

## DEVELOPMENT AND GLOBAL ARCHITECTURE OF EDUCATION

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Abstract. Globalization is used for transferring the dominant culture which is not only different but contradictory in terms of social, cultural, and historical aspects with the culture of many other societies. Also, many international organizations and executors trying to make positive changes in different societies are facing with such challenges mentioned above because their thoughts are based on western epistemology discourse. This paper briefly has tried to study the theoretical and practical support of global architecture of education and show the challenges of these international organizations. In order to clarify this issue, two countries such as South African as a country affected by socio-educational changes by international organizations and Cuba as a country whose education system is based on historical and cultural values has been analyzed.

Keywords: Globalization, developments, educational development, Global architecture of education.

### 1 Introduction

Educational development in a global world is one of the complicated contemporary concepts today. In one sense to have "education" is a fundamental right for human beings and is essential to have development in society. However at the same time, education for who and for what is a very important question. "Development" itself also is a very contestable concept because in post-colonial countries some people see development as a new tool to colonize their mind and use the society's resource as their previous historical experience was. Another concept that is very complicated is "Globalization" which has a positive and negative side to it. Global organizations are practical side of globalization that have advantage and disadvantage role over the many years in world.

However, it is important to understand relationship between education and development in an African context in order to understand the positive and negative role a global organization may have in developing their life condition.

The first part of the article will discuss education and development as concepts. Secondly the article will continue by discussing global architecture of education and the role of global organizations like the World Bank and UNESCO in an African context. To have more practical discussion both in terms of broader socio-historical and cultural relations in development, South Africa and Cuba will be looked at.

### 2 Education and development

In the first part of the article, the writer will try to examine the relation between education and development at a global level. To put light on this, the article will try to use Serpell (1993) as a theoretical framework to understand education in a developmental sense.

According to Serpell (1993), the economic, cultural and pedagogic agendas of schooling, seek to promote 'economic progress, transmission of culture from one generation to the next, and intellectual and moral development' (Serpell, 1993.). Serpell is trying to explain how those three agendas have an important role in educational policy around the world. Earlier, the schools' role was to transfer culture from generation to generation, however, much attention has turned to economic and pedagogic role of the school (A. Breidlid, 2003; Hoppers, 2002; Serpell, 1993; Tucker, 1999). Therefore, nowadays education is seen more as an economic, cultural and pedagogic agenda system to reach development in societies.

As Fagerlind and Saha (1989) mentions: "There have been few concepts in social and economic thought which have been as ambiguous as that of development the terms has been used in a variety of contexts, often clouded with political and ideological

overtones" (p.4). In addition, Holmarsdottir (2006) explains there is two differing conceptions of development "development conceived of as increased prosperity, measured in terms of economic growth", which is a neo-liberal assumption. Secondly, development is to meet human needs, which enables the potential of human personality to be realized (p.2). The dominant view to development is to see countries develop based on the "economic-growth paradigm". Though there are disputes over this, still the dominate perspective categorizes countries into "First world" and "third world", the first world referring to industrial western countries and the third world applying to countries where the economy growth is not high and they are usually located in the global south.

Therefore, it is very clear that the dominant understanding of development is the neo-liberal perspective of development (Ilon, 2002, Holmarsdottir, 2006) that plays a crucial role in educational policy at a global level. Further, the discussion now turns to the background of development theory in order to show how it has affected educational policy.

According to Fagerlind and Saha, "Ideas and concepts do not occur in a vacuum but are products of the social, cultural and historical events surrounding them. Such has been the case in the thinking about development" (1989, p.5). So after World War II, the European people experienced horrible times and thus, different development theories emerged. One of the theories that effected education was human capital theory that "postulates the most efficient path to the national development of any society lies in the improvement of its population that is its human capital" (Fagerlind& Saha, 1989, p.18). Furthermore, human capital theory was developed by economist as a reaction to other theories that were developed by sociologists and named it modernization theory (ibid.).

