PRACTITIONER PERSPECTIVES AND PEDAGOGIES IN GLOBALLY-MINDED WORLD LANGUAGE EDUCATORS

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ABSTRACT

Meghan Jones Degler: Practitioner Perspectives and Pedagogies in Globally-Minded World Language Educators
(Under the direction of Jocelyn Glazier)

Over the previous few decades, global education has become a buzzword among education researchers and practitioners mindful of the realities of a globalizing society. In these years, the field has grown to include multiple definitions and ideologies. Neoliberal ideals reflect the development of knowledge and skills for individual and corporate gain, centrist perspectives acknowledge an appreciation, awareness, and openness toward other cultures and perspectives, and liberal philosophies evidence a dedication to action and interaction in the name of social transformation. World language education literature possesses a similar ideological continuum that juxtaposes language learning for individual gain, developing awareness of cultural others, and using language skills to cross borders culturally and linguistically. To date, however, there are no empirical studies that connect these two ideologically similar fields. This project uses a collective case study design to explore the perspectives and accompanying practices of five globally-minded world language teachers who seek to incorporate global frameworks into world language instruction. Deductive coding connects teacher perspectives and practices with the existing theoretical and empirical literature on both global education and world language education. Findings in each case illustrate diverse teacher backgrounds with unique approaches to incorporating global frameworks into world language classes. Across cases, findings show a wide range of perspectives and practices, highlighting the multifaceted nature of the ideas that surround
both fields. Implications of this study show a need for educational opportunities that help teachers connect their personal experience to their ideologies, make space for global experiences that contribute to content knowledge and teaching resources, and advocate educational policies that prioritize the incorporation of global frameworks into world language content. While the findings of this study are unique and context-dependent, they suggest that there is space in the scholarly conversation to include discussions of how world language education complements the broader goals of global education in both theory and practice.
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CHAPTER 1

MERGING SCHOLARLY CONVERSATIONS ON GLOBAL EDUCATION AND WORLD LANGUAGE EDUCATION: AN INTRODUCTION

In 1957, the launch of Sputnik began the “Space Race” between the United States and the U.S.S.R (Garber, 2007). More than the race to advance scientific discoveries related to the area beyond our own globe, this event also heralded changes and advancements in economic, technological, communication, and educational realms in an effort to compete internationally and prepare U.S. citizens for participation in a world that was suddenly less insular than it was before the launch of this tiny satellite. In the decades that followed, up to the present, global education became a buzzword among education researchers and practitioners mindful of the realities of a globalizing society. It aimed at developing awareness and appreciation of those who are culturally different, recognizing interdependence, acknowledging global social challenges, and committing to global social engagement (Gaudelli & Hewitt, 2010). For the most part, educators dedicated to the social studies took up the work of global education, adjusting the concept to meet a variety of ideologies in the economic and civic areas of study.

At the turn of the 20th century, world language education served an educational elite mostly studying Latin and Greek for college preparation (Herman, 2002). Since the 1950s, world language education also experienced a shift in research and practice as global needs and academic priorities adjusted to meet the demands of U.S. students, evidenced by a rise in popularity of modern languages seen as practical academic pursuits (Herman, 2002). Since
then, however, world language education remains on the periphery of core academic curricula in schools. While some state graduation requirements include several years of language study, the designation of world languages as an elective or add-on course at lower levels contributes to this sense of disconnection from the rest of the traditional curriculum.

Today, developing global competence in all students is a goal of public education (P21, 2014; U.S. Department of Education, 2017). World language education responds to this goal by developing courses that begin earlier and extend language learning to include “a greater emphasis on the study of global and international affairs and the economies, societies and cultures of other nations” (ACTFL, 2014; P21, 2014, p. 4). These emphases connect world language education to other academic pursuits such as global education and they extend access to language study to more students than have historically engaged in language learning in the U.S. (Herman, 2002). In fact, in January of 2017, the U.S. Department of Education released a statement of global and cultural competency that puts language proficiency and the ability to operate in intercultural contexts on par with social studies learning as a core tenet of developing these crucial global competencies (U.S. Department of Education, 2017). The underlying goal of this statement adds a sense of academic relevance to the discipline and to the students pursuing language study. As language learning becomes a more central element of developing global competence, it is important to study how language teachers engage with frameworks of global education competencies and adjust their curricula to focus on language study within a global education framework.

The purpose of this study is to do just that, to find out how globally-minded world language teachers conceptually engage with teaching cultural and/or global content in their
courses and how they then incorporate cultural and/or global themes into their daily instruction and planning. The research questions are:

1. How do globally-competent world language teachers conceptualize teaching cultural and/or global content in their courses? How do these conceptualizations align with the ideological continua as described in the theoretical literature on global and world language education?

2. How do globally-competent world language teachers enact these perceptions of teaching cultural and/or global content in daily classroom practice?

**Setting the Stage: Defining and Merging Global and Language Frameworks**

To frame the scholarly contexts of this study, this section addresses the frameworks and ideologies that form the background of research conversations on global education and world language education. Further, it explores the areas of intersection between the two fields to show why this study contributes to these conversations. The literature review in Chapter 2 further describes the empirical studies that illustrate what it looks like to be a globally minded educator.

**Global Education**

In the decades since Sputnik precipitated an intensified focus on global competition and global awareness, proponents of global education have published a myriad of definitions and interpretations of the term and the ideologies that it encompasses. In fact, the term is so broad that its “multifaceted, multipurpose potentiality…under whose nomenclature can shelter ideologically opposed reforms, lies at the heart of a major conceptual difficulty: the problem of meaning” (Pike, 2000, p. 64). A research-based consensus on the meaning of global education is elusive due to the opposing viewpoints represented in the scholarly
literature. Pike’s assessment of the continuum of global educational beliefs, as described by Reimer and McLean (2009), reveals that “one end [is] representing the conviction that global education serves to equip students to perform better in the global marketplace, and the other extreme [is] denoting a transformative vision of schooling focused on global social justice” (p. 906-907). The first end of the continuum that Pike describes relates to neoliberal ideologies while the other end represents examples of liberal discourse on global education. Lying between these two extremes are centrist definitions of global education that fill the gaps between the ideological endpoints. Figure 1 illustrates different ideological points on this continuum, described in more detail below.

Figure 1: Global education continuum. This figure illustrates a range of global education ideologies.

Neoliberal ideologies in education link to economic initiatives related to globalization, characterized by a focus on individualism and preparation for competition in a global market context (Olssen & Peters, 2005). While global education originally focused on civic matters in the 1960s, conservative controversies surrounding global education and
nationalistic priorities in the 1980s led to the evolution of the continuum to include a neoliberal end (Gaudelli, 2003). From this ideological perspective, global educators seek to provide students with the knowledge and skills that they will need to compete in a knowledge-driven workforce. This ideology takes shape in K-12 education in a variety of ways. One focus has students develop competencies related to economic productivity, enabling efficiency, and free market competition (Bloom, 2004). Another neoliberal perspective for global education has a nationalistic bent, as educators seek to mold global skills and competencies in students for the purpose of protecting and expanding U.S. economic interests (Diaz, Massialas, & Xanthopoulous, 1999; Merriman & Nicoletti, 2007; Pike, 2000). A final neoliberal perspective on global education leads to a focus on the individualistic development of job skills. Scholars cite a myriad of skills needed within a neoliberal global framework to include higher-order thinking skills, problem finding and solving, articulating arguments and substantiating claims, teamwork, integration, flexibility, relationship-building, ethical decision-making, networking, self-management, entrepreneurship, use of digital technologies, mobility, and creative thinking (Cheng, 2007; Hugonnier, 2007; Suárez-Orozco & Qin-Hilliard, 2004). While the skills listed here are valued skills for globally-minded individuals, the neoliberal slant to their development leads to individual or corporate profit rather than community innovation and support. For some scholars, the development of a neoliberal spin on global education is problematic since it deviates from the original, inclusive intention of “person-centered education for all…toward a more individuated, mobile and highly tracked, skills-based education” (Pashby, 2015, p. 347).
A more centrist notion of global education found in the literature moves from a focus on economic and competitive potential toward developing a wider perspective, emphasizing an in-depth awareness or consciousness of nations and peoples beyond U.S. borders. Boix-Mansilla and Gardner (2007) define global consciousness as “the capacity and inclination to place our self and the people, objects, and situations with which we come into contact within the broader matrix of our contemporary world” (p. 58). In other words, global consciousness here promotes a cross-cultural appreciation of the ‘other,’ without necessarily seeking to reconcile a concept of otherness into the global framework (Cole, 1984). Concerns arise amongst more liberally-influenced scholars in global education, however, when these centrist ideals fail to critique the often celebratory, one-sided approaches used to learning about other cultures; thereby reifying and reproducing a “false consensus on what are appropriate facts, skills, hopes, and fears and the ways we all should evaluate them” (Apple, 2004, p. 176; Pashby, 2015). The idea of global consciousness thus grew out of the notion of respect and tolerance for diversity to include a variety of world views and acknowledgement of cultural universals as well as cultural differences (Merryfield, 1994; Merryfield, 1994a; Süßmuth, 2007). Another concept falling within this centrist consciousness category is that of perspective consciousness or perspective-taking. This idea goes a step further on the continuum than global consciousness by not only validating the existence of multiple global perspectives, but also acting to seek out these perspectives in order to more fully understand a global concept or issue or to collaborate to solve a global problem (Brown & Kysilka, 2002, Suárez-Orozco & Sattin, 2007; Tye & Tye, 1990).

Reaching the other ideological pole of the global education continuum, liberal definitions of global education are characterized by an emphasis on action toward the
development of citizens and their active roles in a global society. Tye (1990) states that the ultimate goal of global education from this liberal perspective “is to cause people to transcend more limited levels of interest and to take personal and collective action on behalf of all humankind” (p. 6). Similarly, Gaudelli and Hewitt (2010) list the aims of global education to include cultural awareness, acknowledgement of interdependence, acknowledging issues related to social justice and environmental challenges, and committing to social engagement, suggesting that “schools would become incubators of social change” if global education took hold as a primary focus (p. 93). Global education within these definitions centers the student as a participant in a global context, and seeks to build the student’s understanding of his or her civic role with the catchphrase “think globally, act locally” (Gaudelli, 2003). Davies (2006) also takes up the notion of global education for taking action toward social justice, defining a global citizen as one who “participates in and contributes to the community from the local to the global [and is] willing to act to make the world more equitable and sustainable” (p. 7).

While some definitions of global education clearly fall onto a specific point on a continuum, others suggest overlapping ideals and still others acknowledge the validity of global purposes that lie on both ends of the ideological spectrum. These ideas address a variety of purposes for global education to include a perspective that emphasizes notions of citizenship while also stressing an idea of preparation for economic competition, and including multiple facets in between these two points on the ideological scale. As Suárez-Orozco and Sattin (2007) suggest, global education has the great challenge of educating “the whole child for the whole world” (p. 19). For example, Merryfield’s (1995) oft-cited definition states that “global education develops the knowledge, skills, and attitudes that are
the basis for decision making and participation in a world characterized by cultural pluralism, interconnectedness, and international economic competition” (p. 2). Anderson (1991), too, notes that global education has a variety of large goals, and further notes that a plurality of understandings are acceptable under this umbrella that defines the broadness of global education.

**World Language Education**

Like its global education counterpart, world language education also includes a continuum of definitional ideologies. On one end of the continuum lies a rationale for language learning that focuses on language proficiency for the completion of tasks and linguistic competency within an individual job-preparation framework. This ideology reflects historical tendencies in the United States toward monolingual identity and a sense that only an elite class destined for work in international affairs and business needed language study. The other end of the continuum represents more recent trends in the field toward language competencies that incorporate a holistic, intercultural dimension (Kramsch, 2005). This trend follows a cultural and political shift in the U.S. that demanded international knowledge for competition in the 1980s, prioritized understanding of a multicultural society in the 1990s, and needs mediation between cultures and communicative contexts today (Adelman, 1994; Bastos & Araújo, 2015). This conceptualization of the need to emphasize both communicative and cultural aspects of language learning is summarized by Liddicoat and Scarino (2013) who say that “the aim of intercultural language teaching and learning is not to displace language as the core focus of language education but to ensure that language is integrated with culture in conceptualizing language learning” (p. 24). While the language field does have a continuum of debated ideological purposes underlying its
definitions, it is important to note that the National World-Readiness Standards for Language Learning (2015) bridge the two ends of the spectrum as conceptualized here.

**The World-Readiness Standards for Language Learning.** The standards link the importance of both linguistic and intercultural emphases through foci on interpretive, interpersonal, and presentational communication in the target language juxtaposed with understandings of the products, practices, and perspectives that make up a cultural group related to the target language (The National Standards, 2015). These standards should, then, influence world language educators toward a holistic view of teaching language and intercultural concepts within a global context.

These National Standards include five interwoven elements that together constitute the holistic approach to teaching language and culture: Communication, Cultures, Connections, Comparisons, and Communities (The National Standards, 2015). The Communication standard allows students to show their linguistic abilities to interact, interpret meaning, and present information “in order to function in a variety of situations and for multiple purposes” (The National Standards, 2015, p. 1). The Cultures standard asks students to critically investigate, explain, and reflect upon the products, practices, and perspectives of the cultures studied, ideally considered in the target language. Connections helps students connect language and culture learning to information in other academic disciplines and to information found in presenting diverse and multiple perspectives available through language and cultures study. The Comparisons standard encourages the ability to “interact with cultural competence” through critically reflective comparisons between the target languages and cultures and the native languages and cultures of the students (p. 1). Finally, the Communities standard pushes learners to use the target languages to
communicate beyond the classroom over a lifetime, allowing them to “interact and collaborate in their community and the globalized world” (p. 1).

Each of these elements may be treated individually within a language classroom, and they often are treated in isolation. However, deeper linguistic and cultural learning happens best when teachers explicitly target multiple elements in conjunction with one another. For example, consider a world language teaching unit on the environment. While there would be associated vocabulary and grammatical points to consider, a focus on the five connected goal areas helps create a unit with more depth. In this unit, students might read, write, and present on environmental realities facing their own communities, learning to communicate with their new content. This theme might lead them to make comparisons between environmental practices and decisions made by their own communities and target cultures, while the unit naturally connects to student learning in science or social studies. Importantly, studying the environment within a language context encourages access to multiple perspectives on the issue, and may provide an outlet for reflection on real-world problems and global interaction toward understanding the environment at the global level. A unit like this attends to each element of the World-Readiness Standards, and connects learning to global frameworks through the addition of multiple perspectives and opportunities to take action on their learning (Gaudelli, 2013; Gaudelli & Hewitt, 2010; Hanvey, 1976; Merryfield, 1994). The World-Readiness Standards (2015) evidence a perspective of language education that spans multiple ideologies, from building individual language skill to critically reflecting upon cultural comparisons in order to achieve cultural competence. These ideologies reflect a range of purposes for world language education as defined in the scholarly literature. The
next section further describes this range of theoretical foundation found in world language education literature. Figure 2 illustrates these different points.

Figure 2: World language education continuum. This continuum shows a range of world language education ideologies.

Like global education, world language education, too, has an element of underlying neoliberal discourse as some scholars seek to define language proficiency for the purpose of building linguistic skills needed in the prospective global job market. World language education in the U.S. came of age, so to speak, in the early 20th century during an era dedicated to preserving a sense of nationalism and a sense of elitism for language learning (Herman, 2002). One of the effects of the combination of these two ideals is a lingering comfort with monolingual identity and a sense that English is the dominant language for global participation, an attitude “reinforced from without at the international level, as [students] witness people from around the world rushing to learn their language, as the language of modernity or professional discourse” (Fonseca-Greber, 2010, p. 102; Kearney, 2016). English may well be the current dominant language of many global business
transactions, but world language scholars advocate the need for native English-speakers to become proficient in other languages in order to maintain a competitive edge for global market participation, emphasizing neoliberal discourse on language study for the global job market. Stewart (2012) suggests that “language learning is a central part of what high-performing nations are doing to make their students and societies globally competitive” (p. 137). In fact, Cutshall (2004) notes that Americans routinely lose out on jobs if they do not have skill with a second language, highlighting the importance of language study for individual job skills in addition to national economic competition. Cho (2015) verifies this claim, noting that high pressures for learning English in South Korea undergird a “neoliberalism [that] encourages social actors to commit themselves to endless self-development in order to enhance individual entrepreneurship (p. 688). In other words, language study within a neoliberal discourse prioritizes the individualistic, functional, economic value of linguistic proficiency.

Centrist perspectives in world language education move away from a neoliberal focus on the functional value of languages toward an understanding of world language education that combines linguistic and cultural competencies. The American Association of Teachers of French define cultural competence as “a combination of three interrelated parts: the sociolinguistic ability to communicate, certain areas of knowledge, and certain informed attitudes,” (Lafayette, 1993). Part of its goal was to introduce students to an understanding of a single, target culture within the confines of the language taught. Moran’s (2001) definition of culture reflects the language found in the National Standards (2015), suggesting that “culture is the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on
the world, and set within specific social contexts” (p. 24). These perspectives move language learning from its functional value for economic initiative toward fostering an awareness of other cultures. In fact, the intended student outcomes of cultural learning, like the centrist perspectives on global education, stress an awareness and understanding of other cultures while adding an emphasis on linguistic proficiency in at least one more world language (Moran, 2001). A centrist perspective on language study, according to Meadows (2010), further includes an element of reflexivity as students begin to develop knowledge, skills, and attitudes they will need to critically engage and interact in new contexts. Cultural competence falls into a centrist point on an ideological continuum because it centers on combining linguistic skills with building knowledge and awareness of cultural distinctions (Semaan & Yamazaki, 2015).

Byram and Zarate’s (1997) model of intercultural competence bridges the divide between awareness-focused centrist ideologies of language learning and action-focused liberal ideologies. The first three elements of their model, *savoirs, savoir faire, and savoir être*, in turn focus on building knowledge, skills, and attitudes of openness toward other cultures and languages (Byram & Zarate, 1997). Moving from an awareness stance to a more liberal one that considers critical action, Byram (1997) adds a final element to the model, *savoir s’engager*, meant to focus on critically engaged citizenship. This model leads into liberal understandings of language learning as it intertwines language skill with cultural competence and moves toward intercultural competence as described next.

Based on a notion of social liberalism characterized by tolerance toward a variety of group perspectives, a liberal slant to world language education suggests a need for intercultural perspectives and understandings (Sullivan, 2009). A holistic model of language
and cultural learning carries with it a view of using language and cultural skills for social transformation toward equity and fairness, or creating world citizens (Borghetti, 2013). Byram (2012) defines this holistic model as intercultural competence which includes “an ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in our own and other cultures and countries” (p. 9). Andreotti (2006) suggests that this critical stance is “not an attempt to expose errors but to engage with assumptions, contradictions, and limitations: an exercise of enquiry that is both reflective and reflexive” (p. 7). Guilherme’s (2002) work further links liberal ideals of language learning to those of social-justice oriented global education by further describing the role of language education as developing “sources of active citizens prepared to responsibly engage the new emerging structures and to consciously intervene in the shaping of history” (Guilherme, 2002, p. 55). The socially transformative ideology underlying the creation of intercultural communicative competence echoes liberal definitions in global education that emphasize social responsibility, taking action, and equality. Guilherme (2002) takes on the language of educational theorist Giroux to describe the role of language education for the role of “preparing pupils to cross borders –linguistic, cultural, social, political, [and] racial” (p. 4).

A position statement from the American Council on the Teaching of Foreign Languages (ACTFL, 2014) bridges the spectrum of world language ideologies by citing a need for global competence for purposes of global economic participation, diplomacy and national defense, global problem solving, diverse communities, and personal growth and development while at the same time highlighting a need for language learners to investigate the world, recognize perspectives, and take action toward creating a more socially-just globe. Sanders and Stewart (2004) also acknowledge that both ends of the ideological spectrum
hold relevant purposes for language education, citing a need to develop additional language skills for both a citizenry and a workforce knowledgeable about the globe.

**Merging Frameworks**

Given the broad and plural set of meanings and purposes associated with global education and world language education, it is possible to relate pieces of the ideological continuum of global education to that of world language education in order to gain a deeper understanding of the potentially complementary nature of language and culture learning in a global context. While there is no perfect alignment between the two fields, both have similar underlying ideologies at various points on their respective continua. Broadly speaking, there are three main ideological categories: those with a neoliberal slant as evidenced by their focus on the development of knowledge and skill for individual and corporate gain, those with a centrist perspective that acknowledge a need to develop an appreciation, awareness, and openness toward other cultures and perspectives, and those with a liberal slant shown by a dedication to action and interaction in an effort at global understanding and

![Figure 3: Global education and world language side by side chart. This chart compares ideologies in both global education and world language education.](image-url)
communication. Figure 3 above illustrates the similarities of these two fields’ ideological continua.

As Figure 3 shows, underlying frameworks for world language education share core ideals with global education frameworks. However, despite calls by scholars to seek interdisciplinary ideals to complement both fields, there are currently no interdisciplinary studies that look at the intersections in perceptions and pedagogies between global and world language education (ACTFL, 2014; Gaudelli, 2003; Rivière, 2013; Stewart, 2012; Zhao, 2010). In fact, one scholar cautions such an alliance, noting that a focus on linguistic skill building in a language class without a considerable emphasis on the interaction of global languages and cultures does not warrant connection between the two fields (Strasheim, 1979). Her warning stems from an observation that language learning does not automatically have a global focus without significant attention to developing global frameworks for language learning. However, the similarities between the two fields, coupled with the impetus toward including language as a key element of global competence as defined by the Partnership for 21st Century Skills (2014) and the U.S. Department of Education (2017) leads to a need for studies that explore how the fields complement one another in practice. This study describes how world language educators connect existing curricula to global frameworks, focusing on building language proficiency through an intercultural focus tied to global frameworks. It explores the perceptions and pedagogies of world language educators as they work to develop and incorporate global frameworks into their curricula. The hope is that this study will begin filling the gap where the two disciplines meet, not only in ideological perceptions, but also in classroom pedagogies.
Operational Definitions

Global Education: In this study, conceptualizations of global frameworks that encompass the neoliberal, centrist, and liberal portions of the above-described continuum are valid areas for a global focus and outlook, and are acceptable for discussion and practice, as are versions of global education that either span both ends of the continuum or lie on one of its many points.

World Language Education: In this study, world language education focuses on building language proficiencies for the purpose of individual growth, developing an awareness of others, and developing intercultural competencies that lead to social action within global frameworks.

Globally-Competent World Language Educator: In this study, a globally competent world language educator engages students with language through cultural and global content that connects language learning to broader global competencies.

Overview of Dissertation

In the next chapter, I provide a detailed review of the empirical literature that has two key elements. The first section explores what it means to be a global educator in practice, showing how global frameworks play out in social studies education since global education originated in that discipline. Next, I describe the literature on how world language practitioners approach global, multicultural, or intercultural themes in their own classroom contexts.

Chapter 3 outlines the design of the proposed study and the process for recruiting participants, collecting data, and analyzing data. It includes information detailing why I chose a multiple case study format to answer the research questions. I devote Chapter Four to descriptive accounts of the findings that include a focus on the contexts surrounding the
study and its participants as well as themes that arise across the data. The fifth chapter highlights themes found across cases and discusses how these themes align to the scholarly literature. The final chapter concludes with the implications of these findings for scholars studying global education and world language education as well as for practitioners incorporating global frameworks into their classroom practice.
CHAPTER 2

LITERATURE REVIEW OF PRACTITIONER PERSPECTIVES AND PEDAGOGIES IN GLOBAL AND WORLD LANGUAGE EDUCATION

In the first chapter, I outlined the ideological origins of global education and the places where the field connects to the tenets of World Language Education based on these similar ideologies. In this chapter, I turn to the empirical studies that show how these ideals and theories play out in teacher conceptualizations and classroom practices. There are two major sections to this literature review. In the first part of this chapter, I review studies showing how educators conceptualize global education or global citizenship education in their classroom contexts. Most of these studies describe global education within social studies courses since global education originated within this discipline. Some of the studies reviewed illustrate how teachers conceptualize global education, while others describe the pedagogical strategies that teachers use to incorporate global frameworks in their classrooms. The second part of this chapter moves toward language education and examines how teachers incorporate global content through teaching about the culture(s) related to the target language(s). The literature review highlights teacher perspectives and pedagogies toward cultural teaching. The implications of several of these studies is that teachers want and need continued conversations and opportunities to further develop their global and cultural content understandings and pedagogies in order to support student development.
Global Education

In order to find literature describing global education, I employed a keyword search on the ERIC and Education Full Text databases. Keywords included *global education*, *global education and classroom practice*, *global citizenship education*, and *global education and teachers*. I chose these keywords because they elicited both theoretical and empirical examples of global education. Based on these keywords, the databases yielded hundreds of examples of peer-reviewed studies that address global education frameworks in teacher conceptualization and practice. Upon review of article abstracts, I limited literature for this review based on evidence of empirical studies and relevance to practicing K-12 teachers. Reading these studies and their references led to the inclusion of more studies deemed relevant as I read. Mentioned previously, many hits using these keywords also included theoretical articles and chapters. For this review, I chose to exclude the strictly theoretical studies, focusing instead on those that highlight practice. As MacDonald-Vemic, Evans, Ingram, and Weber (2015) suggest, strictly theoretical emphases can be problematic because:

> While theoretical and policy emphases on the meaning of, and motivations for, global citizenship education are significant to the extent that they direct and inform practice, any assumption that these interpretations are being enacted in practice absent of attention to the role of teachers’ pedagogy undervalues the significance of teacher agency and teacher development. (MacDonald-Vemic et al., 2015, p. 840)

The purpose of this literature review is to examine the empirical studies that attempt to describe how teachers and teacher educators conceptualize and implement global education ideals in practice as well as to show where the current study adds to the body of knowledge in global education.
Global Education Practitioner Perspectives and Pedagogies

As I began this literature search, I had two questions in mind: 1.) How do teachers conceptualize global education? and 2.) How do these teachers incorporate these ideals in their classroom practice? Several studies begin to answer these questions by first highlighting the conceptual nature of what it means to be a global educator and then following up these conceptual descriptions with accounts of classroom pedagogies that incorporate global education. In this section, I will describe six of these studies in-depth and how they connect to other theoretical studies reviewed but not highlighted in this chapter. These studies underscore the complexities and nuances that surround global education. The studies then move from teacher perspectives on global education to the pedagogies and strategies that these teachers use to implement global education frameworks into their individual practices.

Like other scholars, Merryfield (1994) laments the heavily theoretical nature of the literature on global education (MacDonald-Vemic et al., 2015; Pike 2000; Reimer & McLean, 2009). Therefore, she undertook a year-long study dedicated to observing, reflecting upon, and analyzing classroom practice of Social Studies teachers in order to understand the principles guiding the teachers’ instructional decisions on global education and to detail the contextual factors that influenced these principles. In order to best understand these principles, Merryfield purposefully chose 12 teacher participants through a recommendation process in districts known to support global education with opportunities for professional development and allocation of resources. The teachers represented elementary, middle, and high schools. Half came from a large urban district with a
predominantly Black and White population, and half represented a small suburban district with a predominantly White student body.

Merryfield collected data for this study through observations and follow-up interviews for observation clarification throughout the course of an entire school year in 1990-1991. Throughout the study, she asks teachers to identify what elements made up their instructional decision making, to include personal experience, availability of instructional materials and resources, mandated curriculum, and student factors. With each piece of data collected, Merryfield and her team conducted formal member checks to aid in the reflection and analysis process. They analyzed the data line-by-line at least six times during the study, categorizing each sentence to answer questions related to content, process, context, and other instructional factors in order to answer the two research questions of guiding principles and contextual factors.

For each of the 12 cases in this study, Merryfield develops a profile of guiding principles and their accompanying contextual factors that lead to decision making in a global classroom. A dated example of classroom practice accompanies each principle. While each participant used different terminology and listed different contextual factors in their personal profiles, Merryfield notices a trend of six themes throughout these guiding principles that hold true across multiple participants in her study. First, she notices a commitment to the study of diverse cultures and the inclusion of multiple perspectives, suggesting that the teachers “perceived that the purpose of studying other cultures is to bring people together through mutual understanding of beliefs, experiences, and the historical contexts of people’s live” (p. 19). Teachers arrived at this principle through personal experience and a commitment to teach appreciation of different perspectives. A second guiding principle
leads teachers to incorporate global frameworks thematically, such as through technology, the environment, literature, or health. Factors that led to this principle include teacher expertise and availability of resources. The third guiding principle in the study is helping students make global connections, linking learning across time and space through the “big picture” (p. 20) or “cause and effect” (p. 20) relationships. These themes denote a dedication to teaching for global awareness and interconnectedness of peoples across the globe, reflecting theories prevalent in the definitional literature on global education (Boix-Mansilla & Gardner, 2007; Brown & Kysilka, 2002; Cole, 1984; Merryfield, 1994a; Pike, 2000; Süßmuth, 2007; Ukpokodu, 1999). Participants also stressed a principle of connecting content to students based on their perceived interests. Contributing factors to this principle was an effort to engage students and increase student motivation. Finally, the last two guiding principles lead teachers to encourage higher order thinking skills in their classrooms and employ a variety of teaching methods in order to engage students or “keep them thinking” (p. 23). In conclusion, Merryfield acknowledges that “the relationships between teacher beliefs, student characteristics, and global content are complex and dynamic as teachers, students and the milieu in which they operate are always changing” (p. 28).

Like Merryfield’s (1994) study that contextualizes teacher decision making and guiding principles for global education practices, Gaudelli’s (2003) study further explores the contextual complexities and dynamic factors that influence global educator perceptions and pedagogies. Using the metaphor of the earth as a blue marble, representing the wholeness of the globe that contrasts with the fragmented nature of schooling within academic divisions, Gaudelli uses ethnographic methodology and grounded theory analysis to delve into the lived experiences of teachers teaching and students learning in World Cultures classes designed to
incorporate global frameworks. This study took place in three high schools located in New Jersey chosen based on their willingness to participate and location in a variety of contexts: urban, suburban, and rural. The contexts of these three schools play an important role in this study, as Gaudelli characterizes one of the schools as pursuing trivial knowledge with the domination of a textbook, one of the schools as incorporating interdisciplinary, active learning, and one of the schools as heavily relying on individualism and ability tracking. These factors influenced teacher conceptualizations and pedagogies related to global education by offering or constraining resources and classroom practice expectations.

Throughout the study, Gaudelli seeks to examine how teachers and students approach global education, acknowledging that “global education takes shape in the real world of classrooms in the lives of teachers and students” (p. 11).

As he delves into the experiences of the teachers and students in the World Cultures courses, Gaudelli continues to acknowledge that while teaching within a framework of global education is an important element for an interconnected international society, many tensions and questions also arise from that framework. He dedicates three chapters to findings that elucidate these tensions. Gaudelli does not try to offer solutions to these tensions and problems, acknowledging that global education is a complex endeavor with a myriad of factors and contexts that affect its implementation. One chapter discusses controversies surrounding the perception that global education stands in opposition to a sense of nationalistic pride, contributing to anti-American sentiments. Gaudelli shows how these two concepts do not have to be mutually exclusive, illustrating this fact with findings from his teacher conversations that make it “clear that this accusation is both exaggerated and overly simplistic…to emphasize one aspect of the human experience does not necessarily detract
from another aspect” (p. 77). Instead, teachers in his study focus on ethnic loyalties, enacting change through civic action, recognizing the interplay between national and global loyalties, and merging inward and outward-centric ideas of national and global citizenship. Another chapter tackles the theme of cultural relativism and its impact on global education as teachers strive to present aspects of different cultures with their inherent value in spite of the lenses that US students place on them. Due to the potentially controversial nature of topics related to cultural relativism, Gaudelli finds that some teachers in the study approach the topics carefully and others prefer to avoid controversial areas when possible. He describes the teachers in the study as ethical universalists, trying to “walk a fine line between appreciating diversity, such as religious differences, and not offending students of various backgrounds or faiths,” while at the same time “privately, they were more willing to discuss their own perspectives about the issues addressed in class, including religion” (p. 93). He finds that this difference between how teachers reacted in public in their classrooms and in private conversations show that “global education teachers privately hold judgements about topics encountered in the course, despite publicly encouraging the students to be nonjudgmental” (p. 94).

