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A Pedagogical Framework for Critical Cosmopolitan Literacies

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ABSTRACT

Understanding global perspectives and international cultures is important because of increasing global mobility, digital connections, and national chauvinism. As students engage with diverse others in schools and online, they need global, critical, and ethical understandings of language, literacy, and culture. From a critical cosmopolitan lens, language and literacy educators guide students to develop a cosmopolitan worldview; dismantle hierarchies through reading, writing, and thinking; and take action for justice worldwide. The purpose of this article is to converge cosmopolitanism, critical pedagogy, and teacher perceptions to construct a framework for teaching critical cosmopolitan literacies. The findings suggest five dimensions of critical cosmopolitan literacies: proximal stance, reflexive stance, reciprocal stance, responsive stance, and praxis. Overall, participants held positive views of infusing cosmopolitan dispositions and global perspectives in their classrooms and reported success with integrating global literature, structuring discussions to promote empathy, and implementing inquiry to connect local and global issues.

KEYWORDS

Global literacy; global literacies; cosmopolitanism; cosmopolitan literacies; world literature; global literature; teaching; inquiry-based learning

This article reports on research with English language arts (ELA) teachers about their practices for enacting global education in K-12 classrooms. The article draws from multiliteracies (i.e. the idea that people engage in multiple literacies publicly and privately as well as locally and globally), critical literacy (i.e. an approach to literacy that examines the relationship of language and power), and cosmopolitanism (i.e. a worldview that values global citizenship and shared humanity) in order to create a theory-driven pedagogical framework informed by teachers' practices. The introduction begins with background information to contextualise global education within the field of English education, then definitions of key concepts, and a review of research of teaching practices for global education within ELA K-12 classrooms.

Background

The very first standard of the NCTE/ILA Standards for ELA states:

Students read a wide range of print and non-print texts to build an understanding of texts, of themselves, and of the cultures of the United States and the *world*; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment (emphasis added).

ELA classrooms are places where students read widely, including books written by and about people from all over the world. Reading about many different cultures can help students develop cultural consciousness (O'Connor and Zeichner 2011; Páez and Albert 2012). For example, when teaching World Literature to 10th graders in North Carolina, I learned about the Korean cultural tradition of tying flower petals to fingernails to colour them, described in *Year of Impossible Goodbyes*, and the belief of Chi in Ibo culture from *Things Fall Apart*. I also learned about historical and political issues like apartheid in South Africa by reading *Kaffir Boy* and *Cry, the Beloved Country* and the effects of globalisation in villages in India through *Nectar in a Sieve*. Using literature as a window (Bishop 2012) into other cultures is one method to show students the world. However, literature can appropriate other cultures or perpetuate stereotypes. Teaching with a critical frame puts power relationships into the focus (Short 2016; Yoon et al. 2018).

Understanding global perspectives and international cultures from a critical frame is important because of increasing global mobility, digital connections, and nationalism. Local communities are more diverse than ever before due to growth in global migration. For example, in the United States, immigration between 1900 and 1960 was typically from Europe and Latin America. However, although Covid-19 has slowed global migration, immigration trends for the last sixty years include China, India, and Sub-Saharan African countries as well. A critical frame promotes equity and cultural sustainability as immigrant communities integrate with existing communities. As students from families who immigrated engage with family from their home country, they engage transnational and multilingual literacies (Gonzales and González Ybarra 2020; Martínez-Álvarez and Ghiso 2017) and multiliteracies to utilise digital communication technologies to stay connected across time and place (Kerkhoff 2017; Kerkhoff, Mardi, and Rong 2021; Lam and Rosario-Ramos 2009; Zhang 2019). These multi- and trans- literacies can promote a sense of connection to and identification with multiple places (Skerrett 2015; Kwon 2020).

Diverse global perspectives in schools, communities, and online platforms create opportunities for all students to consider multiple perspectives and develop a global outlook (Choo 2018). Cosmopolitan literacies present a theoretical framework for ELA teachers who wish to integrate diverse perspectives and a global outlook with their curriculum from an open and welcoming frame that values the inclusion of global voices. The current socio-political context of nationalism, polarisation, divisiveness, and xenophobia create an urgent need for developing teachers' capability and agency in promoting global perspectives, understanding multiple perspectives, and value of diversity through pedagogical practice.

Research on integrating and understanding global perspectives has shown that integration can happen across the curriculum (Yemini et al. 2019). However, different disciplines take up the idea of global education in ways particular to their discipline. For example, social studies education tends to use the term global citizenship to describe integrating global education from a political or civic lens. In English

language arts (ELA) education in particular, I have seen the term global literature arise. Like the term world literature, global literature is written by authors from countries other than one's own. However, global literature is also inclusive of literature about other countries regardless of the author's nationality (Wissman 2018). And, as is the subject of this article, the term cosmopolitan literacies has been used in our discipline to describe a pedagogical approach to multiliteracies and critical literacies that is framed by the theory of cosmopolitanism. Multiliteracies advocates for consideration of global and digital dimensions of literacies, and critical literacies advocates for the critical. In addition, cosmopolitan literacies advocates for educators to consider the ethical responsibilities. As students engage across difference (e.g. country of origin, language, ethnicity, or race) in their schools and online platforms, they need global, critical, and ethical understandings, which leads to the theoretical framework.

