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Curren, R. (2022).

Handbook of philosophy of education
Routledge. 464 pp.

The 2022 Routledge *Handbook of philosophy of education* (hereafter ‘the *Handbook*’), edited by Randall Curren, presents an impressive array of philosophical works on education, and represents the evolution of the field in the past few decades. The present review will provide an overview of 1) what the book accomplishes, and accordingly, what kind of audience would benefit from accessing the book; 2) what the *Handbook* does not cover (although such a gap may be more of a reflection of the state of philosophy of education as a field, not an indication of the coverage of the *Handbook*); and 3) a few divergent views among philosophers of education that future inquiries may address.

First, the *Handbook* offers insightful analysis on timely topics in education that will likely interest not only those deeply immersed in philosophy of education but also the general public and novices of the field. For instance, Danielle Allen and

David Kidd’s chapter on civic education for the 21st century discusses how student identity, the development of an appreciable civic role, and educational practices consistent with what Mehta and Fine (2019) have called “Deeper Learning” should come together in service of civic education. The resulting framework could help guide decisions by school leaders and inform the contours of educational policy. Danielle Zwarthoed’s civic education in the age of mass global migration offers an insightful analysis of civic education in the context of mass migration. It provides a helpful reminder that not all children settle in the country of their origin. Anthony Simon Laden’s work on understanding claims of political indoctrination challenges the oft-dismissive tone of those unsympathetic to conservative worries about the liberalizing effects of higher education by taking seriously the disruptions to trust networks that college education can affect. Laden’s chapter, like many in the *Handbook*, sits in conversation with other pieces, such as Ben-Porath and Websters’ discussion of free-speech issues on college campuses and Johannes Drerup’s guidance on teaching

controversial issues. These and other chapters each capture the contemporary anxiety over civic education under conditions of political polarization and address their motivating questions with insight, precision, and clarity. The result is a collection of work that is both broadly accessible and liable to generate refreshing new thoughts for scholars and practitioners alike.

Jennifer Morton and Christopher Martin both address pressing ethical issues surrounding higher education, which has garnered increased public attention at least in the United States, Canada, and the United Kingdom partly due to the rising college tuitions and subsequent ethical and financial costs of obtaining undergraduate education. Finally, the *Handbook* also offers the perspectives of educational leaders and practitioners on frequently debated topics in education. Such examples include Yael Yuli Tamir's accounts on the global and pernicious effects of the Program for International Student Assessment (PISA) test.

In addition to providing accessible and insightful coverage of issues with social significance, the *Handbook* provides several excellent summaries of the major branches of research in philosophy of education and other related fields such as sociology and history of education. Quentin Wheeler-Bell, for instance, explicates on the history of research in race and education and traces and critiques the different solutions offered to resolve the issue of racial domination in the education system. Winston Thompson also contributes a stand-out chapter that organizes overlapping

positions about whether and how to teach issues related to race, racism, and anti-racism into an array of possible normative positions, clarifying a discussion that often suffers from conflation or confusions of these distinct propositions. Gina Schouten similarly offers several competing accounts on the substantive meaning of the elusive concept "equal educational opportunity" proposed by herself and other prominent political philosophers in the past. Paul Watts and Kristján Kristjánsson excellently summarize the past and current research on character education, a topic that has a long and rich history in philosophy of education.

The majority of the chapters in the *Handbook* represents the fruits of the contemporary educational philosophers' effort to push the boundaries of theorizing about education. If one wishes to delve deeper into a topic each chapter presents, we recommend exploring the works cited in the chapter of their interests. Furthermore, many of the chapters in the *Handbook* are a short summary of the philosophers' book projects, which makes the *Handbook* a valuable accessway to deeper reading: the chapters by Martin, Morton, Lauren Bialystok, and Doris Santoro all correspond to their respective book publications (i.e., Martin, 2022; Morton, 2019; Bialystok & Andersen, 2022; Santoro, 2021).

