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Hannam, Patricia, & Echeverria, Eugenio. (2009). *Philosophy with Teenagers: Nurturing a Moral Imagination for the 21st Century*. NY: Continuum International Publishing Group.

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In an increasing globalized world, youth should have the skills to be aware, accountable, and active citizens. *Philosophy with Teenagers* focuses on bringing a community of philosophical enquiry to youth in the classroom. From the public discourse, students can develop their own moral identity. Children and adolescents can share beliefs and ideas to explore issues in a safe, respectful environment. Therefore, they can grow in cultural pluralism to think critically and ethically.

Addressing the concern that youth are unprepared for the evolving global climate, this book provides the framework for educators to investigate topics from multiple perspectives. Through Matthew Lipman's pedagogical model, 'philosophy for children' (P4C), authentic thinking

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skills are highlighted as essential to the students' learning. This model values autonomous thinking in enhancing identity development. However, it also acknowledges the value of interdependence and community relationships in a democratic society.

One of the book's strengths is how it is clearly divided into three specific parts. The first part shows how to build the initial foundation for the community of philosophical enquiry. The second part gives an overview of curriculum today, and the ways it can be reformed with regard to global imagination. The third part examines putting the theory into schools with practical development. Three case studies are shared from youth to give insight from a student's perspective. These students express the benefits of how they learned higher order thinking from P4C. The appendices provide sample lesson plans if further clarification is needed.

Although there is a complexity to higher-order thinking, Hannam and Echeverria state certain key elements support that development. This can be achieved through the iterative cycle of different types of thinking: critical thinking, creative thinking, caring thinking, and collaborative thinking. Critical thinking entails being able to discern and make good choices depending on the situation. Creative thinking values emotion and originality. Caring thinking gives voice to others and involves respect. Collaborative thinking requires working and building ideas through continuous reflections with others. These are described in detail throughout the book to give a rich vision of higher-order thinking in the community of philosophical enquiry.

There are also different categories of the thinking skills that exist in the classroom. Thus, sometimes it is beneficial for educators to engage the various categories of skill to deepen learning. Good reasoning skills are considered the first set of thinking skills because they can bridge ideas. With those connections, students can make inferences and be able to distinguish possible contradictions. The investigatory skills begin questioning which allows students to form a hypothesis, gather evidence, and revise the hypothesis if the

original assumption is not correct. Subsequently, conceptual skills follow enabling students to understand ideas in relation to overall information. It helps to compare and contrast the knowledge. The last group of skills are the translation skills encouraging students in listening and being sensitive to others' thinking as well. Empathy is a strong component of this skill. This skills are encouraged so students can grow in harmony. They are not always linear. Through the juxtaposition of these skills, the moral imagination can flourish.

The main purpose of this book is to show educators how to encourage philosophical thinking skills in youth. The practical application for use in schools is hopeful and inspiring to guide the next generation to be responsible citizens. The text is straightforward and easy to read. I believe that Hannam and Echeverria use this style to convey how simple analyzing and questioning philosophy in the classroom can be for children and adolescents. It is only mentioned briefly how this could be a daunting task. The tone maintains that developing identities amidst the philosophical community is easy and natural.

On the contrary, I think there should be some realistic caveats with these open discussions. As students are learning how to speak and reflect with each other, stricter guidelines might need to be imposed initially. Political and religious topics can be sensitive topics, and the students need to have a clear understanding of how to speak with respect. This can be accomplished, but the development of that aspect should not be oversimplified. The relationships among the students are another area that the teacher should minimize. As debates are necessary for intellectual growth, the educator must facilitate closely that the philosophical ideas are at the heart of the matter and not other extrinsic factors.

Philosophy with Teenagers does describe what has to happen explicitly for genuine learning about other religions and cultures. It declares, "It has to be much more than simply touring other countries, eating exotic food or celebrating foreign festivals. It will not be enough simply to learn a few

phrases of a foreign language, or to watch foreign films, or to chat online with foreign students” (p. 41). I liked how the book showed that children and adolescents can be encouraged to think about global people, places, and ideas. Educators have the capability in their classrooms to incite passion with their students to fight for justice as the world’s future generation. Hannam and Echeverria bring that enthusiasm to express the book’s main message about developing moral formation within school systems.

Furthermore, the idea of global citizenship is pointed out. Youth can be aware and grow through empathy. By the interaction of feelings with their thinking, this can lead to more intellectual self-awareness, instead of just unexamined, stored information. Hannam and Echeverria suggest, “Adolescents growing into responsible global citizens in the global village need to develop high-level capabilities in order to be able to reflect critically about what they see. If there is to be an authentic empathy and respect, there will have to be a kind of awakening of conscience...” (p. 41). This type of citizenship has to grow from meaningful interactions with other religions and cultures. Through this idea, youth will be able to listen to others’ views without needing to dominate others with their own perspectives. They will be able to think more creatively and openly. The ability to think with regard for others is essential for a harmonious world.

Hannam and Echeverria have put together an inspiring book for teachers who want to facilitate authentic learning with philosophical dialogues and explorations. I would recommend this book for educators who aim for deeper learning and critical thinking skills in their classroom. Overall, I agree with the idea that a community of philosophical enquiry will lead to a better understanding in all subjects. The moral formation practices explained in this book can definitely be used to motivate youth to think ethically and critically to become caring, global citizens.

About the Reviewer

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