

## The Effects of Globalization on International Education: The Needs for Rights to Education and Rights in Education

Msc. Andres Alberto Chavez Eras<sup>1</sup>

### Abstract

---

This article explores some of the effects that globalizations, and particularly neo-liberalism, have had in the world. The authors shows how attempts to standardize education and measures such as the PISA have negatively affected the impoverished people of developing nations, and share a few examples of people living in extreme poverty to illustrate the gravity of the situation. The author suggests that improving education systems around the world will do more to alleviate the suffering of the world's poor than any other development measure. He believes that this can be done by emphasizing rights *in* education in addition to rights *to* education, as well as focusing on the intrinsic value of education. The author concludes that current neo-liberal policies in education are preventing developing nations from rising above poverty, and urges that universal standards be replaced with localized schooling systems that can meet the unique demands of each nation and people.

---

**Keywords:** Right *in* Education, Rights *to* Education, Globalization, PISA

### 1. Introduction

The purpose of this article is to examine some of the effects that globalization has had on the world. The authors believe that neo-liberal development policies have in many cases disadvantaged the people of the underdeveloped nations of the world, and that one of their most detrimental effects has been the standardization of education systems throughout the world. The creation of the PISA by the OECD represents one of many ways in which education has become a competition that people in impoverished countries are losing.

The author proposes that education systems around the world can be improved through the creation and implementation of policies that ensure not only rights to education for all children through improved availability and access, but rights in education as well through acceptability and adaptability of education systems. Additionally, it is important that the intrinsic value of education, which is intended to develop students' capacities as human beings rather than just their ability to earn income, be emphasized in the schooling systems (Robeyns, 2006 p.70).

### 2. Globalization and Standardized Education

Globalization has brought the people of this world closer together than our ancestors ever would have imagined. In today's world, one can learn about issues on the other side of the world with just a click of a button or a touch of a screen. There is no doubt that globalization has created positive change, such as increased communication, quicker spread of ideas, and new markets. However, globalization has brought about negative effects in the world as well. The Western countries have pressured underdeveloped nations to remove their trade barriers, even though the West has kept up their own. This has made it difficult for these countries to export their agricultural products, which has significantly decreased the export income that they receive (Stiglitz, 2002 p. 6).

---

<sup>1</sup> Universidad Internacional del Ecuador (UIDE), Ecuador. [aac2184@tc.columbia.edu](mailto:aac2184@tc.columbia.edu), (593)991196070

Practices such as this and other regulations that the West has put on trade agreements involving impoverished countries have worsened the situation of the poor while benefitting the developed countries that trade with them. According to David and Wildeneersch, "The integration of countries in the global economy has diluted the notions of the nation-state and as a result the power of the nation-state is diminished by globalization." (qtd. in Geo-JaJa and Majhanovich, 2010, p.4) Globalization, when guided by the ideals of neo-liberalism, operates by creating more markets and competition through privatization and decentralization. By so doing, globalization has in many ways increased the gap between rich and poor and created distinct winners and losers. Neo-liberalism, according to Geo-JaJa and Majhanovich (2010), "creates social and economic polarization and furthers marginalization of those on the periphery (both physically and ideally)." p.5

One way that this occurs is through the education system. The spread of globalization "has tended to force nations with different academic needs and resources to conform to structures designed to service the interest of rich nation's academic systems and international institutions, thus breeding inequality and dependence" (Geo-JaJa 2009, p.96). One example of this is that many children in African nations receive school instruction in languages other than their native tongues, such as English, French, Portuguese, and Spanish (Babaci-Wilhite, Geo-JaJa & Lou, 2012p. 6). This linguistic imperialism severely limits students' opportunities to succeed in the education system. It is also one way that former colonial powers ensure their dominance over their former colonies.(Pütz, 2004 p. 66)

Disparities that have been accentuated by globalization have created a situation where only the rich can access quality education, which serves only to further perpetuate the inequalities between the rich and the poor. Evidence of this problem can be found in countries such as Chile, where both the economy and the education system have been privatized. Children in the more affluent regions of Chile perform significantly better on achievement exams than those without sufficient financial means; this is a reflection the disparity created by globalization. (Arnove, 1997 p. 90)

