

**PEDAGOGY IN GLOBAL CITIZENSHIP AND CIVIC COEXISTENCE. A RESPONSE TO THE
CHALLENGES OF GLOBAL HUMAN CONVIVIALITY**

**Pedagogía en ciudadanía global y coexistencia cívica. Una respuesta a los desafíos
de convivencia humana mundial**

Jesus Alfredo Morales Carrero

Universidad de Los Andes, Venezuela (lectoescrituraula@gmail.com) (<https://orcid.org/0000-0002-8379-2482>)

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ABSTRACT

Keywords:

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This research, as a result of a documentary review, proposes a theoretical-conceptual and epistemic approach to the idea of pedagogy for global citizenship as the transformative process capable of configuring peaceful, just, tolerant and inclusive conditions from which to achieve full acceptance and recognition of the sociocultural and ideological particularities that coexist in the world. To do this, fundamental (direct) authors on global citizenship education and complementary (indirect) sources were consulted whose contributions reiterate the need to form a citizen with the civic vocation and the flexibility to interact with a critical sense, as well as with both the ethical and empathetic disposition to welcome diversity without any conditioning that motivates the reinforcement of exclusive, discriminatory and intolerant attitudes. The results indicate that pedagogy for global citizenship constitutes a hopeful possibility to teach universal values, fundamental rights, the guarantees that peoples and cultures enjoy, as well as the parameters of inclusive social justice that calls humanity to the praxis of active solidarity and critical tolerance with those who hold a different belonging; This means generating pedagogical experiences that enhance the development of civic virtues through which to promote the emergence of democratic attitudes, respectful of diversity and committed to full reciprocal recognition. It is concluded that the construction of a better world and the recovery of the social fabric require a pedagogy that motivates fraternal dialogue between cultures and multiple belongings.

RESUMEN

Palabras clave:

Coexistencia humana, diálogo
cultural, virtudes cívicas, valores
universales, reconocimiento de la
diversidad.

Esta investigación como resultado de una revisión documental propone un acercamiento teórico-conceptual y epistémico a la idea de una pedagogía para la ciudadanía global, como el proceso transformador capaz de configurar las condiciones pacíficas, justas, tolerantes e inclusivas a partir de las cuales lograr la aceptación plena y el reconocimiento de las particularidades socioculturales e ideológicas que coexisten en el mundo. Para ello, se consultaron autores (directos) fundamentales sobre la educación en ciudadanía global y fuentes

complementarias (indirectas) cuyas aportaciones reiteran la necesidad de formar un ciudadano con la vocación cívica y la flexibilidad para interactuar con sentido crítico, así como con la disposición tanto ética como empática para acoger la diversidad sin ningún condicionamiento que motive el reforzamiento de actitudes excluyentes, discriminatorias e intolerantes. Los resultados indican que la pedagogía para la ciudadanía global constituye una posibilidad esperanzadora para enseñar valores universales, derechos fundamentales, las garantías de las que gozan los pueblos y culturas, así como los parámetros de la justicia social inclusiva que conmine a la humanidad a la praxis de la solidaridad activa y la tolerancia crítica con el que ostenta una pertenencia diferente; esto supone, generar experiencias pedagógicas que potencien el desarrollo de virtudes cívicas a través de las cuales impulsar el afloramiento de actitudes democráticas, respetuosas de la diversidad y comprometidas con el reconocimiento recíproco pleno. Se concluye, que la edificación de un mundo mejor y la recuperación del tejido social requieren de una pedagogía que motive el diálogo fraterno entre culturas y pertenencias múltiples.

Introduction

Global citizenship education, seen as a process at the service of encounter, conviviality and human reconciliation, is based on intentional interaction (Barragán *et al*, 2020), which, together with respect for human rights and recognition of diversity, seeks to reduce the gaps of discrimination and xenophobia that have historically threatened the global social system, causing destructive abuses of dignity and moral integrity (Cortina, 2021b; Roca-Jusmet, 2022).

In these terms, the superimposition of human dignity above any socio-cultural conditioning, in an attempt to build a possible future based on a critical awareness of the relevance of weaving bonds of fraternal unity (Berlin, 2022); antidote to which is understood as the catalyzing force of meaningful experiences of coexistence in which injustices are blurred and, instead, deepen the common task of weaving sustainable interconnections that revitalize the commitment to respect for the other, with their belonging and their worldview (Díez, 2024; Loys, 2019).

Thus, living together as a generalized task of the global educational and political agendas has occupied the institutional efforts of all times to consolidate processes associated with the transcendence of the human race through the fulfillment of concrete actions linked to the enhancement of social interactions between cultural groups with diverse belongings. In this sense, fruitful dialogue and the search for opportunities for real encounter have emerged as the links of a new global relationship, which urges humanity to replace individualism with collective actions that guarantee the praxis of a life in community, as the necessary resource to maintain the common heritage of society: the sustainable vindication of human dignity (Morales, 2024b).