Critical cosmopolitanism and cosmopolitan literacies

Cosmopolitanism describes a worldview of hospitality and social responsibility to others whether those people are local or global in relation (Choo 2016; Wahlström 2014). From a cosmopolitan view, educators navigate the tensions of the traditional and innovative as well as the local and global by emphasising a *both/and* rather than *either/or* worldview. Hospitality, a warm openness to new people and new ideas, is a major component of Cosmopolitanism. At the same time, there is a loyalty to the known; the new does not replace the old without good reason. In other words, hospitality does not choose the new for the sake of newness. Likewise, the global does not replace the local. An ethnic, local, or national identity can reside beside a global citizen identity (Hansen 2010). Cosmopolitanism aligns with the argument that school should not be subtractive of cultural or national identities, but rather multiple identities can coexist and are fluid (de Los Ríos et al. 2019; Gutiérrez 2008; Valenzuela 2005). Theorists who ascribe to cosmopolitanism believe that identity as a global citizen is a beneficial stance for humanity because it promotes an inclusive world.

Critical cosmopolitanism

As a whole cosmopolitanism is often used as a philosophical, moral, or ethical stance. In addition, there is a growing body of cosmopolitan theorists considering their work to be grounded in a critical stance and call their theoretical framework critical cosmopolitanism (e.g. Hawkins 2014; Wahlström 2014). Yemini et al.'s (2019) extensive literature review of global teacher education found many studies referencing both a cosmopolitan/moral and an advocacy/critical in their theoretical frameworks. However, the researchers found critical approaches less often in actual teacher education programs, suggesting 'a potential gap between the perceptions of [global education] theorists and scholar-advocates and actual teacher training and practices' (85). The researchers go on to call for frameworks for use in teacher education that can help reconcile this gap. One purpose of this study is to converge cosmopolitanism, critical pedagogy, and ELA methods to construct a framework for teaching critical cosmopolitan literacy that can serve as a heuristic for English education programs.

From a critical cosmopolitanism lens, teachers help students question the status quo, dismantle hierarchies, and build a more just world. Freire famously said that literacy through a critical lens is to ‘read the word and the world’ (Freire and Macedo 1987, i). This means that students use literacy to question how power structures impact texts and real life. For example, readers question author bias and evaluate the credibility of claims based on whose voices are included and whose are left out. Writers construct claims by reading multiple sources to consider diverse viewpoints and to corroborate facts. Students apply critical lenses to the world by examining power in society, breaking down oppressive systems, and building new social futures (New London Group 1996).

From a critical cosmopolitan perspective, students would deconstruct and reconstruct both locally and globally. They would recognise how what they do affects communities across the ocean, and vice versa, and they would work in solidarity with people both locally and globally towards social and environmental justice (Byker 2021). In this way, students are cognitively aware of and able to deconstruct neoliberal and power discourses and develop the empathy to act with others across borders, especially those marginalised by globalisation (Choo 2018; Chappel 2018).

In order to hold a cosmopolitan worldview with a critical lens, Hull and Stornaiuolo (2014) assert that students need three stances: proximal, reflexive, and reciprocal. The proximal stance refers to being situated in a time and place and realising that one’s experiences are connected to the time and place of experience. Reflexive stance means being aware of one’s beliefs and values as connected to cultural and institutional constructs larger than oneself and that one can analyse and critique these cultural and institutional constructs rather than simply accept them as truths. Reciprocal stance acknowledges equity as a cornerstone of any international or intercultural relationship and insists on mutual benefits for interactions and partnerships.

The goal of critical cosmopolitanism is to form ethical solidarity with people all over the world (Wahlström 2014). Ethical solidarity is built through perspective-taking, sharing of counter-narratives that disrupt hegemony, including indigenous ways of knowing, and breaking down stereotypes by encouraging reflexivity and mutually beneficial partnerships (Tierney 2018). In ethical solidarity, people act together for positive change (Byker 2021; Tierney 2018). Synthesising critical theory and cosmopolitanism provides theoretical framing for education that promotes an inclusive and just world.

Critical cosmopolitan literacies

Critical cosmopolitan literacies contextualises the philosophy of critical cosmopolitanism with sociocultural literacies (Street 1995) and critical literacy (Luke 2003) theories. Cosmopolitan literacies is a generative framework for thinking about the ethics of authors and readers in the digital and global world. Hull and Stornaiuolo (2014) describe cosmopolitan literacies as ‘dispositions and skills; ways of valuing and strategies for thinking; and moral positionings and sociocognitive, sociocultural practices for reading, writing, and communicating’ (21). Choo’s (2018) conceptualisation supports Hull and Stornaiuolo’s definition that cosmopolitan literacies include dispositions and skills, specifically a worldview that looks beyond oneself and one’s nation and the critical literacy and empathetic skills needed to comprehend diverse texts and communicate with diverse others around the world.

Pedagogies for global and cosmopolitan literacies in ELA

Based on my review of previous research in ELA, teachers have utilised the teaching of global literature quite often for promoting global citizenship and critical literacies in ELA classrooms. Two other pedagogies found in previous research are inquiry-based learning and intercultural collaboration. These pedagogies are not discrete and are often practiced together.

Global literature promotes global perspectives

Wissman (2018) researched the integration of global literature in an elementary classroom. Her qualitative study found that the teacher was instrumental in disrupting ethnocentrism and transforming students' global understanding through reading and class discussions of global literature. Kathy Short's research also looked at utilising global literature to help students develop intercultural competence (2016; Short, Giorgis, and Lowery 2013). Short suggests that teachers begin with helping students understand themselves as cultural beings. Zhang (2019) and Faughey (2019) both describe how studying literature using a cosmopolitan understanding of identity (i.e. able to hold multiple allegiances at once) helped students develop an understanding of their own complex identities.

Teachers then can help students understand knowledge as historically and culturally situated through studying literature from different time periods and cultures. Choo's (2017) comparative study of global education in Singapore and the U.S. found language and humanities classrooms a prime location for considering 'historical specificity and cultural contexts' (558). In addition Choo (2016, 2018) puts forth a cosmopolitan ethics as a stance for literary analysis that is hospitable to different worldviews and other-centric, rather than nation-centric. For example, students in Singapore analysed race relations in the United States and South Africa while also exploring shared humanity through reading literature from around the world (Choo 2016).