### **2.1 A Globalized Education – Is this the answer?**

Globalization affects education in other ways as well. As Spring (1997) explains, "Competition in the global economy is dependent on the quality of education, whereas the goals of education are dependent on the economy. Under these circumstances, education changes as the requirements of the economy change" (p. 6). Due to the globalization of the economy and the widely accepted ideas of neo-liberalism among developers, this means that education is currently being seen in terms of the human capital theory, which values education inasmuch as it is an investment that prepares students "to contribute to economic growth" (Spring, 1997 p. 6). Using that definition, most governments, multilateral agencies evaluate the quality of education given in schools in terms of the economic profit that they will produce through their students.

The Organization for Economic Cooperation and Development (OECD) is a central entity to the globalization of economic policies as well as education policies. This organization, which is composed of many of the affluent countries of the world, has implemented policies for its member nations that have caused their systems of education to become quite similar to one another. One notable creation of this organization is the Program for International Student Assessment (PISA) which is used, according to the organization, "to measure the current state of education internationally" (OECD, 2013 p.17). The assessment tests 15-year-old students from member nations in the areas of reading, science, and math, and countries are ranked according to the students' performance (Bracey, 2009 p. 451).

Critics of the OECD claim that this assessment has served merely to "move the emphasis of education away from unique cultural expressions toward common, narrowly economic objectives" (Kuehn, 2013 p.1). Furthermore, the assessment is used by the media to rank countries based on their performance in the areas measured by the OECD; not only does this turn education into a competition, but it has also been seen that the areas measured by the indicators have become the focus of the education that is provided in schools, while other important areas, such as social and cultural goals, are neglected (Kuehn, 2013). An example of this is that due to the nature of the reading portion of the assessment, students are instructed more carefully in how to read computer instructional manuals than literature that will expand their minds and enrich their lives.

An inherent problem with comparing education systems through an international assessment is that, when a country falls short in the rankings, they do not have the liberty to change the curriculum or adjust the tests to better reflect the culture and strengths of their students.

Rather, policymakers will “narrow the curriculum and change the textbooks” so that students will better learn the material that committee members from other countries feel is valuable for them to know (Kuehn, 2013). As one scholar states, “Using test scores to compare education systems is a mistake and using average scores to compare countries is a worse mistake” (Bracey, 2009 p.451). When using average scores to form a comparison, it follows that some students will score above the average, and some below. Such comparisons “either motivate for the wrong reasons or do not motivate at all, resulting in apathy or cheating” (Mazurek, Winzer & Majorek, 2000, p. 61). Additionally, these rankings do not show what students do and do not know, nor do they explain the cause of success or failure by different students (Garrison, 2009 p. 35).

As previously mentioned, the human capital approach to education, which is a facet of globalization and neo-liberalism, values education as an investment in the economy. The PISA is designed to test students in areas that will help them become contributors to economic growth. This is one way in which globalization “turns education into a commodity and reworks knowledge in terms of skills and disposition required by the global labor market” (Geo-Jaja & Zajda, 2005 p.120). However, education is capable of so much more than turning students into profit. It can “provide the knowledge that will help people have an equal opportunity to live longer and be happy” and “contribute to feelings of control, self-esteem, and optimism” (Spring, 2007 p.12). All students have an equal right to receive a high quality education that will help them become healthier and happier, but education systems do not need to be globally uniform in order to be equal. Schools should reflect the cultures of the students who attend them; these “cultural differences will affect the organization, curriculum, and methods of instruction of schools that help to provide equality of educational opportunity enabling individual to achieve a long and happy life” (Spring, 2007 p.13). By embracing cultural differences rather than shutting them out of the education system, students all over the world can receive an equally high quality of education that will be of personal benefit to them in the specific place and circumstances that they live. This will enrich individuals by teaching them the skills necessary to live more fulfilling lives, build stronger families, participate more fully in their communities, and become agents of positive change in the world.

