

Using Critical Cosmopolitanism to Globally Situate Multicultural Education in Teacher Preparation Courses

Erik Jon Byker¹ & Sheila K. Marquardt²

Abstract

Globally-minded teachers often beget globally-minded students. The same relationship seems to hold true for multiculturalism; teachers who are committed to multiculturalism often nudge students toward the same commitment. Global citizenship and multicultural education share a strong bond. Yet, in the field of social studies teacher preparation, the bond between global competencies and multiculturalism often seems permeable and quite fragile. In the context of multicultural education in the United States, teachers engage with issues of privilege, power, and oppression but with a heavy US-centric focus. The article contends that the predominant United States' focus of multiculturalism limits the opportunities to engage the global: global competencies, global voices, and global citizenship. The article seeks to wed multiculturalism and global education. It does so by introducing and explaining Critical Cosmopolitan Theory (Byker, 2013), which is a theoretical framework to guide the preparation of globally competent and culturally responsive teacher candidates. Utilizing findings from an artifact analysis study of teacher candidates (n=51), the article discusses ways to assist teacher candidates in their development of becoming Critically Cosmopolitan citizens who embrace social justice by being informed by the global and multicultural.

***Keywords:** Critical Cosmopolitan Theory, culturally responsive, global citizenship, multiculturalism, Paulo Freire, teacher preparation*

Introduction

We begin with two vignettes of teacher preparation. It is the mid-semester point in a social foundations course about teaching and schooling. Teacher candidates are both intrigued and unsettled by the content. As teacher candidates mill into the university classroom, the topic for today's presentation is Perspective: What is it? How do we get it? What role does it play in understanding experience? The teacher candidates begin by reading Two Women (Rethinking Schools, 2009), which is a two person poem. The poetry is framed as a dialogue between two women from Chile. One woman is rich; the other woman is poor. Their rhythmic dialogue is about the impact of Chile's political history and events on their livelihoods. Teacher candidates read the

¹ Assist. Prof., University of North Carolina at Charlotte, ebyker@uncc.edu

² Assist. Prof., Minnesota State University Moorhead, sheila.marquardt@mnstate.edu

poem aloud and analyze the poem for the perspectives that are represented in the lives of the two characters. In particular students seem struck by the following stanza related to food:

We had to eat rice.

We had rice.

We had to eat beans!

We had beans.

The wealthy woman was suddenly surprised that she could not access her luxurious food items while the poor woman was grateful to have food to give her children. After reading the poem, the teacher candidates watch a USAID video, which shows a split screen about the lives of two children. One child lives in a western country with many privileges. The second child works in a factory making shoes. By the end of the video, it shows how the shoes worn from the child from the western country were made by the child who labors in the factory. The goal of the video is not to evoke sympathy or pity, but to help teacher candidates see the ways in which experience is connected, and to investigate experience in relation to perspective. After the video, the teacher candidates discuss and compare the two texts: the Two Women poem and the USAID video. They evaluate the texts by examining the encounters with perspectives embedded within each text. The discussion includes probing questions like: How are our lives connected to each other? How can a teacher put “oneself in place of the other” ? (Naval, et. al., 2011). How are we connected to the world? What is the role of teachers and schools in sharing perspectives? How is it important to your role as a future educator? These are teaching questions, of course, but they are also social studies related questions. Social studies bears a unique place in the school curriculum to open learners’ eyes to the diversity of perspectives and how the globe is interconnected.

The second vignette opens in a social studies methods course for elementary education teacher candidates. The course focuses on the relationship between social studies and citizenship development. It is also around mid-semester and the topic for the day is global citizenship. After reading and brainstorming definitions for what it means to be a global citizen, teacher candidates interrogate their definitions through the exploration of Internet based activities and online simulations. There are a dozen or so activities, which they can choose from but in short time most teacher candidates are playing an online simulation called Against All Odds (<http://www.playagainstallodds.ca/>). The interactive website, which was developed by the United Nations High Commissioner for Refugees (UNHCR), simulates what it is like to be a refugee. As

teacher candidates get more involved in the Against All Odds simulation they share about the ordeals they encountered as part of the experience. Teacher candidates then reflect on how they would apply the experience in their own classroom. For example, teacher candidates describe how they would use the simulation as a large group class activity about universal human rights. Another teacher candidate states that the simulation provides a powerful way to build empathy for refugees especially during the current election period where there is so much of global focus on Syrian refugees. The discussion closes with teacher candidates dialoguing about how Against All Odds is an interactive activity that raises awareness and spurs action while gaining deeper perspective about refugees. Many report how Against All Odds broadened their own perspectives and even made them rethink many of the myths and stereotypes that are untrue about refugees. Teacher candidates also share how the simulation concludes with ways to take action in order to help refugees in the United States and around the world.

Web based resources—like Against All Odds and the USAID perspectives video in the first vignette—are dynamic ways to examine issues of power, privilege, and oppression. These issues are at the heart of multiculturalism and the issues are also global. The two opening vignettes reflect the larger purpose of this article, which is to wed multiculturalism and global education in preparing teacher candidates for social studies instruction. To meet this purpose, we organize the article into four sections. First, we provide background information related to multiculturalism and global education within the larger context of teacher preparation policies. Second, we introduce and explain Critical Cosmopolitan Theory (Byker, 2013), which is a theoretical framework to guide the preparation of globally competent and culturally responsive teacher candidates. Third, we examine applications of Critical Cosmopolitan Theory by examining global education artifacts that teacher candidates (n=51) analyzed for global competencies and multicultural themes. Fourth, we discuss and recommend ways to assist teacher candidates in their development of becoming Critically Cosmopolitan citizens who embrace social justice by being informed by the global and multicultural.