Inquiry-based learning for connecting local and global

Inquiry on global issues is another pedagogical approach for cosmopolitan literacies instruction. Inquiry-based learning is an open-ended, inductive approach to learning encapsulated by student-generated questions, Internet research and analysing evidence, and the creation of source-based claims to answer the questions. Sánchez and Ensor's (2020) research showed how inquiry provided space for fifth grade students to make personal connections to the issue of the Syrian refugee crisis. In addition to making personal connections to global issues, multiple studies of ELA classrooms suggest that by synthesising across multiple sources, elementary and secondary students are able to make connections from the local to the global (Bean & Dunkerly-Bean, 2015; Dunkerly-Bean, Bean, and Alnajjar 2014; Sánchez and Ensor 2020). Through inquiry on local/global issues students learn the literacies of Internet research, the critical lens needed for sourcing and evaluation, and the perspective-taking required for considering multiple sources from different contexts (Spires et al. 2019; Kerkhoff, Mardi, and Rong 2021).

Intercultural collaboration to learn with others

Intercultural collaboration in ELA classrooms often involves a common inquiry project, shared reading of literature, or both. Spires, Paul et al. (2018) collective case study investigated an intercultural collaboration between Chinese and U.S. students finding that students perceived that they learned both about the content and about their own and the others' cultures. The authors assert that a common project that necessitates 'a comparative cross-cultural response' may increase the equality of intercultural collaborations (37). Carpenter and Justice (2017) researched participation in the Global Read Aloud project (see theglobalreadaloud.com). Their findings reveal technologies that were productive for intercultural collaboration across space and time from kindergarten through 12 grade. In addition, Kaempf (2018) found participating in shared reading was beneficial for students' reading attitudes. Students in her study enjoyed reading about other countries when collaborating with peers in those countries.

These studies show promising results for infusion of global perspectives and cosmopolitan literacies in ELA classrooms; however, more research is needed to form a body of evidence that supports how ELA teachers can integrate critical cosmopolitan lenses with literacy and language studies across contexts and grade levels (Kerkhoff, Mardi, and Rong 2021). The purpose of this study was to describe current classroom practices of teachers recruited from a teacher education masters' programme that infused global perspectives.

Methods

I utilised qualitative methods (Merriam 2009) to study how ELA teachers innovated literacy pedagogy to promote cosmopolitan literacies. Qualitative study is useful for studying research questions that ask *how*, and for studying multidimensional and contemporary social phenomena inseparable from the context in which the phenomenon takes place (Yin 2018). Research questions were *How do ELA teachers report using world literature to help students develop cosmopolitan literacies? And, in addition to literature study, what pedagogies do ELA teachers believe could develop students' cosmopolitan literacies?*

Participants and context

This inquiry is part of a larger research study of teachers across content areas. For this particular inquiry, I specifically explored data from ELA teachers ($n = 20$). Teachers were classified as ELA teachers if they were teaching elementary literacy and language arts, secondary English, creative writing, composition, or co-teaching ESL and English. In the first week of class, teachers were asked to share their cultural identities and experiences that they would like the class to know about as we began studying how social identities and lived experiences influence our teaching about the world (Cushner 2007; Merryfield 2000). Participants' identities are shared to indicate the diversity of the group. See [Table 1](#) for information that participants' shared as well as their years of teaching experience and current grade level placement that may provide context for the pedagogical practices participants report.

Table 1. Table of participants.

Pseudonym	Identity features as self-described by participants	Years of teaching experience	Grade taught
Alex	Latino, male	0 years	5th
Alyssa	African-American, female, cis-gender	4 years	1st
Brianne	Black American, female, LGBTQIAP	3 years	9–12th
Cecilia	White, female	1 year	10th
Cindy	Black, female	4 years	6th
Dayle	White, female	1 year	10th
Emma	White, female, Jewish	1 year	9–12th
Finn	White, male	2 years	11th
Henry	White, male	1 year	9–12th
Janel	African American, female	1 year	9th
Kelly	White, female	1 year	9–12
Maya	White, female	4 years	9th, 12th
Natalie	White, female	1 year	12th
Petra	White, female	4 years	1st
Renee	White, female, LGBTQIAP	18 years	1st
Sharon	White, female	8 years	12th
Tara	African American, female	1 year	2nd
Todd	White, male	1 year	9th, 10th, 12th
Valerie	White, female	4 years	9th
Zoe	White, female	1 year	9th–12th

Participants were recruited through their enrolment in the author’s master’s level methods course at a large, urban, public university in the Midwestern U.S., which itself was framed by critical cosmopolitanism, over a two year period. The course is part of two programs: a master’s degree in education with an emphasis in curriculum and instruction and a post-bachelor’s alternative teacher certification program. For the latter, this course is scheduled during teachers’ second year of residency, and as such, many participants have only one year of teaching experience. Participants mostly taught in public and/or charter urban schools, one taught at a public suburban and two at public rural schools.

Data collection and analysis

I collected multiple sources of data to develop convergence of evidence in answering the research questions (Yin 2018). Data included course assignments, semi-structured interviews, and participant-generated reflections. One assignment consisted of reading Veronica Boix Mansilla’s (2016/2017) article about global thinking routines and participating in a discussion using the 3Ys routine (i.e. why might this matter to me, why might this matter to those around me, why might this matter to the world). A second assignment of note was the case study assignment. Participants worked in grade-level groups to evaluate a teaching vignette using the four dimensions of Teaching for Global Readiness to frame their findings (Kerkhoff 2017; Kerkhoff and Cloud 2020). K-2 Case study was about a literature study on human rights focused on inquiry and action from Worlds of Words project designed by Kathy Short (see wowlit.org/on-line-publications/stories/stories2/16/). The 3–5 Case Study was also from Worlds of Words and described a simulation exercise created by Oxfam called The Hunger Banquet (see <https://wowlit.org/on-line-publications/stories/stories3/14/>). The 6–12 case study was a project in an

English class after reading *A Long Walk to Water* by Linda Sue Park, from Project-Based Inquiry (PBI) Global by Hiller Spires (see <https://www.pbi-global.com/every-drop-counts—fall-2017.html>).