This emphasis on reciprocal encounter as part of a new scheme of human coexistence based on inclusive social justice poses the challenge of consolidating intercultural dialogue and respect for multiculturalism, as qualities on the basis of which the conditions for promoting respect for diversity are configured, for pluralisms and worldviews, as requirements for promoting mechanisms focused on safeguarding sociocultural particularities, but also on overcoming the effects of stigmatization and stereotyping that have essentially distanced humanity from the possibilities of reconciliation.

In this sense, global citizenship pedagogy as a process at the service of the full exercise of the capacity for agency (Delors, 2000; Sen, 2000), emerges as a hopeful possibility of creating, strengthening and building bridges of encounter and reconciliation between the diversity of cultures that inhabit the planet; offering for this purpose the formation of a subject whose civic vocation as well as his attachment to the praxis of universal morality will lead him to the use of deep dialogue with the other that, in addition to expanding the possibilities for real encounter, will also motivate the emergence of a critical sense that results in the discovery of similarities between the social, cultural, historical and ideological traits of one's own and those of the rest of the world (Maalouf, 1999).

This implies strengthening planetary attitudes that reiterate the commitment to the coexistence of multiple identities, which is one of the tasks of global educational agendas that call, among other aspects, for the development of attitudes of openness based on critical tolerance as a universal value whose purpose is to motivate coexistence based on the recovery of collective trust, which is understood as the cohesive force of society that, in addition to directing life towards the praxis of individual and positive

freedom, also seeks to guide the relationship processes towards democratic purposes that trace the horizon towards a solid, functional and framed coexistence within the parameters of universal morality (Markus, 2021; Olmedo, 2018).

In these terms, pedagogy for global citizenship entails as its intentionality the formation of a conscious subject as well as the transformation of societies from a warmer and more humanistic approach, in whose bosom co-responsibility with the safeguarding of a dignified and harmonious existence is harbored, in which all, self-perceiving themselves as endowed with common characteristics, manage to build arguments that, based on the capacity of ethical judgment, justify the need to generate a universal amalgam of principles that intensify the civilized procedure, the respect for multiple visions in which to specify similar traits as well as to urge the reciprocal recognition of blurring borders and delineate the common path based on historical, social and cultural references (Morín and Delgado, 2017).

This is justified by the transcendental commitment of education to the formation of the so-called citizen of the world, who adheres to the human commitment to think and perceive oneself in a relationship of interdependence and never separated from the praxis of convivality framed in the recognition of positive and individual freedom, the safeguarding of personal autonomy and human dignity, as principles that guarantee the full existence of the human race (Nussbaum, 2010). In view of the above, this research aims to establish a theoretical-conceptual and epistemic approach to the idea of a pedagogy for global citizenship, as a result of the articulation of values, principles and virtuous attitudes that derive in transforming processes capable of configuring peaceful, fair, tolerant and inclusive conditions from which to achieve full acceptance and recognition of the sociocultural and ideological particularities that coexist in the world.

Method

This documentary research with a qualitative approach assumed as informant subjects the authors who address the direct, indirect and underlying referents according to which to establish the bases of a conceptualization as well as the tasks of a pedagogy for global citizenship; for this purpose, original texts were consulted (original texts) which, when linked to complementary sources (scientific and specialized journals), contributed to a theorization on the possibilities of coexistence in the future based on a dialogue between diverse belongings.

Content analysis was used as a technique with the purpose of specifying epistemic positions and the practical elements according to which to outline the path towards reciprocal understanding, respect for diversity and recognition based on inclusive social justice, as universal values that revolve around teaching that enhances the full exercise of citizenship in a broad sense as well as active citizenship (Camps and Giner, 2014), as a hopeful alternative with significant implications in the construction of a better world.

As analysis criteria, their direct referents and theoretical proposals associated with inclusion were considered, as well as indirect positions applied to other realities, thus specifying common coexistence possibilities among the authors consulted. With respect to the axiological criterion, an attempt was made to differentiate the values to which each author emphatically devotes special consideration throughout his works. The criterion of complementarity was used to specify theoretical-conceptual and epistemic connections resulting from the contrast between main texts and secondary sources, in an attempt to establish a dialogue of ideas that would make it possible to specify the requirements for the construction of a possible world based on justice, peace, equity, freedom and the common good.

This made it possible to establish coinciding patterns among authors with regard to the following dimensions: effective inclusion, operationalization of actions, institutional commitment and synergic safeguarding of dignity and full exercise of individual freedoms; tangential ideas from which to structure actions founded on respect for pluridiversity that results in the creation of conditions associated with social justice, with the achievement of equitable possibilities in which each subject attending the educational institution manages to express their positions, their ways of life, their worldviews and socio-cultural and historical belongings without any type of coercion that limits their autonomous performance.