Background

We argue that the field of social studies education lacks a strong alignment between global education, multiculturalism, and social justice. Rather than being interconnected these topics are taught in disparate ways so as to dilute their potency (deAndreotti, 2014; Kirkwood, 2001). In turn, global education often gets marginalized (Banks, 2004). It is imperative that teacher educators

equip teacher candidates to critically examine the relationship between global education, multiculturalism, and social justice so that teacher candidates can effectively foster these pedagogies in their social studies instruction. Such an examination should begin with common definitions and contextual understanding.

Definitions

Definitions for global education, multiculturalism and social justice are various. Yet, there are similarities in the notions and terminology surrounding these concepts. We unpack the terminology in order to provide clarity regarding the key words and ideas that shape the article.

Global education. Definitions for global education often have to do with the development of global citizenship and global competencies. For example, global education has been associated with educational efforts that seek to better prepare learners to become global citizens (Anderson, 1979). Such a notion relates well to what Saglam (2012) posits as common good of global citizenship education in serving the best interest of humanity. For the purposes of this article, we define global education as the purposeful facilitation of guiding learners towards global citizenship. Infused in that definition is the understanding that global education includes a deep awareness of global issues—especially those that affect young learners like children—and the desire to take action in response to such issues. In describing the importance of global education, many non-governmental organizations (NGOs) have focused on the development of global competencies. The Asia Society, an NGO headquartered in New York City, explains that global competency is “the capacity to understand and act on issues of global significance” (Mansilla & Jackson, 2011, p. 2). We contend that the development of global competencies is part and parcel of global education. For the purposes of this article, we employ Byker’s (2016) definition for global competency, which is “the symmetry of knowledge and skills to critically act as a citizen of the world” (p. 265).

Multiculturalism. There are a number of definitions for multiculturalism. The word itself is nuanced as it is wrapped the contextual complexity of culture, diversity, equality, identity, and recognition (Taylor, 1994; Sleeter, 1996). Much of the literature refers to Rosado’s (1996) working definition for multiculturalism as the starting place for defining the term. The Rosado definition is based on the premise that multiculturalism is a belief system that both “recognizes and respects the presence of all diverse groups in a society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural

context which empowers all within the organization or society” (p. 2). Some scholars move multiculturalism beyond just recognition and respect to the critical examination of how the term is situated and speaks to systems of power, privilege, and oppression (Giroux, 1992; McClaren, 1993; Sleeter, 1996). For the purposes of this article, we define multiculturalism as the critical analysis and recognition of the diversity of identities and cultures in a society, which encompasses and values the intersectionality of race, culture, class, and gender in order to examine the impact of systems of power on people groups.

Social justice. Social justice is one of the larger themes of this article and of this special issue of the *Journal of Social Studies Education Research*. The issue calls for the examination of teaching and learning in a multicultural infused social justice education. We contend that the commitment to social justice is made stronger when there is a robust linkage between global education and multiculturalism. What does social justice mean, though, and how do we define it? Social justice definitions often are grounded in John Rawls’ (1999) assertion that justice is fairness. What Rawls means is that justice—as a conceptual idea—is rooted in near universal notions about the importance of the common good and equality. Amartya Sen (2001, 2009) is another social justice oriented scholar. Sen argues that social justice works for the removal of societal injustices rather than just focusing on working to a utopian like state. For Sen (2009), social justice is wrapped up in the Sanskrit term, *nyaya*, which means “realized justice of how justice emerges in the lives of people” (p. 20). In defining social justice, we merge Sen’s and Rawls’ notions about justice and follow Byker’s (2014) description that “social justice is consciousness of societal inequalities and injustices that dehumanize people and the cognizant action to reveal and root out these inequalities and injustices” (p.22).

Context

Now that we have established some working definitions for the themes in this article, we move to the larger context of global education and multiculturalism in teacher education. With an increased insistence on giving attention to globalization in education (Zhao, 2010), teacher education has recognized the need to take responsibility in responding to the national imperative to give more attention to global competence of teachers (Aydarova & Byker, 2016). While there is much debate about what these global learning modules may look like (Hovland, McTighe Musil, Skilton-Sylvester, & Jamison, 2009), the Interstate Teacher Assessment and Support Consortium (InTASC) has issued a call via its Model Core Teaching Standards and Learning Progressions for

Teachers (Council of Chief State School Officers, 2013). While most of these standards are quite vague in their inclusion of “global issues”, many are situated in relation to the global economy and global competition (Aydarova & Marquardt, 2016), rather than on global competence, global citizenship, or critical global awareness. At the same time, the diversity oriented classes required in most teacher education programs in the United States address issues of multicultural education with limited exposure or integration of global education (Allard & Santoro, 2006; Ferguson-Patrick, et al., 2012; Garmon, 2004; Mills, 2008). Given the intense standards issued by InTASC and the Council for the Accreditation of Educator preparation (CAEP), teacher educators often find it difficult to incorporate additional content into the course, which is often, how global education is perceived.

