



REVIEWING THE SIMILARITIES AND DIFFERENCES OF HEGEL'S PHILOSOPHY OF EDUCATION AND THE PHILOSOPHY FOR CHILDREN (P4C)

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ABSTRACT

Philosophy for Children program is now one of the most advanced and updated educational approaches for children. This program aimed at utilizing the methods and philosophical ideas for much better growing of children and preparing them for a world free of extremism, violence, intolerance, coupled with freely critical thinking, and acceptance of others. More than five decades have passed since Matthew Lipman, the founder of this program in Montclair State University in America, started his efforts. It's now one of the world's children educational approaches, institutes and universities, each with their own fields, have opened a place for this issue. Therefore, adopting philosophical thoughts and utilizing the methods of philosophers in order to broaden and deepen the program, and its further enrichment is necessary. On the other hand, Hegel's philosophy is very important In terms of influence on subsequent philosophical currents such as phenomenology, existentialism, and Marxism and recently American pragmatism; therefore, reviewing the Similarities and differences of Hegel's educational theory and his pedagogical philosophy, finds considerable importance. Through this review, further understanding of Hegel's philosophy and adapting it to contemporary philosophy of teaching approaches could be achieved, and also help to deepen and expand the new P4c program. This program could clarify and extend its own theoretical foundations by using more of the votes of philosophers in terms of content and methodology and deepen and uses a variety of theoretical aspects for deepening his philosophical ideas, and then we focus on providing Hegel's educational theory, and represent his most important theories in this field, and finally we try to show their Similarities and differences.

KEY WORDS: philosophers, philosophy, human, children, education, program

1.INTRODUCTION

If we look at history of philosophy in different periods, especially antique period and new era period onward, we could understand well that "pry" and "wonder" have been prelude of many philosophical problems. Socrates is on the peak of this period of the history of philosophy, because he tried to enlighten and stimulate curiosity of citizens and young people by dialogue with them face to face. In fact, He was the first person who has entered seriously dialogues and debates, problems, and methods of philosophy into the life of normal people

practically (Juuso, 2007; 25). Juuso reminds that existing debates and dialogues in Plato works, specifically Socratic dialogues were always looking for the question which "Good life" is how life and human bliss depends on what pledge? This issue is in prime conformity with the goals which are followed by philosophy for children program today (the same reference, 28), and also, Socratic dialogues in Plato works, are the best type of efforts for questionability about the most important problems which citizen are involved by them.

One of common specifications of these dialogues is that they never led to final and exact result; since, Socrates commits decision making on listener by himself. Epicurus who had been familiar with philosophy, believed that human without any care of his/her age, must following mind relaxation and joy; in his opinion, philosophy inspires good life and “is an activity which guarantees bliss life via dialogue and logic” (Diogenes Laertius, 1979, 649).

One thing which is now of interest of the most educational experts in the field of philosophy implications, and main questions, is that, all of humans have indigenous thought and idea. Thought and idea does not need to training, but, more than everything, they need to get expert. So, it is necessary to develop person’s thought skills, and this develop could be done in childhood and even minor ages.

The approaching method for historical philosophical thoughts in philosophy education for children, guaranties two dominant approaches: “contextualism” and “Methodism”. Methodism is more approached to Lipman program and contextualism is more attractive among Gaarder, et.al view (Bagheri, 1386; preface). Jostien Gaarder’s purport approach in the best sales and famous novel “Sophie’s World” (Jostien Gaarder, 1375), require to present historical series of western philosophical ideas for children and adolescents in the form of fiction. In this approach, it has been tried to be taught children, philosophical thoughts in the form of fiction and dialogue type in a simple language. One of the serious criticisms about this approach is because of the danger of intellectual paralysis in children (Bagheri, 2008; under print). Naming the relative Methodism or naming question pivot oriented for Lippman’s approach, is because, history of philosophy are meant answering Philosophers questions and enduring philosophical issues, face to face with the various mystery of existence and the truth, there is not any position in his dominant approach. In other words, according to this approach in education philosophy for children, willingly there is not any word about philosophers and their ideas, either maximum or minimum as selective (Naji, 1378; 33). The main meaning of Lipman’s program is students to become skilled and young explorers. The purpose of explorer is active searcher and serious asker, permanent vigilance for communications and differences viewing, permanent preparation for comparison, analyzing theories, viewing experience, evaluation and examining (Lipman, 1993, p 682).

