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Designing Education to Promote Global Dialogue: Lessons from Generation Global – a Project of the Tony Blair Institute for Global Change

Rupert Wegerif[*], Jonathan Doney[**], Ian Jamison[***]

Abstract

This paper focuses on the issue of how to design pedagogy and technology in order to overcome the much reported echo-chamber effect of the Internet and promote global dialogue. Some of the findings of a large scale evaluation of Generation Global—a project of the Tony Blair Institute for Global Change—(previously called, 'Face to Faith') are presented in order to establish that this project is effective in promoting its aim of dialogic open mindedness. Some of the features of the programme are described and analysed, especially the latest version of the web-site which supports team-blogging for young people in schools around the world. We argue that this specific combination of technology and pedagogy offers one potential model for the induction of children globally into the effective use of the Internet where such an induction is understood as a necessary precondition for a potential future global democracy.

Keywords: *design; CSCL; global citizenship; blogging; preventing violent extremism; dialogic education.*

1. Introduction

Reports on the 'echo chamber' effect of Internet communication, especially the use of micro-blogging sites like Twitter, Facebook and WeiBo, often treat this as if it is an inevitable side-effect of the technology. The term 'echo chamber' is a metaphorical description of a situation in which shared ideas are reinforced by repetition inside a specific community and other views are ignored or dismissed. The danger of the echo-chamber is that it closes down the possibility of a more open or global dialogue and replaces this with cultural tribalism. Inside an echo chamber, sources that support shared views often go unquestioned and different or competing views are dismissed. This paper focuses on the issue of how to design pedagogy and

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technology in order to overcome the echo-chamber effect and provide a basis for the kind of global dialogue which could support a future global democracy.

What is meant by future global democracy is left fairly open (see the Introduction to this Symposium for a discussion). Any specific system of norms and procedures could be subject to challenge. However the democratic ideals behind all systems that claim to be democracies tend to converge on a few shared aspirations such as equality, justice, freedom and the common good. Inspired by a phrase from Derrida (1997), "*la démocratie à venir*" or "the democracy to come" our idea of education promoting a possible future global democracy is based on teaching that supports a relational ethic of openness to the other which means being willing and able to listen to others and to learn from others.

In the first half of the paper some of the findings of a large scale evaluation of Generation Global—a project of the Tony Blair Institute for Global Change[1]—(TBI/GG which was called, 'Face to Faith' and was part of the Tony Blair Faith Foundation) are presented in order to establish that this project is effective in promoting its aim of dialogic open mindedness through moderated Internet mediated dialogue via video-conferencing and team-blogging. These findings have been reported in more detail elsewhere (Doney & Wegerif, 2017; Wegerif *et al.*, in press). Here we select some findings on the impact of team-blogging between schools around the world and interviews with teachers and pupils in two schools selected in Italy and two schools selected in India giving some contextual background to the team-blogging and to how the programme worked. In the second half of the paper we go into more detail on the design of the programme, especially the latest iteration of the web-site which supports team-blogging for young people in schools around the world. This is the fourth iteration of the web-site and reflects what has been learnt by the education team about design features that support dialogue.

The Generation Global project is only one specific combination of technology and pedagogy but its success in achieving its goal of promoting a framework for global dialogue offers a proof of concept. In the discussion and conclusion we draw the two halves of the paper together in order to argue that echo-chamber effect is not inevitable but can be countered by a global educational project to induct children and young people into the effective use of the Internet for shared learning and for global citizenship.

2. Generation Global

The GG programme is intended to build resilience against the narratives of violent extremism. Operating for more than eight years in more than 20 countries it has reached over 200,000 students aged 12 to 17.

