express their thoughts on the story. However, Philosophy education has been applied in 50 nations, and extra resources have been translated into 20 languages. Therefore, the P4C curriculum can be started in early childhood if the child can already ask questions and think about things independently (Tian and Liao, 2016). The first is to see philosophy as a particular way of looking at the world. Philosophy produced theories to explain and understand the world in which we live. The second is to see philosophy not as a theory to explain the world but as a way of life, which puts forward critical and reflective thinking on everything in the world. Although they have different formulations, both have the same root: awe and curiosity for everything in the world. Previous studies about philosophy for children have been promoted by Tian and Liao (2016), Lipman(2011), and Scholl et al.(2009).

Tian and Liao (2016)state the empirical evidence on the effect of Philosophy for Children (P4C) integrated with English picture storybook education on teenage English as a foreign language learner and investigate the positive impacts of P4C in EFL training using picture storybooks as instructional resources. The study found that students in the P4C group had a slightly greater degree of English learning anxiety, higher English learning motivation following the instruction, and better English reading comprehension. However, this study works with 62 students from engineering majors aged 16-17 from two vocational high schools in Taiwan. The second study proposed by Lipman (2011) promoted the assumption and the implication of the Philosophy for Children curriculum. Philosophy for Children is a part of the curriculum. According to the study, the exercise can aid children in comprehending a concept as big and unwieldy as freedom by illustrating how it can be viewed from various perspectives. Still, this study was done in the Philosophy for Children curriculum in the ESL context. The previous research proposed by Scholl et al.(2009) focuses on the potential for Philosophy to foster pedagogical transformation. A comparison of pedagogical change between teachers who applied Philosophy and teachers who employed graphic organizers for a conceptual inquiry was conducted with two groups of primary school teachers, totaling 59. A combination of approaches to investigate the situation, a variety of methods were used, including questionnaires and semi-structured interviews. This study revealed that the teachers' eachers' perceptions of their pedagogy are influenced by their teaching philosophy.

Even though the current practices have shown positive opportunities for developing the Philosophy for Children curriculum, few studies have discussed how to promote Philosophy for Children in South East Asia, particularly Indonesia. Meanwhile, Indonesia continues to struggle to provide education to its citizens. In Indonesia, primary and secondary education is compulsory and lasts 12 years, from elementary to senior high school. Religion, civics, mathematics, natural sciences, social sciences, art, and sport are essential subjects. In 2013, the government changed the national curriculum to emphasize character development. Official philosophy classes were exclusively taught at the university level until recently. There was no separate philosophy course or statement in Indonesia that used philosophy as a foundation for education or teaching. There was no discussion of philosophy for children or teenagers.

Moreover, different subjects of the study may bring other voices towards the implementation of Philosophy for Children. Therefore, this study may unravel the opportunities and the challenges of the

Philosophy for Children teaching practices. Therefore, this study aims to unravel the opportunities and the challenges of the Philosophy for Children teaching practices, especially in teaching reading.

2. RESEARCH METHOD

This study uses a case study to explain how fairy tales can be used to teach students about philosophy while also teaching them to read. A case study is a process that is occurring as well as the product or outcome. In a case study, researchers are particularly interested in understanding how things happen. Case study research allows the researcher to look at the phenomenon in context(Creswell and Creswell, 2018). . Even though English is not a required subject in the current National Curriculum, some schools offer it a regionally adapted topic. One textbook from Mukarto, Sujatmiko B.S, Josephine Sri Murwani, and Widya Kiswara's Grow with English series was chosen for this study because it is extensively utilized in public and private primary schools (Mukarto et al., 2016).

For the interview phase, two English teachers were selected based on their overall experience promoting philosophy for children in the classroom. All the interviewed teachers taught private primary schools because no teachers with the same experiences have volunteered to participate in the interview. The participants were generally the schools' English teachers who held a bachelor's degree in English language education. To acquire qualitative data, we used semi structured, open-ended interviews. An interview protocol was used to help maintain consistency in questioning when interviewing about essential issues. Participants were asked about their experience in performing specified tasks with the philosophy for children. Document analysis was also done to support the information gathered from the interview(Miles and Huberman, 1994).