Third, and perhaps most importantly, the *Handbook* represents methodologically and philosophically innovative works that should and would be further developed in the future. One such

methodological evolution that the *Handbook* captures is the works that incorporate empirical evidence into normative theorizing. Meira Levinson's chapter on educational justice, for example, articulates the need for philosophers to theorize from the 'bottom-up', starting with close attention to the experiences of educators in service of building a non-ideal theory of educational justice that reflects the realities and concerns of practicing educators. The shift to embed normative theorizing in empirical evidence is also present in Doris Santoro's work on teacher burn-out and Morton's chapter, both of which notably feature qualitative research methods, specifically interviewing.

Other chapters take empirical data as their subject: Brighouse and Swift, for example, offer a framework for incorporating values and evidence into educational decision-making. Joyce and Cartwright, meanwhile, look specifically at the kind of evidence that ought to be considered appropriate for developing sound arguments in support of given policies, notably disputing both the sufficiency and necessity of Randomized Control Trials (RCTs) for many policy decisions.

In addition to capturing recent methodological shifts in philosophy of education, the *Handbook* also includes powerful and oft-underrepresented challenges to the long-held assumptions of the existing dominant voices. Nico Brando's chapter on child labor, Zwarthoed's explication on civic education in the age of mass migration, and Julian Culp's work on global democratic educational justice all take

into consideration the educational issues and perspectives unique to the developing, non-Western countries and meaningfully challenge the existing biases or assumptions held by philosophers of education based in the West.

Zwarthoed, for instance, introduces the idea of "sedentary bias"—the idea that students will become citizens in the countries of their birth—and compellingly argues that such bias renders the existing accounts of civic education somewhat obsolete: given that globalization and mass migration will likely accelerate, philosophical accounts of civic education ought not to take for granted that children become adults in their countries of origin and instead ought to adopt their thinking in light of the reality of mass migration. Similarly, Brando's research on the ethical dilemmas surrounding child labor and educational access calls into question the Western philosophers' implicit presumption that *all* children would be guaranteed compulsory formal education, thereby pushing the bounds of considerations that ought to be included when theorizing about *educational* justice.

The educational issues covered in the *Handbook*, however, are not exhaustive. None of the chapters, for instance, discusses early childhood education, which has been garnering increased attention among policymakers and scholars of educational studies. The paucity of works on adult education is also notable, with Martin's chapter being the only exception. Importantly, nearly all chapters are about *formal* education and schooling, which creates a

lacuna of inquiry on informal education. While a number of chapters — such as Bryan Warnick's chapter on the role of discipline in the schools' educational mission — treat the institution of schools as an object of scrutiny, most works situate their concerns squarely within schools without looking beyond their boundaries. Rather than implicating the coverage of the *Handbook* itself, these lacunae are probably best understood as gaps in concerted attention to these matters in the field of philosophy of education itself. Future philosophical inquiries regarding informal education and adult education would certainly enrich the existing landscape of philosophy of education.

Future research can also address the disagreements among contemporary philosophers of education that the *Handbook* makes apparent. One such potential divergence was the epistemic aim or goods of education. While epistemologist Catherine Elgin proposes autonomy as the epistemic goal of education and understanding as *the* epistemic good to impart to students through education, Ben Kotzee presents expertise as *an* important epistemic good to inculcate in students. Furthermore, Harvey Siegel, a well-known proponent of critical thinking, proposes the development of critical thinking as an educational ideal (e.g., Siegel, 1980). How are concepts such as understanding, expertise, and critical thinking related? What are their relationships to the epistemic goal(s) of education? More broadly, what is the difference between educational ideals, aims, and goods? The *Handbook* represents diverse and potentially conflicting views among

epistemologists of education, which may yield fruitful direction for future research.