The field of social studies in teacher education seems like it is well situated to provide guidance about ways to bridge multiculturalism with global education. Many social studies oriented scholars are calling for such a vision to infuse the local with global in the context of education and schooling (Banks, 2004; Byker, 2015; de Andreotti, 2014; Gaudelli, 2014). William Gaudelli (2014), for instance, discusses how global education and multiculturalism are both intertwined with issues related to power and privilege. Social studies methods instruction and other social studies related courses are well-positioned to guide teacher candidates in their development of global education as well as the interplay of multiculturalism in the schools. Such a vision is equally important for the preparation of learners in terms of how they prepare their students to become global citizens as well, and how they engage critical thinking in the context of global citizenship (Acun, Demir, & Goz, 2010). There are a number of teacher educators who are re-imagining ways to incorporate more global education into courses that are already engaging students in critical thinking around systems of privilege, power and oppression (Meyers, 2006; Schmidt, 2011; Segall & Gaudelli, 2007). Conceptual frameworks are also beneficial for guiding and supporting these endeavors. We now turn to one such framework-- called Critical Cosmopolitan Theory (Byker, 2013)--that shows the linkage between global education and multiculturalism through a vision of social justice informed by the works of Paulo Freire.

Theoretical Framework

Critical Cosmopolitan Theory adopts Kwame Appiah’s (2010) notion that being cosmopolitan is wrapped up in shared humanity. For Appiah, being cosmopolitan is synonymous with being a citizen of the world, who is committed to social justice. Critical Cosmopolitan Theory

depicts the development of global citizenship as a continuum of four global competencies that are connected to Paulo Freire’s notion about critical consciousness about the world (Byker, 2013). Figure 1 illustrates a conceptual model for Critical Cosmopolitan Theory.

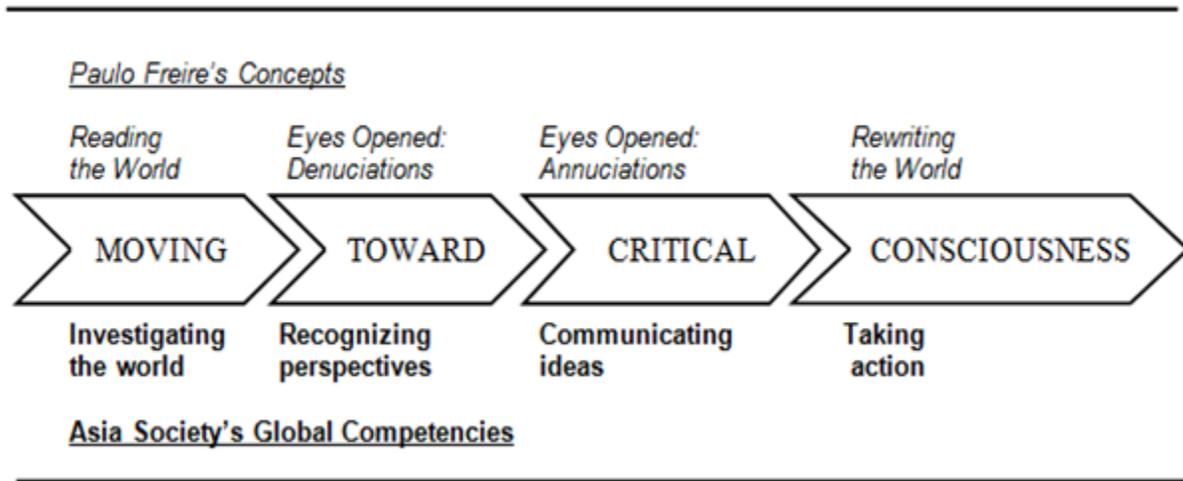


Figure 1. A graphic representation of Critical Cosmopolitan Theory

As Figure 1 depicts, Critical Cosmopolitan Theory strikes a parallel between the Asia Society four global competencies and Paulo Freire’s (1970; 1994; 1998) concepts related to the development of critical consciousness, which Freire coined with the term, *conscientization*. Mansilla and Jackson (2011) identify the Asia Society’s four global competencies as: 1) investigate the world; 2) recognize perspectives; 3) communicate ideas; and 4) take action. Investigate the world means that a global citizen shows a curiosity about countries around the world as well as about global issues. Recognize perspectives means that a global citizen is aware of and shows respect for the different perspectives and viewpoints held by others. Communicate ideas is the competency that reflects a global citizen’s ability to discuss and listen to various ideas. Take action means that a global citizen is an active member of society and stands up for social justice. Taken together, these four competencies are part of what it means to be a global citizen. Yet, there is a danger in just limiting global citizenship to a set of competencies, which may or may not include criticality within the competencies. Many scholars have pointed out that the popular milieu about competencies of smacks of neoliberalism, which is more focused on managing the development of skills rather than nudging citizens to social responsibility (Byker, 2016; Gaudelli, 2014; Segall & Gaudelli, 2007).