Modernization theory is a "intellectual responses to the World War two" (Fagerlind& Saha, 1989, p.15). In modernization theory, modern values like achievement motive which is seen by McClelland as essential to have open societies, which in turn provides economic and technological advancement which is necessary to have modern and civilized societies (Fagerlind &Saha, 1989). For modernization theory, education is directly related to the acquisition of modern values to reach economic development. Likewise, for human capital theory education is viewed as productive investment, as Schutz (1961) states: that "educated population provides the type of labor force necessary for industrial development and economic growth" (Fagerlind& Saha, 1989).

It can be argued that these two perspectives are linked to the global architecture of education. I think as Fagerlind and Saha mention "As with modernization theory, human capital theory provided a basic justification for large public expenditure on education both in developed and developing nations" (1989). Furthermore, this view helped global organizations to enforce a Western epistemology on to countries with a different social-historical context. Hence, they are affecting their cultures and values. Now the article will explore the nature of global architecture of education. In addition, it will discuss the World Bank as one of the oldest global organizations that is involved with education.

### 3 Globalization

As Levin Institute (2011) point out:

"Globalization has become the new buzzword and is often defined as a process of interaction and integration among the people, companies and government of different nations, a process driven by international trade and investment and aided information technology" (Sited in Breidlid, 2013). Hence, globalization is one of the difficult concepts to define, but there is some common understanding of it. As Held (1999) mention

“Globalization as the widening, deepening and speeding up of world-wide interconnectedness in all aspect of contemporary social life, from the cultural to the criminal, the financial to the spiritual” ( Crossley& Watson,2006). In addition, as Wallerstein points out, there are two sets of globalization, old and new one. With the old one we refer to colonization and capitalism that began 500 years ago. So for some societies, “globalization” is the continuing of modernization and westernization of other cultures. As Chakrabarty (1992) point out: “Modernity is something exclusively invented in isolation in North-western Europe, but has been assimilated, incorporated, molded, and universalized to fit European colonial expansion” (Breidlid, 2013). Hence, some people see globalization as new a version of colonization which has changed face in the later years. For them global architecture of education is the main tool that western is using to colonize their mind and ignore their cultural value.

Globalization has also some advantages as H.S Bhola (2003) states optimistically: “Brought about its dialectical opposite; the desire for localization, the search for community, indigenous values, mother tongues; and the wish to search preserve cultural heritage, and indigenous knowledge” (sited in Breidlid, 2013).It can be argued that, we should see social phenomena from two angles before judging. For example, globalization has opened many doors to spread information between people which can provide more understanding about each other and can bring more peace to our world.

### 3.1 Global Architecture of Education: Historically and in context

Global architecture of education is part of complex a process that emerged with “Globalization”. As Jones (2007) points out “A complex web of ideas, networks of influence, policy framework and practice, financial arrangements and organizational structure (2007).

It is important to discuss the global architecture of education because it plays a homogenizing role in many countries with different social and cultural contexts “The global architecture of education or the global educational discourse has had and still has, enormous consequences for how the school systems function in various parts of the world” (Breidlid, 2013).Furthermore, it is essential to understand the historical background of that concept to fully comprehend the effects of it today.

Since Enlightenment, to have modern values and modern society became the main discourse in Western European. A main feature of modernity is the idea that everything from the western world is scientific and logic. Any culture that does not fit into sciences is unscientific. This view has led western society to take their assumptions as universal and led them to spread it to other regions. In global architecture of education “The view that education should be a part of the market is normalizing which results in governments taking less responsibility for the education sector in their country, leaving it to the private sector (Jones, 2006).

Likewise, modernity and westernization with privatization of education that was background for globalization led western societies to understand their education as “right” education system that can be fit with other context. Consequently, “Transferring of education” emerged.

When transferring of education, it was done to improve other countries’ socioeconomic situation, and it was thought a need to transfer western understanding of education to the global South. The idea was that education could be exported to other countries in third world, so from practice to theory would produce what already existed in western society. Although all experience show that idea of transferring is not really sufficient, according to Tucker: “The transfer of goods, gadgets, capital, technology, hospital and roads. The economic policies and the economic

accomplishments of the west cannot be replicated in the Third world countries.