Another potential divergence that we observed concerns the aim of higher education, specifically whether upward mobility should be an ideal to embrace in higher education. As Curren notes in the introductory chapter, Morton calls for reevaluating upward mobility as an ideal of higher education. In comparison, Martin sees access to higher education as a matter of distributive justice and economic mobility as an ideal, along with the development of autonomy. Should upward mobility be an ideal for higher education? More generally, what should be the aim of higher education? Addressing these questions by putting these competing perspectives into conversation may advance the existing philosophical inquiries into the issues surrounding higher education.

Overall, the *Handbook* reflects outstanding progress in the contemporary philosophy of education in the past few decades. It provides rich, careful, and insightful reflections on education not only for informed readers but also for non-philosophical audiences. The topics covered in the *Handbook* are timely and critical, and the *Handbook* adequately reflects the recent methodological and content developments in the field. Most importantly, the *Handbook* itself is truly a celebration of the scholarly advances made in the ever-evolving field that is philosophy of education. It will undoubtedly prove a valuable resource for scholars, practitioners, and interested parties of all kinds.

Ka Ya Lee and Eric Torres ■

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Belando Montoro, M. (2022). (Ed.).
Participación cívica en un mundo digital
[Civic participation in a digital world].
 Dykinson. 225 pp.

It is not often that we find a work with an outlook as original as the one in this book coordinated by María Belando Montoro. Its innovation is in the combination of two topics that are as current as they are rarely tackled: civic participation and virtual environments. Its relevance is also demonstrated by social facts that are the object of academic research and reports by public and private institutions and organisations that result in national and international normative frameworks. It is worth noting the *Actualización del Marco de Referencia de la Competencia Digital*

Docente [Update of the Digital Competence in Education Reference Framework] from May 2022, which, based on its European counterpart *DigCompEdu* from 2017, develops the valuable work of educators in the current socio-technological setting, where we find the exercise of digital citizenship. Accordingly, the approach of Belando and the team of researchers who participate in this book merits close attention, not just because of its timeliness, but also for another series of aspects that it is important to underline here.

The book has 10 chapters, most of them by international groups of authors, primarily scholars from Spain and Ibero-American countries, such as Argentina, Brazil and Mexico, something that is important, as this international nature is an unavoidable consequence of technological change, as the civic sphere can no longer be understood solely through geographical proximity, but instead requires a broader context. In addition to this, as is to be expected, there is a wide variety of institutions, with participants from the Universidad Complutense, the Universidad de Buenos Aires, the Universidad de Barcelona, the Pontificia Universidade Católica de São Paulo, the Rede Beija-flor de Pequenas Bibliotecas Vivas de Santo André, the Universidad Autónoma de Baja California, the Universidad Nacional Autónoma de México and the Universidade de São Paulo.

A variety of approaches to the object of study are used, ranging from theoretical works that analyse and review key concepts relating to the issues considered, qualitative research that considers specific situa-

tions in depth including highly demanding, emerging ones such as that caused by the Covid-19 pandemic or paradigmatic case studies that enable cross-border and intercultural dialogues, and analyses of national and international situations that draw relevant conclusions for educational policy and practice based on quantitative and comparative methodologies.

The first chapter, written by the editor of the book herself along with Aranzazu Carrasco and María Naranjo, focusses on the challenge of social inclusion through ICT. Starting with an up-to-date literature review, they identify four dimensions from which to approach this phenomenon. These take into account: school performance itself through processes of progressive acquisition of autonomy in learning; diversification of learning times and spaces, that help to adapt and personalise education throughout life; civic participation, which experiences an amplification of its potential for organisation, presence, and assertion; and university participation, which as a classical social space for youth mobilisation intuitively a transformation which, nevertheless, requires vigilance of its capacity for commitment and transformation.