Results

Living together and learning to build democratic and inclusive ties of cohabitation are required in the global political and educational agendas as purposes closely associated with the construction of a possible future (Cely-Fuentes, 2021; Morales, 2024c); in which citizens in formation, aware of their leading role in the cultivation of virtuous and civic behavior, assume the challenge of participating not only in the affairs of all, but also in the common task of strengthening the sensitive and deep understanding from which the management of divergences derives, in an attempt to reach the dynamic state of reciprocal understanding on which the recovery of the social fabric depends (Cortina, 2021a).

Thus, conveying dignified and functional human coexistence is one of the challenges of education in general, whose purposes include the need to train citizens with the attitudinal disposition to relate to third parties whose diverse and plural membership calls for inclusive, tolerant and non-discriminatory treatment. This emphasis on positive conviviality as an objective on which the transcendence of the human race depends (Morín, 2015), has reiterated the commitment to the praxis of universal values associated with fraternity, democracy and social justice, which are assumed as the threads through which to weave functional relationship processes.

In these conditions, pedagogy for the exercise of global citizenship proposes the construction of the foundations of an inclusive life, in which all human beings, aware of their planetary condition, reach an enriching dialogue that not only recognizes the need to overcome individualisms, fundamentalisms and extreme positions, but the consolidation of the behavioral, ethical and attitudinal repertoire to operate from the civism that makes possible the opening to the multiple belongings from the self-criticism that gives rise to the overcoming of discriminations in their pluridiverse ways of manifesting themselves (Savater, 2000).

In this sense, the promotion of the ability to coexist as a process that enhances the human encounter framed in respect and critical solidarity is assumed as the revitalizing force of the social fabric, to which the citizen can adhere from the commitment to intelligently manage antagonisms, controversies and socio-historical confrontations that have been attributed both the reinforcement of prejudices and the transcendence of human estrangement.

In these terms, pedagogy for global citizenship reiterates the need to build and rebuild a positive world climate that, together with sustainable peace, gives way to empathetic and sustainable interaction experiences (Sen, 2023), in whose content the building of the shared vision required to weave the foundations of the so-called coexistence based on permanent dignity is considered as a categorical imperative (Morales, 2024a).

This constitutes a generalized invitation to safeguard moral integrity and recognition free of prejudice, as requirements to consolidate schemes of coexistence that vindicate

the sense of community (Cortina, 2021b); in which all citizens, regardless of their belonging, their worldviews and pluralisms, can reach bridges of recognition that, together with fruitful dialogue, make possible the construction of new possibilities to coexist from the praxis of pacifism and nonviolence (Cely-Fuentes, 2021; Torres, Torres and Miranda, 2021).

This is assumed as a renovating movement focused on settling differences in the plane of critical-symmetrical dialogue, in which the subjects in formation achieve a deep understanding of the socio-cultural, historical, and ideological particularities that permeate the humanity of the other in an attempt to discover common spaces in which divergences are blurred giving way to the ideals of conviviality that entail, among others, reciprocal respect, reconciliation based on acceptance as a common value capable of allowing positive concessions for all as well as motivating the sense of both interdependence and complementarity that must prevail in any process of human cohesion.

This vocation towards the recognition of the other as a subject of rights who is entitled to a series of universal guarantees, is understood as one of the tasks of the pedagogy for global citizenship that involves the resizing of cohabitation conditions, which is based on the development of community convictions as a way to promote attitudinal adjustments associated with the management of totalitarian, intransigent and intolerant positions that are attributed with the permanence of hostility with harmful repercussions in various areas of the planet.

From Maalouf's (1999) perspective, orienting humanity towards civic action suggests making society a co-participant in the spirit of tolerance that broadens the possibilities of coexistence in a climate without barriers limiting personal autonomy and permeated by openness to mutual enrichment derived from interaction with universal culture, with other worldviews and pluralisms, as elements that together with enriching the worldview reiterate the unavoidable commitment to safeguarding what makes us particular as human beings.

This, as part of the tasks of global citizenship pedagogy, implies the strengthening of the possibilities of understanding each other better, but it also urges the formation of a co-responsible subject with the civilized procedure derived both from the knowledge of universal culture and from the implicit links that exist between groups. This procedure as an ideal equally shared by education for the exercise of full coexistence, involves as an intentionality the transformation of the human being (Maturana, 1991), in whom to motivate the global demand to adapt to changes without implying to renounce to its socio-historical and cultural load, but open to rethink its position towards the other in an attempt to avoid denial and, consequently, to strengthen reciprocal recognition.

