
Book reviews

Gargallo López, B. (Ed.) (2017).

*Enseñanza centrada en el aprendizaje y
diseño por competencias en la Universidad.
Fundamentación, procedimientos
y evidencias de aplicación e investigación*
[Learning-centred teaching and designing for
skills in the university: foundations, procedures,
and evidence for application to research].
Valencia: Tirant Humanidades. 338 pp.

A university lecture theatre viewed from the back rows: a long blackboard at the front on a white wall, on the left a door, also white, above which hangs a large analogue clock. Anyone entering through that door will immediately find themselves facing a lectern for addressing people below, a university audience in wooden seats that are neatly arranged, rigid, and immovable. A classroom without windows, intended for a large audience as many seats are visible and more can be surmised. An aseptic or even clinical atmosphere, despite the wooden slats forming part of the chairs. An aseptic environment for didactic and

possibly dull lectures. This is the provocative photograph on the cover of this book which is dedicated specifically to a new methodology and philosophy of university teaching.

Is a methodological renewal possible in this setting, in one of the typical lecture theatres of our higher education? Therefore, we are confronted by a major question like a challenge even before opening the book.

Three major sections await us. Answering this question-challenge, and other related ones that arise, means listening carefully at three points that consistently provide enough clues to support the proposal. This is what the table of contents seems to offer, a coherent statement of intent, starting with the theoretical foundations: the underlying philosophy and framework of the argument that gives meaning to and seeks meaning from the proposals for change. This is followed by a detailed outline of the methods, starting with what is intended, and then moving on to how this is to be done. On its own,

this would be enough, but the editor and authors go further; they do not settle for this and include a third part with the message of «look; it really does work.» This is the empirical demonstration phase, the phase of the arguments that test this new thinking.

What does a proposal like this entail? Something apparently as basic as asserting that the focus of attention is learning. The university world, in the areas of teaching, must shift its focus from the teacher towards the student, from teaching to learning, as the aim of all this is not for the person who teaches to shine and feel satisfaction, or at least not just this. The aim, of course, is that anyone who is there to learn will really learn. This obliges the higher education institution to focus all of its efforts and energies on this very basic objective that is so meaningful and so obviously true.

Learning-centred teaching goes hand in hand with competency-based learning, something that, after years of implementation of the Bologna reforms, has relatively frequently become a mere formality, no more than an exercise to please bureaucrats. What is proposed here, instead, is to go beyond reified and empty formulas to fully address a fundamental question that is still pending: this question is the great challenge that universities still face, their great lacuna, something this book aims to settle, at least in part. A large and important part, we would add. All that would remain is its dissemination and inclusion in everyday practice.

This task, as we said above, starts with a first section providing a theoretical grounding. This section is not especially long to tell the truth, as there are many books that have been dedicated to this, but its brevity does not make it any less important, nor has it been shortened carelessly; instead, its two chapters successfully and clearly combine and synthesise the outline of the theoretical arguments that support the student centred learning (SCL), or learning paradigm, with the aim of going beyond the limits of the teaching focussed model, or instruction paradigm. In the first chapter, Gargallo offers a historical overview of the SCL model and the relationship that has developed between this and the Bologna university reforms. The constructivist epistemology is latent here. According to which the learner actively builds meanings to truly shape knowledge, and this is done using frameworks that are created and recreated by the learner in a process in which collaboration, joint participation, and cooperation with other learners are not just a piece of trivia; they are the true source of knowledge. Learning must, therefore, be meaningful and based on participatory cooperation, both with the teacher and with other students in a community of joint interests. And so in the setting on the book's cover, the teacher, upon entering, must not only, or not so much, «explain a topic or give a class/seminar, as play a team game» (p. 20). However, is it possible to play a team game in a setting like the one in the photograph? The question remains.

