

Background paper for the Futures of Education initiative

Social Contract Pedagogy: a dialogical and deliberative model for Global Citizenship Education

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Abstract

We propose that together Social Contract Pedagogy (SCP) and Global Citizenship Education (GCE) offer a comprehensive vision including key principles and core elements that are important for rethinking education and shaping the future of the world. We introduce the novel concept of Social Contract Pedagogy (SCP) as a means to adapt the social contract in liberal democracies which has been (conceptually) located at the level of the state, to the level of the classroom and other pedagogically relevant contexts. A key feature of this pedagogy is the negotiation of values and norms in ways that maintain cohesion and inclusion and avoids too much power in the hands of sectarian extremes (of any kind) which tend to impose their views on others, oppress and exclude. This includes using fake news, denying scientific debates and/or any extremely politicized interpretations of evidence and facts to obfuscate or deny consequences of individual and group choices and behavior, but also ‘othering’ of any kind whether from the political right or the political left. In our view, this is an essential premise for the education of democratic citizens. Citizenship education of this kind is seen as essential for the survival and growth of liberal democracies in the future.

Introduction

Humanity and the planet are confronted with unprecedented problems that are common to all ranging from authoritarianism, deep and pervasive social inequality, conflict, pollution, climate change and pandemics to name a few. Common problems require communication, negotiation and coordination. A key question for the future of education is how it can be harnessed to foster the coordination of common problems, not just within communities and nation states, but also among them since many common problems have no borders. Education has tremendous potential if used as a means to enhance communication, negotiation and coordination, for example, to develop shared meaning and reference points as well as shared purpose to enable the coordination which is otherwise very difficult to do in a competitive, fragmented and complex world.

In the midst of these global trends, tensions abound in today’s classrooms and all kinds of lifelong learning contexts including adult learning and nonformal education. Accordingly, we propose that together the novel concept of Social Contract Pedagogy (SCP) that we introduce combined with Global Citizenship Education (GCE) offer a comprehensive vision including key principles and core elements that are necessary for the future of education to realize the potential of negotiating shared meaning and reference points, and thus enable more effective coordination of common problems. Social Contract Pedagogy (SCP) is introduced as a means to adapt the social contract in liberal democracies which has been (conceptually) located at the level of the state, to the level of the classroom and other pedagogically relevant contexts. A key feature of this pedagogy is the negotiation of values and norms in ways that maintain cohesion and inclusion and avoids too much power in the hands of sectarian extremes (of any kind) which tend to impose their views on others, oppress and exclude. This includes using fake news, denying scientific debates and/or any extremely politicized interpretations of evidence and facts to obfuscate or deny consequences of individual and group choices and behavior (i.e. a form of authoritarianism), but also ‘othering’ of any kind whether from the political right or the political left. In our view, this is an essential premise for the education of democratic citizens. Citizenship education of this kind is seen as essential for the survival and growth of liberal democracies in the future.

As one of the most powerful tools advocated by UN's sustainable development goals to respond to the deleterious impacts of globalization and the growth of inequality, Global Citizenship Education (GCE) expands on this approach by providing a means to help guide the implementation of educational pedagogy, content and outcomes across the globe in ways that are consistent with SCP. GCE is of crucial importance because it concerns itself with three key elements: cognitive (to better understand the world and its complexities), affective (to enable living together with others respectfully and peacefully), and behavioral (to activate), all of which are needed to foster the coordination of common problems, not just within communities and nation states, but also among them to address many of our 'wicked' and global problems (UNESCO 2020). For example, GCE focuses on environmental and sustainability education, multiculturalism and ethnic diversity education, human rights and peace education, as well as economic and social justice education. Together, these constitute the elements that articulate the intersection between Social Contract Pedagogy (SCP) as a model of citizenship education and engagement worldwide via GCE.

The paper is organized as follows. First, we outline some key global trends and problems facing humanity and the planet from a political economy and political sociology perspective. Second, we discuss the crisis of pedagogy, particularly the deleterious role of major forces of social change such as neoliberalism but also some of the tendencies on the political right and left in using education as a means to exacerbate problems such as fragmentation, conflict, competition and polarization. This touches on the questions of: what constitutes sustainable economic development in a context where the importance to protect the environment and address the global climate crisis is crucial? how democracy and democratic practices can be integrated into education and learning? and, what can a constructive role for education be in the midst of contemporary global challenges. Third, we introduce Social Contract Pedagogy (SCP) as part of a Global Citizenship Education (GCE) framework for action. Next, we outline several examples of contemporary practices that align with the SCP and GCE approach. Finally, we conclude with some thoughts on a model for schooling and adult learning and education to enable and support dialogical and deliberative democracies as well as global citizenship.

Some core problems underlying the contemporary political context of education: towards futures of education

In this section, we outline our perspective on some key problems facing humanity and the planet from a political economy and political sociology perspective. The focus is on the rise of political extremes in liberal democracies with deeply divided citizenship and implications for education. We discuss the problem from a political economy perspective by highlighting socio-political and economic related concerns but emphasize the link to the rise in the politics of identity as a consequence of the heightened sense of competition for material standards of living arising from the intensification of neoliberalism, on the one hand, and a heightened sense of competition on the other hand, for power over the discourse in the political and cultural realms surrounding identity politics.

Understanding how forces of social change are driving and interacting with the politics of distribution and the politics of identity is a complex undertaking but in considering the future of education, some perspective on this seems necessary for problematizing the contemporary political context of education so as to rethink education and shape the future.

Our perspective stems from first and foremost marked tensions that are associated with the politics and practices of neoliberalism (Torres 2015). However, our view is that this interacts substantially with the

breakdown of traditional hierarchies, as well as social and cultural spaces traditionally dominated by elites, often white men – for example, in the majority of the northern hemisphere despite growing diversity of ethnicities within those nation states, particularly in the United States and Western Europe. But increased migration flows and the concomitant growing presence of immigrants exists within numerous nation states around the world which have been increasingly demonized by nativists, neo-populists, fascists, neo-fascists and other conservative groups, most of them linked in some way to notions of racism and/or ethnocentric nationalism. On the one hand, civil action and popular mobilization has increased in some contexts, in some cases simultaneously for and against populist and authoritarian tendencies. In some of these cases, the struggle between political extremes is undermining established and fragile democracies. On the other hand, societal problems are in many other contexts not addressed or spoken against because of alienation, despair and cynicism, and we are thus witnessing the breakdown of any political process combined with an intensification of the standardization of economic prescriptions by dominant neoliberal approaches (i.e. global capitalism).

As a starting point we emphasize that there is a rise in political extremes that is driving tensions among social groups within nations, and among nations at a global level. On the political right, observers have noted that traditional conservative positions (including limited government, low taxes, strict law and order) are being supplemented with extreme positions emphasizing ethnocentric nationalism (Greven 2017; Deckman and Cassese 2019; Lim 2017), anti-globalization (Zaslave 2008), and/or the denouncement of core values underlying the liberal democracy model of governance either through ignorance (Wind 2020) or willful knowledge that the rules of the game do not favor their political interests (Holland and Fermor 2020). On the political left, traditional liberal positions (including progressivism, use of public policies to foster positive change, equal opportunity, civil liberties, protection of the environment) are being supplemented with extreme positions emphasizing: the indiscriminate denouncement of privilege perceived to be associated with identity characteristics (i.e. ethnicity and/or race, gender) (Turner 2013); radical green stances (Linkola 2011; Wall 2005); localism and ethno-centric values of minorities who emphasize their difference and in some cases also denounce core values underlying the liberal democracy model of governance (Albertazzi, Giovannini and Seddone 2018; Spektorowski 2003); and, not least anti-capitalism to denounce poor standards of living for working class and minorities locally and in the global system (Dacheux 2020).

