

PREPARING PRESERVICE TEACHERS FOR A DIVERSE SOCIETY:
A COSMOPOLITAN APPROACH TO LITERACY EDUCATION
THROUGH CHILDREN'S LITERATURE

by

Cynthia K. Ryman

Copyright © Cynthia K Ryman 2021

A Dissertation Submitted to the Faculty of the
DEPARTMENT OF TEACHING, LEARNING, AND SOCIOCULTURAL STUDIES

In Partial Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

In the Graduate College

THE UNIVERSITY OF ARIZONA

2021

THE UNIVERSITY OF ARIZONA
GRADUATE COLLEGE

As members of the Dissertation Committee, we certify that we have read the dissertation prepared by: Cynthia K. Ryman, titled: Preparing Preservice Teachers for a Diverse Society: A Cosmopolitan Approach to Literacy Education through Children's Literature and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy.

Kathy G. Short

Date: 3/24/2021

Dr. Kathy Short

Perry Gilmore

Date: 3/24/2021

Dr. Perry Gilmore

Sheilah E. Nicholas

Date: 3/24/2021

Dr. Sheilah Nicholas

Mary Carol Combs

Date: 3/24/2021

Dr. Mary Carol Combs

Final approval and acceptance of this dissertation is contingent upon the candidate's submission of the final copies of the dissertation to the Graduate College.

I hereby certify that I have read this dissertation prepared under my direction and recommend that it be accepted as fulfilling the dissertation requirement.

Kathy G. Short

Date: 3/24/2021

Dr. Kathy Short

Dissertation Committee Chair

Teaching, Learning and Sociocultural Studies

ARIZONA

DEDICATION

I dedicate this dissertation to the memory of my father, Dr. Thomas Dien Terry,
who inspired my love of literacy and education.

ACKNOWLEDGEMENTS

I want to express my deep appreciation to the members of my committee, Dr. Sheilah Nicholas, Dr. Mary Carol Combs, Dr. Perry Gilmore, and most especially my chair, Dr. Kathy Short. I have been deeply impacted by their passionate and dedicated pursuit of equity and social justice through literacy and language research. I want to thank Dr. Short for providing me the opportunity to teach the children's literature course and to participate in the many literacy outreach programs sponsored by the Worlds of Words: Center for Global Literacies and Literature. These experiences have broadened my understanding of the power of stories and children's literature to raise consciousness, inspire empathy, and transform perspectives.

I also want to thank the preservice teachers who participated in this study. I was honored to learn along with them. I greatly appreciate their willingness to explore a cosmopolitan approach to literacy with me.

Finally, I want to express my gratitude to my family who supported me in this endeavor.

TABLE OF CONTENTS

LIST OF FIGURES.....	8
LIST OF TABLES.....	10
ABSTRACT.....	12
CHAPTER ONE: BACKGROUND AND OVERVIEW OF THE STUDY.....	13
My Background for this Research.....	15
Overview of the Dissertation.....	22
Conclusion.....	24
CHAPTER TWO: LITERATURE REVIEW.....	25
A Brief Overview on Changing Perspectives on Literacy.....	25
Critical Literacy Praxis in Teacher Education Programs.....	30
Cosmopolitanism as a Philosophical Approach to Literacy.....	36
Cosmopolitanism as Literacy Praxis in Educational Settings.....	41
Literacy Practices in Children’s Literature Courses.....	44
Conclusion.....	48
CHAPTER THREE: RESEARCH DESIGN, CONTEXT, AND PROCEDURES.....	50
Research Design.....	51
Research Context.....	52
Data Collection Methods.....	57
<i>Reflexive Data</i>	57
<i>Documents</i>	58
<i>Primary Data</i>	60
<i>Secondary Data</i>	61
Data Analysis Procedures.....	62
<i>Analysis Procedures for Student Response</i>	62
<i>Analysis Procedures for Impact of Teaching Engagements</i>	78
Curricular Engagements Around Story.....	78
Curricular Engagements Around Dialoging.....	83
Analysis Approach.....	87
<i>Case Study Selection</i>	87
<i>Grounded Theory Approach to Analysis</i>	89
<i>Trustworthiness and Positionality</i>	89
<i>Conclusion</i>	91
CHAPTER FOUR: CURRICULUM CONTEXT.....	93
Cosmopolitanism as Story.....	93
Reading Diverse Literature.....	96
Literature Circle Discussions.....	106
Reflective Practices.....	111
Choice Projects.....	119
Conclusion.....	121

CHAPTER FIVE: PRESERVICE TEACHERS' RESPONSES TO COSMOPOLITANISM.	123
Cosmopolitanism as Recognition of Privilege-Candace, Class 1.....	126
Cosmopolitanism as Solidarity with the Oppressed-Elena, Class 1.....	130
Cosmopolitanism as Identifying Issues and Voicing Strong Opinions-Renee, Class 1	134
Cosmopolitanism as Emotions and Life Experiences-Selena, Class 2.....	138
Cosmopolitanism as Openness to Learning from Others-Kellie, Class 2.....	142
Cosmopolitanism as Respecting Alternative Viewpoints-Sophia, Class 3.....	147
Cosmopolitanism as a Strong Personal Identity and Encouraging Others-Martina, Class 3.....	153
Cosmopolitanism as Empathy and Expanding Perspectives-Eli, Class 3.....	158
Discussion.....	162
Conclusion.....	163
 CHAPTER SIX: TEACHING ENGAGEMENTS AND COSMOPOLITANISM.....	165
Context 1: Transacting with Stories.....	165
Context 2: Reading Diverse Literature.....	175
Context 3: Dialoging and Reflecting on Story.....	184
<i>Analysis of Literature Circle Dialogues.....</i>	186
Analysis of Dialogues and Reflections in Class 1.....	188
Analysis of Dialogue and Reflections in Class 2.....	193
Analysis of Dialogues and Reflections in Class 3.....	197
Analysis of Dialogues and Reflections on George Across the Three Classes..	204
Discussion.....	212
Conclusion.....	219
 CHAPTER SEVEN: SUMMARY, IMPLICATIONS, RECOMMENDATIONS, AND LINGERING TENSIONS.....	221
Summary of the Research	221
<i>Summary of Analysis.....</i>	223
<i>Summary of Preservice Teachers' Responses.....</i>	224
<i>Summary of Teaching Engagements Analysis.....</i>	227
Implications for Implementation of Cosmopolitan Literacy.....	229
<i>Developing Reflexivity.....</i>	230
<i>Transforming Meaning Perspectives.....</i>	233
<i>Envisioning Ethical Actions.....</i>	235
Recommendations for Teacher Education.....	237
<i>Literacy/Reading Education.....</i>	238
<i>Science Education.....</i>	240
<i>Social Studies Education.....</i>	242
<i>Math Education.....</i>	243
Lingering Tensions and Struggles.....	245
<i>Expanding the Understanding of Cosmopolitanism.....</i>	246
<i>Dealing with Deeply Ingrained Ideologies and Biases.....</i>	249
Confirmation Bias.....	250
Reciprocity Bias.....	252
Consciousness Bias.....	254

Contact Bias.....	256
Final Thoughts.....	258
APPENDIX A: SYLLABUS.....	261
APPENDIX B: CONSENT FORM.....	274
APPENDIX C: DIGITAL CONSENT FORM.....	276
APPENDIX D: INITIAL QUESTIONNAIRE.....	278
APPENDIX E: FINAL REFLECTION CLASS 1.....	279
APPENDIX F: FINAL REFLECTION CLASSES 2 AND 3.....	280
CHILDREN’S BOOKS CITED.....	282
REFERENCES.....	284

LIST OF FIGURES

FIGURE 3.1, Student Journal for Recording Response to Storytelling.....	79
FIGURE 4.1, Paloma’s Sketch of Critical Reflexive Literacy, Class 3.....	102
FIGURE 4.2, Leslie’s Sketch of Critical Reflexive Literacy, Class 3.....	103
FIGURE 4.3, Beth’s Sketch of Critical Reflexive Literacy, Class 3.....	103
FIGURE 4.4, Amber’s Sketch of Critical Reflexive Literacy, Class 3.....	103
FIGURE 4.5, Maya’s Sketch of Critical Reflexive Literacy, Class 3.....	104
FIGURE 5.1, Candace’s Coded Responses Combined Totals.....	126
FIGURE 5.2, Elena’s Coded Responses Combined Totals.....	130
FIGURE 5.3, Renee’s Coded Responses Combined Totals.....	135
FIGURE 5.4, Selena’s Coded Responses Combined Totals.....	138
FIGURE 5.5, Selena’s Sketch of Critical Reflexive Literacy.....	141
FIGURE 5.6, Kellie’s Coded Responses Combined Totals.....	143
FIGURE 5.7, Kellie’s Sketch of Critical Reflexive Literacy.....	146
FIGURE 5.8, Kellie’s Display on Gender Identity.....	147
FIGURE 5.9, Sophia’s Coded Responses Combined Totals.....	148
FIGURE 5.10, Sophia’s Sketch of Critical Reflexive Literacy.....	151
FIGURE 5.11, Martina’s Coded Responses Combined Totals.....	153
FIGURE 5.12, Martina’s Sketch of Critical Reflexive Literacy.....	157
FIGURE 5.13, Eli’s Coded Responses Combined Totals.....	159
FIGURE 5.14, Eli’s Sketch of Critical Reflexive Literacy.....	161
FIGURE 6.1, Elena’s Story Ray.....	190
FIGURE 6.2, Cultural X-Ray for Persepolis.....	196
FIGURE 6.3, A Model for Visualizing A Cosmopolitan Approach to Literacy.....	213

FIGURE 6.4, Dimensions of Transacting with Story.....	214
FIGURE 6.5, Dimensions of Dialoguing Around Story.....	216
FIGURE 6.6, Moderating Impact of Dialogue.....	216
FIGURE 6.7, Dimensions of Reflecting on Story.....	217
FIGURE 6.8, Dimensions of a Cosmopolitan Mindset.....	218

LIST OF TABLES

TABLE 3.1, Demographics for Fall 2019 Class (Class 1)	53
TABLE 3.2, Demographics for Spring 2020 Off-Campus Class (Class 2)	54
TABLE 3.3, Demographics for Spring 2020 On-Campus Class (Class 3)	54
TABLE 3.4, Document Data Collected from Study Participants.....	58-59
TABLE 3.5, Artifacts Collected from Study Participant.....	59-60
TABLE 3.6, Primary and Secondary Data Used.....	61-62
TABLE 3.7, Codes Used in Data Analysis.....	77
TABLE 3.8, Codes for Analyzing Storytelling Journals.....	83
TABLE 3.9, Codes for Literature Circle Dialogue.....	84-87
TABLE 3.10, Focal Preservice Teachers for Data Analysis.....	88
TABLE 4.1, Stories told in the Children's Literature Classes.....	94
TABLE 4.2, Other Possible Novel Selections.....	98-101
TABLE 4.3, Discussion Strategies Used in Literature Circles.....	108-109
TABLE 4.4, Dialogic Journal Template.....	113
TABLE 4.5, First Dialogic Journal Entry (Mollie, Class 1)	115
TABLE 4.6, Last Dialogic Journal Entry (Mollie, Class 1)	116-117
TABLE 5.1, Description of Cosmopolitan Awareness Codes Used in Analysis.....	125
TABLE 5.2, Candace's Coded Responses to Novels.....	126
TABLE 5.3, Elena's Coded Responses to Novels.....	130
TABLE 5.4, Renee's Coded Responses to Novels.....	134
TABLE 5.5, Selena's Coded Responses to Novels.....	138
TABLE 5.6, Kellie's Coded Responses to Novels.....	143

TABLE 5.7, Sophia’s Coded Responses for Novels.....	147
TABLE 5.8, Martina’s Coded Responses to Novels Read.....	153
TABLE 5.9, Eli’s Coded Responses to Novels.....	158
TABLE 5.10, Summary of Preservice Teachers’ Responses	164
TABLE 6.1, Coded Responses to Pandora’s Box.....	168
TABLE 6.2, Coded Responses to Savitri and Satyavan.....	171
TABLE 6.3, Coded Responses to Personal Story.....	172
TABLE 6.4, Coded Responses Across Three Stories.....	174
TABLE 6.5, Summary of Beginning Understanding of Importance of Stories.....	177
TABLE 6.6, Summary of Importance of Stories at Midterm.....	180
TABLE 6.7, Summary of the Significance of Stories End of Course.....	183
TABLE 6.8, Views on the Importance of Stories Across the Semester.....	183
TABLE 6.9, Novels Read for Literature Circle Analysis from First Half of Semester.	186
TABLE 6.10, Dialogue Codes for Literature Circle Class 1.....	188-189
TABLE 6.11, Dialogue Codes for Literature Circle Class 2.....	194
TABLE 6.12, Dialogue Codes for Literature Circles in Class 3.....	198
TABLE 6.13, Dialogue Codes for Literature Circles on <i>George</i>	204-205
TABLE 7.1, Summary of Cosmopolitan Ideals Encouraged through Engagements....	228

ABSTRACT

The purpose of this dissertation is to examine a theoretical framework and praxis for a cosmopolitan approach to literacy in a university children's literature course for undergraduate preservice teachers. This approach to literacy entails a reflexive consideration of personal convictions and an openness to learning from the perspectives of others. This research is framed as a teacher research study. This study's research questions focus on how preservice teachers respond to cosmopolitan literacy practices and a critical inquiry into teaching engagements. Data for this study were collected across two semesters, with a total of fifty-eight students providing informed consent to participate. Of these students, eight were selected for a focused case study.

This research provides insights into the dispositions that orient preservice teachers toward cosmopolitanism. It also provides insights into the types of literacy engagements that are most productive in encouraging cosmopolitan perspectives. These engagements invite a consistent and explicit recognition of personal biases, openness to learning from others, and consciousness of ethical action.

This research emphasizes the need to consider cosmopolitan literacy practices as imperative to preparing teachers for a diverse society. It is crucial in our ever-expanding global society that literacy practices promote reflexive consciousness and reflective openness to listening and learning from others.

CHAPTER ONE

BACKGROUND AND OVERVIEW OF THE STUDY

"Don't you have any American books?" I had to stop for a minute when I heard this question posed to me by a high school student. During my nine years as a high school librarian, this was the first time I had encountered a question like this one. I had just finished giving a booktalk that featured three memoirs. In the first, *A Long Way Gone*, Ishmael Beah (2007) recounts his experience as a child soldier during the civil war in Sierra Leone. In the second, *The Bite of the Mango*, Mariatu Kamara (2008) relates how she survived a brutal attack on her village during the same civil war in Sierra Leone. The third book, *Enrique's Journey* (Nazario, 2006) follows the dangerous passage of a young boy from Honduras to the United States in search of his mother. The intent of the book selections and booktalk for this class was to provide the students with an opportunity to broaden their understanding of diverse life experiences and issues related to social justice. This student's question echoed to me the increasingly dismissive and at times hostile view of those considered "others" within the United States.

I could not shake the question posed by this student. It seemed innocent and sincere, yet the underlying message to me was clear. It reflected the desire to build walls to insulate and focus on "America first". It highlighted the rise of nativism amidst expanding globalization. Martha Nussbaum (1996), a philosopher and professor of Law and Ethics at the University of Chicago, wrote an article for the *Boston Globe* in which she critiqued schools in the United States for failing to produce citizens who are knowledgeable about other cultures and people. She criticized an educational system that did not teach students their connection to the larger global society or confront attitudes of privilege that overlook the problems faced by citizens of that

global society. "The education that Nussbaum advocated would involve not only expanding the scope of students' interests to distant peoples but also considering global justice and human dignity: values that have no borders" (van Hooft, 2009, p.21-22).

Societies are defined by their narratives. These narratives describe how institutions work, what legitimates membership, and who is considered an outsider. "Such stories constitute cognitive maps that describe the foundational elements of a society" (Kamens, 2019, p. 4). Who decides the types of stories that dominant a society? Who is responsible for telling stories that encourage empathy and respect for others? These were the questions that increasingly consumed my thoughts.

Hansen (2017) explains the importance and value of cosmopolitanism as a philosophy for educators today. He argues that there has been a backlash to traditionalist perspectives in the United States that not only "turn people inwards, but all too often become violent as their advocates demand that other persons drop their own values and adhere to theirs" (p. 208). Cosmopolitanism as a philosophy is an openness to those who are considered "Others", As Hansen (2017) explains,

cosmopolitanism is a normative term of art for ways of being and moving in the world.

These ways fuse what can be called reflective openness to new people, ideas, practices, and values with reflective loyalty to local commitments and forms of life. The qualifier reflective is key here, in that cosmopolitan-minded openness involves a critical edge (p.209).

In this study, I wanted to discover the impact of introducing the ideals of cosmopolitanism to preservice teachers in an undergraduate children's literature course. I decided to frame this course through the lens of cosmopolitanism as a literacy practice. I wanted to use the foundation of stories as a tool for raising consciousness around deeply embedded personal and

cultural perspectives and also for opening awareness to the importance of listening and learning from the experiences and perspectives of others.

This first chapter explains how my desire to enact cosmopolitanism as a literacy practice developed through my experiences as a teacher and my transformative growth in the doctorate program. After explaining the origins of my interests, I provide an overview on the intent of my teacher research study in implementing a cosmopolitan approach to literacy education with preservice teachers. I end the chapter with a summary of the contents and organization of subsequent chapters.

My Background for this Research

“Were all instructors to realize that the quality of mental process, not the production of correct answers is the measure of educative growth something hardly less than a revolution in teaching would be worked” (Dewey, 2009, p. 207).

My entire career has been in the field of education. I have had the opportunity to teach at the elementary, middle school, and high school levels. My undergraduate training and classroom teaching experience focused on the homogenization of thought and a standardized set of objectives. This pedagogy created little space for knowledge systems, identities, and broadened perspectives. Over the years, my frustration about the focus on standardized testing or, as Dewey (2009) points out, "the production of correct answers" instead of "the quality of mental process" (p. 183) heightened. I became disillusioned by the constant focus on data points and test scores. I saw how a blind focus on mandated curriculum could never fill the "achievement gap". This approach to teaching had nothing to do with the realities of student experience and the development of broadened perspectives and critical thought. I knew I needed to reassess what I was doing and why. I decided that I needed to pursue a doctorate and devote the remainder of my career to working in teacher education to consider my part in a revolution in

literacy education. I was not sure exactly what changes I wanted to see at the time, but I knew that change needed to happen.

The study of literacy development has always been of interest to me. As an elementary school teacher, I remember setting up reading groups with my strong readers, middle readers, and struggling readers in a second-grade class. At that time, I worked from a basal reading program, focused solely on phonics and comprehension skills. I often wondered why students struggled to learn to read. I never really considered how school-sanctioned literacy and practices had little to no connections to student experiences. When I started teaching in middle school, I saw how the divide in literacy skills dramatically increased based on race and economic status. My wonder, concern, and frustration over what had caused the vast discrepancy among literacy acquisition and development intensified. I had become entangled in a system that could only see deficits in students rather than deficits in the philosophy of education.

During my master's program at East Tennessee State University, I began to contemplate the connection between written and spoken language. After starting a master's in Educational Media and Technology, I decided to enroll in a second master's program in Storytelling. This program of study opened a whole new field of thought for me. I had never before contemplated the connection between orality and literacy. Gaining a new understanding and appreciation for the oral tradition made me wonder how this literacy aspect fit into the puzzle. I was beginning to sense the vastness of literacy in its many forms and the impact of cultural and societal influences on literacy practices and perceptions.

The University of Arizona was the perfect place for me to conceptualize and reimagine a broadened approach to literacy education. During my first visit to the University of Arizona, I

was introduced to the Worlds of Words Center of Global Literacies and Literature. While listening to Dr. Kathy Short describe the extensive collection of global literature and the impact the Center has had on the university and community, I felt a deep longing and desire to be part of this exciting vision of building bridges of understanding through literature and literacy practices. At the University of Arizona, I began a journey of consciousness-raising around literacy practices that could cultivate critical and ethical action.

The best way for me to begin to frame this dissertation is to reflect on the influences and transformations in mindset that led me to focus my research on a cosmopolitan approach to teaching literacy. Hansen (2017) eloquently describes cosmopolitanism as an artform for living. Each person influences the nature and quality of society by how they conduct themselves with others. Derrida (2001) discusses cosmopolitanism as a hospitable imagination, an openness to others regardless of race, gender, or class. The philosophical perspective of cosmopolitanism requires a foundation of first reflecting on one's own culture and loyalties. Thus, it seems appropriate for me to start by first considering my own development toward embracing the perspective of cosmopolitanism.

When I entered the doctoral program, I came with a desire to understand the literacy continuum. According to the autonomous model, the oral mind was less sophisticated than the literate mind. I questioned this perspective and wondered what qualities of thought and perception were lost in moving away from orality and into a society dominated by the written word. This question led me to consider perspectives and thinking outside of the dominant Western tradition through the work of Indigenous scholars.

I am somewhat ashamed of my lack of exposure to any Indigenous scholarship before beginning my studies at the University of Arizona. My interest in understanding the power of

oral traditions led me to enroll in an Indigenous culture-based education course and a course on Indigenous oral traditions. These courses helped me to consider my own deeply embedded cultural way of thinking. Witherspoon (1977) states that "through the adoption of and adherence to particular concepts of and orientations to reality, human beings actually create the worlds within which they live, think, speak, and act" (p. 3). In the oral traditions class, we discussed the metaphors of language that define our perceptions of reality and the world. These metaphors help us comprehend who we are and how we are to live. They go beyond the language and stories told to the very breath of our existence.

The honoring of the power of language and story within the Indigenous tradition has been overlooked in Western culture. Ortiz (1977) states, "Language is more than a functional mechanism, it is a spiritual energy that is available to all. It includes all of us and is not exclusively in the power of human beings There is no division between expression and perception" (p. 10-11). This connection to the metaphors within language and how language expresses our reality impacted my belief that literacy education should be based on a broader perception of both language and story.

The Indigenous culture-based course also opened my eyes to the detrimental impact that the Western educational system has had on those outside the dominant culture. I realized how current ideologies within education have for centuries failed students who bring their own unique knowledge systems. In looking to a future that supports culturally sustaining pedagogies (Paris & Alim, 2014) for all students, I realized that changes must come to the very foundation of curriculum and the types of knowledge that are valued. Kirkness and Barnhardt (1991) describe the difficulty Indigenous youth face in the Western educational system. They

call not for a lesser or equal education, but rather a better education based on respect, relevance, reciprocity, and responsibility.

These four R's seemed so simple yet profound to me. A classroom built upon the foundation of respect creates a space where the teacher and the students are equal and reciprocal learners and creators in expressing and expanding knowledge. Building upon the foundation of respect and reciprocity, the guiding principles of responsibility and relevance are key to establishing the direction of instruction. Educators have the responsibility of understanding the histories, culture, and perspectives of students and making the classroom, and more importantly, the pedagogy and praxis relevant to their needs. The principles of responsibility and relevance are a constant reminder that there is no fixed curriculum but a curriculum dependent on society's ever-changing issues and the need to successfully navigate the future. Part of this is an honest assessment of the pervasive inequities in education and society. The responsibility of an educator is to challenge the ideologies that have created inequities and cultivate a culturally sustaining pedagogy that "seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling" (Paris, 2012, p. 95).

My reorientation in perspectives toward the purpose of literacy was furthered with my introduction to critical pedagogy and Paulo Freire's work (1993). The vision of Freire to educate and liberate the oppressed through literacy opened my eyes to how for centuries literacy has been used to dominate and marginalize. In *Education for Critical Consciousness*, Freire's (2013) method of education is introduced. Freire created culture circles in which people gathered to dialogue about their world and how they impacted it through their work and experiences. He used drawings in his lessons to represent the world of the peasants, which had been labeled as

simple and rustic, devoid of "culture." In dialoguing about the everyday scenes depicted in these drawings and reading the world through the settings, a transformation occurred in their perception of the importance of their life experiences and the impact they made on the world around them. As Freire (1993) said,

Human existence cannot be silent, nor can it be nourished by false words, but only by true words, with which men and women transform the world. To exist, humanly, is to name the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming. Human beings are not built in silence, but in word, in work, in action-reflection. (p. 88).

The insights of Freire caused me to continue to evaluate my own experiences and begin noticing with great respect the relevancy of the experiences of others. Dialogue is of utmost importance in this process of transformative mindsets. According to Freire (1993), dialogue is the way to achieve conscientization. It is only through becoming conscious of and critically examining issues that constructive change in society can occur. Freire's ideas promote critical literacy and encourage "reading the word and the world" (Freire & Macedo, 1987). The concepts of examining my own experience and listening and valuing the experiences of others was another brick in the building of my perception of transformative literacy practices.

When I took the Reading Response Theory course, I saw how literature could be part of the transformation of reading both the word and the world. In *Literature as Exploration*, Rosenblatt (1995) describes the transaction between a reader and literature as a poem. This transactional experience is new and different each time a reader engages with the text. It is the experience that a reader lives through in encountering the text that creates meaning. Rosenblatt (1995) views this transactional lived-through experience as powerful and transformative. "The reading of a

book, it is true, has sometimes changed a person's entire life.... the book opens up a new view of life or a new sense of the potentialities of human nature and thus resolves some profound need or struggle" (p. 188).

In *A Teacher's Introduction to Reader Response Theories*, Beach (1993) discusses the processes of the experiential response. These processes include engaging, constructing, imaging, connecting, and evaluating. Engaging refers to the subjective emotional reactions that readers experience during a transaction with the text. Constructing refers to how readers create their own imagined conceptualization of the text world and enter into this alternate world to experience the events and characters. Imagining is the creation of visual mental images of the text. Connecting refers to how readers tie the text to their own life experiences. Evaluating is passing judgment on one's experience with the text. This evaluation is based on the expectations that a reader brings to the text. The processes involved in a reader's experiential response to a text became a key to my developing conception of how cosmopolitanism could be enacted by transacting with text and reading literature.

I was introduced to Choo's (2017) work and a cosmopolitan approach to teaching literature through a Global Literature course. Choo uses Rosenblatt's transactional theory and aesthetic criticism as a platform for applied ethics, stating, "I propose that language and, correspondingly, the aesthetic appreciation of language must be seen as a means to an ethical end concerned with understanding the other. In short, aesthetics is a means to ethics as an end" (p. 341). I connected the pieces of each of these transformative experiences back to my desire to pursue the teaching of literacy in a revolutionary way. Each of these new perspectives worked within me to challenge and inspire the research developed in this dissertation. The philosophical approach to

the teaching of literacy through the lens of cosmopolitanism incorporates a critical consciousness of one's own identity in the world with a sensitivity to learning from others.

As part of my graduate assistantship, I had been given the opportunity to teach a children's literature course for undergraduate preservice teachers. I saw this as an opportunity to inquire into the application of a cosmopolitan approach to literacy practices. I wanted to consider how the emphasis on a cosmopolitan approach to teaching literacy would impact preservice teachers' responses and perspectives. By encouraging a critical self-reflective approach to transacting with texts, I hoped to inspire a mindset of continual growth and openness to learning from others.

Overview of the Dissertation

This research explores a theoretical framework and praxis for a cosmopolitan-minded approach to literacy in an undergraduate children's literature course. This approach to literacy emphasizes a deeper reflective consciousness and disposition of openness to different ways of knowing, perceiving, and expressing ideas, values, and identities. A cosmopolitan approach to literacy recognizes the power of language and story as a means for expanding consciousness and cultivating understanding amidst the complexities and diversities of our global society (Hansen, 2011). My research questions are focused on how preservice teachers respond to these strategies and a critical inquiry into my own practices. Questions posed in this study are: How do preservice teachers respond to a curriculum approached through the lens of cosmopolitanism? How do classroom engagements influence preservice teachers in constructing meaning around cosmopolitanism?

I begin the exploration of literacy practices through a literature review in chapter two. I start this exploration with a brief overview of changes that have occurred on the place and purpose of literacy in society over time. I then examine research related to the implementation of critical literacy in teacher education programs. Critical literacy shares many of the same goals as

cosmopolitan literacy. After looking at critical literacy, I then explore the literature on the philosophical application of cosmopolitanism and how it is being applied in literacy practices in school settings. Chapter two ends by examining the current research on literacy practices in undergraduate children's literature courses at the university level.

Chapter three begins by describing my research questions and design. I then provide a detailed description of the research context, explaining the course, student demographics, and data collection protocols. This is followed by an overview of my data collection methods and the types of data collected for the study. The next two sections of chapter three provide a lengthy explanation of my data analysis procedures for each of my research questions. Chapter three ends with an overview of the theoretical basis for my data analysis, trustworthiness, and positionality.

Chapter four covers the curriculum context of the study. Areas of the curriculum that facilitated cosmopolitan approaches to literacy are described in detail through a phenomenological process comparing my conception of the curriculum to the preservice teachers' perception of it.

In chapter five, I report the findings for my first research question, how do preservice teachers respond to a curriculum approached through the lens of cosmopolitanism? Using eight case study preservice teachers, I describe the understandings and themes that emerged from their responses.

Chapter six examines how the preservice teachers responded to the course engagements and seeks to answer how these engagements influenced preservice teachers in constructing meaning around the importance of cosmopolitanism. I describe the cosmopolitan-focused engagements utilized in class and report on the thinking these engagements invited.

Finally, chapter seven summarizes the findings and discusses the implications of this study. I consider options for applying cosmopolitan literacy practices across disciplines. I also reflect upon the remaining tensions and struggles encountered during this study and how these might be addressed in future research. This chapter ends with some final thoughts on the importance of this research.

Conclusion

This chapter explained the background and motivation for this research study on developing a cosmopolitan approach to literacy. The chapter began by highlighting the frustrations in standards-based literacy practices I encountered while teaching at the elementary, middle, and high school levels. I entered the doctorate program to better understand the literacy continuum. The courses that I took in the doctorate program opened new areas of insight for me related to the power of language and story. I developed a deeper understanding of transformative literacy practices through scholars like Kirkness, Freire, Rosenblatt, and Choo. Through the inspiration of transformative literacy practices encountered in my studies, I decided to pursue research in the implementation of cosmopolitanism as a literacy practice in an undergraduate preservice teacher's children's literature course.

CHAPTER TWO

LITERATURE REVIEW

This literature review encompasses five areas of research related to my study. The first area is a review of literature highlighting the changing perspectives on the role of literacy in society and education. This study hopes to build upon this evolution of understanding. The second section addresses the praxis of critical literacy research in preservice teacher education programs. In moving to create cosmopolitanism as an approach to literacy education, it is helpful to first look at how critical literacy practices have been implemented. The third section introduces the philosophy of cosmopolitanism and then ties cosmopolitanism to literacy theories. The fourth section covers the current research available on the use of cosmopolitanism in classroom contexts. The published research relevant to the implementation of cosmopolitan approaches to literacy education has been mainly in high school literature classes. Finally, since I implemented this research study in an undergraduate preservice teacher children's literature course, the fifth section provides a review of research on theory and praxis within university children's literature courses.

A Brief Overview on Changing Perspectives on Literacy

This study builds upon the many perspectives and approaches to literacy that have developed over the years. There have been many dialectical discussions around the forms and purposes of literacy. Literacy practices have been used to instruct, enlighten, and unite. However, these same practices have also been used to marginalize, oppress, and divide. Webster (2006) examined the complex interactions and the consequences of literacy within societies, arguing that how people use and practice language, whether it be in literacy or orality, has social and ideological implications and provides a window into how a group understands

what language can and cannot do. Literacy plays a crucial role in the search for identity. There is a multifaceted relationship between literacy, power, and identity (Collins & Blot, 2003). The power associated with literacy is interwoven throughout daily interactions. These interactional dimensions “are stuff out of which senses of identity, senses of self as a private individual as well as a social entity in a given time and place, are composed and recomposed” (Collins & Blot, 2003, p. 5).

Most people would agree that language and literacy skills are vital for the successful negotiation of and adaption to society and the maintenance of cultural practices. The evolving recognition of the importance of literacy has sparked debate. This debate began with the Cartesian concept of a great divide between orality and literacy. In the 1960s, Goody and Watt (1963) wrote an article entitled “The Consequences of Literacy.” In this article, they opened the discussion on the impact of literacy across time and between what they termed “non-literate” and “literate” societies. They viewed literacy as an autonomous mode of communication in literate societies that allowed the development of individualization and logical thought. “For writing, by objectifying words, and by making them and their meaning available for much more prolonged and intensive scrutiny than is possible orally encourages private thought” (p. 339). It is fascinating that the concept of division was interpreted as progress. For Goody and Watt, not only did autonomous literacy create individualization in society, but it also created a metaphysical divide in human consciousness. “There is no single explanation, but the techniques of reading and writing are undoubtedly of very great importance. There is, first of all, the formal distinction which alphabetic culture has emphasized between the divine, the natural, and the human orders” (p. 339).

Olson (1980) expanded upon the concept of the autonomy of written literacy, saying, “Alphabetic writing is permanent and explicit while speech is ephemeral and context dependent and that, by altering the social relations between participants, writing permitted the specialization of the logical functions of language” (p. 187). Olson argued that because written text is autonomous, it captures and preserves meaning over time and is more authoritative than spoken text. This impacts the perception of the reliability of information between written and spoken text. Olson noted that written text encourages the differentiation between the literal meaning of the text from the expression or intention of the author.

This divide in consciousness and thinking was elaborated on by Ong (1982) in his seminal work, *Orality and Literacy*. “For an oral culture, learning or knowing means achieving close, empathetic, communal identification with the known. Writing separated the knower from the known and thus sets up conditions for ‘objectivity,’ in the sense of personal disengagement or distancing” (p. 45). Ong believed that writing as a technology transformed the human consciousness more than any other societal invention. Literacy changed not just the form of communication, but the way people think. He asserted that the technology of writing was the force that powered intellectual activity.

These early studies focused on the divide between orality and literacy in a technical way. There was an obvious bias toward the advantages of written over spoken text as a means of expanding logical thinking. The consequences of literacy were looked at through a narrow lens. This narrow lens was questioned by Hymes in 1973 when he looked at language development and use among diverse speech communities. “In general, when we recognize that this diversity of speech communities involves social as well as linguistic realities, we must face the fact that

there are different vantage points from which diversity may be viewed. One person's obstacle may be someone else's source of identity" (p. 67).

In 1982, Heath studied the language development and literacy skills of children growing up in three very different ethnic and socioeconomic communities. Heath's ethnographic research among the three communities of Trackton, Maintown and Roadville revealed that there is no real dichotomy between oral and literate traditions. Her research revealed that literacy is developed in culturally and cognitively diverse ways. Rather than talking about oral and literate practices, Heath used the term literacy events. Literacy events have social interactional rules and combine both orality and literacy.

Gilmore (1985) extended this study into literacy events in an inner-city school. She explored the various symbols of Black "street" behavior such as stylized sulking and the chants that accompany the percussive dance style called "stepping". She discussed how these ethnic and class markers tended to limit access to "school" literacy. Gilmore argued that there needs to be greater openness, or in the language of the students "gimme room", in order to see beyond the limiting and arbitrary boundaries of what has been socially defined as literacy.

In 1984 Street also criticized the earlier assessments of what he called the "autonomous model" of literacy and suggested a perspective that recognized the multi-faceted and complex role that literacies play in society. He used the term "ideological" to describe an approach to viewing literacy as "practices inextricably linked to cultural and power structures in society, and to recognize the variety of cultural practices associated with reading and writing in different contexts" (p. 7). Street's "ideological" model was the beginning of the New Literacy Studies. Rather than assume causality, researchers analyzed the interaction between literacy practices,

cultural practices, sociohistorical frameworks, and political and economic structures (Street, 1993).

In September of 1994, the New London Group composed of Kalantzis, Cope, Cazden, Fairclough, Gee, Kress, A. Luke, C. Luke, Michaels, and Nakata coined the term “multiliteracies” (Cope & Kalantzis, 2015). The theory of multiliteracies developed by this group was based on the understanding that

communication and representation of meaning today increasingly requires that learners become able to negotiate differences in patterns of meaning from one context to another. These differences are the consequence of any number of factors, including culture, gender, life experience, subject matter, social or subject domain, and the like. Every meaning exchange is cross cultural to a certain degree. (Cope & Kalantzis, 2015, p. 3)

Multiliteracies also recognized the many and varied forms that literacy takes, including oral, visual, audio, gestural, digital, and tactile. This theoretical approach to literacy made an enormous impact on the pedagogical approaches to teaching literacy by recognizing the situated nature and complexity of literacy instruction.

Researchers questioned the role literacy practices play in cultural reproductions and how the meanings attached to literacy inform cultural politics, subjectivities, and power relations (Bourdieu, 1991; Collins & Blot, 2003). Questioning the theoretical and practical consequences of literacy in society led to what became known as critical literacies. Critical literacies consciously and deliberately recognize the ramifications of power structures on an individual’s understanding of their place in society and in the world. The concept of critical literacy was introduced by Freire (1993) in his book, *Pedagogy of the Oppressed*, in which he saw the importance of literacy as a means to conscientization and critically examining societal issues in

order to make constructive change. Freire's ideas encouraged "reading the word and the world" (Freire & Macedo, 1987). The idea of using literacy for empowerment began a change in the thinking around the purpose of literacy and how literacy should be viewed as a practice.

Critical literacy has opened up a new set of questions on how literacy divides. Critical literacy "melds social, political, and cultural debate and discussion with the analysis of how texts and discourses work, where, with what consequences, and in whose interest" (Luke, 2012, p. 5). The question now becomes, how can literacy practices become a tool for healing divides and establishing hope for positive cultural and societal change. This is where I see cosmopolitanism as a critical next step in approaches to literacy practices.

What is understood about the power and purpose of literacy should impact literacy pedagogy. This study took place in an undergraduate children's literature course for pre-service teachers. How has the understanding of the literacy impacted practices and approaches in the training of pre-service teachers? In moving to create cosmopolitanism as an approach to literacy education in university teacher education programs, it may be helpful to first look at how critical literacy practices have been implemented. Critical literacy and cosmopolitan literacy share many of the same goals. The goal of encouraging openness to dialogue and seeking to transform society through conscientization are two of these goals. By reviewing the work being done to implement critical literacy practices in preservice teacher education programs, much can be learned for future work in expanding into cosmopolitan-minded literacy practices.

Critical Literacy Praxis in Teacher Education Programs

The idea of using literacy for empowerment has changed the perspectives on the purpose of literacy. Those within the field of education looked at how to change the instructional practices of literacy in order to confront and transform oppressive societal issues. Critical literacy is viewed as a stance in literacy education. "When readers take this stance, they develop a critical

consciousness, fostering a search for justice and equity by reading the meanings behind the text” (Stevens & Bean, 2007, p. 6). There has been a gradual shift away from the traditional methods of teaching literacy "as skills, knowledges, and cognitions inside the human subject—quite literally as something in students' heads—to a vision of literacy as visible social practices with language, text, and discourse" (Luke, 2018, p. 184). Lee (2011) points out that critical literacy is not just a pedagogical technique that can be acquired, but rather it must be something that informs how we approach each part of life and education. "It is something we do every day to be informed agents in relation to others in a society where knowledge is socially constructed (Lee, 2011, p. 101).

The introduction of critical literacy into teacher education programs recognized that literacy as an embedded practice in society should lead to an awareness of self and a consciousness of one’s position in society. Hendrix-Soto and Wetzel (2018) identify five tenets that are important in the understanding the implementation of critical literacies. These tenets include the understandings that:

1. Literacies are not neutral; they are decidedly political. Critical literacy provides the tools for interrogating and challenging oppression.
2. Critical literacies are tools for reading the word to read the world (Freire & Macedo, 1987)
3. Critical literacies struggle against the status quo. This is especially important for students who come from historically marginalized communities.
4. Literacy is broader than traditional print-centered reading and writing. Literacy must be flexible and come from lived experiences.
5. Literacy is situated, and critical literacy should cut across the constantly changing

experiences of society. (pp. 2-3).

Critical literacy is often viewed as a philosophical approach to teaching that opens spaces for questioning the status quo and seeking opportunities for change. Norris, Lucas, and Prudhoe (2012) point out that few preservice teachers have ever experienced critical literacy in their early schooling and must be seen as both learners and prospective teachers of critical literacy. The need to first develop a critical conscious identity in preservice teachers was also identified by Hsieh (2017). In her approach to critical literacy and practice in the teacher education classroom, she pulled from the work of Lewison, Seely Flint, and Van Sluys (2002), who outlined four dimensions that are central to critical literacy:

1. Disrupting the commonplace;
2. Interrogating multiple viewpoints;
3. Focusing on social-political issues; and
4. Taking action to promote social justice

She acknowledges that this is difficult work and one that requires teacher educators to boldly open up conversations in the classroom around media and allow multiple perspectives and identities to be heard.

One of the most common ways literacy teacher educators infuse critical literacy theory and practice into their courses is through the use of multicultural children's and young adult literature. Van Sluys, Legan, Laman, and Lewison (2005) explored the use of books that address social issues to engage undergraduate preservice teachers in critical conversations. They discovered that texts alone were not enough to move students to a critical stance. In their reflection on their study, they determined that they had "to improve *their* demonstrations of critical practice in literature discussions, whole class debriefings, and in formal conversations"

(p. 20). Hadjiouannou, along with Hutchinson (2014), also sought to use multicultural literature to encourage critical thinking in a pre-service teacher education course. They incorporated transmediative activities, which involved dramatization or visual representations, to help the preservice teachers understand the books at a deeper level and develop greater empathy for the characters. Lee (2016) implemented instructional engagements in his preservice teacher course based on the concepts of multiple literacies from Harste (2003) and critical literacy dimensions developed by Lewison et al. (2002). This approach, according to Lee, allowed preservice teachers to learn how to apply practices of both multiple and critical literacies. Working with theory and texts in the classroom is an important initiation into the dimensions of critical literacies.

Most of the research studies done in university undergraduate classrooms noted uncertainty about whether preservice teachers would transfer the practice of critical literacies into their classrooms. To address this concern, several teacher educators implemented studies around the transfer and usage of critical literacies practices in preservice teachers' field experiences. In their article, "Reading the World While Learning to Teach," Riley and Crawford-Garrett (2015) point out how the neoliberal reforms which began during the era of No Child Left Behind have significantly impacted current preservice teachers' perspectives on education. They see an imperative need to incorporate critical literacy into their literacy methods course to open preservice teachers' awareness of new possibilities for future classrooms. In their separate university settings, one in the southwest and one in the northeast, they framed their course around the concept of *reading the word and the world* (Freire & Mercado, 1987). They researched the impact critical literacy practices would have on changing preservice teachers' perspectives on literacy. Their qualitative study revealed the importance of helping preservice

teachers to critically reflect on their past experiences in school in order to develop new perspectives. The study also revealed that in order for critical literacy to become a practice, there must be "a multitude of opportunities across methods courses to construct and enact a vision of education" (p. 76). In this way, preservice teachers can reimagine what the schooling experience in their future classrooms can be.

Wolfe (2010) reported similar findings in her work with preservice teachers in an English methods course. She feels that it is imperative for preservice teachers to develop the identity of critical literacy teachers. In her methods course, she asks preservice teachers to at least attempt critical literacy in their field experiences. This could be done by selecting texts that provide non-dominant perspectives alongside the reading of a canon text. Each preservice teacher was encouraged to negotiate a way to implement critical literacy in their field experience. She found that even if they did not feel successful in this process, it gave them the opportunity to discuss issues of control in the curriculum. She also found that those who were most likely to find a way to implement critical literacy had developed a strong identity as a critical teacher.

Jones and Enriquez (2009) took a different approach in looking at how critical theory implemented in literacy methods courses impact when, where, and why preservice teachers adopt a critical literacy approach to teaching practices. They based their study on the work of Bourdieu (1984) and his concepts of habitus, field, and capital. They proposed that actions and dispositions of preservice teachers are shifting and by reflexive practice can be molded to adopt critical literacy. They did a four-year longitudinal study of two graduate preservice teachers in a program that emphasized critical literacy through reading theory and assignments that required the application of critical literacy. They then followed these two students into their first year of teaching to see if they implemented critical literacy in the classroom. They found that while

training preservice teachers in critical literacy may prompt a willingness to adjust habitus, there are many factors that impact teaching practices. They found that desire played a crucial role in future action. Therefore, having preservice teachers reflexively consider the forces in schools that will counter their desire is essential. "There might be a way to get at those desires during teacher education courses and work through what such desires afford and constrain within pedagogical possibilities" (Jones & Enriquez, 2009, p. 165).

Critical literacy combines social, political, and cultural debate and encourages the analysis of how text and discourse carry societal consequences that work in favor of some and against others (Luke, 2012). Many have recognized the need for encouraging the implementation of critical literacy within preservice teacher education programs so that critical literacy practices become an integral part of literacy education. If preservice teachers are going to embrace the praxis of critical literacy, they must be able to see the need for this approach practically, theoretically, and philosophically. "In the American *Bildung* tradition, philosophical thinking is persistent critical examination of one's ideals, as well as the ideals of one's society, toward the goal of exposing ways in which actual practices fall short of those ideals" (Good, 2006, xx). In the evolution of literacy practices, there is no doubt that critical literacy has been an enormous step forward in awakening consciousness. Critical literacy has opened up consciousness to the ongoing marginalization of people of color, people with disabilities, gender-diverse individuals, the poor, and people outside the dominant religion and culture. Cosmopolitanism extends this consciousness to an openness to new ideas and finding unity in diversity. It seeks to move beyond the borders of recognizing that those seen as "Others" have rights, to acknowledging that they have much to offer from which I can learn.

Cosmopolitanism as a Philosophical Approach to Literacy

A cosmopolitan approach to literacy education risks moving critical literacy beyond the identification of the injustices in society to opening one's heart to those who are considered "the other." The origins of cosmopolitanism as a philosophical perspective dates back to the Greek Cynic Diogenes (c. 390-323 BCE). He called himself a *kosmopolites*, which translates as "citizen of the cosmos." The ideal of cosmopolitanism, as Diogenes expressed it, was to align oneself and maintain a moral obligation to all of humanity. Diogenes lived a life outside the realm of the socially sanctioned and was considered quite radical. He taught his followers to think for themselves, to question sanctioned customs, and to see oneself as a participant in a much larger moral world. (Hansen, 2014).

Due to the contemporary impact of globalization and neoliberalism, along with the subsequent shift toward nationalism and populism across the globe, there has been a renewed interest in the philosophy of cosmopolitanism across the fields of politics, economics, sociology, and education. In our current paradigm of nationalism and competitive globalization, "education becomes a mere means for training human capital, rather than a formative experience of cultivating expanded moral sympathies, deepened democratic dispositions, and a serious sense of responsibility for the world" (Hansen, 2014, p. 4).

Cosmopolitanism recognizes that diversity is inherent to all societies. We live in a world of multiteity. Rather than focusing on the divisions that arise within diversity, cosmopolitanism views diversity as a means to the growth and development of a creative and adaptable society. These ideas parallel Hegel's (1977) belief in the historical process of the growth of consciousness, which is mediated by our relationships with other human beings. "Hegel believed the systematization of truth is a never-ending affair; it requires a constant process of self-

examination in which we continually seek, and are confronted by, inconsistencies in our beliefs and in our forms of life" (Good, 2006, p. 13). The German philosopher Immanuel Kant also spoke of cosmopolitanism which he referred to as "ius cosmopolitanum." Kant describes this as a place of perfection in history, a point reached when humanity learns the lesson of mutual recognition and peaceful co-existence (Askoy, 2012).

Delanty (2008) contends that cosmopolitanism is both a dialogic and a critical approach to understanding the social world rather than interpretative or descriptive. "To speak of cosmopolitanism is to refer to a transformation in self-understanding as a result of the engagement with others over issues of global significance. It is concerned with identifying processes of self-transformation arising out of the encounter with others in the context of global concerns" (p. 218). Recognizing and be willing to listen to the perspectives of others is the key to cosmopolitanism.

Hansen (2017) describes cosmopolitanism as an "educational orientation in the world" (p. 6). A cosmopolitan approach requires that teachers reflectively balance the values of the local beliefs and customs along with encouraging a reflective openness to new ideas, perspectives, and people. According to Hansen, cosmopolitanism expands the significance of education by revealing the shared human experience of a quest for meaning. By acknowledging this commonality, a cosmopolitan-minded education provides a basis for seeking understanding and dialogue that "embodies respect for the reality of self, other, and world" (p. 112). This is not a substitute for the curriculum but rather an impetus for greater reflection on information, knowledge, and skills being gained.

A cosmopolitan approach to literacy requires a secure foundation in one's own identity. When one's identity is secure, then to welcome and openly reflect on another's perspective can be

done without threatening personal values and traditions. Grounded in the appreciation of cultural values and beliefs, it is possible to respond to new influences reflectively. This is a vital aspect of a cosmopolitan approach. As Hansen (2011) points out, a cosmopolitan orientation allows individuals to learn from one another rather than just tolerate each other. In recognizing the distinctive ways that cultures differ from one another, we grow "closer and closer apart" and "further and further together" (Hansen, 2011, p. 5).

The groundwork for cosmopolitanism as literacy praxis in the United States can be seen as far back as Dewey's seminal work, *Democracy, and Education*, first published in 1916. Dewey urged teachers to introduce students to "a mode of associated living characteristic of democracy. A school should be a community of full participation and conjoint communicated experience, in which social sympathy and deliberative moral reason would develop" (Jenlink, 2009, p. 4). In Dewey's discussion on education as growth, he speaks of the plasticity of children. By plasticity, Dewey means the ability of children to learn from experience and to develop dispositions. Dewey encourages the continual introduction of new stimuli and ideas to maintain plasticity and growth. He warns against the routine ways of acting and unthinking habits. The educational process should be "one of continual reorganizing, reconstructing, transforming" (Dewey, 2009, p. 30). This has much to do with being open to new ways of viewing the world. According to Dewey, the development of moral character and virtues was "to be fully and adequately what one is capable of becoming through association with others in all the offices of life" (p. 191). Dewey stated that people offer not just "external possessions, but a widening and deepening of conscious life—a more intense, disciplined, and expanding realization of meanings" (p. 191).

Dewey encouraged growth through experience. Children should be seen as active agents in their personal growth and development through their experiences with their surroundings and

with others. Experiences in the school setting should meaningfully connect to experiences the student encounters outside of school (Fenstermacher, 2006). Dewey encouraged learning from all of life's contacts with others. "An open-minded person merges curiosity, wonder, and respect into an active receptivity to new points of view, to new outlooks, and to new ways of thinking and knowing" (Hansen, 2006, p. 170).

How does a teacher translate this type of cosmopolitan experience into literacy practices? Rosenblatt (1995) provides a powerful argument for the use of story through literature as a means of developing the tools for exploring, discussing, and questioning a myriad of psychological, social, and ethical concepts. She contends that literature provides the context in which students can encounter infinite possibilities, confront social issues, and gain insights to make life more comprehensible. "Through the medium of literature, we participate in imaginary situations, we look on at characters living through crisis, we explore ourselves and the world about us" (p. 37). It is not the information contained in the books that provide the means to develop and practice openness to others; it is the experience of the reader immersed in a text. By including stories and texts that contain a diversity of perspectives, students can be challenged to reflect on these experiences in relation to their own loyalties and how these experiences may challenge them to expand their own perspectives in understanding others.

Literacy education should be viewed as a *Bildung*, a process in which experience leads to broadened perspectives and broadened perspectives lead to individual and societal transformation. "Knowledge is gained only from experience, and it also requires us to seek, like the protagonist of a *Bildungsroman*, the widest variety of experience" (Good, 2006, p. 26).

Literacy education should be infused with experience. In *Literature as Exploration*, Rosenblatt (1995) describes the transaction that takes place between a reader and imaginative literature as a

performing art. She speaks of how the text and the reader come together and create what she terms a poem, the reader's transactional experience with the text. This transactional experience is new and different each time a reader engages with the text. It is the experience that a reader lives through in encountering the text that creates meaning. This type of experience can occur while listening to a story told as well. The need for a variety of experiences is essential. As Dewey (2009) stated, "to perceive a beholder must create his own experience" (p. 54). We gain experience in listening to stories from the oral tradition. We gain experience in reading literary fiction and nonfiction. "Stories provide a way for us to move between local and global cultures and to explore the ways in which people live and think in cultures that differ from our own" (Short, 2012, p. 9).

Rosenblatt (1994) carefully distinguishes between the efferent and aesthetic stances in a transaction with a text. She discusses how all words, both verbal and written, require imagination to understand things that are not present or may have never occurred. The efferent stance in reading concerns itself with the impersonal words, simply understanding the text. This is the approach most often used in a standardized test-based approach to literacy education. If readers or listeners are transacting in the aesthetic stance, their attention would be directly on what they are experientially living through during their encounter with a text (Rosenblatt, 1994). The reader or listener, according to Rosenblatt (1994), will approach a text with "selective attention." They draw selectively on the resources of their own funds of experience and, through these connections, begin to organize their responses.

The goal of literacy education needs to be in cultivating a selective attention to the experiential and challenging anomalies encountered. We live in a diverse society. Diversity is a challenge that must be confronted and is integral to a cosmopolitan approach to literacy. In

developing a cosmopolitan-minded openness in the practice of literacy, we must cultivate a critical consciousness connected to a reflective openness toward the new or unknown. This cosmopolitan-minded approach to literacy education is a necessary step in the evolution of consciousness and the survival of democracy.

Cosmopolitanism as Literacy Praxis in Educational Settings

The philosophy of cosmopolitanism has become increasingly influential in the political sciences, social sciences, and education. Research on cosmopolitanism in education has been growing through the work of researchers from around the globe (Rizvi & Choo, 2020; Gunesch, 2004; Waghid & Waghid, 2014; Matthews & Sidhu, 2005). South African scholars, Waghid, Manthalu, Terblanche, Waghid & Waghid (2020) gathered the perspectives of nine prominent philosophers representing cultures from around the world and applied their theoretical perspectives on cosmopolitanism to education. The philosophers were composed of five women and four men bringing together perspectives from North America, New Zealand, Sweden, Africa, Greece and Turkey. In pulling together the work of these diverse philosophers, they argue that “cosmopolitan education engenders pedagogical spaces for encounters to be inclusive despite its emphasis on difference and otherness” (p. x). This section looks at the current ways cosmopolitanism has been implemented as a literacy praxis in educational settings.

Choo (2013), a researcher and professor at Nanyang Technical University in Singapore, discusses cosmopolitanism as an approach to the study of literature in her book, *Reading the World, the Globe, and the Cosmos*. She outlines four historical pedagogical approaches to the teaching of literature in high schools: nationalistic, world, global, and finally cosmopolitan. She highlights the importance of a cosmopolitan approach in this era of globalization, stating, “hospitable ways of teaching literature prioritize the other; they challenge us to think about how

we can be accountable to multiple others in the world and how we can continually problematize the boundaries of openness toward the other” (p. 159-160).

