

## Knowledge and Time-Space Dualism in Comparative Education: an Analytical Study

**Dr. Amal Abd-Elfattah Mohamed**

Assistant Professor of Comparative  
Education and Educational  
Administration  
Faculty of Education- Ain Shams  
University

**Dr. Ahmed Refaat Ali**

Lecturer of Comparative Education  
and Educational Administration  
Faculty of Education- Ain Shams  
University

### **Abstract:**

Comparative education has changed over the past decades, which may refer to several reasons and repercussions, including scientific, technological, and informational changes and the effects of globalization, which led to the emergence of new issues and questions related to the changing concepts of time and place and the nature of (the other) in comparative educational studies. The current research is considered to be one of the theoretical / basic researches in the field of comparative education, and thus it seeks to contribute to supporting the knowledge structure of comparative education depending on the critical method. In this regard, the research studies the nature of the global context surrounding and influencing comparative education in the twenty-first century, the nature of knowledge development in comparative education, and the effects of time-space dualism on comparative education in an attempt to reach some proposed insights for developing knowledge in comparative education in the light of time-space dualism.

**Key Words:** Comparative Education, knowledge, time, place.

### ملخص البحث:

لقد تغيرت التربية المقارنة على مدار العقود الأخيرة الماضية، الأمر الذي قد يرجع لعدة أسباب وتداعيات من بينها التغيرات العلمية والتكنولوجية والمعلوماتية وتأثيرات العولمة، مما أدى إلى ظهور قضايا وتساؤلات جديدة مرتبطة بتغير مفهومي الزمان والمكان، وطبيعة الآخر في الدراسات التربوية المقارنة. ويعد البحث الراهن أحد البحوث النظرية/ الأساسية في مجال التربية المقارنة، ولذلك فهو يسعى إلى دعم البناء المعرفي للتربية المقارنة اعتمادًا على المنهج النقدي. وفي هذا الصدد، يهتم البحث بدراسة طبيعة السياق العولمي المحيط والمؤثر في التربية المقارنة في القرن الحادي والعشرين، وطبيعة تطور المعرفة في التربية المقارنة، وتأثير ثنائية الزمان والمكان على التربية المقارنة، وذلك في محاولة للتوصل إلى بعض الرؤى المقترحة لتطوير المعرفة في التربية المقارنة في ضوء ثنائية الزمان والمكان.

**الكلمات المفتاحية:** التربية المقارنة- المعرفة- الزمان- المكان.

## Introduction:

Within a few years, globalization has brought about structural changes in the countries and societies of the world, these changes were characterized by a rapid transformation in many fundamental aspects, the most important of which are: globalization of the economy, its competitiveness and its transcendence of national borders through transnational economic entities, and even transcontinental, as well the disappearance of the physical concept of "place" and the temporal dimension of time, in addition to the information revolution and its various technological applications, especially communications technology, which led - by default - to fading borders between countries, and transformed the concepts and patterns of education and training to the concept of learning with its distinct paths, which allows individuals to have the freedom and privacy to choose what corresponds to their immediate and future needs, and what corresponds to or responds to the requirements of competitiveness in the global labor market (Mohammed,2007).

Comparative education has changed. This is partly because the world has changed, the political processes in that world and the words we use have become a source of stimulants: information societies, post-colonialism, neo-liberalism, postmodernism, globalization, post-socialism, knowledge economics, and so on (Cowen, 2014).Despite the momentum of specialized academic writings on the effects of globalization on comparative education, whether as a science or an academic field, the question still remains: What has globalization done for comparative education? Were the contributions of those involved in comparative education merely a reaction to these influences, especially the shift in knowledge? The science of comparative education - as a cross-disciplinary science - employs many different branches of knowledge and disciplines in its treatment of educational issues and phenomena. Knowledge in comparative education faces a revolution in education systems, not only formal systems of all levels but also continuous and lifelong learning. The idea of the power and authority of knowledge is addressed by asking questions about the value of knowledge of its various kinds, and making judgments about it in terms

of interest and importance. Comparative education seeks to find the answer to the crucial question: Who needs to know what? Hence, comparative education means cognitive priorities: academically, personally and institutionally (Wilson, 2010). The convergence of educational systems has become one of the main topics for discussion between specialists in comparative education. On the one hand, the theorists of comparative education explain convergence and education as two aspects of modernity driven by the logic of technology and science and the myth of progress that it has generated. On the other hand, these theorists face the challenge of domestic legislation and laws of the educational phenomenon worldwide, by highlighting the centrality of governments and the policies behind the implementation of educational reforms in various national contexts (Schriewer, 2012).

The previous discussion among the theorists of comparative education reflects the necessity of reconsidering the dualism of time / space when talking about transferring and borrowing knowledge from the other in the context of an unconventional world brought about by the endless effects and challenges of globalization. Globalization and the acceleration of information and technology have made the dimensions of time and space merely virtual assets, as the place is determined by global links and communication flow, and time separates itself from the hour. Hence, globalization has created a kind of non-linear dependency between people, places, organizations and technological systems worldwide. These interdependencies raise thoughts and questions about the nature and depth of global relations (Novoa, Mashal, 2003). In other words, the absence of a physical presence of the place (through an imaginary / hypothetical reality) and the unconventional handling of time (the different times present at a particular time) have led to the emergence of networking relationships, whether between societies or those relationships that determine the pattern of individuals' interactions with information and technology, and forms of daily life (Muhammad, 2007).

