

One of the unique aspects of Delaney's book is its emphasis on the relational nature of personhood. Delaney claims, "The human person has a concreteness that can be adequately accounted for only in the category of relation. Relation provides the foundation for the person constituting character of masculinity and femininity, which are two ways of reciprocally modulating the person in two complementary modes of human nature." (p. 360). This perspective is valuable, yet it sometimes lacks a critical lens. Delaney could more rigorously examine the potential pitfalls of emphasizing relationality, such as reinforcing traditional gender roles or overlooking individual autonomy. Delaney's treatment of fatherhood is timely and compelling, offering a robust theological framework that transcends stereotypes and emphasizes moral and spiritual responsibilities. He states, "love as a personal act is that act which unites the person as metaphysically concrete to the person as relational and the person who reveals himself through act. It points to his fulfillment in relation to others through truth and love, and considering the sexual complementarity of personhood, points to the vocation of fatherhood." (p. 47). This traditional view is a strong counterpoint to progressive ideologies that seek to redefine or diminish the role of fatherhood as if it is an *adversary* to motherhood.

In conclusion, *Viri Dignitatem* is a significant and positive contribution to the study of John Paul II's thought. Delaney's meticulous scholarship and clear writing make this book an invaluable resource for students and scholars. While the analysis could benefit from engaging more critically with certain contemporary perspectives, Delaney successfully systematizes John Paul II's fragmented writings on masculinity and fatherhood. This book is highly recommended for those seeking to understand the depth and richness of John Paul II's vision of the human person, particularly in relation to masculinity and fatherhood. Delaney's work not only illuminates John Paul II's thought but also provides a framework for addressing contemporary issues related to sex difference, personhood, and family life, offering well-argued personalist arguments that may help in conversing with people who hold progressive ideologies that challenge these traditional concepts.

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Thornton, Simone. *Eco-Rational Education: An Educational Response to Environmental Crisis*. London: Routledge, 2024. pp. 177. ISBN: 9781003144489.

DOI: <https://doi.org/10.55997/3012pslix180br5>

Scientists have warned us for years about the climate emergency, which we now experience worsening effects.¹ A case in point is this year's new records of all-time high heat indexes made worldwide, causing grand-scale health risks. With the series of environmental changes drastically felt, Simone Thornton's book, *Eco-Rational Education: An Educational Response to Environmental Crisis*, offers a timely perspective on how to confront the

¹ William J. Ripple, et. al. "World Scientists' Warning of a Climate Emergency 2022," *BioScience* 72, no. 12 (December 2022): 1149–1155, <https://doi.org/10.1093/biosci/biac083>.

environmental crisis—a crisis dismissed despite the innumerable scientific findings that prove its reality. The book's central aim is to “search not for a single answer but for the conditions under which multiple place-responsive answers may be formulated.” (p.2) Simone Thornton focuses primarily on the case of Australia and its history to establish the conditions that may be found in other places as well. Comprised of seven chapters, *Eco-Rational Education* contends that there are inextricable links between education, politics, ethics, and epistemology, among other human dimensions. Looking into this multi-dimensional concern, she consulted a diverse set of philosophers to diagnose the social pathology and formulate her proposed ecological thinking and sensibility that can be fostered through lucid place-based education integrated into Philosophy for Children.

The main aim of the first chapter is to rehabilitate the term rational and purge it of its irrationalities, the irrational leap to hope and despair, and the misguided logic of certainty. Using Albert Camus' philosophy as a theoretical framework, Thornton hints at the non-recognition of the environmental crisis as possibly sustained through philosophical suicide. “Philosophical suicide is the negation of lucidity and is, therefore, the rejection of the limits of reason. For if we understand the absurd to be a constant tension between what we think we know and the world that cares not for our theories, then we come to see that all knowledge is fallible and contingent.” (p. 16) In this way, our way of knowing has ramifications in forming our moral characters. This point explains why moral concerns continue to be disregarded as many people commit philosophical suicide, i.e., the dismissal of realities that do not fit one's conception of the world. Thus, employing Camus's thoughts on the philosophy of education, Thornton claims that education should form lucid individuals and not be rational in the traditional sense of the word. For Thornton, education should not merely transmit norms, values, and beliefs but guide individuals into recognizing their fallibility and improving their capacity for self-correction.

In the second chapter, Thornton links the notion of philosophical suicide to Val Plumwood's analysis of the dominant logic. While Camus' notion of philosophical suicide highlights absolute certainty or an epistemic closed-mindedness, Plumwood underscores the illusory invincibility perpetuated by human exceptionalism. Plumwood's life is a testament to how she transitioned from an unknowing act of philosophical suicide to a lucid awareness of her ignorance. In narrowly evading death from a crocodile's death roll, Plumwood realizes the illusion of human supremacy over other species and nature. This experience propelled her to investigate further the hyper-separation that led to the anthropocentric delusion. She traced this stemming from the Western conception that concocted diverse dualisms such as reason/nature and mind/body. An early example of this duality is Plato's middle dialogues, which prompted Plumwood to create the term “heavenism” to account for the conceptual split between the ultimate reality of the spiritual realm and the world of the physical realm. Thus, to address this conceptual split that has extreme ramifications in ontology, subsequently affecting the established social and political realms, Thornton tries to reinstate the links and overcome the dualisms while acknowledging the similarities and differences they have. In this chapter, a persuasive philosophical position has been established regarding this point.

