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review of *childhood, philosophy and dialogical education: (r)evolutionary essays* by david kennedy

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David Kennedy's *Childhood, Philosophy and Dialogical Education* is a profound exploration of childhood as an inherently philosophical state, where learning and discovery emerge through dialogue. Edited by David J. Blacker and published by SUNY Press –State University of New York Press–, this compilation of essays challenges conventional pedagogical frameworks by reframing the adult-child relationship within philosophical inquiry. Kennedy advocates for an educational space – "skholè" – that nurtures the childlike qualities of curiosity and openness as essential to lifelong learning and social democracy. This review highlights the primary themes, concepts, and theoretical underpinnings of the book, which will be particularly valuable to educators, philosophers, and practitioners of Philosophy with Children (PwC).

In the preface written by Walter Kohan "skholè" is described as an ancient figure that conceptualized by Kennedy transforms school into a unique space where the timelessness of childlike inquiry can flourish. This constitutive space allows for a profound adult-child relational dynamic that is rich with epiphanic potential which will be explored in the book. In identifying the child as a symbol of futurity and an experimental being, he also implicitly recognizes this emerging sensibility as a form of subjectivity that fosters what John Dewey described as "social democracy" – a pathway to authentic political democracy.

Kennedy's text is composed of twelve chapters, and includes two portions of philosophical novels, *My Name is Myshkin* and *Dreamers*, positioned as "intermezzos" within the book, which reflect his commitment to dialogical,

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philosophical engagement that accompanies the reading linked to inspirational literacy. Rooted in Matthew Lipman's model (1993) , these works extend the ethos of PwC into narrative form. The philosophical novel serves as a receptacle, a field of meaning that openly invites the reader's attention. As readers enter this dialogic space, it calls forth new concepts through a process of deconstruction and reconstruction, evoking fresh possibilities for experience and understanding.

Kennedy's introduction lays the groundwork for a philosophical inquiry focused on the concept of the "not yet," drawing inspiration from Freire's (2005) notion of our "ontological vocation." He critiques the contemporary shift in education from open-ended inquiry to a model that prioritizes preparation for a "real world" defined by economic productivity and linear temporality. In contrast, Kennedy champions "skholè" as an educational environment that fosters philosophical exploration, allowing both students and educators to engage with questions without the constraints of future-oriented productivity. Today's schools seldom view themselves as spaces for open-ended philosophical inquiry; instead, they are predominantly perceived as preparation grounds for the 'real world' of production–a realm constrained by a temporality overshadowed by an uncertain future.

In Chapter 1, titled "The Politics of Subjectivity, Philosophy of Childhood, and Dialogical Education," David Kennedy explores Western philosophical traditions and their portrayal of adulthood as the negation of childhood. He delves into the Freudian (1957) perspective of the child as a repository of unfulfilled desires, representing an "other within" that challenges the constructed identity of the adult. Kennedy argues that the traditional adult-child dichotomy dissolves within the framework of dialogical education, where adults are invited to engage in self-reflective dialogue with their inner child. This interaction transcends mere conversation; it becomes a transformative process, resonating with the foundational principles of a community of philosophical inquiry (CPI) where the "subject-in-process" involves all participants in a collective exploration of meaning. By dialoguing with this inner child, the postmodern adult can deconstruct a notion of subjectivity grounded in domination. Meaning emerges

from the active participation of all in the dialogue of the subject-in-process. Consequently, when an adult engages with a child's perspective, they simultaneously reconnect with their own childhood, allowing for a deeper reexamination of their evolving subjectivity.

In Chapter 2, titled "Neoteny, Dialogical Education, and an Emergent Psychoculture," Kennedy examines the evolutionary movement of human subjectivity across various contexts. He bases his exploration on the underlying idea that human childhood embodies a perennial possibility for a transformative shift in human subjectivity. Notably, he emphasizes that adult-child dialogue–particularly within the collective environment of school–serves as a primary site for reconstructing both personal and collective subjectivities. Drawing from Freire (2005), he advocates for the "resolution" of the "teacher-student contradiction" through what is referred to as "problem-posing education." In this paradigm, the traditional roles of teacher and student are transformed, resulting in the emergence of the concepts of teacher-students and student-teachers. Here, the teacher evolves from being merely the one who imparts knowledge to becoming a participant in a reciprocal dialogue with students, who, in turn, while learning, also assume the role of teachers in a joint learning.

