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THE PALGRAVE HANDBOOK OF GLOBAL CITIZENSHIP AND EDUCATION

Edited by Ian Davies, Li-Ching Ho, Dina Kiwan, Carla L. Peck, Andrew Peterson, Edda Sant and Yusef Waghid.



The Palgrave Handbook of Global Citizenship
and Education

Ian Davies · Li-Ching Ho · Dina Kiwan
Carla L. Peck · Andrew Peterson
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Editors

The Palgrave
Handbook of Global
Citizenship and
Education

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EDITORS' INTRODUCTION

We aim in this Handbook to provide in-depth analyses of:

- Geographically based overviews of global citizenship and education (Australasia; Europe; Middle East; North America; Latin America; South East Asia; Southern Africa)
- The key ideologies that influence the meaning of global citizenship and education (globalism; nationalism; internationalism; transnationalism; cosmopolitanism, post-colonialism; indigenoussness and indigeneity)
- The key concepts that underpin debates about global citizenship and education (justice; equity; diversity; identity and belonging; sustainable development)
- The principal perspectives and contexts including 'mainstream' and critical interpretations with implications for global citizenship and education (economics; politics; culture; morality; spirituality and religion; 'race'/ethnicity; gender and sexuality; migration; social class).
- Key issues in teaching about and for global citizenship through mainstream school subjects (history, geography, language, science, drama); and beyond individual school subjects (social media; service learning; study abroad; activism; and evaluation and assessment).

Global citizenship and its relationship with education is a vitally important field. This Handbook contains up-to-date contributions from leading writers in the field, providing what we hope will be a valuable international reference work. We have written and edited the Handbook principally for scholars working in higher education. We hope it will be of interest to academics, researchers and higher degree research students, and should also be of interest to students following educational studies and/or teacher preparation courses. We hope that the book will have a wide appeal, given its focus on

global matters, global citizenship education and its international scope. We are also hoping to reach scholars and students in fields related to, but outside of, education—including sociology, social policy, and politics.

We know that global citizenship education is highly contested and without claiming to—or, even wishing to—have presented a completely comprehensive account around which there would be a simple consensus, we need to clarify what we mean by at least some of the key terms:

- ‘Global’ relates to several interlocking perspectives and contexts. There are geographically based conceptions which allow for consideration of national, international and cosmopolitan ideas to be explored. There are various characterizations of the global which encourage discussion around political matters (including a variety of matters such as affective ties as well as issues of governance). There are issues around fundamental matters such as the global economy; technology and communication; population and environment. Within these contexts, there are questions that require attention. Is globalization a new phenomenon? Is globalization the cause of growing inequality or is it establishing the conditions for a more peaceful, diverse, stable and prosperous world?
- Citizenship involves inter-related elements regarding formal membership of a politically constituted body; a sense of belonging; and, the contributions made by individuals and groups whether required or offered voluntarily to the society of which they are members. It may involve rights as well as responsibilities and reflection upon and action within private and public contexts (and as such reflects debates emerging from liberal and civic republican traditions within and beyond local, national and global communities)
- Education encompasses not just schooling but also non-formal and informal processes through which young people are prepared for their roles as citizens. This involves issues of equity and diversity for all—including issues of ‘disability’ and sexuality—in a wide range of contexts and requires consideration of whole school issues as well as pedagogical matters (including discrete teaching, infusion through mainstream subjects, community or service based learning and assessment)

We feel that there is a clear need for our Handbook. It is important to provide in-depth, up to date and expert consideration of these vitally important matters. There is strong international policy focus on global citizenship with debates and initiatives regarding, for example, refugee movements and conflicts of various types. Clarification is essential. The field is contested by those who are certain of their own perspective. In light of these competing assertions, there is also, on the part of some, confusion about the meaning of the key ideas and issues. For some the simple identification of the nature of high-quality education that transcends national borders is the essence of global citizenship education. For others, there is commitment to comparative

education in which the similarities and differences of ideas and practices in different places is seen as providing meaning to the phrase 'global citizenship education'. We embrace, to some extent, these perspectives but our approach is rather different from both of them. In this book we focus on what we deem to require most clarity: the fundamental philosophical ideas, social and political contexts and educational issues and practices of a specific form of social studies in which people may be helped to understand and become involved in contemporary global societies, thinking and acting as global citizens. In order to understand act within that characterization, we need to explore the geographical contexts, the ideologies, concepts, perspectives and issues referred to above.