Chapter 3 further illustrates the ramifications of heavenism, especially in perpetuating a distinct kind of harm, an epistemic one. Thornton elucidates the implications of the philosophically suicidal form of reasoning, with heavenism as an example. In the colonial discourse, they operationalize possessive logics, leading to the naturalization and internalization of colonial violence. This dynamics establish what Thornton calls the myth of reversal; consequently, the latter sustains the former. He defines a myth of reversal as “any story that weaponises suffering as a means of dehumanisation, thereby amplifying and assuring the reproduction of suffering.” (p. 53) A concrete example of the myth of reversal is the colonizing tactics employed in Australia. The Aboriginal people were forcefully immersed in the dominant logic through numerous means, such as laws to justify domination, manipulating the social imagination, and education. Thornton demystifies the colonial myth of reversal. To engage specifically in the case of Aboriginal people and Australia, she presents a synthesis of related literature to make a strong case for recognizing the epistemic harm done to Indigenous people.

Chapter 4 revisits the findings from the second chapter and expounds further on how the ordering of realities is based on assumed Truth. She used Camus and Richard Routley’s conception of truths to explain how habituations and certain structures have subtly induced desensitization from questioning the discrepancy between our assumptions and reality. Chapter 5 addresses another mechanism to perpetuate the othering of others and the self, i.e., the conception of time and History. Following Deborah Rose’s critique of linear history, Thornton argues that denying the past, triumphing a utopian/dystopian vision, and dismissing present-day realities preserve the unjust social order.

In Chapters 6 and 7, Thornton offers concrete measures to respond to the environmental crisis linked to other forms of injustice. She examines underexplored and rarely employed pedagogical practices such as the Philosophy for Children (P4C) and Place-Based Education. Thornton recounts the literature on these pedagogies and evaluates their strengths and limitations. Compared to traditional forms of education that lead to “schooling” and not education, P4C and Place-Based Education can effectively form eco-rational citizens who can respond to their existing communities.

Eco-Rational Education is a scholarly work that I opine will change the direction of the philosophy of education, especially regarding the proposed avenues for improvement. However, I noticed a few aspects that may be deemed limitations of a minor degree. Since the work, especially the first chapter, primarily links Albert Camus’ philosophy and education, it may have been crucial to consult relatively recent works on similar themes, such as Aidan Hobson’s monograph, *Albert Camus and Education*.² Another limitation, specifically a

² On the matter of Albert Camus and Education, Thornton mainly consulted the works of David E. Denton. Readers may refer to the following sources for recent scholarly works on Camus and education: Hobson, Aidan. *Albert Camus and Education*. Rotterdam: Sense Publishers, 2017; Cline, Kip, “Kierkegaard or Sisyphus? Education’s Meliorative Despair” in *Philosophy of Education Yearbook*. (Urbana, Illinois: Philosophy of Education Society, 2013), 286-288; Gibbons, Andrew. “Beyond Education: Meursault and being ordinary.” *Educational Philosophy and Theory* 45, no. 11 (2013): 1104–1115.

possible oversight, is the non-disclosure of Camus' hesitation regarding morality and his philosophy adopting a pedagogical tone. Despite this omission—which may have arisen from a strategic decision to allocate the limited space of discussion to more contemporary issues instead of philosophical exegesis—*Eco-Rational Education* continues to demonstrate Thornton's insightful interpretation and sustained research, dwelling on the synthesis of Camusian philosophy, ecofeminism, decolonization, indigenous philosophy, and other emancipatory movements to enriching the area of philosophy of education.

In achieving a successful synthesis, the author's writing style and argumentation create an interesting form to the robust collated content and remarkable insights. This book is a scholarly braided philosophical essay, wherein each strand of thought from a philosopher or thinker is weaved skillfully into a tapestry of arguments that tries to dismantle multiple conditions that acclimate the current education into the dominant logic and narrative. Thornton's writing style, in which the philosophers and thinkers introduced in the earlier topics are always evoked, ties together the affinity between their thoughts and the intersectionality of their concerns. Knowing the diversity of famous thinkers (e.g., Albert Camus, Val Plumwood, Gayatri Chakravorty Spivak, Mary Graham, and Jennifer Bleazby), this style of writing that synthesizes their thoughts while acknowledging their different contexts is no easy feat. Her expertise is shown as she effectively illustrates both the praxis and ideas of the philosophers, the scientific findings, and vantage points from other disciplines to reinforce her arguments while showing avenues for further exploration and adaptation.

I warn the readers about the urgency and necessity of finishing the book once you start it. In comparison to other books wherein you can consider each chapter as independent, the significance of this book will be highly appreciated if read in its entirety. Given the Herculean task of dismantling existing structures pseudo "indisputable" facts, the book effectively uses interlaced chapters. Several sub-chapters mention specific parts wherein topics are gradually introduced and successively deepened as the multiple discussions progress, scaffolding the book's main claim. The headings and transitory paragraphs are effectively placed to avoid confusion and redundancy.

This book caters to a wide range of general and specialized readers, especially those interested in existentialism, philosophy of education, ecofeminism, environmental ethics, and decolonial studies. Despite the jargon-laden book, which is inevitable in the scope in question, Thornton is mindful of explaining the introduced and formulated terms. Thus, I consider this book relatively easier to read because the reader does not have to look for other sources to make sense of the words used. Furthermore, contentious points are always declared to help readers be keenly aware of differing interpretations.

To end, I hope this book will serve as a touchstone as to how other individuals, groups, and countries can lucidly examine themselves and the degree to which they are immersed in the dominant logic and consequently disrupt unjust structures and practices, especially in educational and public policies.

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