2.LIPMAN’S APPROACH IN PROGRAM

Matthew Lipman (1922-2010), Professor of Philosophy, Montclair State University, New Jersey State of America, is the first person who seriously decided to develop a comprehensive pedagogical program in the field of philosophy for children. In the

Lipman’s program “training for thinking” is of the most importance. According to Lipman’s vision to strengthen children’s reasoning and moral judgment of them must be in miniature P4C program goals. Lipman understood that the most important source for helping this program to be practical are philosophy branches (Logic and Ethics); so for him, the most important concern was how these branches of philosophy could be available for children.

Lipman believed that children at the beginning of their education in school are dramatically curious, and with imagination and inquiry, but, the existing educational system, particularly the fourth and fifth grade onward, make those students as passive, without curiosity and reluctance to criticize seeks. In other words, education system only gives information to children without teaching learning methods and criticism to children. In Lipman’s vision the educational system, which he called the “School without thinking” calls (Lipman, 2003), had not anymore its function and did not fit with the current America and must be changed; consider a few principles to guide his work:

- 1) Education is the outcome of participation in a teacher-guided community of inquiry, among whose goals are the achievement of understanding and good judgment.
- 2) Students are stirred to think about the world when our knowledge of it is revealed to them to be ambiguous, equivocal, and mysterious.
- 3) The disciplines in which inquiry occurs are assumed to be neither any overlapping.
- 4) The teacher’s stance is fallibilistic (one that is ready to concede error) rather than authoritative.
- 5) Students are expected to be thoughtful and reflective, and increasingly reasonable and judicious.
- 6) The focus of the educational process is not on the acquisition of information but on the grasp of relationships within the subject matters under investigation (Lipman, 2003).

The problems experienced in the American school in the 1960’s and 70 have reinforced Lipman’s idea of already starting philosophy teaching at the primary level. In his reflective model of educational practice, he saw an opportunity to accomplish a more profound change in the tradition of puritan school education that he attacked so strongly. For Lipman, encouraging the pupils to be critical thinkers involves at least the following goals:

- 1) Thinking in discipline: a history learner needs not only to learn history but also to think historically, a logic learner logically, a psychology learner psychologically, etc.
- 2) Thinking among disciplines: the pupil must be able flexibly to see connections and relations between the contents of the various subjects.

- 3) Thinking about disciplines: the pupil must be able to evaluate critically and question assumptions connected with contents.
- 4) Thinking about thinking: a good thinker must also be able to think about thinking itself.
- 5) Fostering of concept-formation: all contents to be learnt involve a set of concepts that essentially needs to be understood to perceive those contents. Studying therefore needs to involve definition, classification, identification of relationships and use of criteria, among other things.
- 6) Fostering of reasoning: The pupil must be guided to coordinate his thinking, to make valid conclusions on the basis of available knowledge and to defend his views through relevant argumentation, taking the prevailing conditions into consideration at the same time.
- 7) Strengthening of judgment: the pupil needs to be able to distinguish between true and false, right and wrong, good and evil, etc. According to Lipman, this is how the basis for understanding the general in the individual is created.
- 8) Facilitating the transfer: it is necessary to develop the pupils' ability to evaluate similarity, differences and identity and their ability for consideration of context and analogous deduction.
- 9) Provision of conditions for deliberative discussion
- 10) Relevance: the studies need to be relevant to the pupil and they come in everyday life.

Lipman (2003) believes that, it is possible so engaged students with the philosophy in classroom, which although their age is small, but the areas of philosophical thought in actuality grow for them. To achieve this goal, the qualified teachers and also, suitable textbooks are needed. Lipman believed to prepare our minds to think about the other lessons, some tools are needed and philosophy has played such a role for a long time. He was trying to devise a curriculum plan till the students in all studying levels could experience a lesson such as philosophy exploration (Mohammad Zadeh, 1385). Lipman believes that if the school can provide circumstances that encourage children to think in a world in which they live, and then learn to think better. Lipman also tries to emphasize part of a long philosophical tradition which concerns the role of the individual in making philosophization. He hoped that through engaging and childhood stories to strengthen the power of reasoning and thinking in children. He believes that children love stories, and philosophical stories could provoke children curiosity, doubt and questioning about the important issues of life in various situations, and through this child enters into doubt-an attractive long path, questioning and

thinking about the major issues in their lives, and thus refer to the ideas of other philosophers; as a result, the child could be seriously ponder over a period of philosophical inquiry and criticism institutionalize within themselves (Lipman, 2001). He believes that since the source of thought is curiosity and wonder, and one of the child particularities is his/her wonder and curiosity about the phenomena which sees, therefore, this is unique and good common point for the bond between a child and philosophy (Lipman and Sharp, 1997: 7).