As was mentioned above, one of the main tools to transfer Western epistemology to the Third world is global organizations. One of the most important organizations that is active in educational development is the World Bank, and therefore, the article will now discuss the structure of the World Bank structure and how it has been a source of failures and frustrations in countries in the attempt to make developmental progress.

### 3.2 World Bank as global organization:

There are many organizations that are active in the sector of education since it is often regarded as a means to a better end. Therefore, “it has gained a central role in the international system of development and aid” (Shiotani, 2010, p.5). Based on the World Bank report in 2011, the organization is one of the important actors in education:

“The World Bank has probably been the most important contributor around the globe in education over the past 50 years; it has been the single largest source of support in the field of international education. The Bank has, since its inception, invested more than \$69billion globally in education through more than 1500 projects. The Banks support for education in terms of loan commitments was more than \$5 billion in 2010” (Breidlid, 2013; p.73).

It can be argued that the World Bank plays important role in transferring Western educational discourse to the South. As Breidlid (2013) states:

“The world Banks entire history, its creation, and its rationale are rooted in the post-war reconstruction (and development) of capitalist economies according to the dominant Western/Eurocentric paradigms that scientific knowledge leads humankind’s dominance of nature for endless, linear growth, and development”.

This quote here is to show the nature of World Bank is as a main actor in education, which is based on economic and western scientific understanding of the world. It is discourse because power and practice have significant role on it. In other world, “development has uniform characteristic” (Crewe &Harrison, 1998). This uniform is economic (both modernization theory and human capital theory) which believes that to have modernity and development in society, we should try to have modern humans as well.

From that point of view, the World Bank take knowledge produced in North and transfers it to South in order to aid development in society. In other words, their policy “is one size fits all” (Kless, 2002, Breidlid, 2013). According to Breidlid: “In the last decades the World Bank has been associated with neo-liberal ideology, and although there have been some changes, its belief in the Western educational discourse have remained constant”.

Consequently, World Bank is not just an organization that distributes money to develop the educational situation in the South but is also a promoter of the western hegemonic discourse on education (Jones, 2004). It is a kind of discourse that is more European-centered understanding of education which ignores cultural and historical context of countries in the South. “This one-size-fits-all approach, besides its modernist and unsustainable profile neglects the fundamental differences in educational topography in the various countries where the World Bank enters to assist” (Breidlid, 2013).

This is the place that global organizations have failures and frustration result in educational development because firstly, they teach their partners in South to be dependent on them so they are not as self-reliant as they could be. Secondly, those countries that normally have corrupt political systems, try to

attract more money, and aid money can end up financing corruption instead of helping people. Thirdly, the price of development may be that people forget their own societal cultures.

### 3.3 Two sides of the same coin

It should not be forgotten that the World Bank has also had a role in helping people in different countries to have a better standard of living. Furthermore, World Bank has had a positive role to give basic education to children and youth in different countries so that they are able to know about their culture and indigenous knowledge. Secondly, the World Bank activities are helping to spread educational technology like computer and internet in the South countries. Spreading knowledge around the world can give countries more opportunity to see different points of view and opportunities to know different ways to face their problems. Third aspect of the World Bank is that they are trying to change their programs as Kless (2002) states: "The Banks changes in development rhetoric to include empowerment, participation, even partnership, have positive aspect". Also, as Breidlid (2013) points out, World Bank education Strategy 2020 includes three new areas: "Knowledge generation and exchange, technical and financial support, and strategic partnership".

Hence, it may be noted the World Bank has progressed from their neo-liberal perspective to recognize their partner's rights to organize their education system based on their social-cultural context. We should keep in our mind that change is not something that can happen in one night. For the World Bank (2011) "Education is fundamental to development and growth" (Breidlid, 2013). Before moving to the second part of the article which will discuss South Africa and Cuba, it is necessary to explore what is meant by African values and culture? Which aspects of societal cultures are neglected by global organization?