1 Tony Blair Institute for Global Change, www.institute.global.

After a compulsory module teaching 'the essentials of dialogue', classes engage either in team-blogging and/or in facilitated video-conferencing with classes in other regions of the world discussing issues that are central to religious and cultural differences. The team blogging involves placing students into teams in an online learning community. In these teams, they talk with peers from other countries by creating short blog posts in response to pre-determined prompts (or questions), and by commenting on each other's posts. They are encouraged to use posts and comments that exhibit four key skills: giving insight, explaining ideas or thoughts clearly, asking good questions, and reflecting or thinking.

The desired outcomes of the GG programme have been expressed by Dr. Ian Jamison, Tony Blair Institute's Head of Education, in terms of what teachers should be able to say about their students (Jamison, I. *personal communication*, 31st March 2015):

a. my students are open to learning about the lives, values and beliefs of others;
b. my students have a healthy level of curiosity;
c. they are confident to share their own lives, values and beliefs with others;
d. they can suspend judgments in favour of listening with open hearts, minds, eyes and ears;
e. they are concerned to find solutions to shared problems;
f. they are able to make others in the dialogue feel safe enough to share personal thoughts.

These skills, attitudes and dispositions have been identified as critical in building the resilience of students against radicalisation into religious extremism. The narrative of religious extremists is one that emphasises a single 'correct' worldview, against which all others are seen in opposition. This narrative is supported by selective quotation, and literal interpretation of key religious texts, as well as the constant reiteration of, and support for radical dichotomies of thought that reinforce narratives that emphasise difference. Students' own values and thoughts are neither explored nor valued—they are told what to think and believe, and there is a constant 'othering' process for all differing worldviews and schools of thought (Jamison, 2014; Moghaddam, 2005).

3. Evaluation of the programme

The GG programme was evaluated by a team from Exeter University from 2015 to 2016. It did not prove easy to evaluate because it relies on volunteer teachers and allows them considerable freedom in how it is delivered. The experience of students on the programme depends both upon the experience of the delivery of the materials in the student's own school, and additionally upon the school or schools that they engage in dialogue with and so is unique to each class. The programme does not always have

a clear beginning and end but is most frequently an iterative cycle combining classroom-based activities preparing for dialogue followed by dialogue with other schools through either a video-conference or through blogging or both.

The data for the project were a complex combination of quantitative responses, collected through two main questionnaire instruments (student and teacher questionnaire) and qualitative responses, some of which are written responses gathered through student questionnaires (vignettes), and teacher questionnaires. Other qualitative data were collected through team-blogging data, team-blogging reflective evaluations, and video data. This data was augmented by interviews with selected students and teachers.

A questionnaire scale was developed to measure Dialogic Open-Mindedness (MDOM) which we saw as one of the aims of the programme. For this scale, questions were created to access the core concept of dialogic open-mindedness. These were augmented with questions adapted from existing instruments; although this is an original instrument developed for the evaluation of the GG programme, we drew upon other measures for some of the questions which relate to various relevant traditions of research in psychology, including: Tolerance of Ambiguity, Self-Confidence in the Face of Difference, Knowledge and Experience of Difference, and Just World.

Indicative questions include:

> I feel uncomfortable when I don't know what the truth is.
> Getting too many different views is distracting.

Controls were used consisting of classes that planned to engage in the GG programme next year within the same schools. The survey was live between September 2015 and May 2016. During this period over 11,000 student survey forms were completed (5,409 control group and 6,278 programme group), along with 350 initial and 340 post-VC teacher questionnaires. The quantitative analysis of the results of this evaluation are presented fully in the final report (Wegerif *et al.,* 2016). These results show that the programme had a statistically significant impact on our measure of dialogic open-mindedness. However, this headline finding hides a great deal of diversity. Some schools increased their MDOM scores markedly while others went down or stayed the same. This range of impacts is not surprising if we consider the voluntary nature of participation in the programme and the lack of central control over the pedagogy actually implemented in the hundreds of schools involved in the programme. The MDOM scores were most useful in enabling us to focus in on schools which had increased in scores and schools which had decreased in scores in order to compare them further with interviews conducted via video with teachers and students, selected by the teaches as representative of their class, within those schools.

