are having a welcome impact. This is a book to be read widely. I have one criticism of the format—the publishers have adopted the practice of printing the page numbers in the binding of the book rather than at the outside of the page, which makes searching for the pages you need very difficult indeed. There must be a reason for this but it escapes me.

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This edited collection forms Volume 12 of Elsevier’s ‘Research in Race and Ethnic Relations’ series, and explores the concept of marginality through theoretical and empirical analyses. It includes 12 chapters divided in a logical way into five parts. Following the introduction in Part 1, Part II contains three chapters that examine the concept from a theoretical standpoint. The chapter by Jenkins is particularly insightful. The three other parts relate to ‘Youth and Marginality’, ‘Marginality and the Social Construction of Ethnicity and Gender Identity’, and ‘Class and Marginality’ with three chapters in each part. Most of these are empirically based using a variety of research methods. It has to be said that I could find no particular logic in the actual empirical cases selected for examination. They range from the murder of street youth in Brazil, through the resettlement of IndoChinese refugees and the social construction of identity among Uighur Muslim women in China, to teachers in an elite school system in 19th and early 20th century France. Nevertheless, some are of considerable interest. I particularly enjoyed Deegan’s chapter on the patriarchal legacy of Robert E. Park.

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This collection of essays is essentially a festschrift for an important educator. The status of Michael Omolewa is succinctly captured by the comments of the current Director of UNESCO:

Professor Omolewa has had a distinguished career as a scholar, civil servant, and diplomat, working academically in the field of adult education for his native Nigeria, and the African region, as well as on the international stage. His work attests to the fact that lifelong learning in all modes of education contributes substantially to empowerment, reconciliation, and in this way fosters social justice.

In every sense the contributors have provided a fitting tribute to a major educational figure.

The book is arranged in five sections. The first section links the biography of Omolewa to the major issues relating to the widening of access and sets the debate into the broad theoretical and ideological landscape. Section II looks at more focused overviews of the potential for expanding
opportunity, with special reference to the potential of ICT and institutional partnerships. However, it should be noted that there is a bleak essay reflecting the impact of AIDS on the social order of some states—the implications of which are not always acknowledged. The third section represents specific case studies of policy and practice located in national contexts. The fourth section refers to current research in progress, before a brief final section addresses future prospects for widening access to education.

What is most striking about the collection is the consistent recognition that the struggle for social justice within education and via education to the broader community can only be understood by careful contextual analysis. In many ways the contributions reflect different ways in which states and communities have negotiated changing global conditions and sought to improve circumstances for their members.

With twenty-eight separate contributions, it is impossible to discuss the full range of debate. However, behind the detailed accounts and case studies runs a sophisticated critical awareness of the complexities of current possibilities and the danger of taking at face value certain assumptions. There is much reference to the issues of globalisation and the necessity of nation states to invest in their population to ensure the possibility of competing in the ‘knowledge economy’; but there is also a keen awareness that such assumptions mask a myriad of issues. Can the new world order provide work for all? To what kind of learning are we being invited? Bhola asks about the impact of the adoption of ‘Northern’ educational models on indigenous cultural values.

The UNESCO presence in the collection is marked and there are excellent accounts of the way the institution has struggled to promote wider access through time. Additionally, there is an excellent analysis by Boshier of how the concept of lifelong learning has transformed from the times of Edgar Faure from an inclusive, holistic and liberal concept to one limited by a tight utilitarianism, of value only in the human capital market.

What is marked is the consistency across very different societies of the need to address exclusion. There is an acknowledgement of the persistence of poverty even in the wealthiest nations—an acknowledgement of the Freire’s ‘third world in the first world’. Perhaps one of the most telling commentaries refers to the policy of the USA to address underachievement via educational intervention. The current ‘No Child Left Behind Act’ is a direct descendent of the interventions during the Johnson era of the ‘War on Poverty’ in the sixties. The question emerges as to whether education alone can really address disadvantage within an individualistic system justified by the rhetoric of meritocracy.

This collection of essays is a joy to read and reveals the ways in which current changes in global formation are being lived out. Many of the contributors are willing to look critically at the way in which education is being reconfigured within major economic change and raise the question of whether inclusivity and social justice can be addressed within a system dependent on inequality. It is mentioned many times that the key difference in policy is between equality of opportunity and equality of outcome. Perhaps we are left with Bernstein’s observation that education cannot compensate for society.

Anyone engaged in education committed to equity will take much from this book. The global rhetoric and the local reality are set side by side: aspirations are set against practice in a clarification of the art of the possible within the new relations of late capitalism.

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