Finally, Gaudelli finds that teacher backgrounds strongly influenced the areas of global education in which they chose to focus, again highlighting the fact that there is not one simple answer, solution, or method to teaching within a global framework. For example, despite evidence of collaborative preparation, some of the teachers in the study emphasized studies of gender in a global context, where others focused on religions concerns. Furthermore, teaching styles varied based on student contexts, as both educators and students grappled with the sensitive nature of learning within a global context.
Overall, this study seeks to describe how teachers and their students engage in what it means to teach a World Cultures class within a global framework. Each teacher approaches the task differently, and chooses to emphasize different curricular elements based on his or her own cultural and academic background, his or her level of comfort with controversial elements of the course, and how he or she navigates the global and national perspectives inherent in the course. As other studies also indicate (Merryfield, 1994; Rapoport, 2013; Rapoport, 2015), Gaudelli’s study acknowledges that there is no one-size-fits-all method for teaching such a complex and nuanced topic. Instead, it is important to have descriptive empirical evidence that illustrates how teachers practically apply their own conceptions of global education.

A similar, smaller study enacted in Canada also seeks to describe how teachers understand global citizenship education by investigating the teachers’ learning goals, instructional practices, and orientations toward global learning (MacDonald-Vemic et al., 2015). This qualitative study used questionnaires, observations, and interviews to collect data from teachers across Canada, resulting in case study descriptions of their findings, hoping to uncover “a deeper understanding of the variety of interrelated factors that appear to inform teachers’ characterizations of educating for global citizenship” (p. 90). From 2008-2011, the researchers focused on teachers and schools in Halifax, Toronto, and Vancouver. In each region, they chose eight teachers to observe and interview in-depth, spending two days observing each one. In the end, researchers finalized the study with fewer participants from Halifax due to a research freeze in that area. Further, the lack of a sufficient number of male participants is a limitation for this research study. Researchers in this study used a priori coding methods in order to tie the findings exemplified by the teacher participants to
the theories existing in literature on global citizenship education. They found that the main global focus for the educators varied across Canada.

In Halifax, the general focus seemed to be teaching for worldmindedness or global awareness (Cole, 1984; Hanvey, 1976; Merryfield, 1994). Teachers in Halifax described their efforts at teaching for global awareness as “awareness of differences in culture and religion,” “perceiving themselves as citizens not only of their communities but of the world,” and “teaching students to discover and embrace diversity” (MacDonald, et al., 2015, p. 95). There was an underlying sense in this group that they wanted students to recognize a common humanity across cultures and boundaries. Teachers exemplified these ideals through prioritizing culturally responsive classrooms, the use of globally-oriented resources, and opportunities for cross-cultural interaction. One teacher highlighted in this region focused on helping students recognize similarity in diversity, while the other gave students opportunities to recognize unfairness and actively participate in taking action against injustice.

In Toronto, teachers focused more on critical literacy and civic action within global themes (Davies, 2006; Gaudelli & Hewitt, 2010; Tye, 1990). Teachers explained their efforts as “making curriculum relevant to local, national, and global contexts,” “to make students aware of inequities around the world,” and to “think globally and act locally” (p. 100). Like the teachers in Halifax, these teachers prioritized an inclusive classroom ethos and globally-themed resources, but they also incorporated inquiry-based lessons and authentic performance assessments for critical thinking skills. One teacher highlighted from Toronto stressed informed and purposeful civic action and viewing literature through a
critical lens during her class lessons, while the other encouraged students to use a critical lens to “read the world” (p. 103).

In Vancouver, foci included worldmindedness and civic action (Cole, 194; Davies, 2006; Gaudelli & Hewitt, 2010; Hanvey 1976; Merryfield, 1994; Tye, 1990). These teachers expanded these topics to include teaching students to “make a difference,” “take action,” and “develop empathy” (p. 105). Similar to teacher responses in Halifax and Toronto, these teachers highlighted an inclusive, responsive classroom environment and a reliance on meaningful global sources as pedagogical strategies they used to emphasize global frameworks with their students. One of the teachers highlighted in this section incorporates pedagogies to help students become aware of global and local connections while the other emphasized awareness of global interconnections and the responsibilities and privileges of global citizenship.

Like Merryfield (1994) and Gaudelli (2003), the researchers acknowledge the complex and unresolved issues surrounding efforts to teach within global frameworks. They, too, recognize a tension related to controversial topics that arise within global frameworks. Like Gaudelli (2003), they note that participants show a concern about offending students through stereotypical representations and potentially offensive stances. Further, the MacDonald et al. (2015) team also notes that limiting factors to global education include the need for teachers to acquire and maintain content knowledge and gain confidence in teaching about the complexities inherent in global education, a concern also expressed by Merryfield (1994), Gaudelli (2003), and Rapoport (2013, 2015).

Rapoport (2015) found similar themes running across the participants to those reflected above in his qualitative study surrounding teacher conceptualizations of global
citizenship education to the studies described above. He goes on in this study to focus beyond teacher conceptualizations to the curricular devices and pedagogies that teachers use in their classrooms. Like previous studies mentioned, Rapoport (2015) uses purposeful sampling of Social Studies teachers. His criteria for participation included a minimum of five years’ teaching experience and international travel experience. He, too, collected data from observations and interviews of six teachers.

His study found that educators interpret the term global citizenship education very broadly to include goals of understanding other cultures, learning and understanding the world around us, being aware of global interdependence, and placing the US in the greater context of the world (Boix-Mansilla & Gardner, 1007; Brown & Kysilka, 2002; Cole, 1984; Ukpokodu, 1999; Merryfield, 1995). Several of the teachers focused on global citizenship education as an interconnectedness of cultures and an awareness of and sensitivity toward other cultures. He also notes that much emphasis on topics and themes came from participant backgrounds related to study and travel experiences. This attention to personal background connects to Gaudelli’s (2003) longer study by showing how teacher background influences pedagogical choices related to teaching within global frameworks.

While Gaudelli (2003) and Merryfield (1994) find a certain level of discomfort from their participants upon incorporating potentially controversial global themes, Rapoport (2015) notes that the teachers in his study were uncomfortable using the term global or world citizenship despite the fact that their pedagogies evidenced understanding of the ideas backing the terms. His work suggests that “the ambivalent attitude of practitioners to the term global citizenship is indicative of the lack of influence that the increasing scholarship and exponentially growing number of resources, printed and electronic, about global
citizenship has on teachers” (Rapoport, 2013, p. 415). He questions whether the term is correctly applied in research contexts, or if it shows a reluctance on the part of teachers to engage with potentially controversial issues.

The study suggests that although there are educators dedicated to implementing global or global citizenship pedagogies in their daily practice, not much has been accomplished to prepare teachers to engage in these practices. This fact is supported by what Rapoport calls a lack of assistance to help teachers gain substantive and methodological information and a lack of focus on global citizenship in undergraduate preparation avenues. As one of his participants emphasizes, “you can’t teach what you don’t know” (p. 128). This problem is echoed in Gaudelli’s (2006) article that reminds educators that teacher preparation for teaching in a globally competent manner with strong background knowledge is still lacking. Rapoport goes on to suggest that this struggle exists because there is still a conceptual vagueness related to the idea, despite the prevalence of theoretical literature, as well as an insecurity about where global education fits in a traditionally discipline-oriented culture of schooling (Pike, 2000; Reimer & McLean, 2009).

Using the same set of data, Rapoport’s 2013 study notes that his participants, despite their reluctance to engage with the term global citizenship, do indeed show an understanding of the term through their pedagogies that use comparative approaches to teaching global issues and a commitment to teaching controversial global topics. However, outside of these two standard teaching strategies, little formalized instruction for global citizenship education is evident in the practices of participants as observed by the researcher. Though specific practices related to global education are difficult to observably define in this study, Rapoport notices that teachers refer to three rationales to support their efforts at teaching global
citizenship education. They employ a US-centered or loyal perspective, they view global
citizenship as an extension of US national citizenship, and they critically look at and
reevaluate the role of one’s own country in the globe. Like his later study (Rapoport, 2015),
Rapoport calls for more global preparation for both pre-service and in-service educators,
citing a need to solidify regular global instructional practices.

While the previous studies emphasize teacher global perceptions and pedagogies in
social studies contexts, Tichnor-Wagner, Parkhouse, Glazier, and Cain (2016) focus on the
global strategies that teachers across disciplines use in their respective classrooms. This
qualitative multiple case study purposefully sought participants through an application
process who were committed to globally competent teaching and who represented a variety
of subjects and grade levels. The team conducted in-depth interviews, classroom
observations, post-observation interviews, focus group sessions, and collected teaching
artifacts to triangulate data showing how each educator weaves globally competent
pedagogies into the existing curricula for his or her discipline.

Whereas other studies show how teaching for global competence can be a
controversial and/or confusing arena with poorly defined specific pedagogical strategies,
(Gaudelli, 2003; Rapoport 2015), this study finds that participant teachers committed to
globally competent teaching used three core signature pedagogies that were evident across
content areas. These pedagogies included intentional integration of global topics and
multiple perspectives into and across the standard curriculum, ongoing authentic engagement
with global issues, and connecting teachers’ and students’ global experiences with the
curriculum (p. 12). Importantly, this team of researchers discovered that these practices were
not related to specific lessons or certain parts of the curriculum, but instead were woven
throughout the curriculum in an effort to promote global competence. Participants used source material from a variety of cultural perspectives, encouraged an awareness of global current events, shared their own global experiences to elicit student contribution, used authentic assessment methods to connect learning to real-world opportunities, and made connections to interdisciplinary themes in order to encourage the value of global citizenship.

Like other research studies mentioned earlier, the findings of this study suggest that more work is needed to help teachers realize a vision of global possibility in their classrooms, including a stronger focus on developing global content in pre-service programs and a state policy framework that prioritizes global education. Mentioned by Gaudelli (2003) and Rapoport (2013, 2015), pre-service opportunities can incorporate a stronger global focus on content, materials, and pedagogies resulting in practicing teachers equipped to begin implementing global frameworks across curricular areas. Policy frameworks can help set the stage and provide resources for teacher development processes that encourage a global focus. For example, education policies in North Carolina, the context of this study, come from the State Board of Education’s Task Force on Global Education that designs initiatives to allow educators, schools, and students to gain global skills and knowledge (Preparing Students for the World). Initiatives include opportunities for educators to gain recognition for global curricula through earning a Global Educator Digital Badge and opportunities for schools and districts to earn Globally-Ready designations for strategic plans to incorporate global frameworks within their areas (NC Global Education).

The studies in this section move from practitioner perceptions and conceptualizations of global education to a descriptive review of pedagogies that educators enact in order to teach within global frameworks. With the exception of Tichnor et al. (2016), a study that
describes pedagogical strategies across academic realms, these studies focus on perceptions and pedagogies only within Social Studies education. In summary, the studies included in this review guiding principles for incorporating global education into classes, how educators engage in thinking about and teaching within a global education mindset, and the tendency to focus on broad, non-controversial themes within a global framework. Further, several of the studies find that teachers report a need for opportunities to develop their perceptions and pedagogies to solidify their efforts to teach within global frameworks.

With the exception of Tichnor, et al. (2017), there is a gap in the literature that shows a lack of empirical studies relating the tenets of global education tenets to other curricular areas that have similar underlying principles, such as world languages (ACTFL, 2014; Gaudelli, 2003; Rivière, 2013; Stewart, 2012; Zhao, 2010). While there are theoretical studies that connect the ideological tenets of global education and world language education, I found no empirical studies that link the two disciplines based on teacher perceptions and pedagogical strategies. Furthermore, I did not find studies that link teacher perceptions and practices to the ideological tenets of the global education theoretical literature. There are, however, studies that explore world language teacher perceptions and pedagogies related to cultural content and intercultural communicative competence strategies. These two elements, despite using a different set of terms, do reflect global content and mirror perceptions of global educators for teaching within a globalized context. The next section explores these studies.

**World Language Education**

Researchers make the theoretical connection between citizenship education, language learning, intercultural communicative competence, and the realities of a globalizing society,
noting that “it is foreign language/culture education that helps facilitate intercultural communication among citizens in multicultural societies and in a global world” (Guilherme, 2002, p. 166). However, the literature on world language education tends to focus on perceptions and pedagogies that reflect a traditional paradigm of culture. This centers cultural focus on factual, or cognitive, elements of learning rather than on the multidimensional intercultural communicative competence and fails to make perceptual and pedagogical connections to broader global frameworks (Byram, 1997). This section reviews six studies that address teacher perspectives and pedagogies on incorporating cultural elements and intercultural communicative competencies into their teaching repertoires. The studies show a need for further work incorporating cultural content and pedagogical strategies at the pre-service and in-service levels to support teachers.

In order to find relevant studies describing how world language educators bring global and cultural frameworks to their classroom practices, I again turned to the ERIC and Education Full Text Databases. I used several combined search terms such as global education and world language education, world language teachers and global competence, world language teachers and intercultural communicative competence, world language education, and intercultural communicative competence. For each of these, I also substituted foreign language education/teachers for world language education/teachers. Interestingly, no results turned up from the keyword combinations that emphasized the word global. Despite the theoretical connections mentioned above, empirical studies in the world language field do not incorporate global education language beyond a superficial mention of teaching language with overarching global goals. The term world language teachers and culture is the only term that generated multiple results, yielding five peer-reviewed articles. I will
highlight three of these studies in this section. On the ERIC database, one article arose from a search of world language education and intercultural communicative competence. However, I excluded it from this review because the article focused more clearly on service learning opportunities than on pedagogies and perspectives related to intercultural communicative competence. Searching with the term intercultural communicative competence on its own yielded the most results related to world language education. As I went through this list, I excluded studies that were not relevant to world language educational contexts and those that described the evolution of intercultural communicative competence based on opportunities for study abroad. Other articles for this section came from literature I previously found during research for other courses and contexts.

**World Language Teacher Perspectives and Pedagogies**

I began this search with two questions: 1.) How do world language teachers conceptualize teaching cultural or intercultural elements in their classes? and 2.) How do these conceptualizations relate to the pedagogical strategies that they choose? The studies described below look at these questions from a variety of national perspectives and with multiple sets of language to describe cultural, intercultural, and communicative elements. The study based in the United States uses the language of the National Standards (2015) to reflect cultural teaching of products, practices, and perspectives. The European studies use or modify Byram’s (1997) language that incorporates three dimensions of intercultural competence: knowledge or cognitive (savoirs), active (savoir apprendre), and affective or attitudinal (savoir être). Across the board, these studies show an apparent discontinuity between educator perceptions on culture and intercultural content and their pedagogical strategies to incorporate these elements in their classrooms.
In 2011, Byrd, Hlas, Watzke, and Valencia conducted a study to determine how practicing language teachers focus on culture and the elements of culture included in the standards in their classrooms. They also discuss the motivators and barriers that teachers report regarding including culture. Researchers collected questionnaire data from 415 teachers and 64 teacher educators over the 2006-2007 school year in order to answer these questions. The most common teaching languages represented in this study included Spanish, English as a Second Language, and French, and it included educators from a variety of US regions.

Using quantitative analysis, these researchers found a statistically significant difference in the application of the cultural aspects of the National Standards between the two groups: teachers and teacher educators. They attribute this difference to the fact that teacher educators spend more time researching and unpacking the national standards and cultural elements, while classroom teachers tend to base their culture teaching more on personal experiences. Both groups showed similar trends reporting the efforts needed to maintain their own cultural knowledge related to cultural perspectives, showing ‘some emphasis’ on the quantitative survey scale. Both groups acknowledged a lack of time and resources to more fully incorporate culture into their courses, while the teachers felt that this was a missing element of their preparation programs. In other words, the teacher educators felt that cultural elements were well represented within the preparation sequences, while the teachers did not. While teachers acknowledged including both products and practices in their courses, they felt a need to better incorporate perspectives and the ability to integrate the three elements of culture emphasized by the standards. One drawback of this study is that it drew participants from active members of the American Council on the Teaching of Foreign
Languages (ACTFL), excluding potential participants who are not members of this professional organization. It would be interesting to see how world language educators who were not necessarily affiliated with this organization responded to the inclusion of cultural elements in their courses.

Based on their results, the researchers call for a revamping of preparation programs to provide “prospective teachers with historical, social, and political insights and to encourage teachers to critically examine significant cultural issues” (p. 9) and a need to support in-service teachers in order to “deepen their understanding of cultural perspectives and continue developing their cultural knowledge base” (p. 22). These suggestions echo those found in studies related to deepening content knowledge and resources for educators teaching a variety of subjects within a global framework (Gaudelli, 2003; Rapoport, 2013, Tichnor-Wagner, et al., 2016), suggesting an important relationship that could exist in extending language teachers’ content knowledge to include a wider global perspective in addition to the specific cultural contexts that are associated with the target languages.

Moving away from the language of the US National Standards (2015) and toward the intercultural communicative competency language developed by Byram (1997), Tran and Dang (2014) conducted a similar survey in Vietnam to find out how English as a Foreign Language teachers, both native English speakers and native Vietnamese speakers, approach teaching culture in their respective classrooms. Their study explored both teacher beliefs and definitions regarding teaching culture and the instructional strategies that they use to incorporate these ideas in their classes. To do so, the researchers used questionnaires, semi-structured interviews, and classroom observations of 38 world language teacher participants to answer their research questions.
Respondents from both the native English speaking group and the native Vietnamese speaking group showed a similar, favorable attitude toward incorporating cultural elements into their classrooms. These responses indicated teacher beliefs that teaching culture is important, that students can use English to explore the target culture(s), and that including culture at multiple levels is necessary. One respondent likened the importance of linking culture to global citizenship, saying “culture is definitely important in [English Language Teaching], and I think my job here is to help my learners become global citizens” (Borghetti, 2013; Davies, 2006; Gaudelli, 2003; Tran and Dang, 2014, p. 96). Native Vietnamese-speaking teachers, especially, acknowledged the interrelationship that exists between language and culture, citing that “cultural awareness was an indispensable skill that learners should possess” (Liddicoat & Scarino, 2013; Tran & Dang, 2014, p. 96). Not all of the participants, however, responded favorably to the introduction of culture into English classes; one of them suggests that “it doesn’t help learners learn English much except for making the lessons more interesting” (p. 97).

While most of the participants expressed favorable attitudes toward culture teaching, their definitions of teaching culture did not necessarily match their pedagogical strategies to incorporate it in their classrooms. The Vietnamese-speaking teachers identified factual and procedural cultural skills as the most important aspect of teaching culture, while native English-speaking teachers expressed the belief that culture teaching should lead to changes in learner attitudes such as curiosity and openness. However, qualitative data suggested that most of the cultural pedagogies exhibited in the classrooms, or related by the teachers, mostly dealt with the cognitive, or factual, dimension of teaching cultural concepts. The researchers attribute this fact either to the lack of time for educators to spend focused on cultural topics
in the classroom, or to their own lack of familiarity with the content. Like Byrd, et al. (2011), Tran and Dang (2014) found that educators expressed a lack of preparation to teach cultural topics and a lack of time in a crowded curriculum to incorporate these elements into their courses. In order to include some cultural content, the teachers relied on factual tidbits rather than fostering intercultural attitudes and opportunities to practice communicative behaviors.

Like Tran and Dang (2014), Larzén-Östermark (2008) investigates the connection between teacher perceptions and pedagogies related to cultural teaching and whether there is a sense of alignment between their understandings and practices. Set in Swedish-speaking schools in Finland, this study offers a unique perspective on language and cultural teaching within a multicultural context. Larzén-Östermark (2008) questions how teachers define culture, why they teach it, and what practices they use to accomplish cultural teaching in their respective world language classrooms. She interviews 13 teachers from 12 Swedish-speaking schools. These teachers, though pulled from a rather homogeneous setting, represent diversity related to gender, years of teaching experience, and time spent abroad. After the interviews, she analyzes the data for themes related to teacher orientations to cultural concepts. The cognitive orientation relies on the transmission of cultural facts transmitted by the teacher and memorized by the student, a strategy prevalent in Tran and Dang’s (2014) study. An action orientation explores cultural issues in relation to behavioral skills and performance in intercultural contexts. Finally, an affective orientation influences learner attitudes toward others, engaging both their intellects and their emotions in the learning process. The findings from this study show that teachers broadly conceptualize
culture teaching and learning as complex. However, the majority shows a tendency to focus cultural opportunities in class on the cognitive, factual element.

Larzén-Östermark (2008) then moves from teacher perceptions of culture to the pedagogies that they enact in class. As influenced by their orientations toward cultural teaching, the majority of educators relied on informational pedagogies to convey facts, relying on the cognitive domain. The sample shows three examples of pedagogies related to the active domain, preparing students to behave and perform in culturally-appropriate contexts and avoid “cultural blunders” (p. 534). This domain incorporates both cognitive and emotional learning and relies on examples of dialogues and culture clashes. These examples, either ready-made or created by the teacher, help students recognize cultural nuance and learn how to act/react in unfamiliar cultural scenarios. Finally, Larzén-Östermark (2008) describes few strategy as an encounter, where the educator engages the affective or attitudinal domain to reduce ethnocentric viewpoints and encourage dialog between cultures and languages. The only example given in this article encourages reflection and decentering cultural assumptions. The teacher in this example uses a text about a boy experiencing the inequities of apartheid in South Africa, and asks the students to then reflect on their own responses to the situation and their own real-world examples that mirror the injustice in the text. The teachers in the study that attempted an encounter pedagogy in their classrooms tended to be young, female teachers with extensive experience abroad. Like Sercu (2006) and Tran and Dang (2014) find, teachers in this study showed interest in cultural pedagogies that fostered empathy and tolerance toward cultural diversity, but the pedagogical strategies exemplified or explained in this study fell short of that goal. Teachers in this study viewed
culture as important, but the majority of participants treated it pedagogically from a
traditional paradigm that favors factual knowledge over affective or active opportunities.

Echoing Byrd, et al. (2011), Tran and Dang (2014), and Sercu (2006), this study
implicates shortcomings in world language teacher preparation and in-service support for the
lack of cultural insight and resources leading to the fact that teachers in this study do not
typically engage their students in cultural learning beyond the factual or cognitive level.
Further, she suggests that there is pressure in this context to teach the material found on
regional exams, which prioritize linguistic skill over cultural understandings.

Sercu (2006) conducted an international survey in Europe to determine how world
language teachers characterize professional self-concepts and culture teaching practices and
whether she can develop an intercultural teaching profile typical of teachers across
nationalities and languages in Europe. She conducted a questionnaire with 424 world
language teacher participants including respondents from Belgium to Bulgaria. Most
teachers reported teaching English, German, French, and to a lesser extent, Spanish.

In this study, teachers responded that they felt a higher level of familiarity with the
cultures they were supposed to teach compared to Byrd, et al.’s (2011) study. Respondents
connected this perceived comfort level with their frequent attempts to engage the target
cultures through media and travel outlets. However, the topics that they report fall on the
cognitive level of cultural teaching (as opposed to deeper knowledge related to skills and
attitudes) (Byram, 1997; Larzén-Östermark, 2008; Tran & Dang 2014). Based on a deeper
analysis of open-ended questions, Sercu finds that while teachers expressed a comfort with
skills needed to teach about foreign cultures, their skills fell short of true intercultural
competence as defined by Byram (1997) which includes the cognitive, the affective, and the
active domains (Larzén-Östermark, 2008; Tran & Dang, 2014). Sercu (2006) says “we can derive that teachers tended to employ techniques that aimed to enlarge learners’ knowledge of the foreign culture” without engaging them beyond this cognitive approach to address communicative skills and open attitudes (p. 63).

Across the countries represented in this study, 79.48% of the educators professed a favorable attitude toward the incorporation of culture and intercultural competence in language courses, as did Tran and Dang (2014). This signifies that they believed that culture and language are inseparable elements of language education. The other 20% of the educators expressed disagreement, believing that cultural and language skills are separate elements. This suggests an underlying belief that intercultural skills reinforce stereotypes and cannot be fully understood in a school context and that building linguistic skill is the priority in language classrooms.

Despite slight dissention regarding the combination of language and culture teaching in world language classes, Sercu determines that it is possible to develop a language-and-culture teaching profile for educators across geographical boundaries and educational contexts. She concludes that “at present, intercultural competence teaching is perceived to be an important proposal for innovation in all participating countries. Yet, it is also viewed as peripheral to the commonly accepted linguistic goals of foreign language education” (p. 68). Like Byrd, et al. (2011) and Tran and Dang (2014), Sercu’s findings suggest a need for a stronger system of support for the incorporation of cultural and intercultural understandings, both at the pre-service and the in-service level. She further suggests that textbook writers may have an interest in designing materials “that aim to promote the acquisition of
intercultural competence amongst learners…integrating skills and attitudes, in addition to cultural knowledge” (p. 70).

While Sercu (2006) develops a cultural and language teacher profile that holds up across national teaching contexts in Europe, Nieto and Meadows (2015) approach profiling cultural teachers in a different way. They use a cross-contextual setting for this study netting data from Colombia and the US; this study also highlights differences in the cultural perspectives of teaching English as a Foreign Language between novice and expert educators. Teachers in this study are also graduate students; those in the US prepare to teach English as a Foreign Language in their home countries of China, Saudi Arabia, Oman, and Israel. Those in Colombia participate in graduate coursework for in-service purposes. Nieto and Meadows (2015) collect data through required online course postings shared between the students at both universities and through interviews conducted one year later.

Findings from this study regarding the practical use of language and the teaching of culture align to some of the tenets of global education. For example, the first finding that Nieto and Meadows (2015) describe shows the underlying purposes for language study. The students in Colombia described a responsibility to teach English to encourage “transformative action for social change” while the students in the US suggested that the underlying purpose for English learning is “to gain employment or education credentials” (p. 18-19). These ideals echo the opposing ideologies found on the global education continuum that sets education for social action on a liberal end of the continuum with competitive neoliberal ideologies on the opposite end (Bloom, 2004; Cutshall, 2004; Davies, 2006; Gaudelli & Hewitt, 2010; Olssen & Peters, 2005; Pike, 2000; Tye, 1990). While these graduate students show very different perspectives on the underlying purposes for language
study, it is important to contextualize their own cultural situations given their disparate upbringings and ages. Nieto and Meadows (2015) consider the age and expertise of the two groups, but they fail to fully explain the contextual differences of teaching English as a Foreign Language in Colombia versus China, Oman, Israel, and Saudi Arabia.

A second finding of this study complicates the decisions about cultural elements related to the English language and which of these elements should be included in the curriculum. The students in Colombia expressed frustration with the inclusion of cultural elements of teaching English because they neglect and negate cultural connections within their local contexts. These teachers suggested a fear of “cultural colonization” through teaching about other cultures without critically looking at their own cultures and acknowledging the potential tensions between multiple cultures. The US-based students, however, prioritized teaching American culture as representative of English-speaking cultures. One student describes himself as a “gateway” for his future students toward authentic American English and culture (Nieto & Meadows, 2015). Again, the personal context and teaching plans of these participants is a key reason for disparate viewpoints; Nieto and Meadows (2015) fail to further elucidate these contexts.

Finally, the last finding discusses whether educators should incorporate nonstandard English varieties in their coursework. The students in Colombia preferred an inclusive approach to recognizing language variations as a key element of cultural understanding, while the US students insisted on the prestige factor of Standard English. The researchers note that these students “supported diversity for pragmatic, instructional concerns and only so far as it did not threaten the supremacy of the standardized variety” (pp. 23-24). In their conclusion, the researchers classify the two groups of educators in separate categories based
on their orientations to cultural teaching. The expert teachers from Colombia used a narrative of empowerment, while those from the US university used a narrative of induction. They suggest that the opportunity to learn from one another’s very different perspectives in this shared online posting site was an important factor in the findings of this study. They believe that, “especially for pre-service teachers, a healthy global professional identity comes with practical experiences and the sharing of those experiences with colleagues in professional communities –especially the experts” (p. 25).

This study purported to study the different conceptualizations evident between novice and expert non-native teachers of English. While it does do that to an extent, it is possible that the different cultural contexts of the participants played a larger role in their perceptions than did their years of teaching experience. The researchers allude to the critical nature of the Colombian graduate program, but there are no descriptions given as to the theoretical context of the US university or the varied cultural backgrounds of the international students there.

While the above studies focus on world language teacher perceptions and pedagogies surrounding teaching culture as intertwined with or separate from language in their courses, they focus little on reaching true intercultural communicative aspects of teaching world languages that reach past the cognitive, factual dimension of learning (Byram, 1997; Larzén-Östermark, 2008; Tran & Dang, 2014). Bastos and Araújo e Sá (2015) explore the intercultural communicative perceptions of world language teachers and how they go about developing this competence. Their study describes a professional development program designed to move educators from an identity as a language teacher to an identity as an intercultural language teacher.
They collected data through intercultural profiles completed by the participants during the training program and from three-stage interviews conducted one year after the program. The stages included reflection on identity and intercultural development, clarification on their original profiles, and analysis of intercultural competence and its connections to their conceptual understandings. They analyze data with both an emic and an etic focus, connecting emerging themes from the data to the literature.

As findings from previous studies show, teacher conceptualizations of culture and intercultural communicative competence is highly complex (Larzén-Östermark, 2008). This study modifies Byram’s (1997) components of intercultural communicative competence to include the affective or attitude-related, the cognitive or factual, and the praxeological or practical. Unlike the findings shown by Larzén-Östermark (2008), Sercu (2006), and Tran and Dang (2014), this group of educators focuses most on the affective dimension, acknowledging that the cognitive dimension is less valuable without its relationship to the other two dimensions. In their findings, the affective dimension focuses on “respect for others,” “values and practices,” “interest, open-mindedness and curiosity towards others” (Bastos & Araújo e Sá, 2015, p. 138). Teachers focused the praxeological component on a personal vision of intercultural communicative competence, placing high value on teaching for “personal skills,” “development of a questioning, analytical, and critical position,” and “critical cultural awareness” (p. 141). Bastos and Araújo e Sá (2015) show participants that recognize that “the language and culture couldn’t be disassociated” (p. 142), a finding corroborated by the majority of participants in the above studies (Larzén-Östermark, 2008; Sercu, 2006; Tran & Dang, 2014).
Participants in this study describe the development of intercultural communicative competence as ongoing, echoing a need cited in above studies for continued support of teachers throughout their careers (Byrd, et al., 2011; Larzén-Östermark, 2008; Tran & Dang, 2014). The data show that this professional development needs three phases: information gathering, interaction, and reflection. The researchers, then, depict the development of intercultural communicative competence as a spiral, continually building upon and incorporating new experiences.

In summary, these studies show that most world language teachers possess a favorable attitude toward incorporating cultural elements into their curricula through content and pedagogical strategies. World language teachers tend to conceptualize cultural teaching along the lines of building skills for intercultural communication, developing an attitude of openness toward other cultures, and learning factual information about target culture(s). However, the studies further show that world language teacher pedagogies do not align to these beliefs. Due to constraints on time, resources, and personal knowledge, world language teachers focus cultural elements on factual content rather than content that engages behavioral or affective domains. Further, most of these studies do not connect to the broader models of language and cultural learning as described in theoretical literature. While they do cite building language skills and reflect Byram’s model of intercultural communicative competence, they do not reflect broader goals of learning language for social transformation, critical stances of language and culture, or recognizing the perspectives that go along with cultural products and practices (Borghetti, 2013; Byram, 1997; Byram, 2012; Guillerme, 2002; Moran, 2001).
The studies cite a need for stronger preparation and continued development toward the incorporation of cultural elements in world language classes, mirroring the requests for stronger global content and pedagogy development from global educators (Gaudelli, 2003; MacDonald et al., 2015; Merryfield, 1994; Rapoport, 2013; Rapoport, 2015). This support would help educators connect their conceptual ideals to practical strategies. In a global framework, continued development would also support the conceptual and pedagogical connections between culture teaching in the language classroom and global education.

**Conclusion**

As a whole, this chapter reviews empirical studies related to two themes: global education and world language education. Considered separately, these two areas have similar perspectives and contributions to scholarly literature on education, but they use different language to elucidate these ideas. The global education literature reflects a variety of educator perspectives and pedagogies designed to facilitate global understandings and connections in student learning. It informs this research study through showing specific examples of how global educators incorporate these frameworks and ideologies into classroom practice. The world language education literature changes that focus to exploring the cultural and intercultural perspectives and pedagogies that world language teachers use to facilitate student intercultural communication in the target language. This section informs this study by showing a need for alignment between world language teacher cultural perceptions and pedagogies and a need for a connection to broader global education frameworks.

