Can (global) citizenship education combat radicalisation?

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GLOBAL CITIZENSHIP EDUCATION

In an increasingly interconnected world, global challenges cross national borders and concern us all

Globalization draws us together

The number of worldwide internet users increased from 16% in 2005 to 39% in 2013, while in the same period in Africa, this number jumped from 2% to 16%.

3.1 billion people used air transport in 2013, with this number expected to rise to more than 6.4 billion people by 2030.

A quarter of all world exports are sourced from foreign countries.

Ongoing tensions and conflicts tear us apart

By the end of 2012, 45.2 million people across the world were forcibly displaced due to persecution, conflict, generalized violence, or human rights violations.

310,000 people died as a direct result of conflict-related injuries in 2000—the majority of them in the poorer parts of the world.

Between 1995 and 2005, 2 million children were killed in situations of armed conflict, while 6 million children were disabled or injured.

Threats to sustainable development reach beyond geographical boundaries

Global emissions of carbon dioxide have increased by more than 46% since 1990.

From 2005 through 2010 South America and Africa each lost more than 3 million hectares of forest land.
OUTLINE

1. Definitions
   - Marginalisation/Radicalisation/Extremism
   - Citizenship in the scope of globalisation
   - (Global) Citizenship Education (CE) as a curriculum subject

2. Achievements and Challenges of formal (global) CE:
   - Achievements of formal citizenship education
   - Challenges of formal citizenship education

3. Can (global) education combat radicalisation?
   - What should we bear in mind?
<p>| <strong>DEFINITIONS</strong> |
|-----------------|----------------|</p>
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<thead>
<tr>
<th><strong>What is;</strong></th>
<th><strong>It is;</strong></th>
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<tbody>
<tr>
<td>Marginalisation</td>
<td>➢ ‘dissociation/alienation from parental values, religious institutions and … mainstream society’ (Hamid, 2011: 252).</td>
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<td>Radicalisation</td>
<td>➢ … Encounter with revivalist religious organisations (Hamid, 2011).</td>
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<td>Extremism</td>
<td>➢ … Engagement of marginalised individual with faith-based revivalist groups using social activism framed with violation (Hamid, 2011).</td>
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<td>Citizenship</td>
<td>✓ Relation between the individual and the state, legal status, full members of society, certain rights and obligations (Olson et al., 2015);</td>
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<td>✓ Citizenship as othering by physical borders of nation-states (Staeheli, 2010)</td>
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<td>Citizenship in globalisation</td>
<td>personal identity, relational and non-relational to the community/society/nation, thus universal/global, used in the national affiliation and in the process of education for citizenship (Ben-Porath, 2011; Lister, 2003). Personhood with abstract and universal terms, (national) citizenship rights as human rights, global entrenchment of the ‘individual rights’ discourse, actorhood beyond national membership, postnational citizenship (Nuhoğlu-Soysal, 1997). Both status and sets of relationships, membership constructed through physical and metaphorical boundaries/borders, in sites and practices giving it meaning, citizenship everywhere as status and acts (Staeheli, 2010; de Koning, 2015).</td>
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| **Global Citizenship** (Su et al., 2013) | **Stoics from the ancient Graeco-Roman world:** ‘Universal Ethic’.  
**Derek Heater (1997):**  
† A member of the human race;  
† Responsible for the condition of the planet;  
† An individual subject to moral law; and  
† Promotion of world government  
= Moral Responsibility + Global Governance  
**Martha C. Nussbaum (1996) and Nigel Dower (2002):**  
† A moral obligation  
**OXFAM (2006):**  
† Is aware of the wider world and has a sense of their own role as a world citizen  
† Respects and values diversity  
† Has an understanding of how the world works  
† Is outraged by social injustice  
† Participates in the community at a range of levels, from the local to the global  
† Is willing to act to make the world a more equitable and sustainable place  
† Takes responsibility for their actions |
## DEFINITIONS

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| **Historical Overview of (Global) Citizenship Education** (Davies, 2006; Su et al., 2013) | + Early 20th cc: Promotion of education for international understanding:  
- League of Nations Union  
- Council for Education in World Citizenship (CEWC)  
- UN Educational, Scientific and Cultural Organisation (UNESCO)  

+ Other educational movements in the 1960s and 80s:  
- Global education  
- Development education  
- Environment education  
- Human rights education  
- Peace education  
- Race, diversity and multicultural education  
- Futures education  
- Citizenship education  