We obtained informed consent from the subjects before collecting the data. After that, the issues gave their informed consent. Then, Within-case and cross-case analyses were performed on the interview data. First, the transcripts were coded, the codes were grouped into categories, and the categories were collapsed into themes for the within-case analysis. The principles used to categorize the participants' statements were derived from the data and previous research. The example of the code is Teacher 1 and Teacher 2. The data and principles were examined regularly to ensure that the codes appropriately reflected the participants' statements. Finally, the second data was taken from the content analysis. The qualitative content analysis helps to interpret the phenomena and meanings hidden in texts and images. Data is provided in words and themes in qualitative content analysis, allowing for some interpretation of the findings. The type of analysis used is determined by how deeply the researcher strives to represent the ideas on the object inside the analysis. This content analysis research examines the diversity of the innovation idea using a corpus of texts taken from Goldilocks and the three bear's story. We conducted an inductive analysis of thematic and semantic consistency throughout the papers to conceive the predominance of specific meanings linked with the concept of philosophy for children.

Moreover, it is a means to answer the research questions. This method helps to increase knowledge in the relevant field. An in-depth analysis of visual and verbal texts from the primary school textbook was used to analyze the data. Decontextualization, recontextualization, categorization, and compilation are the four main stages recognized. In the decontextualization, each recognized meaning unit is given a code that must be deciphered in light of the context. We produced a provisional list of codes, which was finalized with a set of recurrent concepts and themes embedded in the Goldilocks and the three bear's story, guided by the research question and the literature evaluation. To begin, each author coded the teachers' statement. We reviewed any disparities in coding and fine-tuned the categories at that time. The rest of the story were then mutually coded. We created extensive summaries of each teachers' statement once they were coded, and utilized them to produce higher-level understandings of each document's primary characteristics. Finally, a coding system was developed in the form of a list of structured codes. On the recontextualization stage, the meaning unit was identified. Following the identification of the meaning units, we verified all parts of the content have been covered in relation to the goal. Themes and categories were identified throughout the categorizing phase. To find hidden meanings in the text, we selected acceptable meaning units for each category or theme and presents them as quotations in the running text. Regardless of the analysis' format, we used categories/sub-themes, and sub-categories/sub-headings to give the reader a rapid overview of the findings.

In summary, we chose these textbooks for textual analysis because (1) they were written by Indonesian authors who might be familiar with the context of an Indonesian primary school English classroom; (2) they met the criteria established by the Indonesian Board of National Education Standards in terms of content appropriateness and organizational appropriateness; and (3) they contain rich verbal and visual content representing cultural and moral values. We began by classifying the verbal and visual data found in the textbook. Then, we selected verbal-visual texts imparting philosophy activities through

dialogues/conversations, instructions, statements, and other relevant texts for our textual analysis. Finally, a conclusion was drawn.

3. RESULTS AND ANALYSIS

An in-depth analysis of visual and verbal texts from Mukarto, Sujatmiko B.S, Josephine Sri Murwani, and Widya Kiswara's Grow with English series shows the depiction of philosophy activities promoted in teaching reading. Teachers employ a variety of materials to generate inquiries and discussion, including current tale books and purpose-written material with philosophical content, as well as concept development activities and discuss plans to match. The interview and content analysis showed that the use of stories in teaching reading is beneficial to promote philosophy. By using reading text, students would get the opportunity to ask many times. They could learn moral values and question why a human being could act in that way. One of the lessons from the story is it's not right to get inside a stranger's house. With their experience, they would argue and share an opinion about the given questions. Students would be actively engaged to develop critical thinking. Critical thinking is an essential element of education. However, it is also indicated that critical thinking cannot be developed through a teacher-centered approach but rather student-centered classes. Based on the interview and the content analysis, teachers use Goldilocks' and the Three Bears story to promote philosophy for children. The Goldilocks' story is one of the fiction texts presented in a textbook for grade 6. Goldilocks's story was raised in an interesting manner and it used many interactive activities. By learning the story about Goldilocks and the three bears, students could learn moral values such as we don't come all in one size. Another moral values that can be promoted are it's not suitable to get inside a stranger's house. The moral values were grabbed after the teacher facilitated the Questions-Answer Response session. Questions-Anser Response is a questioning strategy that emphasizes that a relationship exists between the question, the text, and the reader's background. Indeed, Questions-Anser Response is a questioning strategy that promotes Philosophy for Children. Philosophy for Children aspires to cultivate an intellectual and social virtue, transforming people into more sensible individuals committed to the construction of a reasonable world, in addition to strengthening excellent thinking, inquiry, and concept formulation. Another way of putting it is that the objective of Philosophy for Children is to cultivate wisdom. The example of the philosophy activities depicted in the textbook as seen in figure 1below
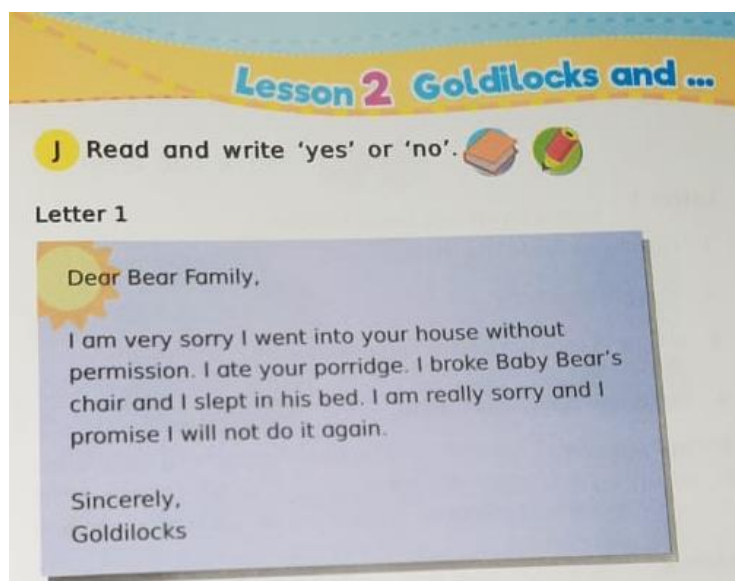