In this first section where the foundations are laid we are probably not in a position to respond. The truth is that the desire of the editor and the authors to seek a mooring point in experience, a «rocky ground» as the phenomenologists would put it, is already apparent from the first chapter. For example, a piece of work is mentioned that was sponsored by Education International and The European Students' Union under the auspices of the European Commission as a solid reference for the SCL model and as a valuable tool for implementing it as well as addressing the perceptions and experiences of students in relation to this focus.

In an interesting footnote, the editor recognises the difficulties facing this model starting with something that is a burden in the university as we know it: the scourge of departmentalism, segregation, and hyper-specialisation that, at a practical level, often occurs as departments struggle for shares of power according to particular interests, sometimes on the margins of educating students. But this is the university we have in part and against which we must unite forces, thinking firstly of students' education and secondly of the very aim of the university as a social institution involved in knowledge and in advancement at all levels: scientific and technical, but also humanistic, in a desire to approach ever more pressing social and global problems from an interdisciplinary focus, problems that call for and demand the joint vision (action) suggested in the book. This joint vision of the mission of the university involves examining in greater depth the

controversial concept of «competences» as a crucial element in the design of the academic curriculum. M. A. Jimenez, the author of the second chapter, recognises and faces up to the controversy regarding the competences model, but accepts it as a model that fits in with SCL in particular.

The second part considers in greater depth the appropriate methods or pathways for effectively implementing the SCL model. In the classroom, the change to a model that encourages meaningful learning requires the use of participatory lectures (Piedad Sahuquillo), cooperative learning (Pedro Garfella), questions as a pedagogical tool (Bernardo Gargallo), the case study method (Eloina García and Isabel Morera), the method of carrying out projects (Cruz Pérez) which might open the door to service-learning projects, experiential learning (Noelia Martínez), learning corners and contracts (Miguel A. Jiménez and Noelia Martínez), student portfolios (Eloina García and M. Salomé Moreno), the dialogic educational discussion (Irene Verde), learning diaries (Carmen Campos), role-playing, the simulation technique and film forums (Juan A. Giménez), concept maps (Eloina García), and finally the use of posters (M. Salomé Moreno and Eloina García).

Each of these chapters follows a similar structure and almost all of them, after describing their method and its phases, feature a reflection on the role of teachers and students and a system of evaluation linked to the method covered. To facilitate practice, each chapter includes a section dedicated to giving examples

of the method in different subjects from different undergraduate or postgraduate degrees. This second part is, in effect, a methodological compendium with the aim of laying a good base for its subsequent in-depth consideration and application by those who are seriously committed to university reform in line with the SCL model, as well as stimulating the reader's interest.

The third and final part, which offers empirical evidence from educational research for the operation of these methodologies is perhaps the one that makes an original contribution and includes a closing of ranks around the desirability of the SCL model. Learning focuses and strategies, attitudes towards learning, the development of the student's competences-abilities-skills, and the evaluation of the learning environment based on specific and validated questionnaires are evaluated.

Having reached this point, the question arises of whether there be educational innovation in higher education in classrooms designed and built for the traditional didactic lecture. After reading this thorough and much-needed book, it follows that, insofar as far as we understand it, partly yes. Or partly no. Yes in that the reform must come from within, from inside the classes on specific subjects; it must take shape essentially in the teaching staff, in the people responsible for turning established syllabuses around and incorporating relevant new focuses, including in spaces with rigid desks that unavoidably point at the lecturer. The participatory didactic class is an excellent example of this possibility. As is the

use of the question as a pedagogical technique, or many other methods that do not require a radical restructuring of the space to be applied and made effective. What is true is that besides questions of space and furnishing, the change must start now, from the base, with the dedication of the responsible academics and university management. The traditional classroom makes this difficult, but it does not make it impossible. It would be reckless to neglect our role as teachers in the university of the 21st century and wait to for all conditions, including architectural ones, to be in place before applying the model. Nonetheless, analysing these conditions, especially the architectural ones, might be a matter for another study of as much interest and importance as the one reviewed here.

Vicent Gozávez ■

Ballester, L. & Colom, A. (2017).