Data was coded using Braun and Clarke's (2006) thematic analysis protocol. I read and reread the data, writing notes in the margins related to the answers to the research questions. I coded for evidence of teaching cosmopolitan literacies within each case across the sources of data looking for patterns to become codes. There were 14 codes at this point including: global voices in text selections, incorporating international current events, critically analyse informational texts from global perspectives, examining cultural identities through curriculum, partnering with global collaborators, intercultural communication through peer interactions, examining cultural identities through curriculum, importance of teacher being globally competent first, and advocacy for cosmopolitan literacies for all students. To work towards trustworthiness (Merriam 2009), a research assistant coded one case using my codebook, and then we met to compare our analysis and discuss any coding differences. After we came to agreement, the author continued to code the rest of the data independently. I then compared and contrasted codes across the data to develop themes. See Appendix A for examples of codes represented across cases and how codes were merged to create three themes: Developing students' cultural consciousness through literature, pairing local and global issues through inquiry, and building empathy and perspective taking through discussion.

After generating the three themes, I reviewed the data to make sure all themes were well supported by the data. At this stage, I realised that the data that highlighted the importance of teaching cosmopolitan literacies was coded with great frequency, but not necessarily represented by the three codes. I added a theme of Importance of Cosmopolitan Literacies at this point.

Limitations

As the researcher and instructor, I recognise that participants may have responded in a way that they believed I would want to hear. In addition, since data did not include participant observation, findings are conceived as what teachers report rather than what teachers enact. However, interviews held the semester after the course concluded provided triangulation to data from coursework.

Findings

Overall, the ELA teachers in this study felt that cosmopolitan literacies were important and they understood why they should teach cosmopolitan literacies in English classes. However, only one participant felt that they were teaching globally before taking the course. Throughout the semester, participants stated that they learned how to incorporate global teaching in their classes to support 'critical, culturally-aware global citizens'. Specifically, participants reported three methods they were able to apply in practice: building empathy and perspective taking through discussion, developing students' cultural consciousness through literature, and pairing local and global issues through inquiry.

'Empathy and consideration for others outside of their bubbles': building empathy and perspective taking through discussion

'I understand that there are barriers to equity locally and globally, however, I am still confused how I can help with this in the classroom', said Petra, a first grade teacher. This quote demonstrates how some of the elementary teachers did not see, even after the case study example, how to engage with equity issues in the classroom. For other participants, both elementary and secondary, building empathy in themselves and in their students was a meaningful and actionable first step. The first theme is building empathy and perspective taking. Participants reported teaching empathy and perspective taking through expanding speaking and listening to include intercultural communication as well as by discussing perspectives in response to readings.

The ELA curriculum includes speaking, listening, and language study. While focused on the English language, ELA teachers have the purview to develop students' meta-awareness about language and culture and empathy that are necessary for intercultural communication. As one teacher wrote, 'It would be impractical for someone to know every culture or language, but it is important to learn empathy'. During the interview, a participant spoke of the importance of teaching intercultural communication as part of the literacy curriculum. She explained how she translated the strategies she learned for teaching English language learners into strategies for her students to use during peer collaboration. Tara, who teaches second grade, stated, 'As teachers, it is our responsibility to TEACH our students how to be peaceful, and kind, and aware of others different than us. It is our responsibility to teach our students how to communicate in different ways, so everyone can understand. Our students are our future leaders and we need to prepare them now'. Another teacher emphasised the importance of empathising across differences and how cosmopolitan literacies were an approach to help teach this: 'I hope to help students develop empathy and consideration for others outside of their bubbles when they think about issues and make decisions. Global competency is a great way for me to help my students'.

Sharon, a high school teacher, agreed, 'I want my students to become good listeners and to become individuals who are able to empathize with multiple perspectives. In my opinion, this is more important now than ever'. Many participants, including Sharon, found the *3Ys* and the *How Else and Why* global thinking routines useful for engaging in critical thinking (Mansilla 2016/2017). Sharon said, 'For many kids, they just don't know where to start. If teachers can provide thinking routines and a way "in" for students, our kids will become better public citizens. Students will have a better understanding of how the curriculum fits and meets the real world'. Sharon went on to say that she felt teaching global thinking routines helped make the English curriculum relevant by teaching the real world skill of intercultural communication. Similarly, Cecilia said, 'Our world is very diverse. I have noticed that my students have a hard time empathizing with others who are extremely different from them culturally. Using the protocols in the reading, "How to Be a Global Thinker" gives the students the foundation for getting along with others who are different from them'. Cecilia also reported teaching body language with an intercultural lens after reflecting on how to infuse global awareness with her teaching.

Participants found the global thinking routines (Mansilla 2016/2017) also provided a structure for perspective taking when discussing readings. A high school teacher, Cecilia, reported using the 3Ys global thinking routine to structure discussion after reading news articles and literature. The teacher reflected, 'I think we often forget that relatable instruction does not have to be about what is going on in our specific communities, but what is going on in the world'. Both routines reported being used by ELA teachers include routinely asking the question *Why?*. According to Janel, a high school teacher, 'I want to give my students more opportunity to ask "why", or question information. To me, that's a skill towards being conscious on any level'. Raising cultural, critical, and global consciousness was valued by teachers across grade levels. Natalie, another high school teacher, stated in a discussion post that global consciousness is important for students 'to form their own ideas, share ideas while listening to others, and take action based on these communications'. This last part, taking action based on listening to others, involves both the ethical and critical dimensions of teaching cosmopolitan literacies.