4. Analysis of team-blogging: developing a more complex and open sense of 'we'

The main instrument for collecting qualitative data relating to team-blogging has been developed in conjunction with the GG team. A survey was set comprised of a two-phase reflective exercise to assess students' expectations and experience of team-blogging. Before taking part in team-blogging, students are asked to reflect on how they "feel about people from those countries, communities, cultures and faiths you expect to meet when team-blogging." They are also asked to reflect on "why they feel this way"; "write about things in your experience that have shaped your views." Essentially the same questions are posed after the team-blogging event, and quantitative data on how many blogs were written, read, and responded to, was also gathered.

1,140 reflections were filled in in total. These were labelled as either 'pre' blogging experience or 'post'. Matching pairs of pre and post reflections had been made by 45 individuals enabling us to explore changes in attitudes through changes in language use. Analysis of this data using a combination of discourse analysis and corpus linguistic statistical techniques showed clear patterns of change in the way that language was being used.

The keyword in context (KWIC) technique enables the comparison of two sets of texts (corpora) to see how similar or different they are. Log-likelihood is a statistical measure of how surprising it is to see patterns of language in one set of data in the context of the language use in another set of data. In this case we looked the difference in word use in the 'post' data as compared to the 'pre' data. The log-likelihood measure tells us how likely that difference would be to have occurred by chance. A log-likelihood of 10.83, for example, translates as an event that is only likely to occur one time in a thousand by chance alone ($p < 0.001$) and a log-likelihood of 15.13 refers to a one in ten thousand chance ($p < 0.0001$) of being random. The differences in key word use that we display in tables 1 and 2 below are therefore all statistically significant which simply means that they almost certainly occurred as a result of the team-blogging experience rather than representing random changes (Dunning, 1993; Rayson & Garside, 2000).

Comparing the post results for the 'how' question (outlined above) with the pre results initially brought up all the changed tenses of verbs. The pre-reflection responses looked forward with future tenses whereas the post-reflection looked back using past tenses. To overcome this problem we lemmatized the text data. To lemmatize means to reduce words to their base form. For example, the verb 'to be' might appear in several different forms as 'is', 'was', 'am' or 'are' but when lemmatised all these forms are reduced to the single form 'be'. Once lemmatised the comparison of the pre-reflection and the post-reflection texts written in response to the question "how do you feel about …" showed a clear pattern of development.

Table 1. Difference in the post blog reflection for 'how' question

Frequency	*Log-likelihood*	*Word*
21	*74.728*	*faith*
18	*43.085*	*country*
40	*33.939*	*different*
19	*29.138*	*view*
35	*25.581*	*culture*
29	*23.826*	*very*
11	*23.331*	*tradition*
43	*19.644*	*we*
26	*19.469*	*other*
22	*18.764*	*like*
11	*18.073*	*experience*
18	*14.763*	*good*

Table 1 shows the top twelve most significant changes in word use in the post data compared to the pre data with a word frequency greater than 10 out of a data set of 1,923 words in the post data (very similar to the size of the pre-data set which was 2033 words). Exploring further, looking at these key words in context and then at the full texts, it is clear that several of these key terms expressed positive affect. 'Very' for example was collocated most often with 'interesting', 'good' and 'nice'. In the language of corpus linguistics, the use of 'very' shows positive semantic prosody. Words such as 'faith', 'culture' and 'community' reflected the content or 'aboutness' of the team-blogging exercise. What is perhaps most striking in this list is the appearance of the word 'we'. This draws attention to a shift in personal pronoun use. Personal pronoun use is often central to analyses of dialogicity and also to studies of identity change (Sanderson, 2008).