Choo followed up the publication of her book with several comparative case-studies of high school teachers implementing cosmopolitan teaching approaches in their literature classes (2014, 2016, 2017, 2018a, 2020). Through these studies, Choo (2014) provides practical examples of how teachers have implemented cosmopolitan approaches that "cultivate the hospitable imagination and foster other-oriented cultural creativity" (p. 84). The teachers involved in the studies used literature to engage their students in exploring ethical issues, evaluating ethical values, and discussing areas of social justice. These studies helped define the fundamental principles Choo believes should characterize cosmopolitan ethical criticism in the teaching of literature. Choo (2018b) summarizes the principles of cosmopolitan literacy in five principles:

1. Anti-fundamentalist: cosmopolitan literacy opposes intolerance toward differences.
2. Dispositional: cosmopolitan literacy is an orientation acquired through learning experiences and practices
3. Openness to difference: cosmopolitan literacy develops a hybrid identity, remaining connected to community values while still open to values from other cultures.
4. Other-centered: cosmopolitan literacy is focused on understanding and engaging with others, particularly the marginalized and oppressed.
5. Dialogic: cosmopolitan literacy is active and relational and is acquired through critical dialogue, which is willing to perceive from multiple lenses and reexamine personal values.

Chappel (2019) looked at the application of cosmopolitan approaches to teaching literature in three different high schools located in Hawaii. In each of the three case studies, teachers applied aspects of cosmopolitanism by engaging students with international literature. The studies

showed the importance of connecting international literature to the students' lived experiences, confronting values and beliefs different from their own, and recognizing their own cultural uniqueness when reading cross-culturally. She emphasized through her case study research the importance of making connections to students' local experiences as a means to broadening their connection to other cultures and values.

Yoon, Yol, Haag, and Simpson (2018) developed an instructional framework for introducing what they termed "critical global literacies" across the curriculum in a middle school or high school setting. Critical global literacies are based on the principles of cosmopolitanism and critical literacy. The framework they developed has four conceptual dimensions: "developing global awareness with an interconnected world concept, making connections from a personal to a global level, analyzing and critiquing texts from global and cross-cultural perspectives, and promoting social and political actions on global and multicultural issues" (p. 2). They provided practical examples for how each of these dimensions can be implemented into classroom contexts through various classroom engagements. They stress that classroom engagements that help students make connections from their personal lives to global issues provide an opportunity to view these issues from a critical lens.

Walstrom (2014) conducted a field-based study in which she analyzed classroom conversations in two fifth-grade classrooms in Sweden for evidence of cosmopolitan orientation. Each of these classrooms had about 20 students from different countries and cultures. She analyzed the classroom conversations for what she termed the four dimensions of cosmopolitan orientation: "*self-reflexivity, hospitality, intercultural dialogue, and transactions of perspectives*" (p. 119). She derived these dimensions from Delanty's (2009) four dynamics of critical cosmopolitanism. In this study, she analyzed the student conversations as a form of text and

applied Rosenblatt's (1994) concept of efferent and aesthetic stances to the students' approaches to communication to see if these conversations fostered a cosmopolitan orientation. She closely examined the aesthetic-reflective responses of the students within classroom conversations. Her findings showed signs of the four dimensions of cosmopolitanism during different classroom conversations, but never all four during one conversation. She concluded that while the four dimensions of cosmopolitanism first developed by Delanty are valuable indicators of cosmopolitanism in practice, it is yet to be understood if all four must be present at all times in order to enact a cosmopolitan orientation in a classroom setting.

Luke (2003), well known for his insights on critical literacy, recognizes the importance of moving to a cosmopolitan perspective in literacy education as an imperative for creating an ethical and just society. He states, "the shift here is one of recognizing the difference between information and knowledge, and perhaps subtler and more important, the difference between knowledge and its ethical applications in social and cultural action" (p. 21). He calls for a new ethics in literacy education that addresses the need to understand others better.

Academics, researchers, and teachers will continue to develop ways to implement cosmopolitanism into literacy practices. As Hansen (2011) states, a cosmopolitan approach does not require a change in what is taught, but rather discerning how to draw out of the curriculum ways to open students to "a living response to experience... to being formed not just informed" (p. 91). This change involves using literacy to develop a "reflective reception to the new fused with a reflective handling of the known" (p. 92).

Literacy Practices in Children's Literature Courses

In preparing pre-service teachers as literacy educators, consideration must be given to how literacy practices are introduced, defined, and incorporated into course content. Courses in children's literature provide opportunities for introducing and expanding epistemic and

philosophical perspectives on literacy practices. This section examines the research on literacy practices that have been implemented in university children's literature courses.

Sharp, Diego-Medrano, and Coneway (2018) analyzed the essential learning outcomes addressed in undergraduate children's literature courses for pre-service teachers across universities in Texas to compare how these objectives aligned with professional recommendations from recognized experts in the field. The recommendations for learning outcomes developed by experts include the reading of a wide variety of literature, developing pedagogy around the use of children's literature, and critical and historical analysis of children's literature. The findings from this study revealed that most children's literature course syllabi address the objective of reading a wide variety of literature and developing a pedagogy for using literature in the classroom. However, only ten percent of the syllabi in their study included objectives for the critical and historical analysis of children's literature. Sharp et al. (2018) point out that this objective focuses on societal influences impacting children's literature and promotes a social consciousness around selecting diverse and equitable texts. This is concerning since, according to the Children's Literature Assembly (2012), children's literature courses should support the development of multicultural perspectives and provide a broadened understanding of a diverse world. Flores, Vlach, and Lammert (2019) agree that an essential aspect for cultivating transformative literacy practices for a just society is the selection of children's literature books that broaden the preservice teachers' understandings of the diverse population of children they will be educating.

In response to the need for diverse literature to support the development of culturally sustaining literacy practices, many teacher educator researchers have examined the impact of incorporating multicultural and global literature into their children's literature courses (Iwai,

2013; Martin & Spencer, 2020; Brindley & Laframboise, 2002; Tschida, Ryan & Swenson, 2014; Smith & Wiese, 2006; Montero & Robertson, 2006; Hermann-Wilmarth, 2010). These studies point out that most preservice teachers are white, middle-class females who lack exposure to diversity and carry very insular perspectives. Incorporating multicultural literature into children's literature courses is a means of challenging cultural beliefs, expanding perspectives, and bringing awareness of diversity. Martin and Spencer (2020) found that promoting the use of multicultural literature contributed to preservice teachers' perceptions of the value of inclusion of diverse representations and perspectives in texts for their classroom libraries and interactions with students.

Expanding cultural understandings through the use of children's literature was also the focus of Montero and Robertson (2006). They invited international students to read texts written by an author from their country and join in a discussion with students enrolled in a master's level children's literature course who read the same novel. Reading and discussing global literature with insiders to a particular culture invited students to challenge previously held stereotypes and fully recognize the depth of learning necessary to understand others' experiences. This exchange created an opportunity to deeply consider the principles of multicultural literacy education and the need for multiple stories to broaden understanding.

While incorporating multicultural and global literature proved beneficial in expanding preservice teachers' perspectives, several studies also emphasized the need to address how students respond to this literature. Many of these research studies focused on ways to encourage critical discussion and analysis. (Bercaw & Collins, 2007; Wolf, Carey & Mieras, 1996; Smith & Weise, 2006; McNair, 2003). Bercaw and Collins (2007) recognized the need for effectively preparing future teachers for culturally diverse classrooms. They felt that encouraging the

discussion of culturally relevant literature in the children's literature course would broaden perspectives. However, they discovered that students filtered what they said in discussion and only shared what they felt to be politically correct. They encourage teacher educators to explicitly push their students to critically examine their own beliefs and delve deeply into the implications of those beliefs as a way to combat such discussion filters.

McNair (2003) encouraged students to reflect on and discuss the values, cultural norms, and beliefs concerning racism revealed in children's books. These discussions proved difficult for students to have since many felt that children were incapable of noticing stereotypes and were cynical about the presence of racism in beloved books like *The Five Chinese Brothers*. While McNair acknowledged that she could not expect students to simply take on her perspectives, discussions like these can challenge thinking and allow students to critically self-reflect. Challenging the acceptance of stereotypes in children's books was also the focus of Smith and Weise (2006), who looked specifically at adaptations of traditional literature from various cultures and encouraged their students to evaluate the authenticity of these picturebook adaptations critically. This inquiry-driven process allowed their students to critically question representations of cultures and develop research skills that foster greater multicultural understanding.

To date, there has not been any research within an undergraduate children's literature course on the application of cosmopolitanism. A cosmopolitan approach emphasizes reflective practices and receptivity to new perspectives. "Cosmopolitanism as education encourages listening *with* others: an imaginative, aesthetic exercise of trying to see the world as they do, to try to grasp the underlying values, beliefs, and aspirations that inform their ways of looking and knowing" (Hansen, 2011, p. 116).

For cosmopolitanism to become embedded into the praxis of literacy education, it must become integral to the mindset of teaching. As Appiah (2006) notes, "When it comes to change, what moves people is often not an argument from a principle, not a long discussion about values, but just a gradually acquired new way of seeing things" (p. 73). This study provides an analysis of practices for extending the disposition of cosmopolitanism into the teaching of children's literature within an undergraduate children's literature course.

Conclusion

This literature review examined the historical and ideological concepts that have evolved around the purpose and place of literacy in society. As researchers and theorists examined literacy practices over time, they recognized the power of these practices to define identity and power relations. This recognition led to the field of critical literacy and the necessity of "reading the word and the world" (Freire & Macedo, 1987). Critical literacy works to challenge the power imbalances within society.

Approaches to teaching critical literacy became an important shift in the preparation of preservice teachers. Researchers in teacher education stressed the need to develop a critical conscious identity in preservice teachers to prepare them to teach in diverse classroom settings and recognize that literacy should be used to oppose marginalization and promote social justice.

In moving beyond critical literacy, cosmopolitanism has been seen as a crucial philosophical approach in an ever-increasing globalized society. Cosmopolitanism moves beyond critical literacy to a deeper recognition of the need to live in a diverse world, both consciously and ethically. This entails a reflective consideration of one's own biases and a desire to learn from others' perspectives.

Cosmopolitan literacy practices have most recently been implemented in high school literature classes. Several studies have examined the impact of cosmopolitan literacy practices in

these classroom settings. Through using literature, teachers engaged their students in exploring global issues, ethical actions, and social justice.

Since this study aims to implement cosmopolitan literacy practices in an undergraduate children's literature course, the last section of the literature review examined the current emphasis on literacy practices in children's literature courses for preservice teachers. There has been increasing recognition within these courses of the need to cultivate critical literacy by evaluating current children's literature and introducing global and multicultural children's literature. To date, there have been no studies on the implementation of cosmopolitan literacy practices in an undergraduate children's literature course.

CHAPTER THREE

RESEARCH DESIGN, CONTEXT, AND PROCEDURES

This research is an outgrowth of the many ways I have been challenged in my perception of literacy and literacy practices. For many years, schools have functioned under the ideology of preparing students for a competitive marketplace. High test scores and quantifiable learning have been seen as the key to success in education. However, high-stakes tests and the push to raise achievement scores have not developed a more democratic and caring society. As John Dewey (2009) noted, "When the acquiring of information and of technical intellectual skill do not influence the formation of a social disposition, ordinary vital experience fails to gain in meaning" (p. 8).

The field of literacy has fallen into what Louise Rosenblatt (1994) saw occurring after World War II and the postwar glorification of science. During that time, she noted that literature teaching became focused on close reading and New Criticism. This narrow empiricism has had a definite reemergence in the adoption of the strict focus on science, technology, and math together with the Common Core Standards in literacy education. Along with this narrow focus in education, our society is becoming alarmingly more divided.

This research explores a theoretical framework and praxis for a cosmopolitan approach to literacy in an undergraduate children's literature course. This approach to literacy emphasizes a deeper reflective consciousness and disposition of openness to different ways of knowing, perceiving, and expressing ideas, values, and identities. A cosmopolitan approach to literacy recognizes the power of language and story as a means for expanding consciousness and cultivating understanding amidst the complexities and diversities of our global society (Hansen, 2011). My research questions are focused on how preservice teachers respond to these strategies

and a critical inquiry into my own practices. Questions posed in this study are: How do preservice teachers respond to a curriculum approached through the lens of cosmopolitanism? How do classroom engagements influence preservice teachers in constructing meaning around cosmopolitanism? This chapter describes the research design, the context in which the research took place, and data collection methods. Chapter four is devoted to the curriculum context.

Research Design

This research aims to determine the influence of a range of teaching strategies in encouraging cosmopolitan perspectives in undergraduate preservice teachers enrolled in a children's literature course. It is framed as a teacher research study. According to Cochran-Smith and Lytle (1990), teacher research is a "systematic and intentional inquiry carried out by teachers" (p. 3). In using the term inquiry, teacher research is based on questions generated from classroom practices and the desire to make sense of these experiences. Systematic refers to how the data is gathered and recorded. Systematic inquiry requires maintaining written records by documenting experiences inside and outside the classroom. Teacher research is intentional in that it is planned and guided by inquiry questions. Teacher research allows reflexive practice in order to make sense out of classroom experiences. Cochran-Smith and Lytle point out that teacher research has many benefits. Teacher research can expand professional knowledge and provide more significant insights into practice due to the teacher's ability to observe closely and over long periods of time. Teacher research can also lead to the critique, revision, and expansion of existing theories.

Dinkelman (2003), drawing from the work of John Dewey (2009), also advocates for teacher research which he refers to as teacher self-study. Dewey's theory of reflective thinking calls for a mindful and intentional consideration of experiences. Through reflective thinking, deeper

understandings are formed, and new possibilities are imagined. Dinkelman's definition of self-study is synonymous with Cochran-Smith and Lytle's (1990). Dinkelman states that teacher self-study is the "intentional and systematic inquiry into one's own practice" (p. 8). He presents a five-part theoretical rationale for the importance of teacher research and self-study. The rationale includes:

- The congruence of reflection with the activity of teaching;
- The potential of self-study for knowledge production, of value for both local contexts and the broader teacher education research community;
- Opportunities to model reflective practice to students;
- Value of self-study participation for preservice students;
- Possibilities for programmatic change. (p. 8)

This study is ideally suited for a teacher research frame. This frame provided a way for me to make a critical inquiry into the implementation of cosmopolitan literacy approaches in a systematic and intentional way. "When theory is linked to practice, teachers themselves can become a critical source of new professional knowledge" (Sandholtz, 2005, p. 108). This study allowed me to be reflexive on my teaching practices and confront questions of how these practices inform the preservice teachers' meaning-making process by analyzing student-created documents and observations of learning situations in the classroom.

Research Context

The research and data gathering took place in the Children's Literature in the Classroom course for undergraduate preservice teachers at the University of Arizona. Data for this study was gathered in three separate children's literature classes across two semesters. Children's Literature in the Classroom is a core course requirement for all elementary preservice teachers at

the University of Arizona. The majority of undergraduate students enrolled in this course are working toward a degree in the field of education. This class is their introduction to the diverse formats, genres, and issues in children's literature. The data for this research was collected during the 2019-2020 school year. Three children's literature classes participated in the study.

Class 1 in the Fall of 2019 was composed of twenty-eight undergraduate students.

Ninety percent of these students were education majors. Of the ninety percent, seventy percent were elementary education preservice teachers, and the other twenty percent were special education majors. The remaining ten percent of the class were majoring in Literacy, Learning, and Leadership. This degree prepares students to pursue careers related to education in diverse fields. Table 3.1 provides an overview of the demographics for Class 1.

Table 3.1

Demographics for Fall 2019 Class (Class 1)

Ethnicity	Age	Sex
80% White	95% Under 25	90% Female
20% Latinx	5% Over 25	10% Male

In the spring 2020 semester, two children's literature classes participated in the study. One of these classes (Class 2) met in an off-campus location. The students enrolled in this section were part of a newly initiated program through the University of Arizona called Pathways to Teaching. The Pathways to Teaching scholarship program provides tuition and a stipend to paraprofessionals working in school districts in southern Arizona to support them in earning a teaching degree with an ESL endorsement. Class 2 met for an accelerated semester of eight weeks. There were eight students enrolled in this class. All eight were elementary education

majors. Table 3.2 shows the demographics for this group of students.

Table 3.2

Demographics for Spring 2020 Off-Campus Class (Class 2)

Ethnicity	Age	Sex
80% Latinx	35% Under 25	100% Female
10% Mixed Asian/Latinx	65% Over 25	
10% White		

Class 3 was composed of twenty-seven undergraduate students. This class met on campus until the outbreak of COVID- 19 in late March and then, due to the closure of the campus, moved to a remote online format. Eighty-five percent of this class were education majors, with seventy percent majoring in elementary education and fifteen percent in special education. The remaining fifteen percent of the class were taking the course as an elective from a major outside the College of Education. Table 3.3 shows the demographics for this class.

Table 3.3

Demographics for Spring 2020 On-Campus Class (Class 3)

Ethnicity	Age	Sex
60% White	95% Under 25	95% Female
30% Latinx	5% Over 25	5% Male
10% Asian		

The first objective on the syllabus for the Children’s Literature in the Classroom course is that preservice teachers will gain a better understanding of themselves as a reader, their cultural

identities, and how to engage in personal and critical response to literature (see Appendix A). It was within this course objective that the concept of a cosmopolitan approach to literacy was introduced. Since the term cosmopolitanism carries many connotations, I decided to use a different term to introduce this approach. I wanted a name that would capture the intent of cosmopolitanism. I decided to call this approach critical reflexive literacy. This terminology highlighted the meaningful and active components of cosmopolitanism as applied to literacy practices. While I used the term critical reflexive literacy when introducing this approach to the preservice teachers, within this paper, I will continue to use the term "cosmopolitanism" rather than "critical reflexive literacy."

In each of the classes, I provided an overview of a cosmopolitan approach to literacy practices in relation to the syllabus objective through a document that read as follows:

Preparing for a Diverse Society:

A Critical Reflexive Approach to Literacy Education

This course will be taught through an approach I have termed *critical reflexive* literacy. Paulo Freire (1993) refers to critical literacy as "reading the word and the world." Reflexivity is defined as the ability to examine one's own feelings, reactions, and motives and how these influences what one does or thinks in a given situation (Cambridge dictionary). A critical reflexive approach to literacy education encourages understanding how one's own values impact beliefs and actions along with a recognition of and openness to learning from the ideas, perspectives, values, and beliefs of others. This approach to literacy is based on Hansen's (2017) conceptualization of cosmopolitanism. Hansen (2017) describes cosmopolitanism as an artform for life that calls for a "reflective openness to new people, ideas, practices, and values with reflective loyalty to local commitments and forms of life" (p. 209).

Novels selected for this course will be geared toward broadening and developing new understandings so that we can begin to wrestle with and confront difficult issues. The literature will provide the avenues that require thinking and discussion on actual challenges confronting society today and the need for ethical action. Novels that address societal issues can sometimes lead to discomfort. This dissonance with the reader's worldview can lead to a judgment that a book is not compatible with personal loyalties. The concept of reading to develop an empathetic awareness of issues requires a shift in

perspective and approach to reading. This orientation to reading challenges us to find the issues that are significant and dig deeper into our own responses to these issues. You will be encouraged to begin to take responsibility for intentionally developing a new approach to reading with the purpose of learning from others and becoming an ethical actor.

As we read this semester through the theme of Transformation, we will constantly consider the following questions:

- What cultural aspects of my identity impact my interpretation of this story? (reflective loyalty)
- How do the beliefs and identity of characters in the story impact their actions? (reflective openness)
- What can I learn from the character and others' perspectives on this story? (reflective response and dialogue)
- What ethical action might I take in response to this story? (reflective action)

The preservice teachers were informed of the study being conducted in class to research the influence of a cosmopolitan approach to literacy practices and were invited to participate as co-researchers in the study. I explained to the preservice teachers that I would be recording literature circles, examining their reflections on literature, and reflexively studying my own teaching practices. They were assured that their participation was not being graded, and any data used would have their names removed to ensure confidentiality.

Toward the end of each semester, I spoke to the preservice teachers in-depth about the research project and described the data that I would be analyzing. I invited the preservice teachers to ask questions about the research. After answering questions, I left the room, and an outside administrator came to the classroom to distribute and collect consent forms for participation in this research study. This consent form had received IRB approval through the university. In class 1 and class 2, the consent form (see Appendix B) allowed students to sign to provide consent or deny participation. These consent forms were sealed in an envelope and kept securely in the department office until after I had posted grades. After receiving the consent forms for classes 1 and 2, one hundred percent of the students in both classes gave consent to

participate. In class 3, the consent form had to be administered in an online format. Toward the end of the semester, I reminded the class about the research and asked for questions during an online Zoom session. After answering questions, my advisor joined the Zoom meeting and I left. She explained the online consent form to the students and how it would be distributed. This consent form was administered through Qualtrics, a secure online scholarly survey platform. This consent form also received IRB approval. In order to give consent for participation, students had to type in their full name and then submit their consent through Qualtrics. My advisor alone had access to the results of this survey (see Appendix C). After I had posted the final grades for class 3, the results of the online consent form were forwarded to me. Twenty-three of the twenty-eight students in this class provided their consent to participate.

Data Collection Methods

All the data for this research was collected from class experiences and assignments that were a normal part of the children's literature course. As the instructor for the course, I had access to all student work and was present for all in-class discussions. This provided a wide variety of data for this research.

Reflexive Data

In keeping with the methodology of teacher research, I maintained a teaching journal recording observations and impressions after class sessions. As Brownlee and Schraw (2017) note, "reflection and reflexivity are cornerstones in promoting change in teachers' personal epistemologies, measuring personal epistemology, and in new ways of conceptualizing personal epistemology for teachers and teacher education" (p. 409). They argue that teaching experiences must be accompanied by explicit reflections on how epistemologies are reflected in practice. Reflexivity involves critical thinking that goes beyond reflection to evaluating practice in the

light of personal epistemologies. According to Brownlee and Schraw (2017), this type of reflexivity is more likely to lead to reasoned action and epistemic growth. This teaching journal provided an opportunity to reflexively consider my teaching practices and daily interactions with students.

Documents

The data I collected from preservice teachers were all from class engagements and assignments. I did not change the type of assignments required during the course, only the focus on how to approach the assignments through a cosmopolitan perspective. Tables 3.4 and 3.5 lists the various types of student documents and artifacts that were collected. This study provided an in-depth, context-sensitive assessment of teaching strategies being implemented.

Table 3.4

Document Data Collected from Study Participants

Document Title	Description of Document
First Day Questionnaire	This document invited the student to articulate their current understanding of literacy and their goals for the course. This was a benchmark for student perceptions on the use of literature prior to taking the course.
Literacy Memoir	In this document, students reflected on their own experiences with reading and literature. This provided insights into how students' past experiences with reading and literature impacted their biases or resistance to adopting a cosmopolitan approach.
Dialogic Journal	Students completed a dialogic journal entry for the first five novels read in the course. I responded to the students' entries and encouraged their growth toward developing more reflective responses.
Written Reflections	Students completed a written reflection on the last five novels read in the course. These reflections invited the students to respond to

	the novels and articulate their reaction from their personal transactions and their dialogue during literature circles. These reflections provided insight into the types of thinking students were developing and helped determine if cosmopolitan perspectives were emerging.
Literature Circle Discussion Transcripts	All literature circle discussions were recorded and transcribed. These transcripts revealed the type of talk that took place within the literature discussion circles.
Midterm Reflection	Students reflected on their personal progress and any changes in perspectives that had occurred since the beginning of the semester. This provided insights into how students' views on the purpose of literature were changing.
End of Course Reflection	This reflection asked students to consider the significant areas of learning for them during the semester. This was a way to determine if cosmopolitanism had been recognized and determined to be a significant change to their thinking.
Final	The course final synthesized learning throughout the course. The final provided insights into student perspectives on the use of literature and if applications of cosmopolitanism were considered.

Table 3.5*Artifacts Collected from Study Participants*

Document Title	Description of Document
Storytelling Journals	Students responded in their storytelling journals in multiple ways. Some chose to draw pictures, and others responded in words. The aesthetic responses were examined to determine what, if any connections were made to belief systems and openness to new perspectives.
Literature Circle Discussion Strategy Artifacts	A different discussion strategy was introduced with each literature circle. These were examined to determine patterns of topics

	within literature circles and the strategies that encouraged cosmopolitan perspectives.
Choice Projects	Choice projects were selected from a list of suggestions that encouraged the students to learn about a culture outside of their own or to explore a societal issue. These projects were examined to determine how they contributed to the development of a cosmopolitan perspective.

Primary Data

I relied heavily upon the preservice teachers' written reflections on the novels they read to determine the type of meaning being made from a cosmopolitan approach to literacy instruction. These written reflections for the first half of the semester were recorded in an online template created in Google Docs. This template was termed a dialogic journal, and it provided a scaffold for the written reflections. In the second half of the semester, the reflections were written in an essay format. The preservice teachers also maintained a storytelling journal on stories that I told orally in class which provided another set of written reflections. These reflections were analyzed to determine how the preservice teachers' responses to a cosmopolitan approach developed and changed over the course of the semester.

Other sources of primary data were the initial student questionnaires, transcripts from literature discussion circles, final written reflections, and choice projects. The students' initial course questionnaire provided a way to determine their conceptualization of the purpose of literature and stories prior to the course (see Appendix D). The final reflection provided valuable insights into changes in their perspective around story and literacy (see Appendix E). The final reflection was expanded in classes 2 and 3 to provide students the opportunity to directly respond to the impact of novels read, and stories told in class (see Appendix F). This reflection invited students to describe how they were impacted by a cosmopolitan approach to literacy. They were

asked to create a sketch of what a cosmopolitan approach to literacy meant to them. This added data was invaluable in providing insights into how the preservice teachers created meaning around a cosmopolitan approach to literacy. In order to earn an A in the course, students had to complete a choice project. These projects provided insights into how the preservice teachers chose to respond and apply cosmopolitan perspectives independently.

My teaching journal provided the final piece of primary data in this study. I looked carefully at entries in my teaching journal to analyze when I had encountered resistance to a cosmopolitan approach and reflected on the possible causes of resistance. Through this journal, I was able to reflexively consider how my teaching practices influenced students in constructing meaning around the importance of cosmopolitanism.

Secondary Data

The secondary data used in the analysis were the student artifacts from literature circle discussions and student literacy memoirs. The artifacts from the literature circles provided supporting data verifying if the preservice teacher's written reflections included new perspectives gained from others. The literacy memoirs served as a benchmark for understanding the preservice teachers' initial perspectives on literacy. The final exams were consulted for supporting evidence on developing perceptions related to cosmopolitanism. Table 3.6 shows the list of primary and secondary data consulted for the two research questions within this study.

Table 3.6

Primary and Secondary Data Used

Research Question	Primary Data Analyzed	Secondary Data Analyzed
How do preservice teachers respond to a curriculum approached through the lens of cosmopolitanism?	Written reflections, final questionnaire, choice projects	Teacher journal, literacy memoir, student artifacts, student choice projects, final exam

How did classroom engagements influence preservice teachers in constructing meaning around cosmopolitanism?	Teacher journal, dialogic journal, storytelling journals, first-day questionnaire, final course reflection, Literature circle discussion transcripts,	Literature circle artifacts
---	---	-----------------------------

Data Analysis Procedures

Philosophically I entered the analysis of this research from a socio-constructivist standpoint (Vygotsky, 1984), recognizing the importance of inquiry and social interaction in the development of knowledge. I also approached the data analysis through the lens of the dialectical tradition (Hegel, 1977). “A main aim of research in the dialectical tradition is understanding how to create conditions for full human development” (Chaiklin, 2012, p. 33). I needed to look at the data to determine how the curriculum taught through a cosmopolitan lens impacted the meaning preservice teachers made from this approach and how classroom engagements impacted the meaning made around the importance of cosmopolitanism.

Analysis Procedures for Student Response

The data that I had collected spanned three classes and provided many avenues to consider how preservice teachers had made meaning out of a cosmopolitan approach to literacy. As I entered the data analysis, I first created several spreadsheets to collect and compare a variety of data. I wanted to consider various data sets to locate and understand where and how preservice teachers revealed their processing and experiences of cosmopolitanism in practice. I pulled together statements made on initial questionnaires, midterms, and finals on how preservice teachers viewed the importance of story and created a spreadsheet with these responses. I created another spreadsheet comparing the responses on the final exam to what the preservice teachers found most helpful in the course and what they found most challenging. I added another column to this spreadsheet recording the final questionnaire's responses on the most

impactful novel read, story heard in the course, and why they selected these stories. I also created a spreadsheet on student responses to how they defined critical reflexive literacy. I then printed off the dialogic journals and written reflections from all students who had given consent to be included in the research study, a total of fifty-seven students.

I printed off the spreadsheets and read through these and each of the student reflections. As I read through these documents, I made memos. The written reflections seemed to contain the most productive data for considering how preservice teachers were thinking about cosmopolitanism. I decided to pull the written reflections from three novels across all three classes to analyze. To keep the data as uniform as possible across both semesters and the three classes, I selected the dialogic journal entries for the first novel read by all classes, *Inside Out and Back Again* (Lai, 2013), the novel each class read at mid-term, and the written reflection for *George* (Gino, 2017) read by all classes toward the end of the semester.

In my initial reading of the reflections, I looked for the main concerns and ways that preservice teachers were transacting with the texts and reflecting on issues in the texts. As I read and reread, I looked for how areas of a cosmopolitan orientation were represented in the data. The ideals of cosmopolitanism call for “an orientation in which people learn to balance reflective openness to the new with reflective loyalty to the known” (Hansen, 2011, p. 1). I considered the type of responses that might indicate a "reflective openness" as well as a "reflective loyalty."

As I worked to organize and consider ways that I might develop codes to capture student meaning-making, I looked to Hansen's (2011) work to inform the development of these codes. Hansen points out that there are several aspects of a cosmopolitan education. He divides these into four areas which include:

1. The aesthetic- how one perceives and responds

2. The moral- how one regards and treats others
3. The reflective-how one steps back to think and imagine a situation
4. The ethical- how one deepens the aesthetic, moral and reflective

As I contemplated the data in light of the aspects highlighted by Hansen (2011), I realized that a cosmopolitan orientation had to be viewed as a process, not a product. I needed a framework that would allow me to interpret how using a cosmopolitan approach to literacy influenced this process. What type of response was indicative of cosmopolitan ideals? The first aspect highlighted by Hansen (2011) is the aesthetic. Rosenblatt (1978, 1995) also uses the term aesthetic to identify a specific stance in reading. In this stance, the focus is on what the reader "is living through during his relationship with that particular text" (Rosenblatt, 1978, p. 25).

Rosenblatt contends that it is only through the aesthetic stance that a reader will be able to live through the experience of the text and create an understanding of how the text connects to life.

I reread the journal entries, reflections, and transcripts looking for ways that the process of cosmopolitan thinking was manifested, and I identified ways that students connected and responded to the text. In order to relate to anything or anyone, a connection must first be made. If one remains too distant, they are only a detached observer. The aesthetic dimension in my analysis I termed self-awareness (SA). The dimension of self-awareness was exhibited in the data when students made a personal connection to the text.

In looking for evidence of self-awareness in the written reflections, I noticed a variance in the types of responses that could be coded as self-awareness. Some students were making experiential connections, and others were making cultural connections. In order to adequately discern self-awareness, I needed to identify the various dimensions within self-awareness. One dimension of self-awareness seen quite frequently in student responses was an emotional

connection to characters or situations in a novel. Many of these connections were a recognition of privilege or expressions of pity for the characters or their situations. These connections were coded SA1. Examples of SA1 responses are seen in the following comments (all student names are pseudonyms):

- This book made me reflect on my life and how grateful I am for where we live. Even though some things are screwed up, it could be worse (Gloria, class 1, dialogic journal for *Inside Out and Back Again*).
- I had sympathy for the main character and what she was going through. I took a step back from my life and realized how lucky I am (Carli, class 1, dialogic journal for *Inside Out and Back Again*).
- This story made me feel so grateful for the life that I live. It broke my heart to read because the babies are just so new to the world and this is what they are exposed to. On top of that the mothers have to stay calm for their babies even though they are freaking out (Samantha, class 1, dialogic journal entry for *The Unwanted: Stories of the Syrian Refugees*).
- It made me feel grateful, sad, hopeful, anxious and think about my own life and what I was blessed with. I just really reflected on things that I was gifted in my life that other people would not be fortunate enough to have (Blanca, class 1, dialogic journal entry *Inside Out and Back Again*).

Many students were able to make a personal experiential connection to the characters in the stories. I coded this process of self-awareness SA2. Examples of SA2 showed a recognition of a similar shared life experience to the character, situation, or issue.

- I did connect with Jackie's parents divorcing, it reminded me how I felt when my

mom moved in with my grandmother and I suddenly had four parents instead of two (Alexa, class 1, dialogic journal on *Brown Girl Dreaming*).

- It ties into the effect we have on others and this has been something that has been hitting me really hard this week because it makes me think of some of my depressed friends as well as a student who we lost in one of my classrooms very recently (Faith, class 3, dialogic journal entry for *Towers Falling*).
- I have had the same experience when I was younger and thought that praying and wishing for everything to be okay would actually work. But it's not about wishing, it's about putting the mind to work and working for what you want (Lucia, class 3, dialogic journal for *Inside Out and Back Again*).
- I feel like I was able to relate to George in being upset and feeling insecure. This is because I remember when I was in elementary, I was trying out for a play and was told that I was 'too tall' and could not audition for the part I wanted (Samantha, class 1, reflection on *George*).

Several student responses revealed a third process of self-awareness by making a connection to culture and personal loyalties. This type of self-awareness response was emotionally connected to a personal value. These responses were either positively or negatively reactive to issues and circumstances in the novels. In some instances, the deep awareness of personal values served as a means to begin reflecting on beliefs with an openness to consider different perspectives. However, in other instances, this strong connection to personal loyalties served as a roadblock to openness. Some responses coded as SA3 are given below.

- I am guilty of doing that in my life quite often. I let people be bullied just because I am scared of what other people will think if I take a stand. But it is more important to

help others. As people often say two wrongs don't make a right (Mollie, class 1, dialogic journal for *Leon's Story*.)

- I connected to the story in that it is difficult to figure out who you are, how to tell people that, and Melissa experienced that as well. I find it very difficult to be authentically me, because I am afraid people will not accept me for that. (Kellie, class 2, reflection on *George*).
- In the culture I was raised, if you were born a girl that made you a girl. My religious beliefs also have the same foundations. I may not agree with the topic, but I will know that I have to be respectful, caring, and accept everyone (Juana, class 2, Reflection on *George*)
- For me, the LGB community is different from the transgender community. The transgender community is making a big change to their bodies and the LGB community is making a decision that does not hurt anyone at all. It is hard for people to accept the transgender community and believe in their choice and more than that respect their choice (Carli, class 1, reflection on *George*).

It became apparent that the third process of self-awareness occurred when a particular issue intersected a strongly held personal loyalty. Students who responded at an SA3 tended to spend more time explaining the reason behind their response. These reflections either revealed their strong commitment to maintaining their personal loyalty or an openness to reflecting on the premise of their personal loyalty.

Self-awareness is a good starting point for a cosmopolitan orientation as it is tied to the notion of loyalty to the known (Hansen, 2011). As I continued to look at the data as a process, the next aspect that I noted were signs toward being reflective on the issues within the novels.

The novels selected in this study encouraged students to consider critical issues facing society. Critical literacy is integral to a cosmopolitan orientation. Critical literacy coincides with Hansen's (2011) moral dimension and the need to be aware of how others are regarded and treated. It also connects with a student's ability to be self-reflective. I decided to term this dimension critical-awareness. Critical-awareness, like self-awareness, is a process. As I read through the reflections, I again noted three distinct processes within critical-awareness.

One process of critical-awareness (CA1) was seen in student responses as a short personal commentary on an issue or area of struggle for a character. CA1 responses often identified a single act of inequity, racism, prejudice, or unfairness. Students who identified these events in their responses tended to connect the acts to a personal experience.

- I think that because I grew up learning English that even though I am a minority, I did not have to go through segregation. But I do understand how looks that are different from the norm will get teased (Paloma, class 3, reflection on *Inside Out and Back Again*).
- Chiko was excited to earn money to send some back home. As someone who grew up in a financially unstable home, my dream is to be able to provide a stable income for myself and my parents. He was worried about real-life social issues and problems that our ethnicity brings (Maya, class 3, *Bamboo People*).
- This story is so impactful because the mother would have let her son hatch a chick if it didn't mean starvation. I relate to this because I've been very poor before, but also I've never been as poor as them, so I sympathize with their struggle (Amy, class 3, reflection on *Inside Out and Back Again*).

Another dimension, coded as critical-awareness two (CA2), provided a reflection on the pervasiveness of injustice within society beyond an individual's experience. Students who had a CA2 response took a step back and considered the issue on a much broader scale and its ongoing impact on society.

- Even until this day, the food we get from the grocery store *is provided by* the people around us that we judge for the job they have, and we do not even know their story. All of this coming together really made me more aware than I already was of the connections there because the stories being told have happened to my ancestors and my family (Martina, class 3, dialogic journal on *The Circuit*).
- I have seen racism in my community, and I think it is something that people still need to work on changing. I think everyone and everyone's culture should be respected, and it saddens me that to this day people still suffer from the abuse of those around them (Maggie, class 3, dialogic journal on *Ask Me No Questions*).
- All those things she went through still happen to so many now and it has been happening forever. It's so unfair that education is blatantly kept away from people, especially women (Amalia, class 1, dialogic journal on *I Am Malala*).
- It demonstrates how refugees are forced to give up important aspects of their culture including religion in order to succeed in America, a trend that should not exist (Beth, class 3, dialogic journal on *Inside Out and Back Again*).

There were some students whose critical-awareness responses went beyond the issues discussed in the novels to a broader systemic look at the issues. These responses tended to be more detailed in their descriptions of the injustices within society, revealing an understanding of

the way these issues are perpetuated in society. These responses were coded as critical-awareness three (CA3).

- I never really understood how horrendous it was for these people. I also never considered all of the psychological brainwashing that also happened to these people. It was an eye-opening moment when the perspective was introduced that the parents believed it was their lot in life to suffer and be less than white people. That really made me think, because I think that often times, we as people conform to society's so-called rules even when they are wrong (Mollie, class 1, reflection on *Leon's Story*).
- It is interesting to me how separate everything is only because of money, power, and adult's beliefs. It is interesting to me because these children are separated from the start. One child works, one doesn't, one has nice furniture, and one doesn't, and most importantly one doesn't like the way he looks on the outside because of his skin and the other doesn't even question it. This book really helped me expand my mind. I see how children are separated from the start. Today there are not as obvious separations, but the separations are still there, and many white people like to try to tell themselves that everyone is equal (Carli, class 1, reflection on *Leon's Story*).
- There are children in the transgender community who desperately desire to read fiction books with characters like them, but more often than not they go unheard. Representation is vital to promoting the emotional health of young children. For people like Melissa, growing up feeling as though you were born in the wrong body is hard enough. But when you add in that there is hardly any literature in which she can discover a main character like herself, you have almost guaranteed that her emotional

state will suffer for it (Lena, class 3, reflection on *George*).

After defining codes for self-awareness and critical-awareness, it seemed an appropriate next indicator of a cosmopolitan orientation should address a reflective openness to the new (Hansen, 2011, p. 1). I had encouraged students to consider what they learned from the characters in the stories and from dialogue with others in their literature circles. In continuing to ponder the data and the ideals of cosmopolitanism, I noted how students showed a recognition of perspectives outside their own. The most obvious sign of this was an acknowledgment of views voiced by others. Other-awareness (OA) became the next area of focus in my data analysis. Other-awareness was noted in the data when students placed themselves in a character's shoes from a novel or when insights gained from peers during literature circle discussion were noted. Other-awareness again was seen as a process toward expressing a cosmopolitan orientation.

The first process of other-awareness (OA1) was a recognition of another's perspective and provided no value assessment on this perspective. OA1 showed that a new idea or perspective had simply been identified.

- I realized how Ha had stereotypes of America such as the cowboy. Others had misconceptions and stereotypes of her, and she had them of Americans as well (Myra, class 1, dialogic journal on *Inside Out and Back Again*).
- Someone in my group talked about how he made a personal connection when the bigger kids would protect the little kids while the white kids on the school bus would throw rocks at them. He said that growing up the kids were terrible, and his younger siblings would get bullied like Leon, and he would be the protector (Elena, class 1, dialogic journal on *Leon's Story*).

- I also realized why people stay in the South even through there is some racial tensions still going on, because it is home for them (Alexa, class 1, dialogic journal on *Brown Girl Dreaming*).
- One of the main points that we brought up that surprised me, and I didn't realize was how much of an issue refugees fleeing to other countries still are to this day. Not only in Europe and Asia, but also all over the world, including the USA (Mandy, class 1, dialogic journal on *The Unwanted: Stories of the Syrian Refugees*).

The second dimension of other-awareness showed an expanded acceptance of other perspectives and addressed how this perspective brought about a change in personal perspectives. This was coded OA2.

- We talked about bystanders and how they truly impact the world we live in now and back in the 1930s. Bystanders are an effect of people being scared and really protecting themselves. With all the bullying and beating of people now and today, people need to stand up and fight (Carli, class 1, dialogic journal entry on *Leon's Story*).
- After listening to other peoples' perspectives, I feel like this type of society was not only unfair to women, but also to men as well. For instance, the brother felt an extreme amount of pressure to get married and settle down even through that is not what he wanted to do. If we always listen to what others tell us to do, we will never grow as a person (Naomi, class 3, dialogic journal entry on *Keeping Corner*).
- I learned about the hardships refugees face in new environments. She is very brave through this story and I want to follow that example when I encounter things that are difficult (Kellie, class 2, dialogic journal on *Inside Out and Back Again*).

- There were so many issues that were raised that I did not think of! Of course, we all thought of the lack of government help, but there is climate change which, I did not think of! Natural disasters are going to keep happening because of climate change (Rosa, class 2, dialogic journal on *Drowned City*).

The final dimension of other-awareness, OA3, showed a deep appreciation and detailed reflection on how their personal perspectives were changed and enhanced. Responses like this shared on a much more intimate level how others' experiences had opened them to new insights and changed their point of view.

- While I was talking about *Inside Out & Back Again* with a classmate, she told me a story of her real-life language barriers. I never really stopped and truly thought, "What would I do if I did not understand what someone was saying to me?" Her story and this book really helped me stop and realize how utterly lost and helpless I would feel (Sophia, class 3, dialogic journal entry on *Inside Out and Back Again*).
- A moment in the book that took me by surprise was the beheading of the goat. The children were so torn apart over their loss. To them Zuraiq was more than just a goat. When I was growing up, I was used to seeing animals being killed for food. My grandfather had a ranch and he used to have goats, pigs, cows, and chickens. I was so used to this happening that I had lost sympathy, and reading a different reaction towards the life of an animal made me think about how important culture and different perspectives are in helping people understand each other (Maya, class 3, *Tasting the Sky*).
- I really felt for this kid because it feels like gender was brought up every other page. Someone would say something like, 'you're a boy,' or 'it's not actually like you want

to be a girl'. George is fighting these feelings and is constantly reminded she is physically a boy, which I can only imagine is hard to deal with. In my mind, I have never paid attention to how often gender is brought up because I don't have this internal conflict, so I don't feel constantly reminded of that. I learned from Kelly and Scott to be supportive of the ones you care about, no matter what. I think when someone is going through problems like that, they need someone to be there for them (Victoria, class 3, reflection on *George*).

An openness to the new through other-awareness is an essential dimension for a cosmopolitan orientation. However, beliefs are best revealed through action. As part of a cosmopolitan approach to literacy, I encouraged students to consider an ethical action inspired by each story heard and book read. Hansen (2011) would see this as the ethical dimension. Coming to a place where one is willing to take on personal responsibility and willingness to address society's pain and issues is an essential aspect of seeing the world through a cosmopolitan lens. This is the consciousness encouraged by Hegel (1977) and Freire (1993). As Freire (1993) states, "Solidarity requires that one enter into the situation of those with whom one is solidary; it is a radical posture.... when one stops making pious, sentimental, and individualistic gestures and risks an act of love." (p. 49-50). Ethical-awareness (EA) became the final dimension that emerged from the data as a sign of the process toward developing a cosmopolitan perspective.

Hansen (2017) describes the ethical as the deepening of the aesthetic, moral and reflective. Ethics are connected to beliefs in how individuals should act with integrity and moral values within a collective society. Thus, as students aesthetically read and reflected on the circumstances within novels, responses that showed a recognition of how actions can make a difference were coded as ethical-awareness. The presence of ethical-awareness was seen less

often within the data. Although I had explicitly asked students to consider what ethical action they might take in response after reading and discussing a novel, these actions were often written as something the character in the book should have done and not an action that they could personally take. Another common ethical action given in responses was stating that they planned to use the book they had just read in their future classroom. While it is hoped that the literature introduced in the course will be appreciated and used in future classroom settings, this response did not warrant an ethical-awareness ceded response.

Ethical-awareness, as all the other dimensions, was seen as a process. There were several responses that showed a recognition of beliefs around a moral action that would be appropriate. These responses were coded as EA1. An EA1 response revealed that the student had reflected on the circumstance and recognized that ethical action could and should be taken. Examples of EA1 are given below.

- The book refreshed me on how important it is to use the correct pronouns when addressing someone (Alexa, class 3, reflection on *George*).
- We also discussed the importance of the acceptance of different cultures and the importance of making others feel welcomed in all settings (Maggie, class 3, dialogic journal on *Ask Me No Questions*).

Responses that described an ethical action that has been taken in the past or something that they could personally do in response to events in the story were coded as an EA2. These responses revealed that the student thought about the issue and realized possibilities for ethical actions. Several examples of an EA2 response are given here.

- I also found myself wanting to be more of an ally for other transgender folks. I want to be able to learn more on how I can help others to feel that they matter in this world

- and that they are important (Kimberly, class 3, reflection on *George*).
- I plan on calling the country of Burma by its original name, Burma. The military which is the government that is in charge changed the country's name to Myanmar. This was done to erase the history of the old country. To erase or forget history is not right (Kimberly, class 3, dialogic journal on *Bamboo People*).
 - It is so unfair that education is blatantly kept away from people, especially women. It inspires me to keep moving towards my goal to do good change in the classroom and later on with education policy (Amalia, class 1, dialogic journal on *I Am Malala*).

A final process of ethical-awareness was noted when a call for action was made in order to transform society. These statements were coded EA3. This was only noted a few times within student responses across the three classes. Two examples of EA3 are given below.

- We need to be active in voting, protesting, and being educated on our leaders so we can make sure they deal with natural disasters in a way that is appropriate. We also talked about climate change as that can bring on more disasters and how we want to bring awareness to it as teachers and combat it in our everyday lives (Kellie, class 2, dialogic journal on *Drowned City*).
- I didn't know a lot about the queer community growing up, and it wasn't until 6th grade that I learned what transgender meant. I believe that if more content involving people from the LGBTQ+ community were available for students to read, it would allow them to be more knowledgeable on these subjects earlier on. I think it is also important because without these books, students may start believing the negative remarks made about groups because they are unaware of who that group of people is. I think that transgender representation is really important because it is a section of

people who are not always represented in a positive light, and it is important for people to understand that they are normal people who are just trying to live their lives the best that they can with as little issues as possible (Faith, class 3, reflection on *George*).

Table 3.7 summarizes each cosmopolitan awareness code and their dimensions.

Table 3.7

Codes Used in Data Analysis

Definition of Analysis Codes	Dimension 1 defined	Dimension 2 defined	Dimension 3 defined
Self-Awareness (SA): aesthetic transaction with a text. Able to "see" self in text.	SA1: Surface connection. Often a recognition of a privileged position	SA2: Recognition of shared similar life experiences and connection to the character, situations, or issues.	SA 3: Strong personal reaction connected to personal loyalties
Critical Awareness (CA): Reflective awareness of social issues of racism, prejudice, and power	CA1: short personal commentary on an issue or area of struggle for a character	CA2: a deeper reflection on the pervasiveness of injustice within society beyond a personal experience.	CA3: broader systemic look at an issue revealing an understanding of the way it is perpetuated in society
Other Awareness (OA): a recognition of perspectives outside one's own	OA1: simple recognition of another's perspective with no value assessment	OA2: expanded acceptance of other perspectives acknowledging how this perspective has brought about a change in personal perspective	OA3: deep appreciation and detailed reflection on how their openness to new perspectives enhanced understanding of others.
Ethical Awareness (EA): recognition of injustices and willingness to take action to end	EA1: a recognition of beliefs around the importance of ethical action	EA2: applied the need for ethical action to a particular situation	EA3: a call for societal, ethical action

Analysis Procedures for Impact of Teaching Engagements

After determining how to code student responses to cosmopolitanism, I needed to determine how to approach and analyze data on the teaching engagements used in the classroom and how they facilitated students in making meaning of a cosmopolitan approach. I carefully considered the curriculum contexts that seemed most productive for cosmopolitan thinking, reflecting, and responding based on student reflections and comments. Since I had already considered written reflections, I carefully considered how I could analyze curricular engagements around transacting with story and dialoguing.

Curricular Engagements Around Story.

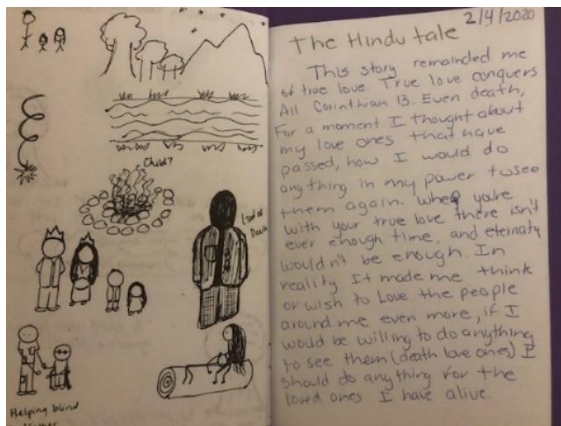
An important curricular context that I analyzed was focused on encouraging students to transact with stories through listening and reading. This key curricular context was based upon Louise Rosenblatt's (1995) transactional theory of reader response. In her book entitled, *Literature as Exploration*, Rosenblatt (1995) provides a powerful argument for the use of literature as a means of developing the tools for exploring, discussing, and questioning a myriad of concepts related to a reader's experience in the world. According to Rosenblatt, there are two stances on a continuum that can be taken in reading. One stance is termed the efferent stance. The efferent stance to reading concerns itself with the impersonal words on the page, simply understanding the text. The second stance to reading is termed the aesthetic. In this stance, the focus is on what the reader "is living through during his relationship with that particular text" (Rosenblatt, 1995, p. 25). Rosenblatt contends that it is only through the aesthetic stance that a reader will be able to live through the experience of the text and create an understanding of how the text connects to life.

For this analysis, I chose to analyze the student's storytelling journals. Storytelling took place during class, and each student heard the same story. By analyzing these journals, I could

determine how this particular engagement influenced the development of cosmopolitan perspectives. Oral stories used in this study were selected for their representation of extraterritorial beliefs from multiple cultures around the world including Hindu, Islamic, Buddhist, Native American, and Greek. When I told a story, students were asked to respond in a small journal (See Figure 3.1). Mello (2001) contends that the process of storytelling allows teachers and students to connect to each other as well as become co-creators in developing meaning from stories. As I introduced the stories that I told during the course, I asked students to consider the belief systems represented in the story and to respond to the meaning the story held for them.

Figure 3.1

Student Journal for Recording Response to Storytelling



In developing codes for student responses to stories told in class, I carefully read through the students' storytelling journals. As I read through the journal reflections, I looked for patterns of responses. The first type of response that I identified were responses around beliefs. Responses of belief were written in a direct manner. These statements showed a clear connection to the truth or reality addressed in the story. Examples of belief statements are given below:

- In this story, I related to Genesis in the Bible, how man was created first, then the woman also how Satan tested Eve instead of Adam. (Juana, class 2, *Pandora's Box*)
- This story shows that what is on the outside does not matter. It is only with a gentle and humble heart that one can see rightly. (Juliann, class 1, *The Rough Faced Girl*)
- I agree with the belief that sometimes there must be a sacrifice in order for good things to happen. (Naomi, class 3, *Rainbow Crow*)

The second code which emerged I termed values. Responses that were coded values discussed character traits and behaviors that were regarded as admirable. These statements pulled out acts of selflessness or moral character traits that resonated with the student. Often the simple plots of stories from the oral tradition focus on facing difficulties and encourage traits that are admired by the cultures in which they originate (Campbell, 2012). Examples of statements coded values are listed here:

- It made me think or wish to love the people around me even more, if I would be willing to do anything to see them (dead loved ones) I should do anything for the loved ones I have alive. (Juana, class 2, *Savitri and Satyvan*)
- The way all the animals came together to solve a problem reminded me of how families and communities do the same. (Sophia, class 3, *Rainbow Crow*)
- This is important because little acts of love can go a long way. (Carli, class 3, *The Home Front*)
- I really liked this story because it shows us the importance of a good and kind soul. A kind heart goes a long way. (Haley, class 1, *The Rough Faced Girl*)
- I admire Savitri for following the Lord of death and being fearless. (Rosa, class 2, *Savitri and Satyvan*)

- Doing what you think is right and being true to yourself is very important, regardless of what others might say or think about you. (Amy, class 3, *The Brave Little Parrot*)

While beliefs and values statements that appeared in the journal entries were generalized, the final three codes were more personalized. The third code that emerged I termed judgment. Statements of judgment occurred around the questioning of events in the stories and personal evaluations of choices. These responses could be a neutral question, a sincere consideration, or a critical evaluation, as seen below.

- I liked how each character was named as if they are a family member—father sky, grandmother moon, etc. because that represents that the universe is a family, and every piece of the universe is a family member (Victoria, class 3, *Rainbow Crow*).
- It really makes me think of what could happen if we could all see when or how close we are to dying or when a new life is made and a new candle gets lit (Haley, class 1, *La Muerte*)
- I found it very sad that she formed a relationship with him and yet she still saw through that he received justice for defying her. (Teresa, class 2, *La Muerte*)
- I did think it was kind of silly that a man made a woman and also made her seem so ditsy that she didn't understand to not open that box. It goes back to communication is key. (Rosa, class 2, *Pandora's Box*)

The fourth code that emerged was connections. Statements coded connections revealed a shared experience with events in the story. The following examples were coded connections.