### **3. Poverty and Education**

#### **3.1 Definitions of Poverty**

There are many different ideas and definitions of poverty. Human capital theorists generally believe that “the difference between prosperity and poverty for a country depends on how fast it grows [economically] over the long term” (Barro, 2002, p. 9). These developers tend to focus on material assets that poor people lack, such as food and employment, as the basis of poverty (Parker, 2000). Therefore, according to these ideas, if the people of an underdeveloped nation were to find a way to increase their GDP by a certain percentage, then they could break the bonds of poverty and join the ranks of the developed nations of the world. The truth is that, although these factors are important, the neo-liberal focus on numbers and statistics often masks the reality that each number represents a real human being. Whether it’s a father struggling to find food for his family or a child falling behind in school, the numbers reported by GDPs and PISA rankings merely serve as a reflection of the genuine human struggle that people in poverty are living through each day. It is the people, not the numbers that matter, and “the people are the real wealth of a nation” (UNDP, 2010 p. 9).

.As proponents of human development argue, “The dimensions of poverty go far beyond inadequate income – to poor health and nutrition, low education and skills, inadequate livelihoods, bad housing conditions, social exclusion and lack of participation” (UNDP, 2010 p. 94). Additionally, when poor people themselves define poverty, they tend to focus on other dimensions such as dependency, powerlessness, and lack of voice (Parker, 2000; Geo-Jaja & Azaiki, 2010, p.55). The poor are often less concerned about income than they are about their human rights, and the majority would rather be empowered to change their destinies than given the financial means to continue surviving in slightly better conditions than those they currently face. Philosopher and economist Amartya Sen (1996) agrees that development is “a process of expanding the real freedoms that people enjoy” (p. 3). He further explains that focusing merely on economic growth is too narrow a view of development, but that “growth of GNP or of individual income can, of course, be very important as means to expanding the freedoms enjoyed by the members of society” (p. 3).

There are countless different ways that the poor experience poverty. One seventy-year-old woman, Jiyem, who lives in Indonesia with her blind husband and mentally-disabled son, lives in a home with a dirt floor, no electricity or running water, and inadequate cooking fuel. Her husband is unable to work, and her son can only work as a harvester due to his disability and earns \$1.10 per day. Jiyem has no monetary income, but she collects the remains of the rice harvests at the end of the day, which allows her to provide a little food for her family. No one in the household has completed their primary education (qtd. in UNDP, 2010 p. 93, box 5.3).

Salome, a 30-year-old woman living in Nairobi, lives in the slum with her husband and six daughters, whose ages range from 3 months to 14. Her husband is only able to work on rare occasions where there are projects to be done in a nearby industry park. They also have no electricity or running water, and the couple's 6-year-old, Merah, has not yet been enrolled in school because the family cannot afford the \$4 registration fee. Salome worries every day about not being able to feed her children (qtd. in UNDP, 2010 p. 93, box 5.3).

These women are real, and their situations are deeply personal and unique to them. They represent two faces out of the 2.6 billion people who deal with the realities of poverty every day (Poverty Overview). They suffer from deplorable living conditions, inadequate nutrition, and very little experience with formal education, not to mention the fear they face as they strive to provide for their loved ones.

### **3.2 Education as a Tool for Empowerment**

The most important change that can be made to lift people out of poverty is to educate them. When people become educated, they are no longer dependent on others; they become empowered, and they discover their voice and learn how to use it. According to the poor people's definition of poverty, as explained in the previous paragraph, a person who makes these changes will no longer be in poverty. The question then becomes what needs to be done in order to ensure that poor students are able to receive a quality education. In order to answer this question, it is first important to understand the obstacles that currently prevent poor children from becoming well educated.

One problem with the privatization and decentralization of education that has been encouraged by neo-liberalism is that many students are now required to pay fees in order to attend schools. The governments of many countries are no longer funding education, and as a result the financial burden falls on the families of the students who attend the school. Many families in poverty are simply unable to afford these fees, and as a result, a significant number of parents are unable to send their children to school. Arnove (1997) gives the example of Brazil and Nicaragua, where over 70 percent of the population lives in poverty and at least a quarter suffers from extreme destitution. For these families, most of which have three or four children, if they were asked to pay just one dollar per month for each of their children to attend school, they would be forced to choose between sending their children to school and having enough money to buy the food, clothes, and medicine that they need to survive (Arnove, 1997 p. 91). Therefore, the privatization of education and the school fees that accompany it are a major obstacle to the education of the poor.