Epistemologías de la complejidad y educación [Epistemologies of complexity and education]. Barcelona: Octaedro. 198 pp.

Complexity is presented here as the basis of a new epistemology, a new narrative concerning knowledge of reality. The content of this book approaches the idea of complexity, accepting the methodological and epistemological implications it entails. In its pages, the authors aim to unpick the complex and paradoxical intersection that appears when speaking of complexity, in which it is important to note that being complex is not the same as being complicated: it is the opposite

of independent, while the complicated is not complex but instead the opposite of the simple. The authors note that when writing this book, they were only interested in theories of complexity that have clearly expressed pedagogical applications. The first section is dedicated to the genesis of theories of complexity, then from parts two to eight there is a historical overview and a brief biography of some authors and their works which in recent years have further strengthened the outlook on complexity as a new grammar for explaining reality. In these seven chapters alone over 100 bibliographical references are mentioned, and for each of them Ballester and Colom link the theories presented to education, schools, or learning. Finally, the authors present a novel chapter which shows that the question of complexity increasingly has an impact on aspects of education and learning processes.

In the first chapter the authors approach the crucial origins of complexity, illustrating and highlighting that the principles of science deriving from Newton are challenged by the discovery of entropic (Carnot, Clasius) and homeostatic (Cannon) phenomena. Following on from this, the authors set out General Systems Theory (GST), starting with the biologist Bertalanffy and showing how this idea is present in various disciplines and concluding the chapter with other focuses on systems and complexity such as cybernetic systems.

Chapter two refers to the particular contribution by Gregory Bateson who is recognised as a crucial forerunner of what is now called complexity thinking.

The authors note that Bateson does not cover any branch of science or discipline in isolation as he always integrates any question into a broader body of thought, and always presents an interlinked vision of reality that means his thinking tends towards epistemological explanations. Bateson proposes a holistic and at the same time systemic rereading of current thought.

The next chapter focuses on David Bohm and quantum complexity. This physicist is a key figure for understanding quantum physics, specifically for understanding experiments on the Einstein-Podolski-Rosen paradox. The authors synthesize the vision of complexity of Bohm's holographic paradigm and state that his contribution implies a metaphysics of reality and a quantum concept of humankind, and so both subatomic physics and the great human manifestations –thought, consciousness, or creativity– are interlinked and comprise an intricate whole that aims to explain, under a single paradigm, both human reality and the reality of nature. They conclude this chapter by identifying some aspects that show that the holographic principle would also be fulfilled in pedagogy.

Chapter four is dedicated to «Ilya Prigogine and chaotic systems». The authors' presentation of the creator of the notion of dissipative structures (as opposed to structures in equilibrium) is very interesting, as it opens up the complexity of systems towards new perspectives such as uncertainty and unpredictability. The authors note that Prigogine's work has made it possible to show that ordered systems create order from disorder.

der —the chaotic perspective— thus proposing a vision of reality based on uncertainty and not equilibrium; providing a conception of total complexity that introduces randomness, disorder, and chance into systems, in other words, chaotic situations.

The fifth chapter covers Niklas Luhmann, regarded as one of the most important renovators of systems theory in sociology. The authors show how Luhmann aimed to describe and understand the functioning of contemporary society based on the different subsystems that form it and the interactions that take place within in. While summarising the systems theory of this German sociologist, they also show the risk and danger of systems, contemporary societies as complex systems, and they end the chapter by referring to the educational system.

In chapter six, the authors raise the work of Humberto Maturana and circular complexities. They introduce the concept of autopoiesis, they present the other operational domain of the relational dynamic marked by culture, love, and human training, and they conclude the chapter with some texts by Maturana on the mission of education. In the next chapter, the authors briefly mention Fritjof Capra and the ecological paradigm. This author is of interest for two reasons: his ecological paradigm (his major contribution to the field of complexity) and his interest in education through his ecological proposals, resulting in an educational proposal for ecological-environmental conservation.