Table 2. Change in pronoun use from pre to post reflection for 'how' question

Pronoun	*Pre frequency*	*As %*	*Post frequency*	*As %*
I	*122*	*6%*	*105*	*5.46%*
We	*32*	*1.6%*	*43*	*2.2%*
They	*45*	*2.2%*	*65*	*3.3%*

Both the use of 'we' and 'they' increase significantly between the pre and the post reflection while the use of 'I' declines. What is more interesting is the way in which the use of 'we' and 'they' changes.

Before the blogging experience 'we' refers most commonly to the home group as in the following two typical uses:

> When I heard from my teacher that we were going to team blog, I was very excited.

> It is a platform where we can put up our views very clearly and know about others also it gives us confidence to talk to people all around on important topic.

In addition 'we' is also sometimes used to refer to a very abstract notion of the unity of the human race:

> We all made from the same mud which is God create us from.

> I feel that we as humans are both same and different at the same time.

After the team-blogging experience the way in which 'we' is used changes to refer to a much more concrete sense of shared identity:

> It was a wonderful experience. As I blogged and they commented on my blog, I found out that somehow we share similar beliefs and all of us wants to spend our life loving each other. Also I got to know that there are some common problems we face and its time we should find a solution to these problems and should stand up for each other.

> We could easily find common ground and it was good to splash up my views and recive comments of what they think of my thoughts.

> I feel that most of us are very similar and only our attire is different. Even our thinking about many topics is very similar.

> I felt these people are the same like us... like me. I felt that we need to discuss with different people about different things. Its about exchanging the cultures that brings us all together.

At the same time the use of 'they' to refer to the other also changed. Before the team-blogging experience 'they' were clearly simply 'other'. The following statement is typical:

> I feel curious to know about the lifestyle they live, also the kind of problem they face in the society.

After the team-blogging experience the 'other' took on a much more concrete form and were seen as 'like us' perhaps even as part of an extended sense of 'us'.

> After the team blogging I feel that they are also like us. They also enjoy singing, dancing, act, ect.
>
> All of them where extremelly different. Each has their own opinion and worldview. Some of them differ from me and some are quite similar.

On qualitative examination the change in the use of pronouns to refer to self and other between the pre-team-blogging reflection and the post-team-blogging reflection indicates a shift in identity from a relatively closed sense of 'us' defined against an abstract sense of 'them' towards a more dialogic identity which can best be described as identification not with 'us' against 'them' but with the dialogue that unites encompasses the two terms.

5. Interview based case study schools

To give more concrete context to help us interpret the meaning for these fairly abstract results we need to look at interviews with students and teachers in schools involved in the programme. As part of the evaluation, described in more detail in Wegerif *et al*. (2016) we conducted some interviews. In the interests of space only those in Italy and in India are described here. In each country we selected one school which had increased in score on our instrument measuring Dialogic Open-Mindedness and one school which had not increased on this measure.

Italy
School 1 – MDOM change +6%
School 2 – MDOM change +0.8%

The most obvious difference between these two schools was that in School 1, the school that had a greater positive increase in MDOM scores, students and teacher all spoke good English and so could be interviewed directly whereas in School 2 the interviews had to be conducted via an interpreter. This might also have been why School 2 spoke only about their experience of VCs with another school in Italy whereas in School 1 the students and the teacher spoke about several international VCs including one with Ukraine and one with Jordan.

Despite this, students in both schools had clearly had opportunities for learning from others who are different from them. In School 2 one student described how his most memorable experience had occurred when a student in the VC had said that he was "ashamed of the colour of his skin." This had shocked him and really made him think. However, there was a subtle difference in emphasis in the understanding that emerged from the interviews in the two schools. Both students and the teacher interviewed in school 2 put great stress on the value of the programme for increasing students' confidence and ability to speak to anyone. The teacher in School

2 was very interested in new pedagogy to improve dialogue. The same was true in School 1 but here the focus seemed to be more on dialogue for ethics and engagement in social issues.