From Morín's (2015) perspective, the above is but part of the tasks of education in a broad sense, which refers to the active role of creating the opportune conditions for the subject to manage "to face vital problems such as those of terror, illusion, partiality, human understanding, uncertainties that every existence encounters" (p. 9). This emphasis on building a possible world also involves the development of a profound planetary vocation, in which the central axis of its operations revolves around civic, ethical and moral conduct that favors the creation of a harmonious and supportive environment.

In other words, it is about strengthening in the subject being formed the commitment to respect identities as social constructions that allow not only the manifestation of particular ways of life that because they are framed within human diversity enjoy the universal protection established in human rights instruments (Ferrajoli, 2016); a

condition that places humanity in the plane of inclusive, egalitarian and fair treatment as parameters that due to their axiological implications give rise to the suppression of extremist and irrational positions.

In response to these requirements, global citizenship pedagogy proposes as part of its strategies to strengthen dignified coexistence through the operationalization of reasoning and reflexivity, as cognitive activities that, together with broadening planetary awareness, also pave the way for the creation of coalitions in which individualistic interests are converted into collective purposes; which is a significant contribution to the vindication of community life as well as its main ideals: positive freedom and social justice (Morales, 2024c).

Hence, the emphasis on promoting a new culture based on the willingness to accept the existence of the other as a subject with the capacity of agency, that is, with the enjoyment of a series of guarantees that demand respect for their identity, for the manifestation of the particularisms and cosmovisions of each nationality, as conditions on which to deploy the goodness of reasoning to motivate in those who are formed the deep approach capable of weaving deep bonds that shape the adherence to life in a broad community, in which all, perceiving themselves as part of a whole, manage to promote collective aspirations that result in the integral welfare and quality of life (Nussbaum and Sen, 2004).

In view of the above, pedagogy for the full exercise of global citizenship involves efforts focused on revitalizing human existence through the resizing of the sense of community, which seeks the mobilization of capacities to agree on guidelines for coexistence that reiterate the commitment to the construction of a climate of trust and civility, in which the subject that is formed feels genuinely included in the universal family called the human race (Morín, 2015).

This means teaching for the achievement of an existence mediated by mutual respect as the universal value on which depends the realization of functional approaches that make possible the fulfillment of two aspects necessary for positive global coexistence; on the one hand, the freedom for every subject to be able to reaffirm their differences and express their particular positions on the world without restrictions and, on the other hand, to strengthen the planetary conscience that makes possible the construction of a common destiny focused on strengthening the sense of human community, in which each subject becomes a repository of global references that as guiding principles of coexistence make functional links a horizontal possibility for true encounter.

According to Nussbaum (2010), this need to promote new schemes of positive relationship between subjects with diverse belongings implies a challenge that must involve some fundamental requirements, among which is the adherence of the subject to permanent reflection on public affairs with the intention of motivating coexistence mediated by debate, the argumentation of reasons and possibilities of understanding; from this derives the willingness to recognize the other as a citizen with diverse belongings equally esteemed within the guarantees established in universal juridical devices. From this derives "the ability to take an interest in the lives of others, to understand the implications of each policy for the opportunities and experiences of other citizens and people living in other nations" (p. 49).

From this perspective, ensuring that humanity shares the minimums of a universal, broad and planetary culture (Maalouf, 1999), constitutes an invitation to the intelligent management of our differences (Cortina, 2013) as the starting point for enriching the conditions of reciprocal acceptance as well as the construction of a human climate that favors not only respect for fundamental rights but also the configuration of the

foundations of a new human dignity, in which fair, equitable treatment based on the common good; hence the reiterative position of Maalouf (1999), in proposing that this inclusive climate seeks "to respect someone, to respect his history, which refers to considering that he belongs to the same human genus, and not to a different human genus, to a second-class human genus" (p. 63). 63).

To procure this level of acceptance, positive acceptance and tolerance of differences refers to the configuration of a teaching process based on the full recognition of human rights, as categorical imperatives on the basis of which to weave new behaviors both respectful of human dignity and reiterative with the commitment to fight against discriminatory attitudes that make coexistence incompatible with full human dignity; in the face of which the strategic antidote supposes adhering the subject in formation to the task of involving the other as a fellow citizen with full rights to coexist, to operate in freedom and to proceed with both autonomy and responsibility.

In this sense, pedagogy for global citizenship implies a renovating movement focused on promoting the recovery of the social fabric through the praxis of universal values, through which to foster meaningful dialogue among multiple belongings in an attempt to confront global conflict and the countless sociocultural tensions that threaten to eradicate the particularities that identify certain groups; this dialogue as part of the interaction under parity conditions is understood as a strategy at the service of the possibility of generating coalitions, of establishing agreements and of granting predominance to the civilized task, as requirements to model guidelines that orient individual actions towards rational, conscious and open purposes to safeguard diversity as the common heritage of humanity (Bautista, 2013; Cortina, 2009).

