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EDUCATING CITIZENS FOR GLOBAL AWARENESS.

NEL NODDINGS, EDITOR. TEACHERS COLLEGE P, 2005.

Reviewed by Daylanne Markwardt, University of Arizona

How can we educate our youth to care for the earth and all its inhabitants, to become citizens not only of their own nations but also the world? This is the central question posed in Nel Noddings's collection of essays, *Educating Citizens for Global Awareness*. Noddings brings together prominent educators and scholars to offer their perspectives on the nature of global citizenship, the skills and knowledge that must be fostered if students are to achieve it, frameworks for teaching it, and obstacles to its integration into current K-12 curricula. In a public school system consumed by standardized testing, these obstacles are daunting, as several of the contributors attest. Yet they make the case that global citizenship must be cultivated if young people are to navigate in our increasingly globalized society and contribute toward a sustainable way of life for generations to come.

Global citizenship can only be defined from multiple vantage points, as Virginia Straus, executive director of the Ikeda Center for Peace, Learning, and Dialogue (formerly known as the Boston Research Center for the 21st Century, in association with which the collection of essays was published), explains in her preface. Noddings defines the term in her introduction from her standpoint as a feminist ethicist. A global citizen is not merely "one who can live or work effectively anywhere in the world," as advocates of globalization contend (2-3). Among the preconditions for global citizenship, Noddings says, are a commitment to economic as well as social justice, a deep "caring for" the Earth (7), a valuing of both social and cultural diversity, and an overriding dedication to promoting world peace. Another view is offered by Daisaku Ikeda, founder of the Ikeda Center, in her foreword. Drawing on Buddhist teachings, she suggests that:

Three qualities in particular are required of global citizens: The first is wisdom—the ability to perceive the interdependence of all life... The second is courage—the courage to respect one another's differences.... The third is the ability to empathize with and share the pain of every person and all of life. (x)

But how does one maintain global citizenship and, at the same time, allegiance to his or her own country and culture? In a subsequent chapter, "Differing Concepts of Citizenship," Gloria Ladson-Billings contends that this need not be an "either/or" proposition; instead, "today's citizens may be 'both/and,'" maintaining multiple, and very flexible, civic identities (73).

Although Noddings's volume presents a range of perspectives on global citizenship, some common threads run throughout. One is the need for young people to acquire multiple abilities or literacies as part of their education for global citizenship. Nancy Carlsson-Paige and Linda Lantieri, in their chapter "A Changing Vision of Education," outline a set of skills

needed for global citizenship which are based on principles of The Peaceable Classroom, a model developed by Educators for Social Responsibility. Among these are the ability to care for and empathize with others, to cooperate and solve problems collaboratively, and to manage and resolve conflicts (112-13). In their vision of the classroom as community, “social and emotional life is as important as cognitive ability,” and “space is made for integrating the head and the heart” (116). Similarly, Peggy McIntosh in “Gender Perspectives on Educating for Global Citizenship” associates global citizenship with multiple “habits of mind, heart, body, and soul” (23). “The marks of citizenship,” she says, “need to include affection, respect, care, curiosity, and concern for the well-being of all living things” (23).

These discussions share some common theoretical underpinnings. Besides building on Howard Gardner’s theory of multiple intelligences, the essays by Carlsson-Paige, Lantieri, and McIntosh reflect the influence of feminist theories of epistemology advanced by Lorraine Code and Linda Martín-Alcoff, among others, as well as the feminist care-based ethics most often identified with Noddings and Carol Gilligan. Many of the pedagogical approaches highlighted in *Educating Citizens* also align with constructivist theories of learning, which hold that learners derive their own meanings from their experiences and social interactions. In addition, works in Noddings’s collection may be seen as part of the critical literacy movement started by Paulo Freire, who believed that literacy allows individuals to challenge the power structures that shape their world. More recently, Colin Lankshear and Michele Knobel have argued that critical literacy may allow us to “produce a new discourse of active citizenship that enables students to understand their social positioning in relation to their identity formations and subjectivities” (Hull and Schultz 588). Such ideas clearly accord with Noddings’s agenda of educating youth for global awareness and activism.

Another common theme in Noddings’s collection is the power of localized learning to foster global awareness. Stephen J. Thornton, for example, in his chapter on “Incorporating Internationalism into the Social Studies Curriculum,” advocates for integration of global topics into existing U.S. history and civics curricula. McIntosh notes that while international travel can certainly raise global awareness, so can exploration of one’s own community: “even travel down the road can pluralize the mind and heart” (38). Robert Nash in “A Letter to Secondary Teachers” contends that teaching students about their own religious backgrounds—helping them become “religiously literate,” as he calls it (93)—can increase their tolerance and respect for other world religions. And Noddings, in her own essay on “Place-Based Education,” suggests that having students investigate their communities, their neighborhoods, even their own backyards, can engender concern for the Earth’s wider ecosystem. This method of “starting with the local and building outward” is Deweyan, as Noddings points out (122-23). Yet she suggests that the process can work the other way around as well: the global can be a starting place for discussion of the local.

Given this focus on the local, it is disappointing that so little attention

is paid in Noddings's volume to the role of community-based organizations in raising global awareness. Though the book is intended for teachers and teachers-in-training, many of the case studies, curricular frameworks, and resources it includes could prove equally valuable to community-based educators seeking to incorporate aspects of global citizenship into their own programs. Some of these resources are readily accessible online, including the Educators for Social Responsibility Online Teacher Center at <http://esrnational.org> and the Workable Peace Teacher Center at <http://www.workablepeace.org>. Beyond these, Noddings's book may provide the impetus for a new conversation about what part community literacy organizations can or should play in educating for global awareness and whether the skills she and her contributors describe as necessary for global citizenship might accurately be characterized as literacies. In keeping with the theme of this issue of *CLJ*, Noddings defines sustainability as a "method or way of life that can continue to support life and human activity indefinitely" (60). If we are to achieve this in our communities and our world, our schools and out-of-school programs must work collaboratively for the benefit of all.

Work Cited

Hull, Glynda, and Katherine Schultz. "Literacy and Learning Out of School: A Review of Theory and Research." *Review of Educational Research* 71.4 (2001): 575-611.