Furthermore, Kennedy advocates Dewey's (1922) notion of impulse and habit to formulate intergenerational dialogue. He describes typical interactions between adults and children as a conversation between these two forces. The adult introduces models of habit, encompassing the categorical thinking that divides knowledge into distinct fields and disciplines–what Dewey refers to as the "logical." In contrast, the child contributes psychological impulses that engage with these habits, representing their own vital logical movements. When bringing the habitus into the dialogue, adults bring implicit epistemological beliefs, assumptions, explicit and implicit doctrines, felt thoughts, spoken or unspoken proscriptions, and aesthetic rules, along with attitudes and relational styles. All of these elements are often underpinned by pre-conscious ontological convictions shaped by various scientific, religious, or cultural epistemes. The child, on the

other hand, offers a quiet yet literal epistemology. WItch will become an opportunity for complex thinking, deconstruction and meaning.

In this chapter Kennedy introduces the community of philosophical inquiry as a form of critical group deliberation focused on the epistemological and ontological status of the concepts underpinning the curriculum. He describes philosophy as the primary language of this educational setting: since it encompasses problematizing, hypothesizing, institutionalizing, connecting, and distinguishing ideas, as well as reflecting on one's own and the group's thinking. The CPI (community of philosophical inquiry) becomes a confluence zone–a discursive space where the contours of our shared epistemes come into focus. In this open space for dialogue and interrogation, adults are encouraged to engage not just as moderators and coaches of group discussion but as interlocutors themselves.

In Chapter 3 "Young Children and the Ultimate Questions – 'Romancing' at Day Care" Kennedy explores how young children engage with "big questions" during their interactions in a day care setting. The community of philosophical inquiry manifests through play, he says; highlighting shared, interactive patterns of rhythm, stress, intonation, and gesture. Together, these elements create a mimetic whole–an improvisational ensemble where semantics is only one level at which participants interact. This underscores the fundamental connection between childhood and play, which serves as a primary epistemological tool for philosophizing. A snippet of dialogue from the children illustrates this engagement:

> D.K: *Oh, do you think the space made God, or that God made the space?*
> All: *God made the space!*
> Nat: *And the space made God.*
> Ken: *No! God made God! (laughs) God made space, the planets, and us!*
> Jim: *God made God.*
> Nat: *He also made dinosaurs and things.*
> Jim: *Jesus made Jesus.*
> Michael: *Yeah, and Jesus made Pac-Man!*

As Gareth Matthews (1980) observes, children's whimsical answers often

hold profound philosophical significance. Rather than merely reflecting settled convictions, they explore conceptual connections or create conceptual jokes. In these dialogues, there is a passionate negotiation that unfolds as an aesthetic form–a way of singing and thinking together. Adults often engage in similar conversations but tend to overlook the playful and musical elements, focusing instead on cognitive data, truth claims, and their implications.

The transcript of these young children in conversation reveals, beneath its apparent chaos, insights into the phenomenology of what might be considered the deep structure of a community of philosophical inquiry. This structure is grounded in the body–manifested in the tonal qualities, rhythm, poetics, and playfulness of their interactions–revealing it as a group ritual or a form of living theater, says Kennedy.

In Chapter 4, "Becoming a Child: Wild Being and the Post-Human," the author identifies the origins of a distinct form of experience related to childhood, conceptualized as a way of life defined by *infantia*. He delves deeper into Schiller's (2004) assertion that childhood serves as a "representation to us of the ideal," not merely as fulfillment but as it is envisioned, prompting the perennial question: What do we have to learn from children?. This inquiry is intertwined with notions of the time of becoming a child.

First, Kennedy introduces the concept of *timebody*, characterized as an emergent now that is distinct from any other moment. The notion of *timebody* encompasses mood, which itself embodies shifts, transitions, and flows. Multiple temporalities of mood exist, whether in the background or foreground of awareness: the felt time of boredom, loneliness, waiting, delay, fear, sorrow, anxiety, joy, relief, abandonment, suffering, grief, creation, performance, romance, argument, conversation, dreams, and intoxication.