In this regard, Maalouf (1999) in reference to reciprocity as a guiding principle of community life, indicates that adhering the subject in formation to coexistence in a world saturated with dynamic identities, composed and nuanced by common and particular traits, implies strengthening the sense of openness to a deep understanding of the most prominent cultures that make up the planet, with the intention of establishing links of similarity that allow rapprochement, but also the precision of aspects that singularize certain groupings, as conditions from which to build mechanisms from which it is possible to resize relations at the global level.

This flexible attitude towards identities also constitutes the revitalizing force of positive curiosity and meaningful discovery, as processes that, because they are rooted in the cognitive dimension, lead to the suppression of racial and ethnic prejudices; but also as mental operations that, due to their relationship with the full acceptance of the other, allow those who hold a different belonging to represent with special sensitivity the different cultures, which they can recognize without reservations, without resentment, but rather, from the commitment to safeguard their participation in contexts different from those of origin (Camps, 2011; Sen, 2001).

In these terms, pedagogy for global citizenship as a sensitizing process, poses as a challenge the enlargement of the individual's radius of action through the widening of his democratic attitudinal repertoire, as the condition that gives way to the real possibility of forging active listening and deep dialogue that allows subjects with diverse belongings to dive into the personal life of the other, in their socio-historical, cultural, ideological and identity traits, in which to specify shared elements that blur the image both distancing and negative, giving both parties the opportunity to strengthen bonds of trust that allow moving forward into the future free of prejudice.

This hopeful process for the human family constitutes a revitalizing alternative for the possibilities of dignified coexistence in the face of the dark moments that life is going

through in other contexts of the world, since it involves efforts to modify radical, fundamentalist and extremist positions; thus strengthening the shared sensation of replacing exclusionary individualism and discriminations responsible for human humiliation with empathic and altruistic attitudes whose disposition to accept the cultural and socio-historical legacy of the other makes possible not only the configuration of rules of the game associated with coexistence, but also the renunciation of the dysfunctions generated by the inherited unequal treatment, to which hostile and violent ways of proceeding, among other aspects, are attributed.

Therefore, pedagogy for global citizenship as a process of promoting the teaching of intercultural dialogue and the manifestation of multiculturalism in conditions of full freedom, involves the expansion of inclusive awareness as a requirement in function of which to adhere to the subject that is formed to the critical sense as well as to the co-responsibility of recognizing ways of life and ancestral practices that, because they represent part of the common heritage of humanity, require the committed exercise of critical tolerance, effective social inclusion framed in the paradigm of sustainable cultural transcendence, as well as the attitudinal disposition to learn patterns of solidary relationships that reinforce the categorical imperative of building a world for all.

In these conditions, living together as an axis that transversalizes the search for a climate of peace and full encounter between diverse belongings, supposes the teaching of reflective thinking about the benefits of interacting socioculturally, strengthening bonds of functional coexistence and deploying both behavioral and attitudinal disposition in favor of making the world a space for the full manifestation of personal autonomy; but also, to resize the feeling of belonging to a global society interwoven by universal values, in which everyone orients their actions towards the establishment of connections between the local and global dimensions.

This implicitly refers to the participation of edifying dialogue as the social competence in function of which to build societies whose peaceful vocation and collective conviction allow the emergence of positions open to inclusion, positive involvement as well as conviviality that seeks to dignify humanity through the substantiation of the socio-cultural conditions necessary to build a common future, free of discrimination, hostilities and adhering to the praxis of universal morality.

What has been said indicates that pedagogy for global citizenship constitutes the possibility of recovering the conviction of living well, in respect for both the human condition and its permanent dignification, which implies developing the subject's sensitivity to the superimposition of preferences and the hierarchization of personal objectives, which should be nuanced by the collective conviction of promoting a coexistence based on the pursuit of happiness as well as the state of plenitude in which the emergence of its potential is possible, but also the deployment of attitudes related to the overcoming of conflict and, instead, to the realization of tranquility, harmonious coexistence and the emphatic struggle for the protection of the integrity of both oneself and the other.

In this sense, living together in dignifying conditions implies establishing relationships anchored in universal morality and in the cultivation of public virtues in order to build a new citizen, whose approach to life is assisted by the need to practice the common good, a *sine qua non* requirement on which depends the revitalization of the collective interest and the reciprocal disposition to nurture the spirit of friendship, as a sufficient condition to act in solidarity until blurring differences and building a shared vision of conviviality in a broad sense.

This construction of a shared vision is closely associated with the definition of ways of life based on the idea of global community, in which all subjects, assuming coexistence as a system interwoven by rights, guarantees and obligations, expand the possibility of overcoming divisive boundaries by common bonds from which to motivate self-perception around the feeling of belonging to a broader society, in which interests, worldviews and pluralisms can be integrated as elements from which it is possible to articulate both positive and functional relationships that interconnect differences in a meaningful dialogue leading to deep understanding.