To some extent, these extremes are fueling each other. The rise of extreme socio-political positions on both the political right and the political left can be construed as sharing some elements of populism. Namely, populist reactions in the sense that these are people who feel that their concerns are disregarded by established elite groups and/or those who control public institutions (i.e. as part of the state). From a socio-political perspective, there is little doubt that there is an increased perception in some parts of the world of a violation of the social contract that is embedded in the ideal of liberal democracies, namely that institutions as part of the state are not balancing the interests of all (and acting independently from political parties) but instead are acting to privilege the few who have more power (i.e. elites). Often this is at the expense of an increasing proportion of populations who are educated to expect and pursue those very ideals, but also in some cases many are being educated to violate wittingly or unwittingly those ideals. Indeed, institutions such as education can be seen as a mechanism – in some cases by design – that can either exacerbate these tensions or mitigate them.

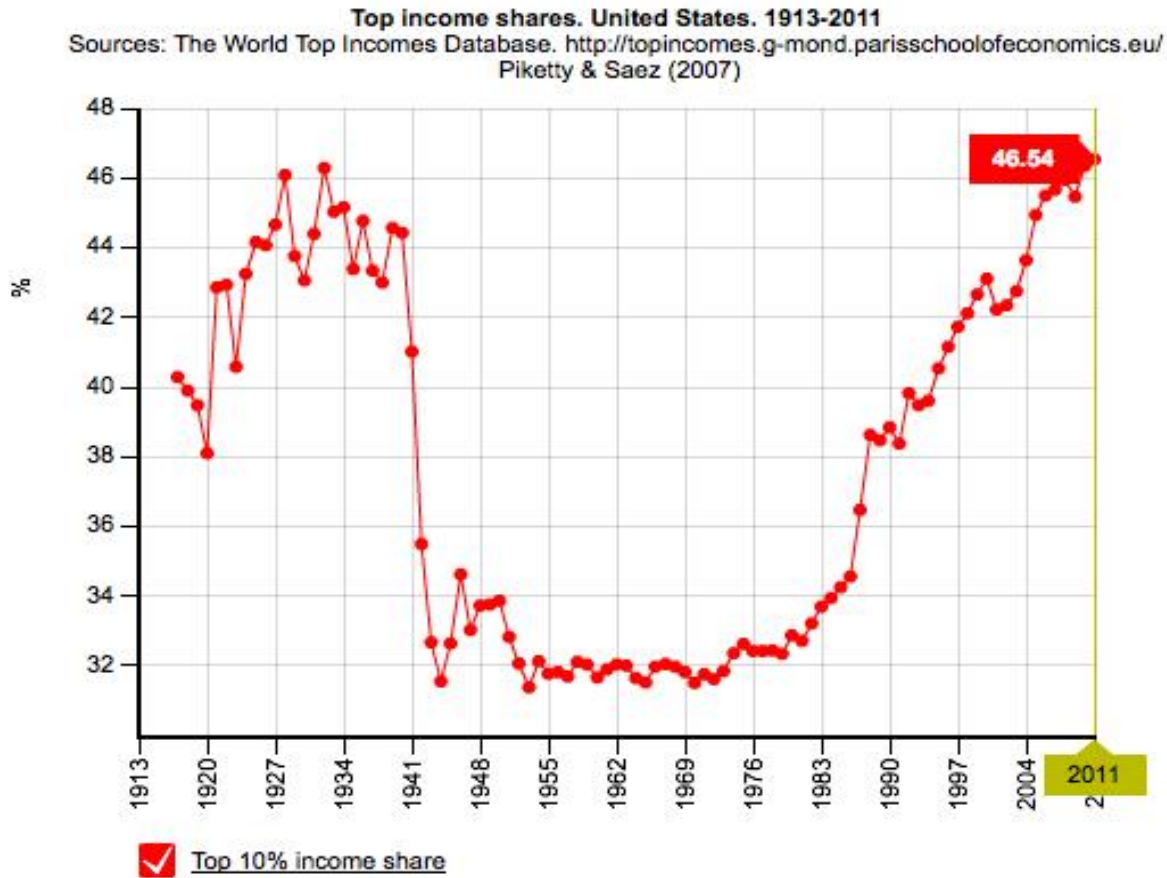
Many of the populist concerns are based on economic related reasons, or alternatively the politics of distribution (i.e. class politics). But there is also very much concern by the political right in many countries for the rise in immigration, demographic trends and the rise in political power of minorities. There are some populist tendencies on the political left too that relate to the politics of identity. Namely, the reaction is primarily against elites who have historically benefited from privileges associated with identity characteristics (such as gender, ethnicity and/or race). For example, in the US, although many on the political left share the economic related concerns of the far right (e.g. decades of decline in standards of living for working people, amid proliferation of

low wage, low skill, meaningless dead-end jobs), this may diverge according to the identity characteristics, where left oriented white working and middle class citizens put more emphasis on the economic aspects vs left oriented minorities who put more emphasis on the identity aspects (particularly ethnicity and/or race) and the accompanying unjust historical oppression. The latter is very much part of the social justice discourse in the US that is stoking tensions with the political right. In other words, the politics of identity are increasingly interacting with the politics of distribution but in complex ways because of positionality and the polarized views of interpretation of others' opportunities, privileges, choices, values and living conditions, but in many cases also simply evidence of historically institutionalized social and economic injustices.

The problem from a political economy perspective

Building on the economic related concerns, we think the populist tensions and tendencies have a lot to do with the structural conditions associated with global capitalism, particularly the growth of structural inequality.

Figure 1. Piketty chart: global capitalism and structural inequality



Underlying the growth and sustenance of global capitalism is neoliberalism, which is the dominant political economy since the 1980s (see e.g. Torres and Puiggrós 2009), and while it is more dominant in some countries than others, it acts as a major force of social change that countries across the globe must contend with in the early parts of the 21st century. As a political project, neoliberalism emphasizes the free movement of goods, services, money (capital), people, knowledge, ideas across the globe without interference from borders, national

politics or any state (i.e. global capitalism). Indeed, neoliberalism has brought economic growth and wealth for many and for an increasing proportion of populations, but this has not been for all and is not necessarily consistent with social justice ideals embedded in liberal democratic institutions (see e.g. Tadiar 2004). Evidence as shown in Figure 1 shows that economic inequality in the US has grown substantially since the onset of neoliberalism in the 1980s, similar to levels seen when classical liberalism prevailed in the late 1800s up to the late 1920s. Piketty's body of work reveals similar patterns for other countries drawing a link to global capitalism (e.g. Piketty 2014).

Worthwhile emphasizing for our purposes is that as a political platform, neoliberalism advocates for the minimization of the state and emphasizes the primacy of the market over political, social and cultural activity as a new civilization design. Another point worth highlighting is the neoliberal view of inequality, namely that it is a good thing. That it is good for incentives and motivation to be productive and competitive and also that it is an individual responsibility, for example, for where individuals are in the hierarchy of social relations in terms of power and resources.