In School 1 one of the students said that he most remembered their work on Malala. The teacher picked up on this and explained that she had shown the Malala video in response to a particular situation:

> After the Paris attacks in November—One of the kids came up with a comment that was quite racist—as if they all deserve to die—that caused a bit of an uproar in class so I decided to use the Malala video to start opening their eyes to different realities.

She described her class as "bullies" but they had been coming on in "leaps and bounds." She mentioned how the behaviour of one the chief bullies had become much more respectful towards a former victim of bullying:

I have seen a change in their attitude—they are more respectful now of one another—not completely—there are still some bullying episodes—now more of an individual case rather than a group case.

This teacher seemed particularly enthusiastic and committed to the values of the programme. She said that for her it is:

> All about education more than teaching a specific programme to do an exam—it's an eye-opener for everybody—for me obviously—first of all—and the more I get experience out of the lessons—because the lessons are so rich—the more I am able to transmit enthusiasm to the kids and the more we can benefit from learning how to dialogue correctly—with more respect, honesty and trust in each other—it is really, really, really a marvellous programme.

She added: "It is teaching me to be better at dialogue. Teachers should be good models and I am becoming a better model for the kids."

However, this teacher claimed that it took time for the programme to really work and change students' attitudes. "I think it takes at least two years to really see them take on board the programme." To illustrate this she described dramatic changes in another class that is now working on human trafficking:

> I am really seeing them blossom to the point where they are taking on an active role in society which is incredible, remarkable. We've got 10 Syrian families which have just arrived in [name of local city] and they are working hands on with the Syrians and I am convinced that a year ago it wouldn't even have crossed their mind to do something like this—but having now developed—an openness and more empathy towards trafficking immigration and everything which is obviously also due to the 'Face to Faith' program-

> me (now 'Generation Global') they are doing something active—I would never have imagined that a year ago.

She described what had happened to the class that had taken to social action as "a miracle—which is exactly what they programme is all about."

India
School 1 MDOM – change +12%
School 2 MDOM – change -0.8%

Both schools expressed the positive value of the programme in promoting confidence and social values. Both schools had conducted several Video Conferences with a range of countries. However, the teacher and students in School 1 seemed more passionate about the programme. The teacher in School 1 was particularly excited by the ethical and global aspects of the programme.

Like the teacher in School 1 in Italy the teacher in School 1 in India laid stress not only on the impact of the programme on the confidence and communication skills of the students but also on social action. She told the story of one girl who

> had a birthday and she donated clothes to the poor—before it was not like that—she used to only party with her friends—she has evolved—something has clicked—she wants to do something for society now.

She went on to list a number of ways in which the actions of the students had changed in terms of care for the environment and action in their local community.

An interesting side-effect of the pedagogy was a change in the attitude of the students towards each other reflected in spontaneous studying behaviour: "They used to work on their own but now they are working in groups—they share so many things on whatsapp."

Her description of the change she had seen echoed the change revealed by the discourse analysis of the pre and post team-blogging reflections:

> Earlier they used to look at other countries as the media is telling them as they used to read in the books or newspapers—now they are talking to them directly, now it has changed the way they look at them—they can relate to them now—they are friends to them and they see them as their own friends, their own buddies. Before it used to be 'they are Pakistanis' but now they are their friends.

The three students interviewed in School 1 were as enthusiastic about the impact of the programme as their teacher. The students described how their engagement in the programme had changed them.

> Student 1: It has actually changed my way how I look at things. Now I look first at my perspective and then a completely new one because everything has so many aspects—it is a very complex process I guess—it has changed my perspective—now I look at things differently.
>
> Student 2: I used to speak very rudely but now I have learnt—they speak really politely—now I have learnt how to speak well with other persons with other students.
>
> Student 3: It has actually changed my personality before the whole world revolves around me—I was like that—now everyone is important—I have opened up and made new friends as well.