'When students understand the world, they understand themselves better: developing students' cultural consciousness through literature

Helping students to see themselves as cultural beings and to develop an identity that is related to their culture through literary study is the second theme. An English as an Additional Language teacher said it best, 'Knowing their strengths and identity in a global context will help them understand and be successful in the world around them. When students understand the world, they understand themselves better'. On the discussion board, Zoe said, 'The importance of embracing students' cultural identity has become more clear to me. Before, I was guilty of believing that their cultural identity was examined on their own. However, I am now understanding that a teacher can have a crucial role in encouraging students to celebrate their own and their classmates' cultural identities.' This teacher's reflection revealed that she had held an assumption that cultural identities were being explored outside of class and that that was enough. After reflection she believed that cultural identities should be a part of the curriculum and not purely extra-curricular.

Thinking about similarities and differences was a thread throughout data about how teachers used literature to teach students about global cultures. In first grade, Alyssa added global perspectives related to the discussions around culture that were already happening in her classroom by curating books, movies, and video clips from around the world. After reading a common text in high school, like *All American Boys*, Natalie had her students generate questions based on their reading for inquiry. She chose texts for the common read that students could relate to on a personal level because the issues presented in the text were also local issues. Natalie said 'First I try to connect to the students on a personal level, and the fact that, like police violence, gun violence and those are not just things that we have in the United States, obviously those are things that exist all around the world. But how can we compare and contrast? How can we learn about other cultures and how they do this? So see those numbers on deaths by guns are exponentially different and it is quite shocking'. Cecilia and Sharon, who worked together on their case study for the class, believed that the variety of global

literature that exists in the world makes ELA a prime location for integrating cosmopolitanism. Sharon stated: ‘By using literature as a bridge to connect global issues with standards, ELA teachers and their students can find a balance to bring more relevancy and global learning into the secondary English classroom’. Sharon saw teaching global literature as a way to balance the priorities of teaching the ELA standards and infusing global learning. Participants perceived that they could do both rather than having to choose one priority. In a similar fashion, many teachers spoke of how learning about different cultures helped their students both to understand multiple perspectives and ways of being in the world, and also to notice their own culture and to identify their place in the world.

Cecilia and Sharon, though in different cities and with different student populations, perceived that teaching global literature made the curriculum more relevant to students than it had been. In the spring semester following the course, both participants shared with me on separate occasions that they had created a driving question for their English curriculum with a cosmopolitan focus. Cecilia, who taught 10th grade in a school with a high English Language Learner (ELL) population and diverse socioeconomic statuses, designed her entire curriculum around *Who am I in the world?*. She believed that providing space to explore their identity and the many cultures of the world made the curriculum more relevant for her students. Sharon, who taught 12th grade in a primarily white, middle class community, asked students to tackle *How can we make the world a better place?* Throughout their study of literature and composition, they also read memoirs of teen activists. Using cosmopolitan driving questions relates to the next theme where participants adopted inquiry-based learning as an approach to bridge teaching local and global issues.

‘Bring out the best in our students’: pairing local and global issues through inquiry

Participants reported connecting local and global issues through inquiry-based learning. Rena, who teaches first grade, discussed in the interview how providing a foundation of inquiry-based learning on local community issues in younger grades could provide an important foundation for future learning that connects global issues. A foundation for which secondary teachers discussed needing lower grades to address. A middle grades teacher stated, ‘The preparation work isn’t happening systematically now, so teaching an 8th grader global competence today starts at the same level as teaching a 1st grader’. The K-2 collaborative group stated during their case study analysis,

It is important to remember that children are capable of rather large, global thoughts. The important element that this case studied brought to attention is that it needs to start on a very local level. First and second graders (and even older children) need to relate to themselves before they can move outward and take action. This case study [World of Words Stories] shows that while children can be egocentric, it does not mean they are stuck in that mindset. By having a personal connection, the teachers were able to transition the thinking outward and eventually the students were able to take action on a global issue.

In her reflection, Zoe reported, ‘I implemented a PBL [Project-Based Learning] this semester. I often thought that my students should only focus on local problems, but after looking at PBI [Project-Based Inquiry] Global examples, I liked the idea of connecting

a local issue to a global issue, therefore expanding students' learning of a topic.' Natalie's reflection was similar in that when she expanded the scope of students' inquiry writing to include global perspectives, she found that the students became more engaged:

Earlier this week was, when students were asked to write about the issues of climate change, it was clear that they had absolutely no perspective or context for this issue. When pushed to look to other countries around the world for either solutions or particular geographic challenges that arise from climate change, students were shocked at what they discovered. By simply widening their scope of resources, students were able to write more and become more engaged in the lesson. This is one very clear example of how implementing global readiness into my teaching practices can ultimately lead to high student engagement and therefore more success.

Participants reported that analysing different perspectives was not only engaging but allowed students to dig deeper into the complexity of social issues during inquiry. By thinking about global learning through a critical cosmopolitan lens, teachers asked students to read/listen to understand multiple perspectives before composing their own stance on the issue. Sharon stated,

I agree that sometimes our students need to strive to understand rather than jump straight to "fixing." Working to embrace the gray areas of any issue is more in line with what they will encounter in their adult lives. I see a lot of this struggle in English. Kids want to have the right answer. Black and white. They do not want to dwell in ambiguity because it is less comfortable and assured. Global competency gives them a chance to practice these skills and to get comfortable with being uncomfortable. Empathy is also an important skill we should be teaching in school. Kids need to learn to be good people - not just academic fact machines.