An alternative view of inequality is that it is a bad thing, for example, bad for social cohesion. From this perspective, inequality is seen as a consequence of structural conditions associated with capitalism that are beyond the control of individuals, and therefore inequality is viewed as a public responsibility for which the state should intervene to balance the interests of different social groups by redistribution and social programs which aim to alleviate the inherent ills associated with capitalism. The latter view prevailed between 1930-1970s (i.e. Keynesianism)—a period in which public education expanded rapidly in many advanced industrialized nations.

Growing inequality in the economic realm threatens divisions within nations and between nations. It implies not only growing competition for standards of living, but also competition for power in the political realm and by implication the competition for values and related identities among social groups is also growing. It is thus no wonder that perceptions of social injustice among social groups are enhanced as inequality and competition grow. This is likely a key factor explaining the growing fear and blame, especially of 'others' for one's hardship. At the same time, the prevailing rules of the game under the neoliberal platform emphasize a minimization of the state which implies that there should be little use of social policy to alleviate economic and social inequality, or to foster equality of opportunity, civil liberties, or to balance the interests of diverse social groups. The provision of public goods is thus undermined illogically, and arguably this platform at its extreme violates many of the principles embedded in the ideal of liberal democracies, their constitutional principles and the purpose of their institutions.

With this as a backdrop, our view is that "good" social policy which includes the provision of quality education for all is necessary for ensuring a range of things, including:

- Democratic conditions that ensure the state is acting on behalf of the people (enforcing the 'social contract');
- Interests of diverse social groups are well-balanced;
- An equitable ("fair") opportunity structure;
- Social cohesion, i.e. an effective negotiation of diverse interests; and,
- Stewardship of natural resources and a reconsideration of our relationship to natural environments.¹

The politics of identity in a liberalized and heightened competitive setting

In a neoliberal setting, competition for material well-being is advocated as the best model for welfare for all, at least in theory. But this ignores social, cultural and political competition for values, attitudes and beliefs, yet these too are affected by competition. The neoliberal model does not recognize social change and specificities of

societal contexts, cultures and histories marked by societal tensions that span centuries of strife, for example, like the struggle against colonization in Afghanistan (Stewart 2012). We propose that the politics of identity interact strongly with the growth of structural inequality and hence with the intensification of neoliberalism since the 1980s (Fraser and Honneth 2003).

The 1960–1970s unleashed several forces and trends in several advanced industrialized nations, now commonly referred to as post-structuralism. These forces have fostered pluralist and diverse democracies as well as a free society, which has been enabled by the very existence of, and adherence to, a liberal democratic model in those countries. For example, in late modernity many now believe that institutions not only shape individuals, but individuals can also shape them. Namely, individuals can change the social world (i.e. agency), and importantly collectivities and institutions can change the world (i.e. institutional reflexivity) (see e.g. Giddens 1986). For example, individuals are now increasingly contributing to and directly promoting social influences that are global in their consequences (i.e. social movements). In many ways, by promoting diversity, freedom, social and cultural liberalization, post-structuralism has contributed positively to these newfound freedoms and empowerment of individuals and communities which is consistent with a democratic approach to governance. Moreover, along with neoliberalism, both forces of social change have shared the rejection of the state in imposing control from above, for example, on how people choose to live. In this sense, post-structuralism and neoliberalism have coincided well, which might at least partly explain the ongoing and pervasive penetration of neoliberal ideology at all levels (Davies and Bansel 2007).

Post-structuralism can be seen to promote and embrace diversity as freedom in the social, cultural and political realms and thus freedom and well-being for all as an end in itself. This is typically embraced as adding value without thought about the competitive nature of groups regarding their status, identities, values, and ways of living, or simply their relative position in the hierarchy of social relations in terms of power and resources. However, the competition for power in the cultural and political realm in terms of the politics of identity may be accentuated in neoliberal times. This is because heightened competition for material standards of living in a neoliberal setting also affects heightened competition for values and identity in a post-structural setting simply because one cannot neatly distinguish the economic realm from the social, cultural and political realm.

Whilst newfound freedoms are consistent with many liberal democratic ideals, post-structuralism alongside neoliberalism has led to a number of serious challenges in contemporary society. First, these forces of social change contribute to increasing fragmentation among social groups in societies. As noted by Burbules and Torres globalization has homogenized and at the same time fragmented societies (Burbules and Torres 2000; Torres 2002). As an example of the deleterious effects of fragmentation, in many cases there are serious challenges to finding common reference points to establish shared meaning and purpose or interpretation of common problems, especially around public goods such as education and who should pay for it. Second, in this contemporary setting, the devolution of responsibility is the new norm, including for awareness/ignorance of choices/actions on the world. In fact, it has also increasingly implied an individual and/or in some cases community responsibility for their own education and having to pay for it. Third, individual responsibility may be so heightened that it may lead to a crisis of the self for many, and as such lead to increasing ailments of the self. For example, individuals, particularly children and youth, are bombarded with information and trivial choices on a daily basis and are increasingly impregnated with values and lifestyle choices (Baudrillard 1998). A rise in ailments of the self are evident from depression and anxiety statistics as well as increasing drug use and obesity, for example, in America (Curtin et al. 2019; Hales et al. 2020). Fourth, these newfound freedoms have heightened individual and community responsibilities in securing their own freedoms and well-being but doing so in an enhanced competition with others, whether for power in the political arena, or for resources in the market arena. Lastly, the growth of structural inequality in power and resources among social groups which has been and continues to be reinforced by neoliberalism acts a binding barrier for equality of opportunities to

compete fairly, or in other words for democracy and the concomitant negotiations to operate effectively. Whilst individual philanthropic efforts might support an image of goodwill; however, the stark reality is that there is little incentive for those with power and resources to redistribute and pay for public goods in a highly polarized context which emphasizes difference rather than common interests or any basis for a mutually beneficial negotiation of shared meaning and purpose.

Therefore, newfound freedoms in late modernity while consistent with democratic principles, are paradoxically linked to the rise of tribalism, ethnocentrism and nationalism. This perhaps has to do with the phenomena of the need for individuals to identify with roots, communities, sense of purpose and value systems that carry meaning beyond the day to day mélange of messages of trivial and meaningless acts and representations that are commonplace in late modernity (Baudrillard 1994). Not least, perhaps this is interactively linked to a rise in competition among identities of groups who affiliate along particular characteristics and values. It is thus our view that the interaction of neoliberalism and post-structuralism provides a ripe setting for the rise of the far right (in terms of nationalism and localisms) but also ethnocentrism more generally including segments of the political left. This rise in competition promoted by neoliberalism with its premise of possessive individualism (Macpherson 1962) may thus lead to further extreme polarization between the political left and the political right in many countries both in terms of the politics of distribution and the politics of identity.

Summary

Several forces of social change have reinforced competition in the economic, social, political and cultural realms, not least the neoliberal platform of governance and the concomitant rise in structural inequality. At stake is no less than the social fabric of societies and the existence and functioning of civil society. Some key questions are as follows: Has the public domain and possibilities for negotiation among diverse interests been diminished and legitimacy or even possibility of collective goals been reduced in this contemporary setting? Is there a threat to social cohesion? If so, then this might be seen as undermining collective aspirations and importantly communication, negotiation and coordination that is necessary to address common problems effectively. Therefore, what do nationhood and citizenship mean in this contemporary context? Have national objectives of cohesion and citizenship become confused and neglected? Importantly, for our purposes, what is the role for education and how do different pedagogical approaches contribute?