The time / space dualism give a unique nature of comparative education, whether it is an academic specialization, a field of study, a method, or even a perspective. This is evident through the

institutionalization of comparative education. (Manzon, 2011) decides in this regard that institutionalization of comparative education is through the process of "acceptance" and inclusiveness in accepting its membership and representation. The constituent assemblies are a mixture of national, national, مكررة regional and language associations. Most of them are mainly geographic units, but their geographical demographics always cross the border. Rather than making comparative education more unified, the specific lines of nations, cultures, geographical boundaries and thus contexts have become more mysterious and complex. Hence, comparative education remains loose - as it was from its inception - (Cowen, 2018) determined that the status of comparative education is confused and confusing, there is not one comparative education, but many. For example, there are different traditions of knowledge within educational studies, which influence how scientists in Canada, Denmark, Germany, Italy, Japan, Spain, the United Kingdom, and the United States build or form ideas about comparative education. Even professional academic societies have different names. Also, some people who make excellent contributions to comparative education may be members in the curriculum departments or even historians.

Between the effects of globalization on knowledge on the one hand, and conceptual reformulation of the dualism of time / space on the other hand, comparative education in its absorption and dealing with (the other) faces old / new challenges related to several questions, including what are we comparing? What are the assumptions in making choices for what can be compared in the scientific work of comparative education? And what should be encouraged in international education projects that involve the transmission of educational traditions and practices? How can we visualize and manage the nation-state as a key in defining the unity of analysis and the implications of studying the various national systems? Is the use of the nation state common because it is easier, simpler and presumed neutral and practical, or are there other compelling reasons for choosing what to study / compare within or across borders, especially given the formal components (school education) and informal components of education (Lumumba,

2016). The identification of educational practices in time and space remains a subject of serious discussion among those involved in comparative education, especially the advantages of theories of the global system that emphasize the ruthless homogeneity of educational practices around the world versus theories that indicate the potential of local settings (whether they are defined as nations, regions, or Communities, schools, or even teachers in individual classes) to resist the power of the world. It is assumed that this is not primarily a conceptual or ideological battle, but rather an empirical issue: it is clear that world powers are strong and unequivocally affecting local educational practices. But it is equally evident that globally held ideas sometimes or even often resist, and even when adapted to local settings, they are always subject to modification. So the interaction between the global and the local represents continuous participation and negotiation, with different results in different situations at different times (Tobin, 2014).

The time has come to understand the other in comparative education through the pattern of relationships between what is national, international and global, and to make more effort to redefine the interpretative concepts used to address the new international power relations and the structure of the global system, social spaces and the relationships between space and time through which ideas and practices flow, at the international and transnational level. What fills the spaces? What are its forms? What is flowing? How do "flows" change the social form? And if "transfer" is - at times - the focus of the work of some of the particular scholars for some time, it is the triad of transfer, translation and transformation that settles in comparative education, and not merely an exploration of one form of transfer, or the way it is studied (Cowen, 2009) .

### **Research Problem:**

The scientific, technological, knowledge and information changes that the world is witnessing on the one hand, and geopolitical and global transformations on the other hand, impose a fundamental change on comparative education in terms of content and methodology, which has led to crucial repercussions related to the identity of the

(other) in the comparative educational studies, as well as changes in the conceptual dualism of time and space, and consequential radical changes in monitoring similarities, differences and comparison between study cases.

Based on the foregoing, the current research seeks to contribute to supporting the knowledge structure of comparative education in the light of the repercussions and results mentioned above. Accordingly, it seeks to answer the following main question:

**How can knowledge in comparative education be developed in the light of time-space dualism?**

The previous question is divided into the following sub-questions:

1. What is the nature of the global context surrounding and influencing comparative education in the twenty-first century?
2. What is the nature of knowledge development in comparative education?
3. What are the effects of time-space dualism on comparative education?
4. What are the proposed insights for developing knowledge in comparative education in the light of time-space dualism?

**Research Objectives:**

The current research is located within the framework of theoretical / basic researches in the field of comparative education, and thus it seeks to achieve the following objectives:

1. Determining the nature of the global context surrounding and influencing comparative education in the twenty-first century.
2. Identifying the nature of knowledge development in comparative education.
3. Identifying the effects of time-space dualism on comparative education.
4. Reaching some proposed insights for developing knowledge in comparative education in the light of time-space dualism.

## Research Methodology and Steps:

In light of the nature of the current research and the objectives it seeks to achieve, it depends on the critical method, and thus it proceeds according to the following steps:

1. Analyzing the global context surrounding and influencing comparative education in the twenty-first century.
2. Analyzing the nature of knowledge development in comparative education.
3. Analyzing the effects of time-space dualism on comparative education.
4. Presenting proposed insights for developing knowledge in comparative education in the light of time-space dualism.

The previous steps will be illustrated in details in the following parts:

### **First: Analyzing the global context surrounding and influencing comparative education in the twenty-first century:**

The current section of the research seeks to study the impact of globalization in its various dimensions and repercussions on comparative education in terms of its content and methodology. There is a need to reconsider the science of comparative education, as the successive changes that globalization has brought about have made "change" the only constant in postmodern thought. The viewer transcends the accepted traditional patterns of comparative analysis frameworks, especially the dominance of the nation-state as the basic unit of analysis, as global forces have clearly changed the state's role in education, to give more attention for actors beyond the national level (Crossley, 2002). Therefore, issues that comparative education has always addressed from its beginnings, should be revised and considered from different perspectives in light of the different definition of "the other" and the different forms and patterns of relationships that bind us to it (Beech, 2006).

Many comparativists have recognized the importance of tensions and dynamics resulting from methodological and cognitive trends as a source of dialogue and reflection in comparative education. (Cowen, 1996) uses the term Comparative educations to acknowledge cognitive

and methodological plurality in this field, as well as to encourage deeper thinking about the nature of comparative knowledge that we produce. In fact, the multiplicity of comparative education emerged as a result of the participation of the field in a set of topics, phenomena and perspectives: nationalism, national character, trends, convergence, dependency, new colonialism, and specialist sub-literature: such as comparative higher education (Cowen, 2000). The emergence of a variety of methodologies and ways of visualizing the world in which education is integrated in this field has led to a "A World of multiple comparative educations ", which not only reads "different worlds" but also in "different" worlds (Cowen, 2000).