Lipman believes that there are five inquiries which cause children life becomes meaningful and nurturing virtues of good, and each of them has its own impact on children, and also strengthen part of their mental skills:

- 1) Ethical Inquiry. Engaging children in the investigation of problems dealing with the role of moral values and norms in human conduct.
- 2) Aesthetic Inquiry. Getting children to explore problematic issues that involve the relationships between artistic creation, aesthetic appreciation and aesthetic critic.
- 3) Metaphysical Inquiry. Encouraging children to reach for greater and greater generality in their understanding of the world and its ways of working.
- 4) Logical Inquiry. Inquiry into the rules of inquiry, and into whatever principles are appealed to when thinking about thinking.
- 5) Epistemological Inquiry. Having children seek answers to such questions as "What counts as true?" and "What is the relationship between truth and meaning?"

Lipman wants to train multi dimensional thinking by philosophization through explore ring, Lipman believes that the ethical, critical and creative aspects are actions of mixed mind that during historical human growth and evolution have been shaped. For him, every member of society has their own value and position, so, they are an important part of decision making process. He also knows the right of children to free and democratic election, therefore, he believes that the curriculum should not be done under any imposed or dictator action, or the relationship between teacher and child is in a position of authority and respect. The members of a democratic society should be able of questioning, criticizing, firm's reconstruction, values and scales of their society, therefore it is of society responsibilities to prepare a n education system according to critical and creative thoughts, and school must be a positive political model for children and educate them relations according to mutual respect, and cooperation, and freedom.

3. HEGEL'S EDUCATIONAL BELIEFS ABOUT CHILDREN AND TEENS

The analysis of relation between philosophy and education in Hegel's work encounters with a basic problem. In opposite to other Important Thinkers, such as Plato, among the ancients and Dewey among the moderns, who have more communications, Hegel have not any important treatise which emphasize on educational analysis (Lylg, 2010). Nevertheless, we can say that education is not only a prominent but also a fundamental theme in Hegel's philosophy. He also criticizes Rousseau's theory of education in *Emile*, along with some of the projects and practices that derived from it (Werke, 1970, 11:283). While director of the Žgidien-Gymnasium in Nuremberg, Hegel did give annual year-end addresses which dealt with pedagogical theory -- defending various aspects of the curriculum, such as religious, natural scientific or military instruction, and defending Niethammer's view that the secondary school curriculum should be grounded on a classical education in Greek and Latin language and literature (*Werke* 4:305-402). During the same period Hegel also wrote short treatises to Niethammer and Friedrich Raumer on the teaching of philosophy in secondary schools (*Werke* 4:403-425). But the education of Hegel's views, what does that mean?

What is the Concept of *Bildung*? What is a fundamental theme of Hegel's philosophy is *Bildung*. This term might be translated as 'education', but it could also be rendered, more appropriately in many contexts, as 'formation', 'development' or 'culture'. For Hegel, the term refers to the formative self-development of mind or spirit (*Geist*), regarded as a social and historical process. *Bildung* is part of the life process of a spiritual entity: a human being, a society, a historical tradition. It occurs not primarily through the imparting of information by a teacher, but instead through what Hegel calls 'experience': a conflict-ridden process in the course of which a spiritual being discovers its own identity or selfhood while striving to actualize the selfhood it is in the process of discovering. From Hegel's point of view, the true meaning of education is to achieve freedom which is achieved through the transition from the individual to the social aspect (Naghibzadeh, 1375). Of course, leadership is not itself the freedom in Hegel's vision, but it is for being union with general idea (Ozmen and Crawer, 1379). For Hegel, the process of *Bildung* is closely connected to his philosophical thought as a whole, explicitly for the development of Spirit in the individual, in cultures and in history. The school with its curriculum and methods of instruction is the form of the realization of this movement in the level of individual aspiring to the liberation of man, to the freedom, by detaching the child from his immediate desires towards intellectual. So for Hegel, the goal of education is:

... The elevation of man to an independent state of existence: i.e. to that existence wherein he is a Free Will. On this view many restraints are imposed upon the desires and likings of children. They must learn to obey and consequently to annul their mere individual or particular wills and, moreover, (to annul also) to this end their sensuous inclinations and appetites that, by this means, their Will may become free (Juuso, 2007; 154).