- I also relate to the woman in the sense that I have a lot of curiosity so I feel like I probably would have opened the box too. (Carli, class 3, *Pandora's Box*)

- I have always had a madrina, and the purpose of that was to protect me. (Juana, class 2, *La Muerte*)
- Something I connected to in the story was always wanting to please your father. I looked up to my dad and remember adoring everything he gave me. (Daisy, class 1, *The Home Front*)
- I related to the story with the concept of change. Just like how the parrot changed from grey to colorful and flies high. I know I was happy as a kid, but I am much happier now because I know more (Lucia, class 3, *The Brave Little Parrot*)

Some students described the scenes they imagined or stood out to them in their reflections on the story. Others drew pictures in their journal to show what they had visualized. I decided to code this visualization. The following examples were coded visualizations.

- I felt like the imagery was so bold in this story. I saw the daughter being told to get married. The part I really saw was the prince dying. The description of the noose going into his body as he took his soul out was very vivid, and I could picture them lying in a garden, maybe with roses, and it was dark. (Juana, class 2, *Savitri and Satyvan*)



- Drawn Image (Tasha, class 2, *The Home Front*)

Table 3.8*Codes for Analyzing Storytelling Journals*

Code Name	Code	Definition
Beliefs	B	Statement of reality or truth
Values	V	Guiding principles that motivate action
Judgments	J	Opinion or Evaluation
Connections	C	Having experienced a similar situation
Visualizations	VI	Describing or drawing images from story

Engaging students with story included not just in-class storytelling, but also the weekly assignments of various novels over the course of the semester. I wanted a way to determine how this curricular engagement impacted student's meaning-making process as well. I decided to use the changing perspectives on the importance of stories from the beginning of the semester questionnaire, the mid-term reflections, and the final reflections as data for this analysis. I again collected these responses and created memos to compare how perceptions changed over the course of the semester on the purpose and importance of stories.

Curricular Engagements Around Dialoging.

The final set of data analyzed around curricular engagements was on the type of talk that took place during literature circle discussions. Dialogue is an essential engagement for developing a cosmopolitan mindset. Each week students had literature circles in which they dialogued around the novels they had read. These literature circles had four to six members. The goal of the dialogue circle was to allow time for sharing personal perspectives and learning from the insights of others in the group. In a cosmopolitan approach to literacy practices, dialogue should be an opportunity to share perspectives and hear the opinions of others. As Choo (2013) notes, "dialogue is collaborative and aims to provide multiple viewpoints...dialogue calls for a suspension of one's belief and an open-minded attitude" (p. 120). Each student brings their own experiences and interpretations from the text read. Dialogue should provide an opportunity for

expanding perspectives by listening to the experiences and interpretations of others in the group. In order to analyze how dialogue impacted students' connection to a reflective consideration of the known along with a reflective openness to the new, I decided to look at the transcripts of the literature circles for types of talk that occurred.

After reading through the literature circle transcripts from all three classes, nine codes emerged for how students talked during literature circles. These codes are shown in Table 3.9, along with a definition and examples from the transcripts to illustrate each code.

Table 3.9

Codes for Literature Circle Dialogue

Type of Sharing	Code	Definition	Examples
Exploratory Talk	ET	Open sharing of thoughts and search for meaning. Tentative statements and questions	<ul style="list-style-type: none"> • “What about reading? They weren’t allowed to read, and she was still reading” (Class 2, <i>Persepolis</i> dialogue) • “When he said it, she tried to avoid it, don’t you think?” (Class 2, <i>George</i> dialogue) • “That’s where I got confused at the end because like did she find the rest of her family? She did right?” (Class 1, <i>Serafina’s Promise</i> dialogue)
Presentational Talk	PT	Presentation of content. Direct statements	<ul style="list-style-type: none"> • “They’re having trouble with that in France right now where they’re having people immigrate and they’re not conforming to their culture and they’re having sanitation problems now.” (Class 2, <i>Serafina’s Promise</i> dialogue) • “I really don’t agree with this book and it’s not from the religious aspect it’s from the anatomical aspect” (Class 1, <i>George</i> dialogue)
Orientation toward Understanding	OU	Sharing insights on character actions, emotions, or events in	<ul style="list-style-type: none"> • “I think it takes a lot of courage at such a young age” (Class 1, <i>George</i> dialogue)

		story as a way to help others gain perspective	<ul style="list-style-type: none"> • “So, Kelly says, ‘Oh don’t worry, I’ll get underwear for you.’ So, putting that on just like made her realize more of who she was” (Class 2, <i>George</i> dialogue) • “It can be confusing to understand transgender; it really does mean a girl born in a boy’s body or vice versa” (Class 3, <i>George</i> dialogue)
Value Judgement	VJ	Statements that show an event or issue in the story either aligned with personal values or conflicted with personal values	<ul style="list-style-type: none"> • “I grew up with science and I just don’t agree with it.” (Class 1, <i>George</i> dialogue) • “Knowledge and understanding are the quickest and surest way to acceptance” (Class 3, <i>George</i> dialogue) • “I think Kelly was my favorite because I think it takes someone special to be so accepting” (Class 2, <i>George</i> dialogue)
Personal Experience	PE	Sharing of an experience similar to that in the story	<ul style="list-style-type: none"> • “It is meaningful to me because sometimes I run away from my problems and I need to fight through them and be strong.” (Class 2, <i>Ask Me No Questions</i> dialogue) • “I feel like I was always challenging teachers and information too. Like I always got into huge debates with my high school teachers” (Class 2, <i>Persepolis</i> dialogue) • “I know this is different and I’ve shared this with you before, but when I was in high school and pregnant, I would look at myself in the mirror and just cry because I didn’t see myself that way my senior year” (Class 2, <i>George</i> dialogue)
Personal Observation	PO	Sharing about actions or issues that were considered important	<ul style="list-style-type: none"> • “She’s probably really scared going through the journey and she’s confused about why her dad like what side is he on, what’s he fighting for, when will she see him again” (Class 1, <i>When My Father Became a Bush</i> dialogue)

			<ul style="list-style-type: none"> • “She’d gotten through everything else; she was going to get through this as well” (Class 1, <i>Serafina’s Promise</i> dialogue) • “I think death in general impacted her. Her friends died” (Class 2, <i>Persepolis</i> dialogue)
Problematizing of issues	PI	Identifying and discussing key societal issues	<ul style="list-style-type: none"> • “It just made me sad because I realized it’s not going to change for a long time. It’s like kids should be able to be comfortable especially if they’ve never spoken English a day in their life.” (Class 3, <i>The Circuit</i> dialogue) • “Transgender is not something that is taught in school, but I often find that youth who are exposed to transgender individuals at a young age are very accepting like Kelly was” (Class 3, <i>George</i> dialogue)
Cultural Concerns	CC	Discussing systemic reasons for events or issues in the story	<ul style="list-style-type: none"> • “It’s hard to judge another culture, but there are outdated traditions” (Class 3, <i>Keeping Corner</i> dialogue) • “I like to think that every generation is taught to love and accept one another but that is not always true, and I hope one day it can be.” (Class 3, <i>George</i> dialogue) • “Being able to come out and be who we want to be has grown and changed through the years. It has been good with different laws passed but still judgement and not acceptance is still an issue in the world” (Class 3, <i>George</i> dialogue)
Sympathy Expressed	SE	Statements that show concern or pity for the events or characters	<ul style="list-style-type: none"> • “She’s so young and like she finally connected and was ripped away. I felt so bad for her.” (Class 1, <i>When My Father Became a Bush</i> dialogue) • “I don’t have to go home and like try to find food. It makes me sad” (Class 1, <i>Serafina’s Promise</i> dialogue)

			<ul style="list-style-type: none"> • “It was hard for them to go back and forth” (Class 3, <i>The Circuit</i> dialogue)
Empathy Expressed	EE	Statements that share a connection to the experiences or events	<ul style="list-style-type: none"> • “I wrote in my journal like anytime there’s someone older than you, it’s like they’re looking down on you and she felt that like her whole journey” (Class 1, <i>When My Father Became a Bush</i> dialogue) • “Going through school myself, I found that bullying’s portrayal here was really similar to what actually goes on with children/bullies at schools” (Class 3, <i>George</i> dialogue) • “I feel like I accept him more as a person and see him persecuted as a person, it just really hurts. That’s how I relate to this one.” (Class 2, <i>George</i> dialogue)

Analysis Approach

After I had determined how to analyze the data for both of my research questions, I needed to determine the most meaningful approach for my analysis. I decided to use a combination of a case study and grounded theory. A case study approach allowed me to take an in-depth look at student responses. Grounded theory allowed me to investigate developing themes through coding. These two approaches are explained in more detail below.

Case Study Selection

I determined the best approach to analyzing the data for this research would be through a case study of selected preservice teachers from each of the three classes. According to Dyson and Genishi (2005), the purpose and focus of case-study research are understanding the meaning that is being made out of the complex social happenings within teaching and learning. Dyson and Genishi (2005) discuss the selection of an internal sampling that will provide a comprehensive description of the entire group. I wanted a sample from across the three classes that would

provide a viewing frame for the various types of meaning made and an overarching understanding of how this approach to literacy impacted student responses.

In choosing the focal preservice teachers for analysis, I carefully looked at the anonymous numbered list of the “awareness” codes from my initial coding of student reflections. I highlighted the preservice teachers who had the most "awareness" codes on the three selected novels. I did not focus on the type of awareness codes, only the combined total number of codes. I selected a total of 8 preservice teachers from the three classes. This selection process ensured that preservice teachers selected for analysis were engaging with the novels and represented a variety of types of responses. According to Corbin and Strauss (2008), the concern in sampling should be "more about concepts and looking for incidents that shed light on them" (p. 156). Table 3.10 provides a description of the eight focal preservice teachers selected for the case study.

Table 3.10

Focal Preservice Teachers for Data Analysis (All names are pseudonyms)

Name	Class	Major	Race/Ethnicity	Age	Gender
Candace	1	Elementary Ed.	White	20	F
Elena	1	Elementary Ed.	Latina	20	F
Renee	1	Elementary Ed.	White	28	F
Selena	2	Elementary Ed.	Latina	25	F
Kellie	2	Elementary Ed.	White	24	F
Sophia	3	Elementary Ed.	White	34	F
Martina	3	LLL & Spec Ed.	Latina	20	F
Eli	3	Elementary Ed.	White	20	M

Grounded Theory Approach to Analysis

I used the qualitative research approach of grounded theory (Glaser & Strauss, 1967) to systematically code and analyze data collected within this study. The characteristics of this approach to research that were key to my analysis included:

- Coding and memoing: I read over data collected multiple times and created memos to discover emergent concepts. Each of the qualitative data sources was carefully coded to determine how preservice teachers responded to a curriculum approached through the lens of cosmopolitanism and how my practices and feedback as a teacher influenced preservice teachers in constructing meaning around the importance of cosmopolitanism (Bryant, 2019).
- Constant comparison: The interpretations of themes and codes that emerged were compared across the data to verify the validity of categories and codes. By using constant comparative analysis, the data collected from multiple sources across the three classes could be compared to assist in interpretation and analysis.
- Use of the literature: I engaged with relevant literature throughout the analysis in order to theoretically position my coding and analysis.
- Openness to serendipity: I remained open to unexpected findings approaching the data through abduction by searching for possible explanations from the data. (Timonen, Foley, & Conlon, 2018)
- Pragmatism: This research aimed to better understand the applicability of cosmopolitanism in teaching literacy and its impact on student perspectives.

Trustworthiness and Positionality

This study observed the qualitative research evaluative criteria developed by Lincoln and

Guba (1985) to establish trustworthiness by implementing each of the following: (1) Prolonged engagement: The study was done by the instructor of the course who understands the setting and culture of the classroom as well as having established rapport with the students. (2) Persistent observation: The instructor was consistently involved in the study and understood the dynamics of the strategies and relevance of the research. (3) Triangulation: Several different data sets were analyzed using constant comparative analysis. (4) Consulting with academic advisors: This study was shared with my dissertation chair, who helped to examine the data and confirm the analysis.

The study also had member checks with the student participants. Students were invited to participate as co-inquirers in the study and informed that literature circles and class discussions were audiotaped and transcribed. The critical theoretical frame of cosmopolitanism was introduced from the beginning of the course. Students were invited to share how they felt about strategies used and if strategies assisted in critical reflection and discussion of issues. The research goals were freely shared with the class, and they were asked to contribute their insights on cosmopolitanism as a frame for literature exploration and pedagogy. They were assured that their participation in this research was not being graded, and any data used would have their names removed to ensure confidentiality.

My positionality in this study is important to consider. I am a white, middle-aged, monolingual woman. I recognize that the field of education has been dominated for many years by teachers such as myself. As an academic and educator, I am devoted to supporting and implementing culturally sustaining pedagogies (CSP). "CSP seeks to perpetuate and foster-to sustain-linguistic, literate, and cultural pluralism as part of schooling for positive social transformation" (Alim & Paris, 2017, p. 1). I recognize due to the privilege I have been

afforded; I have blind spots to areas of struggle and oppression that some students have faced. I make it a goal of this study to be a reflective learner and to consider the students as co-inquirers.

Another area that I must carefully consider is my role as an instructor for these courses. Students may have a propensity to respond to instructional strategies in ways that they sense will be acceptable to me as their instructor. While I am certain that this may impact student responses, due to the study's longevity and the extensive amount of data that will be collected, the effect should not be exceedingly problematic.

I also realize that I am what Mannay (2010) would refer to as a *researcher near*. I am doing this research in my own classroom setting. “When a researcher is working in familiar territory there is a danger that their findings will be overshadowed by the enclosed, self-contained world of common understanding” (Mannay, 2010 p. 94). As Mannay (2010) points out, the way to combat this is to make the familiar strange. I included multiple courses and multiple forms of data to provide a larger perspective on this study. I also sought ways for students to respond in many formats, including drawing rather than writing in storytelling journals and on their final reflection. The variety of data that I collected provided for many instances of creativity from the students. In these ways, I hope to break free from the typical expectations that students brought to written exercises and invite creative personal expression.

Conclusion

This research was framed as a teacher research study and took place in the Children’s Literature in the Classroom course for undergraduate preservice teachers at the University of Arizona. Data for this study were collected across two semesters. Two data sets were collected in undergraduate children's literature classes composed of traditional undergraduates who met on

the college campus. A third data set was collected in an off-campus setting with post-traditional students. Data were analyzed by developing a series of emergent codes.

This research study poses two broad questions. The first is: How do students respond to a curriculum based on cosmopolitan critical inquiry? Student artifacts, including student dialogic journals, written reflections, choice projects, and final reflections, served as primary data to inform this question. The second is: How do classroom engagements influence students in constructing meaning around the importance of cosmopolitanism? The primary data for analysis includes my teacher journal, initial student questionnaires, midterm reflections, final reflections, and storytelling journals. The analysis for this research is based on a case study and grounded theory approach.

CHAPTER FOUR

CURRICULUM CONTEXT

This chapter provides a descriptive and reflexive overview of the teaching curriculum used in the children's literature classes. Along with the teaching curriculum description, I consider the preservice teachers' responses from each of the three classes to learning engagements. This chapter aims to reflexively consider the content of the curriculum and various engagements that informed a cosmopolitan approach to literacy.

Since this study is looking at an approach to teaching, I employ aspects of phenomenography as part of my description. Through a phenomographical approach, I can compare my conception of the curriculum to students' perception of it. Prosser (2000) identifies phenomenography as a way to understand the relation between the teacher and students' experience in teaching and learning. Each aspect of the curriculum is described by my intentions and also examined through student experience. I start by looking at the importance of establishing story as cosmopolitan discourse. I then consider the assignments that invited a cosmopolitan response to story through reading diverse literature, participating in group dialogue, engaging in reflective practices, and completing a choice project.

Cosmopolitanism as Story

“Stories can be used as a telescope to see the world around you even if you can't travel to that other culture. Also, stories can bring multiple people together” (Amy, Class 3).

“Hearing all these stories being told makes me think of stories all the time. I think of the bigger picture of things and how stories can make a difference and I how I will incorporate it in my life” (Martina, Class 3).

Since this research took place in a children's literature course, I used the emphasis on story to frame cosmopolitanism as a classroom discourse. Creating a community within the classroom that valued story and the varied perspectives embedded in story was an important goal. Seeing

story as the medium to understanding ourselves and others was the key to establishing a cosmopolitan approach to literacy practices. I began each class by reading aloud from a picture book or telling an oral story. Before introducing myself or saying anything about the course, I told a story the very first day of class. Stories have a way of immediately breaking down barriers. Story set the tone for the entire course. Table 4.1 lists the oral stories that were told throughout the semester.

Table 4.1

Stories told in the Children's Literature Classes

Title of Story	Description
Anansi Gets the Sky God's Stories	A story from the Ashanti people of West Africa about how Anansi the spider was able to acquire all the stories from the sky god. This was the first story told each semester.
Rainbow Crow	Lenape sacred story about how fire was brought to Earth through the sacrifice of the crow
The Rough Faced Girl	Algonquin "Cinderella" story. The youngest of three sisters has a heart that is sincere. She alone can see the invisible warrior and become his wife.
The Home Front	Personal narrative based on my father's childhood experience during the final months of World War II
La Muerte	A variant of godfather death from Mexico. Godmother death gives power, bestows mercy, and shows justice
Pandora's Box	Greek sacred story that reveals the origin of the first woman, fire, and evil.
Savitri and Satyvan	Hindu sacred story from the Bhagavad Gita about a princess who rescues her husband from Lord Death.
Prince Lindorm	A Scandinavian transformation tale about a prince who is born as a dragon and the bravery of a peasant girl who transforms him back to a human.
The Brave Little Parrot	A Jataka tale in which the Buddha takes the form of a parrot who risks her life to stop a forest fire.
Sky Woman's Basket	A Zulu tale about a woman who comes from the sky and leaves when the treasures she carries are overlooked

Preservice teachers coming into the course were familiar with reading stories, but few had experienced listening to a story told. Many of the stories told were sacred stories from various cultures. Sacred stories are part of oral traditions referred to as mythology. These stories often have deities as main characters and provide answers to the origins of natural phenomenon (Bascom, 1965). When listening to sacred stories, there is an opportunity to consider other belief systems. This is the type of consideration connected to what Choo (2013) refers to as extraterritorial. Extraterritorial discourse is concerned with ideas related to philosophy and religion. According to Choo (2013), a cosmopolitan approach to literacy should allow the examination of transcendental ideas around different ontologies. I asked students to listen to the stories and to respond in a personal journal. Journal entries varied greatly. Some students summarized the story; some made personal connections; some simply drew images. Listed below are a few responses from student journals.

- This story was beautifully told about a crow making a great sacrifice for others and then receiving much more in return. This story sheds light on ‘good karma’, if you do something good it will come back to you (Teresa, class 2, after hearing *Rainbow Crow*).
- The term ‘creator’ not God, not a person, not an animal/object. Creator gave the story a more open feel. When I say open, I mean like a blank canvas. It was powerful to picture something new and different (Anna, class 3, after hearing *Rainbow Crow*).
- Even though he was burned on the outside and lost his voice, his good intentions and deeds were more important than looks. At the end when they all sit around the fire, it exemplifies community and all the animals coming together to celebrate the accomplishment of the fire not the crow (Crystal, class 3, after hearing *Rainbow*

Crow).

- Overall, I think this story showed the importance of sticking true to what you believe in and never giving up. Also, I saw an emphasis on loyalty with the devotion to the gods and family members (Amy, class 3, after hearing *Savitri and Satyvan*).
- She stayed gentle even when put down. She earned back all that she had lost because of her honesty. This story shows that what is on the outside does not matter. It is only with a gentle and humble heart that one can see rightly (Juliann, class 1, after hearing *The Rough Faced Girl*).

Keeping story as the focus of the course created opportunities for students to begin approaching story reflectively. “Stories invite us to come to know the world and our place in it. Whether narratives or history, present experience, or the imagination, stories call us to consider what we know, what we hope for, who we are and what and whom we care about” (Witherell, 1995, p. 40). Using stories as the basis for the course opened up the opportunity for students to begin to perceive the importance of story for better understanding their own beliefs and experiences as well as beginning to reflect on the beliefs of others.

Reading Diverse Literature

“I loved the diversity and inclusiveness we had in the readings” (Martina, Class 3)

“Before this class, I was honestly blind to many types of amazing books. I primarily knew only of books written from a white perspective about typical American issues. My world was opened through reading many new books about all kinds of subjects. I had no idea the amount of multicultural literature that is available. Opening my worldview is something that is valuable to me personally and that is why I feel our opportunity to read many books was so important” (Kellie, Class 2).

A major piece of the children's literature course curriculum was to gain a broad knowledge of children's literature by reading diverse books. Each week students were assigned a novel that would be discussed in a literature circle. To provide an opportunity for students to consider their

own beliefs and expand their perspectives, novels selected for this research were geared to broadening and developing new understandings. The literature provided avenues for thinking and discussing actual challenges confronting society today and the need for ethical action. There were three novels that every student across all three classes read. *Inside Out and Back Again* by Thanhhai Lai (2013) was the first novel read in all three classes. This novel is based upon the author's childhood experience of fleeing with her family from war-torn Vietnam in 1975 and immigrating to the state of Alabama in the United States. It confronts issues around war, immigration, second language acquisition, cultural diversity, and discrimination.

The second novel read by all three classes was *George* by Alex Gino (2017). *George* was read by each class just after the midterm of each semester. This novel is told from George's perspective (who calls herself Melissa), a transgender girl struggling to tell her family and friends her gender identity. The novel confronts issues related to the acceptance of the LGBTQ+ community, bullying, and transgender identity.

The third novel read by all three classes was *Refugee* by Alan Gatz (2017). This was the last novel read in all three classes. *Refugee* follows the journeys of three children from different points in history whose families must flee their countries as refugees. Josef, a Jewish child, and his family flee Nazi Germany in the 1930s in hopes of arriving in Cuba; Isabel, a Cuban child, flees Cuba with her family in 1994 in hopes of reaching the United States, and Mahmoud flees Syria with his family in the hopes of reaching Germany in 2015. This novel confronts the refugee crisis, both present-day and throughout history, along with issues of war, racism, and discrimination.

The other novels assigned during the semester were provided to the students from a multicopy collection. Students chose from a selected group of novels and joined with others who

read the same novel during literature circle discussions. A description of other novels included in the curriculum is provided in Table 4.2.

Table 4.2

Other Possible Novel Selections

Title/Author	Description	Genre
<i>Bamboo People</i> Mitali Perkins	Set-in modern-day Burma, this novel follows the lives of two child soldiers fighting on opposite sides of a civil war. Their lives intersect when one boy is captured. It deals with issues of war, political and cultural divides, and difficult choices.	Realistic Fiction
<i>A Time of Miracles</i> Anne-Laure Bondoux	Translated from French, this novel follows the difficult journey of a woman and child forced to flee on foot from country to country in search of a safe place to live. Deals with issues of immigration, terrorism, survival, and identity.	Realistic Fiction
<i>Serafina's Promise</i> Ann Burg	A novel written in verse based on a young Haitian girl with dreams of becoming a doctor. The obstacles confronting her are poverty, natural disasters, and societal oppression.	Realistic Fiction
<i>Ask Me No Questions</i> Marina Budhos	Follows the struggle of an undocumented immigrant family from Bangladesh after the 9/11 bombing in New York. Deals with issues of racism, Islamophobia, discrimination, immigration.	Realistic Fiction
<i>When My Father Became a Bush</i> Joke Van Leeuwen	Translated from Dutch, this story follows a young girl named Toda who must flee the city when her father is enlisted in the military. She sets off on a journey to cross the border and find her mother.	Realistic Fiction
<i>In the Footsteps of Crazy Horse</i> Joseph Marshall III	Jimmy McClain struggles with his mixed-race identity. His grandfather takes him on a journey following Crazy Horse's footsteps to teach Jimmy about his Native American heritage. Deals with issues of colonialism, historical perspectives, racism, bullying, and identity	Realistic Fiction

<p><i>The Circuit</i> Francisco Jiménez</p>	<p>Written in short vignettes based on the childhood experiences of the author, whose family were migrant Mexican workers in California. Deals with issues of immigration, poverty, labor exploitation, homelessness, second language learning, racism, discrimination</p>	<p>Realistic Fiction</p>
<p><i>Out of My Mind</i> Sharon Draper</p>	<p>This novel is told from the perspective of Melody, a girl with cerebral palsy. She deals with the frustrations of not being able to communicate and due to her disability being viewed as less intelligent than her peers.</p>	<p>Realistic Fiction</p>
<p><i>The Thing About Jellyfish</i> Ali Benjamin</p>	<p>This novel follows the perspective of Suzy, whose best friend dies in a drowning accident. Suzy becomes absorbed in the study of jellyfish as the cause of her friend's death. Deals with issues of grief, divorce, and disabilities</p>	<p>Realistic Fiction</p>
<p><i>Mockingbird</i> Kathryn Erskine</p>	<p>This novel follows Caitlin, an 11-year-old girl with Asperger's, as she tries to deal with the death of her older brother, who was killed in a school shooting. Deals with issues of social violence, disabilities, grief.</p>	<p>Realistic Fiction</p>
<p><i>Towers Falling</i> Jewell Parker Rhodes</p>	<p>A young African American girl, along with her two friends, one Muslim and one white, seek to discover answers about 9/11 for a school project. Deals with issues of poverty, discrimination, PTSD, and identity</p>	<p>Realistic Fiction</p>
<p><i>Soldier, Sister Fly Home</i> Nancy Bo Flood</p>	<p>A mixed-race Navajo girl struggles with her sister leaving to join the military to fight in Iraq. Deals with issues of discrimination, poverty, war, culture, and identity.</p>	<p>Realistic Fiction</p>
<p><i>Locomotion</i> Jacqueline Woodson</p>	<p>Written in verse, this novel tells the story of Lonnie, a young African American boy whose parents die in a fire and he is placed in the foster care system. Separated from his only sister, Lonnie struggles to find his place. Deals with issues of racism, foster care, poverty, and identity.</p>	<p>Realistic Fiction/Poetry</p>
<p><i>Tropical Secrets</i> Margarita Engle</p>	<p>Written in verse, this novel follows Daniel, a young Jewish boy fleeing Nazi</p>	<p>Historical Fiction/Poetry</p>

	Germany during World War II. He hopes to be reunited with his parents, but his ship is turned away from New York, and the ship seeks asylum in Cuba	
<i>Keeping Corner</i> Kashmira Sheth	Historical fiction set in India during the time of Gandhi and non-violent protests. This setting provides the context for a young “widowed” twelve-year-old girl to seek freedom through education. Deals with issues of gender discrimination, societal expectations, and identity	Historical Fiction
<i>Never Fall Down</i> Patricia McCormack	Based on the experience and told in the voice of Arn Chorn-Pond, who survived the Cambodian genocide and the labor camps of the Khmer Rouge. Deals with issues of war, poverty, political unrest, genocide, refugees, PTSD, violence, and immigration.	Historical Fiction
<i>Breaking Stalin’s Nose</i> Eugene Yelchin	Set in the Soviet Union during the reign of Stalin, this novel follows Sasha, a young boy who longs to become a Young Pioneer until his worldview is shattered by the arrest of his father. Deals with issues of propaganda, political ideologies, and truth.	Historical Fiction
<i>Persepolis: The Story of a Childhood</i> Marjane Satrapi	This nonfiction graphic novel is an autobiographical memoir of the author’s childhood during the Islamic revolution in Iraq. Deals with issues of war, political repression, violence, and identity	Biography
<i>Brown Girl Dreaming</i> Jacqueline Woodson	Autobiography written in poetry of Woodson’s childhood during the 1960s and 70s moving from Ohio to South Carolina and eventually New York during the remnants of Jim Crow Laws and the Civil Rights movement. Deals with issues of racism, prejudice, religion, and identity.	Biography/Poetry
<i>Leon’s Story</i> Leon Walter Tillage	Autobiography of a man who grew up as a sharecropper’s son in North Carolina. Deals with issues of racism, discrimination, prejudice, racial violence, and identity	Biography
<i>Fatty Legs</i>	Memoir of the author’s experience attending residential school in northern	Biography

Margaret-Olemaun Pokiak-Fenton and Christy Jordan-Fenton	Canada. Deals with issues of oppression, colonialism, and racism	
<i>Drowned City: Hurricane Katrina and New Orleans</i> Don Brown	This nonfiction graphic novel depicts the tragedy and suffering in the aftermath of Hurricane Katrina. Deals with issues of poverty, racism, crime, and governmental incompetence	Nonfiction
<i>The Unwanted: Stories of the Syrian Refugees</i> Don Brown	This nonfiction graphic novel reveals the reality of the violence and hardships of Syrian refugees. Deals with refugee crisis, war, forced immigration, racism, discrimination	Nonfiction
<i>Where the Mountain Meets the Moon</i> Grace Lin	A young girl sets off on a journey to reach the Man in the Moon and discover how to bring prosperity back to her village. Along the way, she meets a dragon and others who help her understand true wealth	Fantasy
<i>How I Became a Ghost</i> Tim Tingle	Set during the time of the Trail of Tears, a Choctaw boy tells how he died and became a ghost to help his people.	Historical Fiction/Fantasy
<i>Pax</i> Sara Pennypacker	Told in alternating perspectives between Peter and his pet fox Pax. Peter's father sends him off to his grandfather's home when he heads off to war. Pax is abandoned in the wild. Both Peter and Pax take separate journeys of self-discovery.	Fantasy
<i>When A Monster Calls</i> Patrick Ness	A monster comes to visit a young boy whose mother is dying of cancer. The monster guides the boy through his pain and facing the truth.	Magical realism/Fantasy

While reading novels, students were encouraged to aesthetically transact with stories read as we had done with our opening stories each class and reflectively consider issues and perspectives within the stories. For most students, this was an unfamiliar approach to reading literature. As Gloria from class 1 stated, "I loved how this course allowed me to explore my own opinions when it came to the literature because most classes won't let me do that. It not only lets me learn

from the material, but it also gets me thinking on how I can connect to the emotions and ideas of these books”.

As part of our discussion around literature and reading through a cosmopolitan lens, we discussed Rudine Sims Bishop's (1990) metaphor of books being a mirror, a window, and a sliding glass door. Books become a mirror when they reveal the reader's recognizable life experiences and a window when they reveal other perspectives and ways of being. “These windows are also sliding glass doors, and readers have only to walk through in imagination to become part of whatever world has been created and recreated by the author” (Bishop, p. ix). This metaphor seemed to connect with many students and provided a way for them to make meaning of a cosmopolitan approach to literacy in keeping with Hansen’s (2011) openness to the new with a reflective loyalty to the known. This metaphor became one of the ways students recognized how diverse literature opened ways for understanding themselves and others better. In class 2 and 3, as part of their final reflection for the course, I asked students to draw an image of what a cosmopolitan approach to literacy meant to them. The metaphor of "mirrors, windows, and sliding glass doors" often appeared in these visual representations. Images 1-5 are examples of sketches using this metaphor to illustrate a cosmopolitan approach to reading literature.

Figure 4.1

Paloma’s Sketch of Critical Reflexive Literacy, Class 3



In this sketch, Paloma has drawn a reader holding a book with window written on one side and mirror written on the other. The sketch shows that as the reader reflects on the book, they consider family, love, friendship, the world, languages, genders, cultures, and issues of inequality, racism, poverty, and injustice.

Figure 4.2:

Leslie's Sketch of Critical Reflexive Literacy, Class 3



Leslie's sketch is of a library. Each shelf is a window, and scattered about beside the "window" shelves are "mirrors." She has labeled her sketch, The Library- "Mirror and Windows."

Figure 4.3

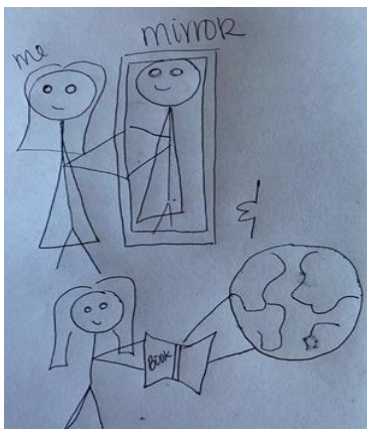
Beth's Sketch of Critical Reflexive Literacy, Class 3



Beth's sketch shows the book as both a mirror and a window. Like a mirror, the book reflects back her beliefs and experiences, and as a window, the book provides insight into a character's beliefs and actions. Combining these aspects leads to new perspectives and ethical actions.

Figure 4.4

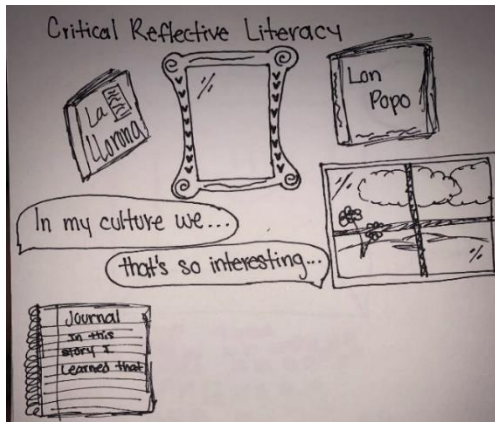
Amber's Sketch of Critical Reflexive Literacy, Class 3



Amber wrote this to describe her sketch. "I drew a sketch of how this process acts as a mirror to yourself and your own values, while also being a guide to different world views and issues going on in the world that you may be unaware of."

Figure 4.5

Maya's Sketch of Critical Reflexive Literacy, Class 3



Maya's sketch includes two books featuring traditional literature, *La Llorona* from Mexico and *Lon Popo* from China. She has drawn both a mirror and a window to show that she connects to her own culture and learns about other perspectives through these books. She has also drawn a journal in which she is recording what she has learned.

The introduction of diverse literature created opportunities for new ways of responding to literature. For many of the students, this was their first exposure to books written by non-white authors and illustrators or had non-white characters. In 2009, when most of these students were in elementary school, according to the Cooperative Children's Book Center (CCBC, 2020), 92.6 percent of books published were written and illustrated by white authors, and 89 percent of books had white main characters. In recent years, the diversity of authors and main characters is slowly growing in representation. In the most recent statistics published by the CCBS, 21 percent of books published were written and illustrated by non-white authors, and 26.6 percent of these books had non-white main characters. Still, for some students in the class, the books included in the curriculum were the first time they could make a mirror connection to a main character from their own race and culture. These students responded to diverse literature with great enthusiasm and interest, as seen in Maya's reflection below.

I am a Mexican American citizen of the United States, my parents and most of my family before me are Mexican. I see a lot of representation of my culture in entertainment and

food, but I do not see enough Mexican representation in education. When I was little, I owned one book in a Spanish that was not spoken by my family. The first time I saw a book that was written in Español Castellano was in TLS 480. It was the Spanish spoken by my family; it had the same phrases and expressions, even the symbols were closer to the symbols that I saw in my daily life. I want to have more awareness and knowledge of authors that might have had similar experiences and cultural background as myself. As much as I regret not being aware of books that highlighted my own culture, I know there will be others as well. As previously mentioned in other reflections, my goal is to expand my library into something like a mini Worlds of Words.

Incorporating diverse literature into the children's literature curriculum was another entry point for experiencing story as cosmopolitanism. In encouraging students to approach literature through a cosmopolitan lens, the goal was to vitalize their way of responding to literature and change the way they viewed the type of literature they would incorporate in their future classrooms. At the end of each semester, I asked the students to reflect on significant areas of thinking and learning for them in the course. Many of the responses focused on learning about diverse forms of literature and implied how this literature enabled both inward and outward reflective thinking.

- I think the most significant area of thinking for me in this course was changing the way I view reading. I did not know how much of a key literature is and how it can make children look at life or the world differently. I realized that literature can expose children to different cultures and ways of life that they had probably never even considered or even give them a further connection to their own cultures. (Nora, class 1)

- Some of the significant areas of thinking and learning during this course were the multicultural books and the discussion/lit circles we had. There are and will be students who come from different backgrounds such as race, ethnicity, religion, and different gender identities. I think it is important to make every child feel accepted, comfortable and like they belong in the classroom regardless of where they come from. A great way to implement that safety in the classroom is through literature. (Gianna, class 1)
- Significant areas of thinking for me during this course was reflecting on what we had read. When I would reflect on the readings, I would think about how I felt, how they felt, and what my classmates thought about the text when I would write about it. I would not only think about the text when I would write about it, I would think about it throughout my day and throughout my time reading it. (Alexa, class 1)
- Some significant areas of learning and thinking for me were about social issues in children's literature and how important they are. I didn't realize how important it is to incorporate social issues in children's literature to provide windows for those who didn't know about the issue beforehand and mirrors to those who identify with that issue. (Ariana, class 1)

This was the first time many students in the course had ever read a book for children that dealt with social issues from diverse perspectives. Using this literature as a springboard for dialogue in literature circles was another way that stories helped to open up cosmopolitan perspectives.

Literature Circle Discussions

"I feel that through the discussions we had as a group we were able to see for ourselves that although we had read the same book, we each had an interpretation of it that mostly related to

the connections we had made. For example, I had not once thought myself to have anything to relate to with refugees aside from the fact that they are seen as immigrants and I am an immigrant as well. The discussions helped not only me, but I'm sure everyone else by making us more socially and culturally aware" (Selena, Class 2).

"When we gathered in groups to discuss the book, my classmates shared perspectives that I had not originally thought of, and we were given freedom to connect our experiences to the story making our discussion much more meaningful. The literature discussion groups were a way of getting to know one another by learning how we each perceive aspects of the world, and it was a safe place to talk about ideas and experiences (Liliana, Class 2).

"I was very grateful for literature circles because of the different ideas presented to interpret and discuss the books. Some of these were especially memorable because of the comfort and conversation I experienced. Despite our differences in background and culture, we were all able to look for things in the book that stood out to each of us individually which was respected by everyone" (Maya, Class 3).

While learning about various genres and the importance of children's literature in the classroom, students were challenged to consider new perspectives through their interactions with others in dialogue. As they dialogued with others, they were able to unpack the problems, issues, and relevant cultural ideologies within the texts they were reading. The reciprocal piece to reading a story within a cosmopolitan approach is dialoguing with others. Wahlstrom (2016) has argued that cosmopolitanism in the classroom is based on dialogue and communication. "It is mainly through conversations with others that new and extended meanings of different ways of living in the world can be developed" (p. 33). She sees cosmopolitanism as communication. It is only in coming together to discuss different perspectives and viewpoints with a willingness to listen in a thoughtful and respectful way that the potential benefits of cosmopolitanism are possible. "There are always opportunities to learn from one another by taking the risk to reflect on the differences between one's own reaction to and meaning of the world and those of others" (p. 41).

Students were encouraged to consider how their own values and ideas were being challenged during literature circles and to expand those ideas and values to broader understandings. Several

different discussion strategies were introduced to encourage dialogue around shared readings in literature discussion circles. The intention of the discussion strategies was first to encourage students to sort through their own thoughts and reaction to the novels and then share their insights and listen to the insights of others in their literature circles. Discussion strategies used are described in Table 4.3. The strategies selected for this study were created by Short (2009). Some of the strategies were originally published in *Creating Classrooms for Authors and Inquirers* (Short & Harste, 1996).

Table 4.3

Discussion Strategies Used in Literature Circles

Novel	Discussion Strategy	Description of Strategy
<i>Inside Out and Back Again</i> by Thanhha Lai	Graffiti Board	A large sheet of paper is placed in the center of the group. Each member writes or sketches their thoughts about the novel on a sheet of paper. These can be words or images. When everyone is finished, they share their graffiti and connections.
Realistic Fiction (one of the following: <i>The Thing About Jellyfish</i> , <i>Towers Falling</i> , <i>Out of My Mind</i> , <i>Serafina's Promise</i> , <i>The Day My Father Became a Bush</i>)	Story Ray	Each person receives a long narrow strip of paper. They create a visual representation of the novel using colors, images, and a few words on the strip. After completed each shares their interpretation of the novel through their story ray.
Biography or Nonfiction (one of the following: <i>Leon's Story</i> , <i>Brown Girl Dreaming</i> , <i>Persepolis</i> , <i>Fatty Legs</i> , <i>The Unwanted</i> , <i>Drowned Cities</i>)	Cultural X-Ray Comparison Chart	On a big piece of paper, the group outlines a figure of a person with a heart inside. The group discusses values and beliefs important to the individual and events that shaped their life. On the back, the group creates three columns: What I Learned, Tensions I Have, and Shared Values.
<i>George</i> by Alex Gino	Webbing What's on My Mind	A large sheet of paper is put in the middle of the table. Everyone in the group begins to write down their responses, tensions, questions, and

		issues. After everyone has webbed out what's on their mind, they discuss these as a group.
Poetry (one of the following: <i>Brown Girl Dreaming</i> , <i>Locomotion</i> , or <i>Tropical Secrets</i>)	Sketch to Stretch	Students visually represent their connections and what the story means to them through a sketch. After completing their sketches, they share them with each other. As they share their sketch, others in the group try to guess its meaning, and then the "artist" shares their interpretation.
Fantasy (one of the following: <i>How I Became a Ghost</i> , <i>When A Monster Calls</i> , <i>Pax</i> , or <i>Where the Mountain Meets the Moon</i>)	Hero's Journey Chart	Students independently charted out the phases of the hero's journey from the novel read. Then they select one aspect of the journey they connected to the most and describe why on the back of their chart. After charting out the journey and connections, group members shared.
Multicultural (one of the following: <i>Breaking Stalin's Nose</i> , <i>Soldier Sister Fly Home</i> , <i>In the Footsteps of Crazy Horse</i> , <i>Bamboo People</i> , <i>Keeping Corner</i> , <i>A Time of Miracles</i> , <i>The Circuit</i> , <i>Ask Me No Questions</i> , <i>The Circuit</i>)	Save the Last Word for Me	Each student is given a large index card. On the front of the card, they write a quote from the book that they found interesting, powerful, or caused tension. They write their response to that quote on the back of the card and why they selected it. Each person allows the group to read their quote and comment on it before explaining why they selected it.
<i>Refugee</i> by Alan Gratz	Consensus Board	A large sheet of paper is placed on the table. A circle is drawn in the center, and then the sheet is divided into sections for each member. In the individual sections, each person writes down personal connections to the book. This can be done through words or images. The group shares their individual responses, and then they discuss the most significant tension they had with the story. When they come to a consensus, this tension is written in the center of the board. Group members research this tension to learn more about what is occurring presently related to this issue.

Early on in each semester, I introduced the concept of exploratory talk versus presentational talk within the context of the literature circles (Barnes, 2008). In exploratory talk, the speaker is trying out ideas and sharing in a way that invites a response. In presentational talk, the speaker is focused on presenting their content and is not interested in dialogue. With exploratory talk, there is a tentative search for coming to a mutual understanding around various issues. Group members share equally in the discussion. In the dialogue below from Class 1 around *Breaking Stalin's Nose* by Eugene Yelchin (2013), group members practiced exploratory talk, tentatively putting out ideas as they tried to make meaning out of the issues in the novel. The dialogue remained open and flowed freely. Each group member seemed to be searching for understanding rather than making declarative statements.

Daniel: You know that how at the end, the secret police made him choose like to give up his father or submit to communism or else you will end up in the basement with your father. So, I was just wondering how many people, adults, and children, had to go through this and become a secret police in order to stay alive?

Nora: I didn't think about that like given that choice. Like it's probably not just him.

Ariana: Yeah, was it his aunt or something that said I just had a baby I cannot go to jail.

We have to stay alive.

Myra: Like, how would you make that decision?

Nora: These people are kids. Like I couldn't even make that decision like right now.

Myra: It's insane.

Nora: It's like when he's trying to go to a refuge, he ends up homeless.

Daniel: It would have taken a random act of kindness to help him.

Nora: Like no one in that apartment took him in.

Ariana: Why do you think that is?

Daniel: They're scared.

Myra: Yeah, his dad just got arrested.

Nora: Yeah, if they take him in, their whole family goes to jail.

Daniel: I kinda like the fact that it doesn't end. It leaves it open.

Ariana: It is an open ending; it leaves you to infer.

Daniel: One thing I want to point out is that if you look at the people waiting in line, you can't distinguish who the characters are. It just shows that they were one of the many.

Nora: That's true; that's a good point.

Myra: They are just one story.

Daniel: Of many.

Even though no one in this literature circle had any experience or connections with living under a repressive regime, their exploratory talk led the group to consider many of the critical issues embedded in this story and to learn from each other's perspectives. Within each of the three classes, the dialogue around the novels read was a critical aspect of a cosmopolitan approach to literacy practices.

Reflective Practices

"When I would reflect on the readings, I would think about how I felt, how they felt, and what my classmates thought about the text when I would write about it" (Alexa, Class 1).

"The dialogical journals helped me understand the books we read and realize how much I could relate" (Daisy, Class 1).

"I think the most valuable experience for me and my classmates this semester was doing the dialogic journals or literature reflections. We were digging deeper into our experiences with literature and relating it to our lives" (Bianca, Class 1).

After reading a novel, a common practice is to write a written report or reflection. I had found from teaching the children's literature course in previous semesters that the tendency for students was to follow a "book report" pattern by summarizing the story, providing a brief discussion on what they liked about the book, and then giving a final analysis on whether they thought the book would be appropriate or inappropriate to use in a classroom setting. As Gay and Kirkland (2003) note, students often confuse their personal reflections with a general summary and a simple description of the issues and ideas in the text. Students are not taught how to self-reflect or helped to develop the habit of analytical introspection and criticalness in their learning experiences. Developing strategies for self-reflection and critical consciousness requires the ability to examine personal positions on issues, question commonly accepted explanations, and examine how one's own ideologies influence perspectives and perceptions. To reorient how the students thought about and reflected on stories, I knew that I needed a way to guide this reflective process.

In approaching critical literacy with a cosmopolitanism lens, I wanted a way for preservice teachers to reflect on their own identity and consider others' perspectives. As I considered how to frame the reflective process, I looked to the work of Choo (2017). Choo provides a framework for evaluating cosmopolitan ethical criticism in the classroom. Using Rosenblatt's transactional theory and aesthetic criticism as a platform for applied ethics, Choo states, "I propose that language and, correspondingly, the aesthetic appreciation of language must be seen as a means to an ethical end concerned with understanding the other. In short, aesthetics is a means to ethics as an end" (p. 341). She describes the use of this practice in literature classrooms of four teachers in Australia, Singapore, and the United States. She highlights three principles and provides examples from these four classrooms on how the principles are enacted. The three

principles include: anchoring the curriculum on practical and virtue ethics, equipping students to read critically through the lens of ethical philosophy, and cultivating students' responsibility toward the other. I considered each of these principles in designing the template for a reflective journal.

Reflective journaling has been used across multiple disciplines as a way to promote metacognitive awareness (Thorpe, 2004, Hubbs & Brand, 2005, Alt & Raichel, 2020). Alt and Raichel (2020) studied the use of reflective journals with preservice teachers. They found that "at the beginning of the process, the structured journal might serve as a scaffold that leads the students through the reflective process, however, gradually over-time, the prompting questions might be internalized by the students and become part of their high-quality reflective thinking and self-directed processes." (p. 155). I decided to introduce this type of journaling as a scaffolding tool for reflecting through a cosmopolitan lens. The journal (See Table 4.4) was created in Google docs by each student, and I was given access. This allowed me to provide feedback to student reflections. Table 4.4 is the dialogic journal template that was provided to the students.

Table 4.4

Dialogic Journal Template

<p><i>Title and Author</i> Quotes or Text Excerpts</p>	<p>Dialogue as: Reaction, connection, reflection and question</p> <p><i>What is my reaction to this story?</i> <i>How does my identity impact my interpretation of this story?</i> <i>What can I learn from the character of this story?</i></p>	<p>Expanding/ broadening from literature circle</p> <p><i>What did I learn from other's perspectives on this story?</i> <i>What ethical action might I take?</i></p>
--	--	--

I provided the preservice teachers with the template for the dialogic journal at the start of each semester. The dialogic journal was divided into three columns. The first column was used to record quotes or excerpts from the novel that were personally meaningful to the preservice teachers. This was intended to provide reminders of places in the novel where a personal transaction was made. The second column allowed the recording of initial reactions and connections made while reading the novel. The third column provided space for reactions after literature circle discussions. In this column, the preservice teachers recorded new perspectives gained from their peers after dialoguing about the novel. It also encouraged the preservice teachers to consider ethical actions inspired by the novel. The following directions were provided to the preservice teachers on how to use the dialogic journal.

Maintain this dialogic journal as you read your assigned novels for class. In the first column, record quotes or excerpts from the novel that were meaningful to you personally. In the second column, record your personal reactions or connections to the text. You should also record any areas of tension and/or questions you had after reading the novel. Complete the third column after your literature circle discussion in class. In this column record any new perspectives or insights gained through dialoguing with your literature circle discussion group.

The scaffold of the dialogic journal was used for the first half of the semester. At midterm, students began responding in a one to a two-page written response. These reflections invited students to reflectively explore personal connections and openness to others' perspectives both through reading and dialoguing.

One important benefit of using the dialogic journal was the opportunity to challenge students to think critically about their thinking. Reflective capacities are the key to understanding oneself and the key to the openness required in understanding others. As John Dewey (2009) said, "Where there is reflection, there is suspense" (p. 81). An idea that is new or challenges our current beliefs begins the process of reflection and inquiry. Reflection guides the development

of beliefs and the questioning of those beliefs. "A democracy of readers and readings draws on the imagination, which might be defined as our ability to construct alternative worlds of human experience. Once there is room in our consciousness for more than one conception of human motives and actions, we've begun to constitute space for the *other*" (Pradl, 1996, p. 148).

It took time for students to adapt to the dialogic journal format. At first, responses in the journal were sparse and superficial. Most viewed the dialogic journal as a note-taking exercise rather than a way to practice cosmopolitanism and reflect on the story through an ethical lens. Over time, students began to use the dialogic journal to think critically about their own perspectives and how the perspectives of others helped shape an ethical awareness of responding to issues. Table 4.5 is an example of the first dialogic journal entry after reading and dialoguing with others around *Inside Out and Back Again*. The blue text is my response to the owner of the journal, Mollie.

Table 4.5

First Dialogic Journal Entry (Mollie, Class 1)

<p><i>Inside Out and Back Again</i> By Thanhha Lai</p> <p>"Smile until it hurts."</p> <p>"This year I hope I truly learn to fly-kick not to kick anyone so much as to fly."</p> <p>"I love her more for her scars."</p>	<p>I thought it was interesting how much she really allowed the reader to feel the emotional distress of the main character. What happened to her family later on in life I would have liked an epilog to see what she thought when she became more adjusted.</p> <p>Don't be afraid to make connections with the text and dig deeper into how the story is speaking directly to you. This is where you reflect on what you experienced as you read.</p>	<p>Numbers are universal.</p> <p>The journey, new beginnings,</p> <p>Traditions, family fear.</p> <p>Not everyone wants to come to America</p> <p>As you list new insights from your literature circle, please comment on how this changed your perspective.</p>
---	--	--

The last dialogic journal entry for each class was at midterm. By this time, approaching the dialogic journal through a cosmopolitan perspective had become more natural for the students. The idea of using the journal to consider personal beliefs and responding to issues became more prevalent in the reflective process. Table 4.6 is Mollie's dialogic journal entry at the mid-term of the semester.

Table 4.6

Last Dialogic Journal Entry (Mollie, Class 1)

<p><i>Leon's Story</i> by Leon Walter Tillage and Susan L. Roth</p> <p>I remember that as a young boy, I used to look in the mirror, and I would curse my color, my blackness. Pg 3</p> <p>And because my Father had no education and couldn't read, he'd take Mr. Johnson's word for it. Pg 9</p> <p>They didn't see the need to have an education because even if they had an education, what kind of job could they get? Pg 10</p> <p>All because of their color. Pg 10</p> <p>Our parents would only say that's the way it's intended, that's the way it is supposed to be. You'll never equal up to the whites. Pg 27</p> <p>The white people would teach their kids that black people had no feelings. Pg 39</p> <p>A sheriff never came to the house, nobody investigated it, nothing. Pg 69</p> <p>What we cared about was who are you to tell us what we can and can't do in</p>	<p>This book was a very informative and powerful read. It was a really neat experience for me as a reader to see what segregation was really like from an African American's point of view. I had always known that it was hard and wrong, but I never really understood how horrendous it was. I also never considered all of the psychological brainwashing that also happened to these people. It was an eye-opening moment when the perspective was introduced that the parents believed it was their lot in life to suffer and be less than white people. That really made me think, because I think that often times, we as people conform to society's so called rules even when they are wrong. I am guilty of doing that in my life quite often. I let people be bullied just because I am scared of what other people will think if I take a stand. But it is more important to help</p>	<p>This book is really awesome for helping children understand the Jim Crow laws that were part of that time frame in history. It was also very informative about the Ku Klux Klan and how miserable they made life for the African Americans of that time.</p> <p>Another interesting part was noticing how racism is still prevalent but in different ways and towards different groups. For example, President Trump's position on how refugees need to stop coming into the United States. Another example is how children still bully others who are different from them. In the book, it was interesting to note how they dehumanized the African Americans at that time they justified their actions by telling themselves that African Americans could not feel pain and they had no soul. We need to be especially careful that we don't do that and create the</p>
---	--	--

<p>America, the land of freedom, the land of democracy. That is what we got beat up for. Pg 97</p>	<p>others. As people often say 2 wrongs don't make a right. This is a powerful reflection on the impact of this story. I appreciate how you were able to take on the perspective of Leon and learn from his experiences. Listening to others' stories can impact how we view the world and our role in transforming it.</p>	<p>bystander effect that is so prevalent in our society.</p>
--	---	--

In this final dialogic journal entry, Mollie has critically reflected on the story and how her beliefs have been impacted. She also reflects on how the story opened her to new perspectives and ethical actions inspired by her dialogue with others in her literature circle group. At midterm, students stopped using the dialogic journal and wrote one to two-page reflections on novels. We discussed how the written reflections should be based on the same thinking used in the dialogic journal. The following announcement was placed online when assigning the first written reflection.

Please no book summaries. Consider the scaffolding of your dialogic journal. How did you transact with the story? What quotes stood out to you? What did you learn from the character? What did you learn from your discussion with your group? Remember to consider the ethical actions this book inspires in you. Please remember that we are developing a critical reflexive lens.

One of the first narrative reflections was for the book *George* by Alex Gino. Mollie's written reflection on *George* is shown here.