It is clear now that there are forms of "comparative education" to develop solutions for economic problems (World Bank, Organization for Economic Co-operation and Development); as well as forms of comparative education to "bridge gaps" and develop the third world; forms of comparative education in universities, In many countries, that arise many questions about the knowledge theory and methods of academic understanding. Emphasizing the existence of different types of "comparative education" allows for a clearer sensitivity about : ( 1) orientation of these forms towards action; (2) their agendas of attention – their 'hot topics' ; ( 3) their agendas of approach – their social ontologies and 'methodologies'; and (4) their 'agendas of alliances' – who you are prepared to ally with while you do your work. All types of comparative education are built by committing to / addressing different policies, as well as defining what is "global" differently. In other words, "comparative education" changes as the world changes because it is part of the international relations of the political, economic and cultural authority that it studies - in addition to that, of course, because it is described and classified in complex ways through a group of languages and living within any of them (Cowen, 2014).

The following is an overview of the most important perspectives affecting the context of comparative education in the twenty-first century.

- Multiple globalization: There is not only one globalization, but multiple globalization with multiple faces. Among its forms, it is often

seen as "globalization from above", which works through the framework of a new liberal ideology, calls for the opening of borders, the creation of multiple regional markets, the spread of fast-paced economic and financial exchanges, and the existence of other systems of government other than countries. There is no doubt that the dominant form of neoliberal globalization has affected competitive reforms, transforming educational policy at all levels of public education and higher education. Another form of globalization is the opposite of the first. This type of globalization is often described as "globalization from below", or anti-globalization. Globalization is manifested from below to a large extent in individuals, institutions and social movements that actively oppose those considered corporate globalization. For individuals and groups, the slogan is "No globalization without representation." There is a third form of globalization, which is related more to rights than markets - the globalization of human rights. There is a fourth aspect of globalization. This paradigm extends beyond the markets, and to some extent it is against human rights. It is the globalization of the international war against terrorism. A fifth form of globalization is the increasing crossbreeding that is intersecting the world. There is a sixth form of globalization: the global media. Finally, another form of globalization is linked to the principles of the knowledge society and the network society (Torres, 2017).

All these forms of globalization have a profound impact on the science of comparative education and questions arise about the science of comparative education without providing answers. The most important question is "If globalization is pushing towards convergence, unification and normatism for the global community, what will globalization leave behind in the end for comparison?" (Kopp, 2010). Thus it is not surprising that comparative education faces what can be considered an identity / conceptual crisis.

- Undermining the nation state: The information and communications revolutions and the globalization of economies have reduced the country's activities and eroded its power. A set of theoretical / practical problems emerged to justify the transgression of

the nation-state, specially: environmental problems, which represent a threat to human existence in all parts of the globe, it resulted in the conviction that these problems are above the state's ability to deal effectively with them. The transition to postmodernism: if modernism witnessed the conversion from religion to the state, then postmodernism supported the transformation from religion and the state together to the individual through ideas about rejecting of concepts of power in all its forms and the emergence of the pluralism concept, especially racial or religious, as an international matter regulated and activated by the United Nations, and the dominant powers of the new world system that represented a transgression of the sovereignty concept, the entity of the state, and a direct interaction with groups that were considered as a part of the state subject to its sovereignty (Aref, 2007).

(Biseth, 2013) explains the loss of power of the nation-state through a number of political trends. As the position of power moves from the nation state in two opposite directions: upward, toward supranational and international structures, and downward, toward subnational structures and the individual level. The second political trend is democratization. It refers to systems of governing by public vote for adults, the empowerment of civil society and finally the individual. The last political trend is the rise of the human rights doctrine, i.e. the claim that every human being, by virtue of being a member of the human race, has the right to enjoy certain inalienable rights that go beyond desires and whims any majority.

- Comparative education and comparativists: Comparative education in the twenty-first century is a completely different field. Although the increase in models leads to the dynamics of comparative education, the comparativists spend a lot of time and effort in designing and defending theoretical positions, which distracts from the actual goal of the study - that is, education and educational institutions and what happens in them. Moreover, the postmodern era and its consequent acceptance of everything have been accompanied by the loss of comparative education ..... moral compass. (2017, Wolhuter).

On the other hand, postmodern economic, informational, and societal perspectives provide opportunities for practitioners of comparative education to expand their study of institutions and agents who influence individuals, as the formal education system and the nation-state are no longer the main social elements, individuals take their moral information and guidance from many different sources now (Including the internet, social media, media, friends and work). The allocation process, with individuals choosing their educational paths (discrete and unique), means that the focus must be more on these individual paths and on finding groups of individuals with common characteristics in this regard. Hence, the theories of self-directed learning and constructivist learning will have to appear prominently in studies carried out in the field of comparative education if the aim is to maintain its relevance and remains in contact with contemporary society. The mature population, the increasing longevity, in addition to the rate of change and the development of the knowledge economy, means that education should not be considered as a one-time event that occurs in childhood and adolescence, but rather as a process that lasts a lifetime. The ICT revolution provides unprecedented opportunities for accessing education, including quality education. Finally, comparativists should include informal education sources in data surveys as the nation-state is no longer the only unit or even the main unit for comparison or data collection. The ecological crisis has brought a new imperative to the type of future that must be secured through education (Wolhuter, 2017).