Fig 1. The First Reading Activities

        Figure 1 indicated that the students should read the text about Goldilocks and the three bears story and ask the students to think critically. Students should decide whether they would say yes or no to the letter based on the result of their reading. The statements presented in the textbook were different from the main reading text. In many ways, the philosophical community resembles an ideal speech situation. All participants have an equal chance to assume dialogue roles, use speech acts, initiate discourse, question things, and give reasons for and against statements, explanations, interpretations, etc., justifications.

        The standard features of discourse would determine excellence in reasoning under such conditions, which practically any student in a Philosophy for Children session would be familiar with—presuming that the twelve cognitive processes already mentioned are similar to or identical to the formal features of

dissociation rather than more traditional criteria. Students need to analyze the sequence event and grab some questioning ideas and thinking processes. When we looked at the instruction, English is not a compulsory subject for the primary level. However, the fairytale was given for grade 6 in primary school. At that level, students were assumed to be EFL learners who could read and understand the simple text. This finding is in line with the statement of the teacher on the following excerpt:

Excerpt 1
Based on the competence proposed on the syllabus, this unit requires students to read aloud, understand the letter, and think critically about the events. (Teacher 1)

Excerpt 1showed that teacher one had got some ideas to assess critical thinking about the event. To assess critical thinking, a teacher must have the ability to promote philosophy activities. Philosophy for children can be done through diverse methods of learning. Just like Socrates' questioning, students would be able to foster their critical thinking through questioning. Figure 1 shows the activities which may be enhanced with Socratic questioning. In teaching reading, the teacher must scaffold the students' ability in questioning as part of philosophical activities. The scaffolding process can be done if the students in the study used their own experiences to speculate and hypothesize about the activities of fictional characters. In figure 1, students were asked to predict what would be the best answer. They could choose yes or no and the teacher. By using Socrates' questions, the teacher could promote philosophy for children's activities. This activity is useful to develop critical thinking. Another example of the philosophy activities depicted in the textbook also can be seen in figure 2 below
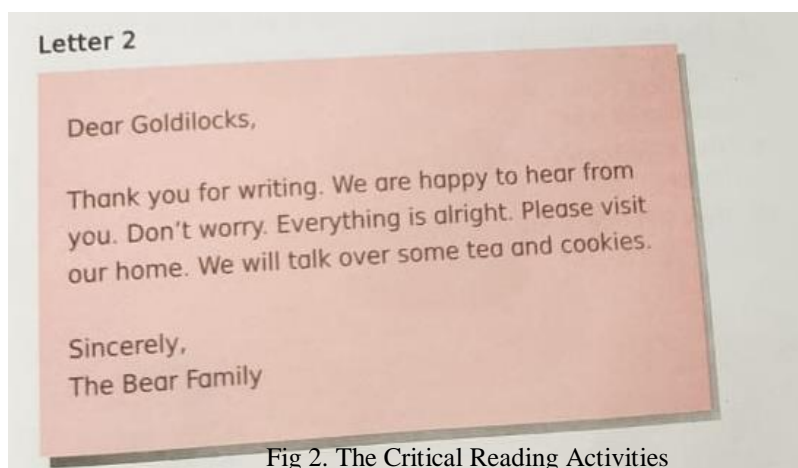

Fig 2. The Critical Reading Activities

Figure 2 indicated that the students should read the text and decide whether the information presented is appropriate or not. Similar to task 1, students should determine if they would say yes or no to the letter based on the result of their reading. The teacher may also add some extensive questions about the text to determine and build critical thinking. Teacher-centered philosophies, student-centered philosophies, and society-centered philosophies are the three basic types of educational philosophies. Essentialism, Perennialism, Progressivism, Social Reconstructionism, Existentialism, Behaviorism, Constructivism, Conservatism, and Humanism are examples of these ideologies. Dewey was one of the first educators to emphasize and explain the relevance of a student's perspective and learning via problem-solving.