Maya reflected, 'I thought I was challenging my students and my own perspectives, but in hindsight I have been providing platforms for them (and myself) to voice their own perspectives but not challenge their beliefs. I expose myself to other perspectives, but have not fully challenged myself. Participants especially saw listening to multiple perspectives in order to understand and empathy to be important foundations for activism. Furthermore, when the inquiry is tied to activism, as it was for the participants in the course through the case study assignment, participants saw how the skills of English, inquiry, and activism overlap and how students of all ages can engage in literacy practices as global change makers. One elementary teacher shared an example of students conducting an accessibility audit after reading Laurie Ann Thompson's 'Emanuel's Dream'. The students then wrote a letter to the principal outlining their findings and recommending changes. A high school teacher added 'take action' as the last step for her senior's research project, making action an expectation but leaving space for students to choose the activism.

One teacher described how approaching ELA from an inquiry and activist stance brought out the best in her students; 'Our students are curious individuals who care about the world around them. No, they may not tackle all issues with the same level of interest, but they generally want to know the origin of global issues and show an interest to inquire how they affect the people closest to it. Global competence, in short, holds the opportunity to bring out the best in our students'. Overall, some participants identified that integrating global learning through inquiry was a way to raise students' critical consciousness and capacity for activism.

Importance of cosmopolitan literacies

In addition to the findings of the research question, upon data analysis, the participants' perceptions of why cosmopolitan literacies are important became a strong theme. There are clear arguments from education leaders from multiple theoretical backgrounds as to why global education is important, but as I analysed that data, it occurred to me that hearing these English teachers' perspectives was important to capture and share as there was no research on English teachers' perceptions of cosmopolitan literacies or global education at the time of the study.

Participants shared why they felt cosmopolitan literacies were important for themselves as teachers as well as for their students. Janel talked about how critical reflection during travel to another country helped her learn more about her own cultural beliefs as her beliefs became more apparent through comparison with other cultures and that developing global competence helped her learn about new perspectives. A different high school teacher shared:

I currently teach in a building that is 60% ELL students and serves students from over 50 countries. As my students come from diverse places, I must increase my global awareness so that I can better understand where my students are coming from (geographically, mentally, and emotionally). This understanding will help to better teach my students and incorporate their backgrounds into their learning.

When thinking about their students, for students in more homogenous settings, teachers also felt that global competence was important because cosmopolitan literacies 'give students a perspective so that students are not ethnocentric, stereotypical, or have a distorted point of view'. Talking about her young students, Rena shared that teaching cosmopolitan literacies are 'a means to see beyond a student's immediate surroundings and to open their eyes to experiences beyond what they currently know'. Dayle stated in the discussion post, 'I think the internet has truly changed the global frontier and as educators, it's our jobs to prepare our students to forge global understandings, connections and relationships'. Another teacher explained how she believed cosmopolitan literacies were a 'moral responsibility' as an ELA teacher. Overall, participants believed that cosmopolitan literacies were important for students in order to be able to communicate and participate across differences in our increasingly digital and global world.

Discussion

The purpose of this study was to describe teachers' current pedagogical practices related to cosmopolitan literacies. The findings of this study corroborate prior scholarship in ELA that global literature (Choo 2016; Short 2016; Wissman 2018) and inquiry (Sánchez and Ensor 2020; Spires, Paul et al. 2018; Yoon et al. 2018) are well-suited to teaching cosmopolitan literacies, though not without limitations. For example, reading books or informational texts about problems in another country without pairing that work with texts about triumph or problems at home can lead to reinforcing rather than breaking down stereotypes. Creating text sets from multiple perspectives for literary study or inquiry-based learning can help mitigate this limitation. Another example, engaging in conversations about race or poverty without appropriate preparation around terminology and intercultural communication can lead to microaggressions happening inside the

Table 2. Five dimensions of critical cosmopolitan literacies.

Dimension	Explanation
Proximal Stance	Locating self in relation to others, seeing self, understanding self as a cultural being
Reflexive Stance	Analysing self in relation to others, seeing the other, understanding how one's actions affect others and vice versa
Reciprocal Stance	Engaging in dialogue and exchange with others, seeing self in the other, understanding other across differences and with equality, learning with others
Responsive Stance	Seeing difference from an asset-based lens, seeing the world from another perspective, accepting and valuing diversity
Praxis	Taking action rooted in ethical solidarity with others on global and intercultural issues of justice

classroom replicating hierarchies in society at large. Co-creating discussion norms with students and using structured discussions can help students navigate complex conversations.

The study adds global thinking routines to the growing body of scholarship supporting structured discussions to build critical, cultural, and global consciousness. The English teachers in the study did not employ intercultural collaboration or simulations, though both were put forth as possibilities during the case studies. In previous research (Kerkhoff 2017) and Bigelow and Peterson (2002), social studies teachers employed simulations for global learning, and one of the elementary teachers in the present study mentions simulations as part of her social studies curriculum but not in relation to literacy. Further research could explore how simulations could be used to promote cosmopolitan framing of social issues in English education while taking into account the critiques of simulation (e.g. Drake 2008).

