

DS Paragraph No 2. 2019

Department of Development Studies

Pakistan Institute of Development
Economics

'DS Paragraph' is an academic activity in which students, researchers and faculty are encouraged to write critical reviews of books based on the Development discourse. The topical range includes academic debates on issues such as poverty, inequality, gender, conflict and human security. The title of the book reviewed in the second DS Paragraph is '**Globalization of Education: An Introduction**' authored by Joel Spring. The book has been reviewed by Ms. Fareena Iqbal.

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Globalization of Education: An Introduction

Author: Joel Spring

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Divided into eight coherent chapters, the book titled '**Globalisation of Education: An Introduction**' explores varied trajectories through which globalisation of education can be traced theoretically, culturally, historically and pragmatically.

The first chapter titled '**Globalisation of Education**' explains in laying foundation for competing theoretical discourses that explain globalisation of education. The discourses covered by the author in this chapter include modernisation theories, world system theory, postcolonial and critical theories. These discourses also help in expositing the variant forms of knowledge: universal and majoritarian (modernisation theories); neo-colonialised (Marxist school of thought); cognitively colonised (postcolonialism/ critical theories); situated (Foucauldian), and grassroot (Endogenous Development).

The second chapter titled '**Global Education Networks and Discourses: The World Bank and Knowledge Economy**' explains the institutionalisation of education by the World Bank as a hegemonic discourse. The attempt of the World Bank to make a conglomerate in which governmental and non-governmental organisations along with constituencies of civil society are given much needed space is admirable but it is delimited by the Bank itself which is an economic organisation and it does not always cater to the differentiability of the global education players.

In the third chapter titled '**The Cyberschoolbus and Sesame Street Meet the Global Knowledge Economy**', the author brings in normative dimensions of globalisation of education through normative definitions of development. The Organization for Economic Cooperation and Development (OECD), UNESCO and United Nation's Cyberschoolbus systematized the forms of educational organisations that were based on linking, bridging and social capitals. Another area of departure of these organizations (which was antithetical to the universalized and majoritarian knowledge production by the World Bank) was the incorporation and suitable positioning of local culture in indigenized educational systems which in turn helped in sensitizing the issues of gender inequality, child health, and violation of human rights.

In the fourth chapter titled '**The Marketing of Knowledge: Multinational Learning Corporations, Global Assessment, and Higher Education**', education as a business enterprise is discussed by the author. The role of GATS, TRIPS, and International Testing Organizations in unifying and standardizing English as a gatekeeper to international academic and professional organisations is extensively explained and critiqued by the author.

In the fifth chapter titled '**From the Global to the Local: Global Progressive Education Models and INGOs**', the authors discuss the importance of multiple educational models in the global education superstructure. The multiplicity embedded in these models is also reflected by the culturalist standpoint. According to this standpoint the local governments of the developing

countries, under the pressure of political issues, civil unrest, and economic crises, may resort to global educational policies but this does not necessarily mean that there will be complete assimilation rather the global policies are indigenized according to the local realities.

In the sixth chapter titled '**Religious and Indigenous Education Models: A Clash of Civilizations?**' the author brings in the religious and communal resistance to the changes in the Global educational practices. As opposed to the agenda of global uniformity of education, cultural and religious constraints are viewed as impeding correlates to meeting this global agenda. The constant rift between religious and secular education, scientific and traditional knowledge, universal and situated knowledge, and global and local knowledge lays the foundation for what author describes as the 'Clash of Civilizations'.

The seventh chapter on '**Global Migration and Language Policies**', highlights the articulation of global migration which usually results in people settling in urban centres with the language issues being faced by the migrated people in those centres. The tone of the author in this chapter is critical and he critiques on the language policies which are institutionalized in the urban centres. The lack of institutional and governmental support for local dialects and minority languages in developing countries is also highlighted by the author. In the final chapter of the book titled '**Globalization and Complex Thought: Is there a theory of Educational Globalization?**' the author has summarized the main points of the previous seven chapters.

The author's critical innuendos are on point when he elaborately elaborates the lacuna of theory of globalization of education. He calls the need for the intersection of micro-narratives on the subject matter where intersectionality of governmental and non-governmental organizations, global and local cultures, media and popular culture and national and international testing services can generate a macro-narrative on the globalization of education.

Ms. Fareena Iqbal is an alumna of Department of Development Studies, PIDE.