Based on UNESCO, Indonesian students' critical thinking, logic, and problem-solving abilities were lacking. (*Literacy Rate among the Population*, n.d.). Therefore, philosophy for children is beneficial to promote critical thinking. Critical thinking is essential in various aspects. First, critical thinking is helpful in an academic career. Current education focuses on the applicability of education, so the theoretical basis should be combined with real-world experience. The ability to do critical thinking has been a bridge between those two ever since elementary schools. Second, critical thinking is helpful for daily living. Critical thinking is a tool to solve a problem using a multidimensional approach. Third, every human, especially children, is prone to believe false information or bias in the era of social media. Accepting false information and the process of this incorrect information into belief will make someone act falsely(Prasetya,2020).
To promote philosophy for children, textual and factual questions can be used to begin. The type of questions may be tried to relate the folktale to the students' life. The students draw on prior knowledge and what the

folktale will be read. Other questions may be addressed to determine students' understanding of the importance of tolerance in cultural diversity. Furthermore, philosophy for children can add students' knowledge on the positive things and make them aware of the culture which brings the negative things
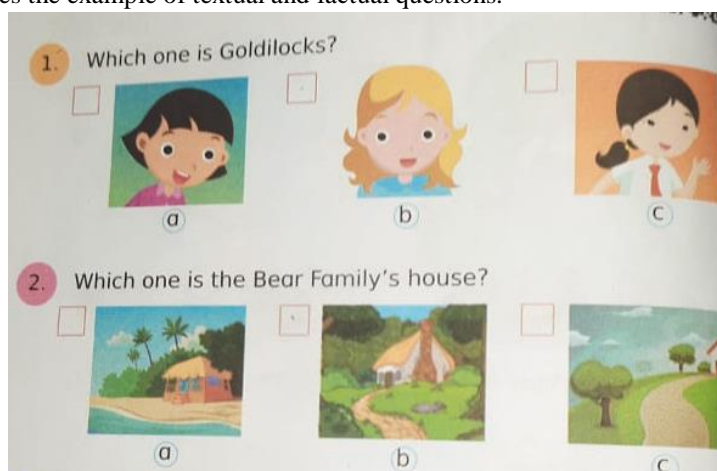   Figure 3 indicates the example of textual and factual questions.

Fig 3. The textual and factual questions in reading activities

Figure 3 indicated that the students should read the text and relate the factual information to the reader to get the answer. By asking questions about the character, students could argue and compete with reasonable answers. They need to manage their critical thinking to answer the first and the second questions. The description in the textbook may be different from the visual clues. Therefore, students need to develop not only comprehension but also critical thinking. It promotes the inquiry process, which refers to the essence of philosophy activities. From the perspective of philosophy, critical thinking is seen as the ability to assess and take a stand or form a belief. At the same time, from the psychological standpoint, it is also something that an individual can do. In other words, it is the relationship between what individuals think and what they are ready to do(Topolovčan and Matijević, 2017). The following excerpt supports this finding.

 Excerpt 2
With the use of Socratic questions, students could be engaged further. They were happy to respond and gave their opinions. Fairy tales are preferable since every student in primary schools is commonly familiar with the fairy tale. They could learn to think critically without realizing that they were a natural philosopher. (Teacher 2)

Excerpt 2 stated that fairy tales are good for learning a language, particularly in a foreign language context. Some famous stories will help students to get engaged in the discussion. It encourages students to think more deeply and less superficially. Philosophy for children does not simply answer knowledge-based questions. However, there's an issue that they can think about. The philosophy for children can bring opportunities to bring up students' questions. Student questions are one of the fundamental mechanisms which support transmission pedagogies.
     The result of this study is in line with the study about teacher education crossing borders: Cultures, contexts, communities, and curriculum (Scholl et al., 2009);(GIllespie,2014);(Falah,2017). The students in the study used their own experiences to speculate and hypothesize about the activities of fictional characters. For example, when the teacher asked their opinion about why Goldilocks is so curious to try everything, students shared their views. The use of group discussion becomes influential in forming the learning community. Within the groups, they could share their experience and ideas if they reflected the story to their lives. The community of inquiry is a multidimensional approach to developing and improving thinking. Community of Inquiry cultivates critical, creative, and caring thinking through reflective and deliberative inquiry. When teachers do storytelling in teaching reading, students would emotionally engage. Teaching reading is about how to make the students able to spell or read accurately and teach students how to think critically. The use of fairy tales in teaching a lesson to promote Philosophy for children has some strengths and pitfalls.
     By seeing through the eyes of others and understanding a range of perspectives, we position ourselves to be more mindful and aware of social justice. In addition, we can recognize our place in