This book is an interesting story, and it was defiantly a challenging book for me. It took a lot of the long-standing ideas I had about issues like this and turned them upside down. I really appreciated how the author approached this story in a respectful and tactful

manner. I feel that oftentimes people with differences are not portrayed in the best ways. I really liked how the author explained exactly what was going through the main characters head. It helped me better understand what it is like to go through something like this. Through this perspective, I also was able to gain new insights on what people going through something like this really need. I think that this book is also very helpful for people who are not going through the exact same situation. Often times we want to tell our families things about ourselves that they don't want to hear. Whether that be something about our identities or just simply a lifestyle choice that we want to make. In all honesty, this book was hard for me to put myself into. I have never struggled with the things the author addressed in this book or felt what the main character was feeling. However, I have been on the side of the supporting characters of this story, and it was eye-opening to read something like this. When I was going through something similar, I did not know what to say or do. This book would have been a huge help during that time. I think this is the main point we can take away from the book as readers. All people need love and acceptance no matter what because this is what allows them to be comfortable with their differences. This is one thing as a teacher I think I could really stress in my classroom when trying to incorporate books of all types. Another theme that was brought out by this book that my group pointed out to me was the theme of self-love. We need to love ourselves for who we are no matter what others think. It made me think of a quote by Dr. Seuss that says, "Be who you are and say what you feel. Because those who mind don't matter and those who matter don't mind." (Seuss) I think that anyone reading this book can relate to this theme. I think that is another thing we as teachers need to stress

when we introduce new or challenged books into our classrooms. There is something to be learned from every story.

Mollie applied an ethical lens to her reflection, and as Choo (2017) encouraged, her aesthetic response has produced an ethical end in seeking to understand the other. The dialogic journal scaffold was intended to provide a way for students to make meaning out of a cosmopolitan perspective and apply it to their reflective practices. Of course, not every student showed the same willingness to consider ethical responses to the novels or willingness to learn from others. Some readily saw purpose and meaning in responding to literature through a cosmopolitan approach, while others struggled to make meaning and felt more comfortable with objective responses to novels. In the data analysis chapter, I look at several different types of responses students had in making meaning out of a cosmopolitan approach to literacy practices.

Choice Projects

In order to earn an A for the course, students were encouraged to submit a project of their choice. The course theme was transformation, and so the goal of the project was to experience a personal transformation. The transformation could be in gaining a better understanding of themselves and their culture, orientation toward and understanding of others, or their perspectives on critical societal issues. These were all forms of a cosmopolitan transformation.

The list of suggestions for this choice project included:

- Interview a person who immigrated to the United States from a non-English speaking country. Learn about their transformative journey in learning a new language and the struggles faced. Write a 3-5-page paper on your interview, what you learned and how it transformed your perspective.
- Arrange to visit and observe a two-way dual language classroom. Write a paper on your observation of this classroom. What did you learn, and how did this experience transform your perspectives on literacy and education?

- Create your own children's book on a social or cultural issue of importance to you. This project should be a way to better understand your own culture or express your personal insights on an issue. In the past books have been created on issues related to mental health, gender identity, issues of prejudice and racism, and family stories connected to culture. If you choose to create a picture book, the illustrations must be original. No clip art or downloaded images. You may use original photographs. Write a reflection on how this process transformed your perspectives.
- Create a text set (6-8 books) of children's books around a global culture. You must read the books in your text set and write a reflection on how these books have transformed your perspective on your selected culture.
- Select a topic or issue of interest to you and read professional articles on that issue (e.g., censorship, multicultural literature, LGBTQ books for children). Write a short paper (3-5 pages) summarizing how this research transformed your view on this issue. Must have 5 to 10 references.
- Participate in 3-4 family literacy events (For example, attend WOW Book Fiestas with authors/illustrators, Poetry Center Event, TARC events for teachers) or the Tucson Festival of Books as an author/illustrator host. Write a reflection on your observations and experience. What did you learn and how has it transformed your perspectives?
- Participate in the Bilingual Picturebook Club. This is an opportunity to explore bilingual picturebooks from around the world and to discuss the languages and ideas from the books. The club will be held in Worlds of Words on Wednesdays from 11:15 am-12:15 pm for six weeks, starting on Wednesday, January 22. The sessions will be run by Nicola Daly, a visiting scholar from New Zealand, and Kathy Short.
- Locate and gather traditional literature from a particular culture or on a particular theme. If you choose a culture, present information about several stories from your culture highlighting important themes. If you chose a theme, locate this theme in the stories from at least five different cultures. Prepare one story to share with a group of students or in class. Write a reflection on why you chose the stories and how your storytelling experience. How has this experience transformed your view of traditional literature and storytelling?
- Present your own inquiry idea. Explain why it is relevant to you and this course.

Most students chose to complete a project. Projects varied depending on areas of interest.

Across the three classes, twelve students created picture books about social issues, sixteen students created text sets around global cultures or societal issues, nine students conducted an interview with someone who had immigrated to the United States, four students wrote a research

paper, three students observed a bilingual class, four students attended the bilingual book club, and two students attended a two-day workshop on racial literacy.

In their reflections, students discussed how the project had transformed their perspectives. For many of the students, the project they chose held deep significance for them. Kimberly (Spring 2020) interviewed her father, who had been adopted and forced to move to the United States. She stated,

Part of the reason why I want to go into bilingual teaching is because I want to help students and young children to learn a language without forgetting or tossing aside their first language. I do not want anyone to experience what my Father had to go through. His second language acquisition was forced upon him with no understanding of where he had come from and eventually led to him losing his identity in order to conform to the “culture standards” of the U.S.

Luna (Spring 2020) also interviewed an immigrant to the United States. She chose to interview a friend whose family had immigrated from Mexico. Luna personally related to the experiences shared by her friend as a first-generation immigrant. In reflecting on her interview, Luna said, “It was hard for us to leave our country, our culture, our friends, and our families, but we will make sure to make our parents proud and let them know it was worth moving here for better opportunities in life.”

The choice project provided an opportunity for students to select an individual project of interest to them and that would extend their understanding of the importance of cosmopolitanism as a literacy practice.

Conclusion

In this chapter, I provided a descriptive and reflexive analysis of the curriculum used to introduce a cosmopolitan approach to literacy. This research study is looking at a cosmopolitan

approach to teaching children's literature. Due to the nature of the study, the description of the curriculum was addressed through a phenomenological approach which included student perception of the curriculum along with my intentions. The curriculum engagements included establishing story as the foundation for cosmopolitan perspectives, reading diverse literature, dialoguing in literature circles, developing reflective practices, and completing a choice project. In the next chapter, I analyze how the preservice teachers responded to a curriculum based on cosmopolitanism.

CHAPTER FIVE

PRESERVICE TEACHERS' RESPONSES TO COSMOPOLITANISM

This chapter seeks to answer the question, what meaning did preservice teachers make out of their experience in approaching literacy through a cosmopolitan lens? I carefully collected and examined the data from the eight case study preservice teachers. I decided to focus my attention on the preservice teachers' written reflections on novels read for class. This data source seemed to provide the most effective context for preservice teachers to express their understanding of cosmopolitanism. I first read through the dialogic journal entries and written reflections on the novels. As I carefully read over the responses from the eight preservice teachers selected for analysis, I discovered that the meaning preservice teachers had made out of a cosmopolitan approach to literacy was much like the old Indian parable of the blind men and the elephant. Depending upon the individual perspectives and experiences, preservice teachers varied greatly on how they interpreted a cosmopolitan approach through their written reflections.

As I had discovered when developing the codes for analysis, I again noticed varying dimensions in the types of cosmopolitan awareness among the eight preservice teachers. I wanted to dig deeply into the meaning of the responses. I decided to look at their responses to five different novels. I selected five novels from across the semester based on what I considered invitations for "students to develop dispositions of empathy and hospitality as well as capacities to appreciate diversity and ambiguity" (Choo, 2017, p. 353). The first historical fiction, *Inside Out and Back Again*, was read by all three classes. The second novel analyzed was from the genre of realistic fiction. Each of the realistic fiction novels addressed a different social issue. The third novel reflection I chose to analyze was for a multicultural novel. This novel could have been from the genre of realistic fiction or historical fiction. The fourth reflection analyzed was

based on a nonfiction selection. The biographies selected were written about the lives of individuals who experienced being "othered." The final reflection selected for analysis for each cohort was on the novel *George*, about the experiences of a transgender child.

The goal of my data analysis was to carefully consider the types of responses made to better understand the meaning each preservice teacher made from a cosmopolitan approach to literacy. I carefully considered if these responses exemplified a "reflective loyalty to the known" and a "reflective openness to the new" (Hansen, 2011, p.1). I coded the various types and dimensions of awareness represented in the reflections. I also considered the choice project that each of the eight preservice teachers selected. This project invited the preservice teachers to pursue areas of interest that would expand their understanding of others. Their project selection and reflection provided evidence on the areas each of the eight preservice teachers perceived as important in cosmopolitanism.

This was an abductive process. Abduction is a term developed by Peirce (1955). In abduction, Peirce points out that the reasoning toward a hypothesis from data is very different from the reasoning from a hypothesis using data. "Such a process is inferential because the hypothesis is adopted for some reason, good or bad, and that reason, in being regarded as such, is regarded as lending the hypothesis some plausibility" (Fann, 1970, p. 8-9). This process allowed me to look at the data and logically construct an explanation for the meaning being made by the preservice teachers around cosmopolitanism. "This process of finding useful explanations is essentially 'an inference' from observed facts" (Richardson & Kramer, 2006).

For this analysis, I carefully considered the types of cosmopolitan awareness codes from the written reflections by the eight case study preservice teachers (See Table 5.1). This data is provided in a table at the beginning of each of the eight preservice teacher's section. I then

considered the most prominent type of awareness expressed by each preservice teacher across the five reflections. This analysis is provided in the form of a line graph at the start of each preservice teacher's section. After considering the dominant focus of the preservice teacher's thinking through a cosmopolitan approach, I pulled a sampling of the most prominent type of awareness statements from the reflections to analyze and compare to extant literature. Through this analysis and comparison, I provide a theoretical explanation for the type of meaning preservice teachers made from a cosmopolitan approach to literacy.

Table 5.1

Description of Cosmopolitan Awareness Codes Used in Analysis

Definition of Analysis Dimension	Level 1 Defined	Level 2 Defined	Level 3 Defined
Self-Awareness (SA): aesthetic transaction with a text. Able to "see" self in text.	SA1: Surface connection. Often a recognition of a privileged position.	SA2: Recognition of shared similar life experiences and connection to the character, situations, or issues.	SA 3: Strong personal reaction connected to personal loyalties
Critical Awareness (CA): Reflective awareness of social issues of racism, prejudice, and power	CA1: short personal commentary on an issue or area of struggle for a character	CA2: a deeper reflection on the pervasiveness of injustice within society beyond a personal experience.	CA3: broader systemic look at an issue revealing an understanding of the way it is perpetuated in society
Other Awareness (OA): a recognition of perspectives outside one's own	OA1: simple recognition of another's perspective with no value assessment	OA2: expanded acceptance of other perspectives acknowledging how this perspective has brought about a change in personal perspective	OA3: deep appreciation and detailed reflection on how their openness to new perspectives enhanced understanding of others.
Ethical Awareness (EA): recognition of injustices and willingness to take action to end	EA1: a recognition of beliefs around the importance of ethical action	EA2: applied the need for ethical action to a particular situation	EA3: a call for societal, ethical action

Cosmopolitanism as Recognition of Privilege—Candace, Class 1

“I like novels that really make you reflect on your own life and actions and how blessed I was to grow up in a home where I didn’t have to fight for safety or fear for my life.”

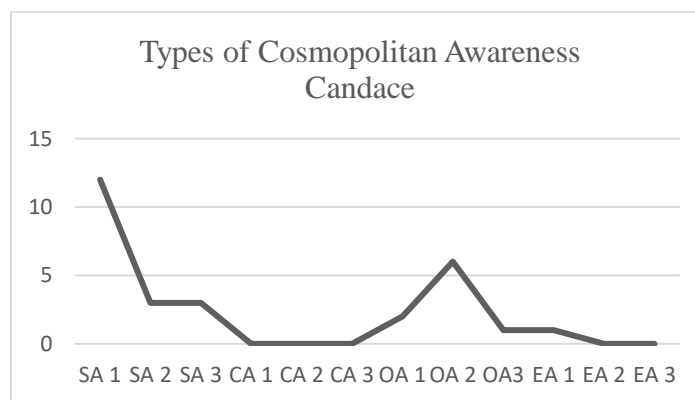
Table 5.2

Candace’s Coded Responses to Novels

<i>Inside Out and Back Again</i>	<i>Serafina’s Promise</i>	<i>Tower’s Falling</i>	<i>The Unwanted</i>	<i>George</i>
SA1, SA1, OA1	SA1, SA1, SA1, SA2, OA1, OA2, OA2, OA2	SA1, SA1, SA1, SA2, OA2, OA2	SA1, SA1, SA2, SA3, CA1, OA2	SA1, SA1, SA3, SA3, OA3, EA1

Figure 5.1

Candace’s Coded Responses Combined Totals



Candace's response to a cosmopolitan approach to literacy made her more aware of her own place of privilege. In each reflection, she had several responses that were coded for self-awareness. As the graph reveals, SA1 was the type of awareness most often expressed in her reflections. SA1 responses express a comparative connection to the events or characters in the story and often show recognition of a privileged position in relation to others. Candace acknowledged in each novel the struggles faced by others and how her life had been immune to these types of struggles. These sentiments are seen in the following quotes from her reflections.

- I just really reflected on things that I was gifted in my life that other people would

not be fortunate enough to have (*Inside Out and Back Again*).

- Serafina made me feel like I needed to be more grateful and positive in my life because her situation was way worse than mine (*Serafina's Promise*).
- This stuff makes me feel really bad because of how I grew up. I never had to worry about my safety, my next meal, finding shelter, and finding my family that has been separated (*The Unwanted: Stories of Syrian Refugees*).
- It really made me feel grateful for my life and made me reflect on the struggles that other children have when growing up and how different events in the world affect people (*Towers Falling*).
- It really made me reflect on myself the whole time I was reading it. I couldn't even begin to imagine the internal struggles that George must have felt and how long it took for her to realize who she really was the entire time (*George*).

These responses were all coded as SA1. This is not to say that Candace displayed no other dimensions of cosmopolitan awareness. However, often she would summarize her reflections with a final statement describing once again her self-awareness of privilege. For instance, in her reflection on the main character, Deja from *Towers Falling*, Candace states, "She really focused on the truth and had such a sophisticated idea about things in life. In addition to this, she really instilled how important family is and how home isn't a physical place, it is the people who you come home to". This statement was coded OA2. However, Candace ended her reflection by stating, "Growing up in a two-parent household with both parents present, really made me feel thankful for my life and how I was able to grow up." This ending to her reflection was again coded SA1.

Recognizing privilege is an important step toward understanding positionality. As Martin and Van Gunten (2002) point out, most teacher education students are from a privileged middle-class background and remain unaware of “their positionality as racially privileged, class dominant, and heterosexually oriented or as advantaged (or disadvantaged) because of gender” (p. 46).

Candace recognized that her upbringing and experiences limited her in her ability to understand the difficulties and struggles faced by others. She showed an understanding that how she views the world is dramatically different because of her life privileges. It is, however, unclear whether or not this recognition of privilege has taken on a critical reflective nature and a recognition that the worldviews and life experiences of those who grow up in different circumstances have intrinsic value. Without a reflective and critical nature, a repeated recognition of privilege does not encourage a reflective openness to the new.

Candace did come to a place where she was able to challenge her own embedded value structures and move away from the reference point of privilege in her reflection on the novel *George*. In this reflection, Candace writes,

I'm thankful I had to read this book because I think it really opened my eyes to what it is like to be transgender. Before reading this book, I would always think, "Yeah, I believe people when they say they are transgender, but I'll never understand them." To be honest, now I think I understand a little better after reading. That was very bad of me to just write them off like that because I think I had so much opportunity to help myself to understand, and I never took it. I need this knowledge so that if I have children in my future classroom who are going through this, I have more knowledge to help them through it. Even if my own future child is going through this, I can help them the best that I can so that they don't feel alone. I need to do all I can to make sure that I understand because

although I have never been in a place where I need to understand now, that doesn't mean I won't be in a place where I need to understand in the future."

Here she showed a deeper reflection in her loyalty to the known and a reflective openness to the new. This response revealed that Candace had a reflective openness to understanding the perspectives of the transgender community. Her openness to greater reflection on this novel may have been due to a developing conception of cosmopolitan awareness. It may also have been related to the extended nature of class dialogue around this novel. In Candace's class, *George* inspired the most discussion in literature circle groups. It may have been the extended amount of time dialoguing with others that created more space for Candace's reflective openness. It appears that a reflective and critical stance in evaluating how a position of privilege impacts beliefs and actions is needed for recognition of privilege to move into a reflective openness to learning from others.

For her choice project, Candace visited and observed a two-way dual language classroom. She stated that she chose this project because she had never experienced being in a dual language classroom. In her reflection after her observation, Candace stated, "this experience transformed my perspectives on literacy and education because it made me think more of the benefits of working in a bilingual school and maybe I could feel super accomplished as a teacher of bilingual students." Candace recognized the benefits of bilingual education; however, rather than focusing on what could be learned from the students, she offers a projection of a sense of accomplishment in being a teacher in this setting. As Mueller and O'Connor (2007) point out, privileged students "seemed to unreflexively maintain the "rightness" or "goodness" of their own ways of being and ways of understanding the world" (p. 853). Candace's choice project seemed

to reinforce that the meaning of a cosmopolitan perspective for her was based on observations and a recognition of her positionality in relation to others.

Cosmopolitanism as Solidarity with the Oppressed—Elena, Class 1

“People of color can’t protest the same way white Americans can because we are viewed more aggressive and threatening. Brown people often have to tweak their lifestyles so that we don’t get looked down upon, such as changing the way we speak in front of certain people and changing our appearance.”

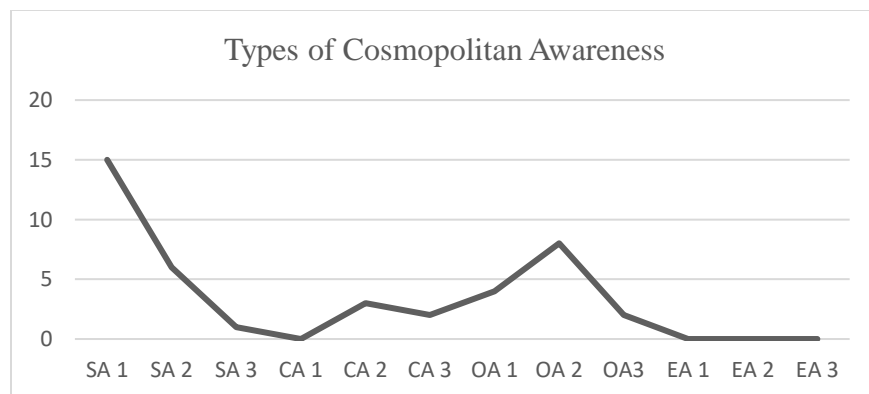
Table 5.3

Elena’s Coded Responses to Novels

<i>Inside Out and Back Again</i>	<i>The Day My Father Became a Bush</i>	<i>Ask Me No Questions</i>	<i>Brown Girl Dreaming</i>	<i>George</i>
SA1, SA1, SA1, SA1, SA1, SA2, SA3, OA2	SA1, SA1, SA1, SA1, SA2, OA2, OA3	SA1, SA3, CA2, OA1, OA2, OA2	SA2, SA2, SA2, CA2, CA3, OA1, OA1, OA2, OA2	SA1, SA1, SA1, SA1, SA1, SA2, CA2, CA3, OA1, OA2, OA2, OA3

Figure 5.2

Elena’s Coded Responses Combined Totals



The coded responses of Elena reveal that while she initially made self-awareness connections in each of her reflections, she also moved into making connections of shared

experiences with situations or issues confronted in the novels. She often expressed in her reflections how other's perspectives impacted her own. Elena's dominant response to a cosmopolitan approach to literacy practices was to make connections of solidarity with the oppression faced by the main characters in the novels. In her reflections, she pulled quotes from the novels and reflected on how she connected these situations to her personal life experiences as a Mexican American and second-generation immigrant.

- Saying it three times, each louder with even more spit" (140). I hate when Americans think the louder and slower they say words, the better the person will understand. I find it incredibly rude (*Inside Out and Back Again*).
- I too was raised by my grandmother for a portion of my life, so I could feel connected to her in this way (*When My Father Became a Bush*).
- I also related to the author with being watched in stores just because you are a minority because this has happened to me and my family before, so I understood the discomfort (*Brown Girl Dreaming*).
- When I was a child, although I am a second generation immigrant, my mother struggled with finances, and despite her trying her best, we never had the brand new stuff that other kids had or the nice clothes and shoes they did either (*Ask Me No Questions*).
- I am an advocate for helping all individuals feel welcome and comfortable. I have a little brother who is also in the 4th grade, and if he came to feel this way, I know I would be more than accepting (*George*).

In being able to make connections based on solidarity with oppression, Elena was able to flow freely between self-awareness, other-awareness, and critical awareness. Critical awareness

requires a recognition of the power imbalances within society. Elena has dealt with these imbalances firsthand. She was able to apply the concept of unfair treatment to situations outside of her own experiences as well. For instance, in her reflection on *George*, Elena writes,

It isn't fair that we just assume that people love the body they were born in.

Implementing gender-neutral bathrooms are not that difficult. I don't understand why businesses and high schools and elementary schools don't push harder to have at least a few in the building. Not having them results in situations like this where people make themselves dehydrated just so they don't have to feel the discomfort of being in a bathroom where they don't feel they belong.

Elena's reflections were filled with personal observations around learning from the characters in the novel. In her reflection on *Inside Out and Back Again*, Elena commented on Ha's (the main character) desire to return to war-torn Saigon versus living in Alabama by stating, "Saying she would rather be back in Vietnam during the war because she felt so out of place was a disruption to the stereotypes of immigrants." Elena recognized that the dominant narrative is how lucky refugees who settle in America must feel. The main character of *Inside Out and Back Again* challenges this narrative, and Elena quickly identified and responded to this counternarrative. After reading *Ask Me No Questions*, Elena commented, "This book gave me insight into how being illegal impacts students. They were born into this life and had no choice. As ignorant as it is, I do not typically think of children from countries that aren't Latin having such trouble immigrating. This shed a new light." The immigrants in *Ask Me No Question* are Bangladeshi Muslims. Elena reflexively considered her own beliefs about immigrants and broadened her perspective on people impacted by being labeled "undocumented."

Elena made meaning out of a cosmopolitan approach through her personal experiences of being marginalized and critical awareness of social issues. Elena expanded her solidarity through the choice project she selected as a culmination for the semester. Elena chose to interview a first-generation immigrant. Her reflection on this experience provides a beautiful description of her ability to connect the ideas of a reflective loyalty to the known and a reflective openness to the new.

Prior to the interview, I had the perspective of a Mexican American natural born citizen, which is myself, and that of my maternal grandmothers. However, I gained a new perspective from someone who has lived a very different life than myself and the immigrants in my family in some ways. This interview was definitely a window for me as I was born in America and have been able to go to school, only worrying about financing myself and not my entire family. I have always been respectful to all generations of immigrants that I have encountered, being a second-generation myself. However, I now have this heightened sense of admiration for all immigrants, being reminded of all the struggles they face daily or have encountered in the past. I commend them for their bravery and determination. I am not sure I would be brave enough to risk my life, as people have, in many cases, to start a new life somewhere else. I am almost positive I would not be brave enough at the young age of twelve, without my parents, as *Mr. Gonzalez* (pseudonym) did. This brings me to think about all of the criticism immigrants get from the media. I feel as if those who are publishing such crude remarks have not had the opportunity I have to sit down with a first-generation immigrant and truly listen to their story. I believe many people listen while thinking of a contradicting response instead of listening to learn and gain a new perspective. I find it very important to listen

rather than to simply hear someone. Once one learns the true experiences of many of the immigrants attempting to enter the United States, they may change their perspective and learn that their intentions are not ill-willed, as many may think.

Elena’s life experiences prompted her to use a cosmopolitan perspective in literacy to personally connect to many of the critical issues raised in the novels, and she furthered this understanding of the importance of a cosmopolitan perspective through her choice project. Being able to find a place of solidarity and understanding was a way for her to remain open to learning from others. Her ability to navigate to this openness may best be understood through what Bhabha (2004) would call a cultural ‘third space,’ a borderland where she is able to negotiate the tensions between different cultural perspectives. As Bhabha (2004) notes, “What is at issue is the performative nature of differential identities: the regulation and negotiation of those spaces that are continually, contingently, ‘opening out’, remaking the boundaries, exposing the limits of any claim to a singular or autonomous sign of difference – be it class, gender or race” (p. 313). A reflective loyalty to the known based in a ‘third space’ identity allowed Elena to seamlessly flow to a reflective openness to the new.

Cosmopolitanism as Identifying Issues and Voicing Strong Opinions—Renee, Class 1

“Many individuals, especially those in third world countries, steal from others to provide for their families and disregard/disrespect the elderly and sick. We are so fortunate to be living in America. I just wish this generation could see that.”

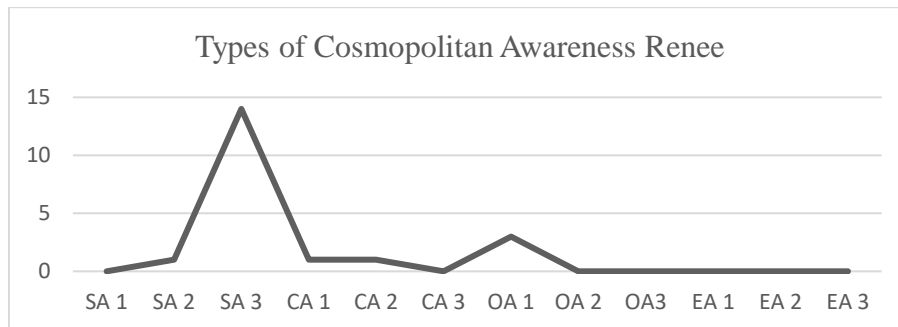
Table 5.4

Renee’s Coded Responses to Novels

<i>Inside Out and Back Again</i>	<i>Serafina’s Promise</i>	<i>Ask Me No Questions</i>	<i>Leon’s Story</i>	<i>George</i>
OA1, OA1, OA1	SA3, SA3, SA3, SA3, SA3, SA3, CA1,	SA3, SA3	SA3, SA3, SA3, CA2	SA3, SA3, SA3 SA2

Figure 5.3

Renee's Coded Responses Combined Totals



Renee's responses showed that she viewed a cosmopolitan approach in responding to literature as a way to evaluate the issues through her own values and then openly share her opinion on these issues. I decided to code these types of responses SA3 because they expressed a strong personal reaction connected to personal loyalties. Each of the following quotes from Renee's reflections expresses her strong personal reaction connected to an ideological loyalty.

- Right now, I am stricken with sadness by the loss of her precious child. I don't know why, but it makes me wonder how so many women can have abortions and kill the children inside them (*Serafina's Promise*).
- There are so many points in the book where I became enraged and disgusted with the human race as a whole. How can people be so cruel? In today's society, while these actions would not be tolerated, many people have a lack of empathy and compassion for others. They're stuck to their mobile devices and would rather videotape someone's suffering instead of lending a helping hand (*Leon's Story*).
- While I cannot condone how they entered America, I am glad they were eventually able to achieve residency. I find it unfortunate they had to experience all those hardships to push them in the correct direction and force them to go through the

- proper channels, but at least they eventually did so (*Ask Me No Questions*).
- These kinds of books could potentially do irreparable harm to those who are already confused by veering them in a direction they may regret later on in life. While none of us would ever make a child feel less than, we also believe in science and loving ourselves the way we are (*George*).
 - The novel mentions how doctors can prescribe hormones to kids in order to stunt their growth. This is absolutely terrifying. You should NEVER interfere with a child's natural development unless they have a life-threatening condition. Letting a CHILD make life-altering decisions is irresponsible at the very least. I feel that any doctor willing to do this to a young person should have their license revoked (*George*).

Issues around immigration, poverty, racism, and gender were areas in which Renee's personal ideologies overwhelmed any reflective openness to other points of view, even during the literature circle discussions. These issues have been especially divisive in our society and have created political divides. Diverse perspectives around immigration and gender identity appeared to constitute a threat to Renee's strongly held beliefs. Renee realized that her opinions were strong about these topics. In her reflection on *George*, she states, "Just because I have a differing viewpoint with someone does not mean I would ever silence them. I can listen without condoning. I can love without agreeing." This response indicates that within this issue, Renee acknowledges that there are views outside of her own, but these views will not impact her strongly voiced opinions. In her midterm reflection, Renee wrote about her perspective on responding to literature by stating,

First and foremost, I try to relate to whatever story is being told. I find similarities in order to connect with the author. Then, I attempt to find the significance. Why or how is

the narrative important, and what roles does it play in today's society? Afterward, I evaluate the conflict and possible solutions.

Renee chose to attend a two-day teacher's workshop on racial literacy for her choice project. In her reflection on this experience, she analyzed the issues and discussions held during the workshop and stated her opinions on the perspectives presented. Often the opinions she held were contrary to the ones of the presenter. For instance, when reflecting on issues discussed around racism in the justice system, Renee stated,

Another thing which I noticed was the presenter mentioned how sentencing tends to be harsher on black and brown people. This may or may not be true. I see quite the opposite happen every day. Most of the time, the prosecution only sends people to prison or jail if the cases are 100% foolproof, no matter what color you are.

While Renee willingly engaged in dialogue and pursued opportunities to hear perspectives different from her own, her openness to listening and learning from these perspectives was limited. When discussing issues that explored ways to create social change for marginalized groups, Renee's responses enforced her ideological loyalty. As Freire (1993) states, "Understanding dialogue as a process of learning and knowing establishes a previous requirement that always involves an epistemological curiosity about the very elements of the dialogue" (p. 18). Yogeeswaran and Dasgupta (2014) researched the conditions that cause either a positive or negative response by members of a majority group to issues surrounding multiculturalism. They point out that concrete ways to create social change are the most threatening to the status quo and thus are more threatening than broad, abstract goals of inclusion. Chizhik and Chizhik (2005) state that "we believe that students' downplaying the importance of oppression in society may also cause resistance to social justice discourse" (p.

137). A strong connection to personal ideological loyalties may be beneficial for forming strong personal opinions; however, without an equal measure and willingness to be reflexive about these opinions, there is limited opportunity for a reflective openness to the new.

Cosmopolitanism as Emotions and Life Experiences—Selena, Class 2

“I lost both of my grandparents after I came to the U.S. and up until now, I have not had a chance to visit their graves and I don’t know if I’ll ever have that opportunity and that is something that is very hard for me. Overall, this novel just hit me and my emotions in many ways.”

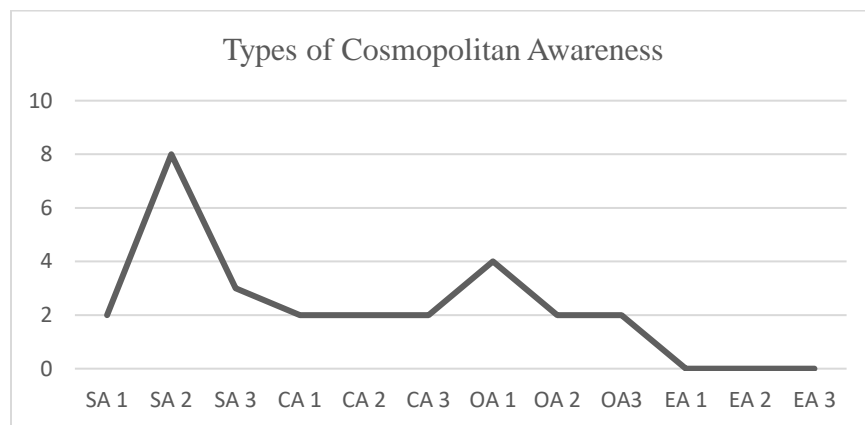
Table 5.5

Selena’s Coded Responses to Novels

<i>Inside Out and Back Again</i>	<i>Persepolis</i>	<i>Refugee</i>	<i>Locomotion</i>	<i>George</i>
SA2, SA2, OA1, OA1	SA2, SA2, SA3, CA2, CA2, OA3	SA1, SA2, SA2, SA2, SA3, CA1 CA3, CA3	SA2, CA1, OA1, OA1, OA2, OA3	SA1, SA3, OA2

Figure 5.4

Selena’s Coded Responses Combined Totals



Selena responded to a cosmopolitan approach to literacy by freely sharing her life experiences. The type of cosmopolitan awareness that most often appeared in her reflections was SA2, a recognition of shared similar life experiences and connections to characters,

situations, or issues. She often used her experiences as a way to help her literature discussion circle connect to the emotions of the story, as seen in the opening quote. She responded with personal connections to the circumstances and struggles faced by the characters in each novel, as seen in the following quotes.

- I remember being ten years old when my family and I began our journey to come to the U.S. I also remember having to learn a new language, having to go to a new school, and not knowing anyone there. (*Inside Out and Back Again*)
- At a young age, I had to experience my father's absence due to his work. I remember for some years I would only get to see him two times a year for a limited time of days. The impact this had on me on an emotional level was huge. I can't fully imagine how Lonnie must have felt. (*Locomotion*)
- I left my friends, my school, everything that was a part of me. Like Mahmoud and his family, all I had in my backpack was three changes of clothes. Just enough for the journey and for the time being while we got settled. (*Refugee*)
- In the beginning of the story it says, "All bilingual schools must be closed down" (p.4). I couldn't stop thinking about our state and remembering how my younger siblings attended bilingual school. They were barely learning English and for them being in a bilingual school was very helpful. A few years later I remember that changed. Schools began to become English only schools. Up to this day the fight for bilingual education continues. I can't imagine how much better everything would be if everyone was just allowed to embrace their home language if no one had to fear their native tongue to be wiped away from their identity. (*Persepolis*)
- Not only did I feel for George, but also for his mother. All that parents want for their

children is for them to be happy and have the best life possible. In Georges' mom's case, all she wants is for her son to not have to deal with the judgment and discrimination of those around them. (*George*)

Selena's responses showed her ability to connect with the emotions of the experiences faced by the characters in each novel. This emotional connection pushed her toward an empathetic reflection on the larger social issues. In her reflection on *Refugee*, Selena writes,

In the book, it says: "*They only see us when we do something, they don't want us to do*" (p. 214). I feel this is always the case with me. I go about my life day by day, being somewhat invisible, or at least trying to be. I make sure that I stay on top of everything and try to avoid making any mistakes that can frame me in any negative way. I'm always afraid of getting pulled over and getting a speeding ticket, or any ticket for that matter. I try not to get into any sort of "trouble" or engage in any situation that might frame me as a "bad person" because it is then when I am being looked at by those in this country that do not welcome people like me.

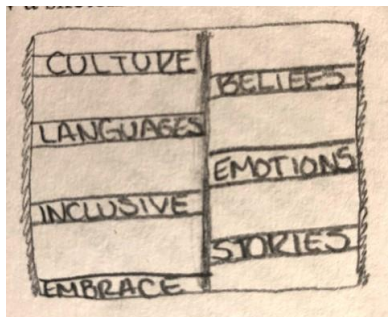
Selena's life experiences positioned her in a way that she could intimately connect with the systemic injustices faced by the characters from the novels. She had experienced racism, discrimination, poverty, and immigration firsthand. Selena is a member of what Rumbaut (1991) terms "generation 1.5". She was born in Mexico and spent most of her growing up years in America. This places Selena as a "bridge person" between her two cultures. These experiences opened her to intense self-awareness, other-awareness, and critical-awareness. Her willingness to share intimately in her literature circle was a key aspect in inviting her group members to learn and grow in other-awareness. After Selena shared her story in the literature circle group for *Refugee*, one group member said, "I never heard someone tell about it until you. I never heard

someone tell about these experiences. I mean it's so brave definitely. I don't have words for it". For Selena, life experiences and emotional connections directed her responses to flow toward a reflective self-awareness, a critical-awareness of systemic racism and discrimination, and an openness to empathic connection to others. Each of these responses flowed toward the heart of a cosmopolitan perspective.

At the end of the semester, in classes two and three, I asked the students to sketch an image of what critical reflexive literacy meant to them. Mannay (2010) discusses the importance of combating familiarity with approaches that invite individuals to respond through creativity. "In order to expose that which is veiled by a web of taken for granted meanings the researcher may find it advantageous to employ techniques of 'defamiliarization'" (p. 97). Breaking away from the familiarity of a written response provided an opportunity for the students to create their own interpretative representations of critical reflexive literacy. Figure 5.1 shows Selena's sketch. In this sketch, she has drawn a book showing what is "written between the lines" through a critical reflexive literacy approach. She has written the words: culture, languages, inclusive, and embrace on the left side. On the right, she has written the word beliefs, emotions, and stories. These words represent key concepts of critical reflexive literacy to Selena. The word "emotions" is written in the center.

Figure 5.5

Selena's Sketch of Critical Reflexive Literacy



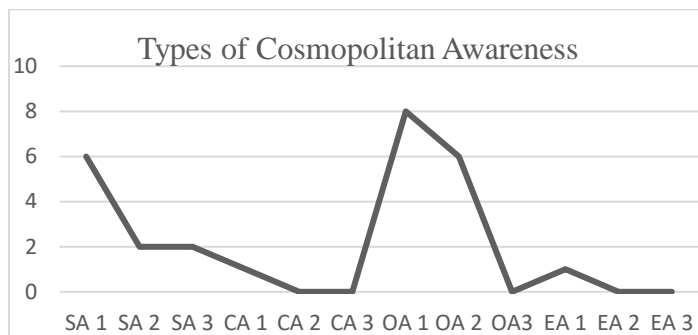
Selena is bicultural, having had significant exposure to the culture of Mexico, living as a child in Mexico, and immigrating to the United States at the age of ten. She uses her identity as a first-generation immigrant to connect with the emotions of characters in the novels who experienced immigration, racism, discrimination, poverty, and marginalization. Selena's choice project was a text set which she titled "Experiences and our Emotions." This text set consisted of books that dealt with difficult emotions. The anchor text for Selena's text set was *The Red Tree* by Shaun Tan (2001). This picturebook follows a girl who faces many difficult experiences and eventually finds hope. Selena created an invitation with this book to help students consider how they can deal with strong emotions. In her invitation, she asks students to consider the experiences in their lives that have caused them to feel sad, anxious, worried, or mad. She writes, "Everyone deals with emotions in different ways and likewise emotions affect us all differently. In the end, no matter how big, no matter how small these issues are, they matter equally". Selena's choice project revealed how she identified emotional connections to experiences as cosmopolitanism. Her reflective loyalty is emotionally connected to the culture and experiences of her childhood. Her reflective openness comes from her bicultural experience in bridging two cultures. Research has shown that integrating cultures allows biculturals to have a more complex social identity (West, Zhang, Yampolsky, & Sasaki, 2017). Due to the necessity of having to fuse her different cultures and to make something new, Selena is able to maintain a reflective openness to the new.

Cosmopolitanism as Openness to Learning from Others—Kellie, Class 2

*"I thought it was interesting as a white woman to see how Ha reacted to the "white" world."
(Inside Out and Back Again)*

Table 5.6*Kellie's Coded Responses to Novels*

Inside Out and Back Again	Locomotion	Refugee	Persepolis	George
SA1, SA1, OA1, OA1, OA1, OA2, OA2	SA1, SA1, OA1, OA1	SA1, SA1, SA3, OA1, OA2	SA2, OA1, OA1, OA2	SA2, SA3, CA1, OA2, OA2, EA1

Figure 5.6*Kellie's Coded Responses Combined Totals*

Kellie responded to a cosmopolitan approach to literacy by reflecting on new insights gained from the characters in the novels and from her literature discussion circle. Her highest coded responses were in other-awareness. An OA2 coded response shows expanded acceptance of other perspectives by acknowledging how these perspectives have brought about a change in a personal point of view. Her responses reflected on ideas that were new to her. When she responded in self-awareness, the responses were always closely connected to character experiences. She spent much more time contemplating the attitudes, feelings, and experiences of others in her responses, as seen in the examples below.

- Others had interesting perspectives relating to Ha that I did not have. They related to her learning a language. I had also not previously thought about how symbolic the papaya tree was. It really symbolizes what she left behind (*Inside Out and Back*

Again).

- I learned more about how kids feel growing up at this age, something I have forgotten as I get older, and what it is like losing family and being in foster care (*Locomotion*).
- What really moved me was how my classmates were all deeply and emotionally moved by the story. They all took what happened in the story to heart. Our discussion showed that some of us had more personal connections with the story, ones where they had been displaced like the characters. I was glad to have insight from my peers, seeing as they had actual connections with what the characters were going through, and I had none (*Refugee*).
- Hearing everyone else's story of their reading helped me understand more of the story. A lot of them connected with struggling to understand God and why he does the things he does. As someone who is not particularly religious, I was not able to relate to that part of the story, so it was interesting being able to hear from my classmates who really related to that part (*Persepolis*).
- One of my classmate's relation to the story made me really view it differently. They said that they related to looking in the mirror, like Melissa did, and not liking what you saw. My classmate was relating it to when they developed as a woman early, and they looked a lot different from their classmates. That made them uncomfortable. That connection they had made me think that we all have points where we are not comfortable with our own bodies (*George*).

Kellie saw a cosmopolitan approach to literacy as an opportunity to learn from other's perspectives. In her midterm reflection on how her perspective on stories was changing, she wrote,

I am thinking about stories in ways I never have before. One of the biggest ways is culturally. Growing up, I read mainly American-centered stories. They were all the stories that were similar to my life and my perspectives. Now, in this class, I am reading about characters from all different backgrounds. These varying backgrounds deepen my view of the wide expanse of stories that are available and the valuable information that can be gained from reading stories that are not similar to our own life stories.

Kellie's flow toward a cosmopolitan perspective was most noticeable in her desire to openly learn from the experiences of others. She spoke little in discussion circles and responded in detail on what she learned from others in her reflections.

While Kellie did show reflective self-awareness, it was connected to her recognition of similar internal struggles faced by the characters in the novels than external experiences. For instance, in her reflection on *Persepolis*, Kellie writes, "I did relate to her in the way that she was a young girl figuring herself out and the complexities of the world around her. I experienced that same thing as a young girl. There were confusing things happening around me that I did not fully understand." Kellie identified *George* as her favorite book from the semester. She stated that,

George impacted me the most because identity and finding who I am has been really hard. Seeing a character who knew who they are comforted me. For a long time, I did not want to tell my mother that I was bisexual. I did not think she would accept me, and she did not at first. Melissa went through the same struggles with her mom.

Kellie's identity as bisexual and having experienced the struggles of fearing family rejection may have played a part in her openness to the new. According to a study done on positive aspects of bisexual identity, due to their acceptance of their own unique identities, those who identify as bisexual are more empathetic and less judgmental of others (Riggle, Rostosky, Pascale-Hague & McCants, 2010). Using critical reflexive literacy as a way to reflect on her own struggles and broaden her understanding of others was important to Kellie.

Kellie's sketched interpretation of critical reflexive literacy showed an image of herself surrounded by a circle representing her beliefs. The circle shows cracks being caused by the outside influences of the beliefs and actions of characters from the novels. This image reveals that Kellie interprets a cosmopolitan approach to literacy as impactful to her personal beliefs. She sees her own beliefs as permeable by the actions and beliefs of others. Kellie's willingness to reflect on her own struggles and carefully listen to the struggles of others allows her to remain open to new perspectives.

Figure 5.7

Kellie's Sketch of Critical Reflexive Literacy



Kellie's choice project was a text set around gender identity. She created a display that provided vocabulary to dialogue about gender identity (see Figure 5.3). Her anchor text was a picturebook entitled *What Riley Wore* by Arnold (2019). This picture book focuses on how

Riley explores personal expression through the items of clothing they choose to wear. It is a book that allows creative expression. This choice project revealed again how Kellie viewed cosmopolitanism as a way to listen and learn from the perspectives of others with an openness to allowing personal expression.

Figure 5.8

Kellie's Display on Gender Identity



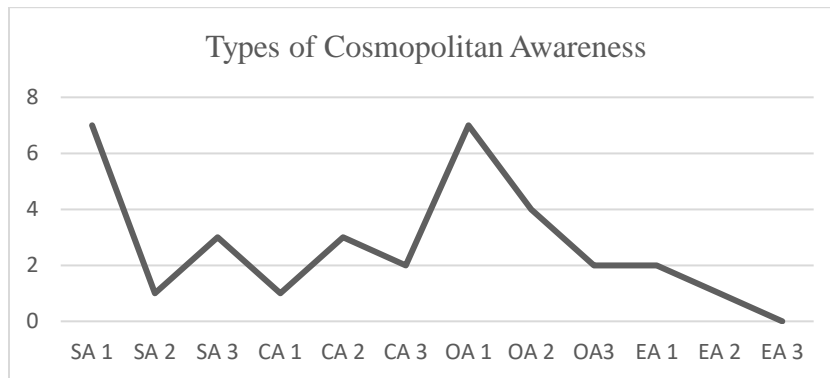
Cosmopolitanism as Respecting Alternative Viewpoints—Sophia, Class 3

"I will remember to be extremely mindful of how so many different factors can affect the way a story is interpreted. To perhaps listen more than talk."

Table 5.7

Sophia's Coded Responses for Novels

Inside Out and Back Again	Mockingbird	Keeping Corner	Persepolis	George
SA1, SA1, CA1, OA1, OA2, OA3	SA1, SA1, OA1, OA1, OA1, OA2	SA1, SA3, OA1, OA2	SA1, SA2, SA3, CA2, CA2, CA2, CA3, OA1, EA1, EA1	SA1, SA3, CA1, CA3, OA2, OA3, EA2,

Figure 5.9*Sophia's Coded Responses Combined Totals*

Sophia combined both a recognition of a personal position of privilege with a recognition of the importance of other perspectives. Her highest points of cosmopolitan awareness were equally divided between SA1 and OA1. Sophia approached a cosmopolitan perspective as a way to better understand multiple viewpoints around the circumstances faced by characters in each novel and the motivations behind their actions. Along with considering the viewpoints of characters in each novel, she also carefully considered the voices of those in her discussion circle and the new insights gained through their interpretations of events and actions.

- A classmate told me of her real-life language barriers. I never really stopped and truly thought, ‘What would I do if I did not understand what someone was saying to me?’ Her story and this book really helped me stop and realize how utterly lost I would feel (*Inside Out and Back Again*).
- I love Caitlyn’s honesty and literal responses to people. This made me think about taking a step back to try and better understand different perspectives and why people might respond the way they do (*Mockingbird*).
- Leela's story is dominant, but several characters are struggling with the balance of

tradition and progression. Characters like this are important because they teach us to fight for change (*Keeping Corner*).

- We hear Marjane say, *'I don't need to do much thinking. I knew all about the war'*. When in fact, she may have known the facts about the war, but her friend knew the war on an emotional level in a way only personal experience allows. She didn't think this out of self-importance or rudeness but rather out of ignorance. We need to teach our children empathy; we need to teach the importance of different perspectives. That is what this quote reminds me to do (*Persepolis*).
- In our discussion, it was brought up how much the actions of one person are connected, webbed with so many other actions. In particular, how socially and emotionally hurtful bullying and the ignorance of adults are. My peers brought up how teaching our young students about the effects of their actions is vital to bringing acceptance into the world. This book has a beautiful, strong theme about acceptance that will inspire me to always be kind to everyone (*George*).

Sophia is a post-traditional student and the oldest student in class 3. Her maturity and identity as a mother may have had an impact on how she approached literacy through a cosmopolitan perspective. In her reflection for the memoir *Persepolis*, Sophia wrote,

I have a 13-year-old daughter who I can't begin to imagine going through the same things Marjane went through. I strongly connect with the mother's relationship with her daughter, which seemed to be stronger at the end of the story. The issues of quality education come up so consistently throughout this book that I feel Ms. Satrapi must feel as passionately as I do about educating our future. Taji would send her daughter away before compromising her education.

Sophia saw a cosmopolitan approach as a way for her to think deeply about how she could connect other's perspectives to her own understandings. On her final reflection in discussing her perspective on a cosmopolitan approach to literacy, Sophia wrote,

Critical reflexive literacy has impacted my response as a reader by teaching me what my heightened emotions signify while I am reading a book or hearing a story. Were my emotions heightened because Marji was leaving her country so she may have a decent education, or were my emotions heightened because I feel as passionately about education as her mother clearly does? Through critical reflexive literacy, I realized it was because I hold education as a top priority in my head. Were my emotions heightened when I read the words 'just a moment's kindness from each of them might mean the difference between death and survival...' on page 178 in *Refugee* because the people were giving Isabel and her family food and water? I now understand my emotions were heightened because kindness is a value I hold very high in my heart.

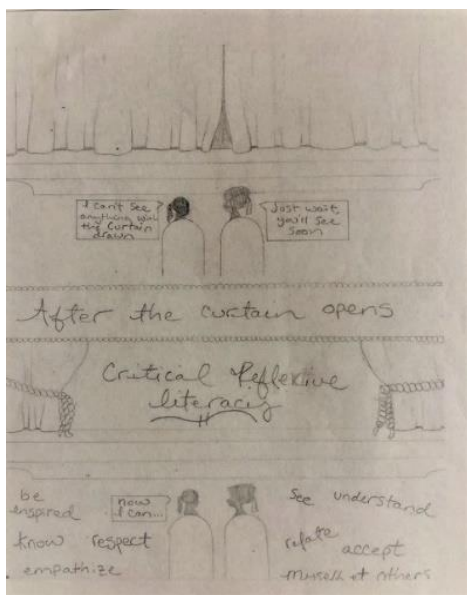
Sophia began to see the difference between personal loyalties held in her heart as opposed to those held in her head. This distinction is an important one in order to be able to listen to perspectives outside of one's own. For Sophia, critical reflexive literacy is built around what Salovey and Mayer (1990) would term *emotional intelligence*. They define emotional intelligence as "the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (p. 189). Sophia's ability to reflect on her own emotional response moved her toward a reflective openness to alternative perspectives.

Sophia's drawing (see Figure 5.4) of critical reflective literacy provides another window into how she made meaning of recognizing other viewpoints through a cosmopolitan approach to

literacy. The image shows a curtain drawn on a stage with two people seated. One person says to the other, "I can't see anything with the curtain drawn." The other person responds, "Just wait, you'll see soon.". Sophia divides her drawing with the words, "After the curtain opens." Behind the drawn curtain are the words *critical reflexive literacy*. Then the first individual says, "Now I can..." The following words are placed around this statement: respect, be inspired, know, empathize, relate, see, understand, accept myself and others. To Sophia, a cosmopolitan approach to literacy opens up one's ability to see past blind spots and become more fully aware of issues, ideas, and other's perspectives. It is a means to looking beyond the surface to what lies beyond what one currently knows. Sophia's visual representation acknowledges without critical reflexive literacy; one cannot see beyond personal perspectives. As Sophia states, "Critical reflexive literacy has taught me to ask myself, "Why is this situation making me feel this way?" in order to open herself up to respecting the perspectives of others.

Figure 5.10

Sophia's Sketch of Critical Reflexive Literacy



Sophia wanted to host an author during the Tucson Festival of Books for her choice project. This project would have allowed her to interact one on one with an author of children's books. Sophia was very excited about the prospect of learning from the perspective of this author; however, due to COVID-19, the festival was canceled. In place of her preferred choice project, Sophia developed a text set around the traditional literature and culture of Ireland. In her reflection on her text set, Sophia wrote this,

I wanted to learn more about literature that brought awareness to different cultures. Cultural awareness in the classroom is critical to creating a safe and diverse environment. Being aware of different cultures myself, will allow me to foster acceptance in my students. Promoting acceptance early in life will allow these students to be advocates for others who may be judged and treated unfairly. Knowledge and understanding through literature will bring acceptance. Acceptance will inspire students to have the compassion and courage to stand up for what's right. I want to stimulate a sense of justice and equality in my students; to do that, I need to have a great knowledge and understanding of different cultures myself.

Learning about and respecting different perspectives was an important aspect of cosmopolitanism to Sophia. Her approach to implementing cosmopolitan literacy was to consciously listen and learn from other's perspectives. This is in keeping with Foronda, Baptiste, Reinholdt, and Ousman's (2016) concept of cultural humility as a "process of openness, self-awareness, being egoless, and incorporating self-reflection and critique after willingly interacting with diverse individuals" (p. 213). Cultural humility is a lifelong learning process. In a later article, Foronda (2020) added to this definition, stating that cultural humility recognizes diversity and power imbalances and involves a "flexible mindset, a focus on others and self (as

opposed to self only) and a perspective that the worth of all humans is on a horizontal plane meaning that all human beings hold equal value” (p. 9). This type of mindset allowed Sophia to perceive a cosmopolitan approach to literacy as a deep respect for alternative perspectives.

Cosmopolitanism as a Strong Personal Identity and Encouraging Others—Martina, Class 3

“One thing that I took into consideration is to never forget where you come from and as you move in different parts of the world, never lose that and be proud of who you are.”

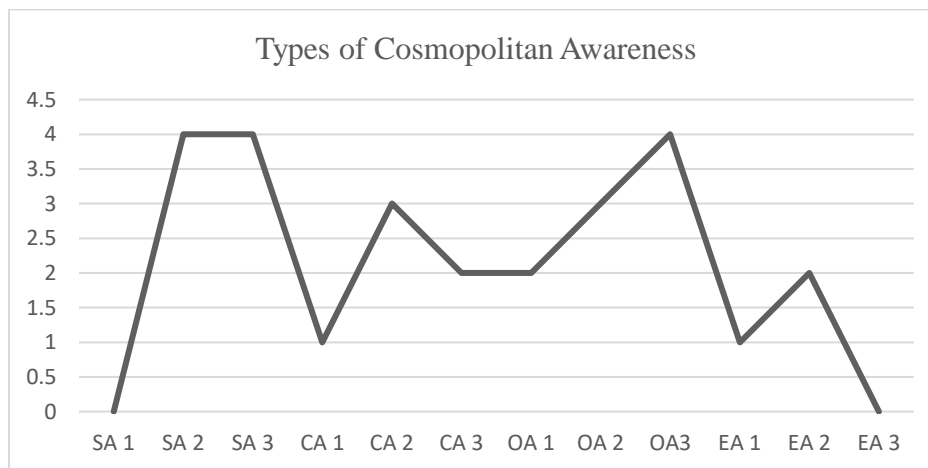
Table 5.8

Martina’s Coded Responses to Novels Read

Inside Out and Back Again	Mockingbird	The Circuit	Brown Girl Dreaming	George
SA2, SA3, OA1	SA2, SA3, OA2, OA3, OA3	SA2, CA2, CA2, OA1, OA2, EA1	SA2, SA3, CA2, CA3, CA3, OA2, OA3, EA2	SA3, CA1, OA3, EA2

Figure 5.11

Martina’s Coded Responses Combined Totals



Martina had many responses coded SA2 and 3 as a strong recognition of shared similar life experiences and connections to the characters, situations, or issues. Her other-awareness codes revealed a deep appreciation for how a new perspective voiced by others enhanced her own understandings. She also showed strong critical-awareness in reflecting on the pervasiveness of

injustice within society beyond her experience. Martina had several ethical-awareness codes by recognizing the need for ethical action to particular social issues. She recognized the struggles that the characters in each book had in maintaining pride in their identity as marginalized individuals in society. Martina's response to a cosmopolitan approach to literacy was strongly influenced by her identity as a Mexican American. The theme of personal pride in identity, along with encouraging acceptance of others, were apparent in Martina's responses to each novel.