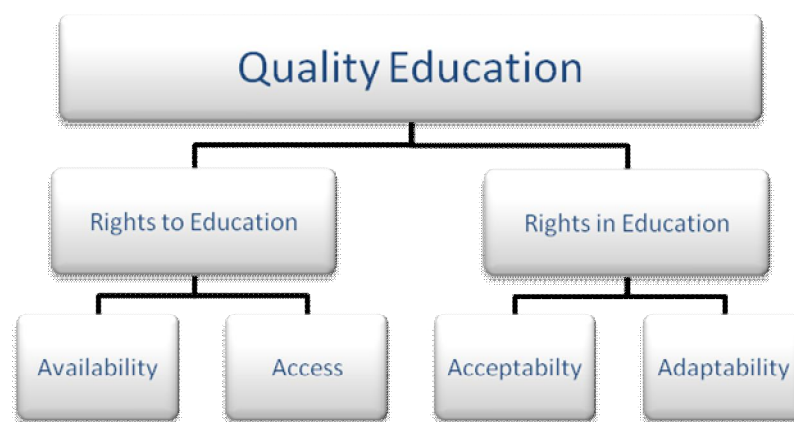
Additionally, the standardization of education that has occurred due to globalization has left many students in poverty enrolled in education systems that have very little relevance to the needs and opportunities of their cultures and communities. The African education system is an example of curriculum that has been distributed from the top-down that is not helping students to realize their potential and become empowered to change the future of their countries. In this system, rather than providing classes in the students' native languages, instruction is given in French, English, Portuguese, and Spanish (Babaci-Wilhiteet al., 2012 p.6). This makes it difficult for the students to absorb and apply the knowledge that they need to succeed. This is crucial for the marginalized people of Africa because education is their one hope of rising above their circumstances, and that will only happen if the education that they receive is relevant to their culture and needs, as well as the future opportunities that will be available to them.

### **4. Beyond Rights to Education**

In order for education to serve the needs of the students and prepare them for a greater future, it must fulfill the requirements of the 4-A scheme designed by Katarina Tomaševski, the United Nations Special Rapporteur on the right to education of the United Nations Commission on Human Rights (Tomaševski, 2003 p.51). Those requirements are that education must be available, accessible, acceptable, and adaptable. In order for education to be available, it must be free and compulsory for all school-age children. An accessible education is defined as one in which school-age children can easily and safely travel to and from a school building that is adequate for their needs.

Acceptability refers to the quality of education that is provided in schools, standards of health and safety, and the professional requirements for teachers and administrators. Lastly, adaptability is the requirement that schools cater to the best interests of each child in developing and transmitting their curriculum.

The author believes that availability and accessibility reflect the popular idea among multilateral agencies and governments of what it means to provide rights to education for students. The purpose of these requirements is to ensure that all school-age children have the opportunity to enroll in a free school that is convenient for them to attend. The other two requirements, acceptability and adaptability, are often overlooked in the mainstream discourse about development and students' rights to education. However, students have the right to receive not only a free education at a convenient location, but also a quality education that is relevant to their circumstances and adequate to prepare them for the challenges and opportunities that lie ahead for them. In order to draw attention to this aspect of students' rights regarding education, the authors will refer to this as rights in education. The following chart demonstrates this distinction using Tomaševski's (2003) 4-A scheme.



#### 4.1 Rights to Education

The right to education is fully explained in Article 13 of the International Covenant on Economic, Social and Cultural Rights. In this document, education is recognized as a tool of empowerment through which the economically and socially marginalized people of the world can overcome poverty, participate fully in their communities, be safeguarded against labor and sexual exploitation, realize other human rights, protect the environment, and control population growth (UNESCO, 2002 p. 7). Additionally, it is recorded that education should increase each individual's "sense of dignity" and "promote understanding among all ethnic groups, as well as nations and racial and religious groups" (UNESCO, 2002 p. 8). The two required features of education, as stated in article 13, are that it is "compulsory" and "available free to all" (UNESCO, 2002 p.10). It is stated that the purpose of secondary education is to prepare "students for vocational and higher educational opportunities" (UNESCO, 2002 p.11).