In these terms, it is possible to see as the underlying purpose of pedagogy for global citizenship the emphatic defense of the free self-determination of peoples that involves respect for the inherent dimensions of full life, among which are: the preservation of democratic good and inclusive social justice, participation in public affairs and the full exercise of sovereignty, as elements that are assumed to be inherent to coexistence based on the autonomy and positive freedom of multiple cultures with respect to the full manifestation of their unrestricted belonging.

This conscious procedure based on empathy is the result of the formation of a sentimental subject (Bloom, 2018), capable of assuming as a mission the precision of similarities and the strengthening of the interdependence required by humanity in its challenge to transcend towards a critical conviviality in solidarity, in which everyone, displaying their willingness to welcome differences, manages differences as generating qualities of fraternal encounter (Delors, 1999; Morin, 1999; Sen, 2021), which, based on interdependence, makes it possible to confront individualism as a socio-historical burden on which the configuration of a more humane world depends, aware of preserving respect for singularities above any human conditioning, thus reinforcing the need to move towards the pursuit of happiness and coexistence framed in inclusive social justice (Cortina, 2013).

Where Are We Going and What Can We Do from the Perspective of Global Citizenship Pedagogy?

This section presents some approaches related to the possible scenarios and requirements that education in general and global citizenship pedagogy specifically should assume in order to achieve the goals of inclusive social justice, as the universal value that seeks to strengthen the civic vocation and the commitment of humanity in the task of building a better world, in which differences and individualisms can be blurred in an attempt to transcend towards a new scheme of relationships that will encourage us to deploy common and synergetic efforts that motivate autonomous performance as well as interdependence between subjects with opposing belongings (Camps, 1999; Morín, 1999).

According to Cortina (2013), overcoming humanity's disaffection with civic and community life, constitute the vertexes of a global initiative that should seek the encounter between the cultures of the world, with the purpose of achieving a sensitive reflective dialogue that allows those who are being formed to adhere to the commitment to face from the collective synergic action the recovery of confidence in the democratic-participative schemes of coexistence, among other aspects, to deploy the ethical attitudinal potential, the civic and public virtues, as well as the active procedure on which depends the consolidation of the so-called project of common life of humanity: to live together peacefully and in solidarity without transgressing the integrity of the other.

This constitutes efforts associated with the unification of global human wills around the hope of building a better world, in which individual life reaches its free and

autonomous performance within the framework of co-responsibility, which involves the common hope of achieving a functional conviviality in which everyone aware of the existence of the other deploys their willingness to adhere to the global project of inclusion, in which everyone finding their place on the planet also manages to raise the collective enthusiasm in order to cultivate the recognition of unity amidst diversity (Morin, 2011).

Further on, Morín (2015) proposes that living in a world permeated by pluralisms and identities that particularize each human group requires the insertion of the subject in meaningful experiences in which he/she can learn about the positive management of belonging as features that configure a singular scheme of fraternal acceptance that assumes the encounter as a possibility to strengthen the bonds of coexistence; hence, global citizenship pedagogy reiterates the commitment to the formation of a subject capable of understanding that "to live is to live as an individual facing the problems of his personal life, it is to live as a citizen of his nation, it is to live also in his belonging to the human" p. 15).

In this sense, pedagogy for global citizenship should bring humanity closer to the possibilities of full realization derived from the positive interaction that encourages everyone to a common life based on the fulfillment of both social and moral norms in which underlies as intentionality the defense of human dignity; as a universal task that demands the praxis of a coexistence based on the exercise of individual freedoms as well as the fundamental rights in which to specify guarantees of human transcendence.

In these terms, the struggle for an education that seeks the recognition of human dignity above any social, historical and cultural conditioning, implies the reiterative emphasis on forming a citizen committed to the commitment of valuing human worth as a task that involves the "recognition of the dignity of each person, regardless of what he or she is or does in life" (Camps, 1999, p. 63). This refers to the estimation of the human condition as a starting point to generate consciously inclusive relationships, in which the sense of positive freedom is privileged as well as the disposition to specify the spaces and situations in which it needs to be practiced in order to avoid the violation of the well-being of others.

Camps (1999) then proposes that the scope of sustainable human coexistence begins with the suppression of individualism through the substitution of personal interests by collective purposes interwoven by altruism and empathic understanding, as strategic antidotes according to which to resize the real possibilities of making coexistence compatible through the transmission of universal values, as common guidelines from which it is possible to eradicate inhuman and uncivilized attitudes contrary to full functional coexistence.