Competencies often lack a critical lens. Critical Cosmopolitan Theory addresses that gap by mapping global competencies on to Freirean notions of critical consciousness. As Figure 1 depicts, each of the Asia Society's four global competencies are matched with a Freirean concept about the development of conscientization. Freire (2001) asserts that the true goal of education is emancipation, which is the liberation of people injustices whether social or global. Freire explains emancipation starts with critical thinking or being able to "read the world" (Freire, 1970, p. 9). Reading the world corresponds with the global competency of investigating the world, but it goes beyond just an investigation to an analysis of the relationship of power in global systems. Freire explains how the process of reading the world means a citizen's eyes are also opened to the world. Eyes being opened correspond with the global competency of recognizing perspectives. Yet, Freire pushes further to explain that eyes being opened also means that a citizen is ready to make *denunciations*, which means denouncing social injustices that limit another person's humanity (Freire, 1994). Eyes being opened also mean that a citizen is ready to communicate ideas--another global competency--through the process of what Freire terms *annunciations* (Freire, 1994). Annunciations are the respect and communication of each person's dignity and common humanity. In correspondence with the global competency of taking action is the robust Freirean notion of "rewriting the world" (Freire, 1998, p. 31). Rewriting the world is how a citizen takes social action through communal, creative, and transformative endeavors in order to right societal wrongs. Freire's features of critical consciousness add much greater depth and rigor to the Asia Society's global competencies. In sum, Critical Cosmopolitan Theory is underpinned by the development of critically conscious global competencies that move citizens towards acting as citizens of the world on behalf of each other. It is a theory that seeks to bridge the multicultural with the global. The purpose of this article is assert Critical Cosmopolitan Theory provides a way to scaffold and provide a more robust alignment among global citizenship, multiculturalism, and social justice

Methodology

To examine applications of this theory, we investigate how teacher candidates (n=51) identify and analyze global education related resources for multicultural and global competency themes. The teacher candidates were tasked with going to a school library—preferably at the elementary school level—and inquiring with the school librarian or media specialist about resources that the school had that pertained to multiculturalism, global education, or building

global awareness. Teacher candidates then selected one resource to analyze based on the features Critical Cosmopolitan Theory. The analysis included how the resource connected to the Asia Society's four global competencies and how the resource could be used to help deepen critical consciousness of global issues. The teacher candidates wrote up a detailed annotation of the resources that they analyzed; they shared their analysis on a class wiki in order to create an online library of global education and multicultural resources.

We use an artifact analysis research design to investigate the teacher candidates' wiki annotations of their shared resources. The artifact analysis was guided by the following research questions:

1. What types of resources do the teacher candidates analyze for Critical Cosmopolitan themes?
2. What Critical Cosmopolitan themes do the teacher candidates emphasize in their annotations?
3. How, if in any way, do the teacher candidates describe the future applications of their selected resource to future teaching practice?

Participants

The study's participants are drawn from the sample population of teacher candidates in elementary teacher preparation programs. The sample is made up of 51 elementary teacher candidates from a state university in the southcentral region of the United States. The university is referred to by the pseudonym Pine State University. The teacher candidates were all enrolled in an elementary social studies methods course and were in their junior year of the university's elementary education teacher preparation program. The teacher candidates were between 20 and 30 years of age. The gender breakdown of this group was all (100%) females. Among the teacher candidates, 2 (4%) were African-American or Black; 5 (10%) were Latina; and 44 (86%) were White.

Data Analysis

The teacher candidates' annotations of their analyzed global resources comprised the data collected for this study. These data were analyzed qualitatively. The data analysis happened after the teacher candidates completed the elementary social studies method course in which they were enrolled. We used features of Interaction Design methodology (Wiberg, 2013) to analyze the teacher candidates' artifacts. Wiberg (2013) explains that Interaction Design is a useful

methodology for analyzing digital artifacts and materials. Interaction Design goes beyond artifact analysis to the investigation of the “materiality of a resource” (Wiberg, 2013, para. 2). There are four main components of Interaction Design: 1) material, which is the characteristics of the potential and limitations of artifact; 2) detail, which is the quality of the artifact; 3) texture, which is the authenticity of an artifact; and 4) wholeness, which is larger composition and meaning of the artifact. The analysis feature of Interaction Design is based on the concept of “working back and forth between the materials and textures and the details and wholeness” to understand an artifact’s dimensions (Wiberg, 2013, para. 4). While Interaction Design is most commonly used in the fields of computer science and human-computer interaction (HCI), we apply features of the methodology here to guide our analysis of the teacher candidates’ artifacts. We specifically use the Interaction Design feature of working back and forth between the detail and wholeness of the teacher candidates’ artifacts to guide our analysis.

This feature shares similarities to Glaser and Strauss’ (1967) constant-comparative method in that the analysis is on-going. However, the analytical focus on an artifact’s detail and wholeness is useful in uncovering the quality details in the larger composition of the artifact. To conduct this analysis, we first read and re-read all of the annotations that the teacher candidates contributed on the class wiki. Then we probed the details of each annotation to look for patterns in the details that emerged from these data. The patterns were categorized into larger themes that represented the wholeness of the annotations about the artifacts. We analyzed these themes into findings that help answer the research questions, which guided the study.

Findings

We now describe research findings. This section is organized by the study’s three research questions. First, we describe the types of resources the teacher candidates highlight and analyze for Critical Cosmopolitan themes. Second, we summarize the Critical Cosmopolitan themes that the teacher candidates emphasize in their artifact annotations. Third, we report on how the teacher candidates describe the future teacher applications of their analyzed artifacts.