The right to education is extensive, but the descriptions of what education should be like are oftentimes too vague to be put into practice. For instance, article 13 states that measures should be taken to "ensure that education is culturally appropriate for minorities and indigenous peoples, and of good quality for all" (UNESCO, 2002 p. 20). The article does not define what makes an education "culturally appropriate", nor does it expand upon what "good quality" really means. In order for a government to provide an education of good quality that is culturally appropriate for the students of its nation, that government must first understand precisely what those terms entail, and then know what steps need to be taken to implement a system that satisfies those demands.

As previously mentioned, the extension of rights to education generally focuses on availability and access, while undermining the importance of acceptability and adaptability. This can be seen in the Millennium Development Goals set by the United Nations, where the current goal for education is universal primary completion by 2015. The purpose of this goal is to make education available and accessible to all children everywhere, but there is no mention within the goal of what type of education should be provided for these children.

This goal will never be met without an active concern for the acceptability and adaptability of education from both governments and policymakers. Students will not come to and stay in schools that are not sufficient for their needs and sensitive to their circumstances. It will not be possible to help all parents and children around the world make the necessary sacrifices to enroll all school-age children in school unless they can clearly see that this education will be of benefit to them, and they will only see that if the schools are truly acceptable and adaptable. In other words, there will never be 100% primary enrollment and completion worldwide until students are universally granted their rights in education.

#### **4.2 Rights *in* Education**

An education system functions properly only when it provides both rights to and in education to students by meeting all the requirements of Tomaševski's 4-A scheme. This is evidenced by a situation that occurred in Malawi in 1994 when school fees were eliminated. This change suddenly made school available and accessible for many more children, which led to a 55 percent increase in enrollment. With an additional 1.2 million students pursuing an education throughout the country, the schools quickly became overwhelmed due to insufficient resources. As a result, the drop-out rates steadily rose through the years until enrollment rates were back where they had started before the elimination of school fees (Birdsall, Levine, & Ibrahim, 2005 p. 55). While the schools had become available and accessible, they were not acceptable and adaptable, which prevented them from providing a quality education to the high volume of students and sustaining their enrollment in the schools.

When all four requirements of Tomaševski's 4-A scheme are met, students can enjoy all of their rights both to and in education. This will likely lead to an increased income for the educated students in the future, but it will provide countless other benefits to them as well. Even if some students' educations don't ultimately increase their income, they will still profit from "reading, communicating, arguing, in being able to choose a more informed way, in being taken more seriously by others and so on" (Sen, 1999p.294). Students who receive a quality education that meets all four requirements of the 4-A scheme will have a great advantage in the future; they will be empowered to make a significant difference in their own lives, the lives of their families, and the wellbeing of their communities.

Once the need for rights in education is understood, the next step is to create policies and reform education systems so that this right can actually be extended to the students. The way that this is done will be distinct in each country, owing to the fact that students in one country have vastly different needs and opportunities than students in another, but there are a few universal truths that will help governments and policymakers to get started with making these changes.

The most important difference between merely providing rights to education and allowing students to enjoy rights in education is that in the latter, "students are not just to accept or simply agree with what the teacher is saying" (Geo-Jaja, 2012). Rather, students are encouraged to think for themselves and discover their own truths that will propel them to be successful in the future (Roberts, 2000 p. 38). Students who have rights in education are able to be motivated from within without being forced to be motivated by an outside source (Geo-Jaja, 2012).

One crucial aspect of rights in education is that children be taught to embrace and flourish within their cultures. Culture can be taught through history, literature, geography, and art, and although it is a common belief that children should obtain basic knowledge and develop confidence in their cultures and identities, this rarely takes place in the case of minority students. In fact, in many countries "the French, Spanish and British states have used their control of the curriculum to focus on the center and marginalize or even exclude the minorities" (Jensen, 1996 p. 190). Therefore, special care should be taken by governments and policymakers to ensure that the curriculum they develop teaches children about their own cultures and helps them to develop their own identities, rather than making them feel inferior to people of other cultures.