Furthermore, Kennedy explores three Greek concepts of time. *Aion* witch represents the subjective ideal of full attention, utter mindfulness, and enlightenment–the state of being fully awake, or consciousness. Play manifests as the activity of *aion*, synonymous with *infantia*, signifying ecstatic self-presence that implicitly resists the controlling hand of Father Time, or *Kronos*. In contrast, *Kronos*

refers to the experience of time typically associated with the visibility of the past and future through retention and pretension (Husserl, 1990). This notion encompasses not just clock time but also the organic totality of existence: birth, growth, and death. *Kronos* is also linked to Saturn, symbolizing ego crystallization over time, slow maturation, and the rigorous testing and judgment according to the implacable rules of the game.

Lastly, *Kairos* signifies the interruption of *Kronos*, not as a break or cut but as a spontaneous culmination–a moment of epiphany, celebration, feast, or festival, marking another lived perceptual modality. *Kronos* halts time by momentarily completing it, serving as the event that emerges to reveal what official discourse seeks to suppress through the rupture of an old order and the emergence of a new one.

The temporality of *aion* or child time represents a force through which the dual affirmation of becoming and the essence of becoming occurs. The child embodies the power of effect. *Child time*, *wild time*, *body time*, and *aionic time* signify the juncture of all becomings–the time that encapsulates the pathos and erotic longing of the designing body of Kronos.

"School as a Holding Environment for the Dialogical Self" is Chapter 5, in which David Kennedy revisits Marcuse's notion of a "new sensibility," suggesting a form of subjectivity collectively understood as psychoclass. This form cultivates the habits associated with what Dewey (1922) termed social democracy. Both concepts–a new sensibility and the democratic social character–imply a revised understanding of human subjectivity, which the author presents as keynotes for constructing the dialogical self.

The dialogical self, as articulated by Hubert Hermans (2018), represents an ontological formulation that transcends the isolated, bounded form of modernist subjectivity. It establishes the conditions for the emergence of the democratic social character, the increasing practice of social democracy, and the promise of a new sensibility. Central to this discussion is the notion of school as an educational form and the community of philosophical inquiry as an ur-pedagogy, both of which depend on the evolutionary emergence of a dialogical relationship between

children and adults.

The dialogical self theory underscores the importance of the collective intelligence that Dewey (1916) advocated, which cultivates the habits necessary for social democracy. The democratic, dialogical self represents a fundamental human possibility, while Marcuse's new sensibility reflects an emergent organization of the relationship between reason and desire. This relationship accompanies a revolutionary shift in instinctual structures and a transformation in systems of needs, leading to a society organized under a new reality principle characterized by cooperation rather than competition.

Currently, Kennedy asserts that our formation of self is predicated on repression, commodification, extreme superego demands, hierarchy, and domination. This framework encourages dissociative splitting, whereby the self and the other become objects external to us. Such a perspective is intricately connected to the corporate capitalist mode of production, which relies on the unlimited exploitation of nonrenewable natural and human resources and is expected to persist at current levels. In contrast, schools might evolve into spaces for dialogical encounters, cooperation, self-regulation, and ongoing personal and social reconstruction, rather than mere personal and social reproduction based on a purely economic model. This transformation can reconnect an enlarged self with the experiences of childhood at the level of self-understanding. From the adult's perspective, the child is now recognized as a lived representation of natality, symbolizing the beginning of something new or the act of beginning (Arendt, 1958).

Dialogical schooling, or skholè, represents a foundational archetypal statement of an adult-child collective dedicated to dialogical inquiry, which by implication promotes ongoing epistemological reconstruction. It suggests an embryonic community where communal dialogue serves as the fundamental discursive form, whether in the practice of disciplinary inquiry or in school governance. Skholè, with its ancient origins, is an interactive space that exists apart from society, functioning as a community of interpretation centered around communal dialogue. It cultivates a different kind of time, one that suspends the

self-reproducing march of Kronos, a time that fosters the illusion of repetition without difference, leading to the same outcomes ad infinitum. Instead, it nurtures the "non-reproductive." Becoming a space of serious play, where new forms of understanding are encouraged through investigation, inquiry, study, group dialogue, deliberation, teamwork, projects, performance, and reflection. That can lead to a negotiated curriculum that is rhizomatic, interest-driven, and characterized by multidisciplinary and poly-signifying approaches drawn into play, says the author.