Artifact types. The first research question inquired about the type of resources that the teacher candidates highlight and analyze for their artifact annotations. To answer this question, we examined all the teacher candidates’ annotations on the class wiki. Figure 2 shows a pipe chart with the percentages of teacher candidates’ selected artifacts that they analyzed in their annotations.

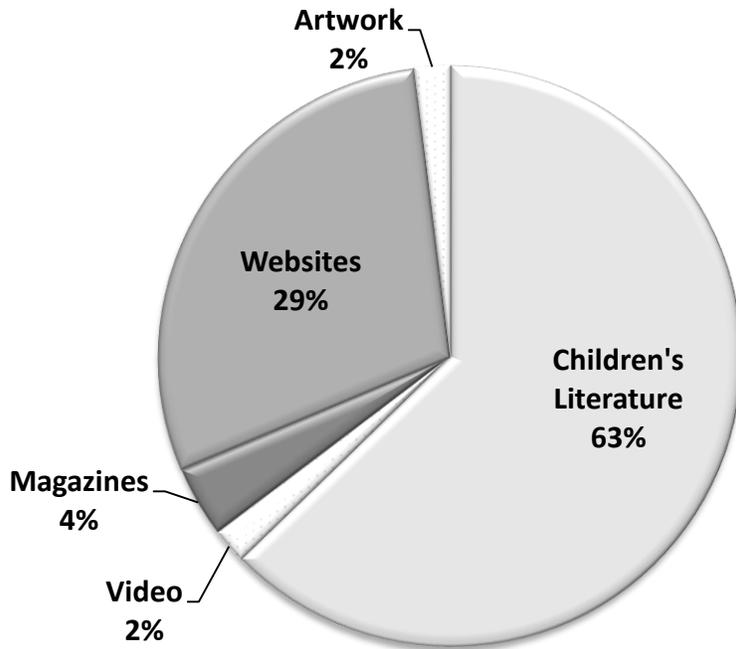


Figure 2: Pie chart of the percentage breakdown of teacher candidates' artifact types

Like Figure 2 shows, the most popular of all the resources was children's literature as 32 of the 51 teacher candidates selected a children's literature book to analyze for their artifact. Websites were the second most popular type of artifact among 15 of the 51 teacher candidates. The website examples included CultureGrams and Discovery Education's Global Atlas. Two of the teacher candidates selected magazines like *Scholastic News* and *Time for Kids* to analyze for their resources. One teacher candidate selected a picture of a woven piece of artwork from China, which was a pen pal gift. Another teacher candidate selected a YouTube video traveling around the world.

Artifact themes. The second research inquired about the Critical Cosmopolitan themes that the teacher candidates emphasized in their artifact annotations. The majority of teacher candidates tended to emphasize the following two themes in their annotations: 1) investigating the world and 2) communicating ideas. In their analysis of the artifacts, the teacher candidates discussed how the resource was connected to having "eyes opened to the world" by investigating the world. Here are some selected examples of what the teacher candidates wrote related to the global competency of investigating the world:

- I would use this Discovery Education: Global Wrap resource as a social studies source to investigate the world in kid friendly terms. My students can find out what is happening in world news and then write about in their journals every morning. The

website also includes a place to watch videos and see images of what goes around the world so the students get visuals of what goes on.

- *A Goodday Cafe* is a book that allows students to investigate how families who immigrate to the United States from another country are different, but also how they are the same as those who have lived in the US their whole lives. The little boy, Mike, has lived in the US but his grandmother just recently moved and she is having some difficulties with the culture changes.
- Many of the *Scholastic News* articles are about the cultures and traditions of different people around the world. These traditions may be very similar or different from how we do things in the United States. Either way, *Scholastic News* shows students that no matter how similar or different we are, it is still important to be knowledgeable of the different cultures around the world and how our perspectives affect each other. Being able to use Scholastic News to highlight the culture of various students in class would be a great way to create a global competent community.

Teacher candidates also identified how the artifacts they selected were a way to connect to global competency of communicating ideas; this competency aligns with Critical Cosmopolitan Theory's feature of "eyes opened to the world" through announcements about global issues. In their annotations, many of the teacher candidates highlighted how their artifact was useful for communicating multicultural ideas and about diversity. Here are some examples:

- *Same, Same but Different* shows how two pen pals communicate their ideas by writing to each other from across the world. We are so used to communicating through technology so this builds on their knowledge of communication in a different form. Also students will see that their definition of living with family differs when compared to families in India.
- The book *All's Well?* connects with the global competency of "Communicating Ideas" in several ways. One is explaining how a household water treatment bio-sand filter can help families have safe drinking water and help combat the millions of deaths each year from contaminated water. There are also multiple graphs students can analyze and see the differences that the filters make with sickness for people in the same areas.
- *Time for Kids* teaches students about politics, health issues, and multiculturalism as they communicate their ideas about world events through reading and discussing the

information within the articles. The magazine also allows students to discuss how world events affect our lives in the United States. Together students can generate ideas of how they can help those individuals in their own areas and in other countries.

While the teacher candidates connected with Critical Cosmopolitan themes of reading the world through investigating the world and communicating ideas; they had fewer connections to recognizing perspectives and rewriting the world through taking action. When discussing multiculturalism, the teacher candidates mostly wrote about the broad themes like cultures, diversity, and identity rather than focusing on deeper issues like power and privilege. Teacher candidates' overall critique of the artifacts for bias, misconceptions, and stereotypes was also quite limited.