The eighth chapter has the title «Edgar Morin or the complexity of complexity» and receives special treatment from the authors as he is one of the exponents of the highest levels that the topic of complexity has achieved. This approach comprises four parts: Morin's theoretical-anthropological contribution, the concept of complexity, his theory as an educational epistemology, and a fourth part where his educational proposal is considered in seven fundamental points.

1. The blind spots of knowledge: error and illusion.
2. The principles of relevant knowledge.
3. Teaching the human condition.
4. Teaching earthly reality.
5. Confronting uncertainties.
6. Teaching understanding.
7. The ethics of the human race.

Construction in Morin transcends curricular and school reform as it entails constructing a human being who is aware of its bio-physical, psycho-cultural, earthly, and cosmic sides, parallel with the one he sets out in his anthropological theory.

The authors conclude this book with a ninth chapter called «Towards a complex understanding of educational processes: social and expanded cognition and online learning». Here they state that theories of learning and socio-educational change have accepted the importance of social interactions, and hence of complexity in diverse settings (family, local community, school, peer group, long-distance social networks, etc.). They conclude by stating that considering educational interaction from an extended situational perspective

provides a perspective for analysing the impact of the social changes introduced by ICT in educational culture and in the organisation of the teaching and learning process. The situational and extended perspective of the experience of individuals and groups changes the logic of intervention by educators in their role as meaningful mediators. Educators no longer only work with representatives from the local community but must also integrate the cognitive references introduced by delocalisation.

Carlos Alberto Pabón Meneses ■

Monarca, H. & Thoilliez, B. (Eds.) (2017).

*La profesionalización docente:
debates y propuestas*

*[The professionalisation of teaching:
debates and proposals].*

Madrid: Síntesis. 146 pp.

To say that the prospects of Teacher Professional Development (TPD) are worrying does not involve saying anything new, except, obviously, for those who have spent years unwilling to see and listen. I sincerely believe that the current situation is not rosy. The delicate state of TPD has been analysed in famous pieces of research and essays that are reference points, which everyone is familiar with to a greater or lesser extent or has analysed in detail. This reality is not just unpromising, but also gives us cause for concern. Not all of us, of course, only those of us who still believe in something similar to what George Steiner wrote in his *Lessons of the Masters*, namely that «there

is no craft more privileged»; at least for those of us who still believe that being a teacher is much more than knowing how to deploy a list of technical and instrumental skills, at least, for those who at this stage in proceedings still think that the lucky professionals to whom Steiner referred are called upon to change lives in the most profound meaning of both words.

But there is not enough reason to lose hope, especially because green shoots sometimes appear. How satisfying it is to come across one of them. This book is a green shoot, and one of the good ones. Two enthusiastic devotees of education, Héctor Monarca and Bianca Thoilliez, have undertaken the task of bringing together qualified and dedicated voices to analyse TPD to show us the state of play with clarity and in depth, and no less importantly, to dot the i's and cross the t's. Reading this book confronts the reader with the challenge of achieving a dual objective. The editors, with the collaboration of Javier M. Valle, state this at the end of the introduction. On the one hand, it aims to «make us more aware of the paradoxical weakening that the teaching profession is experiencing as a consequence of the various aspects covered in the debates on TPD analysed in each chapter». And on the other, it aims to «improve our capacity for critical resistance, in-depth reflection, and imagining new horizons and ideas for training teachers». The editors, as they confirm in this introduction, hope that the book will «at least» achieve these aims. They should not worry; it works for these important questions, and very well indeed.