In the second chapter, Pedro Núñez, Rafael Blanco, Pablo Vommaro, and Melina Vázquez focus on the use of digital social networks by secondary school students in the city of Buenos Aires. They consider two moments separated by the pandemic, the impact of which far from being of little importance, has affected the very core of civic participation in digital settings and has accelerated and modulated already initiated

digital processes in particular. Through the results of three mixed methods studies they consider essential aspects: place and the appropriation by young people of public, private, and technologically hybrid spaces in their participation and in their reconfiguration by the pandemic; technologically mediated intergenerational relations and their political representation; and dissidence and as element of socialisation in an urban setting.

The next chapter, by Flávio Morgado, Jéssica Garcia Da Cruz Moraes, Anna Carolina Ribeiro De Campos, Cibele Maria Silva De Lima, Pâmela Carolina Garson Sacco, and Marilena Nakano, considers processes of transition to adult life. Their contribution is not without a certain air of rebelliousness as it positions literature and the library, the spaces par excellence of the book and reading, as essential spaces for dialogue, reflection, questioning, and maturation in technological society. After offering a snapshot of the situation in Brazil, they present the results of an experiment carried out in the *Escrevivências* (Writing-Experiences) reading club where a group of young people participate whose activity has motivated complex processes of self-recognition and encounter, acquisition of new democratic identities, initiatives for transforming the school and the city, examining issues in greater depth, and considering art as an end and as a means of introspection and social criticism.

Fernando de Jesús Domínguez Pozos and Jesús García Reyes take us to Mexico, more specifically the secondary and higher education of this country, to consider its

current and not infrequent problems, which are strongly shaped by impoverished social settings with school leaving being one of the most persistent and pressing challenges facing Mexico's educational system. In this context, virtual spaces offer a new hope, although their early promise, filled with optimism, seems to have faded rapidly like fireworks, as they have not been accompanied by policies to consolidate the integration of technology in schools that lack means, and they have also not been accompanied by appropriate didactic focuses, medium- and long-term programmes, consideration of the specific problems of rural areas, and so on.

Ferran Crespo i Torres, Marta Beatriz Esteban Tortajada, Miquel Martínez Martín, Elena Noguera Pigem, and Ana María Novella Cámara are the authors of the fifth chapter, which considers the exercise of citizenship in childhood and adolescence, when the digital encapsulates the paradox of the formative requirement to keep up with the times, and impedes personal and social development in various ways. As they state, the existence of an *us* that is weakened by the impact of technologically mediated individualism also undermines the perception of the public, and so calls for an education in global perspective that promotes planetary citizenship. To do so, a series of transferable skills are needed that comprise critical comprehension of reality, dialogue and deliberation, innovation and entrepreneurship, responsible commitment to communal, self-organisation and teamwork, reflection on one's own participation, and the use of civic technology.

Judith Pérez-Castro, Alejandro Márquez Jiménez, and María Guadalupe Pérez Aguilar consider the wide-ranging Mexican baccalaureate and the effects of the pandemic on the schooling of young people, spotlighting its significant deficiencies and some of its most notable advances. High dropout rates, low levels of learning, limited teacher professionalisation with limited training and poor job insecurity among other aspects are difficulties that add to the new complications of the pandemic, affecting the most vulnerable populations and it is to be expected that they will leave a deep mark on the society of this country, where technology has not been sufficient to mitigate unequal access to education.

More specifically, Sara Martin Xavier, Elmir Almeida, and Felipe de Souza Tarábola continue with their outlook on secondary education and processes of participation from secondary schools. In a research project based on sociodemographic questionnaires and group interviews with young people from working-class settings, they find that motivations for participation include the rational need to highlight unjust social inequalities and the lack of educational resources, as well as a sense of protagonism fed by the experience of autonomy through action and a certain symbolic restitution in political action articulated in social recognition by peers. In this participation, the school is a space fed by the wealth of interactions, shared with other social and technological spaces that are ever more present in the exercise of citizenship by new generations in Brazil.