## 4 Results

### 4.1 Tradition, Home culture, Modernity in Africa:

We cannot find any society without inherited cultural values as Gyekye (1997) argues:

"It may be said that from the point of view of a deep and fundamental conception of tradition, every society in our modern world is traditional inasmuch as it maintains and cherishes values, practices, outlooks, and institutions bequeathed to it by previous generations".

However, behind each modern society, tradition has taken place. Often, unfortunately, everything that is modern looks better than tradition, and tradition is usually seen as "rural, unscientific, and resistant to change" while "modernity is characterized as scientific, change-oriented, dynamic and urban" (Breidlid, 2002). From here, it could be helpful to discuss tradition in general and what is tradition and culture in Africa, in abroad sense.

Fleischacker defines culture as a set of practices and beliefs that persists over several generations and tradition as a set of practices and beliefs that persists over several generations hence "practices-rituals, customs, superstitions-that passed down from generation to generation are tradition (Gyekye, 1997). Therefore, to understand what is tradition, it is good to try to have an idea about concepts that play a traditional role in Africa, such as: Ethnicity, place and space, land, spirituality, indigenous knowledge, ancestor. Because of space limitation the writer will explain briefly some of these concepts in order to understand the Western epistemology discourse in relation to alien educational system introduced to South Africa particularly. The explanation will be related to educational part of those concepts.

### 4.2 Ethnicity and education

South Africa is not a homogenous society. The region suffered from colonization still South Africa has very diverse ethnicity that "requires awareness, sensitivity and responsiveness on the part of school leaders" (Woods, 2004, p.98). As Chabal and Daloz (1999) mention, colonization wanted to establish the nation-state based on European understanding of it which in turn greatly impacted the multi-ethnic nature of Africa.

Colonial powers and the apartheid system had significant role in the process of establishing education policy because they transferred curriculum that was not based on student home culture of the indigenous students in South Africa. Thus, they suffered because the knowledge they bring from home was not being discussed or valued in the classroom (Breidlid, 2013). So many students have to study an alien culture that is completely different to what they experience in their daily life. This can be more problematic if we think how these children should construct their identity in school. In other words, they will have socialization process that is not fit with their cultural background.

As Breidlid argues: "There is an Othering here when your own culture and self-understanding is constantly being marginalized and looked down upon" (2013; p.56). On a large scale, what some scholars argue is that global architecture of education brings to Africa an education system which is completely different with the African context. This may affect the African situation negatively. Abdi states that: "Globalization is not designed... to develop the African people and its educational prescriptions are making the situation worse for African children" (Breidlid, 2013). Hence, the global architecture of education greatly impacts on education systems, such as the one in South Africa.

It is very important to remember that there is not only one path to development, in other words: "What kind of education is appropriate for what kind of development, and in whose interests?" (Fägerlind&Saha, 1989). This is a relevant question when global organizations want to make policy for educational development. Western development in education system is impressive, however, experience shows, it cannot always have the same good results in different contexts. Any educational system should be fit with people's cultural background.

### 4.3 Indigenous knowledge

One of the important concepts in global south, and in South Africa particularly, is indigenous knowledge. Semil and Kincheloe(1999) define it as: "Indigenous knowledge (as) are knowledge produced in specific historical and cultural contexts or rules and orally passed down from one generation to the next"(as cited in Breidlid, 2013). Further, "indigenous" people can also be defined "...in terms of a shared experience of domination".

Indigenous people were affected, and still are by historical issues like colonization or that they are a minority group in their land within a dominant state system. In other words, they are not living in their cultural context due to historical or political events.

Indigenous knowledge is relevant to our discussion because it is important part of African culture as E.bldowo (1982) have exposed the "importance of metaphysics, spirituality, and religion in African epistemologies" (sited in Breidlid, 2013). Likewise, indigenous knowledge is coming from African context that is best way to reach sustainable development in Africa. As African philosopher Gyekye (1997) sees culture as socially created and nurtured meanings constituting and the greater portion of our necessary social context (Breidlid, 2013).