Future applications. Thus far, we have reported on the details of the teacher candidates' artifact annotations. Now, we examine through wholeness of the artifacts related to the future teaching applications. Almost all of the teacher candidates integrated future applications of their artifact throughout their annotations. The most common reference to future applications was for appreciation and awareness. For example, one teacher candidate wrote, "After reading *Romina's Rangoli*, I would have students complete a set of "Have You Ever" type of game activities as well as learn about folk games from other cultures. These activities foster curiosity and a deeper appreciation for other cultures." Another teacher candidate shared the following application for the Global Awareness for Kids website: "To investigate this resource, I would have students partner up and talk to their partner using words and phrases from one of the foreign languages on the website. They will become aware of greetings in other countries and languages." Again, the classroom applications that teacher candidates discussed were largely to raise awareness and appreciation for other cultures. About half of the teacher candidates included "taking action" type of applications, most of which were about taking action through creating a pen pals type of program with a classroom in another country.

Discussion

Critical Cosmopolitanism, as a framework, offers a link between global experience and multicultural education courses in that it allows teacher candidates to take what they have learned about diversity in a domestic context and apply that understanding in global contexts. The findings from our study, though, suggest that the movement toward critical consciousness does not come naturally for teacher candidates. It takes mental rigor. Even the analysis of resources for Critical

Cosmopolitan themes is a task that requires deliberation as well as reflection on how to make relevant connections to practice. Many of the artifacts that the teacher candidates selected for their annotation did have social studies themes that pertained to the development of Critical Cosmopolitanism. In this section, we discuss resources and examine experiences that can help to build a stronger linkage between global education and multiculturalism. We conclude the section with recommendations for future research.

Critical Cosmopolitan Resources

We started this article by highlighting vignettes of bridging the global and multicultural. The vignettes featured different resources like the USAID perspectives film and the *Against All Odds* website simulation that can guide teacher candidates towards examining global issues through a multicultural perspective. These resources equip teacher candidates to both read and rewrite the world. The resources reflect the features of being Critical Cosmopolitan. Whether multimedia or print, there are a wide variety of texts and resources that can be used for the development of Critical Cosmopolitan dispositions. For example, one resource is the poem “Home” by Warsan Shire. The poem is powerful in that it shares the Shire’s personal experience with being forced to leave home because of violence. The poem is useful in deconstructing the experience of home, which for many teacher candidates is the safe place where they have been socialized with deeply held notions of individual meritocracy, colorblindness, and ascribe to systems of power that continue to oppress people with typically marginalized identities. Like the “Two Women” poem from the first vignette in this article’s introduction, the “Home” poem is about a life experience that is usually different from what many teacher candidates grow up experiencing. These poems highlight multiple perspectives and disrupt binaries (i.e., liberal and conservative) that are safe and familiar. This is a challenging skill set for members of primarily dominate social identity groups to acquire, and requires a process through which they are able to investigate the world, recognize perspectives, communicate various ideas and take action.

Another resource for the development of Critical Cosmopolitan dispositions is *The Believing Game* by Peter Elbow. Elbow asks the reader to participate in methodological belief. In other words, he pulls the reader out of the habit of playing “devil’s advocate” with new ideas, and instead pushes them into finding the value of an idea that initially, may seem contrary to what they’ve been socialized to believe. The practice of methodological belief disrupts the binary of doubt and belief, and instead, allows for the development of multiple perspectives, and nuanced

understanding. Thus, when presented with an idea that is contrary to one's held belief; one is able to find the value in a nuance of the idea, without dismissing the entire idea. The practice of methodological belief in turn, can lead to more humane interactions and conflict resolution as one is able to practice a more intentional willingness to engage new ideas, whether or not their perspective is entirely changed. Teacher candidates can practice the believing game by digging into a global issue, for example, that is often topical and contested in the United States: New Americans and American citizenship. Texts like *The Name Jar*, *Ezperanza Rising*, and *Two White Rabbits* open teacher candidates eyes to the possibility that the experiences of immigrants, for example, is not that which they have been socialized to believe. Documentaries like *Precious Knowledge*, guest speakers in the classroom, Story Corp podcasts, and video blogs are additional resources that can be utilized for development of Critical Cosmopolitanism.

Experiences

Coming into direct contact with the stories of experience from a variety of people, in a context where exposure to these ideas is mediated, allows teacher candidates opportunity to consider the global. While it is not the same as looking more deeply and broadly at global systems, the global economy, and transnational politics, it does allow teacher candidates to consider the value of incorporating “global” in their own teaching contexts. One valuable experience for teacher candidates, in particular, is study abroad. While study abroad is only accessible by and affordable for a small number of teacher candidates (Institute of International Education, 2015), it is often offered by teacher education programs as an attempt to provide global experiences.

However, even if the study abroad experience is mediated, it does not mean that teacher candidates have developed a deep understanding of culture (Davies & Pike, 2009), or that they will integrate this understanding, or lessons learned into their own future classroom teaching (Holden & Hicks, 2007). The intentional inclusion of global competencies in multicultural classes—such as Critical Cosmopolitan Theory affords—along with the study abroad experience is a powerful way we can imagine helping teacher candidates consider the global within their own classrooms, particularly in relation to social studies.