The research questions related the data from K-12 teachers to the theories of critical cosmopolitanism and cosmopolitan literacies. In addition to the findings for K-12 pedagogies for critical cosmopolitan literacies, the data also provided implications for English teacher education and research for supporting the practices of reading global literature, conducting inquiry on global issues, and collaborating interculturally, though not without limitation. As students engage in reading global literature or stories on the Internet about other countries, the natural tendency is to interpret other cultures from their own cultural lens. Similarly, literacies and languages are not universal. In collaborative environments, native English speakers may either dominate (Spires, Kerkhoff et al. 2018) or perceive the other group as deficit (Bloome and Green 2015). Teachers and teacher educators can navigate and mitigate potential pitfalls by connecting theory to practice. Relating the data to the theoretical framework of cosmopolitan literacies as proximal, reflexive, and reciprocal provides validation as participants often spoke of starting with the student and the local community and highlighted perspective-taking and empathy-building as important components of global learning in ELA classrooms. The data also provides additional dimensions of responsive stance and praxis to the framework as shown in Table 2.

Proximal stance

The data showed that starting with building one's own cultural identity and starting with local issues for inquiry was important to participants. The data showed participants engaging with the essential question of Who am I? (Mansilla 2016/2017; understanding

self as a social, cultural, and political being (O'Connor and Zeichner 2011); and 'locating self in relation to others' (Hull and Stornaiuolo 2014, 29). From a proximal stance, learners navigate their place locally and globally. They understand how their perspective is influenced by our culture and society. Learners see how their perspective is one perspective, that other perspectives exist, and that other perspectives can influence and even change our understanding of ourselves and how the world works. Critical reflection on one's assumptions and understandings involves reflexivity, leading to the next stance reflexivity (Hull and Stornaiuolo 2014; Wahlström 2014).

Reflexive stance

Engaging in self-reflexivity means considering one's actions in relation to other people and critically reflecting on one's assumptions and biases. Learners can reflect on assumptions and biases they hold and build new understanding through reflection, learning and unlearning.

From a reflexive stance, learners also consider others' perspectives and actions. Part of a reflexive stance 'is assuming the best possible motives for one's interlocutors, giving them the benefit of the doubt and remaining open to further dialogue' (Hull and Stornaiuolo 2014, 33). In other words, one analyzes others' perspectives and actions, not from a judgemental stance but from a respectful, open, and hospitable stance. Reflexivity also involves analysing one's interrelationship to people both locally and globally. The findings provide implications for future research regarding the developmental progression of reflexivity from self, to local community, to global systems. Some participants did not think it was developmentally appropriate to address global people or events in early grades. They had previously learned and believed in a model that focused early grades solely on the local community. Secondary teachers perceived a need for elementary teachers to build foundational cultural consciousness so that they could help students develop advanced intercultural and critical competencies. The Asia Society (2019) developed outcomes for global learning that show a progression from early grades through high school. Although participants found these outcomes helpful, a couple were hesitant to simply accept the standards as a replacement for their previously held beliefs. Future research providing empirical support for the progression of intercultural and critical global consciousness is still needed.

Hull and Stornaiuolo (2014) assert that a reflective stance is developed 'not only by observing but also by moving beyond consumerist, spectator-like, or acquisition-focused actions to participatory inquiry' (33). These findings show how ELA teachers used inquiry to intentionally pair local and global issues, and to address questions such as, *How does what I do affect other people? How does what other people do affect me?* Comparing what is done in other places. Showing how the issue manifests locally helps avoid the pitfall of relying on stereotypes or exoticism when studying other nations (Merryfield 2002). One of the participants believed it was important to build critical cultural consciousness before engaging in global inquiry. Cecilia stated, 'I like the way that you did culturally responsive pedagogy before you did global learning. I think that's really important to navigate those cultural differences'. Participants believed building cultural consciousness was an important foundation for intercultural dialogue as well, leading to the next stance.

Reciprocal stance

From a reciprocal stance, learners engage in intercultural dialogue, exchanging perspectives across cultures with equality and hospitality (Wahlström 2014). What cosmopolitan theorists call hospitality, Freire referred to as listening first to understand (Freire and Macedo 1987). Cosmopolitan literacies are dialogic, meaning that hospitable listening is not passive but active, and involves exchange of ideas (Choo 2018). The participants were interested in taking part in talking with teachers in other countries themselves. Cecilia stated that she would like to hear ‘how someone in a different country would teach reading or writing’. Through dialogue, learners engage in mutual learning *with* not *about* others (Stornaiuolo et al. 2017). Learners seek out other perspectives in order to learn more.

Responsive stance

Gay (2002) defines cultural responsiveness as appreciation for differences in communication styles, acknowledgement of a plurality of perspectives and experiences, and creation of a caring community across cultural differences. Likewise, Critical Cosmopolitan Literacies includes a responsive stance, where diversity, multiple perspectives, and belonging are valued (Faughey 2019; Sánchez and Ensor 2020; Vasudevan et al. 2014). Participants believed that seeing the world from another person’s viewpoint is an important component of cosmopolitanism. Participants nurtured empathy across difference through the reading of multicultural literature and also thought critically about the limitations of perspective-taking and how one can never truly know what it feels like to be another person. Although one can treat others with respect, dignity, and compassion, imagining what something feels like is not the same as feeling something.

Praxis

Freire’s (1973) conceptualisation of critical consciousness can be thought of as both awareness and action. As Natalie, a high school teacher stated in the interview, ‘After listening to each other, we take action based on our learning’. Part of the ethical dimension of cosmopolitanism in ELA classrooms is engaging in activist projects (Choo 2020). As O’Connor and Zeichner (2011) assert, ‘Merely heightening students’ awareness of global problems without cultivating in them a sense of efficacy to take part in transformative action might in fact make students less likely to become active empathetic citizens’ (532). Critical cosmopolitan literacies support critical global imagination, where students feel a sense of social responsibility, imagine a better world and then take steps to reach those possibilities (Smith and Hull 2013; Zhang 2019), regardless of age (Vasquez 2004). Praxis, from a Critical Cosmopolitan Literacies framework, is based in ethical solidarity, acting *with* not *for* others. Acting for others exerts power over and reinforces social hierarchies; acting *with*, on the other hand, positions people as equals.