Alejandro Cozachcow and Mariano Chervin take a more political perspective in their work, where they study four secondary schools of different types in Buenos Aires through focus groups. Gender and sexual inequalities are the main focus of the discussions with young people, stirred by a series of events that occurred in the recent political context of Argentina and whose demands young people have taken to schools. Protests, assemblies, occupation of buildings, and solidarity initiatives are some of the principal channels of youth participation analysed, which, through it, shape a distinctive and singular us.

Chapter nine is concerned with the city of Barcelona and its initiatives relating to children's and youth participation, and it is written jointly by people from the city council and researchers from the Universidad de Barcelona, enabling a very fruitful and instructive collaboration regarding two settings that call for greater interaction. So, Isabel Moreno Gómez, Pilar Lleona Forradellas, Marta Carranza Gil-Dolz, Marta Beatriz Esteban Tortajada, and Ana María Novella Cámara present the "BAO-BAB", "Protegemos las Escuelas" (Let's Protect Schools), "Transformamos los Patios Escolares" (Transforming School Playgrounds), "Proceso participativo de la ciudadanía adolescente" (Participatory Process of Adolescent Citizenship) and "Consejo Educativo Municipal de Barcelona" (Municipal Educational Council of Barcelona) initiatives, which are guided by the recognition of children as political subjects who are capable of contributing to the communal, whose contribution not only transforms them, but also the plural

context in which it occurs and which conceives the municipality as a privileged community for inclusive participation.

Finally, the book ends with an enlightening concluding chapter, which uses the metaphorical figure of the sextant to identify transversal lines that link the previous chapters, where it is possible to read beyond the particular details and obtain a global and integrated vision. In this sense, Juan Luis Fuentes identifies three pillars to consider: a) the digital divide that not only remains, but is progressively exacerbated, reproducing inequalities; b) the complementarity of the physical and digital spaces in civic participation, that gives rise to ever more hybrid and transmedia interactions, and, in turn, demands new capacities; and c) the diversity of motivations for participation, deriving directly from the macro political context and from the cultural and identity microenvironment of youth.

Tania García Bermejo ■

Ruiz-Corbella, M. (Ed.).

Escuela y primera infancia. Aportaciones desde la Teoría de la Educación [School and early childhood: Contributions from the theory of education].
Narcea. 238 pp.

The coordinator of this book with the title *Escuela y primera infancia. Aportaciones desde la Teoría de la Educación* offers an interesting journey through the most notable topics relating to childhood. This

professor from the Universidad Nacional de Educación a Distancia (UNED) is accompanied on this journey by a team of 13 authors who add their own contributions to this project, resulting in a book that is a reference work in the field of education theory. It covers current and classic topics with the primary objective of situating childhood as the central pillar of our society.

As it shows from the first chapter to the last, education is something essential that makes us truly human and links us to the world, to the context and to a concrete culture. This process is infinite, just as education is infinite. The first two chapters of the book tackle essential questions about the concept of *educating*. While it is true that it is not wrong to speak of the teacher as a figure of authority, as reflected in numerous pieces of legislation, it should be noted that the educator is not synonymous with power, mastery or control, but instead is an essential element in educational accompaniment, an instructor who must gain worth through knowledge transfer and the relationship with the students. This is not a black and white issue, as the freedom of the learner vs the authority of the educator is discussed, but rather of educating with limits and knowing the students we have before us, as well as their close context.

In recent decades, many texts have reflected on children's rights, with non-discrimination, the best interests of the child, the intrinsic right to life and survival, as well as participation in society standing out as guiding principles. These

principles must be related to autonomy and care for fundamental values so that children can develop fully. These questions are tackled at the end of the third chapter, where there is also a space for reflection on children's rights in cyberspace, a matter that is currently of great interest, and it fittingly ends with the words "the education that limits is that which frees", in reference to the necessary limits that must be set in the use of technology. Rights and duties are intimately linked; we should offer children rights and the capacity for decision and reflection.