● Internationalization of educational ideas and best practices: The increased mobility of researchers and learners has led to the internationalization of educational ideas, providing new opportunities for all those interested in researching the quality and improvement of education and educational justice through high-quality international and comparative studies. In this complex world in which competing global identities and economies change, comparing foreign education systems is no longer limited to specialized academics, as it is now dominated by transnational agencies, advisory, political businessmen, policy makers, and the media. Policy makers and education managers

are under increasing pressure to compare educational outcomes at the international level, in order to search for solutions or "best practices" from elsewhere. This has reaffirmed the possibility of conducting international and comparative studies of educational effectiveness, often in the form of large international data sets such as PISA and TIMSS, to produce "evidence" to support policy change in national contexts (McNessa, Arthurb, Crossleya, 2015). The results show that a new set of "winners" and "losers" is presented for analysis, in which policymakers can build ideal / poor images of educational practices. As educational shares in countries rise or fall with each round of surveys, experts compete to determine the following formula for educational success, which can be used for providing advice to leaders who seek to improve the educational performance of their nation, and thus protect their economic future. Transnational comparisons of student performance are essential in educational policy discussions, and an increasing number of studies have examined ways in which comparative "evidence" has been used to initiate or "legalize" patterns of "borrowing" and "lending" around the world (Auld, Morris, 2014).

This comparison led to a phenomenon known as the "PISA shock" as countries such as Germany, Denmark and Japan were involved in changing a large-scale national system in response to disappointing test results. This standardization has led to growing interest in the literature challenging the incomprehensible nature of this comparative evidence and the selective method that policymakers use to justify change. It is said that the theoretical, epistemological and methodological foundations of large-scale studies need exploration to support increased contextual and cultural sensitivity in educational policy, practice and research to avoid drawing simplistic causal conclusions from the data collected (McNessa, Arthurb, Crossleya, 2015). The growing privilege and prioritization of expensive, large-scale quantitative research initiatives, especially with the emergence of Big Data Movement (Uprichard 2013), is primarily designed to meet the expectations of policy makers and funders of influential research. Trends towards hegemony and the international non-monetary transition of these research methods are being developed from Western

contexts to a variety of educational contexts, systems and cultures - rich and poor, large and small - throughout the world (Crossley, 2014).

This perspective reflects the depth of theoretical and methodological concerns of comparison, how to link local and global, how to understand national features and transnational trends, for stability, rapid change and adaptation in education. In comparative education these discussions occur, under different labels: “lending and borrowing “, “convergence and divergence,” “symmetry” and a range of variables that all deal with a similar problem. PISA represents the most dominant trend in this regard, it is comparative in nature but with a strategy that is mostly marginalizing and ignoring the content of the curriculum and instead working through the concept of literacy or efficiency. The major difference here is that this perspective is not related to transfer and comparability, but to superficiality, expressed in the concept of “best practices”. By definition, models of best practices work everywhere, they are unrestricted by traditions and contextual factors, implying universal applicability and the promise to improve educational achievement anywhere (Amos, 2014).

In this respect, (Rundgren, 2015) emphasizes the obvious methodological gap between the current comparative educational studies that rely on generalizations in an imitation of the natural sciences model, focusing on quantitative methods. This methodology has received a lot of criticism, as it is a shallow attempt to provide methodological explanations for the success of the specific educational interventions.

● New approaches to comparative education: Based on the previous perspective, the units of analysis shift from clearly defined entities from each other as distinct countries and societies, to the form of "cross-society structures", or socio-cultural contexts, (Schriewer, 2014) stresses that society structures can be designed in this sense in ways that so different that they exist at different levels of analysis:

- On the level of cross-border relations, migration movements, or exchange and transfer processes between territorially bound nation states and societies.

- In the form of regions that have taken shape both at the infra-national level, such as states, autonomy, cantons, or interlinked areas of trans-border cooperation, and at the supra-national level, such as rims – for example the Baltic or the Pacific Rim–or continent-wide mega-regions interconnected by economic exchange relations and/or specific socio-cultural traditions.

- On the level of "cities of the world" that act as global contacts and contact centers or for global elites whose activities extend throughout the world.

- On the level of cross-border groups, networks and social organizations.

- On the level of international relations and the formation and reshaping of successive interstate systems.

The context clearly reflects that the world has simply moved, leaving the academic discipline of comparative education to appear in a variety of forms, which largely reflects the intellectual, methodological and cultural methods of time. Therefore, the developments in the form and applications of comparative education should be understood, in relation to the broader intellectual background, the social and political conditions in which these developments arose and to which they respond (Auld, Morris, 2014).

● Education between national policies and global structures: The effects of globalization appear through the mechanisms of policy linkage at the national level, which are closely linked to the emergence of clear global structures in the educational field. Educational reforms in different contexts reflect a set of questions (Ramirez, Meyer, & Lerch, 2016):

-Where does the separation between international narratives and practice in education come?

- How are educational reforms modified in context (contextually)? Do some of these reforms contradict with the accepted global assumptions or local beliefs and cultures?

-Why are some educational reforms borrowed and / or adopted while others are not borrowed?

- Why are some cases considered examples of successful educational change?

- Why do education reforms only work in certain contexts, and do not succeed in other contexts despite the provision of technical advice and similar implementation methods in these contexts?

-Are educational reforms undertaken locally and / or voluntary? Under what circumstances?

The previous questions indicate the limited effects of globalization on education reforms, which are related to test scores and the disappearance of overall policy. The reforms are mostly aimed at teachers and educational practices. This is partly because of two popular assumptions about education sponsored by globalization and testing institutions. In an attempt to rationalize their societies, elites accepted two ideas about education: (1) "School" is a "school" wherever it exists. Thus, the logical designs for schools (ostensibly acceptable) are reasonable, wherever the schools are. And (2) there are "good" schools and "bad" schools. As a result of these logical theories of education, most of the reforms that have resulted from the testing movement depend on schools (Astiz, Akiba, 2016).