The crisis of pedagogy

For our purposes, the key focus is on the role of education in this contemporary political-economic and socio-political context and to reflect on how different approaches may contribute to exacerbate or alleviate the problems. In this section, we elaborate on the context in relation to what we view as a crisis of pedagogy, particularly vis-à-vis the deleterious role of major forces of social change but also some of the tendencies on the political right and left in using education as a means to exacerbate problems such as fragmentation, conflict, competition and polarization².

Key questions are whether education is designed/organized to help in the midst of the contemporary political context of education? Whether individuals are aided to navigate this increasingly complex and overwhelming world? Whether teachers are trained in this regard? Whether teachers are willing and able to help individuals navigate? And not least, how should they go about helping individuals doing so?

Critiques of neoliberalism and its impact on education are plentiful and well elaborated. Many have argued that school reform models based on new public management logic such as by emphasizing market-based principles in education, hyper accountability, and hyper standardization, including their growing demands on educators of conformity, sameness and silence, have deskilled and subdued educators' concern for culturally relevant pedagogy and made high test scores the sole entity for which educators should aim. A major premise of many of these critiques is that market-based logic places unprecedented pressure to narrow the scope of education toward achieving competitive advantage in getting a job and enhancing social status; self-promotion and trophy hunting; and serving self-interest and egotism. In turn, this places unprecedented pressure on the common good function of education, for example, by threatening four aspects of education: its (1) socialization function, whether from a top-down or bottom-up approach; (2) potential for advancing moral and social progress by imbuing values such as tolerance, respect, compassion, empathy and understanding toward the 'other'; (3) capacity to enable individuals to develop foresight that transcends narrow self-interests or world views; and, (4) prospect to enhance individuals understanding of themselves and the world they inhabit, learning how to cross the lines of difference, and how to move away from the Anthropocene.

Furthermore, as discussed above, growing complexity and fragmentation caused by identity politics, migration, diversity and other forces only reinforce the atomization of education in relation to social and power relations. Accordingly, one of the possible scenarios in the post-coronavirus age is the rise of neoliberal authoritarianism, undermining liberal democracy, and giving room to the new models of illiberal democracy, which has the potential to reinforce competition and individualization in ways that threaten communication, negotiation and coordination with dire consequences for peace, security, and any sort of democracy, freedom or voice. The potential consequences of the continued exploitation of education at the individual, community and societal levels to enhance competition and adversity instead of harnessing it for cooperation and coordination are no less than to exacerbate and accelerate the destruction of human civilization and our planet.

An interesting example that contrasts with the stance of the neoliberal common sense in education is provided by relational ontology research in the instruction of medical practitioners. For example, Raia discusses how both teachers and medical professionals encounter students and patients (i.e. 'otherness') in asymmetrical power, needs-, and knowledge- distribution situations (Raia 2018; 2020; Raia and Deng 2015; Raia and Smith 2020). This research highlights the relational aspects of practitioner training and the inadequacy of standardized accreditation requirements to assess what it means in everyday practices and interactions "for the practitioner to be a doctor" (Raia 2018; 2020; Raia and Deng 2015). Currently, in-person interaction has been interrupted both in healthcare and in education during the COVID-19 pandemic. Similarly, education faces the need for new analyses as classroom practices and in-person approaches shift to online instruction. There is a need for new avenues, practices and ways of understanding participatory and dialogical pedagogy—to fill the gaps and include students left behind as neoliberal approaches neglect questions of identity and power relations.

The exacerbation of competition at all cost including the destruction of the planet is presumably emphasized as a focus so as to attempt to depoliticize education and emphasize the importance of jobs and productivity. However, even from a narrow economic perspective, this might be a serious mistake because identity and values do matter for the world of work. In particular, trust and commitment matter for involvement in production especially in any type of skilled or knowledge-oriented jobs (Brown et al. 2001). From this perspective, growing structural inequality and the accompanying ills such as low trust among social groups and perceived economic and social injustices can harm not only society but the all-important economy. Therefore, even from a narrow economic perspective, the neoliberal influences on education appear to be severely misguided.

Extreme applications of post-structuralist ideas (i.e. to take the valuation of community common sense practices, local values and knowledge systems simply as the only one source of truthfulness) combined with extreme politicization of education and the role of the teacher may also lead to deleterious effects such as by propagating tendencies to dehumanize others. Not least, a key pitfall is the failure for educators to recognize that they should promote the balancing of interests of all, rather than using it as a means to promote their own political interests or those of one social group. Otherwise, educators may just be contributing to and stoking competition for dominance of certain ideas over others, and thus encouraging the oppression of some in favor of others.

Constructivist and critically informed teaching and learning practices underscore the importance of maintaining room for playfulness in teaching and learning; so that there are opportunities to play with concepts, narratives and descriptions and representations of the real (e.g. building on fiction in the form of parables and fables, or alternatively a scholarly approach using theoretical reasoning to reveal complexities that are not easily observed in day to day living in one's own context). The noted Argentinean writer Jorge Luis Borges once said that politics and fiction mesh together while simultaneously stealing mutually from each other; they are two universes — symmetrical but irreconcilable. Such an approach may be a useful method for drawing out the consequences of different choices and behaviors so as to focus on ideas rather than attempts to dehumanize specific people or groups and foment extreme political oriented competition. The reason for this is that no individual account or representation is complete as such but requires input over time, as a process, and as learning is a social process it requires continual input from 'others' from multiple contexts (Schunk 2016). A key question then is: How might we play with ideas and theories in ways that broadens the recognition of lived experiences, exploration, and multiple epistemologies?

Every domain of education policy, practice and research is indeed influenced by ideological and various political aspects such as decisions, interests, attitudes, values and beliefs. For example, curricular policy and choices entails political work, including how educators organize their classrooms and how they relate to different groups of students and the pedagogies that teachers use. A teacher can include or exclude, select or discriminate among students. Student evaluation, insofar as it contributes to the distribution of power and material and symbolic resources through sorting students, implies political work and so does research. Teachers' labor relations, demands, salaries, and the like, also fall neatly within the notion of political action. Thus, we recognize that the work of being, thinking, and acting as teachers whether as members of families or communities entails political action of some kind.

However, it is our perspective that educators and others related with a pedagogical role have a responsibility to use their power in ways that avoid the extreme politicization of education (and by extension knowledge and information including facts and evidence) to achieve one group's ends over another, and instead be mindful of the role and need for education to foster communication, negotiation, conflict resolution and coordination among diverse groups from multiple contexts. Unfortunately, there are many examples of the use of education (and also media) as a political tool to achieve ends of one group at the expense of another. For example, 'shaming' as a pedagogical method of the 'social justice warrior' is nowadays prevalent, for example, in the US but this is not entirely consistent with culturally relevant pedagogy, the embracement of diversity or the communities of choice model, which only serves to exacerbate tensions, divisiveness and conflict based on identity characteristics. Identifying what is socially just is a deeply political exercise that has been pondered and debated by political philosophers for millennia. Since the enlightenment period, a push for models of emancipation have led to much effort and progress which has been directed at founding institutions in liberal democracies that enable the continual negotiation of what is socially just — it is an essence of what many understand to be the concept of democracy. We believe that public education is part and parcel of such institutions. The concept of social justice therefore cannot be taken for granted and education cannot be

overtaken to impose a particular interpretation of what is socially just. Indeed, it is well known by political philosophers that one person or groups' social justice can be another's injustice (Sen 2009). What is to be identified as socially just from a democratic perspective is thus a continual process of negotiation and the balancing of diverse interests and perspectives so as to identify common interests and values and not least common problems which require communication, negotiation and coordination.

