

of academia and industry' (187). In the final chapter, Kehm looks at the future of doctoral education in the context of the Bologna Process and Lisbon Strategy in Europe. She highlights the shifting focus on preparation for research outside the academy, and concerns about non-completion. Her overview of the various types of doctorate now available was extremely helpful, and she distils this increasingly differentiated group into three concepts of the doctorate, and concludes with a discussion of trends and possible directions for doctoral education.

This is a highly impressive volume, but of course as with any diverse collection of papers, some small criticisms can be made. At times the analyses and commentaries surrounding these highly contested practices felt a little apolitical and uncritical in their orientation. I would have appreciated a stronger sense of critique, with a deeper focus on the cultural, philosophical, ideological notions of the role and purpose of research, and how these have contributed to related political and sector discourses, policies and practices. Additionally, although the book is international in its scope – including chapters on Sweden, Ireland, the EU, Australia and the Netherlands in addition to the UK – it would have been interesting to include perspectives from further afield, focusing perhaps on the role of research in the burgeoning HE sectors of Asia, or in developing nations of Africa or Latin America. Occasionally terms were assumed to be shared, and a glossary of acronyms would have made the book more accessible to a more diverse readership. I also felt at times that 'research' was rather too frequently elided with 'science', leading to a predominant focus on the university's relationships with industry and economic development, with subsequently less attention paid to the contentious and highly topical issue of the research mission in the social sciences, arts and humanities, where economic gains are less tangible, but the potential value to wider society is immense. A discussion of the extent to which governments and national confederations should provide financial support for research on social and cultural grounds – during a recession or not – would have been an interesting one.

However, the strength of this book is the immensely rich fund of information, literature review and in-depth analysis it provides for the specialist reader. The meticulously detailed historical backgrounds of the various national settings will be invaluable to researchers and policy-makers in this field, as will the extensive data and illuminating analyses reflecting the contemporary situation across these contexts, reporting on substantial and significant pieces of large-scale research. As such it represents a landmark volume on a topic of vital importance for the future of the academy.

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Globalisation and higher education in the Arab Gulf States, by Gari Donn and Yahya Al Manthri, Oxford, Symposium Books, 2010, 176 pp., US\$48 (paperback), ISBN 978-1-873927-31-1

As someone who comes from Saudi Arabia, Donn and Al-Manthri's book is of special interest. The authors discuss the influence of globalisation on higher education in the region through an unexpected lens. Although I am aware of most of the issues discussed, I still found the book engaging and enlightening, in spite of a degree of repetitiveness. To the reader with little knowledge of the region, information is set out in-depth and issues are discussed knowledgeably. The authors' core argument on globalisation and higher education is different and unexpected. One is pleasantly surprised to find them not going with the flow of globalisation, and not encour-

aging the western orientation of higher education in the Arab Gulf states. The prevailing wisdom has tended to encourage westernisation in the region: it was seen as a desirable end-product that these developing countries aspired to. On the contrary, the authors point to the dangers inherent in such attitudes. They show deep concern over globalisation and the implications that this would have on the region with the rush to 'westernise'. The authors briefly discuss the issue of terrorism and its link to the region and the policy attitudes of the world powers triggered by this link. In particular, those powers suggested modifications in the region that ignore the real needs of these societies – modifications that do not appear to take into consideration the consequent outcomes of such policies.

The first chapter in the book deals with the concept of globalisation, pointing out the inequalities it creates in the world. The 'haves' become stronger with centralised power in their hand and the 'have nots' become more marginalised. The authors point to the effect of globalisation on higher education with emphasis on higher education policies in the Gulf states. The authors identify two types of globalisation forces, which they classify as 'material' and 'rhetorical'. The 'material' global forces are seen through changes in the economy and technological advances that Gulf states cannot exclude themselves from. The 'rhetorical' forces on the other hand are those delivered through suggestions and recommendations of influential bodies such as ministries of G8 countries.

The authors in the second chapter provide a brief biography of each of the Arab Gulf states, covering the political realities and their economies, and discuss the issues confronting both. They also examine the characteristics of the education system in each state and the impediments facing the sector.