This led to a strange phenomenon: Concern about test results and schools led to the disappearance of the overall social policy from the discussions. This is largely due to the fact that even the powerful education sector of the Organization for Economic Cooperation and Development operates in a decentralized nation-state system where national elites have great control over both the testing process and the debate about what are acceptable approaches to educational reform. Given the relative deadlock in both national educational systems and the associated political systems, the area of reform is relatively limited, it is linked to practices acceptable to national and local elites on the one hand. It targets schools and teachers on the other hand. Countries with high scores of tests have become prevailing "models" for how school systems are organized (Kamens, 2016).

## **Second: Analyzing the nature of knowledge development in comparative education:**

The current section of the research is interested in studying the features of knowledge development in comparative education. The definitions, boundaries and configurations of comparative education have changed and reconfigured throughout the history of the nineteenth and twentieth centuries, influenced by the way in which educational policy was followed, as well as by the concepts of distinct knowledge. The formulation of educational knowledge - what is important to know and what should or should not be reflected in the study and practice of education - was historically the result of social and political developments as well as academic one. More than just epistemological discussions, these developments necessitate the determination of the political mood and the intellectual space expressed by these developments (Novoa, Mashal, 2003). As early as 1900, Sadler cautioned in his classic text against transferring educational policies or practices from one context to another. "We cannot wander between educational systems in the world, such as a child walking in a garden, extracting a flower from a bush and some leaves from the other, then we expect that if we stick to what we collected in the soil at home, we will have a living plant "(Higginson, 1979). Even when comparative education was developed - in the second half of the twentieth century - it focused mainly on studying educational systems and institutions, policies, and relations between the school and society. These studies have been conducted in regions such as: national contexts of the country, in "rims" (for example, the Pacific and Mediterranean "rims", or the European Union, Latin America, Africa, and the Middle East), or across national borders and across cultures. Ironically, although the prominent topics related to educational systems and the educational process have not been completely neglected, they have not received the attention they deserve (Kazamias, 2009c).

(Anderson, 2012) claims that successful societies are characterized by being C-Societies which are those with three main capabilities related to knowledge, (a) cognitive, which is the ability to store knowledge, (b) Creative, which is the ability to generate new

knowledge (C) Communicative, i.e. providing higher levels of communication to access and exchange information. The three previous capabilities mean a shift in the concept of knowledge: it is not just talk of facts, but rather elements of understanding, which combine to produce intelligence, capabilities, and critical thinking, allowing individuals to increase their intellectual ambition, so that they can cope with the difficulties of the society knowledge and postmodern changes (Wilson, 2010).

Knowledge - its selection, organization, classification, and acquisition - has always been of critical importance to modern education systems. Knowledge acquisition is the primary goal that distinguishes education, whether general, extended, professional or higher, from all other activities (Young, 2008). For this reason, discussions about knowledge are crucial, and mainly revolve around the questions: What is the most valuable knowledge - in the twenty-first century? What are the non-economic concerns that should be reflected in the curriculum? (Lawton, 2009) does not expect absolute answers to these questions, whether in terms of time or location. Priorities will change from time to time and from one place to another according to the social, political and technological pressures of a given society. The best that educators can do through cultural analysis is to adhere to the criteria that should guide the choice of culture and neglect some forms of knowledge worthy of attention in the pursuit of more urgent priorities.

Education in the twenty-first century represents the conceptual and institutional space for knowledge, which in turn constituted education as: research-oriented, evidence-based, and laboratory-life environment, then empirical education results become part of the expert knowledge base of comparative education (Wiseman, 2014). Hence, it can be said that knowledge is a factor for change in / and for education globally on the one hand, and the generation and marketing of knowledge on the other hand does not appear in any sector with this clarity except in the education sector. The previous shift in the nature of the relationship between knowledge and education assumes new reflections of knowledge as an important component and an actor in the

intellectual construction of comparative education, these reflections are still in need of further research and discussion among comparative education scholars and its theorists, namely (24):

- Postmodern knowledge is not just a tool of the authorities, but it refines and improves sensitivity towards differences, it stimulates our abilities to tolerate the disproportionate in various educational contexts.
- Cross-cultural comparative studies need to be context sensitive. Knowledge needs to take into account historical "facts", social structures and processes. However, the validity of the content is not only about looking at the contextual features within national boundaries, it also means focusing on the global context and disseminating ideas and policies at the global level. The comparative study does not carry out any comprehensive historical or social analysis. But culturally oriented comparative studies should be sensitive to the historical and cultural background of the educational phenomenon under study (Birkeland, 2016). In other words, comparative education scholars must discover that life -and individual and collective creations - locally rooted (in the first place), then its location on the national level. Only then can we seek to analyze networks of multiple, complex, and interlinked meanings in a wider (space). Indeed, the national space remains a closely related unit of comparison, despite its declared decline (Malet, 2013).
- Although knowledge provides conceptual maps and guides for what the future formations of the educational phenomenon will be - and these maps change over time - there are still traditional frameworks and approaches that guide thought and comparative action.
- Understanding Comparative Education for Postmodern Knowledge in the light of the breadth and depth concepts: The depth is to move away - in dealing with the cognitive explosion - from the superficiality of information, while the expansion refers to the ability of those involved in comparative education to recognize the quality of problems and choose a set of conceptual tools and appropriate evidence to address these problems. Comparative education – as a result - needs what it can be called the War room to absorb and filter new knowledge and

information before making judgments about its usefulness and importance (Wilson, 2010).

- Assimilation of Comparative Education - as an interdisciplinary science and field - of the so-called Super Concepts that cross the disciplines, and contribute both to the depth of understanding and the transition towards expansion for researchers and thinkers of comparative education.

- Comparative education as a laboratory for the rest of the social sciences, through which new ideas and theories can be discovered and tested, to verify their validity or refute them in the field of education.

- Comparative education is a powerful tool for exploring new knowledge, through a critical review of global trends in education, and addressing the negative effects of globalization, the market, and other trends on education.