Kennedy further presents the community of philosophical inquiry (CPI) as a model for skholè, not only for epistemological inquiry but also for shared governance, involving communal deliberation and judgment, which will be presented further on. Skholè is grounded in an awareness of relational ontology and is dedicated to dialogue in the forms of encounter, cooperation, self-regulation, mutual aid, and ongoing adaptive transformation.

In Chapter 6 of David Kennedy's work, "Practicing Philosophy of Childhood," the author explores teaching in what he terms the "(R)evolutionary Mode." Kennedy argues that the core skill for effective teaching within *skholè* is the capacity for deep, attuned listening to children. This listening, he suggests, is refined and expanded through teachers' own dialogical engagement with concepts central to the philosophy of childhood. In this setting, teachers can confront, discuss, and reflect on the assumptions and biases they hold, allowing for a shift in understanding that Kennedy views as fundamental to the teaching profession.

Kennedy posits that a teacher's participation in philosophical inquiry around the concept of "child" provides a form of natural training, uniquely preparing them for facilitation of CPI (Community of Philosophical Inquiry) among children. This process, he asserts, is not merely practical but transformative, as it leads teachers to recognize, deconstruct, and continually reconstruct their beliefs about childhood. This relational process places teachers as adults in dialogue not only with children but with the very idea of childhood, thereby engaging them with what Arendt calls *natality*–the inherent newness and potential for change within each generation.

In Kennedy's view, schools become spaces of "creative possibility" where CPI enables a joint production of meaning and values, representing a privileged site of human potential. Here, CPI serves as a "master discourse," embodying communicative action that is dialogical, exploratory, and oriented toward growth. Kennedy underscores that the effectiveness of a CPI facilitator hinges on an intrinsic capacity and desire to listen, asserting that true preparation for P4C (Philosophy for Children) lies in teachers' ongoing participation in their own communities of philosophical inquiry. In such spaces, teachers develop not only technical skills but also cultivate an "applied philosophy of childhood," an approach that Kennedy contends is indispensable to revolutionizing both teaching and the learning environment.

In Chapter 7, titled "Intermezzo One: My Name is Myshkin", Kennedy introduces a selection from a philosophical novel crafted for children, a genre pioneered by Matthew Lipman, the creator of the Philosophy for Children (P4C) curriculum. Lipman's groundbreaking work combined two major innovations: the philosophical novel and the communal, dialogical classroom setting. The philosophical novel, as Kennedy describes, functions as a "receptacle," a structured yet open field of meaning that draws readers in and encourages the emergence of new concepts. It invites readers to engage in dialogue, facilitating the deconstruction and reconstruction of ideas, and opening doors to new modes of understanding and experience.

The roots of the philosophical novel for children are challenging to pinpoint due to the nature of the genre, which seeks to generate rather than impart wisdom. In the 1970s, Lipman inaugurated this approach with a series of novels aimed at young readers, designed to promote philosophical exploration rather than convey fixed knowledge. His intent was not to impose philosophical doctrines on young minds but to spark inquiry, to elicit questions, puzzles, and ideas that would lead children to philosophical reflection. Lipman's novels were crafted for varying age groups, roughly from seven to fifteen years old, and intended to be read aloud in classrooms, fostering collective engagement in short, thought-provoking segments.

In My Name is Myshkin, the narrative unfolds in a not-so-distant future when the impacts of global warming have begun to reshape the environment. Set in a small city nestled in the foothills of a mountainous region, the novel follows Myshkin, the narrator, and his three school friends over a summer vacation. Their adventure includes three transformative visits into the heart of a dense forest and culminates in a mysterious encounter with a nymph. Through dialogues interwoven with their encounters, the characters grapple with complex ideas and engage in philosophical inquiry, mirroring the CPI setting Lipman envisioned.

The excerpt from My Name is Myshkin in this chapter exemplifies the genre's intent: not to convey answers but to stimulate thought, inviting young readers to explore, question, and philosophize.