A related pitfall is the over-emphasis on localism, in ways that promote ignorance or lack of experience of others and other contexts. Diversity enriches societies. While in many parts of the globe diversity in culinary experiences is not only acceptable but celebrated, the diversity of human experiences is, in contrast, considered risky, potentially dangerous, even antipatriotic to the commitment to 'blood and soil' as the guiding principles of patriotism or to the prevalence of an ethnic group and/or race. For localists, cosmopolitanism is an illness of elites and deplorable. The same argument is launched against globalizations in the world system. But localism is potentially a particularly dangerous form of extremism by enabling and promoting fear and ignorance of the other, through a lack of engagement and negotiation with the other. By extension, ignorance and fear will just lead to competition for power at all cost and a power grab over institutions (including education). This is not to say that education should not be culturally relevant, but rather that a key part of education is to learn about the other, not just the differences but also the commonalities, particularly with the objective to form a basis to identify common problems and interests and to effectively negotiate and coordinate them as part of a liberal democratic model of governance.

Social contract pedagogy as part of a global citizenship education framework for action

In this section, a theory of Social Contract Pedagogy (SCP) is proposed in which education is viewed as a type of social policy and means to advance the social contract for the common good. That is, as a means to foster negotiation among diverse groups in the cultural, political and social realm in a way that balances the interests of diverse groups in society, and promotes understanding, tolerance, compassion and respect for the other while simultaneously remaining consistent with culturally relevant pedagogy and the learning conditions necessary for occupational employment. The approach is anchored in a dialogical and deliberative method of collaborative learning involving investigation and research. SCP has become particularly important as a form of pedagogy given the rise in political extremes, rise in divisiveness among groups based on identity characteristics as well as a reduced role in neoliberal times for the nation state in securing the social contract. We also put forth the need for the novel concept of SCP to be part and parcel of a Global Citizenship Education (GCE) framework for action, particularly vis-à-vis the potential of GCE as a means to negotiate common reference points and shared meaning in relation to the coordination of common problems at a global level.

In summary, our framework comprises four key ideas as follows, each of which is elaborated in turn:

- First, Jean Jacques Rousseau's social contract (Rousseau 1762); combined with Max Weber's idea of the moral authority of public institutions (the state) to balance the interests of diverse social groups (Weber 1958);
- Second, democracy and the key-role of bottom up local governance involved in negotiation and coordination;
- Third, the GCE agenda as a means to implement SCP on a global scale. That is, the key role of GCE in fostering capacity to identify and coordinate common problems, foster well-being and freedoms for all

(opportunity structures), as well as to de-emphasize identity and resource-based competition in fostering equality of opportunity; and,

- Fourth, a dialogical and deliberative method of collaborative learning involving investigation and research.

SCP to balance the interests of diverse social groups: the role of public institutions, public education and teachers

As mentioned at the outset, the novel concept of Social Contract Pedagogy (SCP) is introduced as a means to adapt the social contract in liberal democracies which has been (conceptually) located at the level of the state, to the level of the classroom and other pedagogically relevant contexts. A key feature of this pedagogy is the negotiation of values and norms in ways that maintain cohesion and inclusion and avoids too much power in the hands of sectarian extremes (of any kind) which tend to impose their views on others, oppress and exclude. This includes 'othering' of any kind whether from the political right or the political left. In our view, this is an essential premise for the education of democratic citizens. Citizenship education of this kind is seen as essential for the survival and growth of liberal democracies in the future.

The SCP approach calls on educators to aim to mitigate any ideas of superiority of any social group, way of knowing or way of being over others, particularly to impose extreme socio-political positions on others in ways that move away from negotiation and balancing the interests of diverse social groups and thus social cohesion. One way of doing this is to approach teaching by promoting an understanding of the world, and importantly to help people understand the consequences of different choices so that they can freely choose how to live. Importantly, it should be individuals along with their families and communities who should decide what is right or wrong according to their norms and values (not the teacher). However, it is important for the teacher to reveal the consequences of different approaches, ideas and beliefs, etc... This is in contrast to the shaming method and use of power including as a teacher to impose one's belief of what is socially just. As difficult as it could be on curriculum, learning and instruction, it is imperative to understand the 'menu' of grievances that social groups bring to the classroom or other pedagogical contexts, and how to deal with them towards a peaceful and yet resolute dialogue across diversity and difference.

Furthermore, education from this perspective entails a focus on the emancipation of individuals, but in doing so to importantly foster experience and engagement with 'others' (i.e. experience beyond the local or one's group; including exchange programs and/or study abroad or in some other context). Peace education provides examples of programs construed to this end, e.g. the US based Peace Corps has in this vein sent young American volunteers across the world since the 1970s (Inton-Campbell 2020; Kallman 2018; Kester et al. 2019).

It should also foster compassion, tolerance, respect, understanding, and morality, and not least adhere to principles consistent with human rights such as those embedded in the UN Declaration of Human Rights (UN 1948). The SCP approach aims to anchor the fostering of these in efforts to expose the consequences of individual and group choices and behavior. As mentioned, this can be done by emphasizing a pedagogical model that fosters negotiation and a balance of the interests of all with the objective of contributing to a dialogical synthesis and by extension achieving greater levels of social cohesion. This entails negotiations that need to happen within as much as among people.

From this perspective, pedagogy can be construed as a form of social policy. Namely, that pedagogy is an important means for securing/realizing the social contract, particularly in neoliberal times when the state is constrained in achieving this end. As societal contexts and circumstances vary to a great extent across the world,

it is important to recognize that the settings in which SCP aims to support a negotiation of the social contract are very different. For example, it is particularly important to distinguish between conflict-oriented contexts vs consensus-oriented contexts. We recognize the challenges that exist in the former which make the framework introduced here coupled with widely accepted norms such as the UN Declaration of Human Rights all the more important for peace and security in the world.

Activating citizens for negotiation and coordination of shared meaning and common problems

Governments, social movements, international organizations, NGO's, bilateral and multinational organizations, and committed citizens all play an important bottom-up role in promoting the SCP approach to education. Solutions to the above-mentioned crises require the involvement, inclusion, collaboration and coordination of a diverse range of state and non-state actors.

Importantly, the SCP approach will remain of little relevance unless interpreted meaningfully into specific regional and local contexts in collaboration with practitioners such as teacher educators who are familiar with the respective contexts. Chan and Jafralie (2021) and Wiksten (2020) shed light on the important role that professional programs and NGOs already working with the development of education play in advancing and proliferating the types of teaching and learning activities that align with the SCP approach. Some specific examples spanning different education levels and contexts are introduced in a subsequent section below.

The role of the GCE agenda in fostering social contract pedagogy

We identify UNESCO's Global Citizenship Education (GCE) agenda as an important vehicle that can be used for the delivery of the SCP approach for at least two reasons: (1) the amenability of GCE to local interpretations and thus sensitivity to context specificity, (2) the legitimacy of moral leadership by recognized political representation to negotiate and balance interests (United Nations 2015; Weber 1958).