Another essential step for providing students with rights in education is to instruct them in the native languages that make up a part of their ethnic identity. One reason for this is that students are capable of learning much more in their own tongue than they can in their second language. Additionally, the very existence of a language is dependent upon its use by the youth within the culture (Jensen, 1996 p. 221). If the youth stop learning their native language, it could disappear, and that would contribute to the loss of these students' identities. Additionally, "language serves as a unique tool to expand other communal rights" (Babaci-Wilhite et al., 2012 p. 18).

In order for this change to be possible, it will be necessary that educational language planning be focused towards high levels of bilingualism or even multilingualism, and monolingualism can no longer be regarded as something normal, desirable, and unavoidable (Pütz, 2004, p.78). Children must be taught to learn and love their native language, and they should never feel ashamed to use it because it is a part of their heritage. Education should protect language and culture and teach respect for them; this means that curriculum should “reflect local and indigenous knowledge systems, and local traditions must be taught with pride” (Babaci-Wilhite et al., 2012 p.14).

#### **4.2.1 Instrumental Values of Education**

One essential factor to providing both rights to and in education is to recognize the true objectives of an education system. In a world where many view money as a prerequisite to success, governments and policymakers have shaped education into a tool that can be used to help people get more money. The majority of governments and policymakers feel that the quality of an education can be measured by the degree to which learned “skills and knowledge...contribute (directly or indirectly) to expected economic productivity” (Robeyns, 2006 p.73). This perspective is called the instrumental value of education.

Critics of instrumental education systems note that the focus of these systems is to pass a test, and that it denies students and teachers the opportunity to become involved with the more important aspects of education (Hursh, 2008; Higgins, Miller, & Wegmann, 2006). Some scholars have gone so far as to say that this style of education prepares students to become “unquestioning capitalist workers” rather than capable human beings (Rubin & Kazanjian, 2011; Bauman, 2010; Hill, 2005).

However, there is merit to this system as well. Its focus on economics “can help a person to find a job, to be less vulnerable on the labor market, to be better informed as a consumer, to be more able to find information on economic opportunities, and so forth” (Robeyns, 2006 p.71). The instrumental aspect of education helps students to turn their knowledge into personal income. Even though a steady income is an important aspect of progress and happiness, it is not enough by itself. The author does not wish to discount the instrumental value of education, but rather acknowledge its importance and show that it must be accompanied by the intrinsic value of education in order to help people become truly successful.

#### **4.2.2 Intrinsic Value of Education**

The intrinsic value of education is that a student “may value learning something simply for the sake of this knowledge” (Robeyns, 2006 p.70). Some people enjoy learning about history, while learning to play new musical instruments fascinates others. The knowledge that these people acquire in such pursuits may not help them in their careers, but it can add a rich dimension to their lives, making them happier and more satisfied than they would be otherwise. Additionally, an intrinsic education system “helps students to acquire the knowledge, skills, and values needed to function effectively within their cultural community, nation state and region and in the global community” (Banks 129). In order to accomplish this, education cannot discriminate against cultures, languages, or religions, and it should allow students to be heavily involved in their own educations by granting them the opportunity to choose their own goals and their own path towards those goals (Bank, 2008; Rogers, 1980). The intrinsic aspect of education guides students toward discovering their human capabilities. It also prepares students for the many opportunities, responsibilities, and experiences of adult life, such as applying for jobs, participating in judicial systems, seeking ownership of property, taking care of children, dealing with illness, forming relationships, and so on (Best, 2000 p. 1).

When students are provided with rights in education, they will change the societies in which they live. This type of education leads to “reengineering or restructuring capitalist economies, while at the same time informs the need for an endogenous curriculum from deep down society, which will produce citizens who will not be out of place in development” (Geo-JaJa, 2012 p. 20). As the individual students change, they will develop the capacities to change their societies; that changed society will offer more opportunities for an increased number of people to thrive, and the nation will reach new levels of development that will assist even more people to rise above the clutches of poverty.

## 5. Concluding Remarks

Modern technology has made the world a much smaller place, and enhanced communication and travel make it possible for ideas to spread faster than ever before in the history of the world. This increased contact and communication has led to globalization. Globalization could be an unstoppable force for good if it were used to allow all of the voices of the world to be heard, but the dominance of neo-liberalism has instead turned globalization into a process through which the people of the world have been separated into winners and losers. Measures such as the PISA have turned education into a competition that many children in the developed and underdeveloped nations are losing. Policies that focus only on rights to education and the instrumental value of education have prevented many of the marginalized people of the world from changing their destinies and becoming something more.