We have first-hand experiences with organizing and leading study abroad programs specifically for teacher candidates. In both our programs, we asked the teacher candidates to reflect on the impact of their study abroad experiences. Though our study abroad programs were located in two different settings and among two different groups of teacher candidates, we found it

interesting to see the similarities in the reflections that the teacher candidates shared about their study abroad experiences especially in relationship to the development of critical ways of thinking about how the global and multicultural are connected. For example, we asked the teacher candidates to reflect on a perspective they had encountered during the study abroad experience that was different than their own, and to consider how this helps them become more globally minded. The majority of the responses related to two particular topics: 1) the experience of being an “Other” and how that helps them understand New Americans in schools in the United States and 2) the varying perspectives of educational success between the host country and the United States, which helps them understand the pressure some students feel to achieve the highest grades possible out of fear, rather than commitment to learning.

Several teacher candidates perceive themselves as a “minority” for the four weeks they participated in the study abroad program. While they are not a global minority, their physical experience being surrounded by people who did not look like them, speak or eat like them made trying to negotiate that space challenging for them. One teacher candidate explained it like this:

I have learned that it is very difficult to communicate my wants and needs to people who do not speak English. I have been frustrated and even a little bit angry when trying to order food, asking for directions was nearly impossible, and sometimes merely pointing at something does not get you what you want. I feel like this experience helped me to understand just how hard it can be to someone new to America.

She went on to write about how this experience was even helpful in understanding other kinds of difference as well, especially in terms of race, sexuality, and religion. She sees now that even if students are raised in this country, if they constantly have to negotiate meaning based on identity that it must be exhausting to be in school. The teacher candidate wrote that she sees this understanding transferring into a skill that can help her as a teacher. She described the skill with these words, “I will be able to understand the way they are feeling, at least a little bit, and I can use this empathy to drive me in my efforts to helping them get all the support they need. I do not want them to feel uncomfortable in my class and I do not want them to be afraid to ask for help or to express their feelings.” While this is one teacher candidate’s writing, it was a pattern throughout the reflective journals that the teacher candidates kept about their study abroad experiences.

Study abroad is just one type of experience that can open up teacher candidates’ eyes to how the global and multicultural are situated in schools. It is excellent if teacher candidate have

the opportunity to participate in study abroad experience during their teacher preparation. We recognize that this is not a possibility for all teacher candidates, a diversity of clinical type of teaching experiences is also important for teacher candidates to interact with students and children with whom they may have limited interactions and experiences. Such experiences are ways to connect with Critical Cosmopolitan dispositions while breaking the notions of what Chimamanda Adiche (2010) calls “a single story” about a person or group of people. Experiences like study abroad and having multiple teaching experiences in diverse clinical settings reflects what Lo (2001) asserts is significance of preparing teacher candidates to engage with “the perspectives of others with the assumption that different is not synonymous with inferior” (p.85). The power of experience is captured in the words of one of our teacher candidates who wrote that her experiences “makes me realize that there are some kids, especially poor kids and students of color, in United States’ schools who give up because of what society tells them they are and what they can and should achieve. I think this will help me see my students more fully.” The idea of seeing students more fully is powerful and reflects the larger vision for Critical Cosmopolitan Theory.

Conclusion

It is not yet known whether or not these teacher candidates will carry these competencies with them into their future classrooms. However, we see some promising findings related to teacher candidates understanding the concepts of Critical Cosmopolitan Theory through the analysis of classroom texts, through multimedia type resources like the USAID perspectives film and *Against All Odds* simulation, and through experiences whether in diverse schools or on study abroad trips. A future research agenda for Critical Cosmopolitan Theory would include more research about the applications of the theory with teacher candidates at all levels of teacher preparation. Our research primarily focused on teacher candidates in an elementary education teacher preparation program. It is likely, though, that there would be different findings for teacher candidates who are preparing for middle level or for the secondary level. Future research is also needed about the relationship between Internet websites—like online simulations—and the development of Critical Cosmopolitan Theory. Future research studies would also examine the effect of study abroad experiences on teacher candidates’ understanding of what it means to be a critically conscious global citizen. An additional area of research would be to investigate teacher candidates’ perceptions of what it means to rewrite the world in relationship to educating for social justice. Our artifact analysis study was situated in the southern region of the United States, but

further comparative research is needed across teacher preparation programs in all of the United States' different regions as well as in international contexts. Longitudinal studies would also be beneficial in order to investigate the long-term impact of Critical Cosmopolitan Theory on a teacher's professional development. We are more and more convinced that global citizenship and multicultural education share a close bond. Critical Cosmopolitan Theory provides a conceptual framework to help strengthen the bond with a vision for what it means to being informed by the global and multicultural and consciously take action accordingly.