A western epistemology discourse, which was discussed earlier, has had an important role in the construction of the global architecture of education, which in turn has impacted on the development of educational policy in Africa. However, the

context of such a discourse is that it ignores indigenous knowledge in Africa, since from the western point of view, Western means “developed, industrialized, urbanized, capitalist, secular and modern” (Hall, 1996) and every other concept that cannot be related to that discourses is usually referred to as underdevelopment. From this view, indigenous knowledge can exist just in religious ceremonies or rituals, while numerous Africans practice it in their everyday life. African societies often see the world differently than how the western society sees it, as Chivaura (2006) states:

“The African worldview declares that our world has two aspects: they are the physical and spiritual...the difference between African and European worldviews concerning earth and heaven relate to differences in their attitudes towards the material and the spiritual” (sited in Breidlid, 2013).

Problems rise here because from western epistemology, knowledge should be secular and scientific and not spiritual, while an African understanding of knowledge is related to both the physical and spiritual part of life. Therefore, a western based educational system which is transferred to a differing context may produce an alienated person from their African culture.

#### 4.4 Ecology and indigenous knowledge

One of the areas western epistemology ignores when transferring educational system to Africa, is the ecological part of the indigenous worldview in the African context. As Semali and Kincheloe (1996) point out: “Indigenous knowledge focus on relationship of human beings to both one another and to their ecosystem ... an emphasis which has been notoriously absent in the knowledge produced western science over the last four centuries” (sited in Breidlid, 2013). Therefore, the educational system that comes from different context cannot be fit with an African context since it lacks the three most important parts, which are the human being, land and spirituality. The kind of education given teaches children a completely different set of values and has little relation with who they are historically, socially and environment part.

As Max Webers (1905) argues that capitalism is based on the assumption that “...there is a close relationship between Protestantism and capitalism the idea is that domination over nature through hard work and frugality will be rewarded by God” (as sited in Breidlid, 2013). However, African understanding of ecology and environment is as Nahtani Wane (2006) explain based on spirituality: “is vital life force that animates African peoples and connects them to the rhythms of the universe, nature, ancestor and the community” (sited in Breidlid, 2013). Hence, it can be understood there is a difference between the epistemologies of western and African societies.

African world view has different understanding of ecology and environment which can be helpful for our world when it comes to serious ecological problems. Some ecological problems have root in western understanding of environment, where man controls nature.

However, it is important to point out that indigenous knowledge does not have all answers to environmental issues in the modern world and should also be looked at critically. As Breidlid (2013) points out: “The potential rebirth of indigenous knowledge does not mean that indigenous knowledge should be essentialized, romanticized, or presented as monolithic and uncontested even by indigenous populations”. Furthermore, though indigenous knowledge are essential aspects in how one views the world, it does not mean it should form new discourses to manage world views. However, it is essential to value alternative epistemologies to solve world problems and also is necessary that African can be able to have education based on their culture, society and ecology.

To have clear idea about African context article will turn to second part that is about South Africa and Cuba. In second part,

the article will explain socio-historical and cultural relations in development in a South African context in order to understand what is the role of the global architecture of education in that particular context. Then Cuba will be discussed as a country that established a different educational system, which differs from the western epistemology. This is done in order to see an alternative to education which other countries can use to build their own systems.

#### 4.5 Part Two; South Africa

South Africa experienced a harsh apartheid education system that had different educational opportunities for black and white people. After Apartheid, South Africa tried to have an educational system based on a post-apartheid condition, therefore, they had different policy from 1994 to 2005 that resulted in curriculum 2005 (Breidlid, 2002, 2013).

Nelson Mandela and Thabo Mbeki had important roles in African renaissance and their “focus is related to building a nation where African values, knowledge and heritage are central” (Breidlid, 2013). To reach that aim, curriculum 2005 stipulates that indigenous knowledge such as their technology and science should be included in the curriculum so that students can be familiar with indigenous cultures (Breidlid, 2002). However, despite this statement in the curriculum, the South African education system is based on western science, and indigenous knowledge “play peripheral or even exotic role” (Breidlid, 2002). Hence, children’s socialization process may be alienating them because this separates students’ home and school culture. To show how it may be, article will continue to explain relationship between indigenous and western education in South Africa.