- Another takeaway that means something for me is the meaning of fighting for yourself through actions and what it truly means to remember your rights and where you stand in the world and the community you are a part of (*Inside Out and Back Again*).
- I really connected with this book, and yes, it was sad, but like I mentioned to my peers, I have lost many family members and the huge toll it has taken on me. But there is the light at the end of the tunnel and really taking the time to grow as a person and really know who you are and what all you can take too. Dealing with your emotions and how hard that can be, but just be positive and keep pushing through it (*Mockingbird*).
- The main character was so humble and did not let everyone affect him, and no matter the mistreatment he got, he kept pushing. We need to be thankful for what we have and the amount of hard work that others do, and what others go through we do not see all the time and need to be well aware of that and take it into consideration (*The Circuit*).
- Taking into account the racism and inequality in the book, I strongly connect with Jacqueline and how she really pushed through many changes and culture shock when

she moved. I can relate to that because I am a Mexican brown girl, and I moved to the Vail district, which was totally different from where I lived and went to school before. The way kids would look at me because of the color of my skin or the way I talked and just being a new student. It continued all the way up until I graduated (*Brown Girl Dreaming*).

- I truly believe students need support in every shape or form. It does not matter the type of support because we are all different in our own ways and need to realize that and help others in need. We do it because we care and not because we feel bad. We really need to take care of ourselves and really be there for others because we do not know their everyday lives or what they are facing in their life as an individual (*George*).

Martina's response to a cosmopolitan approach to literacy was to identify with the struggles faced by the characters in each book. In her responses, she developed a stronger connection to her own identity and recognition of the importance of having empathy toward others. When asked on the final reflection which of the novels read during the semester most impacted her, she discussed the novels that connected to immigration. In describing the novel, *Refugee*, Martina said, "I really connected to *Refugee* because of having family not from the United States and really needing to make a living for themselves. The amount of change they had to go through as individuals was not easy at all." She also mentioned *The Circuit* and stated, "In *The Circuit*, the whole idea of privilege was something that is huge and is a big problem. We think we need the top things on the market, but that is not the case. We never think that others around us may not have even what we presently have or to be thankful for what we do have."

Martina's responses reveal a high level of critical consciousness. Martina is reading the "word and the world" (Freire, 1993) by recognizing the dehumanizing social conditions in the novels as conditions present in today's society. Also, in keeping with Freirean consciousness, this literacy of the world enabled Martina to see how she can act upon these conditions and bring about change. In her final reflection on the aspect of critical reflexive literacy that most impacted her, Martina stated,

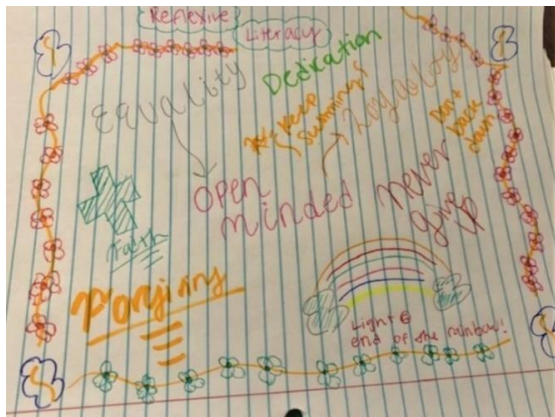
I have come to realize that I am a strong believer when it comes to identity and equality. I work with a variety of students who are going through worse than what I have gone through, and it has really helped me grow as a person and leader and not be scared to have a voice. The stories have given me this mentality of hearing their story and what they are going through. This may help them to build their confidence in sharing, and I think if I can put a smile on their face, then I am doing my job, and I am happy in what I do.

Martina is a first-generation college student. Her perspective on critical reflexive literacy is to critically reflect on the conditions faced by characters in the novel, recognize the social conditions and determine through her strong identity as one who can make changes to encourage transformation in others. Martina is also bilingual. Her first language is Spanish. As Nieto (2017) points out, bilingual teachers are bridge builders. Martina has recognized the importance of not forgetting or rejecting her language and culture but is determined to make connections and encourage cultural identity. Because of her experience in being an immigrant and dealing with her own feelings of difference, she is open to learning from others "having empathy and solidarity for them, being respectful of their families and communities, and having a passion for social justice" (Nieto, 2017, p. 132).

Martina's visual representation of critical reflexive literacy was a collage of words (Figure 5.5). She put together words that to her represented a cosmopolitan approach to literacy. The words and phrases she listed included words that represented her own loyalties and identity, such as equality, dedication, open-minded, faith, forgiving, and loyalty. She also included words that represented her desire to encourage others, such as never give up, don't back down, keep swimming, and light at the end of the rainbow. Her concept of a cosmopolitan approach was encouraging those who feel overlooked and forgotten to stay positive and keep striving for social change.

Figure 5.12

Martina's Sketch of Critical Reflexive Literacy



Martina attended a bilingual picturebook club for her choice project. This book club was led by Nicola Daly, a visiting scholar from New Zealand, and Dr. Kathy Short, the director of the Worlds of Words. The book club took place once a week for six weeks and introduced its members to a wide variety of multilingual picturebooks from around the world. Discussion in the book club focused on the languages and cultural ideas in the books. In her reflection on her experience in this club, Martina wrote,

Being able to be a part of the bilingual picture book club has helped me learn more about picture books and how bilingual books are not used that much in the classroom. You know they should be because they touch on so much in diversity and inclusiveness and learning about the different cultures and ethnicities. In my opinion, that is so important in life because, yes, books have words and pictures, but they have meaning behind it. Being able to have this opportunity to examine these picture books has helped so much and given me a much better perspective of things. I really enjoyed myself and grew as a person in understanding the importance of identity and where you come from and to never forget that. I really enjoyed this and happy I chose it as my choice project. It was something I enjoyed, and I can help educate others on what I have learned.

Martina’s choice project again illustrated how she interprets cosmopolitanism as a deep connection to encouraging others in their own identities. Her bilingual and bicultural identity provided the groundwork for a disposition of reflective loyalty to the known and reflective openness to the new.

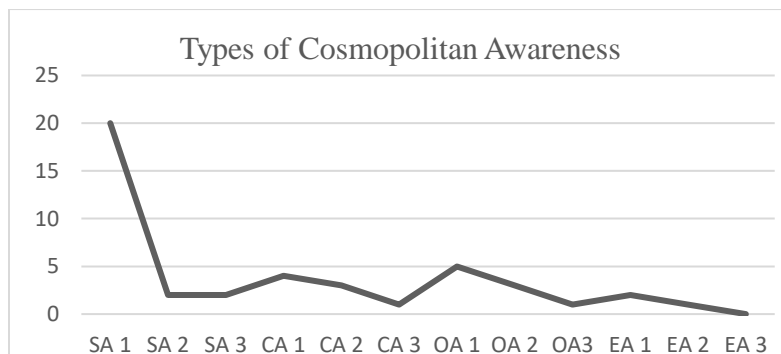
Cosmopolitanism as Empathy and Expanding Perspectives--- Eli, Class 3

“It was inspiring that Nadira and Aisha could successfully fight back against the system. It shows us that we can all make a difference. It inspires me to fight back against injustices in my own life” (Ask Me No Questions).

Table 5.9

Eli’s Coded Responses to Novels

<i>Inside Out and Back Again</i>	<i>Soldier, Sister Fly Home</i>	<i>Ask Me No Questions</i>	<i>Persepolis</i>	<i>George</i>
SA1, SA1, SA1, SA1, SA1, CA1, CA2, CA2, OA1, OA1, OA1, OA2, EA1	SA1, SA1, SA1, SA1, SA1, SA1, SA1, SA1, CA1, OA1, OA1	SA1, SA1, SA1, SA1, CA1, CA1, OA2, EA1	SA1, SA1, SA2, SA3, SA3, CA3, OA2, EA2	SA2, CA2, OA3,

Figure 5.13*Eli's Coded Responses Combined Totals*

Eli's understanding of a cosmopolitan approach to literacy was to carefully consider the situations and circumstances of characters and express empathy toward the internal struggles faced. The type of self-awareness he revealed was connected to recognizing his own place of privilege, but he also connected critically and with an openness to others' perspectives. He carefully considered how characters' experiences in the story impacted his reactions to similar events in the world.

- The part with Khoi's dead bird disturbed me. As an animal lover myself, I know I'd do anything to hold onto a loved one. Who knows what extremes I would do if I was in such a stressful situation (*Inside Out and Back Again*).
- I'm lucky my parents didn't have to work as hard as Tess's in regard to tuition money. You can see how hard it is to save when the cows are named Tuition One and Tuition Two and how hard/far away her parents must work. It really puts things into perspective for me, especially when I look at some of my fellow classmates at the U of A. We all have really had it so easy, and we take it for granted. It isn't fair, is it? (*Soldier, Sister Fly Home*).
- It's scary to me to think about living illegally, like the characters in this book are used to doing. I guess I'm so used to the security of being an American citizen that I don't

really think about how hard it is or how people can get used to hard situations. I really take my life for granted more than I should (*Ask Me No Questions*).

- I do not know how I would fare in a country occupied by a totalitarian religious regime. Probably not well, is my gut feeling. I would be constantly fearful for my survival. Whether or not I would rebel is something I do not know I would have the courage for. Even in the face of privilege, Marjane would still not blindly conform to the regime, and I like that. I hope that I would be able to show resistance in a similar situation as well (*Persepolis*).
- I went through school as a gay male and faced a lot of hate for it, both from my peers and some teachers. The bullying in the story I found to be very realistic because bullies really did and presumably still do act like that. I really could have used a story like this growing up, and I'm sure there are a lot of kids who feel the same way (*George*).

Eli's experience growing up as a gay male most certainly impacted his response to a cosmopolitan approach to literacy. According to Schmitz and Tyler (2019), LGBTQ young adults believe "that their identity provided them with experiences that helped them develop their own social awareness and sense of empathy towards others" (p. 718). Eli shows a reflective loyalty to the known by carefully considering how situations faced by the characters in each novel would impact him personally. In Eli's reflection on literacy, he wrote, "Through stories, I was able to see other worlds and situations, and how characters respond and adapt to them. I was able to relate their struggles to my own and see better ways to endure and deal with my problems. I also learned to think critically."

Eli revealed an openness to the new by reflecting on the actions that characters took in each of

the novels. He states,

Looking for the ethical actions and beliefs of the characters and how they impact the story showed me what the characters value in life. Reading these stories shows me what it is like when these beliefs are put to the test and that it is possible to find the strength and courage to do the right thing and take ethical action. If all the characters in the stories I've read could find that inner courage, I can find it too. Responding to the stories in this way is a good way to remember to stand up for my values always.

Eli's visual interpretation of critical reflexive literacy reveals that to Eli, this approach is based on empathy, love, and understanding. He illustrates the act of reading as "experiencing life" and uses the images of a mirror and a window created by Rudine Sims Bishop (1990). He shows the mirror as looking into one's life and identity and the window as a means to see into different and valid cultures. Eli highlights the important considerations of critical literacy in his visual representation with the statements: everyone deserves rights, injustice is wrong, do the right thing, everyone deserves to be safe, and what would I do? In the center of the image, Eli states that critical literacy is EVERYTHING. This is a powerful statement around this approach and the importance that it has to Eli in how he views the world.

Figure 5.14

Eli's Sketch of Critical Reflexive Literacy



Eli's choice project was to create a picturebook. The focus of Eli's picturebook was on mental health and depression. In his reflection on this choice project, Eli explains,

I have a lot of friends who are very dear to me who struggle with depression and other mental health issues. I know firsthand the amount of care and support that is needed to help someone with depression, and I believe that understanding depression and how to be a good supporter for a depressed person is important for children to learn. This process transformed my already existing perspective of depression and mental health because I got the opportunity to explain again how to help someone who is depressed, which I do not usually get to do. I think children can take the lessons I give them in the book and utilize them in their real lives and help people they care about. Ending the stigma around mental health is extremely important to me, and I am glad that, through the creation of Circle and Triangle, I can help increase the overall amount of understanding and compassion in the world, even if it is just a little bit.

Eli's choice project revealed again how he views cosmopolitan literacy as empathy toward the struggles of others and a desire to expand perspectives.

Discussion

In my analysis of how the case study preservice teachers responded to a cosmopolitan or critical reflexive approach to literacy, I found that responses varied greatly. Much as Guerra (2004) points out in his notion of nomadic consciousness, "No one among us ever achieves such a heightened state of consciousness that we no longer have any place to go" (p. 10). Each of the preservice teachers expressed different types of cosmopolitan awareness in their reflective responses. The type of cosmopolitan responses expressed seemed deeply connected to the intersectionality of their life experiences.

Intersectionality is a term that was introduced by Crenshaw (1989). It is a heuristic term that seeks to shine a revelatory light on the dynamics of difference connected to race, ethnicity, gender, social class, religion, and other areas associated with power in society that impact an individual's experiences in life (Cho, Crenshaw & McCall, 2013). These types of experiences shaped how each of the eight preservice teachers made meaning out of a cosmopolitan approach to literacy. Preservice teachers who experienced marginalization due to issues surrounding their intersectionality tended to express broader dimensions of cosmopolitan awareness. That does not mean the process of encouraging self-reflection and listening to the perspectives of others was unimpactful to preservice teachers whose experiences in life aligned with the dominant cultural and societal norms. It does mean that each student experienced and valued this approach very differently, depending on the perspectives and experiences they brought to the text and their openness to new perspectives.

Conclusion

This chapter analyzed the reflective responses to novels and self-selected choice projects to better understand how preservice teachers responded to a cosmopolitan approach to literacy. I carefully coded and analyzed the written reflections of each of the eight case study preservice teachers to determine the type of meaning they had made from a cosmopolitan approach. Each of the eight preservice teachers expressed their perspective of cosmopolitanism differently. By analyzing the type of cosmopolitan awareness that was most prevalent in their reflections, I interpreted the type of disposition each student interpreted as cosmopolitan. A summary of these responses is given in Table 5.10.

Table 5.10*Summary of Preservice Teachers' Responses*

Name	Class	Response to Cosmopolitanism	Most Common Type of Awareness	Selected Choice Project
Candace	1	Cosmopolitanism as Recognition of Privilege	SA1 - a recognition of a privileged position in relation to others.	Observation of Dual Language Classroom
Elena	1	Cosmopolitanism as Solidarity with the Oppressed	OA2, CA2, EA2. Considered the experiences or issues faced by others, recognized the power imbalances within society, and identified ways to take ethical action.	Interview with a first-generation immigrant
Renee	1	Cosmopolitanism as Identifying Issues and Voicing Strong Opinions	SA3 was the most prominent type of awareness. This particular type of awareness maintained a sense of superior knowledge on issues and passed judgments.	Attended a Workshop on Racism
Selena	2	Cosmopolitanism as Emotions and Life Experiences	(OA) and critical issues (CA). Emotional connection invited an empathetic reflection on the experiences of others	Text set on Experiences and Our Emotions
Kellie	2	Cosmopolitanism as Openness to Learning from Others	OA2 expanded recognition of other perspectives and experiences	Text set on Gender Identity
Sophia	3	Cosmopolitanism as Respecting Alternative Viewpoints	OA1 combining recognition of the importance of other perspectives to EA2, a desire to take ethical action.	Text set on Irish Culture
Martina	3	Cosmopolitanism as a Strong Personal Identity and Encouraging Others	CA and EA. Recognition of social issues and need for ethical action.	Attended Bilingual Book Club
Eli	3	Cosmopolitanism as Empathy and Expanding Perspectives	OA2 and EA2. Acknowledging how other's perspectives have changed his own and the need to take ethical action.	Created a Picture Book on Depression

CHAPTER SIX

TEACHING ENGAGEMENTS AND COSMOPOLITANISM

The second question guiding this research was: How did classroom engagements influence preservice teachers in constructing meaning around cosmopolitanism? In this chapter, I examine the teaching contexts within the classroom that invited students to respond through cosmopolitan perspectives. These contexts included establishing cosmopolitanism as story, reading diverse literature, and dialoguing in literature discussion groups.

I carefully collected and examined the data from the eight case study preservice teachers within each of the three contexts of classroom engagements. As I investigated student responses to classroom engagements within the three contexts, I considered the following questions:

- What is it about this engagement that invites cosmopolitan perspectives?
- What kind of thinking were the preservice teachers doing within this engagement?
- How did my reflexive interaction with the preservice teachers impact my developing conceptualization of teaching through a cosmopolitan lens?

This chapter examines these three questions in light of classroom engagements to better understand the type of meaning facilitated around cosmopolitan literacy practices, particularly the ones most frequently mentioned by students in their reflections.

Context 1: Transacting with Stories

As described in the curriculum chapter, I told several stories from the oral traditions of various cultures throughout the semester in each of the three classes. Each student kept a storytelling journal throughout the semester in which they responded to stories told in class. After the story was told, students were given about 5-10 minutes to respond in their journals. They were asked to consider the events of the story and infer what this story revealed about the

beliefs of the people who told it. The stories that I told varied somewhat from semester to semester. I decided to analyze three stories that I told to each of the three cohorts.

This classroom engagement was intended to invite aesthetic transactions with stories and encourage cosmopolitan perspectives. Oral stories are by nature multifaceted in meaning and open to interpretation. They are also simplified in form and deal with perennial and universal issues of struggle and the search for meaning. These types of stories can be a bridge to developing the type of consciousness that Choo (2013) refers to as extraterritorial.

Extraterritorial discourse is concerned with ideas related to philosophy and religion. According to Choo (2013), a cosmopolitan approach to literacy should examine transcendental ideas.

I analyzed and coded the journals in which the eight focus preservice teachers responded to the stories told in class. To analyze the storytelling journals, I coded the written entries according to the types of inferences and connections that were made. In this way, I could determine the type of thinking this engagement encouraged. These codes included:

- Inferences based on beliefs
- Inferences based on values
- Judgments on actions
- Connections made to situations or experiences
- Construction of a visual image

The first story that I analyzed from the eight case study preservice teachers' journals was *Pandora's Box*. *Pandora's Box* explains the origin of good and evil in the world. This is a universal philosophical question. Jung (1970) points out that good and evil are part of the recurring contrasts motif in traditional literature in which opposites are united. In this sacred story from Greece, Zeus decided to punish man for accepting the gift of fire from Prometheus.

To get even with man, Zeus created the first woman, Pandora, and gifted her with a box containing the evils of the world. Pandora was instructed by Zeus to never open the box. However, along with the other gifts bestowed on her by the lesser gods and goddesses, Zeus also gifted Pandora with curiosity. When the box was opened on earth and evil escaped, something remained within the box—the gift of hope.

In the journal entries, *Pandora's Box* elicited mostly belief and judgment statements. (see Table 6.1). Belief statements in this story made connections to ontological beliefs. This is a familiar traditional story from Western civilization. It has clear connections to the biblical story of the entry of good and evil into the world. There were seventeen statements coded as beliefs from the eight focus preservice teachers' reflection on *Pandora's Box*. Below are example responses coded belief statements.

- The world is not always bad, and good things can come out of bad things. (Candace, Class 1)
- I do believe in the idea that there are horrible things in this world, but hope is what gets us through it all. (Kellie, Class 2)
- The only thing that kept the humans going after all these terrible things were unleashed was hope. This shows the belief that hope can get us through the worst of times. (Eli, Class 3)

The second most coded response for *Pandora's Box* was judgments. Judgment responses were connected to questioning the story based on personal beliefs. These statements either explore or reject other possible ways of thinking. Below are examples of judgment statements from Pandora's Box.

- Zeus should not have knowingly tempted Pandora. (Renee, Class 1)

- Pandora's Box does not completely line up with my beliefs. It is simply a culture of thinking I do not connect with, and neither do most people these days. (Kellie, Class 2)
- Although this myth is not what I truly believe happened in the world, it allows an insight into the variety of theories of how life came to be. It makes me wonder about other cultures and their reasoning for evil in the world. (Sophia, Class 3)

Table 6.1

Coded Responses to Pandora's Box

Story	Beliefs	Values	Judgement	Connections	Visual Image
<i>Pandora's Box</i> -Greek Sacred Story	17	3	12	0	3

Preservice teachers responded to Pandora's Box through mainly belief and judgment statements. This type of thinking can potentially move toward a cosmopolitan mindset. However, the types of responses in the journals did not move into expanded thinking around the beliefs in the story. The belief statements showed a recognition of the reality of good and evil in the world and the necessity of hope. However, the concept of multiple gods and how evil came into the world was judged as implausible. This may have been due to the familiarity of this story and the preservice teachers' recognition of this Greek "myth." This story connected with preexisting concepts, so it did not challenge preservice teachers to consider it as a "new" perspective. This is what Pyysiäinen refers to as "everyday thinking" in contrast to reflective thinking (Pyysiäinen, 2009). This type of thinking proceeds from what is already known and does not seek to make any greater meaning.

The second sacred story analyzed was the Hindu story of *Savitri and Satyavan*. This sacred story comes from an ancient Sanskrit epic recorded in the *Mahābhārata*. It is the story of

Princess Savitri, who saved her husband's life by pursuing the god of death. This story elicited a greater variety of responses than *Pandora's Box* (See Table 6.2). This may have been because it was not as familiar to the preservice teachers. The statements coded “beliefs” were again drawn from the preservice teachers’ inferential connections to similar beliefs as seen in the following examples.

- In the end, love conquers all. (Elena, Class 1)
- Sometimes you should make sacrifices for those you love. (Candace, Class 1)
- One view I saw in the story was the inevitability of death. However, love and devotion are the key to staying alive. (Eli, Class 3)

This story had the greatest number of value statements. The unusual nature and novelty of hearing this story may have inspired a greater sensitivity to interpreting the story's values and led to greater reflective reasoning. According to Pyysiäinen (2009), reflective thinking results in deliberation, analysis, and explanation. This was a new realization for me and caused me to wonder if tales from diverse cultures may have a greater impact on students' reflective openness to the new. Below are examples of statements coded for values.

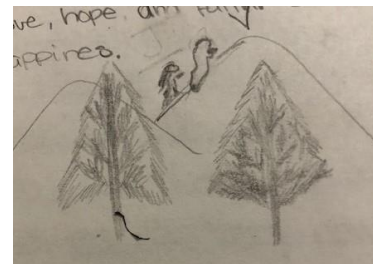
- This culture valued devotion very much. The gods were very powerful but also merciful. (Sophia, Class 3)
- Having a vision for the ones that may need help and bringing in the old traditions was terrific. (Martina, Class 3)
- Passion, devotion, and love can stop no one. When you truly love someone, you don't give up no matter the circumstances. (Elena, Class 1)
- Courage is important. Also, persistence gets you everything that you want. (Candace, Class 1)

I anticipated that this story would have responses that questioned or made evaluations about the story's events and beliefs. Five out of the eight preservice teachers had responses that were coded judgment. Most of these statements were evaluations of the difference in cultural perspectives presented in this story, as seen below.

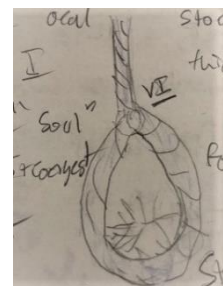
- Something different about this story is the many wives (Sophia, Class 3)
- It was interesting how death was portrayed as a deity. It shows how death is viewed in other cultures. (Eli, Class 3)
- I love the way the story portrays happiness. (Selena, Class 2)
- I love the image of the “soul” in the noose. (Kellie, Class 2)

As can be seen in Kellie’s statement about the soul, this story also elicited visualization of the story. They seemed to try to imagine the story to a greater degree than the story of *Pandora’s Box*, which was more familiar. Some preservice teachers wrote about what they visualized, and others drew images as seen in the examples below.

- As I listened, I could see everything that was happening as if I was watching a movie (Selena, Class 2)



- The imagery was so strong. I really saw it there. I also saw the girl struggling through the terrain. (Kellie, Class 2)



- (Renee, Class 1) A visual image of Lord Yama, the god of death

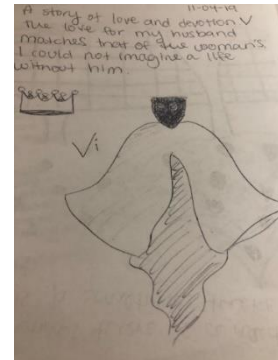


Table 6.2

Coded Responses to Savitri and Satyavan

Story	Beliefs	Values	Judgements	Connections	Visual Image
<i>Savitri and Satyavan</i> -Hindu Sacred Story	7	11	6	3	6

This story told from a cultural perspective that was different from preservice teachers' known experience elicited thinking around beliefs and values. These types of responses can provide an opportunity to imaginatively enter new worlds and consider new perspectives.

The last story that I analyzed was very different from the previous traditional stories. At the beginning of the study of nonfiction and biographies, I told a personal story from my father's life in all three classes. This story was taken from a journal my father kept. The story took place when my father was twelve years old in 1945. This was the year that World War II finally came to an end. The story covers many aspects of history, including the sacrifices made and the strain on families during the war, the death of Franklin D. Roosevelt, the invention of penicillin, and the importance of radio. I was curious to see the influence this type of story might have on how preservice teachers transacted with the text. In the analysis of student-written responses in their journals, judgments and connections were the most pervasive types of responses (See Table 6.3).

This style of story seemed to open preservice teachers up to evaluate their own life and times and find connections with my father's life experiences.

- It made me really think about what parts of history are affecting my life right now. (Kellie, Class 2, Coded Judgements)
- Learning about life back then is really interesting and really makes me grateful for how and when I grew up. (Candace, Class 1, Coded Judgements)
- Through hearing this story now, it makes me think about my own life and how history has influenced it. How all the laws created to “prevent” or come after “illegal immigrants” affect me as a person and my family. (Selena, Class 2, Coded Judgements)
- It shows how hard times were back then. I’m sure other families went through similar things. I wonder if it was hard on them too. (Eli, Class 3, Coded Judgements)
- I love how his love of radio got him through such tough times. I can relate because entertainment (TV, internet) has definitely helped me, as radio helped him. (Eli, Class 3, Coded Connections)
- I just thought of my grandpa in the war and how it felt for my nana when my tata went to war. What she was going through in her head and how she was able to live without him, and what she had to do to keep herself busy. (Martina, Class 3, Coded Connections)

Table 6.3

Coded Responses to Personal Story

Story	Beliefs	Values	Judgements	Connections	Visual Images
<i>The Home Front- Personal Story</i>	1	4	12	9	4

The type of thinking that this story elicited was more empathetic than the two sacred stories. Stories constructed about other individuals that provide a thematically coherent account of their life are referred to as a vicarious life story (Lind & Thomsen, 2017). This type of story "humanizes" the other. It invited preservice teachers to connect in an intimate way. Lind and Thomsen (2017) note that "individuals listen to, remember, and interpret other individuals' stories through the lens of their personal stories as well as use their knowledge of close others' stories to inspire reflection on their personal stories" (p. 679). They also note that the understanding of self and others is related. These responses seemed to break down barriers and invite connection with the experiences of another. It made me wonder if the type of cosmopolitan mindset elicited through personal storytelling might be expanded by inviting individuals outside the class's cultural location to share from their life through stories.

The goal of using story to begin each class meeting was to invite preservice teachers to "experience" story in a new way. This engagement sought to establish transaction with story as a key focus for a cosmopolitan approach to literacy. Preservice teachers were encouraged to reflect on beliefs and values within the stories told and how they connected to their personal loyalties. Through this experience, they also evaluated and judged how stories present new ideas that influence new considerations. There was also evidence that the stories told encouraged preservice teachers to imaginatively connect with new worlds. As seen in table 6.4, journal reflections that connected to beliefs and judgments appeared most frequently. A recognition of beliefs and a consideration of how these beliefs align or conflict with personal beliefs was one way that storytelling supported a cosmopolitan approach to literacy.

Table 6.4*Coded Responses Across Three Stories*

Codes	Number of times
Beliefs	26
Values	18
Judgments	30
Connections	12
Visualizations	13

In his final reflection on the semester, Eli spent a great deal of time discussing the oral story that he remembered most from the semester. His reflection reveals a consciousness of how values and beliefs within stories expand perspectives and inspire ethical action. He reflects on the Jātaka tale from the Buddhist tradition, *The Brave Little Parrot*. In this tale, the Buddha took the form of a parrot and did everything she could to put out a forest fire. All the other animals in the forest tried to dissuade the parrot from the hopeless task, but she refused to give up. In this reflection, Eli considered beliefs, values, and ethical actions.

The story that most impacted me was “*The Brave Little Parrot*” story. First of all, I love birds, so any story about birds will automatically be good in my book. I also loved the story about the crow. But what impacted me the most about this story was its message: do all the good you can, even if you are small and won’t make that much of a difference.

The fire in the story was huge, so huge that the parrot couldn’t have stopped it, but the parrot still went all out, doing everything he could because he felt that was the right thing to do. I think that this is a powerful message. It is one of selflessness, which I believe to be one of the most important traits to have. The parrot was willing to do all he could to put the fire out, though he was no match for the intense flames. I think this is a great metaphor for life. Life is hard for everyone, no matter what, and it doesn’t take much for

life to make you feel small and insignificant. It is a fact many struggle to accept that our individual impact on the world will be small; I certainly have trouble grasping it sometimes. However, "*The Brave Little Parrot*" helps me feel better about this because it reminds me to just keep going and do all the good I can, even if the world is large and unforgiving. If I focus my life and my energy on doing good and doing all I can, everything will be worthwhile. I truly believe this is one of my most important beliefs, and "*The Brave Little Parrot*" does a perfect job in presenting this lesson, in my opinion.

The storytelling engagement encouraged preservice teachers to transact with story by considering beliefs, experiences, and values. Depending on the familiarity the preservice teachers had with the stories told, it seemed to influence the type of thinking and responses made within their journals. Stories that provided new and diverse viewpoints elicited greater reflective thinking and visualization. These types of stories provided an opportunity for a type of cosmopolitan reasoning based on openness "in which questions lead to more questions instead of conclusions" (Choo, 2013, p. 148). Using storytelling invited preservice teachers to make their own meaning and to consider their own perspectives. This is what Choo (2013), referring to the work of Derrida (2004), recognizes as the transcendent power of story to "draw attention to what lies beyond the signifier, the form, and the language" (p. 153) to new insights on oneself and the other.

Context 2: Reading Diverse Literature

The children's literature course is a survey of the various genres and issues related to children's literature. One of the prime objectives of this course is to expose preservice teachers to novels that encourage them to reflect upon and confront social, racial, and/or cultural issues with a "sensitivity toward empathizing with others" (Choo, 2103, p. 132). As discussed in the curriculum chapter, this was often the first time the preservice teachers had been exposed to

literature with diverse characters and situated outside the dominant culture. As I considered how to determine the impact introducing diverse literature had on the type of thinking and meaning preservice teachers made from cosmopolitanism, I decided to analyze the change in perspective the eight preservice teachers had about literature over the course of the semester.

At the start of each semester, I distributed a questionnaire to the students. The last question on this questionnaire asked students to describe why they think literature is important in children's lives. This question was intended to provide a benchmark on the perception of the importance of children's literature and story held by students as they entered the course. I gathered the answer to this question from the eight preservice teachers selected for analysis. The responses for the beginning questionnaire are given below.

Q: Briefly describe why you think literature is important in children's lives.

- It is important to expand their mind and to learn more (Candace, Class 1).
- I think literature is important in children's lives because it gives them a separation from reality and lets them express themselves (Elena, Class 1).
- It adds color, life, and expands their brain and understanding of the world (Renee, Class 1).
- I believe literature is important in children's lives because it opens doors to many things they may have not seen before. I feel like it can inspire their creativity and can be used as a way to make them curious about things (Selena, Class 2).
- There are many reasons that literature is important. It provides an outlet and an example for children. They can enjoy imagining themselves in amazing worlds. It provides good examples of role models and scenarios that children can follow (Kellie, Class 2).

- Stories help to broaden the mind and imagination, and can offer an escape to kids who need it (Eli, Class 3).
- It gives children this imaginary side that they think and wish to happen in their lives (Martina, Class 3).
- Stories are important in children's lives because they are effective ways to teach about morals, values and life experience (Sophia, Class 3).

Table 6.5

Summary of Beginning Understanding of Importance of Stories

Purpose of children's literature	Students
Expand mind/Teach	Candace, Renee, Kellie, Sophia
Inspire creativity/Imagination	Elena, Selena, Martina, Kellie, Eli

These initial responses on the importance of children's literature reflect the type of transactions with a story that each of these eight preservice teachers brought with them to the course. Four of the preservice teachers stress the importance of stories in either teaching or learning new things. Five of the preservice teachers saw literature as a way to expand creativity or imagination. Two of the preservice teachers specifically mentioned that stories could teach morals or provide examples of moral behavior. The overall perception of children's literature and story held by the preservice teachers focused on how stories help children learn skills, teach values, and expand curiosity and imagination.

On the midterm exam, I returned to this question to see if teaching through a cosmopolitan lens had impacted student perceptions on the importance of children's literature. I asked the students to consider the ways that they are currently thinking about stories. Overall, changes in

perspective were focused on how the preservice teachers were making personal connections to stories. These responses revealed a dimension of self-awareness in their perspectives on the importance of stories, as seen in the examples below.

Q: In what way(s) are you currently thinking about stories?

- I think about stories all day. I never realized the way that stories are able to be included into my life until this class. The definition that I have come to about stories from this class, was way different then when I initially entered this course. Stories do not have to be made up and do not have to be legends in order to be considered a story. Stories are more involved in our everyday lives than I initially realized, and I think the power of a story can really change perspectives and can help you gain knowledge in ways that weren't expected (Candace, Class 1).
- Currently, I am thinking about stories in a completely different way than I had when first entering the class. I now see them for the impact they have on readers and the diverse variety of kinds of stories and their backgrounds. I am seeing stories as more than just words on paper but as personal stories that have a meaningful purpose. Stories can be told in so many forms and I am really gaining a deep appreciation for them through this class (Elena, Class 1).
- First and foremost, I try to relate to whatever story is being told. I find similarities in order to connect with the author. Then, I attempt to find the significance. Why or how is the narrative important, and what roles does it play on today's society? Afterwards I evaluate the conflict and possible solutions. Mostly, I just enjoy losing myself in others' stories and becoming enlightened on other peoples' experiences, lives, and how they view the world (Renee, Class 1).

- Reading has turned into an eye opener for me and has allowed me to be more in touch with some of my feelings. I have realized that the way in which we interpret books and the connections we make varies person to person. Who we are and the things that influence us, especially our beliefs and cultural background will play an important part in our readings and the way we interpret them (Selena, Class 2).
- I am thinking about stories in ways I never have before. One of the biggest ways is culturally. Growing up I read mainly American-centered stories. They were all stories that were similar to my life and my perspectives. Now, in this class, I am reading about characters from all different backgrounds. These varying backgrounds deepen my view of the wide expanse of stories that are available and the valuable information that can be gained from reading stories that are not similar to our own life stories (Kellie, Class 2).
- Already, I am thinking more closely about stories. I am considering how they affect me on a personal scale, both in my past and in the present. I was very attached to stories and reading as a child; a bond that has stuck with me throughout my life. This makes sense, as I am human, and humans relate to the world through stories (Eli, Class 3).
- For me with being in this course and reading and hearing all these stories being told makes me think of stories all the time and just the way stories are being told and the way we as the audience think of the bigger picture of things. Stories can help make a difference. I also am thinking how I will incorporate it in my life and my future. Stories are so important and aren't given enough consideration (Martina, Class 3).
- I am currently thinking about how stories can help with educating our students.

Stories can connect students to current events and real-life situations. Stories can be used to start conversations about real life issues. Books are a great way to introduce a new topic (Sophia, Class 3).

Table 6.6

Summary of Importance of Stories at Midterm

View on Importance of Story	Student
Expands views to other perspectives	Candace, Renee, Kellie, Martina, Elena
Allows consideration of issues	Renee, Sophia
Provides personal connection for understanding oneself better	Selena, Eli, Martina

It appears that transacting with diverse literature began to expand student perception of the purpose of literature to a more cosmopolitan perspective. Student responses reflected on how they were experiencing story differently and expanding their perspectives by considering others' experiences. Five of the eight discussed how stories could be used to expand perspectives and open up new understandings about other's lives. This revealed the cosmopolitan dimension of other-awareness. Two preservice teachers considered how stories allow the consideration of societal issues. This is connected to the cosmopolitan dimension of critical-awareness. Three of the preservice teachers discussed how they were now becoming more self-aware and how stories allowed them to personally connect and reflect. This reveals the cosmopolitan dimension of self-awareness.

The final reflection in Class 1 asked students to consider the most significant learning area for them rather than specifically asking about changes in perspective on stories and children's

literature. I changed this question on the final reflection in Class 2 and 3 to ask specifically about changes in perspectives around story over the course of the semester.

Class 1 Q: What were significant areas of thinking and learning for you during this course?

- My significant areas for thinking and learning in this course were about thinking about the different types of literature I could and should include in my classroom and how to analyze them. I also really thought about how I could use literature to help students within my future classroom or help them think differently about things (Candace, Class 1).
- Significant areas of thinking for me during this class were learning what type of reader I am and how that will/can impact my teaching style of children's literature (Elena, Class 1).
- The most important things I gained were a wealth of knowledge in cultural texts, the ability to critically analyze a book while knowing the terms which go along with them and furthering my foundation as a reader (Renee, Class 1).

Q: Briefly describe how your perspective on stories has changed this semester.

- Stories give insight into other people's worlds. Stories can provide understanding and foster empathy. Stories are like traveling and why should we hold anyone from that? (Selena, Class 2).
- Stories are important for so many reasons. Stories help us to learn to become empathetic and help us cope by seeing people like us (Kellie, Class 2).
- Reading all these stories taught me to look at stories as both a mirror and a window. This was something that was stressed as important; that stories for children can be

- both a window, as in a look into the perspective of someone else; or a mirror, as in a reflection of the reader's perspective that they can relate to. I learned that it is important to have both perspectives because it is important to feel represented in one's own perspective while also understanding and getting a look into another perspective. Providing stories like this for my students will help them understand that everyone is different but equally valid, and it is those differences that make us human and make us the same; after all, we all end up telling stories (Eli, Class 3).
- My perspectives of stories have changed this semester because, for me, reading was never consistent. This class has brought me back to how much reading and stories matter. Storytelling was very new to me, and just hearing the storytelling was something that I looked forward to, and I really enjoyed. Stories are important, and the words and meaning behind it all and just being able to gain a connection with it. The insights are powerful, and that goes back to the power of words. Children are the main audience for stories, but it is also okay to still be able to like them as you get older and be able to be connected to them. As you get older, you really start to understand the meaning of it all, and things start to make more sense (Martina, Class 3).
 - My perspective and knowledge have broadened considerably in several different areas. My perspective on wordless books might have been changed the most. After learning how to effectively use wordless books, I understand how wordless books are a powerful tool to help children who speak English as a second language. My knowledge and skills on how to use nonfiction and fiction books together have also been polished and deepened this semester (Sophia, Class 3).

Table 6.7*Summary of the Significance of Stories End of Course*

Significance of Stories	Student
A valuable tool for teaching	Candace, Renee, Sophia
Expands understanding of self	Elena, Renee, Martina, Eli
Expands understanding of others	Selena, Kellie, Martina, Eli

Responses on the final reflection were varied in how the preservice teachers had made meaning from the course and the study of diverse literature. Three of the preservice teachers referenced types of literature as the most important meaning gained from the course. Four focused on how the use story in the course had changed the way they viewed themselves as readers, and four reflected on how stories provided a means for understanding others. These are connected to self-awareness and other-awareness. The two preservice teachers from Class 2 mentioned developing empathy as an important connection they had made with reading stories during the semester. This seemed to best connect to ethical-awareness. Table 6.8 summarizes the change in views around a story from the start of the semester to the end.

Table 6.8*Views on the Importance of Stories Across the Semester*

Beginning of the Semester	Mid-term	End of Semester
<ul style="list-style-type: none"> • Teaches lessons • Increases Imagination 	<ul style="list-style-type: none"> • Allows reflection on life and feelings • Connects to issues • Expands perspectives on others 	<ul style="list-style-type: none"> • Provides medium for teaching • Expands understanding of self • Expands understanding of others

The beginning understanding of children's literature for the preservice teachers was connected to what stories do. Before taking the course, they considered stories to be a vehicle for teaching lessons and opening imagination. At mid-term, preservice teachers reflected more on how stories impact readers. The meaning they made from reading diverse literature was centered on how stories change the reader. At the end of the semester, it was interesting that several preservice teachers circled back to what stories do by considering the use of literature in teaching. However, many began to interpret the why or the purpose of stories in understanding self and others. Introducing preservice teachers to diverse literature in both picturebook and novel format and encouraging them to aesthetically transact with story seemed to contribute to a more cosmopolitan perspective of the purpose of children's literature as a means to better understanding self and others. (Hansen, 2011, p. 7).

Context 3: Dialoging and Reflecting on Story

The next contexts that provided potential for making meaning around cosmopolitanism's importance were encouraging dialogue around the novels read and reflecting on these novels. In this section, I analyze the dialogues from two literature circles in which the case study preservice teachers participated in each of the three classes. I then evaluate the impact these dialogues had on the preservice teachers' written reflections.

Before each literature circle, I introduced a dialogue strategy to encourage students to share their own connections, challenges, and interpretations of the books read. As I planned the type of dialogue strategy to introduce before each literature circle, I was constantly evaluating how various strategies might impact a more cosmopolitan-minded reflective dialogue. Below is an entry from my teaching journal in which I made a last-minute adjustment to a discussion strategy during a class session.

I made a last-minute decision today during the biography literature circles. I was trying to think about how I could encourage the students to connect with the life stories, hear other perspectives, and recognize their own personal values. I decided to use a chart to guide group dialogue. I drew the chart on the whiteboard. One section was labeled "What I Learned." In this column, I instructed the groups to think about the person's life experiences in their biography. What did they learn from them and their experiences? The next column was labeled, "Tensions I Have." In this column, I wanted them to consider how the life experiences from the biography differed from their own or conflicted with their personal values. The final column was labeled "Shared values." This was intended to provide an opportunity for sharing connections.

With each discussion strategy, I hoped to invite an opportunity for sharing connected to dimensions of self-awareness, other-awareness, critical-awareness, and ethical-awareness. In providing a space for sharing personal insights brought about by aesthetically transacting with the text and listening to others' insights, the type of talk that invites cosmopolitan perspectives could occur.

The first discussion circle transcript that I analyzed was on a novel read during the first half of the semester in each of the three classes. In class 1, this novel was on a short realistic fiction set in a country outside the United States. In class 2, the novel was a memoir of a person who lived outside the United States. In class 3, the novel was on a cultural perspective that was new to the students based either inside or outside the United States. The second literature circle transcript analyzed was around the novel *George* by Alex Gino. All three classes read this novel. Table 6.9 identifies the novels read by each of the eight preservice teachers for the first transcript analysis

and the discussion strategies to encourage dialogue. Each class used the discussion strategy called Webbing What's on My Mind for the literature circle on *George*.

Table 6.9

Novels Read for Literature Circle Analysis from First Half of Semester

Student Name	Title of Novel	Discussion Strategy
Candace	Serafina's Promise	Story Ray
Renee	Serafina's Promise	Story Ray
Elena	The Day My Father Became a Bush	Story Ray
Serena	Persepolis	Cultural X-Ray, Comparison Chart
Kellie	Persepolis	Cultural X-Ray, Comparison Chart
Eli	Ask Me No Questions	Save the Last Word for Me
Sophia	Keeping Corner	Save the Last Word for Me
Martina	The Circuit	Save the Last Word for Me

I analyzed the transcripts from the literature circles for the eight case study preservice teachers to determine the type of talk in each of the circles. This analysis aimed to see how dialogue impacted the students' meaning-making process by identifying the type of talk that occurred during the literature circle. Then I gathered the reflections written about the novels to determine if the type of talk during the literature circle influenced a cosmopolitan response by listening and learning from others' perspectives.

Analysis of Literature Circle Dialogues

The first set of literature circle dialogue transcripts that I analyzed was from a novel read during the first half of the semester. Using the transcriptions taken from the literature circle

discussions for the eight case study preservice teachers, I coded each dialogue according to the different types of talk that emerged. These types of talk included:

- Exploratory Talk (ET)-tentative statements and questions that search for meaning. This type of talk encourages a cosmopolitan perspective in allowing various viewpoints to be shared.
- Presentational Talk (PT)-direct statements. This type of talk detracts from a cosmopolitan perspective by silencing the perspectives of others.
- Orientation toward Understanding (OU)-statements that share insights as a way to gain perspective. This type of talk promotes other-awareness.
- Value Judgement (VJ)-statements that point out how events or issues align or conflict with personal values. This type of talk can provide an opportunity to learn from the perspectives of others if combined with exploratory talk instead of presentational talk.
- Personal Experience (PE)-statements about personal experiences similar to one in the story. This type of talk can lead to both self-awareness and opportunity for group members to respond through other-awareness.
- Personal Observation (PO)- statements about actions or issues considered important. This type of talk can lead to both self-awareness and opportunity for group members to respond through other-awareness.
- Problematizing of Issues (PI)- statements identifying and discussing key societal issues. This type of talk can lead to critical-awareness.
- Cultural Concerns (CC)- statements discussing systemic reasons for events or issues in the story. This type of talk can lead to critical-awareness.

- Sympathy Expressed (SE)- statements that show concern or pity for the events or characters. This type of talk is often associated with self-awareness.
- Empathy Expressed (EE)- statements that share a connection to the experiences or events. This type of talk is associated with other-awareness and ethical-awareness.

After coding the literature circle discussions for each case study student, I analyzed the impact the discussion had on each student's written reflection. I specifically looked for any mention of how the dialogue changed or expanded perspectives. I then repeated this same process when analyzing the transcripts and written reflections on the novel *George*. Following are the findings of this analysis.

Analysis of Dialogues and Reflections in Class 1.

The three focus preservice teachers from class 1, Candace, Renee, and Elena, participated in two different literature circle groups on two different realistic fiction novels. Candace and Renee both read the novel *Serafina's Promise*, and Elena's group read *The Day My Father Became a Bush*. Table 6.10 shows the types of talk coded for these two literature circle groups. The discussion strategy used in both literature circles was a story ray. In this strategy, group members received a strip of paper. On the strip, they created a visual representation of the novel using colors, images, and words, and then each shared their transaction with story through their drawn images and texts.

Table 6.10

Dialogue Codes for Literature Circles in Class 1

Sharing Codes	<i>Serafina's Promise</i> Candace and Renee	<i>When My Father Became a Bush</i> Elena
Exploratory Talk	1	5

Presentational Talk	4	2
Orientation-Understanding	0	0
Value Judgement	8	2
Personal Experience	3	2
Personal Observation	4	5
Problematizing Issue	3	0
Cultural Concerns	1	0
Sympathy Expressed	2	5
Empathy Expressed	0	1

In comparing the type of talk in the literature circles, it did not appear that the story ray discussion strategy encouraged a specific type of sharing. The two groups were very different. The dialogue around *When My Father Became a Bush* started out with some important personal observations that might have led to orientations of understanding or problematizing issues. However, the preservice teachers stayed focused on sharing their personal observations rather than expanding on the comments made by others. The exploratory talk and personal observations were heading toward the type of dialogue that could develop deeper empathy and understanding. However, it stopped short of in-depth sharing of perspectives. Below is a section of this dialogue:

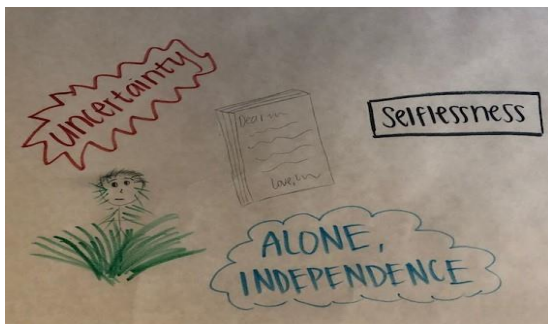
Tabitha: I guess I'm lucky that I have my dad like around. I appreciate people who go out to serve. They are not just doing it themselves like they give up their kids and their family.

Elena: I drew, or I tried to draw a bush. I wrote like what I thought she was feeling unsure, like unsure if she'd make it to her mom or what would happen when she got to her mom. She's probably really scared.

The preservice teachers seemed more focused on sharing from their story rays than listening and expanding on others' perspectives. The discussion strategy seemed to be a crutch for knowing what to share but became a deterrent to listening and learning from other perspectives. The insights shared in this literature circle had definite potential for opening dialogue toward developing empathy around issues raised in the novel. However, there seemed to be little active listening and expansion of perspectives taking place.

Figure 6.1

Elena's Story Ray



The dialogue on *Serafina's Promise* also began with insightful sharing and exploratory talk as the preservice teachers discussed their personal observations on the story. They used their story rays to share their observations on the determination of Serafina to become a doctor despite the obstacles she faced. Renee and Candace were both in this literature circle. Candace shared, "This book made me think that all my complaints are so like small. I complain about school like, I don't want to go and then I don't have to go home, and like try to find food. It makes me sad." Renee responded to Candace's statement with a prolonged commentary on developing countries

and sanitation issues. She continued by discussing sanitation issues in California and the problem of homelessness. These comments were coded as problematizing an issue (PI) and presentational talk (PT). Below are a few of the statements made by Renee.

- One of the things undeveloped countries need to learn to do is get rid of their feces.
- Like that's going to cause so many problems because there's so many homeless people.
- All these first-world countries are starting to become third-world countries because we don't want to be judgmental of somebody else's culture.

Presentational talk does not allow openness for others to share their perspectives on issues. A cosmopolitan approach would call for reckoning the sense of sadness over an issue with possible actions for addressing issues. Waghid, Manthalu, Terblanche, Waghid, and Waghid (2020), in referring to Nusbaum's (2000) work, point out three practices consistent with acting in a cosmopolitan manner. The first is to treat all people with dignity and respect as fellow citizens of the world. The second is to recognize the importance of supporting local communities and feeling an empathetic and moral responsibility to care for global communities. The third is to combat racism, sexism, and xenophobia wherever and whenever it occurs.

I transcribed the literature circle discussions immediately after each class session. After transcribing the dialogues for the literature circle discussions for this class, I realized how I discussed cosmopolitan perspectives on global and societal issues needed to be more explicit. Here is an entry from my teaching journal:

I have to find a way to make cosmopolitanism an explicit practice. Giving the students directions on the discussion strategies is not moving their thinking or developing their growth as critical thinkers. Dialogue should allow the opportunity to hear multiple points

of view and to expand perspectives. However, if I do not provide supporting frameworks for developing cosmopolitan perspectives, the tendency to brush aside issues or simply pass judgment will persist.

After analyzing the types of talk from the discussion circles, I compared the pre-service teachers' written reflections in their dialogic journals to determine if any perspectives shared in the literature circles were noted. Both Candace and Renee listed a comment made by another group member in their dialogic journal. This group member had stated, "I feel like throughout the whole book the author was trying to show that there were so many things that were so hard, but she (*Serafina*) just like overcame them. She's got determination". Renee noted, "No matter what obstacles were placed in front of her, she continuously overcame them," and Candace wrote, "Serafina was a hard worker who obtained her goals." Even though the statement was not attributed to learning from a group member's perspective, this statement seemed to make an impression on them. However, their own perspectives on the novel were listed in their reflective journals under the column for new learnings from their dialogue. Candace wrote, "We discussed how my life struggles seem so irrelevant to what she was going through." Renee wrote, "My group also discussed the sanitation problem which occurs in impoverished places." It seems that, for the most part, personal perspectives were not shifted through this group dialogue.

Rosenblatt (1995) points out individuals unconsciously absorb perspectives, behaviors, and ideologies from the culture in which they are born. These ingrained belief systems are taken for granted, and alternatives are not considered. Therefore, when a different perspective and worldview is introduced, the individual ingrained in a dominant perspective considers this new worldview inferior to their own. Preservice teachers must recognize this tendency and combat it. When an alternative perspective is presented, there is an opportunity to critically evaluate one's

own perspective. It is vital to “create learning climates and expectations where self-reflection and cultural critical consciousness are part of the routine, normative demands of students” (Gay & Kirkland, 2003, p. 184).

Elena spent more time reflecting on what others had said in her written reflection and commented on how the discussion expanded her perspectives. Elena listed and elaborated on two new perspectives she learned from group members. For one of these, she wrote,

A member of my literary circle had mentioned how she connected with the main character in that she feels young people are often looked down upon by adults simply because of stereotypes and their age. Once brought up, I realized that this is something I agree with, but in addition to age, people are often looked down upon when they are new somewhere, like immigrants.

This reflection by Elena reveals an orientation toward expanding perspectives. Elena seemed open to hearing the opinions of others and reflecting on them. Dialoguing with others had an expansive impact on her reflection. For Elena, dialoguing with others both challenged and expanded her understandings. She reflected on the perspectives shared by others and combined those insights with her own experience.

Analysis of Dialogue and Reflections in Class 2.

In class two, Selena and Kellie were both in the literature circle that discussed *Persepolis*. The dialogue strategy used in this literature circle discussion was a cultural x-ray. Each literature circle was given a big sheet of paper. On the paper, the group outlined a figure of a person with a heart inside. For this discussion strategy, preservice teachers were encouraged to consider the heart issues or the values and beliefs that the main character, Marjane, held and then discuss the events that shaped her life. On the back, the group created three columns: What I Learned,

Tensions I Have, and Shared Values. Table 6.11 shows the type of talk that took place in this discussion circle.