Facing these global challenges implies reinforcing the acceptance of dissent as a mechanism to prove the effectiveness of critical tolerance and active solidarity, as guiding principles of a democratic, pluralistic and open to the praxis of pacifism life (Delors, 2000; Morín, 2015; Savater, 2014); these tasks seek to raise human trust as the value from which not only to revitalize social bonds but also the rooted adherence to enduring ideals that give transcendence to functional human coexistence; this requires from the educational systems the conviction to motivate the reflective capacity both individual and collective, as the cognitive process from which it is possible to overcome unfounded beliefs and prejudices that do not give way to fraternal encounter (Morales, 2023).

From this perspective, strengthening the axiological dimension of humanity as a resource at the service of coexistence in a broad sense implies reinforcing moral judgment as the attitude that calls for "believing in justice, in solidarity, in mutual respect, which means, in fact, desiring more justice, more solidarity or more respect...this requires the

discovery of the benefits of showing signs of solidarity, order, civility" (Camps, 1999, p. 69).

Galtung (1998), for his part, proposes that thinking of peace as a task of all times constitutes one of the axes of lifelong education, since it involves real possibilities associated with the management of human conflicts, a process that implies pedagogical efforts associated with the adoption of meaningful dialogue from which to deepen the establishment of agreements on coexistence in the future; these concessions as a result of civic training seek to resize the opportunities for encounter and reconciliation between cultures with dissimilar belongings, whose identity particularities and worldviews require a resignification of life in society, as the means through which to specify the path towards positive peace as the universal value that involves a deep understanding of the interdependence that must mediate in social relations.

The above shows pedagogy for global citizenship as the process that urges the configuration of a comprehensive climate, in which everyone aware of the need to operate within the parameters of social justice become agents whose capacity for action allows them to build a society open to effective inclusion, to participation on equal terms and adhering to the need to practice equity as a resource at the service of the realization of integrative actions as well as cooperation, requirements from which it is possible to promote the full development of the potential of every human being.

Therefore, establishing the parameters of a democracy that guarantees coexistence requires reiterating the universal commitment to the recognition of human rights as the means by which it is possible to claim the exercise of personal autonomy (Quiceno, Betancur and Rojas, 2020); but also, as the possibility to achieve the transformation of society towards new schemes of peaceful and harmonious relationships that together with substantiating the global requirements of cohesion and unity in diversity, also promote the emergence of the collective vocation to fight against socio-historical discriminations and exclusions that have plunged humanity into deep decadence.

In this sense, pedagogy for global citizenship, seen as a pending subject in all educational systems, stands as the revitalizing force of human bonds, as well as the neutralizing process of the systematic humiliations that have permeated to a greater or lesser extent the existence of certain societies, in which to promote the construction of spaces for dialogue leading to the establishment of common standards that reiterate the shared mission of humanity: to learn to coexist together, to participate in the affairs of all and to deploy cooperative attitudes that encourage both deep interaction and exchange between divergent worldviews (Delors, 2000).

In these terms, learning to live together as a global challenge of all times, entails as an intentionality the eradication of the self-destructive potential that permeates some societies, through the revitalization of peaceful encounters and the praxis of non-violence as antidotes that seek, among other aspects, the overcoming of rivalries (Morín, 1999) and the management of tensions through the resignification of conflict, which can be understood as a way to lay the foundations of new agreements around the construction of common spaces, in which bonds such as friendship and trust are erected as threads on which to weave plural and democratic societies (Sen, 2021).

In view of the above, the pedagogy for global citizenship seeks to privilege the adoption of the spirit of reconciliation as the articulating axis of solid links that allow those who hold different belongings to participate in public affairs under equal conditions and without restrictions that violate their fundamental rights (Bolívar n.d.; Camps, 2001). In the face of this encouraging panorama, it is considered indispensable to build a society whose ethical and moral pillars are based on the need to progressively include the other,

fulfilling a series of requirements: firstly, to foster the gradual discovery of the beliefs, preferences and interests of those with a different origin; secondly, to guarantee the establishment of rules that vindicate the dignified existence above any human conditioning and, finally, to guarantee the offer of participation mechanisms framed within inclusive social justice, thus ensuring the prevention of future conflicts as a result of exclusion (Bonomo, Manberti and Miller, 2010; Morales, 2024b; Sen, 2010).

In view of the above, the search for a life that guarantees human transcendence implies the emphasis on the formation of the new citizen of the world, whose reflective capacity and commitment to reconciliation involves him/her in the construction of a society focused on walking along the paths of universal morality (Cortina, 2013), which calls for the praxis of a full life, free of inequalities and affects the receptivity of multiple belongings as an opportunity to make room for the participation of the other without limitations and instead, within the framework of a virtuous existence in which mutual respect and democratic coexistence prevail.