contributing to any desired change. Critical thinking is thinking for life and is an essential skill for developing autonomous learning and lifelong learning. Philosophy for children will provide a significant opportunity for students to maintain confidence in speaking and an engagement in the learning activity. Readers are urged to participate in what is conveyed in the image, framed from a horizontal perspective. They're expected to behave in the same way because they're part of a transactive relationship. Readers depict what typically occurs in a social connection in a classroom where friends value cooperation, friendship, help, and respect. Children learn moral principles through social interaction with their classmates when they are young readers, and the emphasis on helpfulness is well ingrained in Indonesian culture (Falah,2017). People who live in a collectivist culture may think it is improper if they do not share something because assisting and sharing are valued.

In implementing Philosophy for Children, the teacher is not the man or woman who knows everything; instead, he or she is a mediator of the classroom discussion. Some pitfalls can be seen from the implementation of Philosophy for Children in teaching reading. The level of text difficulties may become one of the pitfalls. If the text is too difficult for the students, students would have got problems formulating philosophical questions. The teacher would be busy explaining the meaning of complex vocabulary. The inquiry process would not be easy to achieve. Another possible pitfall would be the ability of the activities to accommodate different learning styles. Kinesthetic learners may find competition and independence would be more beneficial. Males are more kinesthetic, tactile, and visual than females, prefer an informal setting (Tyas and Safitri, 2017). Males want a clear understanding of the parameters, as well as opportunities to use the target language. Males are better at reading and writing documents than females. They profit greatly from this activity because they are adept at working with matrices and formats such as maps.

On the other hand, Females excel at narrative and expository tasks but struggle with document tasks. Females prefer to study in groups and conduct group work because they have more vital social impulses. The use of philosophy for children may attract female students than males.

The pedagogical implication suggested is that the use of Questions Answer Responses can be used to promote Philosophy for children. In addressing reading comprehension questions, the questions can assist the learner in identifying three types of information sources in the text explicitly, text implicitly and script implicitly. Text implicit is derived from the text by combining data from multiple sentences or paragraphs. The information originates from the student's understanding; hence an implicit script is required. The use of Questions Answer Responses would promote philosophy for children, which will teach them to think and discuss current social problems that sometimes do not have a single definite true answer. This finding is in line with the previous results, which state that Teaching reading by using Question-Answer Relationship (QAR) and Think Aloud strategies improve students' reading comprehension ability (Soraya M,2017);(Pusparini et al.,2013);(Rahim,2020). Question-Answer Responses helps students distinguish the questions based on where the answer can be found, either in the book or in the students' head.

The findings of this study may support the government's goal to instill a sense of morality in children at a young age so that they learn how to treat and interact with people in a culturally and morally suitable manner. To put it another way, learning a language must encourage children to acquire and develop their moral knowledge, awareness, and identity and learn linguistic abilities like grammar and vocabulary. As a result, EFL teachers can use a range of social circumstances in language textbooks to convey various moral principles. Because learning any language entails moral training, it is critical to openly teach moral ideals by the use of Philosophy for children. The current study involved a minimum number of teachers from the primary school level. Further studies could elaborate on the possible development of Philosophy in teaching English with a broader context and setting.

4.   CONCLUSION

Philosophy for children is beneficial for the students since it could enhance the students' engagement, critical thinking, and reading mastery. However, the suitable language level and language learning styles become one of the pitfalls of Philosophy for children. The implementation of Philosophy for children could be started in the early EFL learning context as long as the teacher facilitates the learners with the anticipated questions and problems. The use of Socratic questions and Question-Answer Relationships would be beneficial to promote Philosophy for children in teaching reading. The fact that our study concentrated on philosophy for children may raise concerns about the generalizability of our findings. However, the existing analyses of philosophy for children appear to corroborate our findings. Beyond these commonalities, further research should look into whether the application of Philosophy for Children in primary or secondary school differ across countries.

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