+ World Studies of the 1970s and 80s:  
World Studies Project – Robin Richardson (1976)  
Global Education – Simon Fisher and David W. Hicks (1985)  
Global Education – Graham Pike and David Selby (1988) |
<table>
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<tr>
<td>(Global) Citizenship Education</td>
<td>OXFAM’s definition: Teaching of knowledge, skills, values as well as willingness</td>
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<td>(Davies, 2006; Department for Education, 2014b; Su et al., 2013; UNESCO, 2014)</td>
<td>National Curriculum’s definition: Merely an aspect in the citizenship education as a curriculum subject</td>
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<td>UNESCO’s definition: Civic, social and political socialisation function of education</td>
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<td>Theoretical definition: Knowledge of contemporary events, crises, economics and cultural patterns, but also the confidence to tackle issues which could be problematic in a fragile multicultural classroom</td>
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Achievements of formal (global) citizenship education

- Citizenship as a compulsory subject in the National Curriculum for the Key Stages 3 and 4
  = (Year 7-9/10-11; Age 11-14/14-16)
- Meeting the primary benchmarks to educate young people with the political know-how
- Having generically good intentions on paper
- Global dimension within the citizenship education
Challenges of formal (global) citizenship education

- Citizenship as a NON-COMPLUSORY subject after Key Stage 4
- Outcome-based approach in the UK education system
- No certain guidance on how to deliver or assess it with which materials
- No sufficient number of specialised teachers
- Teachers’ hesitancy to discuss dissenting views on sensitive issues
- Not outreach to be a ‘working knowledge’ (Becerik-Yoldaş, 2015)
- Not outreach to serve beyond the nation-state interests
- Paradox between critical thinking and debating and Prevent duty
- No GLOBAL citizenship education, just an aspect!
Can (Global) Citizenship Education Combat Radicalisation?

1. Without a solid and realistic content of (global) citizenship education as a curriculum subject
2. Without an unsubtle way of delivery
3. Due to the fluid nature of notions of citizenship and global citizenship
4. Due to the exclusive models such as employment-oriented model (Smith et al., 2005)
5. With the paradoxical message inculcating both GLOBAL SOLIDARITY and GLOBAL COMPETITION, although youth circumvents the controversy with the solidarity it creates (Özdemir, 2016)
Can (Global) Citizenship Education Combat Radicalisation?

★ Without abolishing the discourse of TOLERANCE:

‘…Yet Brown (2006) argues that tolerance serves to “other” people who do not conform to the values and social norms of a polity and for whom the rights of citizenship can thereby be denied. Tolerance, she argues, seems like a universal value that should be hard to contest, but its apparent universalism and neutrality masks the ideological work it does in designating only certain practices and certain ways of being as appropriate to citizens [e.g. fundamental British values]. In political debates, other words substitute for “tolerance”, such as “multiculturalism” and even “recognition”’ (Staeheli, 2010).
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- Democracy
- Rule of Law
- Individual Liberty
- Mutual respect and tolerance of those with different faiths and beliefs
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Discourse of Tolerance:

✓ Negative by definition: Not using power while owning it against the disliked and/or disapproved (Lægaard, 2010; Jones, 2010; Orteza, 1994).

✓ Synonym Use of (Mutual) Respect: Respect, traditionally, is assumed to be an attitude directed at persons’ ‘dignity’ as a universal normative status common to everybody to the same degree. However, it is contentious when there is a diversion between ‘respect for dignity’ and ‘respect for diversity’ (Lægaard, 2010: 24).

✓ Hegemonic by nature: Gramscian concept of hegemony through consent (Gramsci, 1999) is embodied in the FBVs in education policies through the use of discourse of tolerance.
BEAR IN MIND

➢ **Unclear school/teacher’s guidance:**
  - Exigency to a clearer guideline and revision on course status

➢ **Delivery of ‘fundamental BR values’ in CE:**
  - Compounding to learn values and norms in RE

➢ **Discourse of Tolerance:**
  - Immediate alteration in the prevalent socio-political discourse
Thank you! Teşekkürler!
REFERENCES

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- Geijsela, Femke et. al., 2012, ‘Citizenship in young people’s daily lives: differences in citizenship competences of adolescents in the Netherlands’, *Journal of Youth Studies*, vol. 15, no. 6 (September), 711-729.


- Hoskins, Bryony L. et al., 2011, ‘Comparing Civic Competence among European Youth: Composite and Domain-Specific Indicators Using IEA Civic Education Study Data’, *Comparative Education Review*, vol. 55, no. 1 (February), 82-110.
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- Smith, Noel et al., 2005, ‘Young People as Real Citizens: Towards an Inclusionary Understanding of Citizenship’, *Journal of Youth Studies*, vol. 8, no. 4 (December), 425-443.
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- [https://www.youtube.com/watch?v=tPdtGrnj7sU&feature=youtu.be](https://www.youtube.com/watch?v=tPdtGrnj7sU&feature=youtu.be)
- [https://youtu.be/QTKwlu9vtwA?t=5](https://youtu.be/QTKwlu9vtwA?t=5)