Hegel's insistence on ignoring the wishes of the individual, rooted in his view of the primacy and priority of collective identity, the associated "individual identity, i.e. as Hegel says," Being in a relationship means being" (Bagheri, 1385: 183).

4. EDUCATION IN THE PHENOMENOLOGY OF SPIRIT

Hegel's first major work, *the Phenomenology of Spirit*, takes as its theme "the long process of education (*Bildung*) toward genuine philosophy, a movement as rich as it is profound, through which spirit achieves knowledge" (Hegel, 1977; 7) or the "education (*Bildung*) of consciousness up to the standpoint of science" (Hegel, 1977; 78).

Hegel begins with the 'natural consciousness', and attempts to present it in a series of shapes or formations (*Gestalten*), each of which undergoes a dialectical process of experience, transforming itself into the succeeding shape. As Hegel outlines this process in the Introduction to the *Phenomenology*, each shape of consciousness is characterized by two fundamental features or "moments", which Hegel characterizes as (1) "the being of something for consciousness, or *knowing*" and (2) "the *being-in-itself*" of this same thing, which is called "*truth*". In other words, consciousness has a conception of what it is to know reality, and also a conception of the nature of the reality that is to be known. When, as in many of the shapes Hegel describes, natural consciousness is presented a self-conscious agent striving to realize it, these two aspects could also be thought of respectively as conceptions of the state or condition it is trying to attain to, and also a conception of the worth it will achieve by attaining to it. Whichever way the matter is conceived, there is for each shape of consciousness a determinate "moment of knowledge" and a determinate "moment of truth"; each shape of consciousness has its own specific conception of what reality is and how it is known. Further, the natural consciousness involves (or even simply *is*) the comparison of its two moments and the criterion of truth for each shape of consciousness is their agreement (Hegel, 1977; 84).

To attain to genuine knowledge, then, all that a shape of consciousness must do is ascertain that its own moment of knowledge agrees with its own moment of truth. It need not appeal to any criterion

outside itself. If it is in agreement with itself, it has found the truth; but if its own proper conceptions are in disharmony with one another, then spirit is impelled to go beyond it and to seek the truth in a different shape.

The method of the *Phenomenology* is to examine each shape of consciousness in turn and in particular to scrutinize its process of comparing its moment of knowledge with its moment of truth. Hegel's startling claim is that for every shape of consciousness (short of the 'absolute knowing' with which the system of shapes of consciousness comes to a close), the two moments always necessarily fail to agree. The *Phenomenology* is therefore a record of a long series of *failures* (it traces, as Hegel says, "a path of *doubt*, or more precisely, a path of *despair*" (Hegel, 1977; 84).

Consequently, true meaning of education in phenomenology is the means of promoting human from the materialistic stage to the rational stage which in the enlightenment age, foreign policy had taken effect. Therefore, Hegel's discussion about modern education leads to introducing his thoughts about enlightenment and modern human moral consciousness. With Hegel's own literature, the aim of modern education is birthing of "moral subject" in which intellectual freedom to pursue self-realization which this important matter is done in civil society that is considered as synthesize of the family and the state.

5. EDUCATION VALUE AND ITS FUNCTION IN CHILDREN

Hegel's conception of *Bildung* is clearly broader than our usual conception of "education", which has to do with the activities of schools and parents in different levels. But we can understand the full import of his remarks on education in the narrower and more familiar senses of "upbringing" (*Erziehung or education*) and "pedagogy" (*Pedagogik or pedagogy*) only when we see them in light of his larger theory of modern society and the crucial role of *Bildung* in achieving freedom as the actualization of spirit and absolute end of reason. In relation to his theory of modern society, Hegel locates education in these narrower senses in the individual's transition from the family into civil society (PR, 175). The child's need for upbringing is present precisely as "their own feeling of discontent with themselves at the way they are -- as the drive to belong to the adult world whose superiority they sense, or as the desire to grow up" (PR, 175). The period of infancy is the only one in which the primary concern of parents for children should be care and love (and therefore the only period in which, characteristically, Hegel thinks the primary caregiver should be the mother). The aim of parents in bringing up their children should not to keep them contented with what they are, but rather to develop their capacities, through discipline, to rise

above their arbitrary will and to appreciate the values that govern the adult world. "Upbringing also has the negative determination of raising the children out of natural immediacy in which they originally exist to self-sufficiency and freedom of personality, thereby enabling them to leave the natural unit of the family" (PR, 175).