The GCE agenda can thus be understood as an enabler of these negotiations, which are necessary for forging common reference points and understandings of complex problems via a dialogical and deliberative process connecting the global and the local. Importantly, the parameters of common reference points and understandings are not strictly or absolutely defined by any specific entity in a central manner. Rather, the GCE framework can be seen to operate in a collaborative process involving representatives of the United Nations Member States, and as such serves a continued process of negotiation of common reference points at the global level but also for the negotiation of locally specific concerns at the local level, and an interaction between the two. It is thus a potentially effective global social policy relevant to education which supports stakeholder negotiations in a way that balances interests at both global and local levels and it is therefore logically parallel to and complemented by the SCP approach in so far as it pertains to pedagogical practices.

Worthwhile emphasizing is that efforts to balance societal interests are by necessity context dependent and therefore can only be addressed within a sufficiently flexible framework, such as that offered by the GCE agenda, which leaves room for local actors and teachers to define culturally relevant practices (Royal and Gibson 2017). Nevertheless, for the legitimacy (Weber 1958) of such efforts, particularly in terms of synthesizing, communicating and negotiating at aggregate levels, it is important that moral leadership is provided by formally recognized political leadership locally—by Member States—and globally, by politically recognized representative international organizations such as the United Nations and, as proposed here, its GCE agenda.

A GCE framework for action based on SCP: A focus on dialogical practices

Embedded in the Social Contract Pedagogy (SCP) approach is a dialogical and deliberative method of collaborative learning involving investigation and research. Specifically, the SCP approach contributes to a ‘futures of education’ that builds on the concepts of dialogical democracy and deliberative democracy. Dialogue is proposed as an essence of democracy and accordingly SCP due to its moderating capacity:

“The moral qualities of dialogue or deliberation account for yet another conception of democracy relying on the transformation of people’s preferences. Despite many versions of this general outlook, all rely on dialogue as a means of containing selfish interest and the power of factions based on them. This constraint is achieved by dialogue’s tendency to exclude those positions which cannot be sustained on an impartial basis” (Nino 1996: 101).

Dialogical practices are central for addressing issues that pertain to the common good which are directly related to the concept of GCE. GCE is seen as a key mechanism that has the potential to identify common interests, problems and solutions via negotiation and coordination involving a dialectic of the global and the local. For example, Torres (2017) has suggested that global citizenship should add value to national citizenship³ and to the global commons. The concept of global commons builds on three components that define the common good of humanity: (1) Planet (2) Peace (3) People.⁴ Global commons is defined by three basic propositions. The first is that our planet is our only home, and we have to protect it. Secondly, global peace is an intangible cultural good of humanity with immaterial value. Global peace is a treasure of humanity. Thirdly, there is a need to find ways for people to live together democratically in an ever-growing diverse world, seeking to fulfill their individual and cultural interest and achieving their inalienable rights to life, liberty and the pursuit of happiness. The central question regarding peace concerns the process of how we can cultivate the spirit of solidarity across differences. A basic platform of values in this approach is formed by the recognition of human rights already mentioned above as a central element to the SCP approach (United Nations 1948). GCE may help global peace, the planet, and all people through its contribution to civic engagement, via its three key elements: cognitive (to better understand the world and its complexities), affective (to enable living together with others respectfully and peacefully), and behavioral (to activate) (UNESCO 2020). Other important aspects include considerations for equality of opportunity, welfare, and cultural diversity in a cosmopolitan view of the world as proposed by Ulrich Beck (Beck 2006). In this vein, SCP and GCE together aim to foster individuals who may admire others more for their differences than for their similarities. An underlying and shared premise of these two concepts is thus the creation of a global democratic multicultural citizenship that facilitates an education for democracy and a global consciousness.

Some of the challenges for SCP include questions such as: How to build better schools— that is, intellectually richer schools—particularly for those who are socially disadvantaged in terms of power and resources? How to build a global democratic multicultural citizenship curriculum where everybody learns from the rich diversity of society and where the trends toward fragmentation (i.e. balkanization and separatism) in modern societies can be prevented and even reversed? How might the experience of the uneducated, unemployed, angry, and disenfranchised be included in new models of learning and praxis? One of the answers to these questions is that we can do a better job in preparing teachers capable of working in pedagogical school settings which should/could be centers of collective experience and solidarity.

SCP and GCE together can be part of relevant approaches for meeting the needs expressed by transnational social movements that focus on issues of equity, equality, or the defense of the planet and diversity. The values enshrined in the human rights agenda and the UN sustainable development represent guiding principles in this effort (UN 1948, 2015). The dialogical or deliberative approach on which SCP builds on serves an important

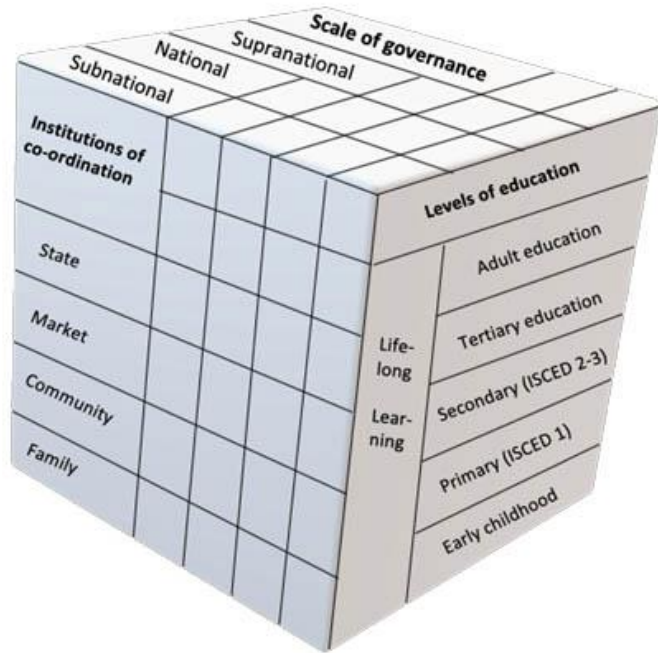
foundation and support for overcoming tensions and paradoxes of liberal democracy and diverse iterations of democracy; SCP constitutes in this a model for conflict resolution and a social pact for teaching and learning in our classrooms and in all kinds of lifelong learning contexts.

The SCP and GCE approaches are needed because liberal democratic models face several problems and crises of at least two kinds (Torres, 2014). Some of which were already mentioned above are those associated with the circumstances and challenges specific to our time (e.g. natural disasters, disease pandemics, fake news, low participation in voting and, for example, populist nationalist policies of specific governments that contribute to exacerbating divisions between different groups in societies). Another kind of problem are issues that pertain to variants of democratic models and tensions inherent to the democratic model in itself, as noted by the neoconservatives Crozier, Huntington, and Watanuki (1975). These problems include tensions arising from different interpretations and applications of the relationship between constitutionalism and democracy (Nino 1996: 2); tensions between democracy and capitalism (Bowles and Gintis 1986; Streeck 2017: 72); and tensions between democracy and bureaucratization (Bobbio 1976; Weber 1977). In varieties of democracies, the kind of democracies that go beyond liberal forms of democracy are not as such illiberal democracies. Human rights are a foundational idea for all forms of democracies. Human rights as such are a liberal construct based on the concept of personal autonomy, inviolability of the persons, and dignity of human persons; thereby also fundamental for understanding the relationship between knowledge and democracy. This is a particularly important point to recognize in circumstances characterized by interest-based efforts to sway the opinions of citizens by omission or alteration of information—in the age of post-truth, so as to obfuscate or deny consequences of individual and group choices and behavior.