The act of educating can be based on various theories, but without practice, these fall short. A guide can offer us this practical knowledge, as the necessary answer to the *whats* and *hows*, but avoiding the significant risk of *adultification*. This concept, despite not appearing in the dictionary of the Spanish Real Academia, is cited in chapter four and is a growing trend in our society. We should let the children in our environment be free and autonomous beings with morality, essential rights for each one of them, as should the institutions.

All of the learning that occurs in the different scenarios, where children coexist, is in constant change. It is no surprise that one of the most important social and educational institutions, one that is present from the start of life, is the family, a space where children spend the majority of their time. Types of families have changed, but not their essence, which is not so much their structure but rather the child's relationship to the figures that

raise it, where a safe space must be offered and built, one that is welcoming, loving, and offers care, among other aspects. And where is the school? The family-school relationship and the interaction with other educational agents is essential to provide the best accompaniment and offer support through all of the neurodevelopmental process. It is also notable, and I could not be more in agreement with the authors of the book, that screens transport us into an unreal world, especially at very young ages. As the WHO notes, children aged under two should not have access to them. Children should play, jump, fall, laugh, ultimately be children. Because childrearing and respect for childhood is this: giving them the chance to have the time to mature that they need, and offering them support throughout the process.

The other frame of reference in which children find themselves, and where they also spend a considerable part of their lives, is the school. Here we must all, as teachers and also as families, deconstruct the experiences we have had throughout all of our educational process, accompanying this with a reflection that can facilitate the emotional and educational link with the students and with our children or our nieces and nephews.

The early years stage of education, which has taken on a care-giving role since the industrial revolution (and sadly still has it), has been changed by all of Spain's education acts, in particular the Moyano Act, the first pedagogical document regarding teacher training. This shows how education has continuously depended on

the concrete political system and has often been shaped in an improvable way in the eyes of families and students with or without needs, as well as teachers. One sadly very accurate reflection by Díaz (2019) notes that "professionals from the 20th century educate children from the 21st century using pedagogical frameworks that, in many aspects, belong to the 19th century" (p. 166). For this reason, research and interest in new flourishing pedagogical models that share common characteristics has developed, such as Amara Berri, forest schools, learning communities, Montessori pedagogy, Waldorf pedagogy, and Escuela Reggio Emilia among others. The book also notes that there is ever more evidence that technologies favour the development of children, but we should ask whether this occurs in the same way in all stages, as in early years education. It is true that children cannot be made to live their childhood in a bubble, but it is advisable to ensure that technological devices do not deprive them of irreplaceable experiences in this crucial moment of development, and that they have teachers who are specially trained in this area.

Pedagogical models of this type, from the most conventional to the most classical, appear ever more often in educational centres, which are seen as spaces for democracy, where foundations are laid during childhood for the shaping and functioning of this political system through the acquisition of both social and civic competences. Nonetheless, certain educational policies that are still proposed today by different governments at a European and a global level involve a con-

stant politicisation as they still see early years education merely as preparation for primary education, going against maturational development and the interest of the child. However, this conception faces a vast human reality: How do we know when a child is ready to progress to the next stage? Can a scale of items establish whether a child is sufficiently trained to access primary education? Instead, it is necessary to consider that each child has a different maturation and a different context, and so decisions must be taken on the basis of all of the factors cited throughout the book.

The world is changing, and what we know today will be different tomorrow. The last chapter of this book sets out how change has been radical up to the 21st century and technology has played a fundamental role in all of this. Education must adapt to the new times, taking into account the fact that what is most valuable is not just to offer students merely theoretical knowledge, but also for them to learn to think, observe, know what to do with the information they receive, reason, and have sufficient skills and values to handle uncertainty. Above all, in this period in which we are overwhelmed by so much information from so many sources, we must be critical and not settle for the first idea we encounter, however good it may initially seem. For this reason, the elaboration and revision of learning models should be a constant activity for teachers. In this process of innovation and reflection, aspects such as inclusion and equity must be considered, while being realistic and considering the possibilities for

applying them in the centre and the classroom, and the idea of the right of everyone to a quality education.