INTRODUCTORY COMMENTS ABOUT THE MAIN PARTS OF THIS HANBOOK

Geographically-Based Overviews

The purpose of this part is to describe and analyse the key features and issues regarding global citizenship education in each of our chosen areas. We have not achieved comprehensive coverage of the world but we feel that many areas are included that allow for some valuable insights to be developed into the state of play of global citizenship education around the globe. There are separate chapters on:

- (i) Southern Africa;
- (ii) Australasia;
- (iii) Europe;
- (iv) Middle East;
- (v) North America;
- (vi) Latin America;
- (vii) South East Asia.

The chapters do not follow rigidly a prescribed framework but in each chapter readers will find comments about:

- (i) social, political and cultural context;
- (ii) historical background;
- (iii) key features of the current education system within particular locations (what general factors are relevant to educating about and for global citizenship);
- (iv) what particular strategies (curricular and other) are used for educating about and for global citizenship (in curricular contexts this will involve particular consideration of social studies programmes with an emphasis on citizenship education);
- (v) likely and desirable futures.

There are very many issues that arise from a consideration of these geographical overviews. At times, of course, much more is being considered than geography. There are conceptual and ideological shifts that are implied involving, for example, differences in the characterization of citizenship. The citizenship available in the transnational European Union, for example, is not the same as citizenship(s) in, for example, Australasia. Variations in choosing from terms such as region, country, state, nation mean that simple summaries of the key issues are not possible. There are across these areas perspectives that relate to global citizenship including the economic, social, cultural and political (as well as others). North America is, for example, an economic area, a political zone in which certain common assumptions are held, a space that is culturally diverse within certain parameters and hierarchies as well as an arena for deliberation and action. These geographical divisions are as such artificial distinctions within which the key determinants of citizenship include movement and change. Migration and the status and conditions experienced by refugees and asylum seekers are crucially important to any consideration of global citizenship. The changing contexts of indigenous peoples as well as the demographics across and within countries are highly significant. The changing political contexts and perspectives in a region such as the Middle East which has recently experienced the Arab Spring in a place where more than 40% of the population is under 18 years of age raises issues about the interparts of many aspects of citizenship. The nature of sex, gender and sexuality are very important frames of reference. The competing priorities and connections associated with not only politics and economics but also values and character are central to understandings of global citizenship. And this kaleidoscope of aspects and perspectives provide a fascinating glocalised melange of people celebrating and struggling against and with and for hugely varied democratic and authoritarian contexts. Within this complex picture, educators strive to provide forms of education that promote understanding of and involvement with contemporary society. Some agreement or points of encounter are perhaps possible but only if diversity can exist without fragmentation and with resistance against uniformity.

The Key Ideologies that Influence the Meaning of Global Citizenship and Education

Global citizenship education relates to several ideological perspectives. We do not use the word 'ideology' in a pejorative sense but rather recognize the value of fundamental and particular perspectives that are relevant to globality. There are separate chapters on:

- (i) Globalism;
- (ii) Nationalism;
- (iii) Internationalism;
- (iv) Transnationalism;
- (v) Cosmopolitanism;

- (vi) Post-colonialism;
- (vii) Indigenouslyness and indigeneity.

Although there are some differences each of these chapters has a reasonably common approach to structure:

- (i) Introduction;
- (ii) Conceptual underpinnings;
- (iii) Key issues;
- (iv) Implications for education for global citizenship;
- (v) Conclusion and recommendations regarding future research.