This research study seeks to combine these two areas to explore world language teacher perspectives and pedagogies related to the global frameworks that surround their
curricula. As I illustrated in Chapter 1, global education and world language education have similar underlying ideologies. The current chapter highlights some of those similarities, despite their different terminology, as evidenced in empirical studies from each discipline. This study will further combine the perspectives and pedagogies that make up world language education within a larger global framework. Through in-depth interviews with world language teachers and document analysis of their teaching artifacts, I show in this study how the two disciplines relate to one another in teacher conceptualization and practice. It shows how each discipline can inform the other through the perspectives and pedagogies that teachers use in their classrooms to stimulate student learning and make connections to a globalized world that requires their participation as workers, as civic contributors, and as communicators.
CHAPTER 3

EXAMINING WORLD LANGUAGE TEACHER PERCEPTIONS AND PEDAGOGIES WITH GLOBAL EDUCATION FRAMEWORKS: METHODOLOGY

As global education and supporting student development of global competencies gains traction as an important educational endeavor in the United States, it is important to consider how (and if) World Language teachers conceptualize their roles as global educators and how they translate these theories into daily classroom practice. Much research has been done to determine how social studies educators embrace global education (Gaudelli, 2003; Merryfield, 1994; Rapoport, 2013; Tye & Tye, 1992). However, few scholars address the role that globally-minded education plays in the thinking and instructional practices of World Language teachers. The main purpose of this study is to explore World Language teacher conceptualizations of teaching languages within a global framework and how these teachers enact these understandings in their daily practice. The research questions are:

1. How do globally-minded world language teachers conceptualize teaching cultural and/or global content in their courses? How do these conceptualizations align with the ideological continua as described in the theoretical literature on global and world language education?

2. How do globally-competent world language teachers enact these perceptions of teaching cultural and/or global content in daily classroom practice
**Research Design**

This study lends itself to qualitative methodologies because of the descriptive and interactive nature of the research questions. The goal is to provide an in-depth, exploratory picture of the complexity of World Language teacher conceptualizations, descriptions, reflections, and changing practices within a global education framework (Creswell, 2012). As Johnson (2008) states, “the goal is simply to understand” (p. 31). My endeavor in this project is to understand and describe how teachers enact their understandings of what it means to incorporate global frameworks into the cultural aspects of language education in their classrooms.

**Multiple Case Study**

Within a qualitative framework, I chose to design this research as a multiple, instrumental case study because it “serves the purpose of illuminating a particular issue” (Creswell, 2012, p. 465). Stake (2003) calls this particular issue one of “external interest,” which, in this instance, is how a specific group of world language teachers understand and enact classroom practices relating their curricula to theories of globalization and the tenets of global education and world language education (p. 137). The case study design is intended to provide “insight, discovery, and interpretation,” so that an issue and problem of teaching practice can be identified and described (Merriam, 1998, p. 29). Merriam (1998) notes that case study research is useful in an area of education where little research is available. As noted earlier, much research has been conducted in the realm of global and social studies education, but more is needed to consider how the world language field also contributes to and benefits from global education frameworks.
Case studies focus on a phenomenon as a bounded system, which means that “the case is separated out for research in terms of time, place, or some physical boundaries” (Creswell, 2012, p. 465). As Merriam (1998) highlights, delimiting the object of study is the single most defining characteristic of case study research. The bounded system for these cases is the intertwining of global and world language education contexts, themes, and frameworks. Merriam (1998) offers that “anchored in real-life situations, the case study results in a rich and holistic account of a phenomenon. It offers insights and illuminates meaning that expands its readers’ experience” (p. 41). This study seeks to offer insight into real-life conceptualizations and practices of teachers striving to incorporate their understandings of global frameworks into their world language classrooms.

As will be discussed below, another of the hallmarks of case study research is its focus on extensive data collection with multiple forms of data (Creswell, 2007; Creswell, 2012; Glesne, 2011). To that end, the multiple forms of data collected included surveys, in-depth interviews with educators, and teaching artifacts submitted by participants. The purpose of multiple forms of data is to provide a rich, extensive illustration of the case and to attempt to triangulate information from one data source to another to ensure whole and accurate representations of data. This information led to a detailed, holistic account of the phenomenon of working global education frameworks into world language curricula.

Multiple case studies involve collecting and analyzing data from multiple cases, presenting each as a portrait and then looking across cases to identify patterns of similarity and difference (Merriam, 1998). According to Creswell (2007), the defining feature for multiple case studies is the inclusion of multiple cases in order to gain a broader perspective of the phenomenon under study. For this research study, I included five individual cases that
trace the perceptions and pedagogies of globally-competent world language teachers who contribute data to the survey, the interviews, and the collection of teaching artifacts. Globally-competent world language teachers are those who prioritize incorporating cultural and global elements into their curricula, teaching these elements through the target language. Each teacher in the proposed study represents a different perspective on the incorporation of global frameworks into world language education, allowing for multiple opportunities to find patterns in the data (Creswell, 2007). The data for each case was analyzed separately to identify individual patterns, and then combined to present a cross-case analysis that identifies patterns present across the data.

**Recruitment**

As is the case in many qualitative research projects, for this study, I recruited participants through purposeful, convenience sampling from a homogenous population. According to Creswell (2012), homogeneous sampling is designed to purposefully sample individuals based on their membership in a subgroup with defining characteristics. However, there is diversity within this sample as I recruited teachers with various personal and educational backgrounds, those who teach different languages, and those with different years of experience teaching. In this case, the defining characteristics include membership as World Language teachers in a mid-Atlantic state and those interested in connecting teaching practices to global education tenets. These educators self-describe their goals and pedagogies as globally competent, meaning that they have an understanding of international issues, an appreciation of cultural and linguistic diversity, proficiency in more than one language, and the competitive skills to interact in an interdependent world (National Education Association, 2010). In other words, these world language educators purposefully
seek to develop and share resources to help students connect language-related cultural content and appreciation to broader global tenets that bridge academic disciplines. Defining characteristics of this group include a commitment to helping students build global competence through language learning and a perception of global frameworks as a broad way to expand student understandings and connections to disciplinary content. To engage participants in the project, I used social media and flyers passed out during a regional World Language Conference held in the spring of 2017. These recruitment documents included a link to the initial survey for this study.

**Participants**

Participants in this study are World Language teachers who volunteered to participate through their responses to an online initial survey. The survey asked respondents to share demographic information, share why he or she self-identifies as globally-competent, define and give examples of how he or she conceptualizes and implements global and cultural themes and framework into their curricula, and detail personal motivations and barriers to prioritizing these frameworks within world language curricula. These questions began to illuminate teacher perceptions and pedagogies related to incorporating global frameworks in world language classes. Demographic information of the eight survey respondents is shown in the table below.
Table 1: Participant Demographics. This table illustrates the diversity of participants completing the survey portion of this project.

For the survey respondents, the top five priorities for including global education frameworks into language teaching included understanding the existence of multiple perspectives, building language proficiency in languages other than English, raising student awareness of global citizenship, understanding global interdependence and interconnectedness, and developing 21st century skills. None of the respondents listed as instructional priorities preparation for a future job market, strategizing national economic advantage, nor implementing technological connections. Two of the teachers described their schools as urban (within the boundaries of a city with at least 100,000 people), five described their schools as suburban (located near a city with at least 100,000 people), and one teacher described her school as rural (not located near a city with at least 100,000 people).

One question on the survey allowed respondents to indicate their interest in continuing to participate in the study through in-depth interviews and submission of teaching artifacts. From this pool of participants, five became part of the full study. These teachers show a deep commitment to globally-competent teaching based on their responses to the
earlier questions in the survey. As mentioned previously, these world language educators prioritize teaching cultural and/or global elements through language, attending to making international connections, building competitive skills, building proficiency, and developing appreciation for cultural diversity (National Education Association, 2010). I briefly describe each participant below in Table 2’s demographic information.

<table>
<thead>
<tr>
<th>Name</th>
<th>Background</th>
<th>Context</th>
<th>Grade Level</th>
<th>School Type</th>
<th>Language Proficiency</th>
<th>Licensure Process</th>
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<td>Public</td>
<td>Native Speaker</td>
<td>University</td>
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<tr>
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<td>Secondary</td>
<td>Public</td>
<td>Non-native Speaker</td>
<td>University</td>
</tr>
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<tr>
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<td>Suburban</td>
<td>Elementary</td>
<td>Private</td>
<td>Non-native Speaker</td>
<td>University</td>
</tr>
</tbody>
</table>

Table 2: Interview Participant Demographics. This table shows demographic and school contexts for the five participants who completed each phase of this research study.

**Erin.** Erin’s parents are Argentinean, though she has lived in the United States for her entire life. She has taught for seven years, and currently teaches Spanish to 7th-12th graders at Hilltop Secondary School. Erin has extensive immersion experiences in Spanish-speaking countries, leading to her definition of global competence as “the constant learning about diverse cultures and people and international issues and to understand these issues through personal experience.”

**Natalie.** Natalie is a third-year teacher originally from the region where she currently teaches. She teaches Latin 1-AP at Hilltop Secondary School and advanced Latin courses at the state’s Governor’s Latin Academy. Natalie has a Master’s degree in Latin. She defines
global competence as “the ability to understand the world around you on a cultural and political level. This would include being aware of a region’s history, language, religious beliefs, and values.”

Maya. Maya is the department chair at Hilltop Secondary School and is in her 8th year of teaching. In addition to her duties as chair, Maya teaches high school Spanish 2 and 4 and middle school French 1. She recently completed her Master’s degree in Educational Leadership. She closely relates global competence to the Cultures standard of the World Readiness Standards for Language Learning (2015), defining global competence as “the understanding of cultures, practices, and customs from around the world.”

Cynthia. At Mountain View High School, Cynthia is the only French teacher, though she collaborates regularly with the other French teachers in Foothills County. Currently in her 17th year in the classroom, she teaches levels 1-5 (AP) each year. Cynthia is a native of the rural Foothills County, relating to her students through common experiences and local knowledge. In her opinion, global competence is “the skill and ease by which one navigates in other countries or when communicating with people from other countries.”

Lauren. Unique to this study, Lauren teaches Spanish to 1st-5th grade elementary students at Park County Day School. Lauren grew up in New York City, but moved to the region for college and chose to stay nearby as she became a teacher and completed her Master’s Degree in School Administration. She has been teaching for ten years, including eight at the elementary level. She wants her students to gain global competence that she defines as “communication that is respectful and understanding of another person’s culture.”
**Contexts**

This study includes participants from three regions, covering three school districts with distinct characteristics and goals. Teacher licensure requirements for world languages in this state include 30 hours of language courses taken above the Intermediate Level (as defined by the state’s Department of Education). For modern languages, coursework must include grammar and composition, conversation, culture, civilization, literature, and teaching methods. For classical languages, coursework must reflect content related to Roman history, Roman life, mythology, archaeology, and teaching methods. In addition, teacher candidates must receive passing scores on the Praxis exams specific to the languages they wish to teach. These exams include questions based on content knowledge and also test listening, writing, reading, and speaking skills in the target language. In addition, there is information on the state’s licensure website indicating a need for language teacher candidates to score “Advanced Low” on ACTFL’s Oral Proficiency Interview and Writing Proficiency Test. However, based on my own experience transferring my professional teaching license to this state, those teachers receiving reciprocal licensure do not necessarily have to take these proficiency exams to receive licensure, nor to maintain their credentials.

**Metropolitan County.** Three of the participants in this project live and teach in a heavily-populated area near a major metropolitan city in the Eastern United States. The region itself is home to more than six million residents representing racial and ethnic diversity and is considered a highly educated and affluent area (de Vise, 2010). According to the 2010 census, the area is 54% White, 26% Black, 9% Asian, 14% Hispanic, and 4% representing other ethnicities. In the greater area, multiple school districts and two states are represented. More than 50% of the population is White, and there are large populations of
Asian and Pacific Islanders, Hispanics, and African Americans (Khaja, et. al, 2016). Within the school district, 40% of students are White, while Hispanic students make up the next-largest group. Percentages of students of Asian American or African American backgrounds mirrors that of the county’s population (About FCPS, Fairfax). 28% of the student population in this county is eligible for free and reduced-priced meals and 17% are eligible for services as learners of English (Fairfax). One of the published beliefs of the school system is that a successful education system “develops students who are effective communicators; collaborators; creative critical thinkers; global and ethical citizens; and goal-directed, resilient learners” (Beliefs, Fairfax). Important to this study, the county also has a published “Portrait of a Graduate” that highlights the global goals of developing students capable of communicating in multiple languages and understanding diverse perspectives and cultures as part of the goal of developing ethical and global citizens, tying together the global frameworks and world language goals that are highlights of this project (Portrait of a Graduate).

In addition to the goals of communicating in languages other than English and learning about cultures related to the target languages, the World Language Department in this county sets the goal of ensuring that students can “participate in multicultural communities at home and around the world” (World Languages Overview). This goal mirrors one set forth by the state standards document for foreign languages that states a goal of increased global perspective where students will “respond to and contribute to their communities and to the world in a more informed and effective manner as a result of the global perspective gained in a world language class (Board of Education, 2014, p. 6). This goal is in addition to the expected language goals of building skills for effective
communication and enhanced cultural understanding (Board of Education, 2014). The standard of “Interacting in School and Global Communities” includes benchmarks and descriptors for each level of secondary study that include obtaining and analyzing authentic resources to obtain information about global cultures (Board of Education, 2014). For this research study, it is important to note that both the county and the state standards for languages documents highlight the importance of making global connections and contributions available through language study. The goal of this study is to determine how teachers make those connections and create instructional strategies and resources that enact these ideals in their classrooms.

**Foothills County.** Compared to its metropolitan counterpart, Foothills County is located in a more rural area with rolling hills and mountain views. 2010 Census Data shows that 91.3% of the county population identifies as White, 4.4% describe themselves as African-American, 8% list their race as Hispanic, and 1.7% identify as Asian. However, these demographics are rapidly changing as the county grows, a fact noted anecdotally by Cynthia and proven by updated census information. A US Census Bureau Quick Facts page for the county indicates that a 2016 survey shows that only 84.2% of the county population identify as White alone. The page does not provide updated information on other racial percentages (Quick Facts, 2016).

Foothills County Public Schools serves approximately 13,500 students in a largely rural area of the state. The county boasts an on-time graduation rate of 93.5%, beating the state average of 91.3% (About the Division, 2017). The county’s mission statement prioritizes student enthusiasm for learning, promoting individual learning, emphasizing curriculum renewal, and evaluating progress and revising goals (Mission, 2017). While
demographic and mission statements are published on the county’s website, I was unable to find information specific to content area learning targets and goals. The county’s language educators do follow the state standards, described above as emphasizing language learning for global connections and contributions.

**Park County.** Like Metropolitan County, Park County includes a large city with several rapidly growing suburban enclaves. Recently, the area experienced surges in population, noting growth of 14.7% between 2010 and 2016 (Quick Facts, 2017). The county is diverse, with racial percentages listed as 58.2% White, 32.7% African-American, 5.8% Asian, and 13% Hispanic.

Unlike the public schools represented by study participants in Metropolitan and Foothills Counties, Park County Day School is a Kindergarten-8th grade private institution, boasting that “35% of the student body is made up of students from diverse backgrounds” (Fast Facts, 2017). The site does not detail how the school defines this diverse percentage. Tuition for the current school year is $18,750 for lower school students and $19,600 for middle school students. One of the goals listed in the school’s “Portrait of a Student” is that students grow “to exhibit a perceptive understanding of the larger world” (Portrait of a Student). To that end, the school encourages Spanish study beginning in Kindergarten, hosts heritage assemblies, coordinates student exchange programs with international partners in Mexico and Italy, and hired a multicultural coordinator tasked with bringing parents and guest speakers into the school to “share their cultural backgrounds and unique traditions” (Our Community). The school’s Spanish language program is designed for students to learn, on an age-appropriate level, how to “communicate with people from other parts of the world
and [value] cultural differences” as a critical component of 21st century skills (Foreign Language).

**Recruitment Processes**

Once permission was granted by gatekeepers at the Institutional Review Board, I published a recruitment flyer to social media and distributed the flyer at a regional language conference held in April 2017 (see Appendix B). I gained access to interested teacher educators by first sending an electronic introduction of myself and the proposed study (see Appendix A). This letter described the research project, risks and benefits of participating (see Appendix C), permission to forward the letter to their colleagues and friends, and included a link to the initial survey designed to elicit preliminary thoughts on teaching world languages within a globally-competent mindset. The final question of the survey petitioned teachers to consider participating in the case study interview and document collection process. Those willing to participate submitted their information with the survey so that I could communicate with them about the next steps of participating in the research study. In order to express my appreciation for the time-consuming nature of participation in the second and subsequent phases of this study, I offered $50 gift cards to participants who completed the project. This nominal amount is not intended to sway responses, but to acknowledge the time commitment of the participants.

**Data Collection**

For this study, I collected multiple forms of data in order to solidify my understanding of what it means to understand and teach languages within a global framework (Creswell, 2007; Creswell, 2012; Glesne, 2011). The first set of data came from a qualitative survey (Appendix E) where participants described and defined their conceptualizations of
globally-competent world language teaching and the practices that they use to implement
global and cultural frameworks into their language classes. This questionnaire included both
open- and closed-ended questions intended to elicit useful information related to theories and
concepts in the literature and to explore themes generated from the responses (Creswell,
2012). This survey began to answer the first research question about how teacher
understandings of teaching for cultural and/or global frameworks lead to best practices to do
so. Furthermore, this survey included a question designed to allow participants to submit
their interest in continuing their participation in the second phase of this study with an
opportunity to include their contact information.

The second set of data I collected came from transcriptions of three in-depth
interviews with each case study participant. These semi-structured interviews provided
insight into the perceptions of teachers regarding the incorporation of cultural and/or global
content in their world language classrooms, their complex teaching contexts, and their
pedagogical strategies that show how they translate their theoretical ideas into classroom
practices. During the interviews, I was open to new questions that led in a direction
determined by the participant, and I used probes to encourage deeper reflection and
responses. This less-structured approach “assume[s] that individual respondents define the
world in unique ways,” allowing me to let the participant responses emerge in a way that
emphasized their perspectives and pedagogies (Merriam, 1998, p. 74). In order to pay
attention to nonverbal feedback cues, I recorded these interviews and took notes on
participant body language, connections, and affect (Glesne, 2011). The first interview
focused on teacher background and school contexts in order to develop an initial
understanding of the individual complexities of teaching cultural and global content in world
language classes (Appendix G). The second interview provided participants with an opportunity to describe in-depth the lessons and the content that they include in their curriculum (Appendix H). During this time, the participant and I together reviewed the teaching artifacts that she shared with me for a deeper understanding of the purposes and logic behind the instructional decisions. The third in-depth interview included time for member checking, where I asked participants to look over previously recorded data and analysis notes to ensure accuracy (Appendix I). Further, this interview included questions relating to how participants might refine their perceptions and pedagogies going forward, allowing participants to finalize their participation by “striv[ing] to formalize reflection and action as parts of the same process, systematizing it into refined cycles of learning from both individual and shared experience” (Yorks, 2005, p. 1224).

The third set of data I collected are documents and/or artifacts provided by each participant. Documents included unit plans, lesson plans, instructional materials, and/or assessments provided by the participants. The purpose of collecting this information was to see if there is an obvious pattern or connection between theoretical understandings shared during the survey and interview sessions and instructional practices. They served as a means of triangulating data between theories expressed in the survey, comments from interviews, and evidences of practice that teachers share. I used a specific document analysis protocol (Appendix F) to look for themes in the documents that align to the theoretical literatures on global and world language education. These documents helped make connections to the scholarly literature and helped me triangulate information with other forms of data shared by participants. This data served as another piece of information that seeks to answer the two research questions through connecting coded themes and evidences of practice. Importantly,
I did not collect any student evidence in this study. My interests here were on teacher practices and perspectives, where student outcomes may be included in a different study. Table 3 shows a research crosswalk, showing visually how each data collection measure contributed to answering the specific research questions pertinent to this study.

<table>
<thead>
<tr>
<th></th>
<th>Pre-Survey</th>
<th>Initial Interview</th>
<th>Follow-up Interview</th>
<th>Artifacts</th>
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</thead>
<tbody>
<tr>
<td>How do globally-minded world language teachers conceptualize teaching cultural and/or global content in their courses? How do these conceptualizations align with the ideological continua as described in the theoretical literature on global and world language education?</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>How do globally-competent world language teachers enact these perceptions of teaching cultural and/or global content in daily classroom practice?</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
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</table>

*Table 3: Research crosswalk. This table illustrates how each piece of data collected relates to the research questions of this project.*

**Data Analysis.**

Data analysis was a recursive process during this study, as is depicted in Figure 4 below. In each phase of the study, initial survey, in-depth interviews, and document collection, I first organized and described the information at hand and then conducted a deductive analysis of all written and transcribed data case-by-case.
After organizing the data, I used deductive coding to link participant data to themes found in the theoretical literature. The deductive, a priori codes came from terms found in the scholarly literature on global and world language education and are represented in the ideological continua described in Chapter 1 (Appendix K). I then conducted a thematic analysis of the data, relating each thematic perspective to the literature and the practices that supported that ideological position. The first wave of deductive thematic coding came from the initial survey, seeking to “explore the data to obtain a general sense of the data” both from individual participants and across participants (Creswell, 2012, p. 243).

After each interview, I deductively coded the transcriptions for general themes connected to the scholarly literature. Once I developed a general codebook (Appendix K), I explored the data a second time, using deductive coding to tie participant responses to the theoretical literature. I coded the data a third time looking for instructional strategies that supported the theoretical perspectives of each participant. To ensure an accurate representation of participants’ intended meanings, I conducted individual member checks during the second and third interview sessions to verify that the general codes and initial
analyses conveyed the intended message. Phase 3 of the analysis process included using a document analysis protocol (Appendix F) to code the artifacts shared by each participant.

Phase 4 of the analysis process included an opportunity for member-checking my earlier analyses during the 3rd interview with each participant. During this time, I showed participants the ideological continua depicted in Chapter 1 and shared with them specific examples from our conversations and their teaching artifacts that led to my interpretations of their data. Participants had a chance to ask clarifying questions and confirm, add, alter, or refute my analyses from the first two interviews and artifacts. The third interview then asked participants to consider how this information might impact their perspectives or practices going forward. I then organized and coded the third interview data from each participant, followed by a cross-case analysis of the interview data across participants (Appendix L). Then, I examined each set of data for individual participants, seeking to further identify and confirm patterns in the data. After I deductively and thematically coded each element, I shared my codebook and some of the data with a colleague who is familiar with qualitative data analysis techniques, asking her to code the data. I did this to seek consensus on codes and analyses, ensuring by agreement that the descriptions, codes, and interpretations are valid (Creswell, 2007). Merriam (1998) calls this process peer examination, allowing for colleagues to provide consensus on the data as it emerges. My colleague independently coded five interviews, one from each participant. For each peer-coded interview, I looked at the peer-rated document side by side with my own coded document. For each coded instance, I looked to see whether we were in agreement on the code chosen, keeping a tally of instances where we agreed and instances where we did not agree. At the end of each transcribed document, I compared the number of times our codes
agreed to the number of times that our codes disagreed. This process yielded a percentage of agreement for each participant (codes in agreement/total number of codes). On first glance, the peer coder and I reached agreement more than 70% of the time for each interview. However, upon closer inspection, I realized that she and I had discrepancies on the code that reflected an all-encompassing use of the National Standards for Language Learning (2015). While my colleague is familiar with qualitative research, she was not familiar with world language teaching. Therefore, I shared with her a copy of these Standards and asked her to walk through the data with me again to strengthen our shared coding. Through conversation, we then reached consensus on more than 80% of the codes for each of the five shared interview transcripts. Finally, I looked at the data across cases, attempting to collapse the codes generated individually into themes that hold across participants. I again explored the data for themes on their own and then sought to connect themes to evidence from the literature and other forms of data.

**Credibility**

Throughout the data collecting, analyzing, and reporting processes, I sought feedback from participant debriefing and member checking as a form of ensuring credibility of the study. Stringer (2007) notes that these two elements are important aspects of credibility due to the practical and descriptive nature of this type of research. Debriefing at the end of each interview sought to review the appropriateness of procedures and clarify participants’ ways of describing and interpreting events (Stringer, 2007).

Another form of ensuring credibility from this study was to triangulate data among the various forms collected. One way to do this was through recursive coding that examined each element individually and then in conjunction with other forms of data. This way, I was
able to see if initial themes were relevant across forms of data and see if there were patterns of difference between evidences of theories and evidences of practice.

Finally, a last method of ensuring credibility and validity of this study was to use consensus coding as described above. This process allowed a colleague to separately code a section of the data using my codebook in order to reach an agreement on the accuracy of the analyses.

**Limitations**

One limitation of this study is that it lacks a collection of data related to observation of actual classroom practice and instead relies entirely on participant contributions. Without an element of observation to corroborate these contributions, some data may represent an idealized version of practice or theory rather than actual practice or theory. A future study of world language teacher understandings and practices relating these ideas to global education frameworks that includes observations may be able to corroborate or contradict the findings of this study. While classroom observation would enhance the current study, I chose not to include it due to limitations of time and access to classrooms outside of my own school.

Similarly, through each element of data collection and analysis, I considered that survey responses and document collections were divorced from context and therefore may be inaccurate, incomplete, or misleading. I conducted member checking and triangulation of data to minimize the possibility of incomplete data, but it is a possibility through the types of data collection that I used.

Another limitation for this study is that three of the participants taught in the same school, potentially leading to skewed outcomes. These teachers participated individually over the summer months, and each shared differing perspectives and pedagogies. Further,
each described different constraints on their ideas due to the different languages and levels that they teach. However, their shared context and potential interaction may have influenced the ideas and comments that they contributed.

These limitations are reasons to consider that the goal of qualitative research is descriptive and not generalizable (Johnson, 2008). While not generalizable, Yorks (2005) suggests that “much of situated knowledge is also of potential value to others, in terms of stimulating the thinking of others, providing for vicarious learning, and providing substantive learning that can be transferred to other settings and contribute to a broader discourse” (p. 1223). While case study research can oversimplify or exaggerate a phenomenon, I strove to represent data as a slice of the whole story on how world language teachers incorporate global and/or cultural frameworks into their classrooms (Merriam, 1998). My hope is that the findings of this study, located in the next chapter, will fill a gap in the research that seeks to combine global education and world language education ideas, and will provide impetus for continuing scholarly contribution on how world language teachers may become a part of the conversation on global education.

**Reflexivity**

This study was designed as a qualitative case study; therefore, I served as both researcher and co-participant. Corbin and Strauss (2015) note that in qualitative research, the researcher is “as much a part of the research process as the participants and the data they provide” (p. 4). Yorks (2005) argues that “inquiry into authentic human experience cannot be understood by conducting experiments and collecting data from other people, but rather, that one must be authentically inside the experience to properly explore and understand it” (p. 1222). This is doubly true in this case since I had a dual role as researcher and as a currently
practicing world language teacher with the same professional designations as the participants in the study. I acknowledge that this dual role has the potential to add a depth of insight but also the potential to blind me to some findings due to my own preconceived expectations, a fact that I hope to minimize by thorough data coding, analysis, and member checking. The participants of this study are also language teachers in the area where I teach; I share an equal job title and will position myself as a colleague in addition to my role as a researcher.

My interest in this project is heavily influenced by my background as a World Language teacher and my interest in transforming my own teaching practices to better incorporate a global framework that leads to global and intercultural competencies in my students. I began teaching full-time in 2008, quickly realizing that much of the textbook-driven curriculum handed down to me was heavily based on grammar and placed little emphasis on connecting language use to real-world contexts or global themes. After several years away from the classroom in graduate school, I expected my return to teaching to give me an opportunity to put into practice some of the global and cultural contexts that I have studied.

However, my current teaching context is very similar to the one that I left behind in 2013. There is an emphasis on collaborative teaching and assessing, but the focus is entirely grammar-based with little attention given to the cultural and global elements related to the curriculum, the state standards, or the national standards for language teaching. In fact, in my context, there seems to be a dearth of authentic resources that emphasize relevant cultural information and connections to global frameworks. During their enrichment periods that occur approximately once a month, students complete a culture packet that has them answer questions to short, inauthentic cultural paragraphs in the textbook. Outside of this endeavor,
little cultural or global content is emphasized due to the quick pace of the course and the insistence that students must master seventeen grammatical tenses by the end of the year. Further, there is no evidence of national or state standards posted in my school, and no evidence of striving to engage students in learning that goes beyond the skills of reading, writing, listening, and speaking. I find this lack of cultural importance problematic, as it feels to me that it erases an important element of language learning since I believe that language and culture learning in a global context is an interrelated goal. Further, I find that students are disengaged because their learning is often limited to drill-based practice and assessment. In this study, I served as a researcher because I want to learn how teachers in other contexts within my region make connections between global understandings and practice, and I served as a co-participant because I want to collaborate with like-minded teachers dedicated to enhancing language study and teaching by making it globally relevant. This stance is in line with the goals of national, state, and county world language ideals, but I find that it is not very evident in practice at my school. I am curious what teachers in other contexts do to work toward these standards.

My interest is further influenced by my desire to help open global doors for my students. Early in my own language study, I found a deep desire to personally explore the cultures that I was studying. While I had to wait several years until it was economically feasible to do so, I studied in Madrid, Spain for a semester during college. This experience solidified my desire to teach Spanish, but in a way that connected students to speakers and cultures in the real world instead of to grammar worksheets. As I learned and studied more, I realized that I needed to travel to other Spanish-speaking countries in order to gain a broader perspective and grasp of language, culture, global themes, and people. Since that initial visit,
I have spent time studying or traveling in Mexico, Puerto Rico, Nicaragua, and Costa Rica. Each trip, while not as lengthy or as involved as the one to Spain, has improved my understanding of global themes and language and has emboldened my efforts to teach beyond the textbook toward opportunities for students to interact and learn language within the context of global education. The trip to Costa Rica was particularly enlightening for me as an educator because it was a trip designed specifically for the purpose of helping educators across disciplines gain global experience that they could apply in their classrooms. A course-related project completed after that experience showed me that the trip alone was insufficient to transform teaching practices to a global context. Instead, that study showed that collaboration and continued development to implement ideas gained from the trip were needed.

Further, as I’ve learned, many of the global contexts that are relevant in the cultures that I teach are also relevant to the daily lives and concerns of my students. In fact, the students in my most recent classroom already represent extensive global and linguistic knowledge; half of them speak a language other than English at home. In just one of my classes, I had students who speak English, Spanish, Pilipino, Urdu, Amheric, Twi, Fante, Vietnamese, and Mandarin. These students have experiences in Honduras, Mexico, the Philippines, Pakistan, Ethiopia, Ghana, Vietnam, and China. Based on these student backgrounds, a wealth of global knowledge already existed in my classroom, and connecting Spanish language and cultural learning to those experiences were vital to student learning. I believe that language learning within a global context enhances interest and understanding of language and leads to enhanced global competencies in students, including a heightened motivation to gain linguistic and cultural skills for use in future global and local contexts.
CHAPTER 4

WORD LANGUAGE TEACHER PERCEPTIONS AND PEDAGOGIES: FINDINGS

As highlighted in Chapters 1 and 2, theoretical and practical literature from scholars studying global education and world language education show similar underlying ideologies shared by the two fields. Each field uses different terminology to describe these similar ideals along an ideological spectrum that defines multiple points of perspective and practice, leading to multiple definitions and interpretations of their respective goals in US classrooms. However, the underlying similarity of these ideologies show that the two fields blend well in theory. Thus, world language education can enhance global education perspectives by adding a linguistic element leading to the development of a more nuanced and multifaceted understanding of what it means to educate a student in a global, multilingual society.

A neoliberal stance in global education rhetoric highlights the importance of helping students develop individual skills critical for job skill development, future productivity, competition, and protecting and expanding the security and economic interests of the United States. A neoliberal position in world language education historically focused on language education for elite academic students. Currently, it also highlights building individual skills by preparing students to use their functional language proficiency to foster their own job-related successes or contribute to national security with their linguistic skills. Taken together, a neoliberal ideology in both fields encourages individual growth in skills related to economic and national priorities. The addition of world language skills to neoliberal global education frameworks contributes a linguistic element that allows individuals with
multilingual proficiency to contribute to the economic and secure well-being of the country while also providing opportunities for individual achievement through language.

A centrist lens in both global and world language education stresses the development of an awareness of cultures outside of one’s own. Global education terminology stresses this development through acquiring a sense of global consciousness by learning to place oneself into a global context and developing an appreciation and respect for multiple cultures. It also stresses the incorporation and validation of multiple perspectives, leading to a perspective consciousness that allows students to note the varied voices needed to develop an accurate and in-depth awareness of others. World language study adds to these understandings an ability to interact and communicate effectively within these cultural nuances. World language terminology incorporates the Cultures Standard that looks at the products, practices, and perspectives of a given culture (National Standards, 2015). An awareness of these cultural norms, coupled with communicative ability in the target languages, leads to cultural competence. Students moves into intercultural competence as they further build their communicative ability and cultural knowledge and combine that knowledge with open attitudes toward learning about cultural others. Looked at together, a centrist ideology in both global education and world language education encourages an awareness of how people in other cultures enact their daily lives and allows students to position themselves as learners respectfully open to difference and aware of a common global humanity. World languages can reinforce the centrist perspectives that global education sets forth by providing an additional layer of linguistic access to the cultural contexts and varied perspectives that help students develop a nuanced awareness of others.
A liberal perspective in both fields moves beyond the centrist sense of awareness, instead emphasizing taking some kind of action toward the development of a more socially just global society. Global education terminology focuses on the development of citizens capable of taking action on behalf of humankind across the globe and prepared to foster social change toward equity and sustainability. A liberal perspective in world language education includes an intercultural competence that couples communicative ability with a critical and engaged stance toward learning about cultural others. It encourages the use of communicative skills in the target languages to cross cultural and linguistic borders in pursuit of equity and social transformation. In conjunction, a liberal perspective in each field highlights taking some sort of action toward the development of a more just global society. Liberal world language ideals blend with liberal global education philosophies by reinforcing opportunities for action through linguistic access.