Previous reflections call for awareness of the renewed, changing knowledge / conceptual agenda, which requires comparative education practitioners to have a set of methodological tools for thinking outside the box, assimilating new ideas from other disciplines, and promoting comparison - as the main knowledge portal for educational studies - to review educational issues, to build new theories, clarifying principles and ideas in education by comparison. On other hand, it should be emphasized that the production of knowledge in comparative education is in different cultural contexts, which constitute a core for researching intercultural relations. This confirms the idea that research knowledge is not neutral, but it is located and grounded in social spaces. In the scientific context, comparative education can be understood as a strategy for understanding educational and school phenomena. It could be an invitation to comparative education scholars to review their approach for studying educational and school phenomena and the nation-state. The restructuring of political, cultural and educational fields affects and revitalizes social sciences, it is at the heart of producing comparative knowledge. In this cognitive perspective, we can contribute to a comparative interpretative perspective, where comparative education scientists can work beyond the superficial

phenomena of convergence offered by international comparisons of results (Malet, 2013).

### **Third: Analyzing the effects of time-space dualism on comparative education:**

The current section of the research seeks to study the effects of time-space dualism on comparative education in the twenty-first century, in the light of the global context surrounding comparative education on the one hand, and the development of the knowledge structure of comparative education on the other hand. How time and space are conceived in our field (comparative education)? Especially with the major narratives, which led to the inaccurate divisions between space and place and superficial opinions in the relationship between global and local (Larsen and Beech, 2014). Much research in comparative and international education relies on regional and geopolitical definitions of space ..., mainly focused on the nation-state as a unit of analysis, which stems from the bilateral differences between "global" and "local" (Arnové, Torres, 2012).

Historically, until the second half of the twentieth century, time remained an important concept in research in comparative education. However, it can also be said that place has always been a major source of interest in comparative education, defining and legalizing our field. The nature of our field proposes to focus on spatial analysis units. Most comparativists focus their attention on geographic entities as units of analysis, and compare educational phenomena in and within different places, including countries, regions, or cities. The focus remains on the nation-state (Larsen and Beech, 2014). This perspective largely assumes that the countries are homogeneous, the units of analysis are equivalent and that the nation state is the container of society. Hence, comparing societies necessarily needs a comparison of nation-states (Dale and Robertson, 2009). The term methodological nationalism has been coined to emphasize the focus in social science research on the nation-state. Methodological nationalism works around and for the nation state, to the extent that the only reality that we can describe statistically is nationalism or, at best, international unit (Dale and Robertson, 2009).

Modernity has been accompanied by a number of transformations - the most important of which is the separation of place from space. (Giddens, 1990) is one of the principal theorists who write about the impact of modernity on the relationships between place and space: "The emergence of modernity increasingly separates place away from space by strengthening the relationships between the "absent" others. This approach of thinking was followed by the statement that the processes of modern globalization have contributed more in shaping new forms of place / space relations.

There is now a need to reformulate the concepts of place and time in comparative education, as long as time is not related to time only, and the place is not limited to geographical places, as the place extends and time accelerates in light of the limits of our interpretations of educational phenomena or what may be called places of meaning that based on concepts and perceptions, identity and social reference when dealing with the educational phenomenon. The association of place in comparative education with the educational transition of successful educational practices from one educational context to another, requires a focus on networks, communication, and information flow of educational ideas that can be relied upon to effect change in a specific educational context (Novoa, Mashal, 2003).

Research and Educational studies present a new proposition for rethinking concerning the distinction between place and space in comparative education, where the place is interpreted as existentially and historically different from space, which is directly related to the prevailing theories of globalization. Hence, accepting the dual logic of distinguishing between the global / space (as an abstract and future entity and beyond the abstract, futuristic and beyond rooted experience) and the local / place as the real / stable, which are always under the threat of globalization (Ball, 2012). (Escobar, 2001) determines that the world is associated with space, capital, history, and power, whereas locality is linked - on the contrary - to place, work, and traditions, as well as women, minorities, the poor, and local cultures. Then the discourse of globalization becomes the dominant one of the so-called Spatial Empire of the mind- it consists of a reliable body of facts about

place and space- that gives more legitimacy to social sciences research - which emphasizes the impact of globalization in local places.

Various ideas about place and space lead to a rethinking of the concept of the spatial empire of mind put forward by (Beach and Larsen, 2014), including (a) place and space are considered to be a set of relationships among individuals, groups and institutions. According to this perspective, place and space become open and interconnected systems, always in a state of **Never Finished**, and in a state of constant change in their connection to other places. (b) The relationship between place and space can be understood in the light of global / local relations, and excluding the assumption of a one-way relationship through which global influences dominate localism. Universality exists in local contexts and has its material basis and local origins. (Waters, 2001) still sees the place implicitly as local (or subnational or national), real and stable; and global space is something more abstract, futuristic, and beyond us. (c) Going beyond world powers as superior - thus transferring knowledge and power (authority) from the core countries in the global system to the peripheral and less powerful countries - to adopting the concept of hybridity, which explains the relation of global and local through complex patterns characterized by multiple trends and levels.(d) Similar to the previous idea, and in the context of the response of local places to global forces, we can go beyond thinking about local places - (whether in the North or the Global South) as victims of the dominant forces of globalization (neoliberalism) - to think about ways of the emergence of geographies of resistance, whether Globally or locally.(Cowen, 2009b) also proposes a set of unified ideas that can contribute in developing an intellectual framework for comparative education: space, time, state, educational system, educated identity, social context, transportation, and practical application. He believes that academic comparative education usually works within a group of these basic ideas, which acquire different meanings and meanings over time, in response to the various political contexts, disciplinary backgrounds and interests of the authors.