In order to give clearer and more precise meaning to these ideologies we decided to focus on a particular part of the world. We explore in this part of the Handbook global citizenship education as a response to African higher education. This exploration of one (often relatively under-emphasised) part of the world is a deliberate effort to ensure that our global Handbook is not inappropriately from the political and economic 'west' and 'north'. And it gives us opportunities to explore the particularities of that specific context. Like the African north, political uncertainty, so endemic to sub-Saharan Africa, continues to manifest itself, and it is not unusual to find that ethnic tensions and conflict ensue unabatedly. The central concern of this anthology of chapters is whether the notion of global citizenship education can help us to think differently about higher education generally, and higher education in southern African in particular. This part of the global citizenship education Handbook has attempted to accentuate the significance of globalism, nationalism, cosmopolitanism, internationalism, transnationalism, post-coloniality and indigeneity, in cultivating global citizenship education. The possibility that such pertinent actions would ensue depends on our innovative acts of situating our localness within or encounters with globalness and *vice a versa*. The point is, that global citizenship education cannot legitimately be construed as a practice worthy of consideration and enactment if it does not bring into contestation what is both of local and global significance, especially in light of cultivating just human encounters. Unless we show that our interconnectedness and responsibilities are to ourselves and the advancement of humanity, we would not have begun to take global citizenship education seriously enough. Hence, it does not seem to be such an irrelevant idea to reconsider global citizenship education as an *active* local-cum-global educational encounter. In the context of the afore-mentioned, some of us argue in defence of drawing on cultural reasonableness as a necessary good for situating the local (Waghid 2014: 2). Perhaps it would not be inappropriate to again reiterate that cultural reasonableness—invoking local understandings in and about human encounters—is the first step towards enacting the metaphoric expression of global citizenship education.

Inasmuch as global citizenship education involves interconnecting people to address societal injustices such as poverty, famine and hunger, inequality, and forms of human oppression and exclusion, it also urges people to enlarge their moral imaginations. The latter implies that people have to begin to imagine a southern African continent where communities live under conditions of profound equality, freedom and human advancement. Only then the possibility for human flourishing would be enhanced on the basis that such a form of education would urge educators and students to imagine alternative possibilities that people have not thought of before and offer ways of building more just human relations. Hence, to talk about a global citizenship education in the context of southern African higher education is aimed at cultivating an African higher education in which 'the experience of reflective openness to the new [is] fused with reflective loyalty to the known' (Hansen 2011: 86).

The Key Concepts that Underpin Debates About Global Citizenship and Education

Global citizenship education is underpinned by several key concepts. In this part of the handbook there are five chapters to allow for consideration of the meaning of a sample of those concepts. There are separate chapters on:

- (i) Justice;
- (ii) Equity;
- (iii) Diversity;
- (iv) Identity and belonging;
- (v) Sustainable development.

In all chapters, there is an emphasis on the centrality of diversity. Each of these chapters was written with some encouragement to use the following guidelines:

- (i) Introduction;
- (ii) Conceptual underpinnings;
- (iii) Key issues;
- (iv) Implications for education for global citizenship;
- (v) Conclusion and recommendations regarding future research.

The relationship between social justice and global citizenship is explored to consider ways in which particular approaches to justice can inform democratic approaches to global citizenship education. It is argued that three different discourses on justice: economic, recognition and democratic justice are significant for identifying conceptual underpinnings and discussing the key implications for global citizenship education and also identifying more justice-oriented practices for global citizenship and education.

Focussing on equity may allow for insights into how global citizenship and global citizenship education may address the conditions of injustice. A global citizenship in which positionality is not acknowledged may lead only to the perpetuation of colonial relations. There is a need to explore citizenship from the perspective of those marginalized or excluded. Poverty and colonialism need to be critically examined in relation to global citizenship, where in relation to global citizenship education, colonialism continues as a problem in the exclusion of alternative (non-Western) knowledges. A plurality of knowledge may allow for cognitive justice.

Throughout these considerations of justice and equity the essential position of educating for diversity is recognized. Diversity, identity and citizenship include the local, national and global. The idea of the culturally responsive school is explored as a frame for thinking through global citizenship education and identifying six characteristics for such a school.

There is also consideration of the origins and evolution of the much debated and misunderstood concept 'sustainable development'. Achieving sustainable development may require the balancing of economic, environmental and social goals. The lack of international consensus and commitment on these issues is highlighted, and it is suggested that global citizenship education is critical for achieving sustainable development, especially as both areas struggle to find a place in the school curriculum. Increasing global inequalities require governments to take a stronger role in promoting education for sustainable development and global citizenship, as well as to achieving Sustainable Development Goals.