References

- Adiche, C. (2010) Danger of a single story. Ted Talk. Retrieved from: http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.html
- Acun, I., Demir, M. and Goz, N. (2010). Öğretmen Adaylarının Vatandaşlık Yeterlilikleri İle Eleştirel Düşünme Becerileri Arasındaki İlişki (Turkish), *Journal of Social Studies Education Research*, 1(1), 107-123.
- Allard, A., & Santoro, N. (2006). Troubling identities: Teacher education students' constructions of class and ethnicity. *Cambridge Journal of Education*, 36(1), 115-129.
- Anderson, L. (1979). *Schooling and citizenship in a global age: An exploration of the meaning and significance of global education*. Bloomington, IN: Indiana University Press.
- Appiah, K. A. (2010). *Cosmopolitanism: Ethics in a world of strangers*. New York: WW Norton & Company.
- Banks, J. A. (2004). Teaching for social justice, diversity, and citizenship in a global world. *The Educational Forum*, 68(4), 296-305.
- Byker, E. (2013). Critical cosmopolitanism: engaging students in global citizenship competencies. *English in Texas Journal*, 43(2), 18-26.
- Byker, E. (2014). ICT oriented toward Nyaya: Community computing in India's slums. *International Journal of Education and Development using ICT*, 10(2), 19-28.
- Byker, E. (2015). Teaching for 'global telephony': A case study of a community school for India's 21st century. *Policy Futures in Education*, 13(2), 234-246.
- Byker, E. (2016). Developing global citizenship consciousness. *Journal of Research in Curriculum and Instruction*, 20(3), 264-275.

- Council of Chief State School Officers [CCSSO]. (2016). *Global preparation lens for the InTASC model core teaching standards*. Washington, DC: NAFSA - Association of International Educators.
- Davies, I., & Pike, G. (2009). Global citizenship education: Challenges and possibilities. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 61-77). New York, NY: Routledge.
- de Andreotti, V. O. (2014). Soft versus critical global citizenship education. In *Development Education in Policy and Practice* (pp. 21-31). London: Palgrave Macmillan UK.
- Ferguson-Patrick, K., Macqueen, S., & Reynolds, R. (December, 2012). *Global education in teacher education programs: Views from pre-service teachers*. Paper presented at Joint AARE/APERA International Conference, Sydney, Australia.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Continuum.
- Freire, P. (1994). *Pedagogy of hope*. New York: Continuum.
- Freire, P. (1998). *Teachers as cultural workers*. Boulder, CO: Westview Press.
- Freire, P. (2001). *Pedagogy of freedom: ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield Publishers.
- Garmon, M. (2004). Changing preservice teachers' attitudes/beliefs about diversity: What are the critical factors? *Journal of Teacher Education*, 55(3), 201-213.
- Gaudelli, W. (2014). *World class: Teaching and learning in global times*. New York: Routledge.
- Giroux, H. A. (1992). Post-colonial ruptures and democratic possibilities: Multiculturalism as anti-racist pedagogy. *Cultural Critique*, (21), 5-39.
- Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Chicago: Aldine.
- Holden, C., & Hicks, D. (2007). Making global connections: The knowledge, understanding and motivation of trainee teachers. *Teaching and Teacher Education*, 23(1), 13-23.
- Institute of International Education. (2015). *Fields of study of U.S. study abroad students, 2003/04-2013/14*. Open Doors Report on International Educational Exchange. Retrieved from <http://www.iie.org/opendoors>.
- Kirkwood, T. F. (2001). Our global age requires global education: Clarifying definitional ambiguities. *The Social Studies*, 92(1), 10-15.

- Mansilla, V.B., & Jackson, A. (2011). *Educating for global competency*. New York: Asia Society.
Retrieved from: <http://asiasociety.org/files/book-globalcompetence.pdf>
- McLaren, P. (1993). Multiculturalism and the postmodern critique: Towards a pedagogy of resistance and transformation. *Cultural Studies*, 7(1), 118-146.
- Mills, C. (2008). Making a difference: Moving beyond the superficial treatment of diversity. *Asia-Pacific Journal of Teacher Education*, 36(4), 261-275.
- Myers, J. P. (2006). Rethinking the social studies curriculum in the context of globalization: Education for global citizenship in the US. *Theory & Research in Social Education*, 34(3), 370-394.
- Naval, C., García, R., Puig, J. & Anxo Santos, M. (2011). La formación ético-cívica y el compromiso social de los estudiantes universitarios. (Spanish). *Encounters On Education*, 1(12), 77-91.
- Rawls, J. (1971). *A theory of justice*. Cambridge, MA: Harvard University Press.
- Rosado, C. (1996). Toward a definition of multiculturalism. Retrieved from: http://rosado.net/pdf/Def_of_Multiculturalism.pdf
- Saglam H. H. (2012). İlköğretim Öğretmenlerinin Etkili Vatandaşlık Yeterlik Algılarının Çeşitli Değişkenler Açısından İncelenmesi. (Turkish). *Journal Of Social Studies Education Research*, 3(2), 71-85.
- Schmidt, S. J. (2011). Making space for the citizen in geographic education. *Journal of Geography*, 110(3), 107-111.
- Segall, A., & Gaudelli, W. (2007). Reflecting socially on social issues in a social studies methods course. *Teaching Education*, 18(1), 77-92.
- Sen, A. K. (2001). Social justice and the distribution of income. *Handbook of Income Distribution*, 1, 59-85.
- Sen, A. K. (2009). *The idea of justice*. Cambridge, MA: Harvard University Press.
- Sleeter, C. E. (1996). *Multicultural education as social activism*. New York: SUNY Press.
- Taylor, C. (1994). *Multiculturalism*. Princeton University Press.
- Wiberg, M. (2014). Methodology for materiality: interaction design research through a material lens. *Personal and Ubiquitous Computing*, 18(3), 625-636.
- Zhao, Y. (2010). Preparing globally competent teachers: A new imperative for teacher education. *Journal of Teacher Education*, 61(5), 422-431. doi:10.1177/0022487110375802

