

**Schuurman, J. Frans (ed.) 2001. Globalization and Development Studies: Challenges for the 21<sup>st</sup> Century. Sage Publications. London Hardcover. Price Unknown. vi + 200 pp. + index. Price unknown**

This anthology is the result of the 1997 workshop organized by the Institute of Development Studies of the University of Nijmegen to examine the significance and importance of globalization “as a concept, a theory, a discourse and/or as an ontological process for development studies” (p.2). In order to provide a balanced viewpoint with regard to the challenges for development studies, contributions were sought and obtained from others who did not participate in the workshop.

Anthologies have a tendency to bring very interesting aspects to academic debates but it should be mentioned that they also have a tendency to confuse their readers. This book is no exception. It has managed to do both things—highlight cutting edge debates on development studies and confuse its readers.

After the Second World War (WWII) there were three characteristics that development paradigms shared:

- 1) The essentialization of the Third World and its inhabitants as homogenous entities
  - 2) The unconditional belief in the concept of progress and in the makeability of society and
  - 3) The importance of the (nation) state as an analytical frame of reference and the political and scientific confidence in the role of the state to realize progress
- (p.4-5).

Schuurman argues in the introductory chapter of this book that the first two characteristics form the core of “developmentalism”. This (developmentalism) presents the Third World as unilinear and teleological. Hence, it offer contradictory groups of theories about development with respect to modernization theories and Marxist and post development circles provide the basis for critiquing two of the three paradigmatic characteristics (Third World as a homogeneous entity and the unconditional belief in progress) mentioned above. There is no question that the Third World is heterogeneous. Schuurman bemoans this point in the introductory chapter and of course revisits the dependency theory in order to make his argument strong. Schuurman goes on to discuss “the end of the belief in progress” by tracing what happened in the decades of the 80s and 90s, the non-development thinking of the 1990s and the development pessimism of the 1980s. This introductory chapter also discusses “the end of the belief in the role of the state.” The central role of the state in development studies is examined from the standpoints of modernization theories, dependency theories and world-system theories. Schuurman, in introductory chapter, laments about the loss of hegemonic status within development studies by the three paradigms of post-World War II development thinking. He does so by examining the three lost paradigms: (1) Diversity versus

inequality (2) Progress versus risk management and (3) State versus civil society. The explanation he offers, answers some interesting questions for the readers. For example: "Should we regret that development studies have moved from a theoretical crisis to a paradigmatic crisis, which has prompted some to replace development studies with something called "global studies"? It appears that Schuurman's introductory chapter is a sincere attempt to expose the roots and challenges of globalization through an examination of development studies paradigms. The contributors of the book also attempt to portray how the concept of globalization has impacted various aspects of development studies. The fields of ecology, gender studies, urban studies, ethics, and agriculture have certainly been impacted (negatively or positively) and theoretically and practically by globalization. Generally, then, these contributors are exploring how development studies can re-establish itself in today's changing world so as to deal with matters pertaining to processes which lead to exclusion, emancipation and development of individuals, communities, societies and countries in the global market place.

First, let me say that globalization changed the three paradigms of development studies. In the first section of the book, Martin Albrow argues that it is too apocalyptic to think that the nation (state) has no longer any role to play in nation building or development direction. Albrow emphasizes the existence of the "Global Age" and asserts that there is definitely a shift in paradigm from modernity to a world characterized by "the displacement of the axial principle of modernity" and of course the fact that the state must compete with other entities in order to make its role relevant in development increases the need for the state to make a case for its relevancy. He seems to think that there is a connection between development studies and development aid programmers. Because development studies are both interdisciplinary and international, there is the belief that it is capable of dealing with the realities of the Global Age. Albrow believes that development studies should operate under the rubric of Global Studies.

Arie de Ruijter's chapter focuses on whether or not the description and interpretation of a dichotomous world can be done justice by the globalization debate in the 21<sup>st</sup> century by employing concepts and insights of late 19<sup>th</sup> century. He concentrates upon the cultural aspects of hybridization. Cultural contents, he argues, have provided social science with the needed constructive perspective to deal with matters of development in a much productive manner. He cautions about the utilitarian perspective of examining identity issues. Arie de Ruijter's perspectives on development studies mirror Albrow's. He contends that the emphasis should be on the co-existence of advanced and less advanced countries and respect must be given to different worldviews and too much effort should not be put in bringing less developed regions into a world of advanced economic and technological ideas. Arie de Ruijter is not very sure about the over-emphasis on diversity but he is equally suspicious of a world of "common grounds" of understanding.

John Tomlinson's chapter interrogates the British political philosopher John Gray's interpretation of globalization as "vicious universalism, as a masquerade of Western ethnocentrism" p. 18. Mr. Tomlinson believes that no one culture is superior to another but that there are frames of reference upon which people generally agree. For instance, the consensus about human rights. Consensual values should be encouraged to thrive. It appears that he believes in benign universalism. He generally condemns wars such as Kosovo, Rwanda and Bosnia. One would venture to conclude that he would be against the Iraqi war.

The final chapter in section two is by Frans Schuurman. His views parallel those of Tomlinson but he interrogates the notion that the nation-state has fewer roles to play in development and wonders if globalization has really changed the paradigm of the nation-state as the force behind modernization. He asserts that there are strong ties between development, development studies and modernity. Globalization is thought of by Schuurman as just another challenge that development studies have been focusing upon. The decline of the nation state is at the "epi-center" of the theories of globalization. The author provides a taxonomy of what he calls "glob-talk". Certain writers are associates with the categorization of "glob-talk". The different categories are: The true globalists, the cyberspace globalists, the neoliberal globalists, the cosmopolitanist/new age/postmodernist/culturalist globalists, the hybridization globalists, the neo-maxist globalists, the historical globalists, the non-globalists, and the die-hard modernists. Although these classifications are somewhat arbitrary, they may prove useful to a reader who wants to group the current thinking on globalization. The reader of this book would find Schuurman's definition of globalization to be refreshing and practical because it is somewhat simplistic. He contends that globalization is simply: "the global spread of capitalism and modernity" (p.66).

The second section of the book presents a number of chapters that focus on specific aspects of globalization. The topics covered by the authors: Reinhart Kossler, Kristoffel Lieten, Mohamed Salih, Marianne Marchand, Ann Sisson Runyan, Tine Davids, Francien van Driel, and Ton van Naerssen include: human rights, multinational corporations, sustainable development, gender and global city.

This book is loaded with a lot of sound theoretical and practical issues related to globalization. It is an excellent book for the study of global issues, and globalization. It is highly recommended to scholars and the libraries.

Valentine James  
Southern University  
Baton Rouge, Louisiana