The authors then, in Chapters 3 and 4, contextualise their argument through discussing the situation of the labour market and higher education in the Gulf states and the influence of 'material' global forces on both. In Chapter 3, they shed light on recent economic shifts in the region, while in Chapter 4 they discuss the implications such changes have on policies for higher education in the region. Among labour market issues in the region are the high unemployment rates among nationals and the high dependency on foreign workers – the result of the lack of readiness of nationals to take part in their countries' development. The pressure on governments to up-skill and reskill their labour force is crucial and shows the impact this can have on policies for higher education. The authors examine both the changes in the provision of higher education, which now includes private higher education institutions in addition to the public ones, and changes to the curriculum. The latter change utilises the knowledge of other countries and emphasises a market orientation for higher education. The authors criticise this situation and suggest more collaboration between higher education institutions, research centres and innovators, which all should work towards the real need of the region.

Chapters 5 and 6 elaborate on the influence of the 'rhetorical' forces and the advocacy of 'soft' governance in reshaping the higher education policies of the region. The authors shed light on the global political and economic alliances between G8 countries and BMENA (Broader Middle East and North Africa countries). They explain how this may appear to be an agenda for educational reform, but the real intention is to enhance the political stability of the region. The authors analyse the language used and show its origin in the 'education-labour market lexicon' of the G8 countries.

The authors argue against the notion of 'magistracy', suggesting that it could lead to disastrous results, such as the loss of indigenous knowledge and the marginalisation of the essential needs of the Gulf states. 'Magistracy', according to the authors, refers to 'a cohort of people, key players, policy makers who travel between countries and create options, define agendas and deliver product' (156, see also Lawn and Lingard 2002). They highlight the danger inherent in the policies of importing and consuming of western knowledge to the detriment of the

indigenous knowledge of the region. They emphasise that higher education should serve the needs and interests of the society and should provide the tools necessary for the citizens' survival in ever-changing economic circumstances.

The authors' criticisms and suggestions should be valued and taken seriously by policy makers and higher education providers in the region. Loss of indigenous knowledge is a present danger if their warnings are not heeded and the issue is not given the attention it deserves.

Reference

Lawn, M., and B. Lingard. 2002. Constructing a European policy space in educational governance: The role of transnational policy actors. *European Educational Research Journal* 1, no. 2: 290–307.

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Faith in education: a tribute to Terence McLaughlin, edited by Graham Haydon, London, University of London Institute of Education, 2009, 129 pp., £15.99 (paperback), ISBN 978-0-85473-853-3

In 2007 a series of lectures was given at the Institute of Education in memory of Terence McLaughlin, Professor of Philosophy of Education at the University of London Institute of Education, the result of which is this short, albeit immensely rich, collection of essays. It is a fitting tribute in many ways, not least of which is due to the fact that all of the contributors knew McLaughlin and several had worked with him on joint publications. In addition to a succinct introduction by Graham Haydon, together with a complete bibliography of McLaughlin's publications, the book consists of seven chapters of varying length. A review of such brevity cannot possibly do justice to the quality of the philosophical arguments employed. For the purposes of this review, therefore, some contributions will unavoidably receive little more than scant attention, which in no way is meant to suggest that they are less worthy of critical scrutiny. Without exception, and in different ways, they all inspire the reader to formulate his or her own position in relation to faith schools.

Gerald Grace provides a brisk overview of McLaughlin's publications on faith schools in which he struggled, in my view unsuccessfully, to reconcile the so-called rights of parents to send their children to schools reflecting their own religious convictions, with the right of the child not to be indoctrinated but to receive an education with a proper concern for autonomy.

The most surprising thing about Eamonn Callan's chapter is the fact that after years of disputing with McLaughlin on the question of whether or not children could achieve 'autonomy via faith', he now believes that his earlier contribution to the debate was nothing short of 'ludicrous'. As someone whose sympathies have always been with Callan in regarding the cultivation of faith in young people to be completely counterproductive in terms of promoting their autonomy concerning religious beliefs, I find his U-turn regrettable, relying on nothing more than cold feet in relation to the denial of parental rights. In view of the fact that so many people see nothing problematic about so-called parental rights to faith schools, it is a pity that it merits so little attention in the book as a whole. For my part, I am disinclined to accept the necessity for Michael Hand's 'middle path', whereby parents have a 'privilege right' to provide their children with a