Education systems that focus on trying to make the children in underdeveloped nations more like the children in the Western world stifle "independent, critical thought as well as teachers' abilities to craft curriculum as they see fit" (Rubin & Kazanjian, 2011 p.95). Additionally, there has been no evidence to show that standardized education systems improve student learning or increase student acquisition of knowledge (Rubin & Kazanjian, 2011 p.102). People are all created differently for a reason, and globalization will not be capable of improving world conditions until it embraces those differences and requires that every voice be heard.

Education systems must be as diverse as the students they serve. Sir Ken Robinson tells a story of a young girl who was taken to see a specialist because she could not sit still in class. The doctor listened as the girl's mother described all of the problems that her daughter faced in class, while the young girl sat on her hands to try to keep herself still. The doctor asked to speak to the mother in private, and before leaving the room with her; he turned on the radio that was at his desk. The doctor and the mother watched as the young girl, now in the room alone, began to dance to the music. The doctor then explained to the mother that there was nothing wrong with her daughter; she was just meant to be a dancer. The girl was enrolled in an academy for dancers, and was amazed to finally be surrounded by other people who had to move in order to think clearly. This girl was Gillian Lynne, who later became a ballerina, dancer, actress, theater director, and choreographer for *Cats* and *The Phantom of the Opera* (Sir Ken Robinson, TED Talks, 2013). Gillian was not able to succeed in a school system that did not allow her to pursue her true talent, but later thrived in one that was tailored to fit her specific needs so that she could later take advantage of great opportunities.

A famous quote, attributed to Albert Einstein, says, "Everyone is a genius. But if you judge a fish by its ability to climb a tree, it will live its whole life believing that it is stupid." The people of underdeveloped nations have been made to feel inferior through universal policies and standardized procedures that do nothing to advance their situation while judging them by unfair standards. It is time for developers to focus on providing rights in education to the children of the world by helping governments to create their own curricula that emphasizes the intrinsic value of education.

## References

- Arnové, R. F. (1997). "Neoliberal Education Policies in Latin America: Arguments in Favor and Against." *Latin American Education: Comparative Perspectives*. Ed. Carlos Alberto. Torres and Adriana Puiggrós. Boulder, CO: Westview. pp. 79-100. Print.
- Babaci-Wilhite, Z., Geo-JaJa, M., & Shizhou L. (2012). Education and language: A human right for sustainable development in Africa. *International Review of Education* pp. 1-29. Print.
- Banks, J. (2008) Diversity, Group Identity, and Citizenship Education in a Global Age. *Educational Researcher* 37.3: 129-139. Print.
- Barro, R.J. (2002). Education as a Determinant of Economic Growth. In E. Lazear, (Ed). *Education in the Twenty-First Century*. Stanford, CA: Hoover Institute.
- Bauman, Z. (2010). *Wasted lives: Modernity and its outcasts*. Malden, MA: Polity Press.
- Best, R. (2000). Introduction: Where Are We Going with SMSC?. In *Education for Spiritual, Moral, Social, and Cultural Development*. London: Continuum. pp. 1-12. Print.
- Bracey, G. (2009). PISA: Not leaning hard on US economy. *Phi Delta Kappan*, 90(6), 450-451.
- Birdsall, N., Levine R., & Ibrahim, A. (2005). *Toward universal primary education: investments, incentives, and institutions*. London: Earthscan. Print.