Some global education scholars consider that educators may only fall on one point on the ideological spectra of the field. However, given the multiple definitions and ideologies of each apparent in the theoretical literature, it is also possible for scholars and educators to conceptualize global education in a way that encompasses all or multiple parts of these ideologies. Some global education scholars focus on developing “the whole child for the whole world,” preparing students for both civic and economic participation (Suárez-Orozco & Sattin, 2007) and arguing that multiple ideologies along the global education spectrum are possible and practical, as evidenced in this study. The world language education ideological spectrum is more of a holistic model, indicating that attention to one portion of the spectrum does not preclude attention to another portion during another learning segment. It is possible for language educators to focus different lessons on developing individual linguistic skills,
incorporating cultural awareness of others, and encouraging social action. While the National Standards (2015) represent each of these ideals, not all practitioners place equal value on the various ideologies related to teaching languages. Thus, each field has scholars and practitioners that focus on one part of the ideological spectra, and each field includes those who embody an all-encompassing stance on the accompanying ideologies as they strive to prepare students for a world that is global in scope and local in practice. The fields relate to one another by mutually reinforcing ideals that allow for the development of well-rounded students capable of global participation both individually in their future workplaces and collectively as active citizens.

As world language educators develop their own perspectives and practices relating global education frameworks and world language education ideas, they place themselves on various points on the ideological spectra of each field. Interestingly, participants in this study show consistency in their ideologies, describing perspectives and practices that fall onto similar ranges on both the global education ideology continuum and that of world language education. This illustrates how individual perspectives support an educational framework that merges the complementary concepts of both global education and world language education.

In this study, five world language educators shared their thoughts and instructional practices. Maya’s philosophy stretches from neoliberal ideals to centrist ideals by prioritizing grammar and using textbook readings to make students aware of cultural traditions. Lauren’s centrist perspectives reinforce using language to develop an in-depth awareness of cultural others, prioritizing awareness goals over linguistic ones. Cynthia’s views expand between centrist and liberal ideologies, pairing cultural awareness with a
critical approach to learning about others and communicative attitudes needed to understand one another despite cultural borders. Natalie’s ideology mostly falls into a centrist perspective that highlights the big pictures related to global and cultural learning, though her perspective extends to a liberal philosophy as she encourages students to critically analyze the historical cultures related to Latin study as well as their modern counterparts. Erin’s ideals span the ideological spectra, resulting in perspectives that incorporate broad and all-encompassing understandings of bringing global frameworks into language classes, thereby highlighting neoliberal, centrist, and liberal ideologies fused into one over-arching perspective.

While each participant represents a different philosophical position and uses various instructional practices to support that position, each also consistently describes ideologies that fuse global frameworks with world language education. The findings suggest that the two fields are complementary, with concepts often merging as each teacher describes how she conceptualizes and enacts placing global frameworks into world language education. The following sections highlight each case individually, showing how different world language teachers consider the role that global education frameworks play in both perspective and practice. While their individual descriptions fall into different places on the ideological spectra, their ideas overlap internally as they consider global and world language ideas in a way that links scholarly definitions of global education and world language education.

Prioritizing Proficiency: Maya’s Teaching Perspectives and Practices

As a language educator teaching both Spanish and French, Maya prioritizes developing linguistic proficiency in her students. Thus, cultural content and global
frameworks included in Maya’s class serve to reinforce vocabulary and grammatical constructions, evidencing a perspective that stretches from individualistic neoliberal ideals to a centrist perspective that incorporates an awareness of cultures related to the target languages. She describes her overarching goal for her class as:

My biggest goal of teaching Spanish [is] I want my students to become proficient in the language. So, then when I think of okay, let me add the global context lens, I think okay I want my students to not only be proficient but to understand, umm, about where that language comes from and [the] different cultures surrounding that language.

The perspectives and practices that Maya describes emphasize developing functional proficiency in Spanish or French, with a secondary goal of helping students become aware of the cultural elements and global contexts related to the languages she teaches. She encourages students to pair linguistic proficiency with cultural and global awareness through the use of guided notes and a focus on literacy strategies that connects language learning to other parts of the school curricula, reinforces grammatical accuracy, and exposes them to cultural content. While Maya’s perspectives span neoliberal and centrist ideologies, her primary practices trend toward traditional strategies that do not necessarily represent her more centrist views.

Maya’s Story

Maya’s own background as a gifted language learner and her early decision to use her language skills as a teacher play a part in understanding how she develops her perspectives and puts them into practice. In the next section, I will describe how her background with languages turned into a career and will describe the school context in which she teaches. Then, I will analyze Maya’s perspectives of both global and world language education, showing how her perspectives combine the two fields and stretch from a
neoliberal standpoint that emphasizes individual skill-building to a centrist ideology that seeks to develop in students an awareness of the global cultures that correspond to the languages that she teaches. Within these sections, I will include a description of the practices Maya describes in her attempt to enact each perspective in her classroom. Finally, I will note the challenges that Maya faces in turning her perspective into practice.

Language background. Maya began studying languages at school, starting Spanish in the 6th grade and French during her senior year of high school. She credits her high school Spanish teachers with sparking her interest in the language and encouraging her to participate in a summer exchange program. During this program, Maya’s family hosted a student from Madrid. This experience helped her realize that her Spanish language skills were progressing enough to warrant continued study. She remembers:

That summer that we hosted, the girl really did not know a whole lot of English. I distinctly remember being out to lunch with my parents and her and translating and my parents being like ‘wow, you know some Spanish!’

The following summer, Maya spent a month in Madrid fulfilling her part of the student exchange commitment. Later, she spent summers taking study abroad classes in both Guanajuato, Mexico and Salamanca, Spain.

Given her successes in Spanish, Maya added French to her schedule in 12th grade, admitting that the new language was harder than she expected. She kept taking French courses in college, preparing for a study abroad opportunity in Caen, France during her junior year. She recalls her time in France as a linguistic turning point, because “the pronunciation is totally different, so my pronunciation [in French] was like a hot mess. And so it wasn’t until I studied abroad my junior year in France that I could get that pronunciation down, because it was awful.” While Maya appreciates each language and the connections between
them, she feels more comfortable teaching upper level Spanish courses since she has had more time to develop her own proficiency in the language. She feels less comfortable with her own French proficiency, preferring to teach only the lower levels of French.

**Teaching background.** Maya gained confidence with her language abilities during her high school and college years. She also knew early on that she wanted to teach due to an independent study opportunity during her senior year that allowed her to work with another Spanish teacher as an assistant. She spent mornings “helping her plan, and grade, and eventually working with some students and teaching some lessons,” specifically recalling a responsibility to teach reflexive verbs through sharing her own morning routines. She reflects upon this experience as igniting her desire to teach languages and preparing her with a deep understanding of the many responsibilities that teachers carry. This independent study solidified Maya’s plan to pursue a college major and career in teaching because “it was amazing. I mean I knew I wanted to go into education, I mean I’ve always loved working with children…and then when I did that, it was like this is totally what I want to do.” Therefore, she double-majored in Spanish Education and in French. By the time that she entered the teacher preparation program at her university she “just wanted to get in the classroom,” and begin her career. Recently, after seven years teaching, Maya completed her Master’s in Educational Leadership, though she plans to continue teaching for several more years before moving into a full-time leadership role.

**School context.** Maya’s school, Hilltop Secondary School, houses students from grades 7-12, giving some teachers the opportunity to teach courses at both the middle school and high school levels. “I really like to be able to teach both middle and high school so I don’t have to decide which one to teach,” she says, despite fielding regular questions from
students about which age group she prefers. She does, however, notice a difference in the age groups, noting that “there is a big difference in how I engage them and get them involved and manage classroom expectations and classroom behavior.” Certified in both Spanish and French, Maya teaches Spanish 4 to mostly 11th grade students and French 1A and 1B to 7th and 8th grade students. Many of her Spanish 4 students will go on to take AP Spanish during their senior year and anticipate further language study as they work toward college degrees. The middle school stretches French 1 into two academic years, allowing students time to absorb the new linguistic patterns and pronunciations before moving forward to French 2. Maya’s students in both languages represent diverse backgrounds; she believes that Hilltop Secondary School students have nearly 50 different home languages. Maya especially enjoys teaching students with Spanish-language backgrounds in French because they so quickly make connections to the linguistic similarities between the two languages. When describing her students and the diversity that they represent, Maya is quick to add that she believes that the majority of her students “have good hearts. They’re good people…and I think they come from families that want to support them.” In addition to teaching two languages, Maya serves as the school’s World Language Department Chair. This leadership role allows Maya to serve as an advocate for languages at the school-level and as a facilitator for departmental communication at the district-level.

Maya’s own linguistic successes, coupled with her early opportunities to assist a Spanish teacher as an independent study credit contribute to her neoliberal perspective that prioritizes linguistic function. She then extends her perspective to include a centrist ideology by adding in cultural and global frameworks that support the language elements she targets. In the next section, I will show how Maya’s conceptualizations and instructional practices
connect to the neoliberal, centrist, and liberal theories for both global education and world language education as described in the scholarly literature cited in the first two chapters of this study.

**Maya’s Perspectives**

From a global education standpoint, Maya emphasizes neoliberal and centrist ideologies. She is keenly aware of incorporating the development of certain job skills desirable for the future workforce, such as perseverance, literacy, and resilience, and mentions working on these skills in her language classes (Olssen & Peters, 2005; Suárez-Orozco & Qin-Hilliard, 2004). Her conceptualization of preparing students for a global workforce then stretches to a centrist ideology that helps students develop global consciousness, placing themselves in a larger global framework that allows them to connect to their future roles as participants in a global community (Boix-Mansilla & Gardner, 2007).

*Figure 5:* Maya’s global education perspectives. This figure shows how Maya’s neoliberal and centrist ideologies align to global education ideologies.

Figure 5 above shows where Maya’s conceptualizations fall on the global education ideological spectrum as described in Chapter 1. The darker shaded portion to the left
highlights Maya’s classroom emphasis on the individualistic skills needed to participate and compete in the job market. While her comments show a wider range of perspectives, her practices clearly privilege neoliberal ideologies as indicated by the shading on the above figure.

Maya also describes world language perspectives that bridge neoliberal and centrist ideologies. Her first priority is to help students develop a functional proficiency in the target languages, followed by an attempt to help them develop an awareness of cultural products and practices. She describes a well-rounded language student as one who understands that:

The fundamental is the ability to communicate in other languages. And so, the skills of speaking, listening, writing, reading, those take priority. And so I think then I sprinkle in the global, the cultural connections, or the cultural topics. I sprinkle it in there without having a specific unit on that.

Maya’s perspectives begin from a skill-building, individualistic neoliberal focus and stretch

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**Figure 6**: Maya’s world language education perspectives. This figure shows how Maya’s ideologies for world languages include neoliberal and centrist perspectives. To a centrist perspective to incorporate elements of cultural awareness, as shown in Figure 6 above.
Combining Maya’s conceptualizations of both global education and world language education shows an ideological continuity spanning neoliberal and centrist ideals and merging the terminologies used by both fields. She prioritizes the development of performance-related skills, combining the development of linguistic proficiency with other academic and job-related skills, such as literacy. She then uses traditional teaching methods to help students develop a consciousness of their place in a global society and an awareness of the cultural products and practices that differ from their own cultural norms. Figure 7 below shows how Maya’s perspectives on both global and world language education overlap, illustrating an ideological perspective that merges concepts from both fields. Since her perspectives on both fields follow similar patterns, the circles representing global education and world language education nearly merge on the figure below.

**Figure 7**: Maya’s overlapping conceptualizations. This figure shows how Maya’s perspectives in both fields overlap.

The close alignment between Maya’s conceptualizations of global education and world language education as compared to ideals in both sets of scholarly literature illustrates how the two fields relate to and reinforce one another despite a different set of terminology.
In the next section, I will unpack Maya’s ideologies and describe the instructional practices that she uses in her classroom to support her perspectives.

**Unpacking Maya’s Ideologies**

**Neoliberal conceptualizations.** Ideologies with a neoliberal slant on both the global education spectrum and the world language education spectrum prioritize the development of individual performance skills (Cutshall, 2004; Olssen & Peters, 2005; Stewart, 2012). Maya therefore focuses on helping students build individual linguistic skills in order to communicate in the target languages. She also incorporates other individual skills prized in academic and career preparation, such as the literacy skills that serve to augment communication skills in both the target language and in literature courses.

When it comes to neoliberal world language ideologies, Maya places heavy emphasis on the individualistic language-learning fundamentals of speaking, listening, writing, and reading, noting that those skills take first priority in her classroom. She says, “I really just want them to be able to speak the language. Writing is important, all the grammar stuff is important.” Illustrating a skill-driven neoliberal perspective, she says, “The purpose of a language is to be able to converse, or to convey your ideas. And I don’t know if art or culture is necessary for that” (Tran & Dang, 2014). She describes her idea of a well-rounded language student as one “who is knowledgeable on all the essential elements.” While she includes cultural knowledge as a part of those essential elements, her definition prioritizes linguistic skills by emphasizing language functions, adding that, “for me, that would be culture and that would be the vocab and grammar structures and sentence structure and ways to converse while speaking or while writing, those transition words, especially with the pronunciation aspect as well.” This ideology privileges the Communication Standard set
forth by the World Readiness Standards for Language Learning (2015), whereby students focus communication using language skills to interpret written or media texts, interact with one another in the target language, and present new information using the vocabulary and the grammatical structures they have learned. Maya goes on to also highlight the Comparisons Standard as she helps students develop “comparisons of this is how I do it in my native language and this is how it is done in Spanish. So I think it is really important for them to form those types of connections, umm, as well” (National Standards, 2015).

Maya’s neoliberal perspective extends beyond the world language focus of linguistic proficiency to developing individualized global skills that prepare students for success in other academic or job-related endeavors (Cheng, 2007; Hugonnier, 2007; Suárez-Orozco & Qin-Hilliard, 2004). For example, another individual skill-based focus of Maya’s class is developing literacy skills in the target languages that complement the literacy skills students acquire in other academic areas. This focus stems from Maya’s work in professional literacy symposia. She acknowledges that literacy skills asking a student to interpret or analyze a text are difficult in the students’ first language(s), so incorporating these skills into a world language class adds another layer of linguistic difficulty. However, she chooses to engage students in developing literacy skills in order to practice a life skill that they will need more in college and beyond. While working on literacy skills in language classes, Maya wants students to “[hone] in on the words that both can help them really understand the meaning and words that they might not know.” By encouraging students to dig a little deeper in their strict translation and word-for-word understanding of texts, Maya intends to build student confidence in their understanding of the target language structures and in their ability to connect to literacy practices common in other coursework.
Maya’s comments show a propensity for a skill-based focus that spans the underlying neoliberal ideals in both global education and world language education. She emphasizes functional proficiency in using the target languages to convey individual ideas and a focus on skills that connect language learning to the other skills students will need to excel academically and in a competitive workforce. She combines these perspectives through practices that connect grammatical functions and interpretations of cultural texts accompanying the textbook.

Supporting practices. In teaching Level 4 for Spanish, Maya notes that advanced grammar structures provide a challenge for students as they struggle to connect linguistic nuances to their native languages. Therefore, homework and warm-up activities in Maya’s classes are usually grammar-driven, illustrating the neoliberal perspective that highlights grammatical proficiency through individual skill-based effort. For example, a warm-up in her class might include a writing prompt specifically designed to elicit “advanced grammar structures” which students then share with their classmates. She also spends a large portion of class time going over grammar-based homework activities, saying “I do make sure that I go over the homework in detail to make sure that they understand everything” related to the construction of grammatical points. In order to organize and maintain the grammatical and vocabulary foci in her classes, Maya uses a system of guided notes, referred to in her Spanish classes as “el cuaderno” and in her French classes as “le cahier.” These notes provide students with space to keep their vocabulary lists and grammar notes in one place. Once the notes are complete, Maya focuses class time on structured vocabulary or grammar activities provided by the textbook, highlighting her neoliberal perspective that focuses language learning on skill-based acquisitions.
While Maya does incorporate cultural elements into her teaching, she does so to reinforce the development of grammatical understanding. She tends to incorporate cultural texts as a support to the linguistic elements of teaching a language. For example, a textbook reading that she uses in her class discusses a traditional holiday dish in Spain, *el cuchinillo.* “That’s a cultural element,” she says, “but I just realized that I’m including it but within the context of using the imperfect indicative versus the imperfect subjunctive.” Maya keeps this discussion connected to the grammatical structures in the text. Students make connections between the linguistic elements of the target language and their own language, but they miss an opportunity to also make cultural connections to the holiday practice because the conversation centers on building the linguistic skills needed to understand advanced grammatical constructions found in the text rather than on the cultural information provided. This fact again highlights Maya’s neoliberal priority that places linguistic skill-building at the forefront of classroom goals.

Maya also supports literacy growth in her class through the cultural readings accompanying the textbook and the guided notes mentioned above. While the notebooks serve as a repository for grammar notes and vocabulary lists, they also include a culture section with questions that accompany the cultural paragraphs that students read from the textbook. The notebooks give students space to build confidence in their interpretive literacy abilities as questions, in the target languages, move from description to inference to analysis to more abstract connections. While some of the higher order thinking questions come from the textbook, Maya adds questions of a more foundational nature as a way to help students understand the words in the text before they move on to questions requiring deeper thought and abstract thinking. She purposefully sets up the questions from easier to more difficult, in
an order intended to set students up for success and elicit their inferences and ideas regarding the text, admitting that “abstract thinking is difficult in any language.” She wants students to notice “things that are not really in the text but they have to infer, which I think is important” as a literacy skill. She finds this focus on literacy skills empowering for students as they realize they are capable of answering comprehension questions and more complex questions in the target languages. While these cultural readings lead students to a nominal awareness of other cultures, the practices that Maya uses stress the importance of literacy skill-building by focusing on text interpretation skills over the cultural content of the blurbs, again highlighting a neoliberal perspective that prioritizes individual growth through reading.

Finally, Maya also uses projects to help students present information in the target languages. While these projects have an underlying cultural component, the structure of the rubric leads Maya to assess it based solely on its grammatical and performance-based attributes. For example, groups of Spanish students in Maya’s class, after reading about *telenovelas*, made their own versions to perform in class. Requirements of the project included the use of subjunctive conjunctions and commands while Maya reminded students that the content should be “over the top ridiculous” mirroring the cultural elements they read about in the textbooks. The rubric looked for examples of vocabulary, grammar, quality of interaction, fluency, and overall message. Upon reflection, Maya states that “now I’m wondering, like maybe I can go back and add a cultural part of the rubric. I’d have to look more into like what makes a telenovela cultural.” This statement and the project it references shows that Maya is on the cusp of incorporating more cultural elements in her class that combine her neoliberal and centrist perspectives.
**Centrist conceptualizations.** While a neoliberal focus on individual language proficiency takes first priority in Maya’s classes, she does intend to incorporate global frameworks that help students connect to the cultures represented by the languages they are studying. Her perspective therefore widens from grammatical nuance to developing a sense of global consciousness in students, whereby they realize that they are connected to a much larger society through language study (Boix-Mansilla & Gardner, 2007; MacDonald-Vemic et al., 2015). Maya says:

> Teaching world language in a global context is to, you know, inform students that they are part of this larger community. Not like the state, but the country and the world, and that there are different places that speak those languages. And really get them to know, like, historical aspects of those countries and the current aspects and different commonalities and connections, you know, between students today and here and students today in, like, Spain or something.

Several times in our interviews, Maya emphasizes helping students realize that cultural learning and developing an awareness of others is not limited to classroom learning; instead she focuses on helping students develop a global consciousness that makes them feel “part of a larger community.” This sense of global consciousness allows students to place themselves into a larger global context and develop an awareness of and appreciation for cross-cultural differences (Boix-Mansilla & Gardner, 2007).

Global consciousness in the global education context helps students develop an awareness of the greater world around them, complementing the ideals set forth in the centrist ideologies of world language education that focus on using language to develop an awareness of the cultures related to the target languages (Lafayette, 1993). This ideology corresponds to the Cultures Standard of the World-Readiness Standards for Language Learning (2015), which sets the goal of helping students to develop an awareness of the products, practices, and perspectives associated with the target cultures. Maya does not
create specific units related to these cultural lessons, but instead chooses to “sprinkle it in” within the contexts of the grammatical objectives that the textbook suggests. Still, she wants “to make [her] students aware of other cultures outside of their own, of other important people or important places, or important traditions that happen in Spanish or French-speaking countries.”

Maya connects global consciousness with cultural awareness by encouraging students to know “that there’s a world outside of your own personal bubble, for lack of a better phrase.” Instead, she exposes them to the cultural nuances provided by language study, noting that “there are different cultures and practices and perspectives and just a whole bunch of outside moving pieces that as an American, English-speaker, I narrowly fit into that bigger puzzle.” Her goal, then, is to make students aware of cultures and traditions outside of their own. However, this is a secondary goal for Maya and her centrist views, as cultural components are “sprinkled in” her units with a stronger focus on grammatical proficiency that better illustrates her neoliberal perspectives.

While Maya expresses views that include centrist ideals, she also feels that these theoretical views and practical realities may not always align. When I asked her what it meant to her to teach languages within a global context, she responded that the question “got [her] thinking about what [she] thought it meant versus what it actually meant,” suggesting that her ideological preferences and instructional opportunities may represent different ideologies in this context. Maya wants to help her students develop global consciousness and cultural awareness, and she expresses this desire through describing her own centrist viewpoints. However, she acknowledges that curricular constraints often prohibit her ability to enact her centrist perspectives due to the county-wide testing emphasis on grammatical
constructs. As our interviews progressed, however, Maya noted that several of the readings that she uses in class to foster grammatical understanding do have important cultural elements embedded within them that might also help her enact her centrist ideologies by raising student cultural awareness. Moving forward, she plans to capitalize upon these elements by making student connections to the cultural content of the passages in addition to the linguistic content, thereby making a stronger effort to implement her centrist perspectives in classroom practice.

**Supporting practices.** To help students develop a sense of global consciousness and cultural awareness, complementary centrist perspectives from both academic fields, Maya returns to the traditional strategies that also illustrate her neoliberal perspectives: her guided notebooks and textbook cultural excerpts. For Maya, these two strategies first and foremost accomplish a skill-based linguistic purpose by emphasizing grammar and literacy strategies. She attempts to stretch these strategies from their skill-based origins to also help students develop global consciousness and cultural awareness, thereby attempting to enact her centrist leanings within the bounds of her curriculum.

For example, in her French classes, the textbook includes two kinds of cultural lessons. The first is a géoculture that introduces a new chapter or topic, and the other type, flash cultures, are located in short bursts throughout the chapter. The students read the excerpts, then take the information and fill in the blanks or answer questions in their cahier. For her Spanish classes, Maya follows a similar pattern though she notes that the cultural information is generally longer and more in the target language for the upper-level class compared to her French 1 class. Students read the information aloud to practice pronunciation, then they answer the cultural questions located in their cuadernos. In using
these guided questions in student notebooks, Maya hopes to give students an opportunity to “help them make connections to their culture, or especially to another culture,” referring to a goal set forth by the Connections Standard (National Standards, 2015). The readings allow Maya and her students to address both the cultural and the linguistic elements of the Connections Standard (National Standards, 2015). She notes that “it’s good because they can see them both and I want them to be familiar with that.” While the readings and guided questions provide opportunity to develop an awareness of other cultural elements, Maya continues to highlight the evidence of advanced grammar structures available in the paragraphs.

Maya also uses the cultural blurbs in the textbooks to foster discussion about the products and practices relevant to the languages that she teaches. Discussion opportunities in her class vary based on student participation. Through these discussions, Maya’s own enthusiasm for the cultures that she teaches shines through and becomes “contagious for the students.” The cultural content that Maya references in these discussions includes topics such as art, holiday traditions, and history. Each reference describes a cultural product or practice, partially fulfilling the goals of the Cultures Standard (National Standards, 2015). She admits that moving to the perspectives of the target cultures is difficult (Byrd, 2011; National Standards, 2015). She says,

On ACTFL from those standards, that has always been a hard one for me. So yeah, I don’t know how much I would include that…no it’s definitely true that I focus a lot more on products and practices, which I think is easier. It’s a little more concrete.

Instead, Maya focuses these discussions on literary analysis, inference, and student comparisons from the readings without discussing potential underlying perspectives related to the products and practices. This stance shows Maya’s belief in developing an awareness
of other cultures, but falls short of developing true understanding based on a comprehensive look at cultural content.

Maya attempts to emphasize the cultural information cited in the text and replicated in her notebooks, but by using the same strategies that illustrate her neoliberal philosophies, her instruction tends to reinforce neoliberal ideals that focus on building individual knowledge rather than truly raising in-depth awareness of other cultures or global themes. Despite evidence that her own perspectives reflect centrist ideologies, the practices that Maya shared do not align with these centrist ideals.

**Liberal conceptualizations.** Maya’s perspectives range between centrist and neoliberal views, while her accompanying practices fall solidly into neoliberal ideologies as indicated in the sections above. None of her comments or shared documents evidence a liberal leaning that emphasizes taking action toward social issues or critically analyzing cultural products, practices, or perspectives. During our last interview, however, as I was member-checking my understandings with Maya, I described to her the full ideological spectra as described in Chapter 1. When I mentioned a potential liberal perspective that incorporates ideas of social justice or social transformation into language teaching, Maya’s response was “I totally love that like in theory; that’s amazing. I would love to be able to do that.” She did not further elaborate what that shift might mean for her overall conceptualization of language learning within global frameworks or the new practices that might accompany that potential shift. Therefore, her current perspectives and practices do not expand to a liberal view that uses languages or their corresponding cultures to encourage active student participation toward a more just global society.
Barriers to Maya’s Perspective and Practice Alignment

Teaching languages in a classroom as opposed to a natural setting does have its limitations, especially when considering how global frameworks might play a role in developing a more in-depth awareness of different cultures. Maya sees several practical barriers that prevent her ability to more fully incorporate her perspectives into her practices. Like other teachers in this study, Maya first realizes that a jam-packed, grammar-centric curriculum, at least at the introductory levels, prevents deeper exploration into the global frameworks that surround language learning. She notes that teaching languages within a global framework in theory is not equal to teaching languages within a global framework in practice. She says, “I think in reality I do my best to include cultural aspects but I mean there is so much in the curriculum; it is so jam-packed that other stuff takes priority, which is unfortunate.” This statement reinforces Maya’s neoliberal leaning that places priority on grammar-based skills over cultural learning. While Maya does have more flexibility in the Level 4 Spanish class, she feels limited to adding global and cultural content in her French 1 class because of the district’s strict program of studies and course pacing guides.

In fulfilling the requirements of a full curriculum, Maya also cites a lack of professional time left over to do the research needed to more fully incorporate global frameworks into her Spanish and French classes. She notes that “it’s a lot to process and a lot to do, keeping up with a normal, you know, responsibility.” As noted above, Maya uses the textbook as her sole cultural resource because she lacks the time needed to expand the information that it shares. She notes, “So I don’t know if that is best practice, but it’s what I do, I use what’s in the textbook.” Given an inadequate amount of time, she is aware that the textbook makes her professional life easier, choosing to work with its contents rather than
spend the time needed to overhaul the limited cultural emphases of her curriculum. Maya says that she would like to expand the cultural awareness part of her curriculum, but she lacks the time needed to determine “how [she] would structure it and make it worth everyone’s time and to be able to objectively grade it or assess it.” She does feel motivated to begin spending time on developing these kinds of resources that she can share with her colleagues.

**Concluding Maya’s Story**

Maya’s story as a language teacher first illustrates perspectives and practices that prioritize neoliberal goals that promote individual growth in both linguistic and global skills. She wants students to develop the perseverance necessary to invest in language learning and she wants to practice skills in her classroom that provide real-world relevance beyond school functions. Her conceptualizations and corresponding practices then incorporate a centrist perspective that weaves global and cultural awareness into instruction in a way that supports linguistic proficiency. For her, global competence allows students to become aware of the “context[s] surrounding that language.” This leads to a vision of language education that has a strong grammar focus leading to proficiency, but also has an emphasis on culture, allowing students to make connections. Together, these two elements combine to form Maya’s interpretation of a well-rounded language goal.

**In Another’s Shoes: Lauren’s Teaching Perspectives and Practices**

Lauren’s conceptualizes incorporating global frameworks into world language classes from a centrist viewpoint that prioritizes building student awareness of others. Several times during interviews, Lauren repeats the idea that she wants her students to grasp the importance of language learning in a global context by putting themselves “in another’s shoes,” a
metaphor she believes resonates with her elementary-aged students. She illustrates her centrist perspective as she describes her goal that students develop awareness of cultural others by becoming “alert to cultural situations in other countries.” Lauren’s ideologies focus on building this awareness through a classroom that encourages respect, tolerance, and appreciation for a variety of cultures and global perspectives. In order to enact these perspectives, Lauren uses several strategies to build awareness in her students. First, she regularly invites guest speakers to her class to expose students to Hispanic diversity and different accents, she capitalizes on the authentic resources available through technological access, and she insists that students make concrete comparisons between the global cultures studied and their own communities. Lauren always planned to be a teacher, and the experiences that led her to fulfill that dream impact the centrist perspectives and practices that she uses in her classroom. In the next section, I will discuss Lauren’s background, followed by a discussion of how her perspectives align to the centrist ideologies set forth by global education and world language education literature. Finally, I will describe the instructional strategies that Lauren uses to enact her perspectives in classroom practice.

Lauren’s Story

Language background. Lauren grew up in Queens, New York, attending schools that reflected the racial, ethnic, religious, and economic diversity of the surrounding community. During her school years, Lauren competes with her twin sister for top grades and honors; she graduated as salutatorian to her sister’s valedictorian. Lauren recalls that Spanish was the one class where she usually came out on top, so that spurred her early motivation to keep studying and edging out her competition for grades. She kept studying Spanish in college because she knew that language skills would be advantageous in whatever
future work capacity that she chose. During that time, she volunteered in local schools near her liberal arts campus. This experience was a pivotal moment for Lauren’s dedication to language proficiency as she worked with young students from other countries on their English skills. She says:

I remember there was a girl I met one of my first days volunteering and it was one of her first weeks in the United States and they had just come over from Mexico. And she was just shell-shocked…and she, once she found out she could talk to me, we didn’t do a lot of English. She was trying to figure out, can they get on free and reduced lunch or will that compromise her status as an illegal immigrant? And that was just so impactful for me, because in my eyes, she was such a kid but she was so mature.

Lauren says this experience really motivated her Spanish learning, because this opportunity was the first she had had to truly help another person with her language skills. Lauren already planned to become an elementary school teacher, and volunteering with these students led her to focus on teaching languages. While she considered teaching English to Speakers of Other Languages, she realized that her passion revolved around teaching Spanish instead. This passion stemmed from Lauren’s study abroad semester in Chile, which revealed to her the excitement and joy she had for the language and the prospect of teaching it to children. Further, the experience solidified her Spanish skills and helped her discover learning methods that made the language easier to grasp.

**Teaching background.** Like Maya, Lauren also knew that she wanted to teach from a young age. Entering college with nine AP credits allowed her the time to double-major in both elementary education and Spanish with time for a study abroad semester and two student teaching semesters to cover both content areas. She graduated with teaching licenses in both K-12 Spanish and elementary education, though she laments that her elementary license has lapsed over the years. However, she credits her study of elementary education as
an influential factor for her teaching. Though the Spanish license is K-12, the elementary focus helped her:

Really understand how kids learn to read and where they are in language arts. Something like cause and effect. If you’re trying to do that that in a Spanish lesson while reading a story, it’s actually going to be really challenging for a 2nd grade class, and yeah having that background was really helpful in just figuring out what was age-appropriate for kids in a Spanish classroom.

A detailed knowledge of the goals of elementary education puts Lauren in a position that enables her to use her Spanish class to reinforce skills that students work on with their general education teacher, such as literacy and numeracy. This background also helped her realize that, though young, elementary students are capable and curious and excited to take on challenges in the language classroom.