Table 6.11

Dialogue Codes for Literature Circle in Class 2

Sharing Codes	<i>Persepolis</i> Selena and Kellie
Exploratory Talk	6
Presentational Talk	1
Orientation- Understanding	8
Value Judgement	14
Personal Experience	9
Personal Observation	8
Problematizing Issue	1
Cultural Concerns	3
Sympathy Expressed	1
Empathy Expressed	5

Selena and Kellie's literature circle group dialogue was very dynamic. The discussion strategy used seemed to invite the preservice teachers to begin to unpack their understanding of the cultural influences and values of the character. They used exploratory talk as they suggested various influences in Marjane's life. Here is an excerpt from the transcript:

Liliana: For religion, would you write in there that she was supposed to be the last prophet? She spoke to God.

Elisa: She wanted to be the next prophet.

Rosa: I feel like humor is really important to her.

Tasha: The veil, was that important to her?

Kellie: No, she didn't want to wear it. She was defiant.

The literature circle discussed many aspects of the character and the circumstances that impacted her life. When the group completed the cultural x-ray and flipped the sheet of paper to create the comparison chart, they began sharing value judgments. The dialogue confronted tensions in the novel and shared personal experiences. The preservice teachers shared how they felt about the various tensions in the novel. One of the tensions discussed was how Marjane felt betrayed by God. Below is a portion of this dialogue:

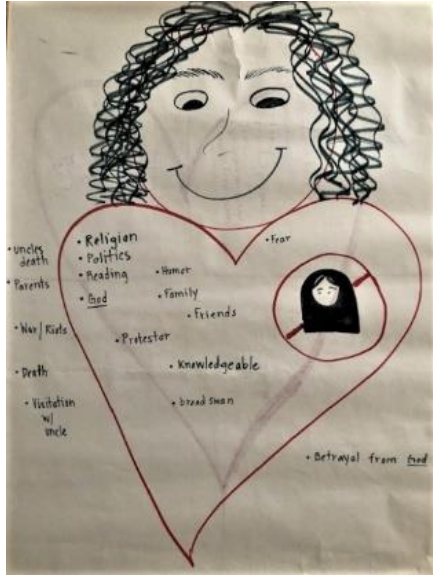
Selena: She felt betrayed by God, and then she was done with him.

Juana: I can't wrap it around my head that God would do bad things.

Tasha: I'm not like that. There are some things that you just realize you deviated from.

Selena: I know people who have gone through horrible, horrible things, and it just hurts them to think that this person died for a reason. It hurts them, and it's not the comfort that you should be giving in those moments.

This dialogue led to a problematizing of religion and religious perspectives. After the discussion around religious perspectives, the group went on to dialogue about their personal connections to challenging authority and the importance of confronting injustice. They ended their discussion on children being involved in politics and how important it is to include children in issues that impact them. Overall, this dialogue touched on many issues and showed an openness to sharing, listening, and expanding perspectives.

Figure 6.2*Cultural X-Ray for Persepolis*

In their written reflections, both Kellie and Selena referred to ways that the dialogue had impacted their perspectives. Kellie wrote,

Hearing everyone's story of their reading helped me understand more of the story. A lot of them connected with struggling to understand God and why he does the things he does. As someone who is not particularly religious, I was not able to relate to that part of the story, so it was interesting to hear how my classmates related to it. I was also given the idea that I always need to be aware that children could have gone through things I have never imagined. We often think of children as people who have not experienced much. Children can have more impactful experiences at a young age than I will ever have.

Selena also included perspectives that she had gained from the group dialogue on *Persepolis*. She wrote,

Based on the in-class share, my group and I talked about how sometimes people think that children, due to their age and what they are able to understand, don't feel, or are affected by the things that happen around them, but clearly, they are affected. No matter what age children are, they perceive things, they are constantly observing, and as adults, we can't go around pretending that we do good at hiding certain things from them. Sometimes we hurt them more than we protect them.

The dynamics of class two were quite different from class one. Class two was a small cohort who spent the entire day together and subsequently developed close and trusting ties. This may have contributed to their willingness to share both personal experiences, insights, and value judgments. The discussion strategy used provided a scaffold for starting the dialogue. However, it seemed that group's willingness to share and actively listen provided greater support for developing empathy, understanding, and connections. As Freire (1993) stated, "Because dialogue is an encounter among women and men who name the world, it must not be a situation where some name on the behalf of others. It is an act of creation" (p. 89).

Analysis of Dialogues and Reflections in Class 3.

The three focus preservice teachers in class three were each in different literature circle groups for the novel analyzed from the first half of the semester. Eli was in the literature circle group that read the novel, *Ask Me No Questions*. Sophia was in the group that read the historical fiction *Keeping Corner*. Martina's group read the novel, *The Circuit*. The discussion strategy used by each of the literature circles was Save the Last Word for Me. In this strategy, each student was given a large index card. On the front of the card, they wrote a quote from the book that they found interesting, powerful, or caused tension. On the back of the card, they wrote their response to that quote and why they selected it. Each person allowed the group to comment on

the quote they selected before they explained why they selected it. Table 6.12 shows the type of coded talk for each of these three literature circle discussions.

Table 6.12

Dialogue Codes for Literature Circles in Class 3

Sharing Codes	<i>Ask Me No Questions</i> Eli	<i>Keeping Corner</i> Sophia	<i>The Circuit</i> Martina
Exploratory Talk	3	2	7
Presentational Talk	0	0	0
Orientation-Understanding	2	3	4
Value Judgement	3	7	6
Personal Experience	3	0	3
Personal Observation	5	2	9
Problematizing Issue	2	3	4
Cultural Concerns	0	5	2
Sympathy Expressed	4	0	7
Empathy Expressed	3	1	2

It was fascinating to compare these three separate literature circle groups, which had all used the same discussion strategy. Pulling direct quotes from the story seemed to initiate the opportunity for exploring multiple issues through different perspectives. However, only the literature circle group for *The Circuit* seemed to explore perspectives at a deeper level. In the literature circle groups for *Ask Me No Questions* and *Keeping Corner*, there was little dialogue that encouraged group members to share deeply about their perspectives. The quotes shared were meaningful in these groups. However, group members did not engage in dialogue that

invited members to elaborate and deepen their explanations on personal understandings. For instance, in the dialogue on *Ask Me No Questions*, one group member shared the following quote and personal experience related to her quote.

Maya: *"It's all my fault. I should have been able to convince them to let uncle out."* And so, I wrote I feel like growing up my parents didn't know any English, and you're so little, and you have to talk to like the people on the border when we go to Mexico and when we come back, they ask all these things, and I have to start answering them.

Victoria: And you have to translate?

Maya: Yeah, and it's so scary how all the responsibility falls on you. I was so little and scared.

Lena: Okay, so mine is also kinda sad. *"I see you there just sitting around all fat and lazy so what so what are you going to do?"* It's what her uncle said to her.

The discussion circle spent very little time allowing Maya to expand on her perspective so that they could learn from it. It seemed that the discussion strategy drove the need to quickly share quotes instead of taking the time to learn from others' perspectives. Dialogue requires a desire to learn from others. "Dialogue cannot occur between those who want to name the world and those who do not wish this naming" (Freire, 1993, p.88). If dialogue is going to expand perspectives, those who are listening to the sharing of others must take an interest and lean into the sharing to learn more.

In his reflection, Eli briefly mentions the areas of consensus he had with group members in his literature circle. It is apparent that Eli considered the dialogue, and as he wrote his reflection, the issues that were discussed became a focus that did impact his expanding perspectives. His

reflection showed an awareness of the need for an ethical response. Below are some of Eli's comments in his reflection on how considering the group dialogue impacted his perspectives.

- We all admired Nadira's willingness for hard work and drive to do things the right way, instead of the easy/illegal way out. She never lost hope and worked tirelessly for the ones she loves. I hope I would be as strong as her if the need should ever arise.
- We all believed that it was inspiring that Nadira and Aisha could successfully fight back against the system. It shows us that we can all make a difference. It inspires me to fight back against injustices in my own life.

The same type of dialogue occurred in Sophia's literature circle group on *Keeping Corner* as had occurred in Eli's. The quotes selected from the novel opened up great opportunities for dialoguing about the issues confronted in the story. However, the group seemed more interested in completing their sharing than in learning from each other's perspectives, as seen in the following exchange.

Crystal: Mine was, "*It was the time to join them. I took a step.*" She was trying to make her own destiny in like finding her education then like at the end she saw people like making their own destiny, and she decided to join them, and all it took was making one step.

Sophia: Should we all say our opinions?

Paloma: Mine was from a passage that said, "*it's different for men, they can marry again and be happy.*"

During discussion circles, I walked around the class and visited each group. I happened to stop by this group at the point where Sophia asked the group if they should share their opinions. After Paloma shared her quote, Sophia did provide her opinion related to the quote Paloma

shared. This led to an exchange in which the responses were all labeled “cultural connections” (CC) and “value judgments” (VJ).

Sophia: I like that it really brings in the culture. It's really senseless that her brother could go to school, and they could make exceptions for him because he could go out and get married, and she couldn't.

Faith: I don't know. It just illustrates the sick society that they lived in and like how women just had no say.

Crystal: It's especially bad too because she could ask all these questions, but she really got no answers because there are no answers. It's an unfair process.

Paloma: I found this one particularly interesting because even though she's the one being singled out at the end, you find that her brother is kinda held to unfair expectations. Even though the women were treated worse, I mean way more unfairly. I thought that that was interesting too.

It became apparent that discussion strategies can only inspire the opening of dialogue, without group members' willingness to extend into a discussion around issues and differing perspectives, the impact of dialogue on developing new perspectives and "transforming an unjust reality" (Freire, 1993, p. 174) is limited. In her reflection, Sophia commented on sharing in the literature circle but not on specific new learnings or expanded perspectives. She wrote,

I enjoyed hearing everyone's quote. It's super interesting to hear what stands out to others. I also thought it was impactful that we commented on each other's quotes before hearing why it was important to them. I learned how very important the context and situation are in relation to the quote that they chose.

Martina's literature circle on *The Circuit* was much more dynamic than the other two. This group used the same discussion strategy, but there was far greater participation in sharing and listening. The number of coded sharing in this group was double the amount in the other two groups. After coding this transcript, I looked at the composition of the group to see how it may have differed from the other literature circles. I discovered that all of the members of this literature circle had ties to immigration. Several of the members were first-generation immigrants or had family members who had immigrated to the U.S. from Mexico. One of the members had a parent who immigrated to the U. S. from South Korea. The main issues confronted in *The Circuit* are the exploitation of migrant workers and the rights of immigrants. The connections each of these preservice teachers had to this issue most likely contributed to their interest in dialoguing about this novel. After each quote was shared in this literature circle, there were four to five responses that expanded on the perspective shared, as seen in the following exchange:

Lucia: I put two quotes. The first one is from the beginning because when I read it, it was like, oh yeah, some hope, "*The conductor slowed the train to a crawl, waved and gently dropped a large brown bag in front of us and as he went by. It was full of oranges, apples, and candy.*" The second quote, the main character and he's saying, "*Como se dice es in English I asked, handing the jar to Curtis.*"

Luna: I chose that quote too because he got punished for nothing, and how could anyone not value him.

Kimberly: He'd never had anything like that before. And the ribbon he had, he was so proud of it, and when he saw that someone else wanted it, there was no hesitation. It was like here.

Lucia: Even asking for help, how to say it in English like nobody else is going to like translate and help him in Spanish.

Martina: He didn't deserve that to happen.

Lucia: That's what I'm thinking.

Martina: I thought that was he was very humble with doing that because if that happened to me and I was picked on, and I was given this jacket by the principal because I didn't have one and someone tried to take it and basically tore it up in front of me. I would never want to talk to that person ever again.

Since Martina's group all felt a sense of connection to the issue of immigration, there were more coded personal observations shared than in any of the other literature circle groups. They were mediating the "world" of the novel in their dialogue and "naming it" (Freire, 1989, p. 88). In her reflection, Martina commented on how everyone in her group agreed that the book was filled with difficulties. She wrote,

Talking with my literature circle about the book was good in really hearing where everyone is coming from. We were on the same page and felt this tragedy and just the sadness of the story being told by the author. It really hit hard because the start of the book was positive part going up and then all of a sudden just going down. It was a sad book, but it just reminded us to be thankful for what we have and the amount of hard work that others go through. We do not see what others go through all the time, and we need to be well aware of that and take it into consideration.

Martina points out how there was much agreement in her literature circle group in connecting to the emotional element of the story. Each member of the literature circle was sensitive to the personal observations made during the dialogue and expressed sympathy. Martina moved the

sympathy talk to an ethical awareness in her written reflection by addressing the need to recognize the experiences of others as important. This type of perspective moved her reflection toward a more cosmopolitan-minded response. It appeared that the type of discussion strategy used was not as important in inviting dialogue that encouraged cosmopolitan perspectives as the composition and dynamics of the literature circle group.

Analysis of Dialogues and Reflections on George Across the Three Classes.

The novels analyzed from the first part of the semester dealt with a variety of issues, including poverty, war, immigration, and human rights. During the second half of the semester, each class read the novel, *George* by Alex Gino. This section analyzes the literature circle transcripts for each of the case study preservice teachers. Table 5.10 shows the coded types of sharing that took place in the discussion circles of the eight focus preservice teachers. In class 1, Candace and Renee were in the same literature circle, while Elena was in a different group. In class 2, Kellie and Selena were in the same literature circle group. In class 3, the literature circle occurred asynchronously through an online discussion board. Eli, Sophia, and Martina all participated in the same discussion board.

Table 6.13

Dialogue Codes for Literature Circles on George

Sharing Codes	Class 1 Candace and Renee	Class 1 Elena	Class 2 Kellie and Selena	Class 3 Eli, Sophia, Martina
Exploratory Talk	2	3	6	1
Presentational Talk	7	0	0	0
Orientation- Understanding	3	3	7	8
Value Judgement	20	3	5	3

Personal Experience	3	6	3	2
Personal Observation	0	1	2	0
Problematizing Issue	1	4	3	2
Cultural Concerns	0	5	2	3
Sympathy Expressed	0	0	0	0
Empathy Expressed	0	1	4	3

As I introduced the novel *George* in each class, I told the students that *it* was the most challenged book of 2018 and 2019, according to the American Library Association. In 2019 eight out of the top ten most frequently challenged books were challenged due to their LGBTQ content. I reminded each class about our focus on reading through a cosmopolitan perspective. I was uncertain how each class would respond to reading a book in which the main character is a transgender child. I told them that sometimes we do feel uncomfortable with perspectives that conflict with our personal point of view and loyalties. I also reminded them that when we feel strongly about an issue, we can read a story to simply understand a perspective that is very different from our own. I had hoped that this would provide a deeper understanding of the cosmopolitan discourse being encouraged within the course. However, resistance to reading this novel started early in class one. One student asked if she could be excused from reading this particular novel due to her religious perspectives. I asked her to please try and read the book from the perspective of learning from others. She reluctantly agreed to try.

The discussion strategy used in each class during the literature circle was called Webbing What's on My Mind. In this discussion strategy, a large sheet of paper was put in the middle of the table. Everyone in the group wrote down personal reactions, tensions, questions, and issues

that were on their mind concerning the story. After everyone had webbed out what was on their mind, they discussed these issues and topics as a group. In class 1, Candace and Renee again were in the same literature circle, and Elena was in a different group. As can be seen in the coding for these two literature circles, the type of talk that occurred was very different.

The webbing exercise in Elena's group led to sharing personal experiences (PE) with transgender individuals who group members had met in school or had as friends. This extended into cultural concerns (CC) on how society complicated these individuals' lives, as seen in the following exchange.

Tabitha: Elementary schools are changing. I went back to my elementary school, and now they have gender-neutral bathrooms.

Myra: A lot of them just have one stall.

Rachel: I have a friend who's like transitioning now, and we went like up to the mountains. He went to go to the bathroom and stood outside for like five minutes, trying to figure out where to go. That hit me hard. Harder than anything I've ever experienced.

Elena's written reflection showed how this dialogue had impacted her. She mentioned many of her group members' experiences and the effect these experiences had on her own perspective. Below are two excerpts from her reflection.

- One peer has mentioned her own experience in the world with noticing the struggles of being trans. She had went hiking with a friend who is transitioning, and her friend stood outside the bathrooms for 5 minutes trying to decide which would be the appropriate choice. This expanded my perspective because although I know these things happen every day, I have never had firsthand experience with a loved one.

- Another peer mentioned she is volunteering in a classroom where a 4th-grade girl is transitioning into a boy, and this made me realize how realistic this book is. Kids really do go through this at this young of an age and nowadays are feeling more comfortable with expressing it, which makes me extremely happy that it is becoming more accepted even though it is not fully there yet.

She ended her reflection by stating, “talking about how we could not imagine growing up and living everyday feeling like we don’t identify with what everyone else sees us as really made it a point to how brave every transgender person is.” While she states that she could not imagine, her reflection clearly shows through dialogue she was able to become more understanding and expand her perspectives to a “hospitable imagination” (Derrida, 2001).

The discussion group for Candace and Renee was very different. In Candace and Renee's group, strong statements opposing the acceptance of transgender identities were voiced. These statements were coded Value Judgements and Presentational Talk. Many of these statements were voiced by Renee, as seen in her comment below.

Renee: So I don't really agree with this book, and it's not from the religious aspect. It's from the anatomical aspect. I grew up in a scientific aspect. I grew up with science. And I just don't agree with it. I think that going along with these kids' fantasies is just going to create more problems later on in life. When they talk about doctors prescribing hormones to prevent you from becoming who you are supposed to be, that's just wrong to stunt a child's growth. Transgenders and transsexuals have one of the highest suicide rates, and it makes me wonder why.

Carli: That’s what I was thinking. What if they change and like giving them hormones at such a young age. I don’t think that’s an okay thing.

After the introduction of these value judgments, other group members also voiced concern on the appropriateness of accepting transgender identities. When I had finished transcribing the dialogue circles for this class, I knew I needed to confront areas of resistance to learning from other perspectives. Here is the entry from my teaching journal as I reflected on how to move forward in working toward a cosmopolitan discourse around transgender issues.

I think I need to spend more time discussing personal loyalties and how this impacts our willingness to listen to others. I think I need to talk about cognitive dissonance theory and how we are programmed to control our own beliefs by negating those beliefs that threaten our own. I think I need to help the students understand how this takes place unconsciously and how when we feel our beliefs are being attacked, we need to be reflexive. I wondered if I should have spoken more openly about my own struggles and how I have worked to open my understanding and learn from the LGBTQ community. I also think I need to spend more time discussing the issues of power relations and how as teachers, we must consider the most vulnerable and seek to provide a safe place. I think I need to talk again about how we have dialogue around literature. When the ideas in the literature contradict our own beliefs, our job as a reader is to acknowledge this, and rather than shut down dialogue around the perspectives of the characters in the novel. We need to state how these perspectives challenge our own. From the beginning of the semester, I need to tell students that they will be reading books that may challenge their own perspectives, and I hope they will grow as readers and as individuals who are open to learning from others. I have to remind myself that I am studying this. I need to learn about myself as a teacher and the types of resistance that teaching through a cosmopolitan

lens will incur. Every resistance is something I need to take note of and seek to understand for myself.

During the next class session, I did spend significant time providing resources to open up perspectives to listening and learning from the transgender community. I assigned an article entitled, "Reading and Teaching the Rainbow: Making Elementary School Classrooms LGBTQ Inclusive," written by Hermann-Wilmarth and Ryan (2019), and we visited several websites, including Maya Gonzalez's website (Gonzalez, 2020), Teaching Tolerance (Ehrenhart, 2016) and Welcoming Schools (Welcoming Schools, 2019). We watched the video, "What Can We Do? Bias, Bullying & Bystanders," from the Welcoming Schools website.

I was concerned that the biased perspectives against transgender identities voiced in Renee and Candace's literature circle would suppress group members' reflections toward expressing understanding and expanded perspectives. However, Candace's reflection showed that the dialogue had impacted her to think very deeply about transgender issues and did not suppress expansion toward understanding. Candace wrote, "George went through internal struggles that I will never go through in my lifetime. I need this knowledge. If my own future child is going through this, I can help them the best that I can so that they don't feel alone. I need to do all I can to make sure that I understand." Candace did not mention the negative perspectives voiced against transgender identities from the dialogue. She did mention in her reflection that "not all of us had the same opinion, but we all respected each other and made sure to listen carefully."

The reflections written by Renee reiterated her personal belief in transgender identities. In her reflection, she stated, "These kinds of books could potentially do irreparable harm to those who are already confused by veering them in a direction they may regret later in life." Her written reflection was spent defending her perspective that transgender identities should not be accepted

or encouraged. I felt defeated after reading her reflection. However, it was a learning experience for me in accepting that there will be individuals who are not open to broadening their personal belief system or recognizing other ways of perceiving the world. These distracting voices, however, will not necessarily suppress the expanded perspectives of others in the group.

The dialogue on *George* in class 2 involved extensive personal sharing as well as statements oriented to understanding. The small class size and intimacy developed in this group allowed them to share very personal connections, which in turn allowed the dialogue to move toward understanding, empathy, and relationship. Juana shared her experience of having cancer and losing her hair. She said when she looked in the mirror, her image did not reflect the person she felt she was inside. Others in the group shared how they also had struggled with self-image when going through puberty. The struggle caused them to feel that they did not belong in the body they saw reflected—the ability to share personally allowed this group to open up to empathy in feeling with George.

Kellie referred to the empathy shared throughout the dialogue in her written reflection. She stated, "What one of my classmates shared made me really view it differently. They said that they related to looking in the mirror, like Melissa did, and not liking what you saw.... That connection they had made me think that we all have points where we are not comfortable in our own bodies". Selena also referred to George's struggles and appreciating the ability to understand better by reading the story and dialoguing with others. She stated, "It provided me with a new insight on transgender children, or just gender for that matter."

The type of discussion strategy used to start a dialogue in class 2 did not seem as significant as the intimacy of the group and their willingness to share personal insights. Developing a

cosmopolitan-minded perspective through dialogue seemed to be enhanced with a group that felt confident in freely sharing and reflectively exploring value judgments.

When class 3 read *George*, they were meeting remotely due to the onset of COVID-19 and the campus's closure. The dialogue that took place was through an online discussion board. Eli, Sophia, and Martina all participated in the same discussion board. Each student posted their "Webbing What's on My Mind" drawing and then added a written comment on the issues and tensions that stood out to them. Everyone in a discussion group was required to respond to at least three other students' posts.

The format for sharing was asynchronous and provided an interesting shift in analyzing the impact on the dialogue. The responses given were much more formal than the dialogues which took place in person. Sophia received three responses to her post, Martina received one response, and Eli received five responses. I coded the posts and responses for this online dialogue. Sophia shared her tension with the lack of understanding and knowledge she had around transgender identities. Those who responded to her acknowledged the importance of seeking to learn more about the LGBTQ+ community to be supportive and accepting. Martina's post focused on the judgment that those in the LGBTQ+ community face and the need to allow individuals to feel free to be who they are. The response she received was supportive of her statement. Eli's post focused on the bullying that George faced and shared how he identified and struggled with being bullied in school. This post received the most responses. It seemed that his vulnerability in sharing a personal experience opened others to share and increased the number of responses oriented toward understanding.

The written responses posted online were more detailed and longer than spoken responses from in-person literature circles. It seemed that the most meaningful dialogue took place with

Eli's post. Both Martina and Sophia mentioned this dialogue in their reflections. Martina wrote, "we need to really be there for others because we do not know their everyday lives or what they are facing in their life as an individual." Sophia wrote,

In our discussion, it was brought up how much the actions of one person are connected, webbed, with so many other actions. In particular, how socially and emotionally hurtful bullying and the ignorance of adults are. My peers brought up how teaching our young students about the effects of their actions is vital to bringing acceptance into the world.

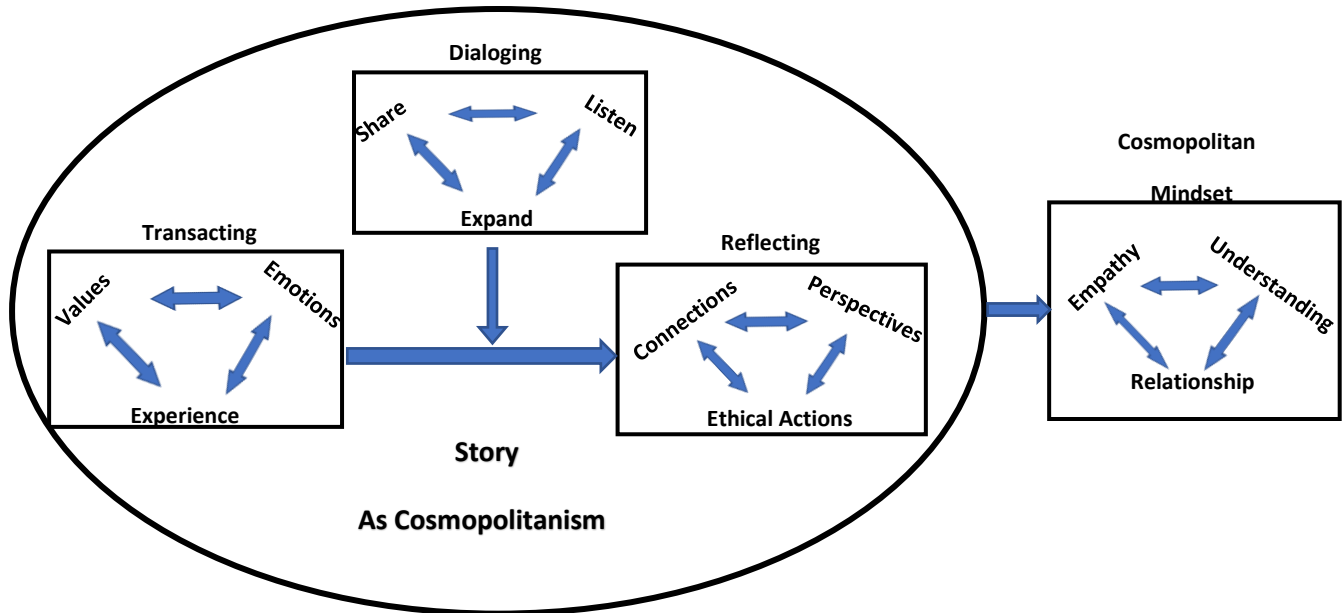
This online dialogue format seemed to substantiate the importance of the types of talk that occur in dialogue to encourage a cosmopolitan mindset. In both Class 2 and Class 3, dialogue that expressed orientations toward understanding and expressions of empathy amplified connections to expanded perspectives made in written reflections. However, even the voicing of strong judgments which would logically suppress expanded perspectives caused Candace to reflect deeply and still led to reflective connections toward expanded understanding.

Discussion

As I carefully considered the teaching engagements analysis, I decided that I needed a model to help me visualize how curricular engagements worked together to inform and invite a cosmopolitan perspective. The model in Figure 6.2 served as a visual framework for considering the impact of cosmopolitan literacy engagements in the classroom.

Figure 6.3

A Model for Visualizing A Cosmopolitan Approach to Literacy

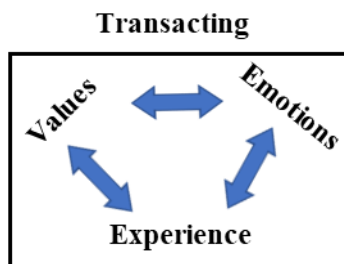


The model helped me to consider the contexts that seemed to be most effective in encouraging preservice teachers to reflect on aspects of cosmopolitanism. These engagements included: opportunities to transact with stories, invitations to dialogue around stories, and encouragements to reflect on stories. In this chapter, I analyzed how the engagements in these three contexts provided opportunities for the preservice teachers to practice cosmopolitan responses and understand the importance of this approach to literacy. Engagements in the classroom are invitations. Invitations are only effective if they are actively and consciously accepted. This was a learning process for both the preservice teachers and me as we worked together to make meaning from a cosmopolitan approach to literacy. This framework provides a way to summarize the type of cosmopolitan thinking and actions the engagements invited. This discussion highlights the intended purpose and outcome of the three contexts from which preservice teachers could form and express an understanding of cosmopolitan perspectives.

Transacting with story was the first context that seemed to be most effective in encouraging the preservice teachers to reflect on aspects of cosmopolitanism. As the model shows, the interconnected and mutually reinforcing dimensions of transacting with a text, whether oral or written, include a broadened awareness of experiences being lived through, values being enforced or challenged, and emotions elicited (see Figure 6.3). As Choo (2013), states the goal of transacting with a text within a cosmopolitan approach to literacy "is to promote responsible engagement and commitment so that students see themselves as deeply interconnected with other worlds and can imaginatively partake in the suffering of others" (p. 141).

Figure 6.4

Dimensions of Transacting with Story



Story in both written and oral forms was the primary context of curricular engagements in the course. Each class began with a story either told from the oral tradition or read from a picturebook. In this modality, the preservice teachers simply listened to and were immersed in the story. Inference is what makes a story meaningful. Inference means reasoning with beliefs (Boghossian, 2014). Inference combines knowledge, experience, and beliefs with the text being heard or read (Cain, Oakhill, Barnes & Bryant, 2001). Typically, students are taught to locate the reason for an inference within the text, not within their own experience. In an oral storytelling context, there is no written text. Listeners must draw on connections made during the listening experience to make inferences. By starting each class period with storytelling, an aesthetic

approach to transacting with story was established. The analysis of how the preservice teachers responded to stories told in class revealed that this engagement provided opportunities to perceive that stories convey beliefs and to begin to consider how these beliefs align or conflict with personal beliefs. According to Choo (2013), a cosmopolitan approach to literacy should allow the examination of transcendental ideas because “hospitality entails a commitment to engaging with the other even to the extent of trying to understand the other’s belief system” (p. 156).

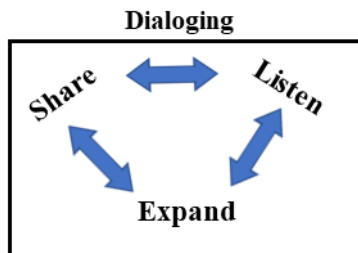
In the model on curricular contexts encouraging cosmopolitan responses, transacting moves directly into reflecting. The relationship between transacting and reflecting is moderated by dialoguing. Dialoguing engagements were intended to enhance the preservice teacher's transaction with the text and the dimensions of reflection. When dialoguing, the preservice teachers share their insights, listen to others' views, and ideally expand their own thinking.

Dialoguing engagements encouraged the preservice teachers to share how they had transacted with texts, listen with others, and expand their perspectives (see Figure 6.4). The dialoguing strategies provided opportunities for sharing the values, emotions, and experiences they had with the text. In listening, the preservice teachers were encouraged to go beyond “listening to others to listening with them” (Hansen, 2011, p. 116). Listening *to* others is simply hearing and tolerating what they have to say. When one listens *with* others, there is an openness to being shaped by what they have to say. This then leads to greater open-mindedness and an expansion of knowledge around values, beliefs, and other points of view. “Hospitable ways of teaching literature prioritize the other; they challenge us to think about how we can be accountable to multiple others in the world and how we can continually problematize the boundaries of openness toward the other” (Choo, 2013, p. 159-160). This openness toward others can be seen

in how students dialogue about the characters in a story and listen to others' perspectives in the dialogue circle.

Figure 6.5

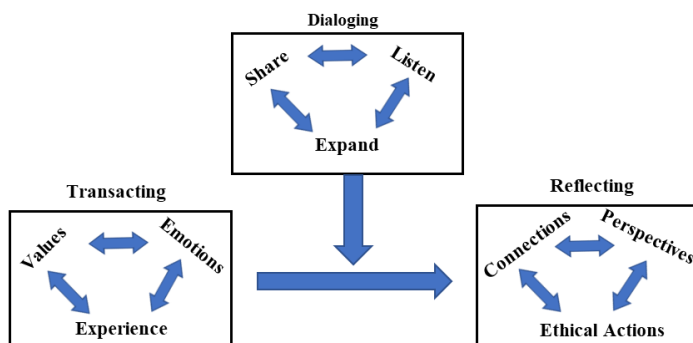
Dimensions of Dialoging Around Story



The meaning that the preservice teachers made around a cosmopolitan approach through dialoguing differed greatly. There is a correlation between the type of talk that the preservice teachers contribute to in dialogue and their openness to expanded perspectives that signal a cosmopolitan mindset. In order for dialoguing to contribute to an understanding of a cosmopolitan perspective, there must be three dimensions that occur: sharing perspectives, listening to other's perspectives, and learning from others by expanding perspectives. Dialoguing was a moderating variable; its impact could only be determined through how students responded to it in their reflections. The model shows this moderating effect. (see Figure 6.5)

Figure 6.6

Moderating Impact of Dialogue



After transacting and dialoguing, the preservice teachers were asked to reflect. Encouraging reflective capacities are critical to a cosmopolitan approach to literacy. A cosmopolitan literacy approach is correlative to the ability to reflect on one's own system of beliefs and values and openness to learning from others. Reflection conceives, gives birth to, and nurtures a cosmopolitan mindset. "Cosmopolitanism constitutes an orientation in which people learn to balance reflective openness to the new with reflective loyalty to the known" (Hansen, 2011, p. 1).

The three interrelated dimensions within the reflective process include making connections, expanding perspectives, and considering ethical actions (see Figure 6.6). By making connections, the student begins to humanize "the other" as they "recognize themselves as interrelated beings affiliated not just to the territorial space of nation and community but also to the human race as a whole" (Choo, 2013, p. 135). A cosmopolitan approach in reflecting does not just stop at connecting; it also entails expanding perspectives and considering ethical actions. Perspectives can be expanded through the text or through dialoguing around the text with others. "The point is for students to develop capacities to not merely see the other but also to see the other in as many rich and multifaceted ways as possible" (Choo, 2013, p. 135). Connecting and expanding perspectives can move the reflective process to consider ethical actions as a recognition of one's responsibility to others.

Figure 6.7

Dimensions of Reflecting on Story

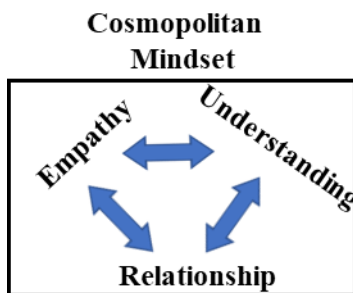


When the preservice teachers showed these three dimensions in their reflections, they revealed how a cosmopolitan approach impacted their consideration of the text.

The last aspect of the model reveals cosmopolitan literacy practices' desired outcome, a cosmopolitan mindset or disposition. In summary, I would like to describe this disposition.

Figure 6.8

Dimensions of a Cosmopolitan Mindset



The first potential outgrowth of being immersed in a cosmopolitan approach to literacy is increased understanding of others. Understanding comes through what Choo (2013), in referring to Derrida (2001), describes as a hospitable imagination that allows the enlargement of understanding beyond oneself and greater consciousness and acceptance of the other. Hansen (2011) points out that cosmopolitanism should lead to orientation and openness to learning from others rather than just tolerating them.

Empathy should be another outgrowth of this approach. Empathy is often confused with sympathy. As Cuff, Brown, Taylor, and Howat (2016) discuss, the lack of differentiated understanding between these two terms has led to confusion within the research. Pulling from Hein and Singer (2008), they describe the difference between empathy and sympathy as "feeling as versus feeling for" the other (p. 145). Sympathy creates distance, while empathy creates connection. Elliot, Bohart, Watson, and Greenberg (2011) describe sympathy as an emotional

response to others' misfortunes. Empathy, on the other hand, is a conscious perspective-taking process. As Hansen (2011) points out, cosmopolitanism is an artform for living. It requires thoughtfulness in listening to others and "a spirit of openness to learning from the contacts of life, especially those that are new and which, for that reason, can seem odd, unsettling, disquieting, perhaps even frightening" (p. 103).

The third outgrowth of a cosmopolitan approach should be a sense of relationship. This is what Freire (2000, 1993, 1970) refers to as true solidarity. Through understanding and empathy, one can "stop making pious, sentimental, and individualistic gestures, and risk an act of love" (p. 50). Choo (2013) calls for the critical and ethical engagement in which one truly considers what it means to inhabit the world and be a cosmopolitan citizen. This type of relationship looks beyond borders and consciously pursues acts of social and environmental justice.

Conclusion

In this chapter, I analyzed how curricular contexts encouraging aesthetic transaction with story and prompting dialogue and reflection through engagements influenced the preservice teachers in constructing meaning around cosmopolitanism. I reflected on the notes from my teaching journal concerning areas that needed to be explicitly addressed in assisting preservice teachers understanding of a cosmopolitan perspective. It became clear that as with any disposition, a cosmopolitan perspective takes time to fully adopt as a practice. Both the preservice teachers and I were just beginning to learn how to make meaning of a cosmopolitan approach to literacy.

After analyzing the teaching engagements, I developed a model to visually represent the avenues within each of the curriculum contexts for effective and productive cosmopolitan

perspectives to emerge. This framework outlined how each engagement context invited opportunities for the preservice teachers to make meaning around cosmopolitanism.

The goal of approaching literacy through a cosmopolitan lens was to invite the preservice teachers to experience "a reflective openness to the new fused with reflective loyalty to the known" (Hansen, 2011, p. 7). This was a new perspective to approaching reading texts, reflecting, and dialoguing with others. While responses varied greatly, this approach provided the preservice teachers and me an opportunity to become more aware of our personal loyalties and to approach reading texts and listening to others through a more reflective lens.

CHAPTER SEVEN

SUMMARY, IMPLICATIONS, RECOMMENDATIONS, AND LINGERING TENSIONS

“A cosmopolitan teacher imbues his teaching with the communication of the ethical imperative of openness, receptivity, and engagement to live with others, and that “lifelong learning” in this respect means that these cosmopolitan conditions constitute a process that is ongoing” (Hayden, 2012, p. 242).

In this final chapter, I reflect on the insights gained from this research and look toward potential future applications of cosmopolitan literacy practices. The chapter starts with a summary of the framework and context of the research, the data collected, and the findings from the data analysis. The next section examines the implications of this research in the implementation of cosmopolitan literacy practices. In the third section, I consider possible ways to apply cosmopolitan literacy practices in cross-curricular teacher education methods courses and in classroom settings. I then consider some of the lingering tensions and struggles and considerations on how to address these tensions in future praxis. These considerations provide a context for future research questions. I end this chapter with some final thoughts on the importance of cosmopolitan literacy practices in preparing teachers for a diverse society.

Summary of the Research

This teacher research explored a theoretical framework and praxis for a cosmopolitan approach to literacy in an undergraduate children’s literature course. This approach to literacy emphasizes the power of story as a means for expanding consciousness and cultivating understanding amidst the complexities and diversities of a global society (Hansen, 2011). The theory of cosmopolitanism recognizes that diversity is inherent to all societies. Rather than focusing on the divisions that arise within diversity, cosmopolitanism views diversity as a means to the growth and development of a creative and adaptable society. By including stories that contain a diversity of perspectives, students were challenged to reflect on these experiences in

relation to their own loyalties and how these experiences may challenge them to expand their own perspectives in understanding others. My research questions were focused on how the preservice teachers responded to this approach and a critical inquiry into my own practices.

Five areas of related literature informed this research study. The first area provided an overview of the historical perspectives on the purpose of literacy. The second addressed the application of critical literacies in teacher education programs. The third connected the philosophy of cosmopolitanism to literacy theory and practice. The fourth focused on the current research available on the use of cosmopolitan literacy practices in classroom contexts. The final section took a look at current curricular focuses within university children's literature courses for preservice teachers as an entry point into considering the significance of this research.

This research was framed as a teacher research study and took place in the Children's Literature in the Classroom course for undergraduate preservice teachers at the University of Arizona. The children's literature course is a required course for all elementary preservice teachers. Data for this study were collected across two semesters, beginning in the fall of 2019 and ending in the spring of 2020. Two data sets were collected in undergraduate children's literature classes composed of traditional undergraduates who met on the college campus. A third data set was collected in an off-campus setting with post-traditional students. In keeping with the protocol of the IRB for this study, students provided informed consent. These consent forms were administered by my advisor and were sealed in an envelope and kept securely in the department office until after grades were posted each semester. In total fifty-eight students provided informed consent to participate in this study. Of these students, eight were selected for a focused case study.

Teaching engagements geared toward influencing the development of a cosmopolitan mindset in literacy practices were implemented in this research study. These engagements included: storytelling, reading diverse literature, dialoguing, and refining reflective practices. Data was gathered through written assignments, transcriptions of recorded discussions, student-created artifacts, and teacher journaling. By collecting and analyzing multiple forms of data to identify themes, this study employed grounded theory (Glaser & Strauss, 1967).

Examination of the data provided insights into the curricular engagements that were most influential in encouraging cosmopolitan responses by reflecting on personal values and an openness to listening and learning from others' diverse perspectives. The primary data for this analysis included my teacher journal, students written reflections on novels read in class, student questionnaires, midterm reflections, final reflections, student projects, transcripts from literature circle discussions, and student responses in storytelling journals.

Questions posed in this study were: What meaning did the preservice teachers make from a curriculum approached through cosmopolitan inquiry? How did classroom engagements influence students in constructing meaning around cosmopolitanism?

Summary of Analysis

In my analysis, I sought to determine how preservice teachers responded to a curriculum based on cosmopolitan literacy practices and how classroom engagements influenced the meaning they made around cosmopolitanism. In determining how the preservice teachers responded to a cosmopolitan-focused curriculum, I selected and analyzed data from eight case study students. The reflections that each of these preservice teachers wrote on novels read in class and the choice project they selected as a culminating project for the course served as primary data. After considering how the preservice teachers responded to cosmopolitan literacy practices, I examined how classroom engagements influenced the development of a

cosmopolitan mindset. For this analysis, I analyzed how classroom engagements encouraged cosmopolitan perspectives within three curricular contexts. These contexts included establishing cosmopolitanism as story, reading diverse literature, and dialoguing in literature discussion groups.

Summary of Preservice Teachers' Responses

Since this was a children's literature course, the major focus was on reading diverse literature. As preservice teachers read selected novels, they were encouraged to reflectively consider how their values and experiences impacted their response as well as recognizing new perspectives presented in the novels. The cosmopolitan responses that emerged from the preservice teachers' written reflections on novels fell into four categories. These categories included: self-awareness, other-awareness, critical-awareness, and ethical-awareness. A response that was coded self-awareness revealed an aesthetic, personal connection to the text. A critical-awareness coded response pointed out social issues involving oppression within the text. Other-awareness coded responses recognized and commented on perspectives gained from others. Responses that were coded as ethical-awareness identified areas of injustice and possible ways of taking action against these injustices. Each of these awareness categories had three dimensions.

The preservice teachers' responses to a cosmopolitan approach varied greatly. The types of awareness that were most prevalent in their reflections provided a window into how the preservice teachers interpreted a cosmopolitan response. A cosmopolitan-minded approach to literacy should ideally invite all four forms of awareness. The eight case study preservice teachers each responded with different dimensions within each of the four types of awareness.

While each of the preservice teachers responded differently to approaching literature through a cosmopolitan lens, cosmopolitan ideals were best exemplified by those whose responses revealed a reflexive understanding of personal viewpoints and an openness to learning from others. A cosmopolitan approach to literacy requires a secure foundation in one's own identity and the ability then to welcome and openly reflect on another's perspective. This is what Hansen (2017) refers to as a "reflective openness to new people, ideas, practices, and values with reflective loyalty to local commitments and forms of life. The qualifier reflective is key here, in that cosmopolitan-minded openness involves a critical edge" (p.209).

A cosmopolitan approach to literacy is an ever-evolving understanding of oneself and others. Each of the preservice teachers had different life experiences and cultural locations, and so each approached cosmopolitan perspectives differently. Those preservice teachers whose life experiences and cultural locations provided perspectives outside the dominant culture tended to have greater critical-awareness, other-awareness, and ethical-awareness.

Three of the preservice teachers: Elena from class 1, Selena from class 2, and Martina from class 3, identified as Mexican Americans. This bridging of two cultures is what Bhabha (2004) refers to as cultural hybridity. Bhabha theorizes that a hybridity of cultures creates a kind of third space, allowing those with hybrid identities to flow back and forth between these two cultures and see things in a new light. "It follows that identities occupying this space have the potential to destabilize the dichotomous categories of Self/Other" (Gandana, 2008, p. 146). From the responses of these preservice teachers, this hybridity provided the passage from self-awareness to both critical and other-awareness.

Racial/ethnic location in society is part of what Crenshaw (1989) terms intersectionality. The concept of intersectionality recognizes that the interlocking identities of individuals impact their

sociocultural power and privileges as well as their experiences in society (Shields, 2008). Along with racial and ethnic identities, intersectional identities include individuals in the LGBTQ+ community. Kellie from class 2 and Eli from class 3 both identified as part of this community. Gender identities and roles have been "naturalized" by contemporary U.S. society, and anyone who steps outside what is considered the norm faces societal consequences (Shields, 2008). These consequences often include facing controversy in their families and communities, battling intolerance and bullying, and at times fearing for their personal safety (Miceli, 2002). These types of understandings allotted Kellie and Eli a disposition of empathy toward injustices and struggles faced by others. Their experiences opened avenues for cosmopolitan literacy practices to carry meaning. As Eli wrote in his visual representation of a cosmopolitan approach to literacy, "everyone deserves rights, everyone deserves to be safe, injustice is wrong, do the right thing." Both Kellie and Eli had high other-awareness in their reflections.

The three remaining case study preservice teachers showed a high level of self-awareness in their reflections. Candace's self-awareness was rooted in the sense of privilege in comparison to those who faced difficult circumstances. Renee's self-awareness was rooted in a defensive stance of protecting personal beliefs. Sophia frequently showed a greater movement from self-awareness to other-awareness and a desire to learn from others. This disposition seemed to exemplify what Foronda, Baptiste, Reinholdt, and Ousman (2016) describe as cultural humility. Cultural humility recognizes the necessity of identifying and examining personal reactions that can expose unintentional and intentional racism, classism, and phobias of individuals different from ourselves. It seems that those who have lived on the advantaged side of intersectional identities must recognize this location and be willing to self-reflect and critique this advantage to move toward a sense of cosmopolitanism.

Summary of Teaching Engagements Analysis

In analyzing teaching engagements, I considered three contexts that were most productive in encouraging cosmopolitan perspectives. The first context was the use of story as a foundation for developing an orientation toward cosmopolitanism. Since this study took place in a children's literature course, developing a cosmopolitan understanding of the purpose of stories was an important context. One of the engagements that I used to introduce cosmopolitan perspectives was storytelling. Stories are foundational to how each person understands themselves and the world. "Stories provide a way for us to move between local and global cultures and to explore the ways in which people live and think in cultures that differ from our own" (Short, 2012, p. 9).

I analyzed the storytelling journals of the eight case study preservice teachers. The codes that emerged from these journals showed a recognition of the beliefs and values represented in the stories. The other codes that emerged were based on the judgments and connections the preservice teachers made to events in the stories, as well as how they visualized these events. Stories that elicited the greatest number of coded responses were those that provided unique opportunities to expand perspectives. The Hindu sacred story of Savitri and Satyvan pushed the preservice teachers to deeply consider beliefs and values very different from their own. The personal story of my father's life provided an opportunity to see story as deeply connected to life experiences.

The second context analyzed was the reading of diverse literature. Diverse literature is a powerful tool to provide insights into the lives of others (Choo, 2013; Short, 2012). To analyze the impact of using diverse literature, I compared the perceptions of the preservice teachers' understanding of the purpose of literature at the beginning, middle, and end of course. The beginning understanding of children's literature for the preservice teachers was connected to what stories do. At mid-term, preservice teachers reflected more on how stories impact readers.

The meaning they made from reading diverse literature was centered on how stories change the reader's perspective. At the end of the semester, it was interesting that several preservice teachers circled back to what stories do by considering the use of literature in teaching. However, many began to interpret the why or the purpose of stories in understanding self and others.

The third context analyzed was dialoguing and reflecting on novels read in class.

Cosmopolitanism entails "capacities for dialogue and a respectful imagining of others across difference" (Wahlstrom, 2016, p. 32). To determine the impact of dialoguing and reflecting, I analyzed the transcripts from literature circle discussions and reflections written after each discussion. I coded the transcripts according to the type of talk that took place in the literature discussion circles. The type of talk that occurred in dialogue was a mediating factor that either enhanced or diminished growth in perspectives recorded in written reflections. Table 7.1 is a summary of how each engagement influenced the development of cosmopolitan perspectives.

Table 7.1

Summary of Types of Cosmopolitan Ideals Encouraged through Engagements

Engagement	Influence on Developing Understanding of Cosmopolitanism
Storytelling (Short, 2012; Choo, 2013)	Encouraged recognition of beliefs and values of others carried within stories. Provided opportunity to evaluate perspectives by making judgments and connections.
Reading Diverse Literature (Bishop, 1990; Choo, 2014; Short, 2019)	Influenced thinking around the purpose of stories as a means to better understand self and others. Recognized that stories broaden and change perspectives
Dialoging (Wahlstrom, 2016; Barnes, 2008)	Encouraged various types of talk. Depending on the type of talk, dialogue provided the opportunity to share, listen to, and expand perspectives.
Reflecting (Choo, 2017; Alt & Raichel, 2020)	Encouraged consideration of connections, tensions, and the possibility for ethical action.

I developed a visual framework to illustrate how the contexts of the engagements worked toward creating a cosmopolitan mindset. The engagements of storytelling and reading diverse literature encouraged transacting with texts by connecting to the values, emotions, and experiences of the text. Reflecting provided students with an opportunity to connect to others' experiences, expand their own perspectives, and consider ethical actions. Dialoging was a mediating variable. Not every dialogue opened up to the type of talk that promoted open sharing and deep listening. However, those that did significantly contributed to the preservice teachers' expanded perspectives, as evidenced in written reflections. These reflections made connections, shared new perspectives, and considered potential ethical actions. Together these engagements encouraged a cosmopolitan mindset through the development of empathy, understanding, and a sense of relationship.

Implications for the Implementation of Cosmopolitan Literacy

Recognizing how literacy practices impact identity and perspectives, it has become all the more necessary in our diverse global society to carefully consider approaches to teaching literacy. According to Fairclough (2013) a "critical language awareness" is an essential prerequisite of democracy. Literacy should be a tool for awakening consciousness. I believe that a very important key to reconnecting literacy to expanding consciousness and ethos is a recognition of the power of language and story. "Stories always pose that question: what kind of truth is being told? Stories never resolve that question; their work is to remind us that we have to live with complicated truths" (Frank, 2010, p. 5). We have to learn to live with each other and with the diversity that living with each other demands. I believe that a cosmopolitan approach to literacy is the next step in the evolution of literacy practices bridging the gap across the complexities of a diverse and global society through a reflective understanding of self and others. So, what are the implications of this research in moving cosmopolitanism from a philosophy to a

praxis? This research highlighted three aspects necessary for implementing cosmopolitanism as a literacy practice: developing reflexivity, transforming meaning perspectives, and envisioning ethical actions.

Developing Reflexivity

Bourdieu (1979) points out that symbolic social systems that create power imbalances are actively constructed. If we reflexively consider what we believe to be true, then we can potentially transform our world by transforming our representation of the symbolic structures. Bourdieu believed in the importance of reflexive sociology as an opportunity to step back and recognize the ways in which we are personally manipulated by the society in which we evolved. “When you apply reflexive sociology to yourself, you open up the possibility of identifying true sites of freedom, and thus of building small-scale, modest, practical morals in keeping with the scope of human freedom” (Bourdieu & Wacquant, 1992, p. 215).

Developing a cosmopolitan disposition requires reflexivity. This was the reason I chose to refer to cosmopolitan literacy as critical reflexive literacy. The function of reflexivity is to expose the underlying values and assumptions on which one’s perspectives and worldviews are constructed (Holland, 2016). This is what Hansen (2017) terms personal loyalties. To move toward a cosmopolitan mindset, one must first reflexively consider the values and loyalties that determine how one approaches and views issues of living in the world with others. Critical reflexive literacy encourages and instills a reflective response to others as opposed to a reactive response. The significance of this type of response has become increasingly clear in the age of Twitter and social media with its conflicting political, social, and ideological messaging that constantly reinforces and intensifies singular focuses through algorithms that target personal interests (Hutchinson, 2017).

The impact of cosmopolitan literacy practices on student responses was recursive and unfolding. Encouraging reflexivity through monitoring one's own response to situations and perspectives presented in both the reading of literature and dialogue is an integral part of cosmopolitan literacy in practice. Maggie from class 3 reflected on this aspect in her final reflection on the course,

I think that people, including myself, often see things the way they want to. This is a big part of how we understand things which are usually due to our own background and experiences. The critical reflexive literary approach impacted my response as a reader because it made me more aware of my own knowledge and background and the way that might make me analyze a story a certain way. This approach made me deeply think about myself and how I see the world while also pushing me to see it through a different lens. During this semester, I tried really hard to understand the characters and see the stories through their eyes. Being open to multiple perspectives and understandings of stories only helps me expand on my own responses and think about how others can see it as well. I found that the aspect of this approach that I thought was the most transformative to my perspective of reading was class discussions and hearing other people's opinions. I think people can learn a lot from one another, and putting yourself in someone else's shoes can help you pursue even more ethical actions than originally even realized.

The implications for this in a cosmopolitan approach to literacy are clear. There needs to be a consistent and explicit invitation to consider one's own biases around issues being read about and dialogued around to promote reflexivity. In order to recognize one's own complicity in societal and global issues, one must first be able to accept the fallibility of personal perspectives.

This leads to yet another important consideration in the development of cosmopolitan literacy practices, cultural humility.

Cultural humility adds another dimension to the development of reflexivity. Cultural humility recognizes the necessity of identifying and examining personal reactions that can expose unintentional and intentional racism, classism, and phobias of individuals different from ourselves. Foronda, Baptiste, Reinholdt, and Ousman (2016) did a concept analysis of cultural humility by exploring this term's use across disciplines. They developed a definition of cultural humility from this analysis as a "process of openness, self-awareness, being egoless, and incorporating self-reflection and critique after willingly interacting with diverse individuals" (p. 213). In a later article, Foronda (2020) added to this definition, stating that cultural humility recognizes diversity and power imbalances and involves a "flexible mindset, a focus on others and self (as opposed to self only) and a perspective that the worth of all humans is on a horizontal plane meaning that all human beings hold equal value" (p. 9).