The dialectic of the relationship of time / space, which is unique in comparative education, and its transcendence of the national borders

of states to transnational space can also be explained by three concepts- 'Analytic borderland', 'transnational topology' and 'space of orientation' -that explains how spaces, times, transfers and scales are intertwined in building professional knowledge that redefines the concept and dimensions of education. " We identify these analytic borderlands, transnational topologies and spaces of orientation as space times of knowledge building at different scales because they mediate governing and learning"( Barbousas , Seddon, 2018,7). Analytic borderland often reflect the relationship between judgment and experience as "boundaries" in which politics and practice are at variance (or conflict). That "line" remains systematically open, to learn how to explain the spatial relationship between governance and learning (Barbousas, Seddon, 2018). The concept of topology draws attention to the nature of spatial deviations (Sassen, 2007); the effects of extensive mobility (Landri and Neumann, 2014), and transnational forms (Vertovec, 1999). It provides ways to understand space and how spatial experiences restore vision in people's mental habits, practical routines and a sense of place (Rizvi, 2011). The perception of time and space provides a different way to search in graphic designs and how topological influences disturb communicative contexts and social cohesion, as well as recreate resources for learning. (Barbousas, Seddon, 2018).The space of orientation indicates that the spatial characteristics of society ... do not have a fixed form, but are determined by living, organized worlds through continuous social relationships, discourses, and networks (Mitchell and Caleo, 2017).

As a result of the new ideology of space / time dualism (Cowen, 2006) introduces the other through triple relations between transmission, translation, and transformation, which he defines as follows:

- Transmission is the movement of an idea or educational practice in supranational, transnational or international space.

- Translation is the transformation of the shape of educational institutions or reinterpretation of educational ideas that routinely occur with space transmission.

- The transformations are in the appearance or form resulting from the pressure of social and economic power on education in a new context and what these transformations impose on the initial translation: that is, a set of transformations that cover both the localization and extinction of the translated model.

Opportunities that comparative education offers for awareness of / accepting the other through comparison, seem more important than ever. In a world full of separation and national trends, comparison can help create mutual understanding and teamwork. Questions such as "how and why comparative education should be constantly important?" need focus and ongoing work. Comparative education must respond to changes in societies and the world of science, these changes must be reflected in the methods used in the comparisons. We also need to create structures that make all these aspects of comparative work possible, to bypass comparative education, narrow, experimental, and quantitative investigations into "what works" in practice to a broader and more comprehensive perspective of the education science perspective in accordance with knowledge requirements and through the shifting notions of the time / space dualism ( Ertl and Zierer, 2017).

#### **Fourth: Presenting proposed insights for developing knowledge in comparative education in the light of time-space dualism:**

In light of the foregoing concerning the study of global context surrounding and influencing comparative education in the twenty-first century, the nature of knowledge development in comparative education, and the analysis of the effects of time-space dualism on comparative education, the current section of the research seeks to present some insights for developing knowledge in comparative education in the twenty-first century on the one hand, and for helping beneficiaries and those concerned with the field of comparative education on the other hand.

The question about the other is still at the heart of the comparison, and the production of knowledge in comparative education is through intercultural relations, which are linked to social places, whether global or local, so knowledge is rational as much it is intertwined culturally. The different treatment of the intellectual

construction of comparative education also raises the importance of societal rationalization for nation-states, by providing more role options for the individual and institutions, which are appropriate for dealing with global knowledge visions, and the emergence of so-called global citizens.

Cowen says: "We must not reach a conclusion: if we want to discuss comparative education in the past and potential comparative education in the future, it is better - and at least - that there is an ongoing discussion". Therefore, to obtain different answers about comparative knowledge, (trilogy) of time / place and space, the matter still needs constant discussions among comparativists about:

- New ways of thinking about comparative education: We know the changing intellectual form of the field of study, but we are less clear about the ways in which the field of study responded to the changing international power, the growth of the "market condition" , the emergence of countries of the region (such as the European Union) and the ways in which the "comparative education" has changed its shape around international agencies like the Organization for Economic Cooperation and Development and the World Bank. In other words, we are excellent as academics in our local environments (our universities and professional societies). We are less good at seeing our field of study in terms of its sensitivity to local and international political forces (Cowen, 2014).

If comparative education is rooted in the interaction between domestic and international policies and if it is also not neutral, whether in terms of value or policy, so the "reading of globalism" (by a specific generation or researcher and their sense of the interaction of international and local politics at a particular time), to explain the formation of a new world and new entanglements of interrelated political, economic and epistemic relationships, is the determinant of what is ideal as a form of comparative work, what is strange in terms of place or people.... We need to think about (1) the ways in which domestic and international politics permeate our field of study; (2)for whom the field is useful; and (3) we need to re-examine and re-mark the eternal binaries. The question will be in part "What is the

comparison?" The other half of the sacred dualism is "education." A good vision for education, drawn outside the routine of political discourse on globalization, knowledge economics, etc., allowing the comparativists to come back to the most important question of what is "good education" (Cowen ,2012).

Comparative education can now be thought of in a different way. Academic comparative education "(unlike Contract-research comparative Education, consultancy comparative education, development education, 'big science' Comparative education such as PISA, and any emergent forms of 'applied comparative Education') can be interpreted as a field of study based in universities that works to understand the theoretical and intellectual transformation in the form of" education "as crossing Transnational borders amid international political interaction, cultural and economic hierarchies with domestic politics and forms of social power (Cowen, 2009).

- Comparative approaches to legalize national education policies according to international measures / standards: Emphasis is placed on supporting views that tend to impose specific "natural" and "clear" solutions for educational problems. It is sufficiently clear that education is viewed simultaneously through a "global perspective" and "national perspective", because there is a widely held assumption that education is one of the few remaining institutions that national governments still have effective powers over them (Kress, 1996). It is important to acknowledge this contradiction: attention to global standards and indicators promotes national policies in the field of (education), which is perceived as a place where national sovereignty can still be exercised. In other words, it is difficult to acknowledge the disappearance of the nation-state - whether in a clear and explicit manner or even implicitly - but it can be said that there are new and different roles for the state with which it can interact with the trends of globalization and deal with / and address the problems of openness to the world and the consequent integration in transnational institutions and entities.