The book is divided into ten independent chapters, all of which are of interest and all with their own focus and all with much to contribute to TPD. That said, with all due humility, I will take the liberty of presenting in a different order to how they are listed in the table of contents. I have grouped some of them together, namely the ones that, in my opinion, have a certain relationship and that could perhaps be consulted together. This is not one of those books that has to be read cover to cover to understand anything. It has the virtue of being a forest of ideas without a marked path, a map where the reader forges her own route in accordance with her interests, wishes, and needs. Having said this, chapter 1, by Enric Prats and Ana Marín, compares the system of initial teacher training and the rate of changes affecting current school systems. This topic is interesting, especially because it is assumed that one of these things (teacher training) should not fall out of step with the other (school life); above all because we firmly believe that the teacher of today must be prepared for what might happen out there in the classroom and not be side-lined. This chapter could be complemented by chapter 8, written by Jesús Manso himself. This chapter presents the demands current reality imposes on TPD, focussing in particular on initiation into the educational profession. This chapter once again recalls, and a good thing it is too as this can never be repeated enough, that initial teacher training has a deep effect that shapes everything that might come later.

Chapter 2, written by Paul Standish, takes us into the philosophy of education,

a field that feeds and disrupts and which no teacher should ever ignore. This chapter considers the idea of otherness, insofar as the teacher establishes an absolute and humanising relationship with the student, and the idea of intensity, insofar as educational practice is an authentic experience that leaves nobody unmoved. I would go so far as to say that both questions are absolutely fundamental for TPD. In addition to this text, we could mention the one by Fernando Gil (chapter 6) where he draws attention to the need for teachers who have pedagogical convictions, professionals who do not fall into the quagmire of moral relativism, in short, solid teachers for fluid times. This also depends on acquiring theoretical knowledge, proven educational speculation that teachers must know to be able to confront educational reality with a minimum of guarantees. It is odd we find it so hard to convince ourselves of the importance of the things that are, so pertinently presented in this chapter. David Reyero (chapter 9) contributes more ideas to the philosophical debate opened in Standish's chapter and the chapter by Gil, namely the importance of the curricular knowledge transmitted in teacher training for reflection on the aims of education. It is certainly difficult to conceive of a teacher who does not propose such aims or who leaves them in the hands of passing opinions or ideas of the moment. And yet, it is easy to find this harsh reality, with teachers who educate without keeping aims in sight, without a moral compass worth following. Tania Alonso (chapter 7) continues along the philosophical path that has been laid down, delving into the personal identity of teaching staff, something

which is essential for understanding the role a teacher must perform. She does so following the example of Charles Taylor, one of our most important living philosophers and a true international reference point in precisely that area, identity and authenticity.

Chapter 3 is written by one of the book's editors, Héctor Monarca, and it presents a very interesting matter that is often overlooked. I refer to the huge disparity of ideas, concepts, differences, and vicissitudes concerning what is said and done in the area of TPD. It is worth pausing to reflect on this topic. Contradictory discourses and opinions that cannot be reconciled can greatly hinder the task of education. The next chapter is also written by one of the editors, Bianca Thoilliez. This chapter praises what teaching really is and critiques the current abuse suffered by this practice, human par excellence and humanising by obligation. It is a text that should be read by any teachers who feel themselves getting dispirited and who want to continue devoting themselves in body and soul to the privileged profession of which Steiner speaks. This chapter has a link to the one that follows it, written by Geo Saura and Noelia Fernández-González. Here (chapter 5) the perverse effect of the neoliberal ideology on TPD is examined. Reading this is strongly recommended to prevent us from losing sight of the environment we find ourselves in, and so we do not forget what tools we have to work with. Chapter 10, by Inmaculada Egido, presents an interesting reflection on the teaching practices or placements trainee teachers do. As has been argued throughout this book, a good

placement programme can be very beneficial for TPD and for schools, and more specifically, for the practising teachers who host those who dream of teaching.

In conclusion, TPD matters, but instead is the heart of formal education, of that mysterious and fantastic process that on every day and at every hour of the school week takes place in our primary and secondary schools. This book covers this topic, and reading it is not just a good idea but is strongly recommended. Here the reader will not find the answers a utilitarian mind would want; here questions are raised, criticisms presented, ideas put forward. In other words, there is a reasoned and passionate reflection on better education, on the fact that another education is possible.