Hegel's view of the role of schools in education is also determined by his conception of it as a transition between the family and civil society. "*The school stands between the family and the real world... It is the middle-sphere which leads the human being from the family circle over into the world*" (*Werke* 4:348-349). This is why he regards the responsibility for the education of children as a delicate matter, which must be shared between parents and civil society. "It is difficult to draw a boundary here between the rights of parents and those of civil society" (PR, 239A). But because the true end of education lies outside the family in the larger world of civil society, Hegel appears to give the final say in matters of pedagogy to civil society rather than to the family: "Society has a right to... compel parents to send their children to school" (PR, 239A).

Hegel also rejects the Enlightenment pedagogical doctrine, advocated by both Locke and Rousseau, that moral education must appeal to the pupil's reason, and that children should not be taught substantive moral principles until they are capable of understanding them (*Werke* 4:347). Hegel's objection to the Enlightenment principle is that keeping children ignorant of moral principles while they are immature is counterproductive to the Enlightenment aim of encouraging rational moral reflection:

"In fact, if one waits to acquaint the human being with such things until he is fully capable of grasping ethical concepts in their entire truth, then few would ever possess this capacity, and these few hardly before the end of their life. It is precisely the lack of ethical reflection which delays the cultivation of this grasp, just as it delays the cultivation of moral feeling" (*Werke* 4:347).

6. PHILOSOPHY TRAINING FROM HEGEL'S VISION

In the field of philosophy training, Hegel believes that educational subjects must be in tied relation to everyday's life. According to a developed program, He precedes philosophy training in Žgidi High School. Since students prefer more tangible content to the abstract content, Hegel was trying to develop the training program such that it is easier to understand for audiences. Nature and philosophical themes are in three forms: The first form is abstract thinking, thinking which usually abstracts the original determinations, and understand them readily by distinguishing from each other. Dialectical method, move and rile the original determinations by negative

reason. Positive reason of wisdom is literally kind of genuine philosophical thought (Hegel, 1984: 280). Hegel's argument in this regard is significant. In 1812 he wrote a letter to summarize his vision about it and says that the program began deals with real (concrete) issues of continued with abstract issues. (First method) Or it can be started with abstract issues, (Method II). Hegel had empathy with the second method because it was more scientific, but in reality, what had happened in class was second method (Hegel, 1977; 29). Hegel believed that as accessing to knowledge information is not necessarily to be a scientist, also knowing philosophy is not necessarily philosophization. From Hegel's point of view "thought means rejecting everything which comes to you at first", therefore, everything is incomplete and defected, and philosophy exactly begins from this point (Hegel, 1977; 17). Hegel accepts that dialectic thinking is difficult for students at first, because, they prefer tangible content to abstract ones. Hegel's dialectic method is his main theory of philosophy. "For Hegel, dialectic method is both, thinking method, and also the evolution of the real world and reality, and continuous pass from one stage to another stage, the world is moving, a "Becoming" and is constantly moving "Becoming" which exists both in the nature of reality, and also, in the nature of rational thought (Naghizadeh, 1375; 150). Hegel by applying dialectic method explains how to derive categories from the primary category (Existence). Of course, in his opinion, there is rational relations between categories; He merely explore and redefine it (Bagheri, Dehnavi, 1388), and according to Hegel's Logic, every time to express an opinion clearly, it could be expected always that also its opposite be expressed. He has called the first opinion; positive, and the second one; negative. There is a third opinion which would remove inconsistency between first and second opinions. Therefore, the third opinion is placed in the boundary of these two opposite opinions which he called it: negative negation. Hegel also uses a different term for these three understanding stages: Thesis, Antithesis, and Synthesis (Gaarder, 1379).

Negative stage is the experimental stage of Hegelian philosophy and education which is necessary for actual philosophization by the student. Negative stage of thought (Dialectic) is a field in which content is experienced by the student. In other words, negative thought perspective is in direct relation to student's experience and content. This dialectic movement which is experienced by knowledge, impact on both his/her knowing and also his/her object which is called "Experience" (Hegel, 1977; 55). Anyway, Hegel realized about training program in Žgidi High School that, it should not contain difficult, and hard, and abstract topics, so that students get bored with philosophical lessons and thinking subjects.