In Chapter 8, "Anarchism and Education: In Search of a New Reality Principle," Kennedy explores the philosophical roots of anarchism within educational settings, drawing a n interesting line from John Dewey's concept of social democracy as a way of life to the democratic school movement. Here, democratic schooling emerges as fundamental to philosophical anarchism, embodying principles of freedom and community rather than statehood. Anarchist theory, Kennedy argues, resists any form of rigid hierarchy or final authority–what it calls "arche." Instead, it promotes a fluid, decentralized structure that values direct, participatory democracy. Unlike a "little state," the anarchist community functions without centralized authority, emphasizing local and horizontal structures where power is shared rather than imposed. Power in this context is seen as inherently relational, adaptable, and rational, with any potential for abuse or pathology mitigated by decentralized and federated social organization. The anarchist community flourishes when it embodies principles akin to *shalom* (a Hebrew term for peace, harmony, and wholeness) and *eudaimonia* (the Greek notion of well-being, flourishing, and happiness), aiming to foster "power with" rather than "power over" individuals.

Kennedy references the work of Jan Masschelein and Maarten Simons (2013), who define school as "a form of gathering and action." In this vision, school becomes a designated space for structured intergenerational encounters–a

place where students and teachers engage in dialogue, driven by a shared curriculum and commitment to collective inquiry. Within this anarchistic framework, schools serve as spaces to cultivate a new kind of social character, or "modal subjectivity," where freedom, creativity, and mutual aid are central.

For Kennedy, *skholè* mirrors the earliest democratic ideals, providing a forum to explore the radical, anarchistic potential of this way of life. This setting is particularly vital for the development of a psychoclass, or form of subjectivity, that prioritizes individual freedom, cooperation, and dialogue. The phenomenon of *skholè* represents a kind of archetypal intergenerational dialogue, constantly renewed as children and youth are understood as dwellers of an "evolutionary frontier." In this frontier space, which Kennedy calls "childhood," lies the potential for perpetual reconstruction–a foundational wellspring for individual and communal flourishing.

In Chapter 9, "Community of Philosophical Inquiry and the Lay of the World," Kennedy explores the nature of CPI through the lens of "play," as conceptualized by Lev Vygotsky and James Hans. Vygotsky (1978) framed play as a field of meaning where a transformative relationship between thought and reality emerges, a space where new conceptual possibilities unfold. Similarly, Hans (1981) described play as an altered epistemological framework, one that bridges outward perception with inward reflection, reason with sense, and freedom with necessity. Through this lens, Kennedy examines the psychodynamic dimension of play as an essential component of CPI.

Is CPI, as a logical, cognitive, discursive, affective, and linguistic structure, inherently playful? Kennedy argues that it is, positioning CPI as a pedagogical model where play is not merely an activity but a foundational mode of exploration, aligning it with the "play-based" essence of *skholè*. Vygotsky and Gadamer (1975) conceptualized the "field of play" or "field of meaning" as akin to the theater, a space of profound aesthetic experience where boundaries between fantasy and reality blur. This liminal space enables participants to view concepts freshly, freed from preconceived structures.

Within the shared space-time of the CPI group, Kennedy observes a unique

simultaneity–a collective subjectivity. The CPI group engages in a type of *aion* (a childish time) as participants attune themselves to the implicit "rules" guiding the self-organizing movement of conceptual play within dialogue. These rules are both explicit and tacit, much like those in any game, grounding the CPI process in balance, both within the dialogue and between ideas ("map and territory") in the "as if" world of communal inquiry. Here, abstract concepts like justice or friendship are discussed rather than directly experienced, facilitating a dynamic and reflective exploration.

Regarding play and power, Kennedy highlights the radical intersubjectivity of CPI, where authority is displaced from any individual to the argument itself, modeling a structure of participatory democracy. In this field of meaning, power is fluid, co-created, and responsive to the internal logic of the discourse. Through this playful engagement, CPI becomes a transformative space for participants. The ontological nature of play deepens their understanding of philosophical issues through direct, personal encounters with multiple perspectives. Argumentation is not merely taught but internalized, as argumentation moves emerge organically within the dialogue, shaped by the contributions of both facilitators and fellow participants. In this setting, says David Kennedy, CPI fosters not only philosophical inquiry but a rich, dialogical space for cultivating participatory democratic values, critical thought, and a shared sense of community.