Ana Caseiro Vázquez ■

Ahedo, J., Caro, C., & Arteaga-Martínez, C. (Coords.) (2022).

La familia: ¿es una escuela de amistad? [The family: Is it a school for friendship?] Dykinson. 190 pp.

Friendship is one of the fundamental pillars of any person. It is impossible to imagine what human relations would be like without a sense of reciprocity, of sharing the personal with others, of interchanging or sacrificing for the good of a friend or of listening actively to learn mutually. Friendship has been and still is one of the most important aspects of human societies, and so it is necessary to reconsider what a healthy relationship really comprises; how much it is possible to forgive, empathise, or sacrifice; why empathy or listening is crucial; what real need does a human have to establish links with others; and how the way we make new friends has changed in a society that is so fast moving and digitised. Above all, it is essential to reflect on the role that the family plays in the formation of new friendships that we make throughout our lives and analyse what actions or attitudes that it instils in us might be most appropriate and which are not so much when establishing new links. The book *La familia: ¿es una escuela de amistad?*, coordinated by Josu Ahedo, Carmen Caro, and Blanca Arteaga-Martínez, considers in

great detail and very precisely all of these aspects from different perspectives.

The work is structured in four sections with a total of fourteen chapters, each written by authors from different Spanish universities. It starts with a very interesting prologue on the importance of the book's subject matter and how it is organised. The first section considers emotion in friendship, covering aspects as important as forgiveness, the development of the person, growth in values, and confidence. The second section tackles help in friendship and covers topics such as empathy, solidarity, and learning to create friendships from the everyday and family sphere. The third section comprises chapters with very interesting points that consider the friendship of values, such as wonder, generosity, transcendence, virtuosity, and imperfection. Finally, the fourth section, whose point of interest is the networks with which we establish and sustain friendships, focusses on educating at a family level, how to create lasting links, and the role that social networks play in relationships nowadays.

The first chapter revolves around the importance of forgiveness in friendship. It starts by stating that in friendships there can also be facts, situations or actions that are not correct or are displeasing to the other, that is to say, that one of the members of the relationship is damaging it. Nonetheless, it is worth thinking calmly about what has happened and analysing the intentions, motives, and attitude of the person who caused the harm, as well as asking whether it is possible to hold a conversation about the subject and arrive

at an understanding, and forgiveness to heal both the injured party and the person causing the harm. Or instead, whether it is really worth maintaining this relationship if the harmful situation is continuously repeated or there is no clear repentance. Therefore, the family must be an agent that teaches about forgiveness as something healthy that a human being can do in relationships with others, both the fact of forgiving and that of being forgiven, but it is necessary to know its limits and its true value.

Chapter two tackles the close relationship between friendship and personal growth, as the former is an essential requirement for the latter to occur. This text specifically and literally analyses the saying *a friend is a treasure*, since, as the book argues, it is. This is because creating connections with other people, listening to them or sharing experiences with them helps us to know more about others, but it also produces introspection: it leads us to analyse ourselves. Therefore, a true friendship is essential for a quality life, in which we count on someone who helps us in any situation, even to grow as people.

Chapter three is closely aligned with the previous one, as it focuses on friendship as a source of growth in values. It is a bond that should not focus solely on the material, but which goes further and requires a sense of reciprocity where the people who maintain this relationship have the necessary will to share experiences that personally enrich them and help both members of the relationship to grow in values. Therefore, family and friendship

are closely linked when we transmit values to each other and help us grown as people.

Chapter four considers trust and its role in friendship. The author first invites the reader to reflect by making a very interesting comparison with the prisoner's dilemma. This chapter also tackles an interesting concept: methodical mistrust, which can protect against deceptions and appears in relationships where there is a certain existential incoherence. It also insists on the friendship of superiority, which appears in parents with regards to children, as something normalised and considers trust in this type of relationship, as well as the place of hope in friendship, which is a source of optimism for human relationships.