According to Breidlid (2013): “majority of school children in South Africa come from backgrounds where the key concepts and epistemological orientation that are linked to a modernist education system are alien”. In addition, as other research performed among other ethnic groups in South Africa shows, indigenous worldviews is based on “spirituality and ancestral beliefs” (Leclerc-Madlala, 1999; Mbiti, 1969). The challenges that curriculum 2005 face is because it “...is modeled on a Western discourse, depending heavily on different international context” (Breidlid, 2013). Although, other part of the curriculum which is about giving skill and knowledge to the learner so they can be useful for their country in a post-apartheid society is very worthwhile. However, these skills and knowledge may not fit with their context and what this can produce is a learner, alien to their identity. As OlugbemiroJ. Jegede and Glen S. Aikenhead (1999) point out:

“When the culture of science is generally at odds with a student’s life world, science instruction will tend to disrupt the student worldview by trying to force that student to abandon or marginalize his or her life-world concepts and reconstruct in their place new ways of conceptualizing” (sited in Breidlid, 2013,).

Interestingly, the revision of curriculum 2005 did not recognize indigenous knowledge and it tried to adapt its national curriculum to other international curriculums in the world (Breidlid, 2013). So, after many years, educational policy-making in South Africa does not recognize their own culture and society, which can offer a different alternative for educational development beyond a liberalist one. Furthermore, students in South Africa have to practice western educational system while they could be learning about their cultural capacity to contribute for sustainable development.

Department of Education (1997) in South Africa seeks to construct “a shared understanding of a common South African culture” (Breidlid, 2013). This ignores the fact that their context has multiple identities based on their historical background and social reality. Hence, what the curriculum is doing is trying to create “a sense of constructing a national identity where certain

cultural values are promoted and others are not" (Breidlid, 2013). Consequently, C2005 want to create a society based on Western understanding of a nation-state with the belief that introducing modern education will help reach western economical standard.

The growth that western societies have experienced is not being experienced in the general society of South Africa. Partly, the reason for this can be that the education system is divided into two parts. In one part, western educational perspective affects all their institutions, have a very formal structure as presented by Department of Education. On the other side, is the indigenous knowledge that is represented by indigenous peoples and communities (Breidlid, 2013). Combining these two parts can in turn have "...the possibility of generating cultural centered knowledge in a third space" (Breidlid, 2013).

Another example of westernization is that the South African education system has English language as its language of instruction in schools which can be an obstacle in children's socialization process and is a heritage from colonial time. Nguniwa Thiong'o states that: "from a word, a group of words, a sentence and even a name in any African language, one can glean the social norms, attitudes and values of a people" (1986), underlining the importance of one's own language. This is another challenge which comes from C2005 that does not recognize South African context and believe that only way to develop is to fit with a western standard of education.

#### 4.6 Cuba

Cuba has one of the best educational systems in the global South. Here, the writer will discuss Cuba's educational and social context in order to explain: how Cuba can establish a different, yet "successful" educational system apart from the global architecture of education.

The Cuban "educational system is famous for its focus on inclusion and equality of opportunity, but also for its focus on political and ideological conformity" (Breidlid, 2013). It can be discussed that to have an ideologically hegemonic educational system is a negative side of Cuba's education system, which forces people to have certain education and certain jobs. Most human beings wish to be free to choose their own lifestyle. This ideological part of education is a negative part of any education system that is ideologically based; either it is Islamic ideological education system in Sudan or Iran, or western education system that wants to force liberal values upon the global south. However, as Breidlid (2013) point out "when analyzing the Cuban educational discourse there is needed to distinguish between the educational systems ideological and epistemological foundation".