While Lauren always wanted to teach elementary school students, foreign language teaching jobs at that level are few and far between and are nearly nonexistent in public schools in her area. Out of college, Lauren taught high school Spanish for two years. She describes that experience as tough, and admits that she “doesn’t know if [she’d] still be teaching if [she] was still there,” though she is glad that she still wanted to teach when she left the high school. A move to a different state allowed her the opportunity to refocus her job search on elementary schools; she began teaching Kindergarten-5th grade Spanish in a private school in 2010. In addition, she spent two summers teaching children in Guatemala as she built her own Spanish skills and cultural knowledge. Lauren also completed her Master’s Degree in School Administration, though she plans to continue teaching Spanish for the foreseeable future. In 2015, upon realizing that she needed an opportunity for professional growth and a recharging of her teaching skills, Lauren applied for and won a
scholarship to attend a summer professional development session in Spain that centered on giving teachers access to new Spanish content in the target language.

**School context.** Lauren teaches kindergarten through 5th grade in a private, pre-K-8 school in a large metropolitan area. Since the school is small with fewer than 300 students, Lauren says that parents are very involved and “every child is known and embraced for who they are, for their quirky self.” The school describes itself as 37% diverse, and this diversity includes a large population of first-generation American citizens of European descent. This percentage also reflects students of Asian, Indian, Hispanic, and African American backgrounds. However, given that private tuition for Lauren’s school is $18,000 with limited financial aid, Lauren suggests that “it is safe to say that there is not really socioeconomic diversity.” Her students are well-traveled and their families foster their creative interests, such as music lessons or robotics clubs. One unique aspect of Lauren’s school is its partnership with a local Jewish private school that has recently downsized. Lauren’s school absorbed some of its older students, and created a partnership wherein a rabbi comes to campus to give Hebrew lessons until students reach the age of their bar mitzvah or bat mitzvah. Hebrew lessons do not preclude Spanish study, as administrators worked out a schedule that allowed students to take advantage of both languages.

Lauren first came to the school in 2010. Realizing that the new school possessed few Spanish language curricular resources, she created her own curriculum that focuses on both building proficiency and highlighting cultural themes. She enjoyed building this curriculum because she “really wanted to have a purpose” in teaching that extended from typical elementary language skills to building proficiency over time through introducing cultural themes that allow students to imagine “being in someone else’s shoes.” However, Lauren
only sees students a few times a week, requiring her to be creative in planning lessons that will stick and manage her own expectations about how much linguistic and cultural proficiency students can gain with time limitations. In the section that follows, I will discuss Lauren’s conceptualizations of teaching world languages at the elementary level within a global framework that capitalizes on student interest in learning about others.

**Lauren’s Perspectives**

The perspectives that Lauren shares represent an entirely centrist ideology that prioritizes building an awareness and appreciation for the cultural differences that exist at both the local and global levels (Boix & Gardner, 2007, Cole, 1984). Given that she works with younger students than the other educators in this study, Lauren acknowledges that teaching in a way that encourages global and cultural awareness is challenging because “the younger they are, the harder it is. Because they just don’t see the world outside of [our city] or [our state].” Still, she finds it important to instill cultural and global awareness in her students by helping them become aware of cultural similarities and differences that exist in groups of people outside of their limited frames of reference as elementary students. When it comes to global education ideals, Lauren consistently encourages her students to place themselves “in other people’s shoes,” in order to recognize otherness and place themselves into a broad, global context (Boix-Mansilla & Gardner, 2007). She specifically references building cross-cultural appreciation and developing a respect for people who are different from the cultural norm that her students typically experience. These ideals align with a broad centrist perspective on global education, as illustrated in Figure 8 below.
As she focuses student learning on developing an awareness of what it means to be in another’s position and how to appreciate and respect cultural differences, Lauren also weaves in similar ideologies that come from the world language education literature. On the world language education ideological spectrum, Lauren narrows her focus to specifically incorporate notions of cultural awareness evident through the products, practices, and perspectives of the target cultures (Moran, 2001; National Standards, 2015). While each of her units does give students an opportunity to build language through vocabulary and grammar understandings, Lauren includes a cultural focus for each unit because she “really wanted to feel like [students] had a purpose” in learning those elements. Figure 9 below shows Lauren’s sharp focus on building cultural awareness in her students. While they do work with language and engage with one another in interpersonal language use, Lauren recognizes that her students are not necessarily building cultural or intercultural

**Figure 8: Lauren’s global education perspectives.** This figure illustrates Lauren’s centrist ideologies, aligning them to tenets found in global education literature.
competencies outside of an in-depth awareness of cultural difference due to their age and limited class time.

Lauren combines centrist ideologies across both ideological spectra, linking global consciousness, cross-cultural appreciation, respect and tolerance, and cultural awareness in the curriculum that she develops for elementary students. While she links these ideals, her sense of the global frameworks that she uses in her class represent a wider range on the global education spectrum than do her world language education perspectives. Merging Lauren’s ideas then, shows a philosophy on global education and world language education that overlaps at the beginning of the centrist ideologies. The larger circle in Figure 10 below represents her broader ranging global education perspectives, while the smaller circle represents a more focused notion of the cultural elements for world language education.
Lauren’s centrist ideologies intertwine the centrist ideologies set forth by scholars in both global education and world language education as she develops curriculum and learning targets for her students that prioritize global and cultural awareness. In the next section, I will describe how Lauren’s philosophies align with the centrist ideologies in the scholarly literature, including a description of the practices that Lauren uses to enact these ideologies.

Unpacking Lauren’s Ideologies

Neoliberal conceptualizations. During our interview sessions, none of Lauren’s comments reflected a neoliberal ideology that posits that global and language learning endeavors are for individual gain or nationalistic values. Instead, Lauren hopes to draw student focus toward a more centrist perspective: learning languages within a global framework that highlights an awareness of and appreciation for cultural nuance and difference in preparation for future participation as global citizens. I will describe these ideals in the next section.
**Centrist conceptualizations.** As she describes her perspectives, Lauren intertwines several of the ideologies that define centrist perspectives on both the global education and the world language education spectra. She says she hopes to:

Not just teach kids about the content but teaching them to develop an appreciation and an understanding of the other culture, the cultures that they are studying. And if it is something different from them, then putting them in the other person’s shoes and understanding why those practices and beliefs make sense in that culture and umm, just giving them a sense of appreciation for the cultures that we are studying and understanding and compassion for things that are different…Having an understanding and tolerance for things that are different.

In this statement, Lauren addresses global consciousness, where she encourages students to imagine themselves in the context of another (Boix-Mansilla & Gardner, 2007). She encourages an appreciation, respect, and tolerance of cultural difference (Merryfield, 1994). Finally, she instills in students an awareness of the target cultures that she teaches by focusing on the products, practices, and perspectives that each culture represents (National Standards, 2015).

Lauren acknowledges that developing global consciousness in young students brings a challenge because of their age-related limited worldviews. However, she also senses in these young students a desire to connect and “broaden their own perspectives.” She shares that students are always excited to tell her whenever they hear Spanish out in the community, noting that they are really excited to make connections with the language. She hopes that in the future, her students will still be excited to interact with the speakers of Spanish in their own communities and further abroad. Therefore, Lauren chooses to help students “put themselves in another’s shoes” through the content that she teaches. According to her, one of the most important things that students can learn through taking language classes at the elementary level is to “like think before you speak and put yourself in someone else’s shoes.
Just because you do something one way doesn’t mean that there’s no other ways that make sense to those people.” For everything that she teaches, Lauren wants students “to make a connection to what this is like for others.”

In helping students consider the perspectives of others through metaphorically walking in their shoes, Lauren encourages attitudes of appreciation, respect, and tolerance for cultural difference. She notes that “as far as introducing a global perspective, I think it is really important for kids to see that not everybody is like them, and that’s okay…let’s not respond immediately with like ‘eww’ or ‘gross’ you know. Let’s just think about what that might mean to the person that is practicing that.” When Lauren introduces a cultural norm that students perceive as different from their own, she wants them to understand that the behavior is normal. She believes that when students acknowledge that a cultural idea is weird, that “actually it’s not weird to them, it’s actually very normal to them…I think you need to be able to stop your lessons and have those conversations.” While her job is to teach language, she believes that stopping to have conversations in English that empower students to embrace cultural difference with awareness and respect is “just as valuable.” Further, she is aware that limited facetime with students each week limits the language content that they will actually remember past their elementary years. However, she believes that encouraging these aware attitudes through cultural content “are the things they really remember.”

In order to create cultural awareness through content that sticks with her students, Lauren takes care to weave cultural products, practices, and perspectives together in order for students to develop a holistic awareness of culture (National Standards, 2015). Especially important for Lauren is helping students reach a level of cultural awareness that incorporates
the perspectives, or underlying reasons, for cultural behaviors. In describing her Day of the Dead lessons, she says:

I really don’t want to stand up there and be like well here are some cultural artifacts. Here is an ofrenda, here is what people put on them, and this is what people eat. I really want them to understand that these are very significant objects and why.

While perspectives can be a challenging element to include because they represent intangible ideals, Lauren sees that elementary students are curious and still constantly ask “why” questions. Their curiosity allows opportunities to address questions of cultural perspectives that connect underlying ideals to the more concrete products and practices that students can see. Lauren continues to reinforce the cultural perspectives associated with cultural products and practices through a soccer unit that takes older elementary student beyond the popularity of the sport in the target cultures to a look at the underlying perspectives that surround the sport. For some teams in impoverished areas, soccer becomes an outlet and a “way for these players to dream of a better life. And the people are really rooting for them. The people are behind these players and probably more passionate than we are, because they are sharing the same life story.”

**Supporting practices.** In order to bring her perspectives to practice, Lauren employs three regular strategies. She invites guest speakers to her class to provide an element of authenticity to cultural lessons, she uses comparisons to help students make connections between different versions of cultural norms, and she provides resources for students to peruse, especially technological resources that allow them to engage with authentic language and content intended for native Spanish speakers.

Lauren brings in multiple guest speakers, both in person and through technological connection, to help students reach a deeper understanding of the practices and perspectives
associated with cultural ideas. For example, speakers join her class to discuss their connections to holidays, such as Day of the Dead. To bring this celebration to life for her students, Lauren had one speaker come to her class who built an ofrenda for her grandmother as an example for students. Along the way, she explained what the items that she included meant to her and to her grandmother and why she chose to include them in her altar. Another guest speaker spoke to Lauren’s students virtually to describe to them the processes involved with making the holiday’s traditional dish, pan de muerto. For this experience, older students prepared questions in Spanish for the baker, while younger students listened to responses as they all sampled the sweet dish. Lauren says she wants students:

To understand that this is part of their culture. The woman who makes it, this is where she got the recipe from, this is why it’s so important, this is why there is a pattern on the top that looks like a flower. It represents the bones and what people are thinking about when they eat it.

Lauren invited another guest speaker, a retiring teacher at the school, to address her class about her experiences traveling to Spain. Before her departure, Lauren’s students had made a bilingual travel guide for this teacher, including suggestions about dishes she might try or sports events she might attend. When she returned, this teacher joined the class to share her experiences navigating with a language barrier while in Spain, expressing her appreciation for the guide that students had prepared in advance. The novelty of a guest speaker allows students to process and personalize the information they are learning. Lauren enjoys bringing in the speakers because students will “ask questions and you’re just like, ‘wow, they’re really thinking about this.’” As students develop their sense of cultural awareness through communication with knowledgeable cultural representatives, they also develop a sense of global consciousness by “putting themselves in the other person’s shoes” through their interaction. This practice illustrates Lauren’s centrist perspectives by helping students
develop an awareness of how cultural others conduct themselves through authentic interactions.

Lauren also brings that authenticity in through the technological resources that her students use in class. During her trip to Spain, Lauren picked up catalogues at local shops to supplement her unit on toys that she teaches in conjunction with Christmas and Three Kings Day. She also uses a website for a vendor touting gifts for Three Kings Day. On this website, students can write a letter in Spanish to the Three Kings, generate a list of gift recommendations through a present-finder, and recommend a gift to a friend. Using authentic resources such as these fulfills in practice Lauren’s perspectives because it helps students build awareness of others. She says, “I always want to feel like if I am teaching something I want them to make a connection of what this is like for others.” Lauren takes advantage of authentic digital resources available to her students, admitting that “kids are so tech-savvy.” Their familiarity with technology, even at a young age, allows Lauren to help them access websites with authentic language and content. She uses these resources in her soccer unit as well, noting that her students are capable of figuring out much language in context with the support of embedded videos and bullet points. For the soccer unit, students use the team’s website to read player stats, resulting in a Spanish-language debate over which player is the best. Lauren also connects these authentic resources to student learning in other contexts, supporting literacy and numeracy practices across the curriculum. For example, students must create a four-digit math problem to determine the age of the players on the team. As students build cultural awareness through these authentic resources, Lauren notes that they are also “definitely building some fluency here, like there’s the whole debate conversation about arguing about whose player’s better. And they’re just toggling around on
this website and picking up vocabulary as they go.” Lauren uses resources such as these because she recognizes that they incorporate “the whole idea of putting yourself in somebody else’s shoes and it’s not going to get more authentic than that unless they actually go” to the target country. Using these authentic resources in practice shows evidence of Lauren’s dedication to building cultural and global awareness through resources that allow students connection to authentic language at their own level and their own pace.

Finally, Lauren also insists that students make comparisons and connections between the language and cultural content they learn about in class and the evidences of similar or different behaviors in their own lives. For example, as students engage with learning about the Argentinean soccer team and their stats, Lauren helps them make comparisons to a local, professional American football team. She helps them discuss questions such as:

How do the teams compare? What does that tell us about the teams? And I think my goal with it, and I don’t think they all get there, is to kind of see, why is soccer such a popular sport in Latin America?

These comparative conversations occur during the toy unit as well as students navigate the catalogues and websites for toy vendors in the target cultures. Students make comparisons to the kinds of toys available in their own city, and also compare common price ranges for toys by converting the local currencies into US dollars. Lauren guides them in comparative conversations based on toy availability such as, “Do you think kids in that country are like you? Are they different from you? What toys do you see more of? Less of?” Through these conversations, she realizes that students will regularly “surprise you with some of their observations.” These conversations generate cultural comparisons and contribute to raising student awareness, knowledge, respect, empathy, and tolerance for their global peers.
Liberal conceptualizations. While the perspectives and practices that Lauren describes fall firmly into a centrist ideology, Lauren expresses a desire for more of an opportunity to incorporate themes of using language to address global social justice issues. She feels that leading students toward themes of social justice at the elementary level might be difficult since young students are “so sensitive” and that talking about global problems, such as poverty, “really upsets them.” Lauren also acknowledges a fine line between teaching languages for social justice action and crossing over into political arenas that might be misconstrued by outsiders as indoctrination.

While Lauren wants to incorporate more of her own liberal perspectives regarding social justice in global and world language education in class, she has yet to find an opportunity where doing so would be appropriate due to the age of her students and the cultural norms of the school. However, at the time of this writing, during the 2017-2018 school year, Lauren moved to a middle school to be closer to her home. This transition to teaching at a new middle school might provide her that opportunity, as “the new school has a social justice curriculum and through advisory some community service components. I am going to spend this year learning what those topics are and what discussions they have and see how I can piggyback on them” by bringing in a Spanish connection. While she has not yet formulated clear plans to do so, Lauren has ideas to incorporate a more liberal social justice framework to her unit on soccer in Latin America by helping students reach a “deeper understanding” of the global and cultural norms surrounding the sport.

Barriers to Lauren’s Perspective and Practice Alignment

Working in a private elementary school allows Lauren more curricular freedom than that expressed by other teachers in this study. Lauren built the curriculum herself, relying on
her own expertise, her perception of student interest and ability, and the authentic resources that enabled her to build global and cultural knowledge in addition to linguistic proficiency. Therefore, the practices that Lauren shared do generally align with her perspectives without external barriers that prevent this association. Since she has proven herself as a curriculum writer at her school, Lauren has the confidence that she “has a lot of freedom so I know that my school is going to back me in whatever I do.” While Lauren’s curricular freedom is an advantage to aligning her perspectives and practices, the lack of a team to discuss language curriculum is limiting as Lauren second-guesses her ideas and strategies at times. While Lauren enjoys the freedom she has earned, she also notes that working as the only language teacher in the elementary building limits her professional growth. This fact is exacerbated by a lack of funds for external professional development. Therefore, Lauren finds herself building her own network of elementary language colleagues through blog searches, guest speaker connections, and ACTFL publications.

**Concluding Lauren’s Story**

Lauren’s perspectives, and the supporting practices that accompany them, evidence a centrist philosophy that highlights building global and cultural awareness. Lauren wants her young students to build language as they focus on cultural themes that help them build fluency, noting that students “often come away with language gains other than the ones I had planned for in the lesson” by first focusing on cultural awareness. While Lauren’s perspectives and practices align solidly with centrist ideologies, she uses these perspectives to promote in-depth understandings of the complementary themes in both global education and world language education. At the end of their elementary Spanish career, Lauren hopes
that students learn to use language to practice tolerance, acceptance, empathy, and withholding judgment by imagining themselves “in another’s shoes.”

**Cultivating Global Citizens: Cynthia’s Teaching Perspectives and Practices**

In contrast to Maya’s goal of prioritizing Spanish and French-language proficiency in her classes, Cynthia’s perspectives turn the focus more toward developing global citizens through emphasizing cultural and global content in her French courses. She says, “I mean obviously they’re in my classroom to learn the language, and I realize that, but I find culture to be a really important factor as well.” Her perspectives therefore lean toward centrist and liberal ideologies that utilize burgeoning language skills as a tool for developing a broader awareness of cultural similarity and difference along with developing a sense of the worldly participation needed to foster globally-minded attitudes, even within Cynthia’s rural setting. To do so, Cynthia incorporates a wide variety of authentic resources in her classes, unpacks cultural stereotypes through comparison and discussion, and encourages technological connections that provide real-life and real-time information and interaction. Cynthia’s path to teaching is somewhat non-linear as she worked in other capacities before entering the classroom. This factor influences her perspectives and the corresponding pedagogies that she uses in her classroom to help students cultivate the requisite French skills they need as they simultaneously cultivate a global lens with which to see the world. In the next section, I will describe Cynthia’s background and school surroundings, allowing a glimpse of the contexts which shape her perspectives for teaching French. I will then analyze these conceptualizations in light of the ideological premises discussed in Chapters 1 and 2, followed by a discussion of the practices that Cynthia uses to cultivate global citizenship in her French learners.
Cynthia’s Story

Language background. When discussing her background with learning the French language, Cynthia smilingly acknowledges that it was a class she always enjoyed and in which she achieved success. Growing up in a small, rural town, language learning opened doors for Cynthia to imagine a life that extended beyond the foothills of her county. Cynthia’s language exposure started early as she began taking French courses during elementary school. This early beginning allowed her to move slowly through the language, acquiring and perfecting new concepts over time from the 1st grade through AP level study in high school. Her interest intensified with the opportunity to visit France as a high school student.

When it came time to choose a college major, however, French was not on Cynthia’s radar. Instead, she began college as a psychology major, though quickly realizing that that program of study was not a good fit. A frantic phone call home led Cynthia to change her major to French despite reservations along the lines of “what am I going to do with that?” once she graduated. As she settled into her French courses, though, Cynthia felt more secure in her choice as her language skills continued to be “something that [came] fairly easily to me” and she was able to spend time perfecting her skills and gaining new perspectives during a study abroad semester in France. Still, thoughts of what she might do after college with a French major plagued Cynthia. Her dream at the time was to become a government translator/interpreter, but recalls that at the time of her graduation, there was a governmental hiring restriction in place that prevented access to those types of jobs.

Teaching background. As she was coping with barriers to obtaining a governmental position that would allow her to utilize her French skills, Cynthia worked in a French country
inn and fine dining establishment near her hometown. Transitioning from the hospitality industry to teaching “was actually totally happenstance,” Cynthia recalls; “teaching wasn’t on my radar at all.” When a French teaching position became available at her own high school, she:

Got a phone call from my previous assistant principal, and he said ‘hey, would you like to take your old French teacher’s job?’ I’d had my application in as a sub, so I said I’d give it a shot. I didn’t know anything about teaching. I hadn’t been in a classroom since I’d been out of school. I went in for the interview and spoke a little French to show that I knew a little something, and that was it.

Thus, she began teaching on a provisional license with three years to complete the general education requirements of the state. In retrospect, Cynthia notes that this training opportunity lacked content specificity, and was not at all tailored to language teaching. Over the years, she has instead learned on the job, taking advantage of collegial sharing. “Honestly most of what I do has come from swapping and speaking with other teachers within my school and kind of networking within the county,” she says. “That has just kind of molded my direction” more than her teacher training program did. While her path to teaching was an unusual one, she says, “Now I can’t envision doing anything else.”

**School context.** Despite an unconventional entrance to teaching, Cynthia has stayed in the same classroom for 17 years at Mountain View High School. She teaches high school levels French 1 through AP French. While she regularly collaborates with colleagues in Foothills County who teach languages, she is the only French teacher at Mountain View High School. The county includes both a county school system and a smaller city school system that serve a largely rural area. Cynthia surmises that few of her students have ventured outside of the state, noting that there are many adults in the area who have never left
the county itself. While the area is slowly becoming more diverse, Cynthia still describes her students as:

What the average student looks like? The vast majority is white. The vast majority. The diversity is increasing in the county, umm, but still vastly white majority. We have I would say the next largest would be African-American followed by Hispanic. And then there are, of course, smaller minorities within that.

Linguistic diversity is also growing alongside racial diversity in Foothills County; Cynthia reflects that more and more of the county’s students speak Spanish or Arabic at home.

Cynthia’s non-traditional teaching background led her to a career in the French classroom, and she describes herself as a “somewhat non-traditional teacher,” in that she chooses to engage students beyond the nuances of French grammar to instilling a sense of global participation. Her position is that the French language offers students access to thinking that extends linguistic and geographic borders, believing her duty lies “in trying to form those global citizens” through the rich language and cultures that French offers. This stance illustrates her goals: to move students from using French to generate a general global and cultural awareness that acknowledges the existence of other cultures to bilingual citizens capable of civic participation on a global scale. In the next section, I will show how Cynthia’s conceptualizations of world language teaching within a global framework align with the ideologies described in earlier chapters.

**Cynthia’s Perspectives**

Influenced by her rural surroundings, Cynthia considers that language learning in her area is a way to open doors to other cultures, an opportunity not readily available to students in a relatively homogenous and sheltered community. In her opinion, it is her job, then, to “create the links between the two cultures,” providing students with opportunities to become aware that “the United States is not the only country in the world.” This stance illustrates a
centrist perspective that highlights awareness of other ways of life (Cole, 1984; Merryfield, 1994; Merryfield, 1994a; Süßmuth, 2007). Using global current events as a resource, Cynthia insists that her students look at and critique multiple perspectives and interpretations of these events. That critical stance infiltrates the global learning that Cynthia targets, leading to a liberal conceptualization that shows her dedication to developing informed global citizens (Byram, 1997). Figure 11 below shows how Cynthia’s conceptualizations of incorporating global frameworks in her French classes expand from centrist leanings to liberal ones as she strives to incorporate global content with French content.

*Figure 11: Cynthia’s global education perspectives. This figure shows how Cynthia’s perspectives range from centrist to liberal ideologies.*
Keeping target language goals at the forefront of her class, Cynthia juxtaposes linguistic content with cultural content, emphasizing a desire for students to use their French skills to build their knowledge of French and Francophone cultures rather than emphasizing the rote use of the language. Her comments illustrate a philosophy that incorporates a centrist form of cultural awareness that extends to liberal ideals of critique and citizenship (Borghetti, 2013; Byram, 1997). Figure 12 below shows how her perspective encompasses both of these ideological positions.

**Figure 12:** Cynthia’s world language education perspectives. This figure shows how Cynthia’s perspectives range across multiple ideologies.

Cynthia’s perspectives link the ideologies of global education and world language education. The figure representing her conceptualizations of the two fields together shows a close overlap, intertwining concepts from both fields and highlighting the inherent similarities between them. Cynthia pairs cultural awareness ideals that focus on the cultural products, practices, and perspectives exemplified by French and Francophone cultures with global education’s cross-cultural awareness (Cole, 1984; Merryfield, 1994; National
Standards, 2015). She purposefully uses target language resources to present multiple perspectives to students, helping them develop the tools to communicate across cultures (Brown & Kysilka, 2002; Suárez & Sattin, 2007; Sullivan, 2009; Tye & Tye, 1990). Finally, she highlights a questioning and critical stance on cultural learning as imperative for forming global citizens capable of intercultural understanding, communication, and participation (Byram, 1997). Figure 13 below shows how Cynthia’s views on global education and world language education merge.

Figure 13: Cynthia’s overlapping conceptualizations. This figure shows the alignment between Cynthia’s perspectives on both global education and world language education.

The circles representing each field overlap one another, showing that centrist and liberal ideologies undergird her conceptualizations of both fields. In the next sections, I will unpack these conceptualizations and show how Cynthia’s practices support her perspectives.

Unpacking Cynthia’s Ideologies

Neoliberal conceptualizations. During our interviews, Cynthia rarely mentioned any of the ideologies associated with a neoliberal perspective that prioritizes individual skill-building success or language for national protection. While conversations about nationalism
do come up, Cynthia always responds in the tone of a critique of nationalist ideologies that focus students toward an inward perspective rather than fostering an open, global stance toward others. She highlights this perspective saying:

I think a lot of our curriculum tends to be America-centered. And it’s my duty to show them that other countries don’t learn things in the same way, potentially don’t even learn the same things that you do. And that their culture and their countries and their people are just as important as ours are.

Therefore, Cynthia’s perspectives trend away from neoliberal ideologies and toward those perspectives and practices that foster awareness of others and the development of global citizenship.

Centrist conceptualizations. Given Cynthia’s feeling that the general curriculum for her students focuses too heavily on US interests, she exhibits a more centrist perspective in her classes as she strives to instill in them a sense of global consciousness that notes the existence of the multiple cultures that make up the French and Francophone world. She considers it part of her job to remind students that “the United States is not the only country in the world,” despite its prominence in global spheres. Instead, she tries to help students place the United States, and themselves, into a global context that acknowledges the roles, events, partnerships, traditions, policies, and needs of other cultures (Boix-Mansilla & Gardner, 2007). To Cynthia, it is important to emphasize that, “it is not just the United States and then the rest of the world. It’s you know we all kind of work together and it’s not just all about America.” She cautions that her perspective is not meant to be unpatriotic, but instead is about sharing the distinct points of view that she has acquired through language study and immersion in French cultures. She wants students to:

See the value in learning about other places in the world and that they are able to appreciate and respect other cultures. I hope to create some more open-minded
individuals for the future of the world. I would hope that they can see beauty in the
diversity of our world.

Helping students develop global consciousness decenters the dominant US perspective that
Cynthia feels students receive in other curricular areas.

Cynthia believes that her point of view is not common in her rural, insulated
community. Therefore, another way that she works to convey her centrist perspectives with
students is through raising perspective consciousness. She does so by targeting multiple
perspectives and voices in the cultural information that she shares with students (Brown &
Kysilka, 2002). She encourages students to consider, not only how they might perceive
different cultural norms or current events going on in French-speaking countries, but also
how the members of these countries perceive their own events and the United States.
Underlying content that she hopes students acquire includes a perspective that it is important
to consider points of view not only directed toward other cultures, but about how those
cultures perceive the United States. She states:

For me, I want at the end of that student’s career in world language or in my
classroom, however it works out, I want that student to come away with a new
perspective. I want them to have a functional ability to speak the language where if
they were dropped off somewhere in a French-speaking country, they would be able
to survive at a minimum, thrive with my upper levels, but also with an understanding
for how maybe someone from France thinks or how someone from France approaches
the world.

Cynthia seeks to combine the presentation of multiple perspectives with the vocabulary and
grammatical structures that students will need to communicate in intercultural settings.
While those are important, Cynthia’s underlying goal is to help students realize that “taking
the perspective of somebody in a different situation” is also a valuable part of learning to
communicate in other languages and with people from other cultures.
While global consciousness and perspective consciousness are terms used in the global education field to represent a centrist awareness of others, the world language education field interjects the development of cultural awareness and cultural competence that represent using the target languages to further instill a centrist ideal of awareness of others that affirms the Cultures Standard (National Standards, 2015). Cynthia defines global competence in languages in terms of these centrist ideals, as “an understanding and awareness of other countries, cultures, and people in the world.” Cynthia incorporates these notions into her classes through a focus on the cultural products, practices, and perspectives that her students encounter and through developing a sense of cultural competence that combines language skill with awareness of cultural distinctions (National Standards, 2015; Semaan & Yamazaki, 2015).

Cultural studies and projects using art, for example, allow her students to relate the products, practices, and perspectives of French and Francophone cultures by developing an awareness and understanding of another way of life. Art, according to Cynthia, “is a huge cultural application for them because the French love, particularly the Parisians, I mean teenagers actually go to the museums when they have the opportunity to go and they visit these museums and they visit like the houses of famous artists and things like that.” In her classroom, this discussion further extends to the perspectives of the French museum-goers and the broader sense of French nationalism evident in the pride that the residents take in their cultural offerings. Cynthia again highlights that lessons such as this in her class serve to reinforce her perspective that this “is a way to get them to see beyond what American culture does. The entire world doesn’t function the way we do.” While focusing on the products, practices, and perspectives of a culture raises student awareness of others, Cynthia attempts
to move students further along the spectrum to a sense of cultural competence that combines awareness and language with an open, reflexive attitude toward learning about global others (Byram & Zarate, 1997). As these learning opportunities arise, Cynthia reminds her students that “you have to be open, umm, to how, to the idea that, umm, the way you function isn’t necessarily the way everyone else functions, and you have to embrace that and be able to keep pace with that.” Her dedication to developing awareness, openness, and curiosity lead to the ability to begin communication across cultural boundaries. These ideals evidence Cynthia’s centrist conceptualizations that incorporate global frameworks centered on awareness into world language learning.

**Supporting practices.** Cynthia shares multiple ways that she puts centrist perspectives that lead to global, cultural, and perspective consciousness into practice in her classroom. She uses current events to raise student awareness of the multiple ways of life that make up the globe and engage students with discussions in French to consider how different cultures approach the same global events. For example, her classes currently look at authentic articles that discuss the ongoing terrorist attacks in Paris that began with the Charlie Hebdo attack in 2015. Students make connections to other acts of terrorism across the globe, noting how French media coverage addresses these events. For her, referencing current events in classes serves a dual purpose. It not only gives students an opportunity to practice their interpretive language skills and meet the Communication Standard, it also allows them the chance to connect to global events and international reactions to events that they learn about on the news, reinforcing also the Connections, Comparisons, and Communities Standards (National Standards, 2015). “I want my kids to read something and get kind of passionate and fired up about it,” she says, noting that this reaction occurs when
the cultural learning is relevant and current. This pedagogy is in direct contrast to the cultural learning that Cynthia remembers in her own high school French classes, which she describes as:

That used to make me crazy as a student with my own French teacher. I’m looking at, I’m reading this article that was from the 80s. I was in school in the 90s. It doesn’t say anything to me. Can I read it? Yeah. Can I tell you what you want me to tell you? Yes, but it doesn’t strike a chord with me at all.

Using current events in French--such as ongoing references to acts of local and global terrorism--hones language skills while helping students develop global consciousness by understanding how international events relate to their daily lives and how international perceptions of these events vary across cultures.

Cynthia uses authentic resources to connect students to current events that use authentic language. One is the audio of Radio France International, which provides both news coverage at a level that students can understand with transcripts, and background music produced in a variety of French-speaking countries. She further ensures that students access multiple sources when discussing current events in order to help them be aware of the different perspectives available and the recognition that perceptions of events vary. For example, she regularly pulls passages from two mainstream French newspapers with different political stances, Le Monde and Le Figaro. She uses these sources in tandem to include both conservative and liberal viewpoints because she realizes that “not all of [her] students share the same perspective. Either on their own or by way of their parents, so I make sure that maybe we look at the same incident from both sides of that point.” These exercises illustrate Cynthia’s commitment to teaching culture in a way that elicits multiple interpretations and responses through purposely choosing resources that represent different
perspectives, evidencing her centrist ideologies that prioritize awareness of global and perspective consciousness.