Therefore, leading to peaceful existence as the means to achieve future understanding requires a new ethical procedure, as a fundamental attitude to weave the so-called recovery of the social fabric, a process from which it is possible to consolidate covenants of citizen relationships that insist on community life with attachment to global principles that, as part of the common heritage of humanity, enhance the autonomous human performance of a subject whose willingness to build the functional scheme of coexistence allows the opening to real possibilities of inclusion, whose basis is none other than the interest of all above individualism (Quiceno, Betancur and Rojas, 2020).

This persistent concern for the transformation of the human being is a way to consolidate integral wellbeing and quality of life, as generalized concerns that global citizenship pedagogy considers the cornerstones of the realization of a free world, based on social justice and the realization of human potential as a categorical imperative. In the words of Cortina (2013), creating the conditions for a positive conviviality requires reinforcing the formation of *homo reciprocans*, as the condition to motivate "the cooperative character of people. In this sense, altruism, which implies for the individual to invest part of his resources in favoring the adaptation of another" (p. 81).

In view of the above, pedagogy for global citizenship involves then the commitment to the realization of functional and sustainable human bonds, which enable the individual's ability to establish cohabitation pacts mediated by the mutual recognition of the need to live according to moral and ethical standards that, as part of the personal and social commitment, substantiate the sense of world community; thus allowing transcendence towards just societies, adhering to the praxis of a good life in which the exercise of basic freedoms guarantees participation in public affairs, in the co-construction of paths of peace and sensitive acceptance that legitimizes the transcendence of the democratic values necessary to coexist in the future (Morales, 2023).

In short, bringing humanity closer to empathetic understanding and active tolerance as tasks closely linked to the exercise of global citizenship requires educating present and future generations about the commitment to cultivate the self through their attitudinal adherence to universal morality, which is assumed as the articulation of universal values and principles that, oriented towards the enhancement of peaceful coexistence, allow us to vindicate the tasks of fraternal reconciliation as a common project of humanity.

Conclusions

Promoting the capacity to adapt to the change that the world in general is experiencing due to its recurrent dynamism, constitutes one of the core challenges faced by educational systems at a global level, since it implies the need to adjust the attitudinal and moral disposition of those who are being educated to the requirements of a society that urgently demands greater flexibility to accept, to accept, recognize and welcome with a critical sense the diverse belongings and multiple identities, in an attempt to reinforce the possibilities to learn to live together practicing conviviality from the mutual civic procedure that together with the conviction of community allow the transcendence of the human family.

In this sense, a pedagogy for the full exercise of global citizenship involves strengthening humanity's commitment to the creation of conditions of inclusion, critical tolerance and social justice, in which all individuals, aware of the importance of safeguarding dignity as a universal value, unite efforts to make individual and collective freedoms compatible, in an attempt to promote transcendental changes that strengthen the good life as well as the right to coexist without restrictions associated with the manifestation of personal autonomy.

This refers to a life free of discrimination and associated with the praxis of active respect, which urges humanity to overcome socio-historical, ideological and cultural burdens through attitudinal adherence to fundamental rights, as tangential principles from which it is possible to promote a civic, dignified and honorable coexistence, in which the common axis is the turning of the vision towards the construction of a common world; this means to form citizens willing to dialogue with diverse ways of life, with contradictions and adverse positions until achieving the enrichment of the possibilities to reach a consensus on the possibilities of positive relationships as a requirement to eradicate attitudes that threaten to eradicate both pluralisms and the most diverse cultures.

In these terms, a pedagogy for global citizenship constitutes a way out of the difficulties of world coexistence, by offering the opportunity for the subject being formed to gain access to parameters inherent to universal culture through which to define and resize the possibilities for identities and worldviews to interact on the level of reciprocal respect. Hence, the emphasis on the construction of learning experiences that enrich conviviality, through which to expand opportunities to freely express the diversity of opinions as a civic virtue that, based on a critical spirit, seeks to generate in future generations a commitment to the vindication of equality, social justice and the common good, links on which to sustain the inclusive coexistence demanded by the global society.

This suggests educational actions around the strengthening of attitudes associated with the common interest, which in addition to substantiate the civic repertoire also motivates in the citizen the commitment to coexistence, with the use of dialogue between belongings, worldviews and diverse identities in order to cultivate both habits and virtues that promote the configuration of a more humane world, whose society is interwoven by the common purpose of preserving dignity as a tangential value on which depends the overcoming of socio-historical burdens such as: discrimination, exclusion, intolerance and the violation of the self-determination of minorities.

In synthesis, educating world citizens as the axis of an education with global relevance implies fostering an attitudinal disposition, both ethical and moral, to overcome the gaps that distance humanity, in an attempt to achieve unity in the midst of diversity, which will become the cohesive force of a new scheme of coexistence interwoven by intercultural dialogue of multinational scope, allowing the creation of solid, functional and

transcendental agreements, in order to promote more sensitive, more humane and warmer interactions.

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