The ideals of cosmopolitanism call for "an orientation in which people learn to balance reflective openness to the new with reflective loyalty to the known" (Hansen, 2011, p. 1). Approaching literacy education through the lens of cosmopolitanism requires reflexivity based on cultural humility. This type of critical reflexive literacy is increasingly important for teachers today who will be entering classrooms with students from diverse backgrounds. Being willing and able to reflectively listen to the perspectives of students and families and to encourage this type of reflective listening in the classroom can create the type of cosmopolitan-minded society in which democracy flourishes. The ramifications of cosmopolitan literacy on pedagogy in the classroom call for not just a more inclusive curriculum but a curriculum that challenges teachers and students to deeply reflect on new ideas and perspectives. A coming to see, "reciprocally,

the limitations in their knowledge and understanding of self, other, and world” (Hansen, 2014, p. 9). This type of education nurtures self-awareness, other-awareness, critical-awareness, and ethical-awareness.

Transforming Meaning Perspectives

This research study was based on the importance of story in understanding self and others. In his book, *A Hero with a Thousand Faces*, Joseph Campbell (2004) highlights the universal monomyth of the human experience to know oneself and to make one's own home and culture a better place. "Myth is the secret opening through which the inexhaustible energies of the cosmos pour into human cultural manifestation" (Campbell, 2004, p, xxiii). The prevailing myth of American society is rooted in the ideals of equality, freedom, and justice. However, there are many in American society who have been denied this story. Literacy education should awaken a consciousness of the stories being told and what these stories express about identity. Cosmopolitan literacy should encourage reflexivity around the stories that have developed personal identity and the capacity to broaden perspectives through learning from the stories of others.

Within this study, the preservice teachers who seemed most conscious of the consequences of stories told and the need for broadening perspectives were those whose identities and stories had been pushed to society's margins due to ethnicity, race, and sexual orientation. These preservice teachers showed greater openness to reflexivity and learning from other's perspectives. So, what are the implications for working with preservice teachers whose identities and stories are firmly grounded in the dominant storyline and who do not see a need for a broadened perspective? Mezirow (1997) provides insight on how to potentially encourage change in the perspectives of students. In his theory of transformative learning, he discusses how a person's frame of reference or the behaviors, ideologies, and values that define one's worldview shape

perspectives. This is very similar to Rosenblatt's (1995) observation on the unconscious development of perspectives that lead to the rejection of ideas outside one's own ingrained belief system. Mezirow identifies two dimensions of a person's frame of reference: "habits of the mind and a point of view" (p. 5). Habits of the mind are ingrained and resistant to change. However, points of view have the potential to modify through communicative learning and dialogue. This is also the intent of a cosmopolitan approach to literacy.

Mezirow believes that frames of reference can be transformed through critical reflection on personal assumptions and beliefs. "We may be critically reflective of assumptions when reading a book, hearing a point of view, engaging in task-oriented problem-solving (objective reframing), or self-reflectively assessing our own ideas and beliefs (subjective reframing). Self-reflection can lead to significant personal transformations" (p. 7). Mezirow (1994) highlights four processes of transformative learning that encourage a change in frame of reference or what he later terms "meaning structures" (p. 223). The first is self-examination of meaning structures, the second is learning new meaning structures, the third is transforming meaning structures, and the fourth is transforming meaning perspectives. These processes are connected to how one reflects on an issue or problem. There are three ways an individual reflects on an issue or problem. Individuals may reflect on the content of the problem, the process of solving the problem, or the premise of the problem. Being willing to reflect on the content and process of problems is a way to change a point of view and transform meaning structures. However, meaning perspectives can only be transformed through premise reflection.

One way that Mezirow (1998) saw that students could have a transformative learning experience was through "reading" art. Art is open to interpretation, and in reading art, one must justify premises for interpretation. In a children's literature course, this exercise may best be

introduced through the use of global literature containing issues that are novel to the experience of the preservice teachers. Encouraging a discursive discourse around the premise of global issues may provide an opening for moving toward transforming meaning perspectives. The premise of any issue is multifaceted. Providing multiple narratives that invite critical reflection can potentially disrupt the premise of unidimensional perspectives. Hansen (2011) points out that transformation within cosmopolitanism does not mean abandoning one's own values and beliefs. It means a type of reconfiguration of perspectives that recognizes that values and beliefs are expansive and learning from others enhances and better one's own worldview.

The implications of cosmopolitan literacy in encouraging the ongoing transformation of meaning perspectives in preservice teachers are critical in preparing them for teaching in a global society. The most salient meaning perspective that must be transformed is what Holmes (2020) refers to as the "cult of whiteness" (p. 141). This whiteness is concealed in a meaning perspective of being normative and fears being displaced by diversity. This normative narrative has been a story of domination and oppression for those outside the dominant white social structure. Disrupting and transforming this meaning perspective will open preservice teachers to valuing and encouraging diverse stories within their classrooms. It will also impact the type of children's literature that they feel is imperative in their classroom collections. Stories that value the narratives of others and encourage learning from the perspectives of others. Stories that invite cosmopolitan literacy.

Envisioning Ethical Actions

Cosmopolitan literacy practices begin with reflexivity by encouraging a conscious awareness of personal beliefs and biases. This reflexivity and a better understanding of oneself should lead to an openness to better understanding others. While reflexivity and an openness to new perspectives are critical steps in implementing a cosmopolitan approach to literacy, a vital

outcome of this approach is the desire to pursue ethical action. One of the major shifts that I implemented in teaching the children's literature course through a cosmopolitan perspective was encouraging the preservice teachers to envision ethical actions associated with each novel read in the course. Sophia commented on the impact of this approach in her final reflection on the course. In considering the novel that most impacted her in the course, she stated,

Refugee inspired the most ethical action in me by leaps and bounds. In fact, even though ethical action was talked about from the very beginning of this semester and I understood what was meant by the question, "What ethical action does this inspire in you?" it wasn't until I read *Refugee* that I felt in my heart what that question was really asking. Each of the characters and their situations was so influential it was impossible for me not to be moved to change. The way all the characters and their stories connected to each other at the end was really powerful. The connection was a really inspirational way to show students we are all the same, to treat people the way you want to be treated because we don't know how our actions will affect people's lives even 50 years down the road.

According to Banks (2008), the aim of education is to help "students learn how to act to change the world" (p. 322). Papastephanou (2012) discusses how patriotism and cosmopolitanism are border discourses. Patriotism values and protects self-interest. Cosmopolitanism requires a crossing of internal borders. "Cosmopolitanism is best understood as an ideal of treating the self, the Other, and the environment in a way that renegotiates and crosses the ethical borders that the hegemonic Western view of the good has consolidated" (p. 137).

Encouraging ethical action as part of a cosmopolitan approach to literacy provides the groundwork for a conscious recognition that each person plays a role in creating a better society. Each societal and global issue is seen through an empathetic and ethical lens as an issue that is

interconnected to one's own life and survival. Issues and conditions in the world are ever-evolving. In a cosmopolitan approach, students become adept at investigating issues and understanding varying perspectives. They also are encouraged to recognize their capacity to take ethical action to contribute to the future of their world. Hayden (2012) states,

Cosmopolitan teachers recognize the importance of helping students to remain open, inquisitive, and engaged with others so that they can participate in the ongoing project of their lives. This includes helping students learn how to make sense of the world and their place in it, among others who are attempting to make sense of the world and find their places in it (p. 247).

This is in keeping with what Choo (2017) terms cosmopolitan ethical criticism. In approaching the teaching of literacy through cosmopolitan ethical criticism, the focus is on actively and empathetically considering one's responsibility to those who have and continue to face oppression both locally and globally. The ultimate goal of cosmopolitan literacy is developing a consciousness that "reading the word and the world" is a call to ethical action.

Recommendations for Teacher Education

"There are simply no answers to some of the great pressing questions. You continue to live them out, making your life a worthy expression of a leaning into the light" (Lopez, p. 413).

A cosmopolitan approach to literacy is an interdisciplinary approach that encourages reflexivity, openness to others, and the consideration of ethical actions. This research on cosmopolitan literacy practices took place in a children's literature course for preservice teachers. This approach encouraged reflexivity in better understanding self, reflective openness to learning from others, and conscious consideration of ethical actions through reading and listening to stories.

A cosmopolitan approach to literacy is not limited to children's literature courses. Just as critical literacy has been encouraged across disciplines, so cosmopolitan literacy practices are applicable in cross-curricular pedagogies. Cosmopolitan literacy practices are a quest to better understand oneself and others and become ethical agents in the world. Implementing this approach across disciplines would further the development of thoughtful and reflective receptivity to new ideas and ways of understanding the world. There are multiple ways that this approach could be considered in the development and teaching of science, math, social studies, and language arts in both preservice teaching methods courses and school settings. In this section, I consider some areas of focus within disciplines alongside reading and language arts. A cosmopolitan approach in literacy could expand reflective experience and promote a re-imagining of the significance of learning in these disciplines. These recommendations are also suggestions for further consideration through research.

Literacy/Reading Education

There have been many debates over approaches to reading instruction. Some insist that reading instruction should be focused on mastering a set of decoding and comprehension skills. Others, in support of the language-experience or whole language approach, believe that students develop reading competencies as they use them. Research has proven different results for each type of approach to reading instruction (Sadoski, 2004). While teaching approaches may vary, all literacy methods courses should emphasize that literacy is a social practice and is socially constructed (Luke, 2018). Reading and writing are always about “reading and writing the world” (Freire & Macedo, 1987).

The essential question in literacy education is whose world is being presented and whose world is being dismissed in the classroom. Luke (2018) points out that texts used in curriculums are seen as imparting truth. “Precisely because we are so steeped in dominant cultural traditions

because we have been successful at learning and assimilating these traditions, it is difficult to see those discourses and versions of culture, voices, experiences, and images that are silenced or excluded” (p. 42). Recognizing the exclusion of these voices and perspectives is the goal of critical literacy. Cosmopolitan literacy focuses on ways to include these voices and perspectives with the explicit goal of learning from them.

The most obvious way that cosmopolitan literacy practices are included in reading education is through the selection of texts. The texts that teachers select to include in their literacy classrooms matter. As pointed out in this research, literacy education should awaken a consciousness of the stories being told and what these stories express about identity. Books and texts should highlight the variety of life experiences of students in the classroom, community, nation, and around the globe. Learning how to locate texts that validate marginalized groups' cultural experiences and broaden understandings of global cultural experience are part of developing a cosmopolitan approach to literacy. In locating these texts, Short (2019) points out that a variety of texts need to be included to avoid stereotyping cultures as well as encouraging dialogic inquiry around the literature. Choo (2014) also discusses the importance of intertextuality in cosmopolitan literacy practices. "Intertextuality functions as a form of ethical interruption since the aim is to guide students to move beyond their own interpretive judgments of the other in order to expand their imaginative capacity to perceive multiple value systems in the world” (p. 81).

Along with the selection of texts, a cosmopolitan approach to literacy encourages dialogue around the issues confronted in these texts. Dialogue around literature is an excellent practice field for the development of a cosmopolitan mindset and discerning ethical actions. As noted by Choo (2017), "it is literature's invitation to ethical contemplation that can powerfully disrupt the

self's preoccupation with itself and its familiar social world" (p. 349). In teacher education literacy methods classes, preservice teachers need to learn how to open up space for dialogue and deal with ambiguity. Johnston (2012) discusses the need for dialogue, inquiry, and uncertainty in the classroom. He argues that teachers too often have the impression that their role is to know all the facts and pass this knowledge to their students. This leads to the development of a rigid belief system that values certainty and closure. He contends that it is far healthier to teach students how to approach uncertainty, to willingly question and make inquiries. If students learn how to deal with uncertainty, they are better able to deal with the paradoxes of society and develop the ability to dialogue with others freely and openly, a necessary tool for democracy.

Finally, a cosmopolitan approach to language arts instruction would value multilingualism. Reading and writing instruction is based on language. Children bring to the classroom the languages spoken in their home and community. If the language spoken at home is other than English, these children tend to be viewed as deficient (Nieto, 2010). A cosmopolitan approach to literacy would view multilingualism in the classroom as an asset, a way for the multilingual student to share a perspective and an opportunity for others to learn. A cosmopolitan approach encourages a loyalty to the known, one's first language, and an openness to the new, learning a new language. In the process of learning a new language, the valuing and maintenance of one's first language is supported and encouraged (Laman, 2013).

Science Education

Within science education, there are many pressing issues. Implementing cosmopolitan literacy practices into science education would encourage a reflective inquiry into these issues with an emphasis on ethical actions. Many in the field of science recognize the need for moving away from a curriculum based on historical scientific discoveries to one aligned with current issues and ethics (Onwu & Kyle Jr., 2011; van Eijck, 2009; Stevenson & Dillon, 2010). Kyle

(2020) states, “Meaningful learning about and informed action on environmental issues requires critical inquiry and reflection, as well as imagination to generate possibilities for creating more sustainable socio-ecological practices and action to ameliorate current environmental concerns” (p.6).

Gaining a broadened and better understanding of the natural world and the environment is of particular importance in a cosmopolitan perspective. Cosmopolitan literacy practices work toward a better understanding and desire to learn from those who are considered "others." The “othering” of nature and the environment has led to much damage both locally and globally. The origins of the most devastating diseases, including MERS, Ebola, and SARS-CoV-2, have been linked to the interconnection between human and nonhuman nature (Mallapaty, 2020).

Plumwood (1994) contends that since nature is outside the human sphere, it can be “othered” and treated as inferior. “Nature is represented as inessential and massively denied as the unconsidered background to technological society” (Plumwood, 1994, p 57). Nature is only considered as possessing value when it serves humanity. By taking a cosmopolitan literacy approach, a reflective consideration of personal beliefs towards the environment and nature can be carefully considered, dialogue around the rights of nature and the environment can be infused with new meaning, and avenues toward ethical actions can be envisioned.

The destruction industrialization has had on nature and land is well known yet has been accepted as unavoidable. A cosmopolitan literacy approach in science education would align with Indigenous knowledge concerning the environment. As Kimmerer (2013) points out, the Western perspective of the environment has been mechanistic, "in which land is a machine and humans are the drivers" (p. 331). In this type of thinking, solutions become materialistically engineered as well. She asks the question, what if the ecosystem was not seen as a machine but

rather "a community of sovereign beings, subjects rather than objects. What if those beings were the drivers?" (p. 331). These are the types of questions that a cosmopolitan literacy approach would take in seeking to better understand the perspective of the "other."

Social Studies Education

According to Ross, Mathison, and Vinson (2014), there have been many competing viewpoints on approaches to teaching social studies over the years. Social studies as reflective inquiry grew out of the work of John Dewey (2009). Dewey believed that in order to have a democracy, citizens must be capable of identifying issues, critically reflecting on data gathered, and making informed decisions. A cosmopolitan literacy approach would expand on this type of inquiry by infusing the reflexivity of self-awareness and openness to other-awareness in the consideration of both historical and current issues confronting society.

As Delanty (2008) points out, cosmopolitanism is a critical dialogic approach to understanding the social world. "To speak of cosmopolitanism is to refer to a transformation in self-understanding as a result of the engagement with others over issues of global significance." (p. 218). Recognizing one's own biases and being willing to listen to others' perspectives is the key to both cosmopolitanism and democracy. This type of cosmopolitan approach to literacy in social studies seamlessly connects the approach of reflective inquiry to critical inquiry, which focuses on issues of societal oppression and encourages dialogue, critical thinking, and social action (Ross, Mathison, and Vinson, 2014).

Moving from a reflective inquiry into critical inquiry through a cosmopolitan approach opens up the third and fourth types of awareness discussed in this research, critical-awareness and ethical-awareness. Choo (2018) posits five key understandings that she believes are central for the implementation of cosmopolitan literacy. These principles are also of great importance to critical inquiry approaches in social studies. These principles include:

1. *Anti-fundamentalist*: Cosmopolitanism is characterized chiefly by what it opposes, fundamentalism or intolerance toward differences.
2. *Dispositional*: Cosmopolitanism is an orientation or outlook that is acquired, not taught as a skill. It is a character disposition geared toward living respectfully and consciously in the world.
3. *Openness to Difference*: Borrowing from Appiah (1997), Cosmopolitanism allows a connection to one's community's values while being open to the values of other cultures.
4. *Other-centered*: Cosmopolitanism is focused on understanding and engaging with others.
5. *Dialogic*: Cosmopolitanism is best acquired through critical dialogue and intercultural encounters that allow one to perceive and evaluate issues from multiple viewpoints as well as reexamine one's own values in that light. (p. 8)

These five principles highlighted by Choo (2018) underscore the type of dispositions most needed in a reflective and critical inquiry-driven social studies pedagogy and the sustaining of democracy in an expandingly diverse society.

Math Education

Draper and Siebert (2004), pulling from the work of Ernest (1989), point out that there are two opposing views to teaching math, the problem-solving view and the instrumentalist view. The instrumentalist view considers math to be a set of facts and skills to be mastered. However, in the problem-solving view, the perspective on math centers on its power to organize, interpret and solve problems. According to the problem-solving view, mathematical concepts are best learned through "reasoning about and making sense of meaningful contexts that involve quantities and quantitative relationships" (p. 930). A problem-solving view of mathematics would work in tandem with cosmopolitan literacy practices.

A cosmopolitan literacy approach to mathematics would apply meaning-making reasoning to authentic issues. In a cosmopolitan approach, mathematics would add another dimension to the dialogue around issues in science and social studies and would provide the type of data gathering encouraged by Dewey (2009) for the development of democracy. Using math as a means to better understand issues in the global society opens the door for recognizing "these skills are not merely for observing the world or for getting along in it, indispensable as such abilities always are, but for participating *in it*" (Hansen, 2011, p. 117).

Today's educational focus esteems the tools of technology. Science, Technology, Engineering, and Math (STEM) are considered the most important and vital fields for investment in education. Clearly, these fields have provided a great amount of progress for our global society. The tools of technology continue to provide a greater ability to access information and abundant means for communication. However, amidst this focus, there needs to be an equal edacity for the development of consciousness and creating individuals who care deeply about how to relate to others and create a compassionate society. Cosmopolitan literacy draws together the tools of math and technology and views them "not as disembodied skills but as intertwined with the realities of our world, including its ethical values and dilemmas" (Choo, 2018, p. 10).

Literacy is how individuals interact, perceive, and understand their place in the world.

UNESCO in June 2003 defined literacy as

the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning in enabling individuals to achieve their goals, to develop their knowledge and potential, and to participate fully in their community and wider society (The plurality of literacy, p. 13).

In this second half of the definition, the functionality of literacy gives way to the broader perspective of the purpose of literacy. Unfortunately, literacy practices in schools have tended to use literacy as a mechanistic tool rather than developing the capacity of listening, interacting, and imagining how to better engage with the world. Literacy practices have great potential for the development of consciousness. Seeking ways to teach each discipline through a cosmopolitan lens is a challenge and a necessity for preparing teachers for a diverse and global society.

Lingering Tensions and Struggles

“To deserve the name a cosmopolitan consciousness, a cosmopolitan self, must not only move within unlimited space but think about the complexities of time and act for a time yet to come” (Papastephanou, 2012, p. 100).

Every research project tends to raise more questions than it answers. As I considered my journey in learning along with the preservice teachers about the implementation of a cosmopolitan approach to literacy, I had many lingering tensions. I continued to wonder about my conception of cosmopolitanism as a practice and if other theories might extend this approach. In light of the diverse perspectives on cosmopolitanism, I wondered if I should have invited greater dialogue around this philosophy with the preservice teachers, and how it relates to what I had termed critical reflexive literacy. I also reflected on how many of the preservice teachers readily grasped Bishop’s (1990) concept of books being a window into other worlds and at times a mirror into their own experiences, but had failed to fully grasp the concept of literature as a sliding glass door inviting them to step in and learn from new perspectives. This realization underscored the greatest struggle I faced in this study, how to deal with deeply ingrained ideologies and biases.

These lingering tensions and struggles are the focus of this section. In this section I ponder how the implementation of a cosmopolitan approach to literacy might be addressed differently in the future. I first consider the criticisms other researchers have confronted around the

application of cosmopolitanism. I then consider ways my own approach in introducing cosmopolitanism as a literacy practice might be augmented through collaborative dialogue with preservice teachers and inclusion of other epistemologies and philosophies. I then turn to the lingering struggle of how to implement an approach that directly challenges deeply ingrained ideologies and biases. I consider the various types of biases encountered throughout this teacher research and potential ways to address these biases in the future.

Expanding the Understanding of Cosmopolitanism

Every philosophy and theory face criticism. Cosmopolitanism is no different. Koczanowicz (2010) discusses the criticism of those like Himmelfarb (1996) who view cosmopolitanism as illusionary, perilous to nation states, and based on uniquely Western values. Lu (2000) also examines the ways that cosmopolitan ideals have been contested. She points out that some regard cosmopolitanism as too idealistic and optimistic in a vastly divided world. Others see cosmopolitanism as threatening to the ideals of communal autonomy, plurality, and allegiance to nation and state. Choo (2020) also faced criticism for her perspective on the use of cosmopolitan ethical criticism as an approach to the study of literature by Gearon (2019). Gearon (2019) views this approach as being politically motivated stating that this form of literary criticism “is made to serve direct political goals, to impact Marxian-like to political consciousness, to assist in the struggle to some unstated utopian future” (p. 3). As Koczanowicz (2010), Lu (2000), and Choo (2020) all recognized, it is important to acknowledge the areas of contestation in order to address them and determine how to better define the purpose and intent of cosmopolitan practices.

In response to criticism, Koczanowicz (2010) calls for a dialogical cosmopolitanism. This stance recognizes the importance of dialogue and diversity as a never ending process of seeking to expand understanding. Lu (2000) answers critics through the promotion of cosmopolitanism

as way of living ethically in the world. This perspective seeks to compel an orientation of “humanity, justice, and tolerance” (p. 265) toward all humankind. Cosmopolitanism is based on an openness to others and a commitment to inclusivity (Skrbis & Woodward, 2013). Choo (2020) argues that a cosmopolitan ethical approach to literacy is a shift away from a Western-centric curriculum. She defines this approach as a hospitable space that challenges existing ideas around societal narratives and singular approaches to interpreting texts. She contends that this approach enables students to immerse themselves in other worlds and to imaginatively learn from the perspectives of others.

The misconceptions around the definition of cosmopolitanism motivated me to use the term “critical reflexive literacy” when I introduced this approach to the preservice teachers. The terms “critical” and “reflexive” captured the key attributes of cosmopolitanism that I hoped to encourage through this approach to literacy. However, as I considered this decision, I reflected on what it might have meant for the preservice teachers to grapple with me on naming this approach. It would have given them the opportunity to deeply reflect on what a cosmopolitan approach should invite. Dialogue and personal inquiry provide opportunity for developing deeper understanding. This in turn could impact the philosophical value of this approach to teaching literacy in the minds of the preservice teachers. A truly “cosmopolitan” approach would be open to listening and learning from multiple perspectives in its own expanding definition. In future studies, I would like to include the preservice teachers in this discussion and invite them to consider possible ways they might expand their own thinking around approaches to cosmopolitan literacy practices in meaningful ways.

One way that the concept and philosophy of cosmopolitanism might be expanded is through the consideration of other philosophies and epistemologies outside of Western thought.

Kuokkanen (2006, 2007), a Sámi scholar, has written extensively about what she terms, “the logic of the gift”. According to Kuokkanen (2007), the logic of the gift is embedded in Indigenous philosophies and calls for a sense of responsibility through a reciprocal relationship toward the ‘other’. This philosophy sees the interconnected relationship of every person to every other person and everything, including the land. It recognizes the natural environment as a living entity that gives abundantly and thus should be treated with great respect. The concept of recognizing the natural realm as both a physical and spiritual entity awakens an expanded need to better understand and learn from the “other”. This philosophy would add the concepts of respect and reciprocity as well as a deeper consideration of the ethical and respectful treatment of non-human nature to a cosmopolitan literacy approach.

Consideration of other approaches to cosmopolitanism are found in many cultures around the globe. Ramose (2014), a South African scholar, calls for transcending cosmopolitanism through the African “principle of be-ing”. This is a principle that espouses a dynamic process of unfolding and becoming. “Complex inter-relatedness is the ontological meaning of be-ing” (p. 33). Davids (2018), also from South Africa, uses the term “cosmubuntuism” instead of cosmopolitanism. He combines the term “cosmo” with the African philosophy of “Ubuntu” which translates as “I am human through other humans” (p. 23).

By bringing together philosophies and epistemologies that expand and enhance perspectives on cosmopolitanism, a rich dialogue could ensue that allows the development of deepened philosophical connections and uniquely meaningful ways to define cosmopolitanism as a literacy practice. As Freire (2014) wrote in the opening to his book, *Pedagogy of Hope*, “the educational practice of a progressive option will never be anything but an adventure in unveiling. It will always be an experiment in bringing out the truth” (p. 1). In future research, I would like to

dialogue with the preservice teachers and together consider Indigenous and other global philosophies that provide valuable perspectives and encourage the growth of a truly cosmopolitan approach to literacy practices.

Reflecting on how to enhance cosmopolitanism as a literacy approach led me to consider other tensions and areas of struggle I had encountered during my research. These areas of struggle were often the focus of the reflections in my teaching journal. These journal reflections focused on times when I faced resistance from the preservice teachers to critically examine their personal loyalties and openness to learning from diverse perspectives. In the next section I consider these struggles and how they might be addressed in future praxis.

Dealing with Deeply Ingrained Ideologies and Biases

During the final stages of writing my dissertation, the picturebook, *Milo Imagines the World* by Matt de la Peña and Christian Robinson (2021) was released. This picturebook seemed to be speaking directly to some of the issues I struggled to address during my research. After reading this story, I considered how ideologies and bias impact the way each and every person views the world. The story begins with Milo, a young African American boy boarding the subway with his sister. They are both nervous as they journey to visit their incarcerated mother. As Milo travels, he draws in his notebook his imaginings of the lives of the people surrounding him on the train. His perceptions align with his own experiences and biases about the world in which he lives. When a white boy about his age boards the train dressed meticulously with perfectly combed blond hair, Milo imagines that he lives an idyllic life in a castle surrounded by servants. However, Milo's perceptions and imaginings are disrupted when the boy and his father get off at the same stop as he and his sister and join the visitation line at the jail. Once this disruption occurs, Milo reimagines the lives of those he had previously judged in a totally new light. He reflects on how his perception of the world may not be as complete as he first imagined.

The message of this picturebook caused me to reflect on the data from this research in a new light. I considered the deeply held ideologies and biases that were evident in the preservice teachers' literature circle dialogues and written reflections. Often in my teaching journal reflections, I struggled in considering how I could interrupt and possibly open up the perceptions of the preservice teachers who displayed intentional and unintentional biases. This tension caused me to question how to help preservice teachers recognize their own biases and how to address negative ideologies when they are spoken in class or written in reflections.

Everyone has biases. According to research, implicit bias and attitudes that stereotype others begin very early, even before a child begins to speak. These implicit biases develop through physical experiences, emotional experiences, cultural surroundings, and consistent cognitive influences (Greenwald & Krieger, 2006). These biases are problematic and often lead to attitudes of distrust and prejudice against others.

I considered the importance of consciously recognizing forms of bias to increase the role of reflexivity in a cosmopolitan literacy practice. McLaren (2019) researched empirical studies on bias in psychology, neuroscience and communication and located thirteen different forms of bias. In my struggle to better understand how to deal with bias, I carefully considered these various forms of bias. There were four forms of bias that seemed most relevant to issues that I had encountered during my research process. These biases include confirmation bias, reciprocity bias, consciousness bias, and contact bias.

Confirmation Bias.

Confirmation bias comes from the field of psychology and was first named by Mynatt, Doherty, and Tweney in 1977. Confirmation bias occurs when individuals are confronted with ideas that are contrary to lived experience, trusted authorities, and belief systems (McLaren,

2019). Since these ideas do not align with previously held ideas, they are dismissed. In *Milo Imagines the World*, Milo questions confirmation bias when he looks at his own reflection and wonders what others see when they look at him. He wonders if those who see his face are able to see the richness of his experiences and life. This bias can have a definite impact on the ability to learn from others in a cosmopolitan approach. While a cosmopolitan approach does not entail adopting new belief systems, it does call for the ability to listen and learn from others (Hansen, 2017).

According to McFalls and Cobb-Roberts (2001) when students encounter information that is inconsistent with prior beliefs and experiences, they will express resistance. Short (2019) speaks about cultural mismatches that can occur between readers and books set outside their cultural experiences. When readers experience a cultural mismatch, they either reject that the experiences in the book are possible or take pity and have a sense of superiority. Short states that as readers “we are responsible for examining and owning our cultural locations and recognizing when we are reading a book through our location and thus judging the actions of characters from that positionality” (p. 8). This becomes the challenge of a cosmopolitan approach to literacy, helping students to recognize their responsibility as a reader to have a “reflective loyalty” that is willing to remain open to the new.

This is an important bias to recognize in a cosmopolitan approach. A cosmopolitan approach to literacy requires direct dialogue around the tensions caused by new ideas. It may even require pointing out these new ideas and having students address how these ideas conflict with their own. Conversations need to occur that bring the overlooked into the light of dialogue. This bias will want to avoid dealing with new ideas and will resist considering new perspectives. A direct dialogue on how new perspectives can enhance one’s own understanding of the world

might provide the needed catalyst for disrupting confirmation bias and, like Milo, the ability to consider new perspectives.

Reciprocity Bias.

The next form of bias that needs consideration in a cosmopolitan approach to literacy is reciprocity bias. McLaren (2019) terms this bias complementarity bias. This bias is based on how one perceives the attitude and feelings projected by others through their words and actions. Reciprocity bias has been researched in behavioral economics and social psychology (Cialdini & Goldstein, 2004). This bias is created as a response to other's words and actions. Kindness is reciprocated with kindness and hostility with hostility. Reciprocity bias appears in Milo's imaginings as he draws the responses of a store clerk and a doorman of a prestigious apartment house toward a group of multiracial break dancers who exit the subway train. In Milo's imaginings, these girls are watched with suspicious and distrustful eyes. Milo immediately scratches out his drawing due to the discomfort of these attitudes. Milo's sketch reveals the type of actions that cause reciprocity bias.

. I encountered reciprocity bias during my research and wrote about the experience in my teacher journal. At the time I did not have a name for what I was experiencing. It began with a discussion around a poem entitled, "The Border: A Double Sonnet" by Alberto Rios. This poem describes feelings toward the border wall in Nogales, Arizona. Nogales, Arizona is just over an hour drive from the University of Arizona. The preservice teachers were asked to select a section of the poem that resonated or spoke deeply to them. One Latinx student read the line, "The border is a brand, the 'Double-X' of barbed wire scarred into the skin of so many." She then commented that this line had touched her heart in thinking about the people who have tried to cross the border. Another Latinx student read the line, "The border is an equation in search of an equals sign". She explained that she felt this line spoke to the point that too many people are

focused on themselves instead of the pain of others. Then a white student spoke up and said that she sees the other side of this story. She condemned those who cross the border and vocalized her perspective that many of these individuals are criminals, rapists, and drug traffickers. The discussion around the poem quickly ended.

After this class, I emailed the student who had spoken these words and asked if I could talk to her about the perspectives she had voiced. I asked her to consider how her words may have impacted fellow classmates who have family members living on the border or have recently immigrated and may be undocumented. She was offended by my email, and when we met, she responded with anger. She felt that she was being judged, scolded, and silenced for her perspectives.

This preservice teacher interpreted the statements I made in my email as hostility toward her, and so she responded in kind. Recognition of this bias is important for all teachers at all levels, elementary through university. After this encounter I questioned how I had approached this situation. I reflected on how stating the purpose of the meeting in the email had immediately sent a message of hostility and judgement rather than kindness and openness. I had activated a reciprocity bias.

I realized later that I had also encountered reciprocity bias when I introduced the novel *George* to the preservice teachers. As I introduced this novel, I stated that according to the American Library Association, *George* was the most challenged book in 2018 and 2019 in the United States. I also stated that the topic of transgender identity may cause some of them tension, but as they read the book to consider what they can learn from this perspective. This statement initiated an immediate response from a student who asked if she could read a different

novel. The perceived attitude toward the book was that it is a “fearful” topic and so she responded with fear.

In a cosmopolitan approach to literacy, conversations do need to occur around statements and actions that are discriminatory and closed to learning from others. However, the approach to these conversations needs to be carefully considered. In the case of the discriminatory statement on immigrants, I wondered if my email should have simply asked the student to stop by to talk. I had very good rapport with this student, and it was common practice for me to meet with students before class. I could have then created a friendly environment for our dialogue and avoided setting off a negative reciprocity bias.

In the case of the book introduction, it would have been better to simply allow the preservice teachers the space to transact with the novel devoid of preestablished bias against it. It may not always be possible to avoid negative reciprocity bias when dealing with strong ideologies. However, being aware of this bias should impact when and how conversations are approached with students. Recognizing and learning how to avoid reciprocity bias will hopefully create greater openness to listening and willingness to learn from other perspectives.

Consciousness Bias.

The third bias that is essential to recognize in a cosmopolitan approach to literacy is consciousness bias (McLaren, 2019). Paulo Freire (1993) was the first to use the term “conscientization”. “Conscientization, like education, is specifically and exclusively a human process” (Freire, 1998, p. 499). Conscientization is a process of critically reflecting on the realities of the world and seeking to transform the world through humanizing acts. A consciousness bias occurs when an individual has not had the opportunity to consider or has not reached a point of consciousness on a reality that is dehumanizing to another.

In Milo Imagines the World, when Milo reimagines the lives of people that he had previously judged, it shows how his consciousness is evolving. Milo's journey on the subway is a journey of conscientization. He realizes his own interpretations of the lives around him are not necessarily correct. He redraws each life through a different understanding, an openness to new perspectives.

I noticed consciousness bias in written reflections and transcripts of literature circle dialogue. Consciousness bias was evident in the choice of vocabulary used to describe the characters in stories. For instance, when referring to the Bangladeshi immigrants in the novel *Ask Me No Questions*, Elena wrote, "This book gave me insight into how being *illegal* impacts students". Eli in referencing the characters in the same novel also wrote, "It's scary to me to think about living *illegally*, like the characters in this book are used to doing". Using the term "illegal" criminalizes people. Cacho (2012) discusses the danger of this term in permanently criminalizing groups and making them "ineligible for personhood" (p. 6). I am sure neither Elena nor Eli used the term "illegal" as a way to dehumanize the characters from this novel. Their use of the term "illegal" came from consciousness bias.

I also noticed consciousness bias in some of the written reflections and literature circle transcripts for *George* by Alex Gino. Even though Gino uses the pronoun "she" throughout the novel in reference to the character whose birth name is George and preferred name is Melissa, some students referred to George as "he". In the following exchange from a literature circle discussion in class 1, three different students refer to George/Melissa as "he".

Nora: I don't think that part was very realistic though. The fact that *he* did that and there was no punishment for it. Like wouldn't it make all the other kids upset. Like you couldn't do that.

Myra: Yeah, with no consequence when *he* took over the part.

Ariana: *He* should have gotten the part in the first place.

Luna in her reflection on *George* also used the incorrect pronoun writing, “I am very happy that George was accepted by the people *he* cares most about.” According to Yarbrough (2018), pronoun usage is extremely important and using the correct pronoun conveys that “you have heard them and recognize them for who they are” (p. 23). Once again, I do not think any of these preservice teachers intended to ignore the pronoun usage in the novel *George* and chose to instead assign a male pronoun to Melissa. Each of these students were displaying consciousness bias.

This bias might seem quite easy to confront. Why not just call-out the offense to make the preservice teachers conscious of their implicit ideologies and biases? Again, the approach to this bias needs to be carefully considered. Calling-out a student for consciousness bias could be interpreted as hostility, and then consciousness bias would be replaced by reciprocity bias. This bias may best be confronted by what is termed “calling-in” (Woods & Ruscher, 2021). Calling-in is a way to sensitively assist in conscientization. “Calling-in involves taking people aside... and addressing them in a patient, caring, and human way to help them grow” (Woods & Ruscher, 2021, p. 55). This can be just a gentle observation written about terminology in response to a student’s written reflection, or a private nonconfrontational conversation discussing proper terminology with the student. The intent is to allow a growth in consciousness that humanizes both the offender and the one who would be offended by the unconscious bias. The ultimate goal is an expanded cosmopolitan mindset.

Contact Bias.

The final form of bias that is important to recognize and address in promoting cosmopolitan literacy practices is contact bias (McLaren, 2019). Contact bias is an implicit prejudice toward

other races and ethnicities due to limited contact (Chiroro & Valentine, 1995). In *Milo Imagines the World*, contact bias is seen when Milo locks eyes with that the white boy on the subway.

Milo feels intense discomfort.

The goal of this teacher research was to provide opportunity to come into contact and learn from the perspectives of others through diverse literature. However, I wondered if the introduction to these perspectives was too limited to overcome contact bias. Many of the responses of students toward the characters in the books were based on sympathetic reactions or pity. The contact they had through reading diverse literature may not have been enough to break through implicit prejudice and feelings of superiority and may have had the unanticipated consequence of affirming stereotypes. This potential consequence is antithetical to a cosmopolitan mindset.

Research has shown that when individuals meet and form a personal connection to someone from a previously devalued outgroup, their implicit attitude toward that group changes (Greenwald & Kreiger, 2006). This made me wonder how it might be possible to develop this type of connection in a cosmopolitan approach to literacy. Short (2019) discusses the importance of an empathetic rather than sympathetic connection to characters whose cultural locations and experiences differ greatly from the reader. “Considering when they have felt loneliness or fear and connecting at a deeper emotional level can fuel a sense of connection with characters” (p. 9). Short also points out the need for intertextuality. Bringing in other texts and media that extend the preservice teachers’ exposure to the diversity within various cultural, racial, social, and religious groups.

I also considered how the choice project discussed in this teacher research might be adapted to address contact bias. Prior to this project, the preservice teachers could be asked to rank order

their familiarity and understanding of various socially defined groups encountered through the literature. For their final project, they would be asked to prepare a text set of books around their least understood group. The text set would provide the opportunity for more extensive contact through diverse stories. In addition to the text set, the preservice teachers could also be asked to do a personal interview with someone within this group. Through transacting with a variety of texts and making a personal connection, contact bias could be addressed and potentially replaced by a cosmopolitan mindset of learning from others.

As I consider future work in developing and encouraging a cosmopolitan approach to literacy, I take inspiration from *Milo Imagines the World*. While each individual sees the world through their own perspective, it is possible to reimagine and embrace a more diverse and inclusive world. It requires a reflexive critique of personal bias and an empathetic openness to learning from new perspectives.

Final Thoughts

“The words, the language of my experience, come from how I understand, how I relate to the world around me, and how I know language as perception. The language allows me vision to see with and by which I know myself” (Ortiz, 1977, p. 12).

As I contemplated a cosmopolitan approach to literacy in light of the growing political and social divisions in the United States, I recognized both the difficulty and importance of a literacy approach that seeks to promote self-examination and openness to expanding perspectives. Ortiz (1977) highlights how an individual’s perception of the world and expression through words and actions are inextricably tied. This research was about providing an approach to literacy that invites a reflexive consideration of perceptions and opening toward expressions of willingness to learn from the perceptions of others. This approach is about life, not just teaching literature.

What I could never have imagined at the start of my research in the Fall of 2019 was the advent of a pandemic in the Spring of 2020 and, not far after that, the global recognition of

systemic racism through the outcry of “Black Lives Matter” (Taylor, 2020). Then as I was fervently writing up the findings of my research, a contested presidential election was occurring, which culminated in an assault on the deepest and most fervently held narrative of our nation, democracy. By the end of my data collection and writing of this dissertation in the spring of 2021, the world was focused on survival, and in the United States, there was a struggle to determine how to survive not only the pandemic but also a deep division in political and social perspectives.

There is an increasing fear within the United States of diversity and change. This is highlighted by the building of a wall to physically separate the U.S. from Mexico, which in turn has created a psychosocial separation for immigrants living within the United States (Casey & Watkins, 2014). It is also seen in the proliferation of strict voting requirements, various forms of intimidation, and accusations of voting fraud at polls (Daniels, 2020). It is seen in state legislative policies enacted to create barriers for transgender and gender diverse individuals to access healthcare (Walch, Davidge-Pitts, Safer, Lopez, Tangpricha, & Iwamoto, 2021). As I considered the journey I had made and my decision to pursue research around a cosmopolitan approach to literacy practices, I had to ask myself what these societal events meant for my research. How does this research speak to the way things need to change in society? How can literacy practices based on cosmopolitanism help to shape educational philosophy and praxis into the next century? There is a critical need to problematize both social and personal perspectives. There is a desperate need for a willingness to learn from the perspectives of others.

The spread of COVID-19 across communities, cities, states, and nations proved that all are interconnected. A pandemic is a global issue that cannot be confronted on an individual basis but requires a united response to protect and care for one another. The Black Lives Matter movement

as well speaks to the very core of community and the need to unify in order to demand the end of oppressions that have long been seen as "not my problem." Individualism has for centuries been propagated in American culture as strength. This new era is showing that each person must reflectively see their part in a larger sphere and unite to overcome the biological, environmental, and societal viruses in our communities and world. I believe now more than ever, a cosmopolitan approach to literacy practices is a necessity for preparing teachers and students to engage with and embrace their role and social responsibility to address the historical and current injustices in our world by reflexively considering personal beliefs, reflectively listening to the perspectives of others, and determining to act ethically in an interconnected global world.

APPENDIX A: SYLLABUS

TLS 480, Section C
 CHILDREN'S LITERATURE IN THE CLASSROOM
 Spring 2020 M/W 2:00-3:15
 Education Room 455

Instructor: Cynthia Ryman
 Email: cryman@email.arizona.edu
 Office: 439b, Worlds of Words
 Phone: 423-483-6554
 Office hours: Mon. 12:00-2:00, Wed. 12:00-2:00, by appointment

Information contained in the course syllabus, other than the grade and absence policy, may be subject to change with advance notice, as deemed appropriate by the instructor.

Course Objectives: This course is a survey of children's literature during which we will explore through reading and discussion a wide range of genres and issues related to children's books. This will include the analysis of classic and contemporary children's literature and its relationship to language, reading and culture.

Learning Outcomes:

During this course you will:

- gain a better understanding of yourself as a reader, your cultural identity, and of how to engage in personal and critical response to literature
- develop a broad knowledge of the various genres and types of books for children, including the major authors and illustrators of these books, with an emphasis on books and authors that reflect cultural and linguistic diversity.
- be able to evaluate the literary quality and appropriateness of specific children's books, including books that connect to children's own cultural identities and open their minds to cultures that differ from their own.
- be familiar with the literary and artistic elements and how they interact to create an effective book for children.
- be familiar with the reference sources for information on children's literature
- examine the role of literature in the lives of children.
- explore ways to engage children with literature for personal, cultural, and academic purposes.
- develop an awareness of social, multicultural and global issues as they connect to literature for children.

The five major areas for the course that these learning outcomes relate to are:

- Responding as a reader
- Knowledge of children's literature
- Reference sources and resources
- Literature engagements with children
- Social and cultural issues in children's literature

Beliefs about learning:

Our class experiences are based on the following beliefs about learning (adapted from Dr. Kathy Short):

- Learning is an active process. We will immerse ourselves into reading and responding in various ways to many children's books.
- Learning is a social process of collaborating with others. We will explore our thinking about our reading through inquiry and dialogue in small groups. There will be many opportunities for informal interaction and sharing about literature in small group and whole class experiences.
- Learning occurs when we make connections to our own experiences. We will respond to literature through making personal connections to our reading and then exploring and critically examining those responses in literature circles with other readers. Our focus will not be on a specific literary interpretation. We will make decisions about the books we read and the resources we develop based on our needs and experiences as individuals and as teachers and librarians.
- Choice allows learners to connect to their experiences and feel ownership in the curriculum. We will have choices in what we read, how we respond, and the specific focus of projects and small group activities.
- Learning is reflective as well as active. We will have many opportunities to reflect on what we are learning through writing, talking, and self-evaluations.
- We live in a culturally diverse world. We will explore literature from a multicultural and international orientation to expand our understanding of the cultural pluralism in children's lives and their world.
- Learning is a process of inquiry. We will search out the questions that matter in our lives and develop strategies for exploring those questions and sharing our understandings with others.

Reading Materials

Required readings:

- 80 or more children's books (at least 15 of which are chapter books)
- *Inside Out and Back Again* by Thanhha Lai and *Refugee* by Alan Gratz
- Articles on d21
- Children's books for weekly literature circles

Required Text:

- Short, K. Lynch-Brown, C., Tomlinson, C (2017). *Essentials of Children's Literature*, 9th ed.

Sources for children's books:

- Tucson public libraries (Pima County Public Library system) or school libraries
- Worlds of Words, College of Education, 4th floor (adjacent to our classroom)
- University of AZ Children's Literature Collection (Main library, 3rd floor)
- Poetry Center
- University bookstore or Local books stores (Kid's Center)
- Scholastic Book Club orders (an economical way to begin building your personal library)
- Internet booksellers such as amazon.com, hpb.com, barnes&noble.com (their used book sites are an economical way to acquire books)

- For books not published in the US try Amazon and Scholastic sites from other countries

Weekly Assignments:

1. Read one chapter from the text each week (you may have a short article to read and reflect upon during some weeks), be prepared for class discussion and activities related to the reading by bringing chapter observations to class. (What did you notice? Interesting points. What do you wonder? Questions the chapter raises)

2. Read at least 5 picture books each week, for a total of 65 minimum. This number includes a variety of genres and will be recorded in your Reading Records. These records may include books we read together in class. Please include poetry books.

3. Read at least one novel or informational book per week, totaling 15 minimum. You will need to read some novels on your own time (outside of the novels listed on the syllabus) to reach your minimum goal of 15 novels.

Understanding Yourself as a Reader Assignments

- **Personal Literacy Transformation Memoir:** Describe key formative literacy experiences, both positive and negative, inside and outside of school that have transformed your attitudes and abilities as a reader and writer - in 1 to 2 pages. This can be written in essay style, timeline style, or as an infographic. You can also create a digital timeline with oral narrative through a presentation format like Adobe Spark.
- **Your Cultural Identity:** Our personal experiences and culture impact how we view the world around us and how we interact with literature. Identify your personal life transformations highlighting your cultural identity. Bring in three to five artifacts related to the significant impactful transformations of your life. An artifact can be anything—a photo, a piece of artwork, a book, or an object—that symbolically represents a memory or characteristic of your life transformational journey. Create information plates for your chosen pieces that are similar to what a visitor might encounter in a museum. These information plates can provide details of the significance of a particular artifact or be more abstract, teasing your audience with a thought-provoking statement

Learning by children's literature: Reading widely to be immersed in story

Reading Records

- Extensive and intensive reading of children's books is the primary focus of this course. Record your reading in a format that works for you-e.g. spreadsheet, Word document, notebook). Librarything an online resource for recording and building a personal collection will be introduced in class as a highly efficient format for your use. The major function of the record is for you to write down information you want for the future.
- The information you provide about books should include:
 - bibliographic information (author, title, illustrator, publisher, date, number of pages)
 - type of book format and literary genre
 - short summary of the main plot

- tags or subject headings that describe the content and the themes of the book
- your response to the book (comments on connections, strengths, or concerns).
- Note: it is NOT appropriate to copy comments and summaries from sites like Amazon, Goodreads, etc.
- The reading for this course should be done weekly. There may be some weeks when you read fewer books than others, but this is not a project that you put off until it is due. This course is based on continuous reading of children's literature and you will greatly decrease your learning and participation in this class if you are not reading regularly throughout the course.
- You are expected to read a minimum of 80 books in a combination of picture books (minimum of 65) and chapter books (minimum of 15), reflecting a range of genres and age levels.
- You will turn in your Reading Records at midterm (40 books completed) and at the end of the term (80 books completed). You will also include an analysis/audit sheet of your books.
- The purpose of the course is to introduce you to new literature so **read books that are new to you**, not only old favorites.
- If you are reading a series **count only one** of the books as part of your 80 books. Additional books in the series can count as 'above and beyond' the 80 required.
- Focus on books for children and young teens.

Browsing Books in Class

- We will be browsing books related to our class focus, genres, cultures, themes in class. These books can be noted and those read in class can be added to reading records.
- Periodically you will be asked to bring in books from your reading record to share with classmates in a small group for recommendations

Read Alouds and Storytelling

- Read alouds and storytelling by the instructor will set the context for the focus of the class period.
- You will have the opportunity to practice read alouds in small groups.

Learning through children's literature: Reading deeply to think critically

Literature Circles and Reading Dialogic Journals

The focus is on personal responses to books and learning activities. This is a chance for you to dig deep and reflect on what you read or experienced. Selections of books will highlight the experiences of children from marginalized groups and emphasize cultural and linguistic diversity, both locally and globally. You are expected to come prepared to literature circles and actively participate in different response strategies in your small group discussions. Your dialogic journal and reflections should reflect your personal connections to the book and how your understanding was impacted by views shared by others. In our literature circles we will use different response strategies.

Inquiries into Social and Cultural Issues

Throughout the course we will be highlighting issues related to access, authenticity, language, and representation of marginalized groups. We will explore depictions of difficult social and global issues and responses to book challenges.

Text Set and Mini-Conference

You will work in a small group to create a text set of books that are related by our class theme, *Transform*. Record the bibliographic information, summary and your rationale for why this book is worthy of being in the text set. This set should include 8-16 books that you are able to bring for a book browse.

You and your group will create a display table for a poster session. This display will include the text set of books, artifacts, a poster, and an invitation for others to experience. The invitation should engage classmates with the themes and issues related to your text set. The texts set and invitation will be presented in class and during the poster session on April 7th to the other TLS-480 sections. Attendance at the poster session on **April 7th** is required.

Self-Assessments and Reflections

Self-evaluation is an integral part of this course. You will be asked to submit an initial statement of goals for this semester. This will be updated for your midterm.

Reflections include:

- responses to books and articles to be discussed in literature circles (so you are ready to contribute to the discussion – classmates do not appreciate students who are not prepared!)
- Self-evaluations
- Read aloud evaluations

Learning about Children's Literature: Reading strategically to learn about children's literature

Genre Studies

We will explore the major genres of children's literature through literature circles, book browsing, and professional reading.

Professional reading/expert guest speakers

Several professional articles will be posted on D2L that provide in depth information on critical issues in children's literature. These articles will enrich the discussions around important issues in the class. There will be several opportunities throughout the semester to attend presentations by authors, illustrators and other guest speakers.

Read-Aloud/Telling Experience

Each student will read aloud twice to a group of children (group = at least 3-5 kids), once at the beginning of the semester and then again towards the end of the course. *The reading can be a single picture book or a chapter from a novel. The audience can be any group from toddlers to teens.* Practice so you can read it WELL. Write a reflection about the Read-Aloud experiences, paying attention to verbal and non-verbal feedback from your audience.

Library Exercises

Complete the library orientation provided by the university. Visit the library and complete the exercises as assigned during the semester. The links to the exercises can be accessed through D2L.

Author/Illustrator profiles

You will present two author/illustrator profiles. One will be done at the beginning of the semester on an old favorite. The first author/illustrator profile will be a simple handout providing biographical information, major works, and a brief summary of a favorite book written or illustrated by a favorite author from your childhood. The second study will be more in-depth on an author who creates books reflecting the lives of underrepresented/marginalized groups. For this profile you will create a presentation that includes basic biographical information, major works, and why he/she is important in the field. Also include why you picked this person. Discover why this author or illustrator writes or illustrates what he/she does. You will briefly present your biographical background sketch to classmates (small group) and then you will give a book talk on one of the books written or illustrated by your author/illustrator.

Choice Inquiry Project (Optional “A” Project)

Create a project of special interest to you that you will share with the class during the last two class sessions. You will submit your project proposal at midterm or before. Your proposal must be approved by me. You must complete a choice project in order to earn an A for the class and that project must involve a minimum of 10 hours. The choice project does not guarantee an A, but can improve your letter grade by one letter. You must keep a running time log on your choice project. This project should be done over the course of the semester. The project log along with a one-page reflection on your learning must accompany your completed choice project.

Portfolio

The goal of this portfolio is to serve as a resource across other methods classes. The portfolio also is the state benchmark showing that you have gained the knowledge and skills to meet the learning objectives of this course. The portfolio is graded by the rubric found in the course documents on D2L. Each of these portfolio sections align with the learning objectives of the course.

***Children’s Literature Resource Portfolio (Benchmark Assignment)**

ALL of the learning exercises will go into a notebook or expanding file folders (whatever format will be useful for you). Include all the handouts and the syllabus. Take photos of your group work to include as artifacts.

- The purpose of the portfolio is to gather and organize the projects and resources from this class according to the course objectives.
- The portfolio should include a reflection for each section indicating how the artifacts demonstrate how you have met the course objectives related to that section.
- You will use your portfolio as the basis for your final examination (in-class exam) and it will act as a final evaluation of whether or not you have met the course objectives.
- Include a Table of Contents for each section.
- The sections of your portfolio will include:

Responding as a Reader

- Projects and handouts in which you reflect on yourself as a reader and in-depth personal responses to the books you have read in this class.
- Possible artifacts include your reflective journals with your personal responses to literature, Book Clubs, etc.
- Course objective: You will gain a better understanding of yourself as a reader and of how to engage in personal and critical response to literature.

Knowledge of Children's Literature

- Projects and handouts that reflect your knowledge of children's books and ability to evaluate the literary quality and appropriateness of these books. Includes the range of books which you read as part of the class and your ability to organize text sets of conceptually related books.
- Possible artifacts include your reading records and inventories of your records, chapter AHAs, genres project, text sets, etc.
- Course objectives: You will develop a broad knowledge of the various genres and types of books for children, including the major authors and illustrators of these books. You will be able to evaluate the literary quality and appropriateness of specific children's books. You will be familiar with the literary and artistic elements and how they interact to create an effective book for children.

Reference Sources and Resources

- Projects and handouts that reflect your knowledge and use of reference sources on children's literature and how to locate information on authors, illustrators, and poets as well as books on particular themes or topics.
- Possible artifacts include library exercises, library guides, author/illustrator/poet projects and handouts, professional articles that focus on children's literature as a field, poetry handouts. .
- Course objective: You will be familiar with the reference sources for information on children's literature.

Literature Engagements with Children

- Projects and handouts that reflect ways in which literature can be used with children.
- Possible artifacts include read-aloud reflections, literature response strategies, professional articles or handouts on the use of books with children, professional conference reflections.
- Course objectives: You will examine the role of literature in the lives of children. You will explore ways to engage children with literature for both personal and academic purposes.

Social and Cultural Issues in Children's Literature

- Projects and handouts that focus on specific cultural and social issues in children's literature such as censorship, stereotypes, and controversial books.
- Possible artifacts include reflective journal entries and professional articles, projects or papers on these issues.
- Course objective: You will develop an awareness of social, multicultural and international issues as they connect to literature for children.