Starting the second section, chapter five is based on empathy and the importance of putting ourselves in the place of our friends, as they are another part of us. This capacity is fundamental for establishing true relationships of friendship and, therefore, it is also important to learn to listen to others to develop even further empathy for those who surround us. The family should, therefore, be an agent that promotes the importance of listening and of putting ourselves in the place of our friends to establish healthy links and so develop empathy.

Chapter six starts with a very enlightening reflection on our identity, in which our names and surnames play a special role. Nonetheless, it questions what the links or aspects that truly make us authentic are, including the people we love. It also centres on the analysis of coexist-

ence, both in the home and with ourselves, and it questions whether one single person is responsible when establishing or maintaining links that support this coexistence.

Chapter seven is perhaps the most practical in the book, as it sets out everyday case studies in which the family teaches us how to develop ourselves as sociable and friendly people within a community. It provides examples and useful advice in which it is very visible how the everyday trains us to establish relationships with others.

The third section starts with chapter eight, which focusses on how the emotion of wonder makes us open our minds and see beauty in others and in the everyday, and so connect with other people. To do so, it presents three stories that underline this fact, in which the protagonists are a dog, literature, and a group of religious women. In this way, it shows that wonder is fundamental for bringing us together and for wanting to know others, and, as it argues in the concluding notes, wonder is essential for contemplating beauty, opening minds to reality, travelling with full conscience or initiating new friendship relationships.

Chapter nine questions the relationship between generosity and preadolescence. These do not seem to be as incompatible as it may seem, as the chapter shows by explaining the evolutionary foundations of development. It centres on analysing what generosity really is and how it is a fundamental pillar in our relations with others, and it provides a series of very practical and

interesting ideas to ensure that generosity is a *rending topic* among preadolescents.

Chapter ten covers a subject of great spiritual depth, as it relates friendship to transcendence. To do so, it considers terms such as death and plenitude, whose pedagogy is based on salvation, friendship, and virtue. Another revealing aspect that might even stir the reader's emotions is the reflection on the death of a friend and how the family should be an agent that also educates in this aspect: the transcendence of friendship.

Friendship as a virtue that enables reciprocity between people is the subject of the next chapter. It notes that it is necessary to be virtuous and have a healthy relationship for this reciprocal sensation to function. In this way, it covers friendship seen from an up-to-date perspective and provides a series of reflections and strategies to guide families in a virtuous education in friendship.

Chapter twelve concludes this section by presenting a family case study with some problems and a specific situation, accompanied by a large number of illustrative examples. This situation is the focus throughout the text, as it is a perfect example to understand the relationship between love and friendship or friendship in a couple, along with its consequences, which include the point of view of the children and how they themselves see friendship thanks to the lessons of their parents.

The two chapters from section four complete the book. On the one hand, the author

focusses on providing a series of explanations that are of particular interest to families when raising their children to ensure that they can maintain lasting relationships. To do so, she sets out the importance of the role of the family, the different stages of friendship, how to have a large number of quality friendships, and the aspects within the family sphere that can be of use for having and maintaining friendships. On the other hand, the final chapter analyses social networks and how irresponsible use of them is a challenge for families in regards to the appropriate socialisation of their children. It clearly states that a *like* on a post can conceal many more aspects (not always positive ones) beyond simply saying "I like this". Therefore, families must stay up to date and be willing to browse with their children in the new digitised era to make them see what a friendship, a gesture of affection, or a real "like" truly are. To do so, it includes a guide as a survival manual for families that have this goal.

This book undoubtedly covers a wide range of subjects and perspectives connected to friendship and the family as a formative agent. In addition, its wealth of advice, stories, examples, philosophical quotes, and case studies allow the reader to delve into each of its chapters about human relations. Given the subject it covers, this is unquestionably an especially useful book for families with children of all ages and also for educators, teachers, or social educators, as it provides an up-to-date and enlightening view of how to educate in friendship.

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