Futures of education: empirical examples aligning with the SCP and GCE approach

This section introduces selected examples of contemporary efforts that illustrate some aspects that are consistent with the proposed SCP and GCE approach as introduced in this paper, although such examples have not necessarily been identified as fitting within this category of approaches per se. The purpose is to provide some idea of the SCP and GCE approach in action for a range of different levels education and learning and in different contexts. These are only indicative examples comprising some of the elements of the SCP and GCE proposed approach, although not necessarily in a comprehensive manner. Figure 2 presents a basic conceptual framework for situating the presented examples of policies and practices in different education contexts across the globe. The framework comprises three dimensions: (1) levels of education; (2) the scale of governance; and, (3) institutions of coordination. Table 1 presents the selected examples that span parts of this range and can be linked to some of the elements of the SCP and GCE approach introduced above. Some of the examples are elaborated in this section to highlight some of the different types, including study circles, participatory inquiry, learning online and formal education involving NGOs. A few other examples are discussed in the concluding section in connection to their role in enabling and supporting deliberative democracies.

Figure 2. Three dimensions for locating varieties of education practices, programs and interventions



Source: Adapted from Dale (2005: 132)

Study circles

Study circles provide an example of education that is coordinated at the community level and can be suitable across all levels of education (see Figure 2). Within the broader GCE agenda, study circles exemplify the SCP approach by modeling bottom-up dialogical and deliberative practices in terms of organization, management and instruction which are well suited for engaging younger as well as older learners in formal education or any kind of lifelong learning contexts including non-formal education. This approach can support students to gain new knowledge, develop a sense of belonging and counteract social isolation. As an example, study circles are identified as a culturally relevant approach to schooling in Zimbabwe by connecting local identity affiliations such as tribal and familial affiliations to citizenship education. Munyaradzi Bungu suggests the use of study circles for fostering student engagement in political participation such as voting (Munyaradzi Bungu 2020; see Table 1 example II). Study circles have also been used for supporting engaged learning among older adults in Sweden

Table 1. Empirical examples illustrating aspects of social contract pedagogy in practice

Economy ¹	Education system	Level (ISCED)	I	II	III	IV
Lower middle income	India	Grades 5-7 (ISCED 2)	Participatory action research intervention at girls' school. Photo exhibition of student work used for supporting the involvement of parents and local community in discussions about social norms (Shah 2015).			
Lower middle income	Zimbabwe	K-12 (ISCED 1-3)		Study circles for connecting important local identity affiliations (tribal and familial) to citizenship education to foster student engagement in voting (Munyaradzi Bungu 2020).		
Upper middle income	Brazil	Elementary (ISCED 1)			Elementary school in favela demonstrates importance of using democratic management strategies involving school administrations, schools and local communities in joint efforts to overcome difficult circumstances. (Zero and Soares 2021).	
Upper middle income	China	Adult and lifelong learning				Internet-users acted in support of Wuhan whistle-blowers in line with the Chinese concept of "Tianxia". Tianxia is a concept that connects to the concept of GCE (Shen 2021).

(Table continues on the following page)

Economy ¹	Education system	Level (ISCED)	V	VI	VII	VIII
High income	Canada	Adult and lifelong learning	NGO provided workshops for instruction of civic religious literacy. A complement to professional training of health-care practitioners, teachers and lawyers (Chan and Jafralie 2021).			
High income	Sweden	Adult and lifelong learning		Study circles support engaged learning and well-being of older adults (Åberg 2016, see also Larsson 2001).		
High income	United States	High school (ISCED 3)			Citizenship education through participatory budgeting in a bioscience high- school in Phoenix, Arizona (Cohen, Schugurensky and Wiek 2015).	
High income	United States	University (ISCED 6-7)				Collaborative and critically informed online instruction practices in Digital Humanities for fostering student engagement in world literature at the University of California, Los Angeles (Fuchs 2021).

Notes: ¹World Bank categorization of countries by income level per June 2020 (<http://databank.worldbank.org/data/download/site-content/CLASS.xls>)

Sources: Table constructed by authors with concepts and empirical examples from Cohen et al. 2015; Larsson 2001; Munyaradzi Bungu 2020; Shah 2015; Wiksten 2021; Åberg 2016.

(Åberg 2016; see Table 1 example VI; also see Larsson 2001). Åberg notes the overall well-being of participants was an important outcome. The practice can also be used for supporting the engagement of historically disadvantaged young men, which is a group that has been identified as being in need of support in education in higher income countries (UIS 2020a; 2020b).

Participatory inquiry

Participatory inquiries in education is another example of practices fostering bottom-up negotiations at community level which can be coordinated at the school level or by civil society organizations (see Figure 2). It can be a suitable and useful method for fostering the understanding of local issues in relationship to global issues. The example by Shah (2015; see Table 1, example I) involves the engagement of adolescents in an all girls' school in Gujarat, Western India in participatory action research in ways to foster understanding and analysis of social norms associated with gender roles. Students took pictures of everyday life in their community to reflect collectively on photos for an exhibition where local community members and parents were invited. This effort supported a dialogue among students, parents, the community and school representatives about the life-chances and opportunities of young women. Shah noted the empowering effect on the girls and highlighted that traditional schooling is not sufficient because it tends to reinforce traditional gender roles which are associated with drop-out and the disengagement of girls from education. Girls and women in comparatively lower income countries have been identified as a group in need of particular support in education (UIS 2020a; 2020b).

Another example of the participatory approach in education is from a high school in Phoenix, Arizona in the United States. Cohen, Schugurensky and Wiek (2015) describe the use of participatory budgeting in a bioscience high school. Students from all grade levels were involved collectively in allocating part of the school's budget. They found that when paired with formal learning in the classroom, the approach enhanced democratic learning in support of deliberative processes and fostered the development of civic competencies.

Learning online

In a description of how online instruction in Digital Humanities is used at the University of California Los Angeles, Fuchs noted instructional benefits associated to collaborative forms of online learning that were consistent with the aims of global citizenship education (Fuchs 2021; see Table 1, example VIII). The approach was a reinterpretation of the convivial and boundary breaking tradition of literary salons of the 19th century. It fostered spontaneous forms of student participation in ways that are not typically available in the context of traditional classrooms which are often driven by hierarchical social and teaching-learning interactions. An aim was to expand a diverse group of student's understandings both by connecting to author experiences from across the globe and by connecting to their peer's understanding and interpretation of world literature (Fuchs 2021). This example aligns well with the goal of the SCP approach to further knowledge and understanding of diverse perspectives other than those in which students have acquired from their local communities.

As part of an example of informal learning via an online community in China during the COVID-19 pandemic, Shen (2021; see Table 1 example IV) noted a phenomenon in which he describes the action of internet-users exhibiting a form of responsible "netizen" action that he associated with the Chinese concept of "Tianxia". "Tianxia" or "all-under-heaven" is a concept that originates from traditional Confucian scholarship. It is associated with seeking to support inclusion and a harmonious co-existence of culturally diverse groups in societies and across the globe, which is closely related to the concept of global citizenship education. Shen noted the manifestation of responsible action by netizens as they collectively shared information online linked to the recognition and support of COVID-19 whistleblowers in Wuhan which led to the dissemination and learning of

information that was not, through mainstream media, broadly available. This is an important example of how informal grassroots learning anchored in civil society and facilitated by online platforms can contribute to efforts to balance interests of all and thus contribute to a social contract of the kind elaborated in this paper (Shen 2021).

