



Research Paper

Analysis and Criticism of Thinking in Matthew Lippmann's Epistemological System Based on Lisa's Book: Childhood at School

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Abstract

The present study was designed to answer the main question, "How is thinking analyzed in Lippmann's epistemological system and what criticisms are made of it?" The authors have tried to find an appropriate answer to the question by presenting this question to Lisa's story and using the study, description, and analysis of Lippmann's works using library tools. In summary, the results obtained can be stated as follows: Lippmann uses reasoning and thinking in the same sense and considers thinking to be an improveable skill and introduces the principles of logic as criteria for evaluating skillful and unskillful thinking. It can be said that he considers the task of educational systems to be to strengthen the cognitive potential of children and adolescents for more efficient thinking in the future. To achieve this, he presents the "Philosophy for Children" curriculum in the form of books. The goal of this program is to help children become more thoughtful, more profound, and more reasonable for more logical and meaningful thinking. For example, in the book *Lisa*, Lippmann has considered the development of moral judgment in adolescents. Thinking in Lippmann's epistemological system has the following levels: experience; assimilation; central problem of the mind; reasoning; inference. Lippmann considers the discovery of meaning to be the focal point of the evaluation of effective thinking. While he is an empiricist and pragmatist and tries to summarize thinking skills in matters that can be analyzed and evaluated rationally.

Extended Abstract

Scientists consider the emergence of civilization among humans to be a function of the development of reason among them, and they say that rational societies have been formed over a process of thousands, if not millions, of years; thinkers mean by rational and civilized societies the same collective and wise life together, they think that the more the level of reason in society grows and the individual human beings become wiser, the better and more civilized life they will have as a whole (human society). In fact, we can say: human civilization is a function of insights and tendencies that are organized by reason, because it is rational insights and tendencies that manage individual and social actions. Therefore, it is necessary that the process of reasoning, thinking, and rationality be scrutinized. Therefore, striving for the intellectual growth of all individuals at all levels of a society that seeks

to build civilization is an inevitable necessity. It can be said that this is more necessary for children because they are more susceptible to influence and provide for the future of society. In this regard, the authors of this essay have tried to take a step in this direction by addressing the intellectual system of one of the thinkers and critics of the conventional education system, Matthew Lippmann, and analyzing and criticizing his works. The authors of the present essay have set themselves the main question that the present study was formed to answer the main question of "How is thinking analyzed in Lippmann's epistemological system and what criticisms are made of it?" The authors have tried to find an appropriate answer to the said question by presenting this question to the story of Lisa and using the study, description, and analysis of Lippmann's works using library tools. The results obtained can be expressed as follows: Lippmann uses reasoning and thinking in the same sense and considers the focal point of his work to provide a solution for discovering meaning, and to achieve this, he tries to improve thinking skills. Lippmann believes that discovering meaning in children's lives is so vital and important that the reason for the failure



of many adults in life can be considered the failure to find meaning not only in childhood but also in adulthood. Some criticisms that seem to be made by Lippmann in expressing the nature of thinking include: reducing reasoning to thinking in a way of life; reductionism, lack of clarity about the relationship between tools and age in the development of philosophical thinking; limiting the content of the class and not paying attention to individual characteristics. Lippmann proposes the stages of integrating theory and practice in life with self-knowledge and one's life, combining life with reflection in the context of dialogue, high-level, logical and experience-based thinking, designing thinking skills programs based on formal arguments,

creative reasoning, and reaching all these stages through dialogue, and he designs the stages of experience; coordination, the central issue of the mind, and reasoning and inference during the stages. Of course, Lippmann is an empiricist and pragmatist and tries to consider passing beyond material and empirically evaluable matters as a condition for the validity of propositions, citing the need for logic for the development of rationality in children and adolescents, but in some cases, he abandons this idea and presents the approach of good reasons for going beyond non-material matters, which is an obvious contradiction in his thought. Also, there is no clear distinction between critical thinking and philosophical thinking in Lippmann's view.