Chapter 10, as a second intermezzo the author presents "Dreamers" as an expansion of Matthew Lipman's foundational work in children's philosophical novels, venturing into the realms of myth, fantasy, symbolism, and adventure. This shift brings a new depth to the genre, inviting readers into a richer landscape for conceptual discovery, creative interplay, and imaginative invention.

Dreamers (Kennedy, 2023) is a philosophical adventure aimed at readers twelve and older. The story unfolds through the perspectives of four preadolescent children from diverse ethnic and racial backgrounds, living in a small town in the American Southwest. Together, they embark on a school inquiry project exploring the multifaceted phenomenon of dreams. Their investigation takes them through a spectrum of dream-related inquiries: the historical and cultural significance of

dreams, methods for dream interpretation, scientific analyses of dreaming, and the symbolic role dreams play in myth and religion.

Kennedy's *Dreamers* offers a layered approach to philosophical engagement. It is not just a novel but a multidimensional resource. The book includes the novel itself, with its story and characters driving the philosophical exploration; an indexed list of concepts, with hyperlinks guiding readers to where these ideas arise within the narrative; and a companion guide, complete with discussion prompts, thought experiments, poetry, art, and references to supplementary readings and films. This guide is designed to support individual readers or groups as they delve into philosophical dialogue inspired by the book.

To illustrate this approach, Kennedy includes an excerpt from *Dreamers*, titled *Anoke*, providing readers a glimpse into the novel's unique method of philosophical narrative. Where it serves as both a story and a catalyst for reflective inquiry, encouraging young minds to think deeply about dreams and the broader mysteries of human experience.

In Chapter 11, Kennedy delves into the practice of rhizomatic curriculum development within Community of Philosophical Inquiry (CPI), positioning it as an inherently deliberative dialogue that reconstructs the concepts underpinning our belief systems. In this model, the curriculum is not a static repository of knowledge but a dynamic, living entity continuously reformed through shared inquiry. Through the communal interrogation of ideas, CPI brings forth an aspect of academic work that is usually seen as secondary to mastery–a real-time re-exploration of meaning and understanding.

Kennedy identifies three curricular models to foster this development in schools. First, by organizing CPI within a single discipline, students and teachers can deepen engagement with foundational concepts. This disciplined inquiry serves as a pathway for students to interact thoughtfully with core ideas, developing both critical thinking and collective insight. When expanded into an interdisciplinary model, CPI encourages connections across academic subjects. By selecting concepts that resonate across disciplines, students are prompted to engage with the broader structures of knowledge, fostering a curriculum where

each concept reflects and enriches multiple perspectives. This interconnected approach creates a framework that integrates subject areas into a cohesive whole, shifting the focus from isolated disciplines to a more holistic understanding of knowledge.

In the most expensive model, Kennedy envisions CPI permeating the entire school community. Here, philosophical themes are not confined to specific classes but rather become the central focus of school-wide inquiry, turning the institution itself into a community of practice. Through collective, school-wide engagement with central concepts–justice, technology, nature, or change–the school functions as a unified, democratic space for deliberation. In this way, philosophy transcends individual subjects, emerging as a guiding principle for the school's intellectual and ethical orientation, with communal dialogue shaping its shared values and goals. This approach situates CPI as a radical educational practice, transforming schooling into a reflective and participatory experience where philosophy serves as both compass and horizon for the learning community.

Lastly, chapter twelve "Dialogue and Dialectic in the Politics of the Self" examines the complex interplay between dialogue, dialectic, and the formation of self within the context of democratic education. Drawing on Dialogical Self Theory (DST), Kennedy presents the self as inherently pluralistic and ever-evolving–a "polyphonic" identity co-constructed through ongoing interactions with others. This dialectical process shapes the self across a lifetime, highlighting the role of relationships and discourse in personal transformation. The dialogical self, in this sense, aligns with democratic ideals in education by encouraging a setting in which children and adults engage in mutual exploration of identity and difference, cultivating a more open and adaptable personality.