Incorporating instruction by non-governmental organizations as part of formal education

Non-Governmental Organizations (NGOs) can play a role that aligns with the goals of SCP by contributing to education with services that negotiate the interests of state, community and market actors. Chan and Jafralie (2021; see Table 1 example V) offer an example that fosters learning with the ‘other’. The Centre for Civic Religious Literacy (CCRL), a non-religious, non-profit and non-governmental organization provides civic religious literacy instruction in the form of workshops as a complement to the professional training of health-care practitioners, teachers and lawyers in Canada. Chan and Jafralie (2021) highlighted that civic religious literacy in the sense of knowing about different religions in relation to current societal changes is a critical component of global citizenship education. They noted the heightened need for inter-religious understanding in circumstances where populations are under pressure, such as in the context of the COVID-19 pandemic in 2020. CCRL works in collaboration with already established practitioner training programs in Canada that previously have not included civic religious literacy as a topic. This example illustrates one way that NGOs can support practitioners to be better prepared for contributing to a balancing of the interests of different social groups in public service, and thus to contribute to a negotiation of the social contract in their roles as professionals.

Conclusion. A model for schooling and adult learning and education to enable and support deliberative democracies and global citizenship

This paper has sought to propose a new approach to pedagogy in today’s classrooms and in all kinds of lifelong learning contexts including adult learning and nonformal education. We articulated the novel idea of Social Contract Pedagogy (SCP) as an approach to be useful as part of the Global Citizenship Education (GCE) agenda so as to foster the negotiation of values and norms in ways that maintain cohesion and inclusion and avoid too much power in the hands of sectarian extremes which tend impose their views on others, oppress and exclude. Citizenship education of this kind is seen as essential for the survival and growth of liberal democracies in the future.

A key underpinning element of the proposed approach is that education is seen to be a humanizing effort and a humanistic project, which is consistent with several key UNESCO documents over the past fifty years (e.g. Delors et al. 1996; Faure et al. 1972; Tawil 2015) as well as critically informed stances in education scholarship such as from the scholar and pedagogue Paulo Freire. Humanization is not a given outcome of education; instead perhaps it should be seen as an effort that aims to counter dehumanization as noted by Freire. Dehumanization entails alienation, despair, cynicism and it is the outcome of violence in different forms as well as unjust circumstances that are self-reinforcing in a vicious cycle that makes both the oppressed and the oppressor less human (Freire 1970). Also suggested by Freire is that critical consciousness raising (or conscientization) can promote social transformation through dialogue and collaborative action for supporting humanization and democratization. We believe like Freire in the innate ability of human beings to learn; this is perhaps most evident in situations of crises where spontaneous adult and lifelong learning takes place such as in the case of

netizen actions in Wuhan during the coronavirus epidemic (Shen 2021; see Table 1, example IV). Humanization, learning and democratization are in the SCP approach inherently linked as continual processes of improvement. An example of this connection is provided by the success of a school in a favela in Brazil that overcame difficult circumstances by relying on democratic joint efforts involving the schooling administration and the local community (Zero and Zero Soares 2021; see Table 1, example III) . However, humanization and democratization need to be pursued in conjunction with the recognition of diverse perspectives, circumstances and a commitment to a global ethics. The example involving the NGO based civic religious workshops for nurses, lawyers and teachers help to reveal the benefits of promoting diverse perspectives (Chan and Jafralie 2021; Table 1, example V). It is also worthwhile emphasizing that the realization of both citizenship and global citizenship can strongly depend on education as noted by Freire:

Citizenship is a social invention that demands a certain political knowledge, a knowledge born of the struggle for and reflection on citizenship. The struggle for citizenship generates a knowledge indispensable for its invention (Freire 1996: 113).

Importantly, SCP is put forth as a pedagogical approach that builds on the ideal of liberal democracy with the goal of enabling and supporting dialogical and deliberative democracies. Embedded in the SCP approach is a dialogical and deliberative method of collaborative learning involving investigation and research. This was exemplified by the participatory action research carried out by Shah in India (Shah 2015; see Table 1, example I; also see Ariyadasa and McIntyre-Mills 2014; Pain et al. 2013; Torres 1992). Dialogue can be promoted as a pedagogical practice for breaking down authoritarian practices in classrooms and other pedagogically relevant contexts, and thereby promoting dialogical and deliberative democracy (Freire 1970; hooks 1994; Morrow 2021; see also Mouffe, 2000). Dialogue can also serve in this approach by facilitating the negotiation of postcolonial efforts and a fostering of epistemologies of the South (Dussel 1995; Fals Borda 1970; Freire 1970; Mariátegui 1979).

SCP as an approach recognizes the distinction of knowledge as power versus a plurality of knowledge(s) and wisdom(s) usually not fully accepted in their legitimacy by dominant or official knowledge. This is where SCP aligned practices such as the use of study circles (Åberg 2016; see Table 1, examples II and VI; also see Munyaradzi Bungu 2020) play an important role in forging a dialectic between popular knowledge and highly educated knowledge in approaches that promote practices in support of dialogical and deliberative democracies. In this vein, SCP aligned practices within the broader GCE agenda contribute to the construction of local and global participation and citizenship.

In line with stances established in scholarship and cognitive research on education, we underscore here the role of dialogical and deliberative practices as central to the SCP approach (Barrett 2007; Bronfenbrenner 1977; Dewey 1916; Freire 1970; Piaget and Weil 1951; Vygotsky 1978). Learning is an interactive process that should be organized around dialogical principles. In practice, this requires also self-reflexivity on the part of teachers, policy makers and education researchers with regard to what is socially just, what is to be taught and what is the social usefulness of research and teaching.

Dialogue is thus central to the SCP approach proposed in this paper; dialogue is a human practice that responds to the social context and its changing nature. Dialogue is not only a method for transmitting principles and values through communicative reasoning, it is pedagogical, relational and it brings the human experience into the context of teaching and learning. It is for this reason also an approach for seeking, collaboratively constructing, learning and finding relevance, truth and negotiating our understanding of ourselves and the world. Thereby it contributes in important ways to the construction of local and global societal fabrics and the construction of peace and shared humanity.

Notes

¹This corresponds with ecopedagogical approaches in education (Misiaszek 2017) and reflections on the way we connect with nature and other non-human subjects. See also Morrow and Torres, 2019; Haraway 2016; Kateb 2011.

²Needless to say, this crisis of pedagogy is magnified by the pandemic and the urgent need to teach on line to prevent further contagium. We suspect this change is not temporal, but may deeply affect the future of teaching and learning in world classrooms and institutions. Yet, there is an imperative to develop a digital pedagogy that may enhance online learning, but also add value to the new pedagogy that we are proposing herein (Peters et al. 2020).

³A concern is that growing poverty and inequality exclude large segments of individuals from active citizenship. Both global and national citizenship depend on material basics and civic virtues.

⁴Problems in the global system that undermine peace and prosperity include but cannot be restricted to: (1) unabated poverty; (2) growing inequality; (3) neoliberal globalization that has weakened the systems of organized solidarity of the democratic nation-state; (4) banking education with authoritarian and inadequate curriculum in elementary, secondary, and higher education; and (5) destruction of the planet's eco- system.

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