Francisco Esteban Bara ■

Balduzzi, E. (2016).

Narrazione educativa e generatività del perdono [Educational narration and the creation of forgiveness].

Milan: Mimesis Edizioni. 182 pp.

The book reviewed here studies the link between narration and forgiveness from an educational perspective. Emanuele Balduzzi, a teacher at the Istituto Salesiano at the University of Venice (Italy), introduces this text with a reference to his direct experience of oral narration that is worth mentioning:

I can clearly remember that wonderful educational experience when my grandmother Lina, with unique skill and exper-

tise, wove a marvellous world of meaning with the delicacy and love of her words, her gestures, and her presence [...]. And I must insist that now, despite the great diffusion of the digital media, when I think of my narrative imagination from an educational perspective, the image of my grandmother Lina telling me a story, her own living and distinctive story, always comes to mind first [...] (p. 9).

The proposed study is part of a pedagogy of virtue and is aimed at an audience of university students. In this framework, three key elements are analysed in its pages, namely:

- 1) Narration as a communicative expression linked to orality.
- 2) Narration and its connection to forgiveness, both in the person who requests it and the person who grants it.
- 3) The pedagogical implications arising from forgiveness analysed under the concept of generativity.

The first chapter examines the educational value of oral narration. Once narration's essential characteristics —order, coherence, distinctiveness, originality, harmony, and others— have been presented it goes on to consider the distinction between information and narration. In effect, these elements are distinguished in an educational field where narration offers impersonal and supposedly neutral content, such as a news story, where the key thing is that it be accurate, fast, and effective. In other words, the information requires the separation of the communicating subject from the communicated content. Something different happens with oral narrative. This seeks to develop

the child's imagination and sense of fantasy and it requires the people present at the narrative act to get involved. «I am not just going to listen to a story, but a story by an especially loved person» (p. 24).

What implications does narration have for education? It should be noted, firstly, that it strengthens the educator-learner relationship, a relationship that should be guided by the pedagogical principle that students should be able to manifest their own inner self and this must be welcomed, heard, safeguarded, and preserved. In this way, the figure of the educator has a most delicate task: to be the custodian of the pupil's narrative. Secondly, it makes it possible to create new stories together. So, both the educator and the learner are bearers of different stories that are not always easy to reconcile. In this encounter the possibility of an opening arises, a new narrative that enables the creation of a third intimate and interpersonal story, fashioned together in a unique and special relationship. According to Balduzzi: «The great educational contribution of narration is its capacity to transfigure, to go from a simple listing of communicative content to an authentic experience of an interpersonal encounter» (p. 35).

The second chapter covers the link between the word and narration. The author analyses the importance of words in narrative discourse and offers the interpretative keys that an educator can consider to understand the sense and meaning of a student's narrative. Here he underlines the importance of the cultural context in which each person develops and how narrations of stories are a key element that brings together the development of

the members of a community, something that is of crucial value for education since narratives act as a sort of bridge between one generation and another. So, there are numerous examples that could be cited in the world of Western literature of narratives that acted as an educational basis for educating new generations. On these lines, the author notes that:

Humankind has a natural tendency to narrate, a sort of narrative instinct that manifests itself in a natural ability to tell stories. In a society with a wide range of people, characters, ways of being, lives, what draws them together and shapes them in their being historically is narrations, narrations that make it possible for each individual to identify with the identity of a people. [...] from an educational perspective narratives are not just a decisive factor for personal growth, but also a powerful vehicle for interpersonal encounters and construction (p. 51).

In light of what has been set out, other educational aspects that are relevant to narration arise. The first lies in the need for active participation by the subjects involved in the narrative act. The second is the decentring of the narrator, as in the oral style no ideal audience is kept in mind to be addressed but instead specific people who listen to her, and so she must adjust her narrative to the audience before her. The last aspect is its intimate nature. In other words, it opens itself up to any form of private communication. This is also one of the characteristics of the educational relationship.