While the teacher and students in School 2 in India were also positive in their responses the focus was more on the extent to which engagement in the programme had improved their confidence and communication skills with no anecdotes about social action or personal transformation in the direction of being more open to the other. Given the extent of the enthusiasm for the programme from the teacher and from the students interviewed it is perhaps not surprising to see that the MDOM score of School 1 in India increased dramatically.

6. Discussion of the school case studies

The interviews suggest several reasons why some schools apparently succeed with the programme and others do not. The successful schools in Italy and India had particularly remarkable and passionate teachers who were concerned not only with better teaching but with changing the world. Clearly they had communicated some of their passion to their students. Each gave examples of how the programme had transferred out of the classroom into social action.

A possible factor impacting on the programme is the extent to which the focus is put on the pedagogy leading to improved communication skills and confidence in the students or, alternatively, on dialogue as a means to change people, change classroom culture and change society. All the teachers and students interviewed subscribed to both ideas but with differing degrees of emphasis and the schools with more emphasis on dialogue as an end in itself seemed to score higher on the MDOM.

This blogging data was taken from a range of schools and so not directly related to the schools in the case studies. However these interviews with teachers and students give a context to the blogging data. It gives an insight into the classroom teaching of global citizenship and dialogue which lies behind the blogging of the students.

7. Design of the Generation Global programme

A clear finding from the systematic analysis of the language used by students before and after team-blogging is that there is a shift from a more monologic sense of identity as being part of an 'us' defined in contrast to a 'them' towards a more open-minded and dialogic sense of identity through becoming aware at the same time both of the diversity of their own community and the diversity of the others. The 'Global Generation project' clearly combats the echo-chamber effect found in some other forms of communication on the Internet. So how does it do this? The blogging support web-site of the 'Global Generation project' has been designed with many features that support quality dialogue on the basis of experience.

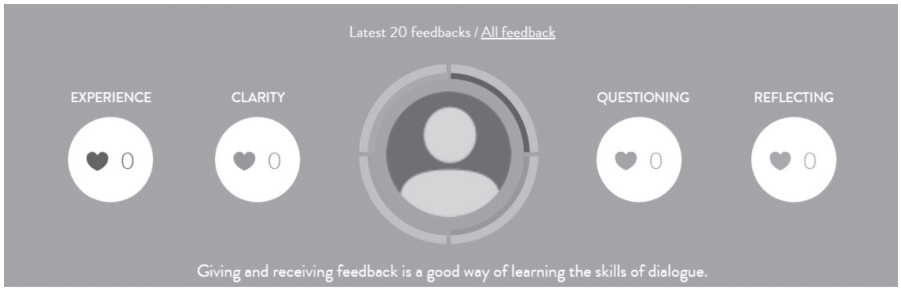
Off-computer pedagogy

Perhaps the first thing to emphasise is that the blogging activity does not operate alone but always on the basis of pedagogy. The introduction to dialogue programme that is an essential precursor to blogging teaches ground rules for effective online dialogue. The practical outcome of these activities can be summed up in four prompts that are then repeated throughout the online web-site.

- Experience: "Give readers in insight into your life, explain why things are important for you."
- Clarity: "Will your post be clear to someone from another country?"
- Questioning: "Ask good questions that prompt the writer to explain their ideas more deeply."
- Reflecting: "Make connections between your post and others' and show that you are thinking about what you read."

On-computer prompts

Figure 1. Personal profile giving feedback on communication



The off-computer pedagogy for dialogue is then supported by on-computer screen prompts. Each time they start to blog students are reminded of the four key aspects, experience, clarity, questioning and reflecting and select the one that best reflects the post they are writing. Each student has

a personal profile (see Figure 1) which tells them what proportion of different types of posts they have made with the implicit assumption that a balance is a good idea. Many experiments in CSCL suggest this kind of user feedback on the quality of their participation can be effective in improving online collaboration (Janssen & Bodemer, 2013).