- Defining educational practices through time and space: (Cowen, 2014) believes that what we clearly obtained is "classified comparative

education", we have an applied comparative education that we did not write. It was not even written in "Our House". What he previously called "Comparative Education for Solutions" (it is clear that classified comparison is part of it). It has been written in a political space occupied by international agencies, it is written in the agency's voice, which means - whether it is a digital / statistical understanding (just numbers) (such as education for all and university classification systems) or OECD PISA classification - is an out-of-context "solution" to an educational problem in a wide range of societies . PISA for OECD. The interaction between the global and the local is a continuous participation and negotiation, with different results in different situations at different times. Our work as educational anthropologists and comparative educators is smarter in designing studies that, instead of supporting one side or the other of the global system / discussing local resistance, helps us to understand how and why it sometimes holds globally shared ideas today, while at other times local interests and practices emerge local culture in the foreground. To understand the interplay of globally circulating ideas and pressures on local communities, we need rigorous empirical studies (Tobin, 2014).

- Educational transfer: There should be clarity regarding the terminology used when discussing the transfer process, where the problem of "borrowing" represents only one feature in a set of features for educational transportation possibilities. "Borrowing" should be seen as a purposeful phenomenon, where deliberate attempts are made to learn from the foreign example and to "import" ideas in the form of politics and practice of the "national" system. Another important feature in the study of foreign approaches to educational problems ", whether" borrowed "or not, is that they help us to understand problems better" at home "(the national education system). When analyzing the ways borrowing takes place, it is necessary to address the difficult issue of context in order to accommodate imported policies and practices (Phillips, 2009).

- Cognitive and existential rethinking of the relationships between time and place/ space through what is known as "spatial turn", where (Foucault, 1980) (Lefebvre, 1991, 1976) rejected the concession of

time on space and suggested that the organization of space was central to the structure and function of capitalism globalization. The spatial turn includes rethinking the concepts of time, place, space, and the relationship among them, it is a trend that rejects binaries between (local) place and (global) space. In his discussion, (Foucault,1986) suggests that heterogeneous and relational spaces characterize the world, saying that space in modern times takes the form of relationships that he describes as a chain or trees among sites such as the church, theater, museum, exhibits, and prison. They are living spaces and at the same time tangible and abstract (Lefebvre, 1991).

(Carney, 2009) suggests that educational phenomena in a country should be understood in the ongoing relationship with such other contexts. In this way it directly addresses the need to look more carefully at the links between educational sites (contexts). He notes that globalization is characterized by contradictory flows, as global flows can be liberalized and at the same time enable new forms of hegemony to be created.

Regarding the dialectic of building local sites, (Carney, 2009) replaces the fixed site aside, and instead proposes a more relevant view of the local site as a set of social and spatial relationships in which global, international, and national powers are combined with individual identities in complex and dynamic ways. Consequently, it indicates the need to analyze site-to-site communications and avoid fixed binary definitions of global / local and space / location. Three general topics can be identified that can stimulate the attention of comparativists to the forefront in studying space as a tool and framework for educational analysis. These topics include learning places, identities in educational spaces, and educational policy research (Larsen and Beech, 2014).

- The information flow is considered now to be the core of the relationships between knowledge and the binary time / place or even space, which allows space whether it occurs (a) in one educational program; (b) in the classroom; (c) in the lecture hall; (d) by radio (E) in a book or video; or (f) online. These are just differences in size (Brock, 2013).The concern of comparative education in educational transfer - for the purpose of development or improvement - is (successful /

relatively according to the beneficiary views, whether they are individuals, institutions, and international agencies concerned with educational affairs), through temporal formations in specific spatial contexts related to individual cultures in their relationships with each other ... And the nature of looking at the other and the world.

We can argue in this respect, that the issue is not related to the levels of (nation-state, local, empirical, or even the classrooms), but how to combine the elements of time and space in harmony ... neither of them precedes the other in interacting and responding to requirements and variables of educational knowledge, or when handling the previous levels comparatively. The dialectical issue of both rich and poor countries lies in the way they interact with the facts of change in time and space concepts, and the educational response (at the level of decision makers), in terms of speed and extent, to the dynamism and permanence of temporal and spatial change ... or what is known as context sensitivity.

- The success of the educational transfer from the other depends on the answers of two separate questions. First, a question concerning relative values. What value do we place in a culture at the expense of local cultures, such as the languages destroyed by this process? This is an issue that can only be resolved through national political processes. Second, what are the social consequences of this cultural shift? For example, how does it affect educational opportunities for rural, minority populations and the working poor? (Kamens, 2016).

- The other and the politics of mutual accountability: The comparativists' perception of the other changes through what is known as mutual accountability, where expert discourse plays an important role in producing concepts, methodologies, and tools used to compare educational systems. The idea of "mutual accountability" brings a sense of participation, and an invitation to each country (and every citizen) to constantly compare with the other. Indeed, this process goes beyond horizontal exchange, to a qualitative one, in the sense of spreading and adopting a system for classifying schools according to accepted standards without critical discussion (Novoa and Mashal, 2003). For example, the idea of a "Europeanization" of education .... has

developed a strong sense of mutual accountability, based on an assessment or comparison of national education systems, using a series of indicators, results, standards and guidelines. The European Union's political interference in education is legitimate through this comparison process. There is no danger in adopting harmonious or uniform development lines in every member state, because European Union regulations do not allow this possibility. But through "agreements", "communication", "exchange", "transfer" and "common thinking", European countries will gradually adopt a common understanding of "best practices". Building comparable indicators is a "reference point" that will eventually lead the various national institutions to "be absolutely free to" adopt the same measures and perspectives in the educational field (Novoa and Mashal, 2003).

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