The intimacy and interdependence of oral narration are updated in pedagogical love, a love that is manifested in the educators when they are dedicated to the good of the people who trust in them and their growth, and when the narrator can safeguard and care for the stories that the students tell (p. 59).

Chapter three studies the relationship between narrative and asking for forgiveness. It makes it clear that the act of forgiving is a phenomenon that is living and integral to human beings and enables them to grow and mature. In this framework, certain characteristics of requesting forgiveness appear: firstly, the existence of an insult or affront —physical, psychological, or moral— that one person makes to another; secondly, the offender's remorse for the act committed, in other words, an inner malaise in her conscience that affects the free development of her psychological-moral life; thirdly, a feeling of guilt (pp. 89-90); fourthly, repentance (p. 95); and fifthly, the decisive act of asking for forgiveness (p. 97). One particularly interesting element noted above is the feeling of guilt, which not only has a psychological character but also a moral one, and, on the one hand, involves pain and sorrow for the wrong unjustly done to another person, and on the other hand, the singular and marvellous possibility of personal achievement and growth. The presence of this pain opens the doors to repentance and the hope for a change in life. Accepting liability for the act committed and wishing to make amends for it implies a rebirth, a new inner aim for the person.

In addition, it is worth adding that forgiveness can never cancel or nullify the gravity of the affront committed (p. 125), but the potential for forgiveness can change the meaning and the sense the offence had and turn it into an opening and something liberating for both the victim and the offender. In so doing it disconnects the offence from the past and renews the desire that gives meaning to forgiveness: the renewed desire to do and practise good (p. 126).

Once the relationship between narration and asking for forgiveness has been covered, chapter four approaches the problem of forgiveness and the meaning of the narrative. The author states that humankind has a desire for purification, for liberation from guilt, that only the act of forgiving can create in it. In this way it transfigures humankind and revives in it the sense of its existence (p. 127). But this transformation implies a difficulty that is both psychological and ethical. In effect, forgiveness cannot, as an authentic and sincere act by the person, be reduced to the merely logical-intellectual dimension; instead it involves the entirety of the human being, her emotions, all of her feelings. And in this direction, the act of forgiving also assumes the ethical-moral dimension of the person. The willingness to ask for and grant forgiveness implies a moral desire for redress, openness to a renewed horizon for doing good. «Forgiveness,» Balduzzi writes, «requires narration to be meaningful [...]. Narration shows forgiveness in all its grandeur. And forgiveness can be regarded as a renewed narrative ...» (p. 136).

Finally, chapter five provides a fruitful reflection on the generative character of forgiveness. In other words, this section analyses the fruit of a true act of forgiveness: its transfigurative dimension, or as the author puts it, its generativity. In this work, generativity is defined as «the person's capacity to create dispositions towards their own good and others' in their family, community, and social relationships» (p. 150). On these lines, the author refers to the generative educator (p. 152), characterising this as a person who has an educational presence, a good attitude and patience, respect for students, the ability to create invigorating encounters, to do and uphold good, among other qualities.

Generativity is imprinted in the dimension of personal action [...] and agrees to thinking and directing one's own actions towards a horizon that is not restricted to one group of people but is potentially broad and open to a whole group (p. 137).

Accordingly, forgiveness has an essentially generative character, as it makes it possible to renew a horizon of meaning and of recreating broken interpersonal relationships or mending the offense done within a person. Forgiveness, thanks to the fruitfulness of its generative character, offers the person the possibility to grow and mature in her humanity.

There are many and very valuable elements that enrich this great work by Balduzzi and it is not possible to summarise and list them in a brief review. However, it is to the author's great credit that, brave-

ly and with argumentative skill, he has chosen to offer an updated perspective on the Western humanist educational tradition. Analysing the link between forgiveness, narration, and generativity from an educational perspective means regarding

the student as a person again, as a human being, and regarding education as the key social factor that must care for full personal and collective growth.

Mauricio BicoCCA ■