Conclusion

This qualitative study explored the perspectives of elementary and secondary ELA teachers as they participated in a master's level online education methods course that centred on Overall, participants held positive views of infusing cosmopolitan dispositions and skills in their classrooms and reported on their success and challenges while implementing pedagogies for critical cosmopolitan literacies education. As Sánchez and Ensor (2020) assert, 'Education scholarship, and in particular, literacy education scholarship, must play a fundamental role in reimagining how schools can engage young people as indispensable global citizens' (pg. 255). The five dimensions of critical cosmopolitan literacies is one such reimagining for English language arts and literacy education.

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Appendix A. Progression of data analysis from key statements to codes to themes.

Data	Code Across Cases	Theme
I have attempted to bring more global perspectives in my classroom with books, movies, clips, and discussions. – Alyssa	Global voices in text selections	Developing students' cultural consciousness through literature
By using literature as a bridge to connect global issues with standards, ELA teachers and their students can find a balance to bring more relevancy and global learning into the secondary English classroom. -Sharon		
As an English teacher, I do have the privilege to pull a variety of texts ranging in global topics and authors. - Cecilia		
The importance of embracing students' cultural identity has become more clear to me. Before, I was guilty of believing that their cultural identity was examined on their own. However, I am now understanding that a teacher can have a crucial role in encouraging students to celebrate their own and their classmates' cultural identities. – Zoe	Examining cultural identities through curriculum	
This course has expanded my views on how important it is to let students express their cultural identities. Students need to feel safe being themselves and proud of their backgrounds before being confident in their learning. -Natalie		
Moving forward I would like to work on reinvigorating my interest in global issues and keeping up with the news of the day to look for ways to incorporate that into my English curriculum. -Emma	Incorporating international current events	Pairing local and global issues through inquiry
I had a great number of teachers who emphasised news stories and current events in the curriculum which allowed me to be exposed to them in the first place. Thinking of this reminds me that I too need to be doing this and that great instruction, in general, does this. -Finn		
In the past, I thought that if I used local news and examples in my lessons that my students would be globally competent, but thinking about this seems absurd now. How can they be globally competent if I am only using local examples? This time around I am going to work on bringing conversations from other cultures into the classroom specifically because this is one area I had not even begun to work on in my lessons. I also want to do more discussion on global events and have students make their own connections as to how this affects them and their community. -Valerie		
After reading a couple case studies, I realised that even if the opportunity to discuss events with others across the globe is not possible there are other ways I can engage my students to critically analyse how other communities would react to such events by having them critically analyse informational texts then discuss their ideas in Socratic Seminars. – Maya	Critically analyse informational texts from global perspectives	
In my class right now we are reading American Street, and we have been reading informational articles about immigration from all over the world. Your students enjoy what my students enjoy, instruction that is relatable and relative. I think we often forget that relatable instruction does not have to be about what is going on in our specific communities, but what is going on in the world. Our students' ability to think in this manner allows them to be critical thinkers of the world. -Cecilia		

(Continued)

(Continued).

Data	Code Across Cases	Theme
<p>The biggest way I grew through this class was in my implementation of PBI in general. I had not done a PBI project before this class, and gained some strategies that have helped me implement a PBL this semester. Apart from implementing PBI, I grew the most in incorporating global texts and authors into my teaching. I often thought that my students should only focus on local problems, but after looking at PBI Global examples, I like the idea of connecting a local issue to a global issue, therefore expanding students' learning of a topic -Zoe</p>	<p>Inquiry-based global learning</p>	
<p>I am also in the process of doing a PBI that is based on Holidays Around the World. I picked one country in particular, Laos, and the two other first grade teachers will do a different country and then we can all collaborate and learn about three different countries. -Petra</p>		
<p>I gave students more access to learning about cultures other than themselves, as some of my content has derived from non-Western authors and academics.- Finn</p>	<p>Extending beyond self</p>	<p>Building empathy and perspective taking through discussion</p>
<p>Global competence matters to my students because it challenges them to think outside of their experience. I have noticed that my students have a hard time empathising with others who are extremely different from them culturally. sing the protocols in the reading, 'How to Be a Global Thinker' gives the students the foundation for getting along with others who are different from them. -Cecilia</p>		
<p>I do expose myself to multiple perspectives on a global scale, but I do not constantly challenge my own perspectives or belief systems in retrospect. I felt that since I empathise and constantly read about other's perspectives on events that I was fulfilling the box of advanced knowledge of cultural perspectives and global teaching competency. This also carried over into my teaching practices where I expose my students to various perspectives through literature and articles, but I never made them challenge their own thinking. -Maya</p>	<p>Challenge own belief systems</p>	
<p>I agree [with teaching about global issues from an empathy and not a fix-it frame]. Sometimes our students need to strive to understand rather than jump straight to 'fixing'. Working to embrace the grey areas of any issue is more in line with what they will encounter in their adult lives. I see a lot of this struggle in English. Kids want to have the right answer. Black and white. They do not want to dwell in ambiguity because it is less comfortable and assured. Global competency gives them a chance to practice these skills and to get comfortable with being uncomfortable. Empathy is also an important skill we should be teaching in school – Sharon</p>		
<p>We must think outside the box to include our students in interacting with people coming from different backgrounds. -Petra</p>	<p>Intercultural communication through authentic peer interaction</p>	

(Continued)

(Continued).

Data	Code Across Cases	Theme
<p>My students developing global competence will matter to the world because it will allow them to think from another's perspective and be able to truly engage in a conversation. It will also matter because people from different cultures express themselves in different ways and my students will have the ability to adjust their way of communication to better understand others. -Cecilia</p>		