At the core of this dialogical journey is the concept of "dialogue" itself, defined as an intentional engagement with otherness, a discursive encounter that invites both self-exploration and confrontation with contradictions. Kennedy emphasizes that dialogue is not a fusion but an acknowledgment of difference, allowing each participant to remain distinct while also deeply engaged. This dialogical openness characterizes what he refers to as the "democratic

personality," an open-system orientation in contrast to the closed, rigid structures of authoritarianism. The democratic self is positioned on the "edge of chaos," a metaphor for the creative tension between stability and transformation, as opposed to the authoritarian self, which resists change and clings to order at the risk of stagnation.

In conclusion, this book offers a profound exploration of the transformative potential of the Community of Philosophical Inquiry (CPI) as a model for education that transcends traditional learning frameworks. Departing from the ancient concept of "skholè," school is transformed into a unique space where the timelessness of childlike inquiry can flourish–an educational environment that nurtures philosophical exploration, allowing both students and educators to engage with questions free from the constraints of future-oriented productivity. Far from the world of production defined by a temporality overshadowed by an uncertain future, says the author, school can become spaces for open-ended philosophical inquiry. In a new "aionic" time that represents a force through which both the continuous process of becoming and the essence of that becoming coexist.

Kennedy champions a new intergenerational relationship and a narrative subjectivity that is enriched and transformed by this dialogic encounter, so important for contemporary school. He argues that the traditional adult-child dichotomy dissolves within the framework of dialogical education, where adults are invited to engage in self-reflective dialogue with their inner child. This interaction transcends mere conversation; it becomes a transformative process resonating with the foundational principles of the Community of Philosophical Inquiry (CPI), where the "subject-in-process" involves all participants in a collective exploration of life's meaning and of their own identities. This new sensibility is open to others and transcends the isolated modernist subjectivity, leading to a dialogical self–a revolutionary shift in instinctual structures and a transformation in systems of needs, leading to a society organized under a new reality principle characterized by cooperation rather than competition, unlike the current self-formation predicated on repression, commodification, extreme

superego demands, hierarchy, and domination.

By weaving together the history and academic community that surrounds Philosophy for/with Children, Kennedy positions CPI as a dynamic, play-based process where students engage with philosophical concepts as part of a communal dialogue. Schools thus become spaces of "creative possibility," where CPI fosters a collective production of meaning and values and becomes a privileged site of human potential. The "field of play" or "field of meaning" resembles a theater, a space of profound aesthetic experience where boundaries between fantasy and reality blur. This liminal space enables participants to perceive concepts afresh, unbound by preconceived structures. Through this playful engagement, CPI becomes a transformative space for participants, with the ontological nature of play deepening their understanding of philosophical issues through direct, personal encounters with multiple perspectives. So important in today's polarized societies.

Furthermore, his work does not regard the pedagogical relationship or a specific methodology, Keneddy reimagines the school curriculum as a "rhizomatic" structure, a network of interconnected concepts that extend across disciplines and school communities. Through collective, school-wide engagement with central concepts, classes and schools can function as democratic spaces for deliberation, transforming schooling into a reflective and participatory experience where philosophy serves as both compass and horizon for the learning community.

Ultimately, what stands out most in this journey is the topics interwoven within two intermezzos, reflecting Kennedy's commitment to dialogical, philosophical engagement that deepens the reading through inspirational literature. These intermezzos resonate with the playful dialogic space, calling forth new concepts through a process of deconstruction and reconstruction, evoking fresh possibilities for experience and understanding. "Intermezzo One: My Name is Myshkin" brings us back to the roots of the philosophical novel for children, representing a movement that began with the convergence of literacy, philosophy, and education, revolutionizing the field through Matthew Lipman's legacy. In this

recollection, "Dreamers" as the second intermezzo, leads readers into the experience of a newer setting where Kennedy philosophically engages the reader through literature that provokes deep reflection on contemporary themes.

Throughout this journey, the book presents a reflection on the significant and revolutionary role of philosophy and education when they promote a way of experiencing childhood and dialogue that is deeply relevant to today's world. It offers a practical response for educators, schools, and children through the Community of Philosophical Inquiry. Emphasizing dialogue, conceptual discovery, and emergent inquiry, the book suggests that CPI is not merely a pedagogical tool but a catalyst for lifelong personal and collective transformation, fostering a democratic and open-minded citizenry. By creating educational spaces where inquiry, child-adult identity, and meaning can continuously evolve in a dialogical and (r)evolutionary manner.

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