Final Exam:

The final for this course is scheduled for Friday, May 8th from 1:00-3:00 p.m. This exam

is required. The exam will be short answer format. You will be allowed to use both your portfolio and your textbook on the exam. Final exam regulations can be viewed here: <https://www.registrar.arizona.edu/courses/final-examination-regulations-and-information>. Final Exam Schedule is located here: <http://www.registrar.arizona.edu/schedules/finals.htm>

Attendance Policy

Participating in class sessions and other course events are vital to the learning process. As such, attendance is required at all class meetings. Because courses are preparation for your career as teachers, being dependable, responsible, and punctual are behaviors that you must exhibit. The children whom we teach as well as their families and the community expect this of us when we are in schools, and so the faculty in the College of Education expect this of you during the semesters you are in the program. Being dependable, responsible and punctual are signs of the professional behavior we expect you to demonstrate while at the College of Education and throughout your professional career. We have high expectations of you, possibly higher than you have experienced before the program.

In accordance with the University of Arizona Academic Policy for class attendance, the following guidelines are in place:

- Plan to be in class every day scheduled.
 - Any personal events you have, such as doctor's appointments, vacations, family events, or hours at work, should be planned after your course meeting times.
 - All holidays or special events observed by organized religions will be honored for those students who show affiliation with that particular religion. The UA policy regarding absences for any sincerely held religious belief, observance or practice will be accommodated where reasonable, <http://policy.arizona.edu/human-resources/religious-accommodation-policy>.
 - These absences, as well as other excused absences, require that you contact your instructor *ahead of the class session* to provide an explanation of why the absence merits exception.
 - Absences pre-approved by the UA Dean of Students will be honored. Absences pre-approved by the UA Dean of Students (or Dean Designee) will be honored. See: <https://deanofstudents.arizona.edu/absences>.
 - Arriving to class on time and being prepared are professional behaviors. We will start class promptly each day. Three or more late arrivals or early departures **will** constitute an unexcused absence.
 - We know that unexpected events occur. You are allowed **two** excused absence from class for illness or personal emergency. The UA's policy concerning Class Attendance, Participation, and Administrative Drops is available at: <http://catalog.arizona.edu/policy/class-attendance-participation-and-administrative-drop>.
1. In order for an absence to be excused, you must:
 - notify your instructor as soon as possible.
 - make arrangements for another student to gather handouts and take notes for you if you are missing coursework. You are responsible for catching up on any missed material and completing a make-up assignment within one week of the absence.
 2. Multiple absences may indicate issues that need to be addressed because they may reflect a lack of professionalism. More than two excused or any unexcused absences will result

in a conference with the instructor.

3. Multiple—more than two—unexcused absences **will** result in lowering your grade by one full letter. For example, if you were receiving an A in the course, the highest grade you could receive is a B.
4. Multiple unexcused absences may result in a failing grade for the course, unless a valid and justifiable reason has been provided, or as per University policy, “excessive or extended absences from class are sufficient reasons for the instructor to recommend that the student be administratively dropped from the course.”

Grading Policies

- Self-evaluation is an integral part of this course. You will be asked to submit an initial statement of goals for this semester. For selected projects, you will be asked to turn in a self-evaluation in which you state your goals for that particular project and evaluate the process you went through in reaching those goals. You will receive evaluative comments for each of your projects based on your goals and the project intent. You may resubmit projects that are not satisfactory in meeting the goals and intent. At mid-semester, you will revise your goals for the course and evaluate your learning at that point in the semester and will receive evaluative comments from me. At the end of the class, you will write an overall self-evaluation of your learning throughout the class.
- Your final grade will be based holistically on both my evaluation and your self-evaluation of your growth and learning related to the course objectives, the quality of your written work, and your attendance, participation, and preparation for class sessions. *While you can negotiate the ways in which you define and complete class projects, you must complete all of these projects to fulfill course requirements and your final grade for the course will be based on the thoughtfulness and quality of this work with a B reflecting the completion of all course projects at a satisfactory level. You must exceed those requirements in some way to receive an A by selecting one or more choice inquiries that involve a minimum of 10 additional hours.*
- Your mid-term evaluation will include a discussion of the grade for your work completed as of that date so that you can establish goals for maintaining or improving your final grade for the course. The instructor will not give Incompletes for the course except in extreme situations and only with prior approval.
- Late assignments without a valid excuse will affect your final grade.

A - Complete all assignments for the course at a satisfactory level and meet attendance and class participation requirements. In addition, complete one or more Choice Inquiries for a final project (negotiated with instructor).

B - Complete all assignments for the course at a satisfactory level and meet attendance and class participation requirements.

C – Issues with several missing or incomplete assignments or attendance, tardiness, leaving class early, or participation in class sessions

D – Unsatisfactory in multiple areas related to assignments, attendance and participation.

E – Failure to complete multiple assignments at a satisfactory level and/or multiple absences from class.

Course Contact Hours

Task	Estimated Time to Complete:
Reading (Homework)	5 hours
Watching Videos (Could be either)	
Discussions (Contact)	1.5 hours
Quizzes (Homework)	
Group Work (Contact)	1 hours
Assignments (Could be either/both)	1.5 hours (1 hour homework, 0.5. in class)

University Policies

Accessibility and Accommodations

Our goal in this classroom is that learning experiences be as accessible as possible. If you anticipate or experience physical or academic barriers based on disability, please let me know immediately so that we can discuss options. You are also welcome to contact Disability Resources (520-621-3268) to establish reasonable accommodations. For additional information on Disability Resources and reasonable accommodations, please visit <http://drc.arizona.edu/>. If you have reasonable accommodations, please plan to meet with me by appointment or during office hours to discuss accommodations and how my course requirements and activities may impact your ability to fully participate. Please be aware that the accessible table and chairs in this room should remain available for students who find that standard classroom seating is not usable.

Classroom Behavior Policy

To foster a positive learning environment, students and instructors have a shared responsibility. We want a safe, welcoming and inclusive environment where all of us feel comfortable with each other and where we can challenge ourselves to succeed. To that end, our focus is on the tasks at hand and not on extraneous activities (i.e. texting, chatting, reading a newspaper, making phone calls, web surfing, etc).

- Personal computers may be used for class note taking and activities, but should not be used for personal reasons during class.
- Cell phone use is not permitted during class and phones should not be turned on. If there is an unexpected need to receive a call during class, please inform me ahead of time.
- Please limit trips to the bathroom during class.
- NOTE: Drinks are permitted as long as they are in a covered container.

Threatening Behavior Policy

The UA Threatening Behavior by Students Policy prohibits threats of physical harm to any member of the University community, including to oneself. See <http://policy.arizona.edu/education-and-student-affairs/threatening-behavior-students>.

Code of Academic Integrity

Students are encouraged to share intellectual views and discuss freely the principles and applications of course materials. However, graded work/exercises must be the product of independent effort unless otherwise instructed. Students are expected to adhere to the UA Code of Academic Integrity as described in the UA General Catalog. See:

<http://deanofstudents.arizona.edu/academic-integrity/students/academic-integrity>

Requests for incomplete (I) or withdrawal (W)

Requests for incomplete or withdrawal must be made in accordance with University policies, which are available at <http://catalog.arizona.edu/policy/grades-and-grading-system#incomplete> and <http://catalog.arizona.edu/policy/grades-and-grading-system#Withdrawal> respectively

UA Nondiscrimination and Anti-harassment Policy

The University is committed to creating and maintaining an environment free of discrimination; see <http://policy.arizona.edu/human-resources/nondiscrimination-and-anti-harassment-policy>. Our classroom is a place where everyone is encouraged to express well-formed opinions and their reasons for those opinions. We also want to create a tolerant and open environment where such opinions can be expressed without resorting to bullying or discrimination of others.

Additional Resources for Students

UA Academic policies and procedures are available at:

<http://catalog.arizona.edu/2015-16/policies/aaindex.html>

Student Assistance and Advocacy information is available at:

<http://deanofstudents.arizona.edu/student-assistance/students/student-assistance>

Standards Addressed

Students in the Elementary Education Program are assessed on the Interstate Teacher Assessment and Support Consortium (In TASC) Standards, the International Society for Technology in Education National Educational Technology Standards for Teachers (ISTE NETS-Teacher), and the University of Arizona Teacher Preparation Programs Professional Standards. The Standards work in concert. By addressing them, graduates of the Elementary Education Program demonstrate that they are professionals and are prepared to participate in the very important process of educating young children.

Arizona Professional Teaching Standards: In TASC Standards

•**Standard #1: Learner Development.** The teacher understands how learners grow and develop, recognizing that patterns of learning and development vary individually within and across the cognitive, linguistic, social, emotional, and physical areas, and designs and implements developmentally appropriate and challenging learning experiences.

•**Standard #2: Learning Differences.** The teacher uses understanding of individual differences and diverse cultures and communities to ensure inclusive learning environments that enable each learner to meet high standards.

•**Standard #3: Learning Environments.** The teacher works with others to create environments that support individual and collaborative learning, and that encourage positive social interaction, active engagement in learning, and self-motivation.

•**Standard #4: Content Knowledge.** The teacher understands the central concepts, tools of inquiry, and structures of the discipline(s) he or she teaches and creates learning experiences that

make the discipline accessible and meaningful for learners to assure mastery of the content.

•**Standard #5: Application of Content.** The teacher understands how to connect concepts and use differing perspectives to engage learners in critical thinking, creativity, and collaborative problem solving related to authentic local and global issues.

NETS-T

•**#3: Model Digital Age Work and Learning.** Teachers exhibit knowledge, skills and work processes representative of an innovative professional in a global and digital society.

•**#4: Promote and Model Digital Citizenship and Responsibility.** Teachers understand local and global societal issues and responsibilities in an evolving digital culture and exhibit legal and ethical behavior in their professional practices.

University of Arizona Professional Standards

Teacher candidates at the University of Arizona demonstrate a commitment to their academic program and to education by:

- attending, being on time, and being prepared for scheduled classes and field experiences;
- having a professional appearance;
- communicating professionally and respectfully orally and in writing with peers, colleagues, instructors, K-12 students, teachers, administrators, families, and community members;
- looking beyond self and respecting differences of race, ethnicity, language, social class, national allegiance, cultural heritage, disability or perceived disability, gender, and sexual orientation;
- accepting and acting upon reasonable criticism;
- understanding and respecting others' perspectives;
- questioning and testing their assumptions about teaching and learning.
- separating personal and professional issues;
- exhibiting their knowledge through inquiry, critical analysis, and synthesis of the subject;
- maintaining or exceeding the minimum grade point average of 2.5 G.P.A.

TLS Position Statement on Social Justice (3/25/2014)

The members of the TLSS community are committed to providing equal opportunity and nurturing an academic climate dedicated to social justice. Injustice takes many forms. Oppressive acts are sometimes overt, but most are subtle, and are difficult to document. These hidden forms of discrimination are identified in the literature as microaggressions, often resulting from unexamined attitudes and beliefs. Macroaggressions are expressions of both the overt and systemic forms of injustice.

Our commitment to social justice reflects an orientation to our goals and practices in education and ultimately, an orientation to life that values a diversity and inclusion of viewpoints and experiences of all people as valuable contributors to the experience of schooling and society. This stance recognizes that individuals bring a variety of linguistic, social, and cognitive strengths from their families and communities into the classroom; we view these strengths as assets.

- We value and honor human diversity.
- We recognize that all relationships include dynamics of power. We are committed to relating to each other with conscious awareness and sensitivity to these power dynamics.
- We pledge to contribute to expanding the linguistic and cognitive strengths that learners possess and bring with them to the classroom.
- We understand that systemic policies, traditions, and laws along with personal beliefs, experiences and attitudes affect personal relationships and equitable treatment and opportunity for all.
- We strive to provide a context where we all have the venue, the opportunity, and the confidence to express our experiences and that these experiences will be heard constructively, critically, and with sensitivity.
- Hence, we are not color blind. We will not erase who someone is in the name of equality, nor deny the historical, material and emotional impacts of racialized and gendered identities, and colonial legacies.

We stand alongside and speak out with our colleagues, staff, students, and community members when any of us or others experience micro- or macroaggressions. We recognize that those of us who enjoy privileged status due to our racialized, gendered, heteronormative, or otherwise privileged aspects of our identities may be unaware of the ways this privileged status marginalizes others. We pledge to listen to our colleagues, students, staff, and community members when any of us or others make efforts to remain diligent in maintaining awareness of micro, macro aggressions, and raise our awareness around issues of invisibility, marginalization, normativity, power, and privilege.

We view these goals as both crucial and ambitious. The entrenched nature of oppression requires both institutional restructuring and new social discourses. Therefore, our stance on disrupting existing and persisting inequities requires attention to micro and macro level interactions. Every interaction is an opportunity for disrupting processes of marginalization, whether overt or subtle, both through person-to-person exchange and through resisting oppressive structures and systems. We commit to holding one other and ourselves accountable, through our research and practice, to rejecting entrenched inequalities, and to cultivating new discourses as groundwork for imagining new social worlds.

APPENDIX B: CONSENT FORM

University of Arizona Consent to Participate in Research

Study Title: Preparing Preservice Teachers for a Global Society: A Cosmopolitan Approach to Literacy Education

Principal Investigator: Cynthia K. Ryman

You are being asked to participate in a research study. Your participation in this research study is voluntary and you do not have to participate. This document contains important information about this study and what to expect if you decide to participate. Please consider the information carefully. Feel free to ask questions before making your decision whether or not to participate.

This study will be focused on literacy strategies that encourage a cosmopolitan perspective. A cosmopolitan approach to literacy education moves critical literacy beyond the recognition of injustices in society to a reflective openness in learning from those who are considered “others”. This study will examine your assignments and classroom engagements through the semester. This study will be conducted in the regular context of teaching and learning of TLS 480 Children’s Literature in the Classroom. This study will examine your ongoing class engagements and no additional implementation will be conducted other than what was designed and stated in the course syllabus.

This consent form will be collected by Dr. Kathy Short who is my advisor and supervisor of this course. Collected consent forms will be stored in her cabinet until the semester ends, including submission of the official grade report. After that, collected consent forms will be handed over to Cynthia K. Ryman, the Primary Investigator.

There are no expected risks to you as a result of participating in this study. You will not benefit directly from participating in this study.

Your name will not be used in any report. Identifiable research data will be encrypted and password protected.

Your responses will be assigned a code number. The list connecting your name to this code will be kept in an encrypted and password protected file. Only Cynthia K. Ryman, the primary investigator, will have access to the file. When the study is completed and the data have been analyzed, the list will be destroyed.

During class discussions, I would like to audiotape so that I can make an accurate transcript. The audio files and transcribed files will be password protected. Your name will not be in the transcript or my notes.

The information that you give in the study will be anonymous. Your name will not be collected or linked to your answers.

Education records used by this research project are education records as defined and protected by Family Educational Rights and Privacy Act (FERPA). FERPA is a federal law that protects the privacy of student education records. Your consent gives the researcher permission to access the records identified above for research purposes.

Because of the nature of the data, it may be possible to deduce your identity; however, there will be no attempt to do so and your data will be reported in a way that will not identify you.

Information collected about you will not be used or shared for future research studies.

The information that you provide in the study will be handled confidentially. However, there may be circumstances where this information must be released or shared as required by law. The University of Arizona Institutional Review Board may review the research records for monitoring purposes.

For questions, concerns, or complaints about the study you may contact Cynthia K. Ryman. Phone number is (423)483-6554 and email address is cryman@email.arizona.edu.

For questions about your rights as a participant in this study or to discuss other study-related concerns or complaints with someone who is not part of the research team, you may contact the Human Subjects Protection Program at 520-626-6721 or online at <http://rgw.arizona.edu/compliance/human-subjects-protection-program>.

Signing the consent form

I have read (or someone has read to me) this form, and I am aware that I am being asked to participate in a research study. I have had the opportunity to ask questions and have had them answered to my satisfaction. I voluntarily agree to participate in this study.

I am not giving up any legal rights by signing this form. I will be given a copy of this form.

Printed name of subject

APPENDIX C: DIGITAL CONSENT FORM

Digital Informed Consent—To be distributed through Qualtrics

Study Title: Preparing Preservice Teachers for a Global Society: A Cosmopolitan Approach to Literacy Education

Principal Investigator: Cynthia K. Ryman

You are being asked to participate in a research study. Your participation in this research study is voluntary and you do not have to participate. This document contains important information about this study and what to expect if you decide to participate. Please consider the information carefully. Feel free to ask questions before making your decision whether or not to participate.

This study will be focused on literacy strategies that encourage a cosmopolitan perspective. A cosmopolitan approach to literacy education moves critical literacy beyond the recognition of injustices in society to a reflective openness in learning from those who are considered “others”. This study will examine your assignments and classroom engagements through the semester. This study will be conducted in the regular context of teaching and learning of TLS 480 Children’s Literature in the Classroom. This study will examine your ongoing class engagements and no additional implementation will be conducted other than what was designed and stated in the course syllabus.

This consent form will be collected by Dr. Kathy Short who is my advisor and supervisor of this course. Collected consent forms will be stored in her cabinet until the semester ends, including submission of the official grade report. After that, collected consent forms will be handed over to Cynthia K. Ryman, the Primary Investigator.

There are no expected risks to you as a result of participating in this study. You will not benefit directly from participating in this study.

Your name will not be used in any report. Identifiable research data will be encrypted and password protected.

Your responses will be assigned a pseudonym. The list connecting your name to this pseudonym will be kept in an encrypted and password protected file. Only Cynthia K. Ryman, the primary investigator, will have access to the file. When the study is completed and the data have been analyzed, the list will be destroyed.

During class discussions, I would like to audiotape so that I can make an accurate transcript. The audio files and transcribed files will be password protected. Your name will not be in the transcript or my notes.

The information that you give in the study will be anonymous. Your name will not be collected or linked to your answers.

Education records used by this research project are education records as defined and protected by Family Educational Rights and Privacy Act (FERPA). FERPA is a federal law that protects the privacy of student education records. Your consent gives the researcher permission to access the records identified above for research purposes.

Because of the nature of the data, it may be possible to deduce your identity; however, there will be no attempt to do so and your data will be reported in a way that will not identify you.

Information collected about you will not be used or shared for future research studies.

The information that you provide in the study will be handled confidentially. However, there may be circumstances where this information must be released or shared as required by law. The University of Arizona Institutional Review Board may review the research records for monitoring purposes.

For questions, concerns, or complaints about the study you may contact Cynthia K. Ryman. Phone number is (423)483-6554 and email address is cryman@email.arizona.edu.

For questions about your rights as a participant in this study or to discuss other study-related concerns or complaints with someone who is not part of the research team, you may contact the Human Subjects Protection Program at 520-626-6721 or online at <http://rgw.arizona.edu/compliance/human-subjects-protection-program>.

Providing consent

I have read (or someone has read to me) this form, and I am aware that I am being asked to participate in a research study. I have had the opportunity to ask questions and have had them answered to my satisfaction. I voluntarily agree to participate in this study.

I am not giving up any legal rights by giving my consent to this study.

I consent.

APPENDIX D: INITIAL QUESTIONNAIRE**TLS 480 Children's Literature in the Classroom**

Name: _____

1. What is your major?
2. What year are you in your program?
3. What are your preferred pronouns?
4. What was your favorite book or series in elementary school?
5. Why did you love this book or series?
6. Briefly describe why you think literature is important in children's lives.

5. This semester we studied literature through a critical reflexive literacy approach. How has this approach impacted your response as a reader? What aspect of this approach did you find most transformative to your perspective on reading and stories?

6. Draw a sketch of what critical reflexive literacy means to you. Please take a picture of your sketch to upload.

CHILDREN'S BOOKS CITED

- Arnold, E. K. (2019). *What Riley wore*. Beach Lane Books.
- Beah, I. (2007). *A long way gone*. Sarah Crichton Books.
- Benjamin, A. (2017). *The thing about jellyfish*. Little, Brown Books for Young Readers.
- Bondoux, A., & Maudet, Y. (2010). *A time of miracles* (1st ed.). Delacorte Press.
- Brown, D. (2015). *Drowned city: Hurricane Katrina & New Orleans*. HMH Books for Young Readers.
- Brown, D. (2018). *The unwanted: Stories of the Syrian refugees*. Houghton Mifflin Harcourt.
- Budhos, M. (2006). *Ask me no questions* (1st ed.). Atheneum Books for Young Readers.
- Burg, A. (2013). *Serafina's promise: A novel in verse* (1st ed.). Scholastic Press
- de la Peña, M. (2021). *Milo imagines the world*. (C. Robinson, Illus.). G.P. Putnam's Sons Books for Young Readers.
- Draper, S. (2010). *Out of my mind* (1st ed.). Atheneum Books for Young Readers.
- Engle, M. (2017). *Tropical secrets: Holocaust refugees in Cuba* (1st ed.). Henry Holt.
- Erskine, K. (2010). *Mockingbird*. Philomel Books.
- Flood, N. B. (2016). *Soldier sister fly home* (S. Begay, Illus.). Charlesbridge.
- Gino, A. (2017). *George*. Scholastic.
- Gratz, A. (2017). *Refugee*. Scholastic.
- Jiménez, F. (1999). *The Circuit: Stories from the life of a migrant child* (1st ed.). Boston: Houghton Mifflin.
- Jordan-Fenton, C., Amini-Holmes, L., Pokiak-Fenton, M. (2010). *Fatty legs: A true story*. Annick Press.
- Kamari, M. & McClelland, S. (2008). *The bite of the mango*. Annick Press.
- Lai, T. (2013). *Inside out and back again*. Harper Collins.

- Leeuwen, Joke van. (2014). *The day my father became a bush*. Wellington, NZ: Gecko Press.
- Lin, G. (2009). *Where the mountain meets the moon* (1st ed.). Little, Brown.
- Marshall, J. (2015). *In the footsteps of Crazy Horse* (J. Yellowhawk, Illus.). Amulet Books.
- McCormick, P. (2012). *Never fall down: A novel* (1st ed.). Balzer Bray.
- Nazario, S. (2006). *Enrique's journey*. Random House.
- Ness, P. (2013). *A monster calls* (J. Kay, Illus.). Candlewick.
- Pennypacker, S. (2019). *Pax* (J. Klassen, Illus.): Balzer + Bray.
- Perkins, M. (2010). *Bamboo people: A novel*. Charlesbridge.
- Rhodes, J. P. (2018). *Towers falling*. Little, Brown Books for Young Readers.
- Satrapa, M. (2003). *Persepolis* (1st American ed.). New York: Pantheon Books.
- Sheth, K. (2007). *Keeping corner* (1st ed.). Hyperion.
- Tan, S. (2010). *The red tree*. Lothian.
- Tillage, L., & Roth, S. (1997). *Leon's story* (1st ed.). Farrar Straus Giroux.
- Tingle, T. (2013). *How I became a ghost: A Choctaw trail of tears story*. Roadrunner Press.
- Woodson, J. (2003). *Locomotion*. G.P. Putnam's Sons.
- Woodson, J. (2014). *Brown girl dreaming*. Penguin Young Readers Group.
- Yelchin, E. (2011). *Breaking Stalin's nose* (1st ed.). Henry Holt and Company.

REFERENCES

- Askoy, M. U. (2012). Contemporary cosmopolitanism in the light of classical political philosophy. In A. Telegdi-Csetri & V. Ducu (Eds.), *Cosmopolitanism and Philosophy in a Cosmopolitan Sense* (pp. 9-31).
- Alim, H. S., & Paris, D. (2017). What is culturally sustaining pedagogy and why does it matter? In D. Paris & H. S. Alim (Eds.), *Culturally sustaining pedagogies* (pp. 1-21). Teachers College Press.
- Alt, D., & Raichel, N. (2020). Reflective journaling and metacognitive awareness: Insights from a longitudinal study in higher education. *Reflective Practice*, 21(2), 145-158.
- Appiah, K. A. (2006). *Cosmopolitanism: Ethics in a world of strangers*. W. W. Norton.
- Banks, J. (2008). Citizen education and diversity: Implications for teacher education. In M. A. Peters, A. Britton, & H. Bree (Eds.), *Global citizenship education* (pp. 317-322). Sense Publishers.
- Barnes, D. (2008). Exploratory talk for learning. In N. Mercer & S. Hodgkinson (Eds.), *Exploring talk in school* (pp. 1-12). Sage.
- Bascom, W. (1965). The forms of folklore: Prose narratives. *The Journal of American Folklore*, 78(307), 3-20.
- Beach, R. (1993). *A teacher's introduction to reader-response theories*. National Council of Teachers of English.
- Bercaw, L.A., & Collins, A. (2007). The discussion filter: Culturally relevant children's literature in the teacher education classroom. *Teaching & Learning* (Grand Forks, N.D.), 22(1), 22.
- Bhabha, H. (2004). *The location of culture* (Routledge classics). Routledge.

- Bishop, R. S. (Presenter). (1990, March 5). *Windows and mirrors: Children's books and parallel cultures*. Address presented at Reading conference hosted by California State University, San Bernardino, CA, United States.
- Boghossian, P. (2014). What is inference? *Philosophical Studies*, 169(1), 1-18.
- Bourdieu, P. (1979). Symbolic power. *Critique of anthropology*, 4(13-14), 77-85.
<https://doi.org/10.1177/0308275X7900401307>
- Bourdieu, P. (1984). *Distinction: A social critique of the judgement of taste*. Routledge.
- Bourdieu, P. & Wacquant, L. J. D. (1992). *An invitation to reflexive sociology*. University of Chicago Press.
- Bourdieu, P. (1991). *Language and symbolic power*. Harvard University Press.
- Brindley, R., & Laframboise, K. L. (2002). The need to do more: Promoting multiple perspectives in preservice teacher education through children's literature. *Teaching and Teacher Education*, 18(4), 405-420.
- Brownlee, J. L., & Schraw, G. (2017). Reflection and reflexivity: A focus on higher order thinking on teachers' personal epistemologies. In G. Schraw, J. L. Brownlee, & L. Olafson (Eds.), *Current Perspectives on Cognition, Learning and Instruction: Teachers' personal epistemologies: Evolving models for informing practice*. (pp. 409-427). Information Age.
- Bryant, A. (2019). *The varieties of grounded theory*. Sage Swifts.
- Cain, K., Oakhill, J. V, Barnes, M. A, & Bryant, P. E. (2001). Comprehension skill, inference-making ability, and their relation to knowledge. *Memory & Cognition*, 29(6), 850-859.
- Campbell, J. (2012). *The power of myth*. Turtleback Books.

- Campbell, J. (2004). *The hero with a thousand faces* (Commemorative ed.). Princeton University Press.
- Chaiklin, S. (2012). Dialectics, politics, and contemporary culture-historical research exemplified through Marx and Vygotsky. In H. Daniels (Ed.), *Vygotsky and sociology* (pp. 24-43). Taylor & Francis Group.
- Chappel, J. (2019). *Engendering cosmopolitanism through the local: Engaging students in international literature connections to personal experience and culture*. Peter Lang.
- Children's Literature Assembly. (2012, August). *The value of children's literature courses within teacher education* [Paper presentation]. National Council of Teachers of English.
- Chiroro, P., & Valentine, T. (1995). An investigation of the contact hypothesis of the own-race bias in face recognition. *The Quarterly Journal of Experimental Psychology. A Human Experimental Psychology*, 48(4), 879–894.
- Chizhik, E., & Chizhik, A. (2005). Are you privileged or oppressed? Students' conceptions of themselves and others. *Urban Education*, 40(2), 116-143.
- Cialdini, R. B., & Goldstein, N. J. (2004). Social influence: Compliance and conformity. *Annual Review of Psychology*, 55(1), 591–621.
- Cho, S., Crenshaw, K. W., & McCall, L. (2013). Toward a Field of Intersectionality Studies: Theory, Applications, and Praxis. *Signs: Journal of Women in Culture and Society*, 38(4), 785-810.
- Choo, S. S. (2013). *Reading the World, the Globe, and the Cosmos*. Peter Lang.
- Choo, S. S. (2014). Cultivating a Hospitable Imagination: Re-Envisioning the World Literature Curriculum Through a Cosmopolitan Lens. *Curriculum Inquiry*, 44(1), 68-89.

- Choo, S. S. (2016). Fostering the hospitable imagination through cosmopolitan pedagogies: Reenvisioning literature education in Singapore. *Research in the Teaching of English*, 50(4), 400-421.
- Choo, S. S. (2017). Globalizing literature pedagogy: Applying cosmopolitan ethical criticism to the teaching of literature. *Harvard Educational Review*, 87(3), 335-356.
- Choo, S. S. (2018a). The cosmopolitan turn in literature education and its resulting tensions in Singapore schools. *Critical Studies in Education*, 61(4), 1-16.
- Choo, S. S. (2018b). The need for cosmopolitan literacy in a global age: Implications for teaching literature. *Journal of Adolescent & Adult Literacy*, 62(1), 7-12.
- Choo, Suzanne S. (2020). Expanding the imagination: Mediating the aesthetic-political divide through the third space of ethics in literature education. *British Journal of Educational Studies*, 1-18.
- Cochran-Smith, M., & Lytle, S. (1990). Research on Teaching and Teacher Research: The Issues That Divide. *Educational Researcher*, 19(2), 2-11.
- Collins, J., & Blot, R. K. (2003). *Literacy and literacies: Texts, power, and identity*. Cambridge University Press.
- Cooperative Children's Book Center. (2020). *CCBC diversity statistics*. CCBC. Retrieved August 9, 2020, from <https://ccbc.education.wisc.edu/literature-resources/ccbc-diversity-statistics/>.
- Cope, B., & Kalantzis, M. (2015). The things you do to know: An introduction to the pedagogy of multiliteracies. In B. Cope & M. Kalantzis (Eds.), *A pedagogy of multiliteracies: Learning by design* (pp. 1-36). Palgrave Macmillan Limited.

- Corbin, J. M. & Strauss, A. L. (2008). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Sage Publications.
- Crenshaw, K. (1989). *Demarginalizing the Intersection of Race and Sex: Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics*. University of Chicago Legal Forum, 1989, 139-168.
- Cuff, B. M.P, Brown, S. J, Taylor, L., & Howat, D. J. (2014). Empathy: A Review of the Concept. *Emotion Review*, 8(2), 144-153.
- Daniels, G. (2020). *Uncounted: The crisis of voter suppression in the United States*. New York University Press.
- Dauids, M.N. (2018). Re-imagining cosmopolitanism in post-apartheid South Africa: Reviving historical “cosmubuntuism” in forced removal spaces for a democratic future. *The International Journal of Community Diversity*. 18(1), 23-34.
- Delanty, G. (2008). The cosmopolitan imagination. *Revista CIDOB D'Afers Internacionals*, (82-83), 35-49.
- Derrida, J. (2004). Difference. In J. Rivkin, & M. Ryan (Eds.), *Literary theory: An anthology*. (p. 278-279). Blackwell Publishing.
- Derrida, J. (2001). *On cosmopolitanism and forgiveness*. Routledge.
- Dewey, J. (2009). *Democracy and education: An introduction to the philosophy of education*. The Floating Press.
- Dinkelman, T. (2003). Self-study in teacher education: A means and ends tool for promoting reflective teaching. *Journal of Teacher Education*, 54(1), 6-18.

- Draper, R. J., & Seibert, D. (2004). Different goals, similar practices: Making sense of the mathematics and literacy instruction in standards-based mathematics classrooms. *American Educational Research Journal*, 41(4), 927-962.
- Dyson, A., Genishi, C., & National Conference on Research in Language Literacy. (2005). *On the case approaches to language and literacy research (Approaches to language and literacy research)*. Teachers College Press/NCRL.
- Ehrenhalt, J. (2016). *Being there for nonbinary youth*. Teaching Tolerance.
<https://www.tolerance.org/topics>
- Elliott, R., Bohart, A. C., Watson, J. C., & Greenberg, L. S. (2011). Empathy. *Psychotherapy*, 48(1), 43-49.
- Ernest, P. (1989). The knowledge, beliefs, and attitudes of the mathematics teacher: A model. *Journal of Education for Teaching*, 15(1), 13-33
- Fairclough, N. (2013). *Critical discourse analysis: The critical study of language*. Routledge.
- Fann, K. T. (1970). *Peirce's theory of abduction*. Springer Netherlands.
- Fenstermacher, G. D. (2006). Rediscovering the student in democracy and education. In D. Hansen (Ed.), *John Dewey and our educational prospect: A critical engagement with Dewey's democracy and education* (pp. 97-112). State University of New York.
- Flores, T. T., Vlach, S. K., & Lammert, C. (2019). The role of children's literature in cultivating preservice teachers as transformative intellectuals: A literature review. *Journal of Literacy Research*, 51(2), 214-232.
- Foronda, C., Baptiste, D., Reinholdt, M., & Ousman, K. (2016). Cultural Humility: A Concept Analysis. *Journal of Transcultural Nursing: Official Journal of the Transcultural Nursing Society*, 27(3), 210-7.

- Foronda, C. (2020). A theory of cultural humility. *Journal of Transcultural Nursing*, 31(1), 7-12.
- Frank, A. W. (2010). *Letting stories breathe: A socio-narratology*. University of Chicago Press.
- Freire, P. & Macedo, D. (1987) *Literacy: Reading the word and the world*. Bergin and Garvey.
- Freire, P. (1993). *Pedagogy of the oppressed*. Continuum.
- Freire, P. (2013). *Education for critical consciousness*. Bloomsbury.
- Freire, P. (2014). *Pedagogy of hope: Reliving pedagogy of the oppressed*. Bloomsbury.
- Freire, P. (1998). Cultural action and conscientization. *Harvard Educational Review*, 68(4), 499-521.
- Gandana, I. S. S. (2008). Exploring third spaces: Negotiating identities and cultural differences. *International Journal of Diversity in Organizations Communities and Nations*, 7(6), 143-150.
- Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in preservice teacher education. *Theory into Practice*, 42(3), 181-187.
- Gearon, L. (2019) Engineers of the human soul: readers, writers, and their political education, *British Journal of Educational Studies*, 67 (3), 1–18.
- Gilmore, P. (1985). "Gimme room": School resistance, attitude, and access to literacy. *Journal of Education (Boston, Mass.)*, 167(1), 111-128.
- Glaser, B. G. & Strauss, A. L. (1967). *The discovery of grounded theory*. Aldine.
- Gonzalez, M. (2020). *Educational tools and curriculum developed by Maya Gonzalez*. Maya Gonzalez: Artist, author, educator, activist. <http://www.mayagonzalez.com/>
- Good, J. A. (2006). *A search for unity in diversity*. Rowman & Littlefield.
- Goody, J., & Watt, I. (1963). The consequences of literacy. *Comparative Studies in Society and History*, 5(3), 304-345.

- Greenwald, A. G. & Krieger, L. H. (2006). Implicit bias: Scientific foundations. *California Law Review*, 94(4), 945-967.
- Guerra, J. C. (2004). Putting literacy in its place: Nomadic consciousness and the practice of transcultural repositioning. *Chicano Studies Institute UC Santa Barbara*.
- Gunesch, K. (2004). Education for cosmopolitanism. *Journal of Research in International Education*, 3(3), 251-275.
- Hadjoannou, X. and Hutchinson, M. (2014). Fostering awareness through transmediation: preparing pre-service teachers for critical engagement with multicultural literature. *International Journal of Multicultural Education*, 16(1), 1-20.
- Hansen, D. (2014). Cosmopolitanism as cultural creativity: New modes of educational practice in globalizing times. *Curriculum Inquiry*, 44(1), 1-14.
- Hansen, D. T. (2017) *Cosmopolitanism as education: A philosophy for educators in our time*, *Religious Education*, 112(3), 207-216.
- Hansen, D. (Ed.). (2006). *John Dewey and our educational prospect*. State University of New York.
- Hansen, D. (2011). *The teacher and the world: A study of cosmopolitanism as education*. Routledge.
- Harste, J. C. (2003). What Do We Mean by Literacy Now? *Voices from the Middle*, 10(3), 8-12.
- Hayden, M. J. (2012). Arendt and cosmopolitanism: The human conditions of cosmopolitan teacher education. *Ethics & Global Politics*, 5(4), 239-258.
- Heath, S. (1982). What no bedtime story means: Narrative skills at home and school. *Language in Society*, 11(1), 49-76.
- Hegel, G. W. F. (1977). *Hegel's phenomenology of spirit*. Oxford University Press.

- Hein, G., & Singer, T. (2008). I feel how you feel but not always: The empathic brain and its modulation. *Current Opinion in Neurobiology*, 18, 153–158.
- Hendrix-Soto, A. & Wetzel, M. M. (2018). A review of critical literacies in preservice teacher education: pedagogies, shifts, and barriers. *Teaching Education*. 1-17.
- Hermann-Wilmarth, J. M. (2010). More than book talks: Preservice teacher dialogue after reading gay and lesbian children's literature. *Language Arts*, 87(3), 188-198.
- Hermann-Wilmarth, Jill M, & Ryan, Caitlin L. (2019). Reading and Teaching the Rainbow: Making Elementary School Classrooms LGBTQ-Inclusive. *American Educator*, 43(1), 17.
- Himmelfarb, G. (1996). The illusions of cosmopolitanism. In J. Cohen (Ed.), *For love of country, Debating the limits of patriotism: Martha Nussbaum with respondents*. Beacon Press.
- Holland, R. (2016). Reflexivity. *Human Relations* (New York), 52(4), 463-484.
- Holmes, B. A. (2020). *Race and the cosmos*. CAC Publishing.
- Hsieh, B. (2017). Making room for discomfort: Exploring critical literacy and practice in a teacher education classroom. *English Teaching: Practice & Critique*, 16(3), 290-302.
- Hubbs, D. L., & Brand, C. F. (2005). The Paper Mirror: Understanding Reflective Journaling. *Journal of Experiential Education*, 28(1), 60–71.
- Hutchinson, A. (2017, May 11). *How Twitter's feed algorithm works*. Social Media Today. Retrieved February 8, 2021, from <https://www.socialmediatoday.com/social-networks/how-twitters-feed-algorithm-works-explained-twitter>.
- Hymes, D. (1973). Speech and Language: On the Origins and Foundations of Inequality among Speakers. *Daedalus*, 102(3), 59-85.

- Iwai, Y. (2013). Multicultural children's literature and teacher candidates' awareness and attitudes toward cultural diversity. *International Electronic Journal of Elementary Education*, 5(2), 185-198.
- Jenlink, P. M. (2009). Introduction: Dewey's democracy and education revisited [Introduction]. In P. M. Jenlink (Ed.), *Dewey's democracy and education revisited* (pp. 1-20). Rowman and Littlefield Education.
- Johnston, P. H. (2012). *Opening minds: Using language to change lives*. Stenhouse Publishers.
- Jones, S. and Enriquez, G. (2009). Engaging the intellectual and the moral in critical literacy education: The four-year journeys of two teachers from teacher education to classroom practice. *Research Reading Quarterly*, 44 (2), 145-168.
- Jung, C. G. (1970). *Four archetypes*. Trans. Hull, R. F.C. Princeton University Press
- Kamens, D. H. (2019). *A new American creed: The eclipse of citizenship and rise of populism*. Stanford University Press.
- Kimmerer, R. W. (2013). *Braiding Sweetgrass: Indigenous wisdom, scientific knowledge, and the teachings of plants*. Milkweed Editions.
- Kirkness, V., & Barnhardt, R. (1991). First nations and higher education: The four R's — respect, relevance, reciprocity, responsibility. *Journal of American Indian Education*, 30(3), 1-15.
- Koczanowicz, L. (2009). Cosmopolitanism and its predicaments. *Studies in Philosophy and Education*, 29(2), 141-149.
- Kuokkanen, R. J. (2007). *Reshaping the university. Responsibility, Indigenous epistemes and the logic of the gift*. University of British Columbia Press.

- Kuokkanen, R. J. (2006). The logic of the gift: Reclaiming Indigenous peoples' philosophies. In T. Botz-Bornstein, & J. Hengelbrock (Eds.), *Re-ethnicizing the minds?: Cultural revival in contemporary thought* (pp. 251-271) Editions Rodopi BV.
- Kyle, William C. (2020). Expanding our views of science education to address sustainable development, empowerment, and social transformation. *Disciplinary and Interdisciplinary Science Education Research*, 2(1), 1-9.
- Laman, T. T. (2013). *From ideas to words: Writing strategies for English language learners*. Heinemann.
- Lee, C. J. (2011). Myths about critical literacy: What teachers need to unlearn. *Journal of Language and Literacy Education [Online]*, 7 (1), 95-102.
- Lee, C. J. (2016) Multiple literacies and critical literacies. *Journal of Language and Literacy Education*, 12(1), 40-52.
- Lewison, M., Seely Flint, A. and Van Sluys, K. (2002). Taking on critical literacy: the journey of newcomers and novices", *Language Arts*, 79, 382-392.
- Lincoln, Y.S. & Guba, E.G. (1985). *Naturalistic inquiry*. Sage Publications.
- Lind, M., & Thomsen, D. K. (2017). Functions of personal and vicarious life stories: Identity and empathy. *Memory (Hove)*, 26(5), 672-682.
- Lopez, B. (1986). *Arctic Dreams*. Scribner.
- Lu, Catherine. (2000). The One and Many Faces of Cosmopolitanism. *The Journal of Political Philosophy*, 8(2), 244-267.
- Luke, A. (2012) Critical literacy: Foundational notes, *Theory into practice*, 51(1), 4-11.
- Luke, A. (2018). *Critical literacy, schooling, and social justice: The selected works of Allan Luke*. Routledge.

- Luke, A. (2003). Literacy education for a new ethics of global community. *Language Arts*, 81(1), 20-22.
- Mallapaty, S. (2020, December 2). Meet the scientists investigating the origins of the COVID pandemic. *Nature*. <https://www.nature.com/articles/41586-020-03402-1>
- Mannay, D. (2010). Making the familiar strange: Can visual research methods render the familiar setting more perceptible? *Qualitative Research: QR*, 10(1), 91-111.
- Martin, A. D., & Spencer, T. (2020). Children's literature, culturally responsive teaching, and teacher identity: An action research inquiry in teacher education. *Action in Teacher Education*, 42(4), 1-18.
- Martin, R. J., & Van Gunten, D. M. (2002). Reflected identities: Applying positionality and multicultural social reconstructionism in teacher education. *Journal of Teacher Education*, 54(1), 44-54.
- Matthews, J. & Sidhu, R. (2005). Desperately seeking the global subject: International education, citizenship and cosmopolitanism. *Globalisation, Societies and Education*, 3(1), 49-66.
- McFalls, E. L., & Cobb-Roberts, D. (2001). Reducing resistance to diversity through cognitive dissonance instruction. *Journal of Teacher Education*, 52(2), 164-172.
- McNair, J. C. (2003). "But the five Chinese brothers is one of my favorite books!" Conducting sociopolitical critiques of children's literature with preservice teachers. *Journal of Children's Literature*, 29(1), 46-54.
- McLaren, B. D. (2019). *Why don't they get it? Overcoming bias*. Brianmclaren.net
- Mello, R. (2001). *Building bridges: How storytelling influences teacher/student relationships* [Paper presentation]. Storytelling in the Americas Conference.

- Mezirow, J. (1994). Understanding transformation theory. *Adult Education Quarterly*, 44(4), 222-232.
- Mezirow, J. (1997). Transformative learning: Theory to practice. *New Directions for Adult and Continuing Education*, (74), 5-12.
- Mezirow, J. (1998). On critical reflection. *Adult Education Quarterly*, 48(3), 185-198.
- Miceli, M. S. (2002). Gay, lesbian, and bisexual youth. In D. Richardson & S. Seidman (Eds.), *Handbook of lesbian and gay studies* (pp. 199-214). Sage.
- Montero, M. K and Robertson, J.M. (2006). Master class in the teaching of children's literature: "Teachers can't teach what they don't know": Teaching teachers about international and global children's literature to facilitate culturally responsive pedagogy. *Journal of Children's Literature*, 30(2), 25.
- Mueller, M., & O'Connor, C. (2007). Telling and retelling about self and "others": How preservice teachers (re)interpret privilege and disadvantage in one college classroom. *Teaching and Teacher Education*, 23, 840-856.
- Mynatt, C. R., Doherty, M. E., & Tweney, R. D. (1977). Confirmation bias in a simulated research environment: An experimental study of scientific inference. *Quarterly Journal of Experimental Psychology*, 29(1), 85-95.
- Nieto, S. (2017). Becoming sociocultural mediators: What all Educators can learn from bilingual and ESL teachers. *Issues in Teacher Education*, 26(2), 129.
- Nieto, S. (2010). *Language, culture, and teaching: Critical perspectives* (2nd ed., Language, culture, and teaching). Routledge.

- Norris, K., Lucas, L. and Prudhoe, C. (2012). Examining critical literacy: Preparing preservice teachers to use critical literacy in the early childhood classroom. *Multicultural Education*, 19(2), 59-62.
- Nussbaum, M. C. (1996). *For love of country? Debating the limits of patriotism*, J. Cohen (ed.) for *Boston Review*. Beacon Press.
- Olson, David R. (1980). On the language and authority of textbooks. *Journal of Communication*, 30(1), 186-96.
- Ong, W. (1982). *Orality and literacy: The technologizing of the word*. Methuen.
- Onwu, G. O., & Kyle Jr., W. C. (2011). Increasing the socio-cultural relevance of science education for sustainable development. *African Journal of Research in Mathematics, Science and Technology Education*, 15(3), 5–26.
- Ortiz, S. (1977). *Song, poetry and language-- expression and perception* (1st ed., Occasional papers (Navajo Community College); v. 3). Navajo Community College Press.
- Papastephanou, M. (2012). *Thinking differently about cosmopolitanism*. Paradigm.
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93-97.
- Paris, D., & Alim, H. S. (2014). What are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward. *Harvard Educational Review*, 84(1), 85-100.
- Peirce, C.S. (1955). *Philosophical writings of Peirce*. Dover Publications
- Plumwood, V. (1994). *Feminism and the Mastery of Nature*. Routledge.
- Plurality of literacy and its implications for policies and programmes: position paper* (UNESCO, Comp.). (2004). UNESDOC. Retrieved from <https://unesdoc.unesco.org/ark:/48223/pf0000136246>.

- Pradl, G. M. (1996). *Literature for democracy: Reading as a social act*. Boynton/Cook.
- Prosser, M. (2000). Using phenomenographic research methodology in the context of research in teaching and learning. In J. Bowden & E. Walsh (Eds.), *Phenomenography* (pp. 34-46): Melbourne: RMIT University Press.
- Pyysiainen, I. (2009). *Supernatural agents*. Oxford University Press.
- Ramose, M. B. (2014). Transcending cosmopolitanism. *Diogenes*, 59(3-4), 30-34.
- Richardson, R., & Kramer, E. H. (2006). Abduction as the type of inference that characterizes the development of a grounded theory. *Qualitative Research*, 6(4), 497-513.
- Riggle, E. D.B, Rostosky, Scales, S., McCants, L. E, & Pascale-Hague, D. (2011). The positive aspects of a transgender self-identification. *Psychology and Sexuality*, 2(2), 147-158.
- Riley, K. & Crawford-Garrett, K. Reading the world while learning to teach: Critical perspectives on literacy methods. *Teacher Education Quarterly*, 42(3), 59-79.
- Rizvi, F. & Choo, S. S. (2020). Education and cosmopolitanism in Asia: An introduction. *Asia Pacific Journal of Education*, 40(1), 1-9.
- Rosenblatt, L. (1994). *The reader, the text, the poem: The transactional theory of the literary work*. Southern Illinois University.
- Rosenblatt, L. (1995). *Literature as exploration*. Modern Language Association.
- Ross, E. W., Mathison, S., & Vinson, K. D. (2014). Social studies curriculum and teaching in the era of standardization. In E. W. Ross (Ed.), *Social studies curriculum: Purposes, problems and possibilities* (pp. 25-49). SUNY Press.
- Rumbaut, R. G. (1991). The agony of exile: The study of the migration and adaptation of Indochinese adults and children. In F. L. Ahearn, Jr & J. L. Athey (Eds.), *Refugee children: Theory, research, and services*. Johns Hopkins University Press.

- Sadoski, M. (2004). *Conceptual foundations of teaching reading (Solving problems in the teaching of literacy)*. Guilford Press.
- Salovey, P., & Mayer, J. (1990). Emotional intelligence. *Imagination, Cognition, and Personality*, 9, 185–211
- Sandholtz, J. H. (2005). "Analyzing teaching through student work." *Teacher Education Quarterly*, 32(3), 107-122.
- Schmitz, R. M., & Tyler, K. A. (2019). 'Life has actually become more clear': An examination of resilience among LGBTQ young adults. *Sexualities*, 22(4), 710–733.
- Sharp, L. A., Diego-Medrano, E. & Coneway, B. (2018). What's the story with children's literature? A content analysis of children's literature courses for preservice elementary teachers. *Reading Horizons*, 57(2), 1-16.
- Shields, S. A. (2008). Gender: An intersectionality perspective. *Sex Roles*, 59, 301–311.
- Short, K. (2009). *Literature discussion strategies*. Worlds of Words. Retrieved from <https://wowlit.org/links/language-and-culture-resource-kits/>
- Short, K. G., & Harste, J. C. (1996). *Creating classrooms for authors and inquirers* (2nd ed.). Heinemann.
- Short, K. G. (2012). Story as world making. *Language Arts*, 90(1), 9-17.
- Short, K. G. (2019). The dangers of reading globally. *Bookbird*, 57(2), 1-11.
- Skrbis, Z. & Woodward, I. (2013). *Cosmopolitanism: Uses of the idea*. Sage.
- Smith, J. & Wiese, P. (2006). Authenticating children's literature: Raising cultural awareness with an inquiry-based project in a teacher education course. *Teacher Education Quarterly* (Claremont, Calif.), 33(2), 69-87.

- Stevens, L. P. & Bean, T. W. (2007). *Critical literacy: Context, research, and practice in the k-12 classroom*. Sage.
- Stevenson, R. B., & Dillon, J. (Eds.) (2010). *Engaging environmental education: Learning, culture, and agency*. Sense Publishers.
- Street, B. (1984). *Literacy in theory and practice*. Cambridge University Press.
- Street, B. V. (Ed.). (1993). *Cambridge Studies in Oral and Literate Culture: Cross-cultural approaches to literacy* (Vol. 23). Cambridge: Cambridge University Press.
- Taylor, KY. (2020). Of course, there are protests; the state is failing Black people. *New York Beacon*, 6.
- Thorpe, K. (2004). Reflective learning journals: From concept to practice. *Reflective Practice*, 5(3), 327-343.
- Timonen, V., Foley, G., & Conlon, C. (2018). Challenges when using grounded theory: A pragmatic introduction to doing GT research. *International Journal of Qualitative Methods*, 17, 1-10.
- Tschida, C. M, Ryan, C. L, & Ticknor, A.S. (2014). Building on windows and mirrors: Encouraging the disruption of "single stories" through children's literature. *Journal of Children's Literature*, 40(1), 28.
- Van Eijck, M. (2009). Scientific literacy: Past research, present conceptions, and future developments. In W.-M. Roth, & K. Tobin (Eds.), *Handbook of research in North America*, (pp. 245–258). Sense Publishers.
- Van Hooft, S. V. (2009). *Cosmopolitanism: A philosophy for global ethics*. Routledge.

- Van Sluys, D., Legan, N., Laman, T. T., Lewison, M. (2005). Critical literacy and preservice teachers: Changing definitions of what it might mean to read. *Journal of Reading Education*. 31(1). 13-22.
- Vygotsky, L. S. (1984). *Sobranie sochineniy, Tom 4: Detska psikhologiya* [The collected works, Vol 4: Child psychology] (p. 35). Pedagogika.
- Waghid, Y., Manthalu, C. H., Terblanche, J., Waghid, F., & Waghid, Z. (2020). *Cosmopolitan Education and Inclusion*. Springer International Publishing AG.
- Waghid, Y. & Waghid, Y. (2014). Islamic education and cosmopolitanism: A philosophical interlude. *Studies in Philosophy and Education*, 33(3), 329-342.
- Wahlstrom, N. (2014). Toward a conceptual framework for understanding cosmopolitanism on the ground. *Curriculum Inquiry*, 44(1), 113-132.
- Wahlstrom, N. (2016). Cosmopolitanism as communication? On conditions for educational conversations in a globalized society. *Scandinavian Journal of Educational Research*, 60(1), 32-47.
- Walch, A., Davidge-Pitts, C., Safer, J. D., Lopez, X. , Tangpricha, V. & Iwamoto S. J. (2021). Proper care of transgender and gender diverse persons in the setting of proposed discrimination: A policy perspective, *The Journal of Clinical Endocrinology & Metabolism*, 106(2), 305–308
- Watkins, C. & Watkins, M. M. (2014). *Up against the wall: Re-imagining the U.S.-Mexico border*. University of Texas Press.
- Webster, A. (2006). Keeping the word: On orality and literacy. *Oral Traditions*, 21(2), 295-324.
- Welcoming Schools. (2019). *Videos for LGBTQ and gender inclusive schools*. Welcoming Schools. <https://www.welcomingschools.org/resources/our-films/>

- West, A. L., Zhang, R., Yampolsky, M., & Sasaki, J. Y. (2017). More than the sum of its parts: A transformative theory of biculturalism. *Journal of Cross-Cultural Psychology, 48*(7), 963–990. <https://doi.org/10.1177/0022022117709533>
- Witherell, C. S. (1995). [Narrative landscapes and the moral imagination: Taking the story to heart]. In H. McEwan & K. Egan (Eds.), *Narrative in teaching, learning, and research* (pp. 39-49). Teachers College Columbia University.
- Witherspoon, G. (1977). *Language and art in the Navajo universe*. University of Michigan Press.
- Wolf, S. A., Carey, A. A., & Erikka L. M. (1996). "What is this literachurch stuff anyway?": Preservice teachers' growth in understanding children's literary response. *Reading Research Quarterly, 31*(2), 130-157.
- Wolfe, P. (2010). Preservice teachers planning for critical literacy teaching. *English Education, 42*(4), 368-390.
- Woods, F. A. & Ruscher, J. B. (2021). Calling-out vs. calling-in prejudice: Confrontation style affects inferred motive and expected outcomes. *British Journal of Social Psychology, 60*, 50-73.
- Yarbrough, E. (2018). *Transgender mental health*. American Psychiatric Association Publishing.
- Yogeeswaran, K., & Dasgupta, N. (2014). Conceptions of national identity in a globalised world: Antecedents and consequences. *European Review of Social Psychology, 25*(1), 189-227.
- Yoon, B., Yol, O., Haag, C., & Simpson, A. (2018). Critical global literacies: A new instructional framework in the global era. *Journal of Adolescent and Adult Literacy, 1-10*.