7. SIMILARITIES AND DIFFERENCES

In the light of what has been told, studying the Similarities and Differences of these two areas becomes smooth. The purpose of this comparison is to show the Similarities and Differences between Lipman program and Hegel's education philosophy of for helping to explain further p4c program and showing the distinction from one of the most important philosophers of the modern era.

a) Similarities:-

- 1) Hegel believes that philosophy is not separate from "philosophization" or it is not a method separate from its content. Education philosophy must be based on its "content", not only in the form of "logic". Philosophization means prominent rational thinking. Real philosophization as "thinking about him/her-self" needs to extend strong conceptual understanding. According to his vision, philosophy content means logical structure which is transformed through total literary products, in which recognition is understood not only by the results of this process, but also by the research which is led to those results (The same, 46, 57).
- 2) The most sharing of Hegel in the field of education for children is his emphasis on logic training. Other similarities of Hegel's opinion with education program for children are dialectic fundamentality for him, and also the process of thesis, antithesis, and synthesis, which for children is according to idea generation, development of new ideas, and selecting suitable ideas. Also, according to philosophical meaning, they are close to each other. Philosophy for Hegel is dialectic, and dialectic is in permanent moving, and for P4C education program for children is philosophization (Yahya Ghaedi, 1386).
- 3) Hegel's dialectic is not restricted only to history; He believed that we thought dialectically in the moment of discussing about different issues. We try to find the existing defaults in a thinking style. Hegel calls it negative thinking, and believes that we extract the right portion of a thought after recognizing the fault, and accept it According to Hegel's theory, for growing of a thought, there is not any convenient factor more than opposition to it. Therefore, as much as the extension of positive reason, negative reason is also extended and normally negative reason is more evident (Gaarder, 1379).
- 4) School institution, in the place of an important feature of spirit extension, is a tangible wisdom, which spirit will show itself in it; but, yet shows dialectical developing of spirit of intellectual to freedom through contradiction. The purpose of education is to teach a person who feels at home in the house (Cosmopolitan) to make sense of the world and realize the identity of the person eupeptic. In the whole of Hegel's systematic

philosophical thought, education practice is going by opposing forces and their contrary, alienation of natural trainee will continue to self reasoning (Thebes, 1997).

- 5) Hegel's Gymnasium had three class levels: the lower class (Unterklasse or subclass) with an age range of 14-15 years, the middle class (Mittelklasse or middle class) with an age range of 15-18 years and the higher class (Oberklasse or upper class) with an age range of 17-20 years. Philosophy was taught four hours per week in each. Usually Hegel started his lesson by reading aloud some short paragraphs of his patchy writings (later as *Propaedeutic* by Rosenkranz), and then explained them at length. According to George and Vincent, the structure of each of Hegel's lessons was standard and required pupils to recapitulate the previous week's lesson. Hegel also encouraged questions and discussion of the topic spending sometimes the whole hour covering difficulties. Hegel also dictated notes expecting them to be supplemented later by the written homework (George & Vincent 1986, xiv).
- 6) Hegel reminds in a letter to Niethammer the way in which Plato like Socrates philosophized (Socrates' dialectic) with young people, as they "would no doubt be ideal for the gymnasium level", in his opinion, philosophy training should be considered as a mental exercise. According to Niethammer's guides, he initially tried to precede students through practical exercises towards theoretical thinking and Socrates philosophy has provided the best help and support for children philosophy. This point can be concluded from explicit Lipman announced as the founder of the philosophy movement who said that our moving scale is Socrates method and life, which can be gained from studying the ideas of Socrates. In a real sense, Socrates in philosophy and the concept of dialogue and philosophization as well as the beginning and end of this procedure, seen as the foundation for teaching philosophy to children. Although Socrates has not revealed the name of the child clearly, the main point in his thoughts was his attention to human. he was the person who brought philosophy down from heaven to the field and returned nature philosophy to Ethics. Child is also human and could gain of his wisdom (Yahya Ghaderi, 1386).
- 7) Hegel started with philosophical debates in the fields of: Law, Ethics and Religion, because, he believed that the concept of these fields is easy for students understanding and their content is more understandable for them, and instead of logic which is highly abstract, is experienced in everyday life; so, he tried in philosophy education program, started with more tangible subjects in children's life, such as Law and Freedom, and teach students more abstract subjects in higher

Gymnasium level. This approach is followed in somewhat more modern manner in P4C.