The Principal Perspectives and Contexts Relevant to Global Citizenship Education

In this part of the handbook we explore 'mainstream' and 'critical' interpretations of global citizenship and discuss the implications for global citizenship and education. The key words—'perspective' and 'context' provide the central characterization of this part. We provide a clear and more concrete indication of the ways in which issues are viewed and, broadly stated, how those issues are located. An economic perspective on global citizenship, for example, may highlight issues of both global systems through which capital flows as well as individual financial decision making in relation to a globalising market place. Political considerations would include reflections on the nature of formal global governance as well as the political perspectives that individuals and groups may bring to issues of power in a globalising world.

There are separate chapters on each of the following:

- (i) Economics;
- (ii) Politics;
- (iii) Culture;
- (iv) Morality;

- (v) Environment;
- (vi) Spirituality and religion;
- (vii) 'Race'/ethnicity;
- (viii) Gender and sexuality;
- (ix) Migration;
- (x) Social class.

Each of these chapters has, broadly, the following common structure:

- (i) Introduction;
- (ii) Conceptual underpinnings;
- (iii) Key issues;
- (iv) Implications for education for global citizenship;
- (v) Conclusion and recommendations regarding future research.

The authors in this part provide an indication of the ways in which these perspectives and issues are viewed and show how these issues are complicated by different political, social, economic, and historical contexts. The authors also explored how conditions of globalization have shaped our understandings and interpretations of ideas such as gender and sexuality, social class, 'race', and morality.

In their chapters, the authors used different theoretical lenses such as postcolonial theory to problematize the perspectives highlighted in this part and they utilize a range of conceptual understandings such as power, rights, hybridity, and social justice to frame their analyses. The authors also draw on case studies from a range of educational and national contexts, including higher education in the UK and Latina youth in US high schools, to illustrate their arguments.

Concurrently, the chapters also question the constructions of different ideas (e.g. spirituality and religion, economic systems, and culture) that assume the nation-state as the primary container. Additionally, the chapters critically examined the different dynamics that affected how these ideas are conceptualized and considered how these different perspectives and contexts have impacted global citizenship education. Finally, the authors analyze how these ideas operated at different levels, including the level of the individual citizen, the nation-state, and at the global/transnational level. More importantly, the authors also examine the relationships that occurred both within and across these levels.

Key Issues in Teaching and Learning About and for Global Citizenship

In this part of the handbook, we focus on pedagogical matters.

There are separate chapters on each of the following:

- (i) History;
- (ii) Geography;

- (iii) Language;
- (iv) Science;
- (v) Drama;
- (vi) Social media;
- (vii) Service learning;
- (viii) Study abroad;
- (ix) Activism;
- (x) Evaluation and assessment.

We explore those subjects that are relatively recently established as well as those with longer histories, and initiatives and perspectives that lie beyond formally constituted academic disciplines. Approaching things in this way allows us to explore work within different types of structure, applied in different contexts and pursued according to different social and political and academic perspectives. Each of the chapters has, in general terms, the following structure:

- (i) Introduction;
- (ii) Discussion of the issues connecting between global citizenship education and the theme of the chapter;
- (iii) Discussion including illustrative learning and teaching material;
- (iv) Discussion including illustrative assessment material;
- (v) Conclusion and future research.

In our focus on teaching and learning we recognize that global citizenship can be considered an ‘empty signifier’ that different concepts, perspectives and ideologies attempt to ‘fill’ with meaning (Mannion et al. 2011). In the context of education, the ‘emptiness’ of the concept offers multiple possibilities for democratic practices. However, as a consequence of this, it can represent a challenge to educators and policy-makers attempting to grasp how to bring global citizenship education into practice.

We aim to reduce the distance between theory and practice. It is our purpose here to discuss the relationship between global citizenship and educational practice. We requested the authors writing in this part to consider, ‘how can global citizenship be taught, learned and assessed?’ The different (and sometimes) competing answers given by these scholars illustrate the political but also the pedagogic dimension of this question. Different perspectives on global citizenship and different understandings of education have different pedagogical implications.

In this part, authors examining more holistic educational practices pay particular attention to the links between the pedagogical and the political dimension. The question here, as Geelan and Curley et al. remind us, is “are we talking about education *as* or *for* global citizenship?” To some extent, authors in this part agree that some educational practices such as activism, the use of social media, study abroad and service-learning activities seem to be often

recognized *as* global citizenship. But there is an emphasis on the double dimension, of the political *and* the pedagogical of these practices. Studying abroad, for instance, can be understood as a practice of global citizenship but it is also an educative experience that can generate future processes of participation and/or identification as global citizens. Different educational practices (education *as* global citizenship) can define different present and future types of global citizens (education *for* global citizenship).