- Garrison, M. J.(2009). *A measure of failure: the political origins of standardized testing*. Albany: State University of New York Press. Print.
- Geo-JaJa, M. A. (2009). Can globalization in Nigeria's Niger Delta be humanized for integration and development? In: Brock-Utne, Birgit and Gunnar Garbo (Eds.) *Language and Power. The Implications of Language for Peace and Development*, Dares Salaam: Mkuki na Nyota Publishers. Oxford: African Books Collective. East Lansing: Michigan State University Press.
- Geo-JaJa, M.A., and Suzanne Majhanovich. (2010). *Education, language, and economics: growing national and global dilemmas*. Rotterdam: Sense. Print.
- Geo-JaJa, M. A.& Azaiki, S., (2010) Development and education challenges in the Niger Delta, In Hui Xu, Lou, S. & Xiu Lan Wan (Eds.) *Studies in African Education*, Hangzhou: Zhejiang University Press
- Geo-JaJa, M. A., & Zajda, J. (2005) Rethinking globalization and the future of education in Africa, In Zajda, J. (Ed.), *International Handbook of Globalization, Education and Policy Research*, Amsterdam: Kluwer Academic Publishers.
- Higgins, B., Miller, M. & Wegmann, S. (2006). Teaching to the test...not! Balancing best practice and testing requirements in writing. *The Reading Teacher*, 60(4), 310-319. doi:10.159/RT.60.41
- Hill, D. (2005). Globalisation and its educational discontents: Neoliberalisation and its impacts on education workers' rights, pay and conditions. *International Studies in Sociology of Education*, 15(3), 257-288.
- Hursh, D. (2008). *High-stakes testing and the decline of teaching and learning: The real crisis in education*. New York, NY: Rowman & Littlefield Publishers.
- Jensen, T. (1996). *Challenges to European education: cultural values, national identities, and global responsibilities*. Frankfurt am Main: P. Lang. Print.
- Kuehn, L. (2013) "pisa-oecd." *maritamoll.ca*. N.p., n.d. Web. 29 Jan. 2013. <<http://www.maritamoll.ca/webmom/content/pisa-oecd.htm>>.
- Mazurek, K., Winzer, M. A.,& Majorek, C. (2000).*Education in a global society: a comparative perspective*. Boston: Allyn and Bacon. Print.
- OECD. (2013). *Education at a Glance 2013: OECD Indicators*, OECD Publishing. <http://dx.doi.org/10.1787/eag-2013-en>
- Parker, D. (2000). *Can anyone hear us?*. New York: Published by Oxford University Press for the World Bank, Print.
- Pütz, M. (2004) *Globalisation and African Languages: Risks and Benefits*. Ed. Katrin Bromber and Birgit Smieja. Berlin: Mouton De Gruyter. Print.
- Roberts, J. (2000). "Practical Ways for Developing SMSC across the Curriculum." In *Education for Spiritual, Moral, Social, and Cultural Development*. Ed. Ron Best. London: Continuum, 2000. 37-51. Print.
- Robinson, K. (2013), "Schools kill creativity | Video on TED.com." TED: Ideas worth spreading. N.p., n.d. Web. 6 Feb. 2013. < [http://www.ted.com/talks/ken\\_robinson\\_says\\_schools\\_kill\\_creativity.html](http://www.ted.com/talks/ken_robinson_says_schools_kill_creativity.html) >.
- Rogers, C. (1980). *A way of being*. Boston, MA: Houghton Mifflin Company.
- Robeyns, I. (2006) Three models of education: Rights, capabilities and human capital. *Theory and Research in Education* 4.(1) pp. 69-84. Print.
- Rubin, D, & Kazanjian, C. (2011). Just Another Brick in the Wall: Standardization and the Devaluing of Education. *Journal of Curriculum and Instruction (JoCI)* 5(2) pp. 94-108. doi:10.3776/joci.2011.v5n2p94-108
- Stiglitz, J. E. (2002). *Globalization and its discontents*. New York: W.W. Norton. Print.
- Sen, A. (1999). *Development as freedom*. New York: Knopf, 1999. Print.
- Spring, J. H. (2007). *A new paradigm for global school systems: education for a long and happy life*. Mahwah, N.J.: Lawrence Erlbaum Associates. Print.
- Spring, J. H. (1997). *Education and the rise of the global economy*. Mahwah, NJ: L. Erlbaum Associates, 1998. Print.
- Tomaševski, K. (2003). *Education denied: costs and remedies*. London: Zed Books, 2003. Print.
- UNESCO. (2002). *Right to Education: scope and implementation*. Paris, France: UNESCO,. Print.< <http://unesdoc.unesco.org/images/0013/001331/133113e.pdf>>
- United Nations Development Programme, UNDP. (2010). *The real wealth of nations: pathways to human development*. 20th anniversary ed. New York, NY: United Nations Development Programme. Print.