Another way that Cynthia, along with the other French teachers in her district, focuses on cultural awareness is through a culminating project each year that measures student growth both vertically and horizontally. Twice each academic year, students present projects in the target language that showcase their research into French-speaking countries. “We wanted the students to understand that French is not just spoken remotely in France. It is spoken in many countries throughout the world,” she says as she describes the development process of this project. For this project, students conduct individual research, applying different grammatical knowledge points to the countries that they investigate. For example, depending on level, students might discuss the capitol, the typography, weather patterns, the multiple languages spoken in that country, current events, and relevant cultural topics such as art or holiday traditions. Turning in both verbal and written products, students receive grades both on the content of their work and on their written fluency. Cynthia notes that the team chooses to grade the written products in addition to the presentations because they follow ACTFL written proficiency guidelines to score student work. While this project satisfies district guidelines for common assessment, it also evidences Cynthia and her colleagues’ attention to helping students become aware that French learning extends beyond France to multiple cultures across the globe. While these strategies help students develop their linguistic skills in tandem with an awareness of French and Francophone cultures, Cynthia’s perspectives also extend to liberal ideologies as she moves students from awareness of culture to a critical cultural stance that leads to the development of conscientious global citizens. The next section discusses these ideologies.
**Liberal conceptualizations.** As mentioned earlier, Cynthia believes that language learning opens global doors in her rural community. With that increase in potential access to the world outside of Foothills County, Cynthia wants to use language and cultural learning to develop a sense of global citizenship in her students. She says:

My biggest thing is to really make them, for lack of a better term, and it sounds so cliché right now, but to make them better humans. To make them good global citizens and if they have the opportunity to travel to make them good diplomats of the United States so that they aren’t going abroad and seeming like the ugly Americans.

Cynthia’s perspectives combine language learning with teaching attitudes of open-mindedness and flexibility because “the world is shrinking every single day and cultures are closer and closer and closer than what they used to be…To me, that reality enables me to be a better person” because of the access now granted through technology. She feels that part of her job is to “form global citizens” through language learning that combines linguistic practice, awareness of cultural others, and a broader glimpse of citizenship as a global responsibility in addition to a local one. Another liberal perspective that Cynthia exhibits relates to the cultural learning and forms of awareness listed in the previous section. Rather than teaching about cultural products, practices, and perspectives as a given, she encourages students to critically evaluate these cultural norms (Byram, 1997; National Standards, 2015).

**Supporting practices.** In practice, Cynthia’s liberal conceptualizations of incorporating global frameworks into world language education become evident in practices that debunk stereotypes and emphasize cultural comparisons. She begins critique of stereotypes early in French 1, because she wants students to question the cultural content that she presents and consider a critical evaluation of cultural practices. For example, students share their own perceived stereotypes about French culture, suggesting that the people are snobby. Cynthia quickly takes a critical stance on this position, asking students to provide
evidence for their comments. She then leads them into a lesson on cultural difference, debunking the idea that French citizens are snobby and instead reminding students that typical French children are brought up to be more reserved than the typical American child.

Another example that Cynthia uses is warm-up picture prompts that show stereotypical images such as a French person wearing a beret, drinking wine, and with a baguette under their arms. She asks students “what is stereotypical? What is going on in the picture that makes it stereotypical?” Beyond description, however, Cynthia wants her students to engage with the underlying cultural realities exposed within stereotypes, asking, “Where can we go from here? How do the French come away from these stereotypes? Why do you think that these stereotypes were created initially?” These conversations then delve into deeper cultural perspectives, such as noting that carrying baguettes through town is common because French bakers do not use preservatives in their bread to increase their shelf-life, a practice perhaps more familiar to American students.

Further, the stereotypical image provides fodder for comparative discussions on shopping practices between US big-box stores and local French markets. Cynthia has her students point out that:

It’s *Gallerie Lafayette* in Paris. But where are you seeing people? You’re not necessarily seeing French people in those; you’re seeing tourists. And you’re seeing French people at the mom and pop stores on the corners. They’re going to go to a fish store to buy the freshest fish; they’re going to go to a bakery to buy the freshest bread; they’re going to go to a tea shop...It drives [students] nuts; they just can’t understand how that makes sense, because you know our society is just so commercialized and everything is big-box. So yeah, it’s definitely a culture shock for them.

These discussions stemming from critical views at stereotypical images allow Cynthia to capitalize on opportunities to discuss global themes such as food access, availability, and preservation through conversations comparing common food-related practices of local
families compared to those she presents about French culture. In discussing these cultural norms, Cynthia is “creating links between the two cultures” and allowing students a glimpse into themes of difference that characterize a diverse globe. Cynthia chooses to engage in these practices with her students in order to build their understandings of what it means to be a global citizen and what it means to critically analyze the cultural information provided by the textbook. These practices illustrate her liberal perspectives that reinforce a global citizenship perspective rather than a local one. She tells her students, “it’s so important that you understand where other people are coming from and how other places in the world work so that you’re not thinking Ameri-centrically.”

**Barriers to Cynthia’s Perspective and Practice Alignment**

Like other teachers in this study, Cynthia realizes that there are limitations to classroom practice that inhibit teaching in a way that fully aligns with personal beliefs about incorporating global frameworks into world language content. Cynthia notes several issues that impede her ideal practices: lack of technology, data collection requirements, and costs of experiential professional development. While students do have technological access at Cynthia’s school, she hesitates to connect them digitally to their global peers through Skype or other such applications because her district keeps a tight rein on privacy and permissions for technology use. She acknowledges the connective power of technology to help students communicate in real-time; therefore she encourages them to use their language skills to communicate with native French speakers through an app called Hello Talk or through their personal gaming systems at home.

Cynthia also laments the increasing requirements related to data reporting that she has seen over her career. While she believes that tracking performance growth is important, the
concrete methods that her district requires, such as multiple choice exams, do not fairly represent communicative ability in French nor do they accurately measure a student’s understanding of their global cultural knowledge and developing perspectives. To combat the fully mechanized methods of measurement from the county, Cynthia and her colleagues created the culminating country project presentations described above as a way to show growth in both content and presentational speaking and writing over each year of French study. She describes the process as “not only to satisfy what our division is requiring us to do by having common unit assessments, but it also allowed us a little bit of creativity.”

While the parameters in place for data collection do not accurately represent French growth, Cynthia believes that the requirements for reporting will remain in place for the foreseeable future.

Finally, like Erin, Cynthia desires to continue her own global learning and professional development, but realizes that the cost of global opportunities are too high to be feasible on a regular basis. She notes, “In college I was in a French classroom, but I’ve never been in a French high school classroom to see how things are run and what things are like.” She sees cross-cultural exchanges and partnerships for educators as vital to “feel[ing] like I do that culture or those cultures justice by what I do within my four walls.” She feels like opportunities for global educational participation would help her diversify her pedagogical tools, develop cross-cultural connections for her students, and add to the content that she shares with students.

**Concluding Cynthia’s Story**

Evidence of Cynthia’s perspectives and practices show how she combines the ideologies of global education and world language education to enact her conceptualizations.
Her perspectives lean away from neoliberal ideologies, instead stretching between centrist and liberal ideologies that foster an awareness of others and an encouragement of global citizenship. Her practices attempt to open doors to these attitudes, allowing students to connect their French learning to global current events, debunk common cultural stereotypes, make relevant cultural comparisons, and research multiple French-speaking countries. Through her efforts to decenter learning that focuses heavily on American history and culture, Cynthia’s classes show her perspectives by raising awareness of other global cultures and preparing students to act as citizens in a global sphere rather than a national one.

**The Big Picture: Natalie’s Teaching Perspectives and Practices**

When it comes to teaching Latin, Natalie has a profound belief that the course should be about more than just learning grammar points and verb declinations. Instead, she focuses on “the big picture,” incorporating into her courses a sense of the global, historical, political, economic, and cultural nuances that make up Latin culture. For Natalie, it is these elements, compared and contrasted with their modern counterparts, which make Latin a relevant learning endeavor despite its status as a non-spoken language. “I’m not going to argue that Latin is a dead language,” she says, “because it is. But I think I’m hoping to make it relevant today, and by putting it in a global framework, I feel like that is where it really brings its relevancy.” To that end, Natalie strongly prioritizes bringing in cultural elements that highlight multiple perspectives of Latin cultures and encourage students to develop a broad cultural awareness regarding the products, practices, and perspectives that emanate from that ancient society, constantly comparing them with modern and familiar versions with her students. She further encourages a critical stance toward these cultural elements, allowing students to question the modern implications of cultural norms. Therefore, Natalie’s teaching
perspectives show a centrist ideology that focuses on awareness of other cultures combined with a liberal slant that encourages critique of these cultures.

Natalie’s academic background plays a large role in her understanding of the “big picture,” of Latin study and her ability to bring global awareness and understanding to life in a typically grammar-driven course (Merryfield, 1994). In this section, I will first describe Natalie’s trajectory with Latin from K-12 through post-graduate study and the contexts in which she teaches. Then, I will analyze how her perspectives align to the scholarly ideologies highlighted in Chapters 1 and 2. Finally, I will discuss how Natalie translates these perspectives into classroom practices, noting the barriers that she faces in fully implementing a global framework into her classroom.

Natalie’s Story

**Language background.** Growing up attending a private school in the same region where she currently teaches, Natalie laughingly admits that she hated her mandatory Latin courses as a middle school student. Still, an interest in a future veterinary career kept her taking Latin courses into high school despite meeting her language requirements by concurrently studying French. She describes those early Latin years in terms of high pressure and fear of making mistakes though she labels her high school experiences as more welcoming. During high school, she became state-ranked in Latin through various academic competitions and recognized that her interest in pursuing veterinary medicine had waned.

Those early decisions played to her strengths; she says:

> I was good at Latin, so it was the natural wanting to go down that, and there was this really great learning environment I had in this Latin classroom. I could create that myself, so that is where this shift sort of happened.
Realizing that Latin was an academic strength by the end of high school, Natalie eliminated her plans to become a veterinarian and continued to study the language as a major in both undergraduate and graduate programs.

Though interested in teaching, she notes that Latin scholars often discourage combining Latin with an education degree because of its controversial teaching status; there are strong advocates on both sides of the argument about whether Latin should be taught as a second language since it is no longer spoken. “The first thing they’ll tell you is don’t get a Latin education degree; it is worthless,” she warns. Instead, Natalie rounded out her academic career with courses in art history and culture. “Art is really what pushed me beyond my limits,” she says to describe her broad understanding of Latin culture beyond the traditional focus on its Roman origins. This academic focus contributes to Natalie’s ability to look for the “big picture” of Latin study rather than focusing solely on the grammatical aspects of the language.

**Teaching background.** Though lacking an education degree and teaching license, Natalie began her teaching career as an emergency hire, which allowed her time to complete alternative credentialing processes through online coursework. “I definitely can say that I learned a lot more on the job and talking to other teachers than I ever did from the classes themselves,” she laments. However, the courses allowed her an opportunity to observe teachers whom she respected and provided strong teaching models for Natalie to emulate as she embarked upon her first year in the classroom. Currently, Natalie is in her third year teaching both middle and high school Latin 1-AP and AVID, as well as art courses related to Latin at the summer Governor’s Latin Academy.
School context. Like many Latin teachers, Natalie is the only Latin-specific teacher at Hilltop Secondary School. She teaches individual sections of Levels 1 and 2, but due to student registration and retention, Latin 3, 4, and AP are a combined course for the 2017-2018 school year. Most of her students begin Latin coursework in the 9th grade, though she does teach a handful of middle-school students. This academic plan creates challenges for Latin study, as students only have three years to prepare for AP courses during their senior year. In contrast, students taking other languages at Hilltop Secondary School often begin study in the 7th grade, allowing time in their academic schedules to take Level 4 before attempting an AP-level course. However, as the only Latin teacher, Natalie does have an opportunity to build long-term relationships with students and is keenly aware of their preparation, progress, and potential for success in upper-level courses.

While Hilltop Secondary School boasts of a diverse student population based on race, ethnic background, religion, ability, and socioeconomic status, Natalie’s Latin courses trend toward less diversity; she describes the majority of her students as middle-class and Caucasian. She admits that there is still a sense of racial and economic elitism in the Latin textbooks and curricula, suggesting that the places that Latin is still taught “are the places that it kind of reflects” in the students who choose this language path. In other words, there is a lingering sense of elitism stemming from the historical and traditional pursuit of Latin as an academic endeavor especially provided to the college-bound (Herman, 2002). Still, a handful of Natalie’s students do come from linguistically-diverse backgrounds and speak Spanish, Arabic, Korean, and Amharic at home. The majority of her Latin students fall into two broad categories: those who are academically-inclined and prioritize language study as
an asset to future endeavors and those who perceive Latin as easier than a spoken-language course, placing their priorities on other academic or extracurricular areas.

During the summer, Natalie also serves as a resident instructor for the state Governor’s Latin Academy. The students in this program receive nominations and apply to participate. She describes these students as the “45 best Latin students in the state.” Still, like she does with her public school courses, Natalie notes that the lack of diversity to match the surrounding population in this program is a consistent problem. “There is not a push to make it reflect the [state population of] students more,” especially given that the curriculum itself often focuses on the Roman upper-class and racial majority.

**Natalie’s Perspectives**

For Natalie, teaching Latin within a global framework includes a deep focus on “the big picture.” For her, that means that she strives to help students place value on learning Latin for its modern, cultural applications as well as the grammatical nuances that serve as the foundation for other Romance languages. Natalie’s conceptualization of the “big picture” in Latin learning lead toward a deep ideological focus on the centrist perspectives that undergird building awareness of the cultural and historical norms of Latin society. She believes that helping students develop a deep understanding, appreciation, and critique of Latin cultures lends a sense of relevance to studying the language beyond its grammatical priorities. Natalie especially pays attention to incorporating the voices of multiple cultural perspectives into her teaching in order to help students build a broader understanding of Latin culture. Her comments highlight a centrist focus on the global education spectrum, prioritizing a sense of perspective consciousness as indicated by the darker shaded portion of the circle in Figure 14 below.
Though study of Latin language and grammar help students develop critical attention to the patterns and applications of language in other academic realms, Natalie also strives to include global frameworks in her courses that tie the study of an ancient language and culture to its modern applications. Natalie’s ideologies relating language study to these global frameworks indicate an attention to developing cultural awareness in her students in the sense that many of the products, practices, and perspectives of Latin cultures are relevant, or at least evident, in modern-day life. For Natalie, teaching language and culture are intertwined pieces of the same goal:

Teaching world languages inherently implies teaching the culture of the regions which speak the language. One’s ability to understand a region’s history and values derives from the words which they use, and how they use them. For example, do they have words which are specifically formal and respectful? How many words do they have for love or war? What are their specific governmental or cultural words? Students can then compare these attributes of the language to become more globally competent about the world around them.

Figure 14: Natalie’s global education perspectives. This figure shows how Natalie’s perspectives range along centrist ideologies.
Since Latin does not have a strong focus on using the language to communicate, her ideology for teaching Latin within a global context shows a centrist perspective that merges linguistic skill-building with a deep association of the cultural awareness communicated by the target language and its cultures. However, this deep centrist focus is complemented by a more liberal slant that encourages students to move beyond mere awareness of cultural stimuli to a critical awareness that questions the historical references and their corresponding modern implications. Thus, she adds a liberal slant to her perspective that encourages students to critically evaluate cultural content, a stance linked to the development of intercultural competence (Byram, 2012). Therefore, Natalie’s perspectives on the world language education continuum has dual foci as noted by the circles on Figure 15 below. There are multiple circles here instead of a continuous circle because Natalie focuses deeply on certain elements of the world language education continuum without referencing the surrounding ideologies.

![Figure 15: Natalie’s world language education perspectives. This figure shows how Natalie’s perspectives jump from centrist to liberal ideologies.](image-url)
Considered together, Natalie’s global education perspectives and her world language education perspectives find common ground in centrist ideologies that focus on helping students develop an awareness of the world around them and connect to “the big picture” of Latin linguistic and cultural impact on the world around them. Figure 16 below shows how Natalie’s perspectives on the two fields overlap, adding depth and emphasis to her commitment to engaging student critical awareness of the cultural applications and multiple perspectives inherent in the study of the Latin language and culture. The larger circle represents Natalie’s global education perspectives, while the smaller circles represent the dual lens that she uses to help students develop a critical sense of cultural awareness, combining a centrist perspective with a liberal slant.

![Diagram of overlapping conceptualizations]

*Figure 16: Natalie’s overlapping conceptualizations. This figure shows the relationship between Natalie’s perspectives on global education and world language education.*

**Unpacking Natalie’s Perceptions**

**Neoliberal conceptualizations.** Natalie places little emphasis on neoliberal ideals in her classroom that focus learning on individualistic goals, such as preparation for future employment. Instead, Natalie prefers to help students develop a sense of the “big picture”
that connects the study of an ancient language and culture to modern experience. It would be “hard-pressed to spin me as neoliberal,” she says, noting that her overall goals relate more to a centrist conceptualization of incorporating global frameworks into her courses with a liberal slant that encourages a critical stance toward those frameworks. The only reference that she makes to the neoliberal end of the spectrum is in acknowledging that many of her students choose to take Latin based on the perception that the language serves as an individual foundation for future medical educations. In doing so, she references a lingering sense of elitism that Latin study prepares students for further academic and career endeavors (Herman, 2002). She further notes the irony inherent in this position, saying “a lot of people bring out things like derivatives and stuff like that, but I feel like unless you’re going to med school…and even then it’s not that relevant, because secret, much medical terminology is Greek.” Given that Latin is a dead language not relevant for ideals such as economic growth or maintaining national security, Natalie instead focuses her attention on using the language that she teaches to delve into a deep sense of cultural awareness, as will be discussed in the next section.

Centrist conceptualizations. Natalie emphasizes her focus on more centrist ideologies that help students develop a stronger consciousness of the multiple perspectives that connect ancient Latin cultures to modern-day cultures and a cultural awareness that focuses on the products, practices, and perspectives of Latin society (National Standards, 2015). Part of her emphasis includes helping students develop perspective consciousness by recognizing the importance of determining whose voices are included in historical descriptions of cultural elements and when paying attention to current events. She describes this perspective saying:
I think a lot of it is just being willing to when you listen to the news to consider other points of view, or when you talk to people, consider points of view. Or how you approach conversations or how you approach interaction. Umm, I feel like that is something I am still working on as a human being; that is a life-long project that you are never going to be great at, but you know considering what it is like to be in another person’s shoes.

This quote highlights Natalie’s commitment to considering how multiple perspectives influence cultural understanding and how that consideration connects learning with modern life. In fact, Natalie intentionally strives to help students connect to the various perspectives that make up Latin culture (Brown & Kysilka, 2002; Merryfield, 1994; Suárez & Sattin, 2007; Tye & Tye, 1990).

Natalie also defines cultural awareness as “the ability to understand the world around you on a cultural and political level. This would include being aware of a region’s history, language, religious beliefs, and values.” Thus, she devotes part of her classroom time to unpacking the cultural products, practices, and perspectives associated with the Latin language and making connections between ancient and modern cultures (Moran, 2001; National Standards, 2015). While Natalie describes spending the majority of her class time on linguistic practice, she includes cultural content in her courses in order to bring Latin into modern relevance. While her assignment is to teach the language, she is aware that “the cultural stuff is in some ways the thing that they will apply the most” once students move on from school. As she brings in examples and supplemental material to help her students develop an awareness of Latin culture, she also wants students to recognize that studying ancient cultures and the implications that they have for modern society “is not really all that simple.” Thus, she strategizes to ensure that students understand the importance of cultural awareness as “an indispensable skill that learners should possess” (Tran & Dang, 2014, p. 96).
Supporting practices. One way that Natalie incorporates multiple perspectives into her curriculum is through supplemental material in her courses that highlight the perspectives of a variety of members of Latin culture. She says:

And in reality, I mean, the Roman empire had a lot of very similar situations we have now where there is a lot of wealth inequality, and so a lot of our textbooks, not just the one we use, but a lot of them, really only look at the upper class. And so, I’m trying to show them that, hey, it’s not only the upper class that lived in ancient Rome.

Natalie includes supplemental material that describes not only the upper-classes, but also the middle, lower, and slave classes whose perspectives are often silenced in traditional textbooks. “You never want to forget who is in the background, and it doesn’t always make sense to say one group of people did that,” she notes. Further, Natalie believes that her students better connect to cultural perspectives that more similarly reflect their own perceptions of personal socioeconomic status. For example, she says, “I think it’s easier for students on both sides to connect to somebody who is like them, like ‘I’m not the wealthiest, what would I be doing?’” as an imaginative member of Latin culture.

In addition to bringing out multiple perspectives related to economic position, Natalie also incorporates perspectives reflecting the voices of women and minorities. For example, she uses a story in her class written by a colleague that describes a young girl sold into slavery “through the perspective of a minority female looking at stuff.” In addition, she uses a video illustrating the lives of the Vestal Virgins, encouraging students to note “how limiting society can be for some people, especially the videos about the girls.” She says that “Rome was super-diverse. And I think that is often really overlooked.” Natalie’s intent to present “the big picture” of Latin leads to these practices that highlight her centrist perspectives revealing an awareness of the multiple stories and ideas that together richly represent cultural norms in the days of antiquity.
While providing supplemental material that emphasizes multiple perspectives related to Latin cultures, Natalie also uses her art history background to help students develop an awareness of cultural norms surrounding gender in antiquity. With her students at the summer Latin academy, Natalie uses statue images of the Roman god Apollo as evidence of this gendered perspective because:

Apollo used to be portrayed as like hyper-masculine and hyper-controlled. When [his images] start becoming feminine, it shows the disorder and chaos of society through their terrible opinions of women who they think are disorganized and chaotic and moody. So when Apollo becomes chaotic and moody, [his images] also become effeminate.

Natalie builds student connections through this example by allowing them to explore the practice of creating art that reflects different perceptions. She further uses this example as fodder for discussion that helps students make connections between this historical example and modern examples of gender representations. With their contributions and comparisons, Natalie notes, “it’s unfortunate how we really are the same society” that often portrays women in a negative light, thereby allowing patriarchal attitudes and behaviors to continue. These discussions help foster a sense of reflexivity in students as they acquire knowledge about the Latin language and culture and its connections to their own lives and the events they see in the media (Meadows, 2010).

Comparison is another strategy that Natalie employs to help students develop an awareness of Latin culture and its modern ramifications, referencing both the Cultures Standard and the Connections Standard (National Standards, 2015). The practice of making comparisons and connections highlights Natalie’s centrist perspective by allowing students to develop an awareness of the multiple interpretations and perspectives inherent in cultural study. Due to the fact that Latin is no longer spoken, she notes the difficulty of bringing the
course into a modern, global context. Using comparisons allows this shift to happen by bringing a modern, global framework to the ancient facts that she presents to students. She reflects:

I think one of the easiest ways to do it is to allow modern comparisons to come in, but really center it on ancient comparisons, and so I try to do this in different ways...you can kind of merge from there using those components to talk about current society or 20th century history or world history or whatever they are learning in school. You have to start somewhere and extract.

Natalie helps her students extract these comparisons by encouraging them to contribute their own understandings and examples to class discussion and by providing them with cultural examples that include multiple viewpoints. For Natalie, the purpose of ancient-modern comparisons is to illuminate cultural ideals that are still relevant today, leading to a heightened awareness of Latin cultures and its relevance in modern society.

**Liberal conceptualizations.** Given her deep attention to the centrist conceptualizations and the priorities placed on those ideologies in her class, Natalie has little time left over to consider a liberal perspective on teaching Latin within a global framework. While she continually encourages students to consider multiple viewpoints and make their own connections between cultures, her perspective does not incorporate a discussion of the underlying social justice issues that weave throughout her curriculum. She says:

I think the only way you could spin what I said liberal is if you think of things in a systemic basis in how we’ve been looking at these things to maybe inspire kids toward social justice. But I don’t really target that as my goal.

Upon reflection, Natalie’s reluctance to include liberal ideologies in her overall global perspective stems from a reluctance to move into what she sees as political territory with students. Instead, her ideology includes a liberal slant in the sense that she encourages
students to think critically about the cultural content relevant to Latin and its implications for modern life.

While Natalie insists that her instructional goal is not necessarily to inspire students toward taking action in the name of social justice, her critical approach to the cultures that she teaches allows students to reflect upon and critique the cultural norms that they encounter (MacDonald-Vemic et al, 2015). She notes:

I guess I’m realizing that what I want them to get out of it is how institutionalized things like race and the patriarchy and women’s oppression have been for forever and make sure I’m bringing that to the forefront both explicitly and through leading questions. I have no problem saying ‘hey, look at this woman right now. Look at her, she is being oppressed. Think about this!’

Though without using an action-based or socially transformative approach, this critical engagement with the products, practices, and perspectives of a culture represents a liberal slant to Natalie’s ideology based on the world language ideological spectrum described in Chapter 1. This perspective allows students to name evidence of patriarchy, cultural whitewashing, and colonialism, noting how much of modern culture is rooted in and connected to these ancient perspectives.

**Supporting practices.** Like her comparison practice that illustrates her centrist perspective, Natalie also uses ancient to modern comparison in a way that illuminates her liberal, critical stance toward cultural learning in Latin contexts. For example, one concept that Natalie brings in for her students to compare and contrast is that of the role of women in ancient times versus in today’s society. “The original founding story of Rome is a rape story, you can’t get away from it,” she says. This fact allows her to further discuss the role of women as items for political trade during the Roman Empire, encouraging a critical stance of the practice and noting its relevance to trafficking issues today. She says:
I would couch it in terms of probably like how much our society is built on Roman patriarchy and how we still thrive in that today, and how the constant rape stories and the constant sexualization is just one of the bigger components of what females were used for in the Roman context.

While Natalie’s regular Latin courses mostly center Roman culture, her Governor’s Latin Academy courses move outside of Roman culture to consider other ancient cultures with a critical, analytical point of view. One comparison Natalie makes with these students relates to the role of women in ancient Greek culture. She discusses new studies that allude to women being forced to wear a veil in ancient Greece, a fact that some history courses gloss over. She compares this situation to that of modern women in areas such as Saudi Arabia where wearing a veil is still commonly practiced. She suggests that scholars avoid discussion of this practice regarding ancient Greece because “we think it is a bad thing, so why would we say that our historically people that we look up to, Greek democrats, did the same thing.” This example shows Natalie’s liberal slant to cultural learning as she uses comparisons as an opportunity to help students critically evaluate cultural practices.

Another comparative discussion topic centers on women’s rights and the marital circumstances that women faced in ancient Rome. “I don’t have those written down, so we think about it out loud,” she says in reference to conversations delineating the roles that women could have in their respective marriages. She reflects that students mention “you have to be smart, but not too smart” since women actually had more rights in Rome than people generally consider, such as initiating divorce or running the family estate. It is through these comparisons that Natalie attempts to “expand their critical thinking and expand their approach of the world, open their mind[s].” With these comparative discussions, Natalie allows students to move from an awareness of cultural fact and an understanding of how Latin culture worked to a critical stance that questions the validity and the implications
of these cultural elements. This attention to the critique of cultural tidbits illustrates Natalie’s liberal leaning toward helping students recognize and call out problematic issues related to cultural study.

Also, while Natalie regularly incorporates supplemental material to raise cultural and global awareness in her courses as described above, she often does so to purposefully counteract the cultural information in her textbooks that she deems inaccurate and problematic regarding its racist, sexist, and misogynistic emphases. Natalie notes:

We have a lot of misogyny in our textbooks that is very apparent. We have a lot of words in there that are aimed toward wealthy, white individuals, even words like ‘master’ and ‘mistress’ for man and woman of the house. Those are slave terminology words. That’s not appropriate, so a lot of what I try to do is try to counteract what our textbook is driving into them. And it’s really hard!

To that end, Natalie finds a need to supplement the given curricular materials in order to avoid an inaccurate picture of Roman society. In doing so, she provides students another opportunity to critically reflect upon and evaluate Roman cultural norms that carry over into modern representations of ancient customs.

Further, Natalie and her students critique the images in the textbook that inaccurately portray Roman citizens as predominantly white. She supplements the text with one recently published article to help students critically discuss the practice of cultural whitewashing represented by her textbook (Bond, 2017). This article goes a step further to decry the extent of whitewashing that that goes so far as to alter statuary by painting white the marble statues that once depicted more accurate representations of skin tone (Bond, 2017). According to Bond (2017), the statues originally reflected colorful schemes that depicted the natural skin tones of the subjects which over the years have faded through restoration and cleaning processes. Natalie considers this as “a sense of whitewashing away the fact that most of
these people would have had colored skin,” and objects to the practice because it creates an inaccurate cultural representation of the ancient world. Natalie’s dedication to uncovering and critically evaluating cultural practices such as this one helps students to connect ancient history to current global themes such as racism and challenges the assumption that whiteness equals power in ancient or modern times. Too, this critical approach allows Natalie to portray a more accurate representation of a historical culture that was more diverse racially and economically than the traditional textbooks depict. Due to this approach, Natalie believes that some of her students are “really inspired by it to start, like, questioning the world around them.” This practice illustrates her liberal leanings by encouraging students to take a critical and evaluative stance toward the cultural information provided in the curriculum.

**Barriers to Natalie’s Full Perspective and Practice Alignment**

While Natalie incorporates pedagogies into her curriculum that align with her ideological goals to represent multiple perspectives and critically consider cultural norms, she notes some obstacles that hinder the full implementation of her ideals. The first barrier she notes, as do other teachers in this study, is an extremely full curriculum that leaves little time to allow students to develop a strong grasp of the global frameworks that correspond with their respective languages. In fact, one county meeting Natalie attended included the spoken suggestion that straying from the curriculum did a disservice to the county. “I can sort of throw things in here and there during our cultural sections. I do add that in, but I can’t make is a 20-minute conversation. We don’t have 20 minutes,” Natalie shares. Instead, she must spend the majority of her time focusing on the linguistic nuances found on county assessments. She feels required to:
Not deviate far...our final exam looks so much like the darned textbook, it’s really hard if I want to be fair to my students to deviate when I know that following the textbook is realistically the best way for them to succeed on their final.

As noted previously, the Latin textbook Natalie uses is outdated, and she finds very little motivation among her colleagues to push for a text that more accurately depicts Roman culture.

While a full curriculum focused on language provides a challenge to Natalie, so does a nagging feeling that some of her students are not ready to handle the mature content of the course. Thus, she often glosses over teachable moments, instead relying on scholarly and literary perspectives rather than cultural ones. Focusing on the scholarly aspects is “my way of dodging it...I’m probably doing a worse job by avoiding it, but with some of my classes, I don’t really want to go down that train.” Further, given that the curriculum and exams are so focused on language, Natalie sometimes hesitates to push students to think more deeply about the cultural content of the course. “It’s always trying to balance what I want them to do versus what I could push them to do versus not wanting to set some of the students in particular up to fail just for my own agenda,” she says. While short discussions of cultural norms are prevalent in her classroom, Natalie admits a reluctance to challenge the worldview of students beyond getting them to think critically about the inaccuracies and distortions evident in the text (Gaudelli, 2003). She fears leading her students down a political path that could become too contentious, thereby not allowing her students to express their own multiple perspectives on a given topic.

Concluding Natalie’s Story

Natalie’s intense focus on three areas: cultural awareness, perspective consciousness, and critical evaluation of culture, lead to the pedagogies that she uses to elicit deep
understandings of “the big picture” in her students. Her perspectives inform her practices showing how she targets these areas with detail and resources. Natalie’s practices include making intentional comparisons and connections between ancient and modern cultures, creating discussions to generate deep thinking, and purposefully using supplemental resources to counteract the social issues that she sees within her Latin textbook and curriculum. Her practices and perspectives align with a philosophy that centers on bringing a centrist awareness of multiple parts of Latin culture to the forefront of Latin study and adds a liberal slant with a critical and analytical stance that questions the extant curriculum. Natalie’s views place cultural awareness and cultural consciousness on par with the grammatical aspects of the courses she teaches, thus illuminating “the big picture” that goes beyond language learning to the cultural understandings and implications relevant in modern society.

**More than Just Spanish: Erin’s Teaching Perspectives and Practices**

Erin broadly conceptualizes incorporating global and cultural content into her Spanish courses. Her perspective encompasses ideologies that encourage building language and career skills for future employment, developing an awareness and understanding of cultural perspectives provided by global frameworks, and inspiring students to use their communication skills to take action as citizens to improve local and global communities. She inspires students to meet these objectives through providing them opportunities to hear the stories of her own experiences, expanding their access to cultural knowledge through adding details and artifacts relevant to her own stories, and through developing hands-on learning experiences that allow students to engage with one another in the target language with an emphasis on cultural nuances. In order to understand Erin’s teaching perspectives
and pedagogies, however, it is important to highlight first how her own experiences and teaching contexts influence her views on incorporating global frameworks into world language learning. In this section, I will describe Erin’s teaching context and background, followed by an analysis of her perspectives for teaching Spanish in a way that encompasses multiple ideologies for teaching world languages within a global framework. I will then discuss how she enacts her conceptualization in classroom practice. Finally, I will discuss how the perspectives and practices that Erin shares align with one another and the potential obstacles that might prohibit perfect alignment between her perspectives and the practices that she employs in her classroom.