Authors writing from different subject areas emphasize the contribution of their areas to global citizenship. Here, education is essentially understood as being *for* global citizenship. Although scholars often acknowledge different perspectives on global citizenship, they commit their work to one of these perspectives and they examine their area (drama, history, science, geography and language education) in relation to this perspective. The relation here is not that much between the political and the pedagogical but rather, between the political and the subject pedagogy. Indeed, each area contributes to global citizenship with their particular disciplinary knowledge. Geography, for instance, can help to question places of citizenship, whereas Science can inform a discussion on the scientific and technological dimension of present and future challenges. Further, subject areas also make specific contribution in relation to their subject pedagogy. Previous theory and research on teaching controversial issues (in history and social studies), role plays (in drama) and processes of telecollaboration (in language) can shed some additional light to the discussion on how global citizenships can be taught and learnt.

The part finishes with an analysis on assessment and global citizenship education. The discussion illustrates how a new question needs to be added to the ones we presently presented currently asked in the field. Global citizenship education, according to whom? Bringing global citizenship education into practice always represents a (explicit or implicit) commitment to certain perspective(s) on global citizenship. This is further illustrated if we are, indeed, assessing who is and who is not a 'global citizen'. To some extent, the practice necessarily requires "filling" the emptiness of the concept in itself, but in so doing, ensuring that any examination of global citizenship education is done through a critical lens.

Concluding Remarks

We have worked hard to include a variety of aspects and a range of perspectives about global citizenship education. This does not mean that we have covered everything but we hope that readers will continue to explore the vitally important issues in education that matter to all in a globalising world. We see education as the means by which a globalising world may be better understood and as a means of achieving social justice. We do not advocate a return to simplistic positions in which iniquitous colonial perspectives were celebrated. But in our search for better forms of education, we wish to avoid well-intentioned but similarly simplistic 'solutions'. There will not be one

overarching policy or practice that we can urge our readers to accept. But there is a commitment to human rights that can in concrete terms be identified and strived for. And we hope this Handbook is one small contribution to that striving.

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PART I

Geographically-Based Overviews

Global Citizenship Education in Australasia

Andrew Peterson, Andrea Milligan and Bronwyn E. Wood

INTRODUCTION AND OVERVIEW

Those residing in Australasia,¹ including *young* Australians and New Zealanders, live at a time in which the benefits and pressures of globalisation are experienced as never before, and in which global citizenship education receives a great deal of international policy attention (see most recently Citizens for Global Education 2014; see also Peterson and Warwick 2014 for an overview). Recognising this policy interest, this chapter presents an analysis of how global citizenship education (hereafter, GCED) is constructed, implemented and experienced in Australian and New Zealander policy, curricula and classrooms. Shaping these contexts is a range of contemporary public policy tensions that interact on local, national and global levels and highlight the significance of global citizenship in Australasia. These include: the impact of migration on cultural diversity; responses to, and treatment of, those seeking refuge and asylum; the recognition, reconciliation and representation of Indigenous peoples; engagement within the Asia-Pacific region; and concerns about social cohesion. Curricular documents in both Australia and New

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Zealand engage in different ways with these complexities, but each requires operationalising by schools and teachers in terms of curriculum content and pedagogies employed, particularly given that global complexities are not static but are fluid and dynamic.

As other chapters within this volume attest, GCED is a term that is vital, wide-ranging and contested. In Australasia, as elsewhere, GCED sits across individual subject disciplines, providing flexibility for schools to determine their own approaches. However, such weak disciplinary boundaries (Pike 2008a; Peterson and Warwick 2014) are concomitant with a lack of clear definition for GCED in Australia and New Zealand. A whole host of themes—including globalisation, peace and conflict, social justice, cultural diversity and futures education—not only intersect with GCED in Australasia, but have been developed within contested fields in their own right (human rights education, education for sustainable development, for example).