In each new blog post field students have the option to click a discrete button which gives them suggestions for starters offering a range of options supporting an ideal of the kind of interaction desired. The use of starters of this kind to frame interactions has been shown to be effective in supporting deeper reflection online (Mansour, Wegerif *et al.*, 2016).

Moderation support

Debates across cultural and religious differences online have often been accused of degenerating into cyber-bullying and 'trolling'. This can easily lead to the impression that online interaction with strangers is dangerous and counter-productive in terms of the aim of building global citizenship. Often advice to schools on the use of the Internet focuses more on the negatives and on 'cyber security' than on the positives. The Generation Global site, by contrast, shows just how easy it could be to provide safe access to online dialogues to all children. Dangerous key words are picked up by automatic moderation but the key to moderation is promoting a culture of reporting. If any post is felt to be suspect it is reported and in the act of reporting it is instantly suspended until it can be moderated by one of the Generation Global team. It is interesting to note that new communications technology does not work alone but only in conjunction with appropriate culture design (see Introduction to this Symposium).

One significant feature that has long been noted as having an impact on the quality of online dialogue is the length of post. If the post is too long that is found intimidating and off-putting by others. The other problem is posts that are too short usually of the 'me too' variety that do not add any content to the dialogue (Wegerif, 1998). The Generation Global web platform has a discrete support that tells users how long their messages are and changes colour to indicate that it will not post if less than twenty characters and also if more than 800. Experience suggests that between 30 and 800 is the optimal length for posts that both contribute something distinct and yet remain part of a larger ongoing dialogue.

Teachers have quick and easy access to simple visualisation displays of the quality indicators of the talk of large numbers of students and small teams. This makes it easy to intervene with personal messages, if, for example no questions are being asked over time in one team or by one student. Teachers cannot send public messages into student blogging spaces as this might be disruptive of the natural flow. Although developed independently by the GG team this looks similar to some of the technology developed by the 'Argunaut', European Union funded research project a few years back (Schwarz & Asterhan, 2011).

Grouping

When students on previous iterations of the Generation Global platform were asked what they wanted to see they often mentioned chat-rooms. On further investigation the team realised that the issue was one of scale. In large groups people feel under pressure to perform. Trust is required to share feelings more openly. To this end students, from a range of schools, are automatically put into small groups of five or six which they stay in for four weeks thereby allowing a sense of community to emerge. The issue of optimal group size online and the need to building a sense of community have been aspects of research since the beginning of online learning (e.g.Wegerif, 1998).

In addition to these home groups there are open topics which any student can join asking big topical questions related to global citizenship issues. For example, this month's big question is: "What does freedom mean to me?"

8. Discussion and conclusion

This paper has two distinct components. The first is an evaluation of the impact of online blogging supported by the 'Generation Global' project. This shows clear change in the direction of a more dialogic identity of the kind it could be hypothesised is required for any future global democracy. The second part of the paper looks at the latest iteration of the 'Generation Global web-site' to explore some of the design features that lead to this positive effect. There might be seen to be a break in research logic in this move as the site we describe is the latest version whereas the findings were based on blogging on the previous iteration of the site. However, our concern in this paper is not with evaluation but with offering design principles that are tried and tested and shown to work in developing the kind of global dialogue required as a precondition of any global democracy. In this case the web-site described has many continuities with the site used by the students whose blogging was evaluated in 2016 and, where it has new features, these are based on systematic review of experience and feedback from students in order to improve the support offered for global dialogue that promotes dialogic open mindedness. It is logical then, from a design-based research point of view, that we describe this latest version of the site. Obviously, in an ideal world, this site would in turn be evaluated and the results of that evaluation feed back into reform of the site in the endless virtuous circle of design-based research. We would like the funding to do that. If we were to evaluate the blogging supported by this version of the GG site we are confident that it would have even more positive impact in shifting the students in the direction of dialogic open-mindedness than the previous version of the site.

