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## **Rethinking Education through Critical Psychology Cooperative Schools, Social Justice and Voice**

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## **Review**

Davidge, G. (2017). *Rethinking Education through Critical Psychology Cooperative Schools, Social Justice and Voice*. London: Routledge.

In this innovative book, *Rethinking Education Through Critical Psychology*, Gail Davidge makes a critical ethnographic analysis about the “co-operative” schools, which have been increasing from its birth in 2008 in England. Gail Davidge is a researcher who finished her PhD at the Education and Social Research Institute at Manchester Metropolitan University in the UK. With over ten years’ experience, she mainly focuses her studies on a variety of Primary and Early Years educational settings.

Reforms in public education in England have allowed the appearance of this “co-operative” model of schooling as an alternative to the competitive educational model, which prevail in the present capitalist society. This flourishing system of education, through teaching values such as equality, honesty and solidarity, aims to achieve a more socially fair society.

Actually, there is a limited investigation about this recent nascent alternative model of public schooling. For this reason Gail Davidge, through eight chapters, gives to us a perspective about the unexplored relation between “co-operative” approaches to schooling and democratic subjectivity, attending to the “voice” of those involved in this school system. The result is achieved through a critical analysis of members’ lived experiences, which have been different even opposing. Furthermore, she leads readers to reflect on how “co-operative” schools are established and developed to the aim of creates a dialogic debate space.

In order to contextualize the current socio-political situation of education and history of “co-operative” schools, the book begins by describing a theoretical framework which explores this complicated construction and its implications to social well-being and schooling. Is important to point out that to avoid revealing the identity of those participants who share their experiences and evading the identification of such “co-operative” schools, the author develops a fictionalized account derived from the real narratives,

which took place mainly between September 2011 and July 2013. In addition, she exposes the ethical and methodological dilemmas, which appear as a consequence of analyse and represent people's lived experiences.

The importance of this text is founded in several issues. Firstly, by the representation of members' narratives, which far from reaching a common consensus about how are "co-operative" schools understood, what they do or how members live this alternative model, the author renders an approach of dissensus and opposite representations, which show the heterogeneity of numerous "voices" and different views of organize and live the "co-operative" education. Secondly, by the different proposals which are given to develop this model of schooling as a democratic and consolidated educational project, and finally, by the observed need of further critical investigation.

To elaborate the post-structural reading of "cooperative" schools, taking in account the deep difficulty of writing about personal experiences, the author relied on the limits of "voice" (Jackson & Mazzei, 2009) and the failure of ethnography (Visweswaran, 1994).

The considerations presented in the book can be appealing for people involved in psychology, education, politics or social research, especially for students, researchers and practitioners who are interested in achieving a new egalitarian and socially fair model of education.

The book encourages people to carry out future investigations in order to create a dialogic space to discuss and lay the groundwork of "cooperative" schooling. Although it provides an insight about what it is for, and which benefits and losses could have this new way of report, more research is needed to support this form of education, which struggles for social justice and inclusion.

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