In this chapter, we begin with some comments about how the political, economic and social context in both Australia and New Zealand informs notions of citizenship/global citizenship. We then move to examining current policy and curricular initiatives in both nations that shape GCED. In the third section, we examine teaching and learning approaches to GCED and argue that the patchy approach in both Australia and New Zealand means that students' experience of GCED are inconsistent and, at times, lack a critical edge. In the conclusion, we identify some possible futures for GCED in Australasia.

THE POLITICAL, ECONOMIC AND SOCIAL CONTEXTS

To begin to understand how the Australian and New Zealand education systems frame and enact GCED, it is necessary first to make some initial comments about the historical and contemporary social, political and cultural context of the two countries. As with other nations, sensitive, contested notions of citizenship and identity play out within public debate. How Australians and New Zealanders—including young Australians and New Zealanders—understand themselves as national and global citizens are being shaped and reshaped by the political, economic and social contexts is outlined in this section.

Approximately 3% of Australians identify as being of Aboriginal and/or Torres Strait Islander origin (Australian Bureau of Statistics 2013a), and 15% of New Zealanders identify as Māori (Statistics New Zealand 2013a). Since European colonisation, successive waves of migration have led to Australia and New Zealand being two of the most culturally diverse populations in the world. Over a quarter of both populations have been born in another country, and a further 20% of Australians have at least one overseas-born parent (Australian Bureau of Statistics 2013b), and New Zealand has more ethnicities (213) than there are nations (Statistics New Zealand 2013b). The recent, rapid growth of Asian communities has been a significant feature of this diversity, partly stimulated by shifts in immigration policy² from the 1970s

onwards in both countries. Four Asian countries are now included in the top 10 birthplaces for Australian migrants, with India the leading birthplace of new migrants 2007–2013 (Australian Bureau of Statistics 2013b). Similarly, New Zealand’s Chinese, Indian and Filipino communities have experienced substantial population increases 2006–2013 (Statistics New Zealand 2013b). Such is the extent of cultural diversity in both nations, that super-diversity now presents a significant policy challenge, and has raised questions about the institutional hegemony of majority ethnic groups (Spooney 2015).

The political and economic rhetoric and policies of Australian and New Zealand governments over the last three decades have located both countries as Pacific Rim nations looking to forge global diplomatic and trade links across Asia, Europe, the Americas and elsewhere. Australia is a member of the G20, and both nations are part of the Commonwealth and the Asia-Pacific Economic Co-operation group. Figures for 2015 evidence widespread flows of trade, with China, USA and Japan among both country’s leading bilateral trade partners (Department of Foreign Affairs and Trade 2016; New Zealand Treasury 2016). This is not to suggest that the relationship between national identity and global connections has been unproblematic or consistent. Indeed, conservative Prime Ministers like John Howard (1996–2007) and Tony Abbott (2013–2015) typically focused on traditional notions of citizenship combining economically liberal and socially conservative values central to which were Australia’s colonial ties to the UK. In contrast, and for example, Labor Prime Ministers Bob Hawke (1983–1991) and Paul Keating (1991–1996) both sought to realign Australia as an outward looking nation with meaningful political and economic connections beyond the UK, in particular with both the USA and Asia (Kelly 2011). New Zealand governments have generally reflected socially liberal values since the 1980s. Policy reforms introduced in 1984 by the Labour Prime Minister David Lange (1984–1989) saw a marked shift from protectionist to neoliberal economic policy, consistent with similar shifts in economic theory in the USA and UK. However, two other key policy planks of this period saw New Zealand separate politically from its traditional alliances with Australia, USA and the UK—a nuclear-free stance and strong opposition to apartheid in South Africa.

Successive Australian governments have committed to a policy of multiculturalism, viewing cultural diversity as being ‘at the heart of [Australian] national identity’ and ‘intrinsic to [Australian] history and character’ (Australian Government 2011). Although a nation-wide report in 2014 found that 85% of Australians support multiculturalism (Markus 2014), the diverse composition of Australian society is not without tensions. Not least, there exist many tensions regarding the past and current treatment of Australia’s Aboriginal and Torres Strait Islander peoples, including their continued lack of constitutional recognition. A further recent and telling example which illustrates the (re)framing of citizenship in relation to global/national identities is provided by public discourses on radicalisation and violent extremism (see Peterson and Bentley 2016 for an overview).