- 8) Hegel believes that real philosophization is thinking about him/her-self, and also believes that the student must be involved internally with the issues raised; therefore, in his education philosophy, it converts to some portion of his/her experience genesis. In this situation, the main problem is that how student's philosophization is done as an independent activity? This process is done by dialectic between student and teacher, According to Thebes's interpretation, this dialectic and rejects abstract power of teacher which is done in negative reason and dialectic, is the necessary condition for philosophization and independent thought based growth (Thebes, 1977).

b)Differences:-

1. The purpose of education is to promote a person to a state of being that has free will. According to this view, a number of constraints on the whims and wishes of the child. They must learn to obey the will of the minor or person as a result of their lusts and desires ignore and also to put an end to this way so that they will be released (Hegel, 1994), seems to demand obedience from children, including those not matched with Lipman democratic education.
2. That Hegel also insists on educational content, while promoting the values of ancient Greece and Rome, Lipman seriously opposed to the training program and acknowledges that the content is not relevant to America's current population (Yuuso, 2007).
3. Hegel strongly denies freely and organic child-pivoted education theories based on the spontaneous growth (such as Rousseau and the Romantic view); and also his emphasis on the high level of discipline and the will of the teacher in the classroom is incompatible with the characteristics of a democratic and modern educational system. Discipline is an essential component of education of Hegel. This emphasis is such that most of times, it's form is powerful and is different from Lipman's student-pivoted education. Also, Hegel knows teacher as true heroes of people, and introduce them as the main pillar of education. This pedagogy system pattern, closes him toward powerful approaches, whereas, Lipman's education pattern is dialogue-pivoted collaborative and democratic pattern.

4. Although, Hegel does not isolate the direction of understanding path from the identification issue himself, but in his education anyway in the learning process, student role with respect to teacher is a more passive. While Lippman's training procedure is trying to strengthen students' skills in critical thinking, and its main role is to be assigned to students. In other words, ways of thinking, critical thinking, creativity and independence to be taught.

CONCLUSION

It seems that Hegel's contribution to pedagogy theory (educational theory), like its predecessors, Socrates, Kirk Gaard and Nietzsche has been much neglected. Any treating or approach to Hegel's thought and mind (whether treating based on approaches to Continental philosophy or analytical-pragmatic treatment), this approach is in the tradition of critical educational theory. In Hegel's vision saw teacher possesses a treasure which the student does not have whereas, perceptions of student, is raw, crude and imperfect, and it could be modified and corrected. In fact, the problem is this, that how philosophization could be converted to self-excited activity? How the student could solve this dialectic and inconsistency? On the other hand, the approval of this system is depended on experiencing and being taught by the student. The other point in this education is that, teacher himself encounters to inconsistency conditions which are neglecting himself and knowing himself; in this case, the teacher continued to repeat and learn. Teacher training involves a contradiction. Teachers to apply their training are related to their students. In other words, education is the result of dialectic between teacher and student. Hegel's dialectic can also be used as a heuristic tool in the classroom. Whether students are engaged in thinking and always consider the state against their claims and also think to synthesize and debate result is essentially the matter of a dialectical movement. Application of this method in Lipman's exploring community is significant.

Hegel's view about children education is defined as educator responsibility for preparing background in one hand, and willing opportunity for children to growth and his/her rights for training on the other hand. Hegel's theories about philosophy education are stemmed from his broader education program. It is evident that Hegel as a philosophy teacher wants to review his education program. He could not neglect this point that, the possibility of experiencing real inconsistency is the start point of an independent thought. In his vision, knowledge subject is not separated from knowledge itself, and they have unity "ontological" with each other. Therefore, Hegel's view about real content of

philosophy is defined as logical structure which is seen in dialectic process, and is transformed by the literary work in which recognition is final product of this process. This historical consciousness which connect form and content together, for Hegel is the meaning of understanding philosophical subjects in the field of their applications and their genetic which as yet, is the necessary condition for human "freedom". Teachers must try permanently to promote children's love and respect about themselves. Hegel wants that students be guided by their teachers during their childhood, to have confidence and trust in his wisdom, so, the same as whole of the Hegel's philosophy system, also his education philosophy is consistent with modern and democratic education method such an P4C in some items, and not consistence in some others.

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