In the introduction of this paper we mentioned the echo-chamber effect that occurs in current social networking sites which is why many commen-

tators argue that the Internet is not proving to be a good basis for a potential future global democracy but is, by contrast, encouraging cultural tribalism. The Generation Global project demonstrates that this effect is not necessary to Internet mediated communication but can be altered through interventions in the design of social media, combined with a pedagogy into norms of how to use social media. The cultural tribalism effect on the Internet is to some extent an indirect result of algorithms implemented by big companies like Facebook and Google to promote advertising sales. If we are to use the potential of this new technology more effectively in the long term interests of the human race we need to consciously intervene to counter the unintended negative impact of leaving everything to the market. 'Generation Global' shows that this is possible. Paradoxically, expanding this kind of project seems to presuppose that there is the sort of global democratic steering of technology development that this sort of project is designed to bring about, a kind of pulling yourself up by your bootstraps model of development.

Obviously, the 'Generation Global' project is just a particular design. It is presented as a proof of concept. This project, which has supported more than 200,000 students in over 30 countries worldwide, shows that it is possible to design technology and pedagogy that promotes global dialogue in a form characterised by dialogic open-mindedness, that could support a future global democracy.

One constructive challenge could be addressed from Gert Biesta's account of citizenship education (Biesta, 2010; 2011). Biesta argues that normative models of democracy education are often experienced by students as another regime that they have to comply with. Real democracy education, Biesta argues, often means challenging normative systems in the name of a desire for freedom and equality. Such challenges and experiences are possible in the 'Generation Global project' and are to some extent supported by aspects of the guiding principles, for example, that one should be brave in sharing personal experience and that one should ask questions. However the aim of the project is to promote mutual understanding more that the kind of robust challenging debate that, when it falls short of actual violence, has apparently been conducive to the long term public good in democratic politics throughout the world. This is an important potential challenge to any educational programme promoting education for a future global democracy. However, it is possible to design online pedagogy that does sustain seriously challenging debates in ways that are not destructive of the educational goal of promoting dialogic open-mindedness. This has been demonstrated by a number of small scale research research projects; for example Yifat Kolikant's interesting study of Arabs and Jews debating recent history in Israel found that divergence in debates could also be educationally constructive in terms of expanding awareness and non-violent acceptance of alternatives perspectives (Kolikant & Pollack, 2015).

Generation Global is a project of the Tony Blair Institute for Global Change with the specific agenda of preventing violent extremism. There

is good reason to believe that promoting dialogic openmindedness will help to inoculate those young people who pass through the programme against the possibility of radicalisation in the future (Wegerif *et al.*, in press). A similar project directly addressing the issue of education for a future global democracy would have different content and a different emphasis in the 'ground rules' or norms and virtues that it developed. The topics would include issues of global citizenship addressed by the current GG programme but probably also add transdisciplinary challenge based inquiry into how to address global problems. The ground rules would include those developed by the GG project but perhaps with more emphasis on how to respond to serious critical challenges and the kind of difficult issues that stir emotions.

The success of the 'Generation Global' project suggests a future design-based research agenda to create an educational alternative social networking site on the scale of Twitter and Facebook but with the specific agenda of supporting development in the direction of a future global democracy. This is worth investing in as it offers the prospect of developing an alternative to the indefinite continuation of business as usual, where business as usual means settling disputes in favour of those who have the most force rather than on the basis of what is in the collective best interest. Such a shift would be an evolutionary step forwards for humanity and it is one that is in our potential to design. As the Introduction (this Symposium) suggests, this design-based research project could be a social science version of the sustained design-based research that, in the field of aviation engineering, led to manned flight over a century ago (O'Neill, 2012). The heroic experimenters who brought us flight did not have clear scientific principles to apply but they had a clear goal and each attempt at manned flight led to re-evaluation, reform of designs and then another go until flight was attained. The significant success of the Generation Global project shows us that the aspiration for an educational technology for a future global democracy is entirely feasible.

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