

## Chapter 40

# Cultivating Civic Generosity in Elementary Youth Across Glocal Cultures, Ecologies, and Generations

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### ABSTRACT

*This research explores cultivation of civic generosity in elementary youth as a cultural, ecological, generational practice developing global-local connections and enhanced by arts-based pedagogies, including reading, creating, and sharing children's books. In this study, 2nd grade students across two public school contexts (rural middle-income and rural low-income) reflect on learning generosity from a grandparent/parent to create a children's book presented in a public library. This study draws upon perspectives of participating elementary school teachers, administrators, and librarians to understand how the curricula and their partnerships enhanced student understanding, appreciation, and expression of generosity as a glocal civic practice.*

### INTRODUCTION

This research explores cultivation of civic generosity in elementary youth as a cultural, ecological, generational practice developing global-local (*glocal*) connections and enhanced by arts-based pedagogies, including reading, creating, and sharing children's books. This study involves two 2nd grade classrooms: (1) "Eco-School," a rural middle-income public school in a district serving university students and faculty, and (2) "Rise," a rural lower-income public school in a district serving families facing many life challenges. Student participants reflected on learning generosity from a grandparent/parent and create their own children's books presented in a public library as a practice of *placemaking* in a shared civic space. This study draws upon perspectives of participating elementary school teachers, administrators, and librarians to understand if and how the generosity curricula enhanced student understanding, ap-

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preciation, and expression of generosity as a *glocal* civic practice. Connections will be made for how this study of a *glocal civics* pedagogical model may be relevant for teachers of English Language Learners (ELLs), including how children's literature can support meaning-making. In a post-No Child Left Behind (NCLB) era, it is surprising to find our current U.S. administration veering toward a 'No Minority Allowed In' era. As the civic soil of our glocal communities, teachers play a vital role in supporting individual and shared *glocal* connection and growth.

## THEORETICAL FRAMEWORK

This research is framed by three pillars of theoretical thought: (1) *glocalization* as the interchange between the global and the local; (2) *civic generosity* as cultural, ecological, and generational; and (3) *placemaking* as a practice of making a space a home for diverse groups. This framework provides the foundation for exploring *glocal civic generosity* as a vital form of 21<sup>st</sup> century *placemaking*, and how arts-based pedagogical approaches enhance youth learning. A summary of the generosity curricula implemented across two 2<sup>nd</sup> grade classrooms in different contexts will follow a discussion of the three pillars of this theoretical framework.

### Glocalization

*Dochakuka*, or *glocalization*, first used in Japan in the field of business, is translated literally as *land* (*do*), *arrive* (*chaku*), and *process of* (*ka*) (Dumitrescu & Vinerean, 2010). This term was popularized in the U.S. by University of Pittsburgh Professor Roland Robertson in the *Harvard Business Review* in the 1980s (Dumitrescu & Vinerean, 2010), and refers to the co-presence of *universalizing and particularizing* tendencies (Khondker, 2004). Kahn (2014) reflects that mixed positive and negative feelings about the *global* in *local* spaces are complex, particularly as the *glocal* is more than a "purely individuated, psychological phenomenon," but is also "social and spatial ... embodied connected ... shared" (McKay, 2014, p. 22). *Glocalization* results in the blending of identities, particularly along "boundaries of nation-states, nationalities, and ethnicities" (McKay, 2014, p. 22). In education, *glocalization* supports student participation in *global* exchange, while maintaining expression of *local* cultures, languages, philosophies, and ecologies. This can be challenging in light of the global standardization movement leading to a loss of diversity, a trend that calls for more *glocal* ways of being along with policies for individuals, cultures, and regions (Brooks & Normore, 2008; Spring, 2008).

Globalization scholar and Economics Nobel Prize winner, Joseph Stiglitz (2003), reflects that during his time serving at the World Bank, that he "saw firsthand the devastating effect that globalization can have on developing countries, and especially the poor within those countries" (ix). Stiglitz (2003) describes globalization as the removal of free trade barriers to connect global economies, and then adds that globalization can "be a force for good," if change is brought to the practice of developed nations imposing policies on less developed nations (ix). *Glocalization*, as mutually beneficial interaction and regard among the global and local, is a conceptual attempt to move toward the practiced change that Stiglitz was requiring here. In theory, *glocalization* keeps healthy trade fluid across borders, yet minimizes unhealthy impositions of the global on the local. In education contexts, this means supporting both global and local students to receive the support needed to do well and find meaningful ways to contribute to the *glocal* societies they are part of. While power dynamics can shift within global-local contexts, the

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