**Erin’s Story**

**Language background.** For Erin, experience with dual languages began early. Born in Canada to Argentinean parents, Erin’s early language experiences included both English in public and Spanish at home. While she understood the language of her family as a child, she admits harboring a reluctance to speak the language back to her parents, preferring to use the English of the surrounding community. However, Erin’s parents encouraged study of her heritage language and culture, making sure that Erin took Spanish courses throughout her years in school beginning with elementary electives. She credits her upper level high school Spanish teacher with planting the seed for her to continue language study because he “made Spanish a lot of fun and he was a really great teacher.”

In college, Erin majored in Spanish while pursuing her teacher licensure. During these years, two trips abroad ignited her passion for language study and teaching. The first was a family trip to Argentina and the second, a study-abroad semester in Spain. She describes those two experiences as “what really set me on that path of ‘I love this, I want to
get to know more, and become fluent in my heritage language.”’” After those two opportunities, Erin became a self-described “nerd about learning,” specifically citing how her interest in language grew through her experiences while in these Spanish-speaking countries.

In fact, Erin’s experiences abroad during college are only the beginning of her journey to experience the Spanish language and culture through immersive travel and work opportunities. To date, her travel, study, and work experiences include time spent in Spain (summer semester abroad), Chile (2 years), and Honduras (1.5 years), along with shorter stays in Argentina, Bolivia, Cuba, Costa Rica, Panama, Guatemala, Venezuela, Colombia, Ecuador, and Peru. Collectively, these experiences provided Erin with a broad base of linguistic and cultural knowledge that lead to her broad understanding and application of teaching Spanish within a global framework. As Gaudelli (2003) and Rapoport (2015) suggest, Erin’s background plays a role in both her perspectives and her practices as she reworks her curriculum to focus on areas of personal importance.

**Teaching background.** After her first two years of teaching, Erin left the classroom to begin working for a school in Chile, and then moved on to a job hosting intercultural exchanges in the Western Hemisphere. This agency sought to build intercultural understandings and bring positive change to communities through youth exchange programs between the United States and the countries of Central and South America. Despite leaving the classroom early in her career, Erin planned to return after several years after enhancing her own linguistic and cultural expertise through extensive immersion in Spanish-speaking countries. She describes her hiatus from the classroom as a necessary part of her development, saying:
When I left after my first two years teaching right out of college and I moved to Chile and worked there for a while, I knew that all of those experiences were going to lead me to become a better teacher, which it has.

One way that these immersive experiences influenced Erin’s teaching is through a broader knowledge of the languages and cultures reflected in her curriculum, a skill and teaching perspective that she values. She says:

I do bring a lot of experience. And so I know different vocabulary words from all over the region, and I can relate to native speakers, and I can share with those kids, higher level learners that have all those questions that want to know why it is this way, or what a word means. I can tell them, I know because I’ve had those experiences and I’m just grateful for that.

Further, Erin’s time abroad in Latin America led her to amass a collection of global artifacts that she uses in her classroom to bring the Spanish language and cultures to life. These physical examples allow Erin to expand upon the information that already exists, to some extent, in the curriculum of her two class levels, a pedagogical strategy that will be further discussed in subsequent sections of this narrative.

**School context.** Erin teaches Spanish at the culturally diverse Hilltop Secondary School in Metropolitan County. “I teach the best subject” she declares as she describes her role teaching Levels 1 and 2 of the language. Her Level 1 course is an immersion course for 7th graders with previous Spanish immersion experience either in an academic setting in their respective elementary schools or as heritage speakers in their homes. These students often speak and understand Spanish at a higher level than their peers in beginning courses, but they need guidance with the linguistic nuances of Spanish grammar and vocabulary. Level 2 courses can include students from 8th-12th grades, but Erin notes that the majority of Level 2 students at Hilltop are 9th and 10th graders, leaving them ample room in their schedules for further language study as required for the state’s Advanced Diploma. Level 2 students do not
remain with the immersion grouping, but include a mix of students who took the immersion course as well as students who took the Level 1 course geared for the general middle or high school population.

Erin’s background as a heritage language learner and teacher, along with her myriad experiences living, working, traveling, and studying in various Spanish-speaking countries contribute to her wide range of perspectives of teaching within a global framework and to the wealth of stories and authentic resources she employs to make her language courses relevant and dynamic for her diverse students. In fact, these experiences deeply influence the development of Erin’s perspectives and practices toward incorporating global and cultural elements in her classes as core components of world language education. In the next section, I will highlight Erin’s perspectives on teaching world languages within a global framework, showing how these conceptualizations align with the scholarly literature cited in the first two chapters of this study.

**Erin’s Perspectives**

As described in previous narratives, several of the teachers in this study tend to focus their perspectives and pedagogical strategies on narrow portions of global education according to the ideological continua illustrated in Chapter 1. Erin’s approach to including global elements in her daily curriculum, however, spans the ideological spectrum as she emphasizes multiple points on the spectrum in tandem, highlighting the skills necessary for economic success, an awareness and understanding of the world as a whole, and language as a tool for developing citizenship. She incorporates multiple points on the ideological spectrum together, stating:
I want to teach them more than just Spanish. I want to teach them life skills and leadership skills and different kinds of skills that are going to help them be better citizens, better employees, better entrepreneurs, whatever their path takes them down.

Erin’s conceptualizations of teaching her subject within a global context show an understanding that broadly encompasses neoliberal, centrist, and liberal ideologies. Importantly, several of the perspectives that she highlights not only hit multiple points on an ideological spectrum, but also juxtapose the ends of the spectrum as logical pieces of an over-arching perspective. This stance echoes the challenge issued by Suárez-Orozco and Sattin (2007) to educate “the whole child for the whole world.” Erin models a plurality of understandings for teaching Spanish within a global framework, a necessary focus according to Anderson (1991) and underscored in the World-Readiness Standards for Language Learning (2015). Figure 17 below shows how Erin’s perspectives incorporate and encompass the scholarly definitions of global education. The darker red shaded portions represent areas where Erin places extra emphasis in her understanding of teaching within a global framework.

Figure 17: Erin’s conceptualizations of global education. This figure shows how Erin’s ideologies span multiple points of the global education continuum.
Like her conceptualizations of developing a sense of global competence in students span neoliberal, centrist, and liberal ideologies, so do Erin’s conceptualizations of teaching world languages. Erin’s dual foci on both language needs for future economic participation and citizenship development show that her perspectives on language learning within a global framework fit into the overarching ideas cited by scholars in both global and world language education (ACTFL, 2014; Merryfield, 1995; Sanders & Stewart, 2004; Suárez-Orozco & Sattin, 2007). As detailed below, according to the World Language continuum from Chapter 1, Erin’s views encompass the ideals of using language to focus on both workforce preparation and citizenship development, but they only begin to delve into more liberal notions of using language skills for social transformation. Thus, her views encompass a narrower portion on the World Language spectrum compared to how her perspectives align with the Global Education continuum. While she encourages students to begin developing intercultural competence through developing the knowledge, skills, and attitudes that they need to communicate through cultural differences, her perspectives stop short of critical engagement, evaluation, and social transformation (Byram, 1997; Byram & Zarate, 1997). Her perspectives trend away from neoliberal ideologies that promote language for its inherent economic value and toward a centrist perspective that generates a deep sense of cultural awareness in students with the additional element of linguistic proficiency (Moran, 2001; Semaan & Yamazaki, 2015). She pairs building skill with language with the notion of engendering an open-minded stance toward becoming global citizens, stating that she wants “to have them learn that while they’re learning the language they are learning all these different skills, and perspectives, and opinions, and perceptions. I mean just all these different things that help them to be a better human being.” The juxtaposition of prioritizing
an awareness of other viewpoints and the development of a shared sense of humanness places Erin’s understandings of teaching in a global context into an ideology that focuses on centrist notions of world language education and touches on liberal ideologies. Figure 18 illustrates how Erin’s perspectives correspond with the continuum of World Language Education. Again, the darker shaded portion to the right of the background circle highlights the emphasis that Erin places on cultural awareness as an important goal within her larger purpose of teaching in a way that encompasses multiple viewpoints and goals.

Figure 19 below shows how Erin’s conceptualizations of teaching global and world languages align to form a broader picture of how she incorporates ideas from scholars in both fields. The inner circle aligns to her ideological placement for world language education, while the outer circle represents how her perspectives align to global education ideals.

**Figure 18**: Erin’s conceptualizations of world language education. This figure shows how Erin’s ideologies span multiple ideologies with a focus on centrist perspectives.
While Erin’s philosophies in both fields extend across multiple ideologies, these circles differ because Erin’s perspectives illustrate a broader alignment with global education ideologies than with world language education ideologies. Erin rejects more neoliberal world language ideals that focus on language learning for personal gain while simultaneously embracing the development of personal skills that prepare students for participation in a global workforce. Further, her liberal notions on the global education spectrum encourage students to engage in social action by showing one another more kindness and love. However, she does not specify using language to critically analyze cultural norms nor break down the barriers that might prevent kind and loving action on a global scale. In both cases, Erin’s centrist ideologies are more prevalent in practice, as will be described below. In the next section, I will unpack these multifaceted ideologies, noting how Erin enacts these perspectives in her daily classroom practice.

*Figure 19: Erin’s overlapping conceptualizations. This figure illustrates the relationship between Erin’s global education and world language education perspectives.*

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Unpacking Erin’s Perspectives

Neoliberal conceptualizations. While enveloping multiple ideals within her overall perspective, Erin recognizes a need to use her position as a language teacher to help students build the kinds of skills prized for productivity and competition in a knowledge-driven market. These skills, interwoven with building language skills and teaching about the global cultures in the curriculum, include life skills prized for job preparation, such as flexibility and accuracy (Cheng, 2007; Hugonnier, 2007; Suárez-Orozco & Qin-Hilliard, 2004). While emphasis on these skills is not a direct part of her curriculum, Erin sees relevance in their inclusion through stressing the use of the skills to navigate the globe from both a linguistic and a cultural standpoint. One skill she highlights is the flexibility to figure out how to proceed in a challenging situation, a soft skill mentioned by neoliberal scholars as important for individual development that could potentially translate to future corporate profit (Cheng, 2007; Hugonnier, 2007). For Erin, this flexibility could be figuring out what to do to understand a text, to navigate a new place, or to solve a challenge. She notes that, “I think some of global competency is being able to figure it out, learn the given tools, or just be encouraged that ‘hey you have a brain.’”

While she prioritizes allowing students to figure out how to proceed with both factual and hypothetical situations, Erin also strives to encourage linguistic accuracy in her students. She notes that the attention to detail necessary to achieve this accuracy, both in Spanish and English, is a skill prized by future employers and one that requires practice in both the native and studied languages. Though a heritage speaker of both Spanish and English herself, Erin notes that learning to express oneself accurately in both languages is a challenge. Therefore:
I can tend to be more demanding of my students in terms of, like, what they’re learning, how they’re learning, and maybe a little more perfectionist with things because I want to make sure that they are able to express themselves accurately.

She refuses to allow her students to settle for a minimum level of accuracy; though global communication encompasses more than linguistic correctness, an attention to accuracy can foster a deeper level of understanding and willingness to collaborate in a global setting. Further, this skill-based focus is one that has applications outside of the language classroom as students strive for accuracy in multiple real-life scenarios. While the attention to linguistic accuracy is in itself a skill prized for individual growth and contribution, Erin connects this attention to accuracy with developing the level of understanding needed for true communication and building the potential for social change. She connects these ideologies saying “to know the language as best as you can so that you can express yourself in a way that helps to foster that kind of understanding. So it all, kind of, it really is connected.” The juxtaposition of linguistic accuracy for individual skill-building and for use as a possible change agent within communities, a more liberal perspective, again highlights Erin’s perspective that teaching within global frameworks encompasses multiple, yet connected, facets. While skills such as flexibility and accuracy are valuable in a variety of scenarios, the emphasis on their development in Erin’s class for individual growth and future workplace contribution solidify their placement as a neoliberal perspective. These skills highlight one area of the over-arching perspectives that Erin strives to instill individually in students, believing that language skills and the soft skills that accompany them are important for future employment. However, they do not represent the whole picture of Erin’s philosophy. Instead, she notes that students have “got to put in the work” in order to move from skill-based learning to a system of learning which encompasses a broader understanding of
language learning that incorporates cultural awareness and encourages intercultural abilities. While wanting to teach students “more than just Spanish,” Erin recognizes the potential value that language learning may have on the economic viability of her students in their future careers.

**Supporting practices.** One strategy that Erin uses to encourage flexibility and authentic and accurate language exposure is to give students authentic maps from the target cultures to help them learn to navigate and communicate in unfamiliar territory. As Erin notes, the textbook chapter on the topic of directions is particularly challenging for students who have not yet reached driving age. Therefore, providing authentic maps with tasks for students to use to give directions allows them to connect with the cities on a more personal level than they can with the small pictures provided in the text. Using authentic maps for flexible learning also exposes them to target language cognates and vocabulary expressions that go beyond their assigned and memorized lists. By using a strategy that connects their vocabulary and grammatical structures with flexible outcomes, such as navigating on a map, Erin helps students realize that “they know so much more than they realize.” While this instructional strategy contributes to approaching learning with flexibility, using authentic maps also allows students to note structural similarities in the maps that show various landmarks and traditional plazas that reflect the Spanish influence on Latin American cities. Using a map of cities in Peru, for example, Erin helps her students recognize the cultural richness of the indigenous cultures juxtaposed against the Spanish influence of the city layouts. Thus, these maps help Erin take language learning from a merely linguistic transaction to a deep understanding of cultural nuance, connecting her neoliberal ideologies to her centrist ideologies in practice.
Centrist conceptualizations. While her perspectives span each ideological category, Erin mentions ideas related to centrist concepts of global consciousness, cultural awareness, and perspective consciousness more frequently than she does ideas that fall on the neoliberal or liberal ends of the continua. She cites her own passion for the languages, cultures, nuances, and dialects that represent Spanish-speaking people in a variety of situations as her impetus for placing importance on cultural awareness. She uses language teaching as her forum for “get[ting] to broaden their minds and their views of life and people and backgrounds and culture and even religion.”

Thus, the first word that came to Erin’s mind when asked about why she teaches about global cultures in her classroom was “awareness.” She describes the process of developing awareness as noticing the:

Different around you. Whether that’s people, language, a way of life, lifestyle, umm, origin, traditions, food. Just that it exists, number one. And then when you meet people from those different backgrounds or cultures, being open. Open to learning about it.

Erin couples a sense of cultural awareness with a desire to help students not only become aware of the cultural nuances around them but to also develop an understanding of the ever-evolving cultural products, practices, or perspectives (Moran, 2001; National Standards, 2015). For her, “there is a difference between just awareness; understanding brings it deeper.” She develops this awareness in students through a focus on the Cultures component of The World Readiness Standards for Learning Languages (2015).

Erin also attempts to move her students from an awareness and understanding of the different cultures represented in Spanish-speaking countries to the development of the competence needed to use the knowledge of multiple cultures to communicate successfully with members of the target cultures. In doing so, her students simultaneously develop an
ability to communicate while they are learning about the perspectives, opinions, and
perceptions that help them to reflect upon what it means to share a global sense of humanity
and to acknowledge cultural distinctions (Semaan & Yamazaki, 2015). For Erin, learning
“how to communicate and how to understand people and how to listen to people” are key
elements to defining cultural and global competence.

She encourages students to further develop a sense of intercultural competence by
moving them outside of their familiar language learning to develop an openness to cultural
learning engendered through communication with an awareness of cultural difference. It is
that open-minded stance, or savoir être, that Byram and Zarate (1997) define as a marker of
an outward focus toward learning about others in a way that might lead to further action on
their behalf. Erin focuses on inspiring openness in her students by “opening their eyes to
something very different” for them. In her perspective, openness leads to:

Understanding that there are differences and similarities and embracing all that. Not
just having preconceived notions about things but just being open-minded to
learning…and not just have a fixed mindset on something just because they see it on
the news or because they hear one experience from one person.

Moving students from a comfortable inward-centric development of awareness to an
outward-focused openness to others shows how Erin’s perspectives on teaching global and
cultural elements include multiple understandings of global and world language education as
described by the scholarly literature in the two fields.

While Erin strives to help her students develop an awareness and understanding of the
cultures represented by the Spanish language, she does not encourage a critical stance toward
reconciling what it means to study the ‘other’ (Cole, 1984). She pairs the notion of cultural
appreciation into developing respect for other cultural perspectives, defining a part of global
competency as being mindful of the fact that “an underdeveloped or developing country, they
still have so much to offer.” Despite the lack of a critical stance toward learning about global cultures, Erin actively seeks to avoid a sense of exoticism or quaintness in teaching about other cultures, instead trying to instill a respect for the things that students can learn, adopt, and adapt from each culture within the Spanish curriculum.

**Supporting practices.** While Erin’s perspectives encompass multiple understandings of teaching languages within a global framework, her practices lend themselves toward the center portions of the ideological continua. For example, Erin uses storytelling to help her students develop a sense of awareness about the global cultures that they study. Erin’s own extensive experiences in Spanish-speaking countries provide her with many opportunities to share her stories with her students, inspiring them to imagine themselves seeking out future immersive travel experiences. “They see where I am now and who I am having come out of all of that experience,” she says, “so being able to share that with kids by inviting them into my personal life, inviting them into what I’ve seen and experienced and done” allows her to personalize learning. Despite a packed curriculum for each level that she teaches, Erin does feel that she has a chance to incorporate stories into her teaching in order to add depth and breadth to the extant curriculum. Due to her own array of experiences, her stories vary from year to year to complement the curriculum and the interests of each group of students.

One story that Erin includes is that of her experience hiking the Inca Trail to Machu Picchu in Peru. She details the experience of standing at the Sun Gate as the sun rose over the mountains, using her walking stick from the journey as a prop to highlight the difficulty of the trail and engaging student imagination to place themselves into the action. She uses her own experiences to highlight for students how disparate and diverse lived realities can be in various Spanish-speaking countries despite their common linguistic and cultural elements.
Another story that Erin tells brings to life her time in Honduras, highlighting the differences between life there and the daily life of her students. She describes the village where she lived as impoverished, yet she accentuates the richness evident in the craftsmanship of the townspeople who make dolls and other products out of cornhusks. Erin tells these stories because she once felt inspired by the stories of her own language teachers, because:

At that moment, I wasn’t able to go to those places just yet, but it helped me maybe start dreaming about doing it and envisioning being in that place, going to a mercado, and finding an artesanía like this and I want the kids to dream that way, too.

Erin’s stories inspire students to develop a cultural awareness by focusing on the products, practices, and perspectives of the target cultures (National Standards, 2015). Further, Erin encourages students to reach a higher grasp of global awareness by inviting them to imagine themselves as participants in the cultural stories that she shares (Boix-Mansilla & Gardner, 2007). She prioritizes this sense of imagination and role-playing for students because she herself felt inspired by the stories of her own language teachers. Capitalizing on the imaginations of students helps Erin to instill in them a sense of global consciousness by placing themselves into a broader reality that opens doors to the languages and cultures beyond national borders. While she acknowledges that not every student responds to stories in the same way, and that not all of them develop a passion for the Spanish language and cultures through her anecdotes, she hopes that her narratives stick with students as they continue to develop the desire to explore the world on their own.

A second strategy that Erin employs that reflects her centrist ideals is that of expanding the curricular elements that accompany the text. She does this by incorporating the authentic artifacts that she collected during her extended times abroad, allowing students to develop a deeper sense of awareness and understanding than by relying solely on the
information given in the text. She uses these artifacts in her classroom to help students develop a personal connection to the narratives provided by the textbook, an experience that helps students imagine the lived realities of the culture through comparing and contrasting artifacts with those from their own communities. She believes that developing cultural awareness should be about more than reading cultural information, saying, “It’s not just a page in a book. I actually have this, feel it, touch it, see it!” Again, this strategy serves to build cultural awareness in students, reflecting the centrist ideologies that Erin regularly mentions. Highlights of her collection include embroidered blouses designed by the Panamanian *Kuna Mola*, a miniature replica of a *totora* reed boat from Bolivia, and examples of the Honduran cornhusk dolls mentioned previously. These artifacts allow students to connect with these cultural elements in a way that expands their learning by navigating and investigating real artifacts in addition to reading the information provided by the text.

Finally, Erin uses examples and replicas of products to dive into deeper conversations and understandings about cultural perspectives, once again highlighting her centrist focus. For example, she uses a replica of a *totora* reed boat to highlight the resourcefulness of indigenous cultures whose lifestyle contrasts sharply with the technology-driven world of her students. With this example, Erin was able to remind students that well-built, well-made structures capable of oceanic navigation do not necessarily require the technologies that our society uses to accomplish the same task. This discussion opens up opportunities to help students develop that appreciation and awareness of cultural groups who may lack technology but still have resources that offer innovative techniques.

Erin’s storytelling strategies allow students to develop a sense of global consciousness by placing themselves into a larger global picture and imagining themselves
one day traveling and experiencing new cultures for themselves. Her use of cultural artifacts to expand the given curriculum helps students develop an appreciation, awareness, and understanding of the products and practices of a studied culture. However, Erin says that several of the artifacts are “just something to look at,” and do not necessarily serve as a catalyst for further discussion of the cultural perspectives needed to fully develop a deep understanding of the culture at hand or to move on to more liberal notions of intercultural understanding and competence that lead to social action.

**Liberal conceptualizations.** In addition to her neoliberal and centrist leanings, Erin’s philosophies also show a liberal slant by acknowledging the role of language learning in developing an informed, open-minded, global citizenry. She chooses to embody this stance in her classroom by being “the kind of person that exemplifies what it means to really love others and be able to communicate in a way that will radically build up and strengthen and unify a community” and by teaching her students to “go anywhere, be anywhere, be around anybody and with always that desire and ability to interact, to engage, communicate, listen, understand others in a very meaningful, loving way.” Erin adds that her own faith background motivates her insistence on prioritizing an underlying sense of love for others as part of developing global citizens. “That is my identity. That is who I am,” she says, citing her Christian faith as the driving force behind her desire to help students “want to love people more.” In her perspective, building language skills is for the ultimate purpose of eliminating a potential barrier to loving other people and living out the ultimate commandment to love others and demonstrate kindness to everyone. While Erin is open about her faith with students, she recognizes that her capacity as a teacher calls for a non-secular academic
approach. Thus, this ideal is enveloped in the cliché that Erin uses with her students, “be the change you want to see in the world.”

For Erin, loving others manifests itself in the actions needed to go out and meet the needs of the people around you. In other words, Erin emboldens students to become active participants in their own communities (Davies, 2006; Tye, 1990). She encourages her students to step outside of their comfort zones, described as the familiar people, places, and languages in which students interact without challenge. Instead, she encourages them to:

Be aware of what’s around them and not just be so isolated in their own little bubble, in their own little world, in their technology. Go out and touch and feel and learn and talk to people and find understanding from people and see what needs are and what your resources are to go meet those needs.

She taps into developing language skills as a resource that students can use within their own communities and within a global community to take action toward relieving the needs of others in the sense of an ability to “think globally, act locally” (Gaudelli, 2003). Further, she advocates stepping outside of comfort zones linguistically and culturally as a way to learn from others about leadership and community development, allowing the opportunity to bring that new knowledge to local challenges and needs. However, Erin’s perspectives stop short of inspiring a stance of critical engagement or citizenship that require students to consider what it might mean to take action in real time to “love others” within their own communities. While Erin highlights a desire to use language to love others and relieve local needs, her descriptions do not reach a fully liberal stance of helping students use the language to transform their society or purposely cross cultural and linguistic borders in order to intervene in global society.

**Supporting practices.** This move toward an outward-centric perspective helps Erin touch on the liberal ideologies set forth in the spectra defined in Chapter 1. While she begins
to help students develop intercultural competence by using their Spanish to gain knowledge, skills, and develop an attitude of openness toward engaging with cultural others for the purpose of meeting needs, she gives no evidence to designing learning opportunities for students to take action in pursuit of meeting those needs. Instead, she relies on her stories of global interaction to highlight what kind of actions might be noticed, needed, or appreciated rather than giving students an opportunity to act on those needs. “I want to be the kind of person that exemplifies what it means to radically love others,” she says, “and I want to pour into the lives of kids that will be able to go” and take the actions needed to show that love in the future. Erin serves as an example and helps her students set the foundations for future action through building language skills and inciting a desire to serve and bring justice to others. She sets the stage for future action by modeling her sense of love for others to her students, saying, “You’ve got to love people if you want them to understand what love is and then be able to know how to love others.”

Since Erin’s perspectives do convey a larger range of ideologies than do her practices, it is possible that our interviews did not fully allow Erin to expound upon instructional strategies that may serve to target other elements of her broad ideologies. The strategies that Erin shared are concrete and tangible, therefore serving as the easiest strategies for description and conversation. Further, she had corresponding artifacts to share that illustrated these strategies. Erin may have strategies to encourage the development of job-related skills or taking action to fulfill a societal need; however these strategies may be discussion-based or otherwise intangible, resulting in their omission from conversation for this study.
Barriers to Erin’s Perspective and Practice Alignment

As evidenced by Erin’s tendency to create learning opportunities that reflect neoliberal and centrist ideologies, the realities and limitations imposed on classroom practice often limit enacting ideological perspectives and global frameworks that extend to liberal points of view. Erin notes three obstacles that sometimes limit her ability to fully achieve a sense of alignment between her ideologies and the strategies that she uses to teach her students. The first is a county curriculum that heavily emphasizes the linguistic elements of language learning over those that help students develop cultural and global understandings. The required district assessments prioritize skill-based language functions, limiting the amount of time Erin feels she can devote to cultural and global teaching and learning. “The curriculum is so fast-paced you don’t really get to dig in,” she says.

The second potential obstacle Erin faces is that of her school’s cooperative team structure. Cooperative teams gather based on the level and language taught, making Erin a current member of two level-based teams plus the department as a whole. Administration charges the teams with following a similar teaching plan and implementing common assessments. However, Erin finds that this structure can limit teaching creativity. She notes that “there is an expectation that you have very linear, parallel lessons,” because tensions arise between teachers, students, and parents if learning opportunities differ too much. For example, Erin once visually transformed her classroom into an airplane during her travel unit for a hands-on effect that she believes led to deeper learning. However, other members of her cooperative team did not feel so inspired, leading to students questioning about which class was better and a sense of guilt in Erin. While she feels like she has the individual
freedom to incorporate lessons of this sort in her classroom, she also feels an underlying sense of duty to stay within the bounds of common assessments and team inspiration.

Finally, Erin notes that teaching languages in a globally-competent manner requires ongoing professional development through study and experience in other countries. Erin describes this type of development as valuable because it allows educators to gain understanding of cultural nuance and improve their own linguistic abilities in the languages that they teach. However, in this instance, professional development can be quite costly because it often involves travel to countries where the target languages and cultures abound. Erin has received mini-grants to take other teachers and students on short-term trips abroad, but also says that she receives no professional credit or license renewal to do so. She further notes that follow-up to professional development that involves travel is also scarce because it consumes more resources in terms of finances and time that busy teachers do not often have to give once the trip ends and school realities return.

**Concluding Erin’s Story**

Erin’s perspectives and practices show that she considers language learning within a global framework to be a logical combination. She wants her students to use language to gain the skills that they will need to compete in their future careers. She wants to inspire them to appreciate the language and cultures in a meaningful way. And, she wants them to become global citizens who are “compassionate towards all kinds of people, compassionate to differences and different situations, and that are able to think beyond their own world.” Her views encompass a multifaceted understanding of the complementary nature of global education and world language education, while her practices illuminate centrist ideologies.
that focus on developing cultural and global awareness. The work is complex, but Erin’s goal is to motivate the idea that language learning is about “more than just Spanish.”

**Concluding Findings**

Each educator in this study describes unique perspectives that incorporate global frameworks into world language education. Maya moves from neoliberal to centrist ideals in an effort to prioritize proficiency. Lauren focuses on centrist forms of awareness to encourage students to imagine themselves in another’s shoes. Cynthia strives to develop global citizens through ideologies that span centrist and liberal philosophies. Natalie’s philosophies, too, span centrist and liberal ideologies as she illuminates “the big picture” of Latin learning. Erin’s ideologies encompass a wide range of neoliberal, centrist, and liberal ideals as she uses her teaching platform to teach “more than just Spanish.” While each participant’s ideology represents different points or ranges on the accompanying ideological spectra, each teacher includes at least a partial emphasis on centrist ideals that seek to raise student awareness about global cultures and perspectives related to the languages taught. Each teacher also develops varying pedagogical strategies intended to incorporate her perspectives into the given language curriculum. In the next section, I will look across these five cases to identify patterns of similarity and difference that provide a broader interpretation of the phenomenon studied. This cross-case comparison will also include a discussion relating the cases, individually and collectively, to the scholarly literature in global education and world language education.
CHAPTER 5
CROSS-CASE ANALYSIS AND DISCUSSION

The five world language teachers in this study presented unique perspectives regarding incorporating global frameworks into language classes. While I analyzed each case individually, taking their respective contexts and backgrounds into account, I also analyzed the cases collectively in search of common themes that might provide a larger picture of how these teachers consider and implement global frameworks into their world language classes. Three themes emerged regarding how teachers conceptualize teaching global and/or cultural content in their courses: each participant expressed a range of perspectives that reflected multiple points on the ideological continua, each teacher emphasized centrist perspectives that highlight developing an awareness of cultural and global others, and each individual educator’s comments connected ideologies from both global education and world language education. As the participants represented various perspective ranges regarding global education in world language classes, they also utilized various pedagogical strategies designed to convey their perspectives to students. Common themes that emerged across their practices included the tendency to incorporate supplemental material in their courses to better address global and cultural learning opportunities, the use of comparison as a strategy to highlight cultural nuances, and the sense that practical limitations inhibit their abilities to fully enact their perspectives in classroom practice. Across cases, the teachers’ stories illustrate how global education frameworks in language classes represent a plurality of understandings and practices designed to convey those
understandings to students. They also show common themes that interact with the extant theoretical and practical literature, linking the ideals of global education with the complementary ideologies found in world language education. Therefore, conducting a cross-case analysis helps provide a more robust answer for the research questions of this study. In the next sections, I will describe these themes that exist across cases and show how they answer the research questions for this study and interact with the extant scholarly literature for each field.

**Participant Ideological Perspectives**

The first research question asks how globally-minded world language teachers conceptualize teaching cultural and/or global content in their courses and how these perspectives align with the ideological continua for each field as described in Chapter 1. Across cases, the five teachers in this study exhibit a range of ideological conceptualizations that illustrate multidimensional perspectives regarding incorporating global frameworks into their world language classes. Further, each teacher emphasizes centrist perspectives in her classroom, thereby attempting to help students build awareness of the world, people, and cultures around them. Finally, each teacher’s responses and range of perspectives describing their global education philosophies closely align with those describing their world language education ideologies, illustrating a theoretical connection between the two fields.

**Range of Perspectives**

The ideological continua as described in Chapter 1 for both global education and world language education include a range of perspectives that highlight neoliberal, centrist, and liberal leanings. This range of ideas can be problematic for scholars, as noted by Pike (2000), who highlights the “multifaceted, multipurpose potentiality” that exists within the
ideologically opposing viewpoints that fall under the same umbrella and prevent scholarly consensus in defining the fields (p. 64). However, other global education and world language education scholars highlight the value in a plurality of understandings for the fields that lead to a holistic notion of global competence, acknowledging that global, cultural, and language learning encompasses preparation for individual economic participation, developing an awareness of others, and preparing active global citizens (ACTFL, 2014; Anderson, 1991; Merryfield, 1995; Sanders & Stewart, 2004; Suárez-Orozco & Sattin, 2007; Tran & Dang, 2014). The teachers in this study expressed a wide range of perspectives on both the global education and the world language education ideological continua, thus illustrating a plurality of understandings that underlie each field. Figure 20 below shows how participant perspectives on global education ranged across multiple ideologies.

Figure 20: Combined global education perspectives. This figure shows the range of perspectives shown by each participant in this study.

The red circle in the background illustrates Erin’s all-encompassing viewpoints, the gold circle represents Erin’s philosophies that range from neoliberal to centrist ideals, the green
circle shows Natalie’s range of centrist ideas, the blue circle illustrates Lauren’s mostly centrist perspectives, and the purple circle highlights Cynthia’s range of ideals that stretch from centrist to liberal perspectives. These ranges show that participants exhibited multiple understandings of what it means to incorporate global frameworks into world language classes. While much of the theoretical literature on global education touts one end of the spectrum or the other, these practitioners tended to overlap ideals and accept a plurality of understandings (Anderson, 1991). They did not consider these ranging perspectives as problematic, as Pike describes, but instead their comments reinforce Anderson’s (1991) view that plural understandings illustrate the broadness of incorporating global frameworks into world language courses.