The Cuban communist government emerged after the revolution in the 1950's. The communist party runs the economy and the society. In fact, based on undemocratic and hierarchical structure of Cuba there is no other political party (Carnoy, 2007; Breidlid, 2013). Fidel Castro sees education as a very fundamental right for society as he states: "the happiest country is the one which has the best educated sons, both in the instruction of thought and the direction of their feelings" (Breidlid, 2013). From that point of view after revolution, Cuba established a literacy campaign in order to have "Free education and health care were factors that contributed positively to the improvement of the lives of those people who had been oppressed by the Batista regime" (Breidlid, 2013).

As UNESCO research in 1997 and 1999 show: "Third and fourth grade children scored much higher in math and language than pupils in other Latin American countries" (Sited in Carnoy, 2007). This research is important because Cuba has shown it can have a successful educational system without assistance from the World Bank or any other global organization. As Breidlid states: "Cuba has resisted the globalized drive for privatization, and its

merits have been accomplished with no assistance from the World Bank".

Cuba's education is free of charge from kindergarten to university so their success is not dependent on their parents' economic background. In other words, "students in the Cuban system are not disadvantaged because of present forms of racism, present forms of structural inequalities" (Breidlid, 2013). Cuba's education system is not just good in a quantitative way, rather as EFA Global Monitoring and UNESCO Report in 2005 mention "Cuba is one of four countries mentioned which have achieved high standards of education quality" (Sited in Breidlid, 2013).

In addition, Cuba is trying to combine indigenous knowledge with their educational system as Breidlid explains how Cuban children in primary school are "trained in herbal remedies, which they can prepare at home as poultices, tinctures, salves and teas" (2013; p.159). Further, students in "Grade 8 focuses on energy and renewable energy sources and their relationship to the environment" (Breidlid, 2013).

To understand how Cuba can do better with their educational system, Carnoy (2007) introduced four criteria: first) State-Generated Social Capital Matters as Cuba education system spend resource to have equal and high-quality education for all children in a safe and healthy environment. Second) Curriculum Matters, but its Implementation Depends on Teacher capacity as Cuba curriculum is more practical and is more covered in school because it is more fit with teacher's educational background. Third) Teacher training education in Cuba is more professional approach to teacher training. In addition, it has a clear vision of a high-quality, successful teacher education program. Fourth) Cuba education system is organized around high-quality instruction to make sure that required curriculum is being implemented. Therefore, Cuba education has an evaluation system that helps them to improve their teachers and curriculum.

Recently, Cuba got a new secondary education policy that has some negative effect on the quality of teaching because teachers in Cuba used to teach in their special subject but now "teachers are expected to teach all subjects with the exception of foreign language, computing and arts" (Breidlid, 2013). Likewise, the effect of tourism and oil industry has brought different social class with different economic ability, which expects to have private schools. Therefore, Cuban educational system is facing some challenges but the important point about Cuba educational system is that students do not experience an alien educational discourse like what happened in South Africa. In addition, the main reason Cuba was used as an example was to show how the global south countries can have other alternatives in front of them. They should trust their resources such as their people, culture and environment in order to have development.

#### 5. Conclusion

The article tried to introduce some of the most complicated concepts in the world today. Concepts like education, development, western hegemonic discourses, Indigenous knowledge were discussed. Firstly, the article wanted to show the background of global architecture of education is. Secondly, how global architecture of education effected Africa and South Africa in particular. Thirdly, to show how the World Bank as a global organization is active in transferring educational system from west to global south. Even though the global architecture of education affects educational systems, it is not white and black. In other word, organizations like World Bank and UNESCO have a lot of positive effect to educational development as well. Lastly, the article tried to bring Cuba in as an example that can do better with their educational system even though it is not connected to western discourses in education. Other countries may learn from this.

With all the discussion around concepts about how educational systems should be in the 21<sup>st</sup>- century, I hope educational

policy-makers can agree with what Freire suggests that: “every human being is a repository of knowledge, not an “empty vessel” devoid of knowledge, and he has valuable experiential knowledge to be applied in problem-posing dialogues” (sited in Breidlid, 2013).

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