Illustrating her all-encompassing viewpoint, Erin says that:

You can’t teach a language well (key word here) without knowing and understanding the cultures behind them. It isn’t just about the rules of grammar and memorizing vocabulary, it’s about inspiring students to WANT to learn about different cultures…and become an effective global citizen.

Erin states that her goal is to teach “more than just Spanish,” highlighting the way that her conceptualizations of language learning within a global framework include multiple understandings, purposes, and goals (Anderson, 1991). Maya also incorporates multiple purposes into her courses that demonstrate her goals to prioritize individual proficiency in preparation for future employment (Cheng, 2007; Hugonnier, 2007; Suárez-Orozco & Qin-Hilliard, 2004) and develop a greater understanding and appreciation for culture, customs, and practices outside of their own (Boix-Mansilla & Gardner; Merryfield, 1994; Merryfield, 1994a; Süßmuth, 2007). Natalie and Lauren both describe perspectives that range within the centrist ideologies listed in the continuum. Still, their perspectives show multiple understandings of teaching languages within a global framework since they each describe
raising student awareness of others, developing a tolerance and respect for difference, and helping students take the perspectives of others (Brown & Kysilka, 2002; Merryfield, 1994; Tye & Tye, 1990; Hanvey, 1976). For Lauren, that result is in helping students imagine themselves in “someone else’s shoes,” while Natalie emphasizes “the big picture” of Latin learning. Finally, Cynthia exhibits multiple understandings of global education as her perspectives include those that prioritize awareness of others (Boix-Mansilla & Gardner) and developing global citizens capable of civic participation at the global level (Gaudelli, 2003; Tye, 1990).

Figure 21 below uses the same color legend to illustrate teacher perspectives on the world language education spectrum.

![Figure 21: Combined world language education perspectives](image)

*Figure 21: Combined world language education perspectives. This figure shows the relationship between world language ideologies of each participant in this study.*

The only significant difference from Figure 20’s illustration of participant global education perspectives is in the green circles representing Natalie’s perspectives. While her overall tendency is to stay within centrist ideologies, she does show a liberal slant that emphasizes a critical stance on cultural and global content while not necessarily encouraging action toward a more just global society (Apple, 2004; Byram, 2012). Other participants show ranges of
perspectives on the world language education spectrum that nearly mirror those of their
global education perspectives. Erin’s red circle still spans multiple ideologies, aligning with
scholar perspectives that deem language learning relevant for both an active citizenry and a
global workforce (ACTFL, 2014; Sanders & Stewart, 2004). Maya’s gold circle spans
neoliberal and centrist concepts. She first prioritizes linguistic proficiency in an effort to
prepare students to put forth their language skills as a competitive edge in future endeavors
(Cutshall, 2004; Stewart, 2012). Then, Maya goes on to incorporate centrist ideals of raising
cultural and global awareness when opportunities arise to do so within the grammatical
constructs that she is teaching (Lafayette, 1993; Moran, 2001). Lauren’s perspectives range
within a small area of centrist ideologies, limited by her role as an elementary school world
language teacher. Therefore, Lauren focuses her perspectives on raising cultural awareness
in students by incorporating the three elements of the Cultures Standard: products, practices,
and perspectives (National Standards, 2015; Moran, 2001). Cynthia’s conceptualizations
stretch from centrist to liberal perspectives. They first align with Semaan and Yamazaki’s
(2015) definition that combines linguistic skills with building knowledge and awareness of
cultural distinctions. Then, in an effort to cultivate students as globally-minded world
citizens (Borghetti, 2013), Cynthia’s conceptualizations extend to liberal ideologies that
include preparing students as world citizens through critical evaluation and social
responsibility (Byram, 2012; Guilherme, 2002; MacDonald Vemic et al., 2015). Cynthia,
and to some extent Natalie, grapple internally with the relationships they see between their
own ideologies and the cultures that they present, acknowledging forms of power and
delegitimized forms of knowledge that exist within and between their textbooks and the
supplemental materials that they use to invite multiple perspective and critical viewpoints
into their classroom spaces (Apple, 2004). Through their critical, questioning approaches to teaching global cultures, Cynthia and Natalie encourage students to question the assumptions and implications inherent in learning about global differences (Andreotti, 2006).

**Focus on Centrist Ideologies**

While each participant in this study expresses a range of ideological perspectives, they all hone in on centrist concepts that focus on building student awareness of others. For each of them, centrist ideologies line up with the three elements of the Cultures Standard (National Standards, 2015). Therefore, each teacher makes an effort to include cultural lessons that build student awareness of the products and practices offered by the cultures studied, while some include a focus on the perspectives underlying these cultural elements. While these teachers mostly attribute their perspectives mostly to their own experiences, they do cite teacher preparation venues that discussed the Cultures Standard as an influential element that helps them connect perspectives to practices.

Each teacher cites different ideas that express centrist perspective according to the global education and the world language education ideological spectra. Erin wants to give her students the same experiences she had as a student, hoping to “open students’ eyes to a completely different world from their own and inspire them to learn about other people and cultures in a meaningful way.” She cites raising cultural awareness as one of her main goals as she incorporates cultural learning that uses the three elements of the Cultures Standard (National Standards, 2015). Erin further hopes to help her students develop a sense of intercultural and global competence by developing an open-minded stance toward others (Byram & Zarate, 1997). While Maya sometimes sees cultural learning as peripheral to language learning (Sercu, 2006), she does include cultural content in her courses to make
language learning more relevant as students realize they are connected to a much larger society. This connection to global consciousness allows students to “feel part of a larger community.” Lauren shares with Maya the desire to help students recognize their place in a global context (Boix-Mansilla & Gardner, 2007). She also encourages them to develop respectful and tolerant reactions and behaviors when presented with a cultural norm that might be very different to their personal contexts. Natalie focuses much of her attention on incorporating multiple perspectives into her Latin classes to help build student awareness that cultural norms cannot be attributed to a single story (Brown & Kysilka, 2002; Suárez-Orozco & Sattin, 2007; Tye & Tye, 1990). Finally, Cynthia incorporates centrist ideologies through targeting multiple perspectives and voices and through decentering the US as the dominant country in the world (Rapoport, 2015).

Collectively, each teacher focuses on centrist perspectives in a desire to raise awareness to difference in their students, instilling in them the notion that we share a common humanity despite different cultural norms and global positions (MacDonald-Vemic, et al., 2015). These perspectives align with centrist conceptualizations as described by global scholars. The centrist perspectives shared by participants in this study also align with the teacher perspectives evident in the empirical literature whereby world language teachers expressed favorable attitudes toward global and cultural learning (Larzén-Östermark, 2008; Sercu, 2006; Tran & Dang, 2014). Like the findings of Bastos & Araújo e Sa (2015), teachers in this study seek to enact perspectives that highlight awareness, respect, open-mindedness, and curiosity toward others.
Merging of Global Education and World Language Education Ideals

As described above, each teacher in this study expressed ideologies that ranged across multiple points on the ideological spectra for global education and world language education. Across cases, each teacher’s individual responses also showed alignment between her global education perspectives and her world language perspectives. This alignment indicates a natural intersection that exists between the two fields as these world language teachers described complementary perspectives and practices that nearly merged with one another based on concepts from each ideological continuum. Figure 22 below shows how participants’ perspectives overlap on each continua.

Figure 22: Combined overlapping conceptualizations. This figure illustrates the internal relationship of global education and world language ideologies for each participant in this study.

On a merged continua representing neoliberal, centrist, and liberal ideologies associated with both fields, each participant’s responses align for both global education ideologies and world language ideologies as she describes how she incorporates global frameworks into world language classes. The red circles above show Erin’s perspectives that stretch across multiple
ideals in both fields. The yellow circles show Maya’s similar conceptualizations representing both fields, and the blue circles representing Lauren’s ideologies range in the centrist part of both continua. The green circles illustrating Natalie’s perspectives show a slight difference. Though her biggest tendency is to express centrist ideals, her comments also reflect a liberal slant that focuses on critical evaluation of culture without encouraging student action toward social justice. Finally, the two purple circles overlap perfectly, demonstrating Cynthia’s equal conceptualizations that perfectly pair concepts from both global education and world language education. The way that each teacher’s perspectives overlap one another across both fields show the potential intersection between global education and world language education. In fact, teachers cited perspectives that paired elements of the global education continuum with those of the world language education continuum. For example, Natalie, Cynthia, and Lauren regularly incorporate multi-sourced material representing a myriad of cultural perspectives in their classes, linking global education’s perspective consciousness with the perspective element of the Cultures Standard (National Standards, 2015). Maya and Erin both link the neoliberal, skill-based ideologies found on both spectra through their focus on individual skills in both language ability and soft skills for the workforce. Erin combines her liberal ideologies on both spectra that encourage attitudes of social transformation and taking action toward helping others by preparing students with the intercultural abilities to communicate across linguistic borders. In the next section, I will discuss themes arising across cases that show how these teachers put their overlapping perspectives into daily classroom practice. This finding across cases evidences the complementary nature of global education and world language education,
enhancing the link between language learning and global competency as defined by the Partnership for 21st Century Skills (2014) and the US Department of Education (2017).

Cross-Case Analysis of Participant Practices

While Chapter 4 described individual teacher strategies that supported their respective neoliberal, centrist, and liberal ideologies, I also noted several pedagogies that appeared across several of the cases. Common strategies across cases included the use of supplemental material to enhance global frameworks and the inclusion of specific comparisons designed to elicit a deeper level of student understanding of cultural products, practices, and perspectives. Importantly, participants do not use these instructional strategies in isolation, but instead weave them throughout their respective curricula (Tichnor-Wagner, et al., 2016). While participants described the strategies that they use in their classes that illustrate their unique ideologies, they also mentioned practical limitations that constrain their abilities to more fully embrace their ideologies in daily classroom practice. In this section, I will describe the common strategies and limitations shared by participants, followed by a discussion showing how their practices answer the research question and interact with findings from earlier empirical literature on global education and world language education.

Supplemental Material

Of the five world language teachers in this study, four of them actively seek out additional source material in the target languages to supplement the cultural information found in their textbooks. The teachers cited various reasons for using supplemental material in their courses, including raising student access to authentic language use and cultural artifacts, incorporating multiple perspectives into cultural learning, and providing researched references that counteract the problematic information in the textbook. These resources
allow students to practice interpretive communication and make connections to cultural and academic knowledge (National Standards, 2015).

**Authentic materials and artifacts.** For Lauren, authentic resources, such as commercials from Spanish-speaking countries that reference her units, are important because “You want to expose them to, just, other dialects and hearing Spanish spoken.” Further, she notes a heightened sense of interest in her elementary-aged students as they try to decipher the content that they hear and connect it to their language learning or their cultural understandings. When it comes to reading authentic Spanish, Lauren knows that paragraph-length content is too difficult for her young students. However, through her own research, Lauren found websites, such as that of an Argentine soccer team, that use bullet points and share videos that help students connect with authentic content without watering down the information. Given the tech-savvy natures of her students, Lauren finds that they pick up natural language quickly simply by toggling around a website in search of the information that they need to complete a task. For Lauren, allowing access to vocabulary structures in their native forms provides a sense of realness for students. Like Lauren, Cynthia also researches technological source material that can supplement the textbook with examples of authentic language use. She regularly incorporates written source material from French and Francophone newspapers published online and spoken source material from Radio France International. For her, using supplemental, authentic resources, helps her integrate cultural content with grammar as students use the media to both recognize grammatical forms and generate a holistic understanding of the underlying content. Erin takes a slightly different approach to the supplemental material that she uses in her classroom. Rather than seeking out authentic linguistic resources that help students see and hear Spanish in its native context,
Erin incorporates authentic artifacts gathered from her own experiences. These artifacts include examples of artisan crafts, maps, and guidebooks from her own travels, used to help students make a physical connection to the cultural content Erin shares through her stories. For Erin, using authentic artifacts in class allow cultural learning to become “more than just a page in a book” and promote “a much broader perspective than just let’s do an activity in a textbook.” Thus, the teachers in this study use supplemental material in their classes to make their curriculum more relevant and engage their students with content that extends learning beyond the scope of the provided textbook.

It is important to note that this instructional strategy is not limited to one ideological perspective. As described above, Lauren, Erin, and Cynthia all use globally-sourced material to help raise student awareness of the cultural norms that they encounter through language study. Cynthia, however, also use authentic supplements in her class to help students take a critical look at the cultural norms that they represent. Thus, the teachers in this study show that this strategy does not limit their ideological goals. Instead, it can be used for a variety of purposes to help engage students in dynamic learning that both raises their awareness of different ways of life and supports their critical approaches to culture that helps them better contextualize global content.

Using supplemental material to provide more robust understandings of cultural and global content is a strategy shared by participants in a global education study conducted by MacDonald-Vemic and her research team (2015). Across the three Canadian regions studied, teachers in that study consistently prioritized the use of globally-oriented material in an effort to make “curriculum relevant to local, national, and global contexts” (MacDonald-Vemic, et al., 2015, p. 100). Gaudelli (2003) also champions this approach because student
engagement with multiple sources of information helps move them from traditional rote learning to dynamic forms of learning. Further, using authentic supplemental material helps students develop *savoir comprendre* by allowing them to interpret, explain, and connect texts to their own circumstances (Byram and Zarate, 1997).

**Multiple perspectives.** Merging global education ideologies with the perspectives portion of the Cultures Standard (Kirkwood, 2001; National Standards, 2015), teachers in this study utilize authentic source material to provide students with examples of natural language input. Several of them also seek out authentic resources that represent varied perspectives on global and cultural content, a strategy shared by participants in the 2016 study by Tichnor-Wagner, et al. Merryfield suggests that a reason for incorporating material with varied cultural perspectives is “to bring people together through mutual understandings of beliefs, experiences and the historical context of people’s lives” (1994, p. 19). Cynthia and Natalie both strive to provide students with multiple cultural perspectives to deepen their understandings of the contexts surrounding the daily lives of the people who speak, or spoke, the languages that they teach. Cynthia, sensitive to the different political viewpoints of her students, intentionally incorporates source material intended to depict multiple sides of a story. In fact, she uses multiple resources to help students understand varied perspectives surrounding one current event in the media. Her reason for this practice aligns with Merryfield’s perspective, which says “even when students all agree with one side of an issue, they can come to appreciate points of view that they disagree with in order to fully understand the event or issue from a global perspective” (2002, p. 19). Cynthia’s resources, too, encourage students to confront and critically analyze stereotypical representations of others (Crocco, 2010; Merryfield, 2002).
Another reason that teachers use resources representing multiple perspectives is in an effort to avoid cultural relativism (Gaudelli, 2003), essentialism (Kubota, 2003), and ethnocentrism (Moran, 2001). Natalie uses contrapuntal source material representing multiple perspectives in her Latin classroom to provide a well-rounded picture of life in ancient Rome, thereby attempting to remove the exotic, stereotypical image reinforced by her textbook (Crocco, 2010). These sources provide students with a different perspective of Roman life by incorporating the views of lower-class citizens, women, slaves, and minorities. For her, sources with multiple perspectives intentionally counteracts the one-sided information provided by the textbooks.

Incorporating multiple perspectives on culture into world language education classes also gives teachers some freedom to enact their own centrist or liberal ideologies depending on how they structure their lessons. Further, incorporating multiple perspectives, an ideology and strategy prized by global educators, links to language learning through the Cultures Standard. (National Standards, 2015). This Standard leads students to investigate the relationships between the products, practices, and underlying perspectives of the cultures studied. Providing authentic input representing multiple perspectives to accompany examples of product or practice might help world language teachers better link these three interrelated elements of cultural learning. Byrd, et al. (2011) notes that this connection is often lacking in world language teacher pedagogy, and utilizing resources representing multiple perspectives might help teachers better integrate these elements and connect them to global frameworks. Further, scholars note that teachers tend to incorporate cultural learning on a factual, cognitive level, resorting to what Freire (1970) dubs the banking method of instruction whereby students are repositories of information rather than actors in their own
learning and on the world (Larzén-Östermark, 2008; Sercu, 2006; Tran & Dang, 2014). Using supplemental material with multiple perspectives might help educators better connect cultural learning to attitudinal and behavioral goals that go beyond rote memorization.

**Comparisons**

Another strategy shared by participants in this study is the intentional use of comparisons to deepen student understandings of cultural content and the global frameworks that surround their content. This strategy falls in line with the Comparisons Standard set forth by the National Standards, which asks learners to “use the language to investigate, explain, and reflect on the nature of language or the concept of culture through comparisons of the language and culture studied and their own” (2015). Further, it aligns with the comparative global pedagogies used by social studies educators as described by Rapoport (2013) and Merryfield (1994). According to Merryfield (1994), comparisons help students link learning through time and space to help them develop an awareness of “the big picture” and “cause and effect” relationships related to global learning (p. 20). Lauren exemplifies this view even with young students. She uses comparisons in her classroom to help students connect their learning to other academic areas. For example, when students learn about soccer in Spanish-speaking countries, Lauren uses information about a local professional football team to compare the two sports, emphasizing the evidence that shows soccer is more popular globally than football. Students compare the lives of athletes on both teams, noting the evidence of local support by fans living in the same region. For Lauren, comparative strategies serve to help her students connect to people who are different from themselves. For Cynthia, comparisons are important because they open opportunities to debunk stereotypes and critically analyze cultural norms. Cynthia elicits comparative discussions in
her students by exposing them to stereotypical images, leading to discussions that unpack and analyze cultural norms. Natalie also uses comparisons for critical analysis, helping students make connections between life in ancient Rome and life in their own circles. These comparisons help students understand historical contexts that lead to familiar modern struggles, such as women’s rights and sexual slavery.

Like the supplemental materials strategy listed above, the intentional incorporation of cultural comparisons allows teachers the flexibility to enact various ideologies in their classrooms. While Lauren uses comparisons to help students become aware of a cultural practice that differs from their own, Cynthia and Natalie use comparisons to go a step further by using comparisons in a way that enacts their liberal ideologies of developing a critical, questioning stance toward learning.

**Practical Limitations**

The final theme noted across cases is a pervading sense of limitation for each of these teachers as they strive to put their ideological perspectives into practice. Teachers cited limitations to practice that included a too-full curriculum that did not match their individual ideologies, student maturity levels, and common planning/assessing structures that prevented fulfillment of their philosophies. However, none of the teachers in this study cited a lack of global content knowledge as a limitation for putting their perspectives into practice, refuting the evidence found in earlier studies that suggest teachers are not prepared to engage their students with global and cultural content due to their own lack of expertise.

**Curriculum.** Three of the teachers in this study cited limitation by a curriculum that is both too full and too heavily focused on grammar and vocabulary structures rather than on the holistic vision set forth by the National Standards (2015) that emphasizes communication
within global and cultural frameworks. Natalie, in an effort to promote “the big picture” of Latin study that includes but goes beyond grammar, notes that her “curriculum is really full, so it’s also like I can prioritize [global and cultural frameworks], but there is an extent to where doing more culture is going to be coming at the sacrifice of something else.” While still a young teacher aspiring to merge her own ideals with the confines of her curriculum, Natalie has been warned by district leaders that straying from the curriculum as written “does the county a disservice.” While she wants to incorporate more cultural connections, she acknowledges that following the textbook “is realistically the best way for [students] to succeed on their final.” Erin echoes Natalie’s thoughts, saying that most of her cultural teaching remains “surface level, because the curriculum is so fast-paced you don’t really get to dig in.” She, too, notes a tradeoff between diverging toward cultural content and focusing on the grammar-heavy assessment material. Maya describes the curriculum as “jam-packed,” acknowledging that she curtails learning of cultural and global topics in favor of grammar-based practice. She feels pressure to follow the Program of Studies handed down by district leaders for Spanish and French Levels 1, 2, and 3. The lack of freedom and time to more fully incorporate global and cultural frameworks into language teaching echoes the findings of Tran and Dang who suggest that crowded curricula encourage teachers to emphasize easily assessable factual content over intercultural content that interweaves language and cultural learning (2014).

**Common planning and assessment.** Related to the curriculum issues described above, the teachers in this study also experience limitation due to the expectations for common planning, common assessments, and data reporting that exist within their team structures. Erin, for example, feels limited to maintain the same styles of lessons as her
colleagues within her cooperative teams. She describes a feeling of guilt that occurred after she chose to implement a creative, experiential learning lesson in her class that her colleagues chose not to include. Though the content taught matched the content of the rest of the team, Erin’s methods caused some envy amongst the students who did not get to participate in the creative lesson. Further, she notes that cultural content questions generally do not appear on the textbook-based exams or district final assessments, leading her to question the creative practices that she employs. While Cynthia describes common planning and networking in a positive way in her district, she also expresses frustration over the common assessments required for data reporting. Over her 17 years teaching, Cynthia feels that her freedom to teach creatively has lowered as districts sought to streamline grammatical assessment in order to report statistical data on student achievement. In response, Cynthia and her district colleagues created their culminating project, described in Chapter 4, which allows students some creativity while fulfilling their mission to implement common assessments. However, this project does require a significant amount of teacher time, as they grade the project twice. One round of grading focuses on the skill-based rubric for district reporting, and the second round focuses on proficiency levels in order to give students more useful feedback on their communicative progress. As noted in the previous section, Natalie, too, feels pressure to prepare her students for the grammar-centric common exams that leave out the cultural components that make Latin study relevant for students. While each of these educators attempts to weave cultural and global content into their curricula, they recognize that common assessments favor grammatical content that easily translates into statistical achievement data. This limitation repeats Larzén-Östermark’s findings that showed a need
for language teachers to prepare students for exams that emphasize linguistic content and fail to incorporate cultural understandings (2008).

**Student maturity.** Lauren and Natalie, teachers who tend to focus the majority of their perspectives and practices on raising student global and cultural awareness, feel that student maturity affects their abilities to create lessons that might have more action-oriented impact. Lauren acknowledges that her elementary-aged students have a limited worldview and a high level of sensitivity to the plights of others. While part of her would like to transition her curriculum to using language to affect change in social justice realms, she fears that student sensitivities related to their ages preclude instruction that highlights tough social issues and make students feel hopeless rather than hopeful that their words and actions can make a difference globally. Natalie, a high school teacher, also sees student maturity as a limiting factor because she fears cultural and global discussions comparing ancient and modern societies might digress into political territory. After a school-year that included major media events, such as a presidential election, athlete and student protests toward standing for the American pledge and National Anthem, and publicized political marches representing disparate viewpoints, Natalie feels that it might be best to steer clear of politicized and polarized discussion in class. While these discussions correspond with cultural, global, and historical information relevant to Latin learning, she does not want to create feelings of dissension and division in her class when cultural discussions elicit references to hot-topic political issues on which students may vehemently disagree. These teachers exhibit a tendency to avoid controversy in their classes, corroborating Gaudelli’s findings which elucidate the tensions that arise when teaching within global frameworks (2003).
Content knowledge. Interestingly, only one of the teachers in this study, Maya, expressed the feeling that her own lack of content knowledge affected her intentions to teach in ways that matched her ideologies. This fact stands in stark contrast to other studies where teachers feel limited by their own global content knowledge and call for more global preparation at the pre-service level (Byrd et al. 2011; Gaudelli, 2003; Larzén-Östermark, 2008; MacDonald et al., 2015; Merryfield, 1994; Rapoport 2013, 2015; Tran & Dang, 2014). While Maya recognizes that teaching in a way that further emphasizes cultural perspectives or liberal ideologies would require research on her part, the other participants express confidence in their own content knowledge or research methods to gain the necessary content knowledge. However, they also trace this confidence to their own experiences rather than to their respective teacher preparation programs. In fact, none of the teachers attribute their global ideologies nor their practices to information learned through teacher preparation avenues, echoing Rapoport’s study which indicates a lack of substantive global content and methodology offered in teacher preparation venues (2015). Instead, they rely on their own academic, travel, and research experiences to fill in the gaps in their knowledge (Byrd, et al., 2011). Erin relies on her vast travel and immersion experiences to create global lessons, while Natalie draws a wealth of information from her content-specific graduate degree. Over their years teaching, Cynthia and Lauren have both developed their own research strategies for finding and developing global content, resulting from their individual commitments to incorporate current events and authentic technological resources in their classes.

Discussion on Practices

In discussing teacher perspectives and the corresponding instructional strategies that they use to enact these perspectives, MacDonald-Vemic and her research team remind
scholars that attention to pedagogy is as important as attention to theoretical perspectives in order to highlight teacher agency as they attempt to align their individual perspectives and practices (2015). Rapoport (2015), too, notices a “promising trend” in the scholarly literature that pairs global educator practices with the perspectives that engender them. Therefore, the second research question of this study sought to identify the practices that globally-competent world language teachers use to enact their perspective of incorporating global frameworks into language classes.

A review of the empirical literature on how world language teachers incorporate cultural elements into their courses shows a tendency to focus on factual content (Byrd, et al., 2011; Larzén-Östermark, 2008; Sercu, 2006; Tran & Dang 2014). This tendency did not align with the general belief expressed amongst the various studies that complex cultural learning that led to critical, transformative understandings was an essential element of language learning (Borghetti, 2013; Byram, 1997; Byram, 2012; Guillerme, 2002; Moran, 2001). The empirical literature in global education also showed a tendency for educators to focus their practices on those that raised global awareness rather than skill-based or action-oriented approaches (MacDonald-Vemic et al., 2015; Merryfield, 1994; Rapoport, 2015).

In this study, findings illustrated in Chapter 4 showed a general alignment between teacher perspectives and the practices that they employed to enact those perspectives, thus disagreeing with the findings from the world language empirical literature. In fact, teachers used the same strategies to enact multiple ideologies in their classrooms, especially centrist and liberal ideologies. Two of the teachers, Natalie and Cynthia, used these same strategies to extend student understandings from centrist forms of awareness to liberal forms of critique. One exception to this finding is Erin, whose perspectives spanned multiple
ideologies. While her practices corresponded to the neoliberal and centrist perspectives that she shared, supporting practices aligning with her more liberal learnings were not evident in the data. Also, given that all of the teachers in this study placed much ideological emphasis on centrist perspectives dedicated to raising student awareness of others, findings from this study corroborate the practical findings of the global education empirical literature. Further, some teachers in this study shared supporting practices that correspond with neoliberal and liberal perspectives, thereby adding to the conversation on global and cultural instructional practices that might help students move beyond global and cultural awareness to preparation as global citizens and workers capable of individual contribution. One caution, however, is that these findings represent a small sample of world language teachers. More research is needed to learn how language teachers in different settings or regions enact their personal ideologies in classroom practice.

**Conclusions**

Analysis across the five cases in this study showed three themes related to perspectives and three related to practices. These themes interacted with the literature to confirm, refute, and enlarge conversations linking global education and world language education.

In this study, the multiple ways these teachers attempted to align their global and world language ideologies with their practices show that there is no singular method for acknowledging the complexities surrounding teaching world languages within a global framework. (Gaudelli, 2003; Larzén-Östermark, 2008; Merryfield, 2003; Rapoport, 2013; Rapoport, 2015). While teacher pedagogies sometimes fall short of their ideologies due to practical limitations (Larzén-Östermark, 2008; Tran & Dang, 2014), the teachers in this study
show how supplemental material and comparison strategies, woven across the language curriculum, can incorporate a range of ideologies, thereby better aligning individual ideology and practice.

The perspectives and practices shared by the five teachers in this study show an apparent connection between the tenets of global education and those of world language education. Each educator exhibited a range of ideologies on both the global education and the world language education continua, they indicated a connection between the two ideological fields, and they shared practices that attempt to link language learning to broader global frameworks. “Global education takes shape in the real world of classrooms” Gaudelli says to describe social studies courses (2003, p. 11). The teachers in this study show that it also takes shape in world language classes as teachers help students build individual linguistic skill, raise awareness of others, and take action to meet the needs of others through communication in the target languages. The final chapter will discuss the implications of these findings for future research and the application of these findings in practice.
CHAPTER 6
IMPLICATIONS AND CONCLUSIONS

In the last chapter, I noted themes for both global education and world language education perspectives and practices that held true across participants in this study. Participants expressed a range of global and world language ideologies, they emphasized centrist perspectives and applications, and they merged ideologies from both fields in conversation. Further, these teachers used an array of supplemental material and comparative strategies to put their perspectives into practice while acknowledging the practical limitations imposed on their ideas. While the five participants in this study show various understandings and applications of teaching world language courses within global frameworks, their narratives also show a need for professional growth and the elimination of barriers that prohibit their abilities to translate their perspectives into daily classroom practice. In what follows, I discuss the implications that arise from these findings for teacher education at both the pre-service and in-service level. Finally, I conclude with suggested directions for future research in this area as world language education becomes a part of the conversation on the perspectives and practices that support global education.

Implications for Teachers

In titling her 2006 article, Andreotti suggests that “theory without practice is idle, practice without theory is blind” (p. 7). With that title, she inspires the questions, how do teacher educators and professional development facilitators prepare teachers to connect their own global education and world language education theories with pedagogies that both
reflect personal ideologies and support student learning? How do practicing teachers navigate their curricula to develop best practices that leverage global frameworks expressed within their own philosophies? In this section, I offer some suggestions for addressing these questions based on the findings of this study.

**Pre-Service Teacher Education**

**Connect teacher experience to personal ideology.** Teachers are not blank slates when they enter the profession, hence teacher biography is relevant to the ideologies that teachers hold and to the strategies that they attempt in order to shape their practices to match their philosophies (Gaudelli, 1999; Pike, 2000). In this study, teachers’ ideologies reflected their personal backgrounds, especially their travel-related experiences. These experiences influenced each teacher as they relate moments of linguistic motivation, collect authentic resources for use in their classrooms, and share experiences of dissonance and discomfort related to intercultural experiences. Educational experience also influenced teacher perspectives and the ideologies that each described. Three of the teachers in this study became teachers through traditional teacher preparation majors, while two of the teachers received teaching licenses through alternative routes. Natalie attributes her philosophies to a Master’s degree in her content area eschewing a teaching degree in Latin. Maya intentionally replicates grammatical strategies that she learned as a student through her senior internship program (Lortie, 1975). Cynthia seeks to create learning experiences for students that differ from her own remembered learning experiences by using resources relevant to students’ lives and the current happenings around the globe. Whatever their experiences, the findings of this study showed that teacher background influenced the perspectives and practices that the five participants shared. Therefore, teachers and teacher candidates need
opportunities to reflect upon their own experiences and the contributions that these experiences make on their theories and practices. For example, after reflection, teacher candidates might self-assess how their own ideologies and background experiences align to ideas described in the global education and world language ideological spectra. This exercise might be followed up with an instructional design assignment intended to encourage students to stretch their perspectives and think outside of their pedagogical boxes. Through this process, pre-service teachers might connect ideology and practice in a concrete way, allowing them to own, defend, and extend their individual perspectives. Apple (2004) acknowledges the need for teachers “to grapple more completely with the relationship between ideology and culture, between power and knowledge” resulting in personal inquiries that link ideology to experience and to practice (p. 148). Teacher reflection identifying elements of their personal and professional background that influence their global education and world language education ideologies can help teachers define their ideas and create and refine practices that align to their personal theories.

**Make space for global experience.** While the teachers in this study expressed confidence in their global and cultural content knowledge, none of them attributed this confidence to their teacher preparation programs or professional development offerings. Instead, these teachers relied on their own experiences, reflecting that their opportunities to travel in other countries changed the way that they view teaching global content. Merryfield’s 1994 study corroborates this idea, noting that teachers described their overseas travel experiences as “major turning points in their motivation to improve their instruction about other peoples and the larger world” (p. 24). While each teacher in this study mentions turning point experiences traveling abroad, several also note that intentional teacher travel,
such as an exchange or educational program, would benefit their teaching by refreshing content knowledge, authentic resources, and instructional strategies used by colleagues in different contexts. However, these opportunities are scarce given a lack of funding and support for this kind of professional development. “Teachers cannot teach what they do not know, do not own, or do not believe in,” says Bastos and Araújo e Sá (2015), and teaching global and intercultural competencies through language courses “requires a core of teachers and teacher educators who have not only attained this sensitivity and skills themselves but are also able to transmit this to young people in their charge” (p. 132). Thus, providing space and partial funding for intentional international experience with an educational focus, at the pre-service or in-service level, would benefit teachers working to extend their own perspectives and practices.

**Encourage creative pedagogies that align with teacher philosophies.** Schooling, especially language learning, has a history of training students “to follow and live by prescribed rules and paths. It is restrictive and limiting rather than broadening and liberating” (Cheng, 2007, p. 188). Kearney (2016), too, notes that these “banking methods” of instruction (Freire, 1970) lead to repeating practices that undermine global, multilingual, and intercultural goals in learning. For example, traditional approaches to language learning focus on grammatical accuracy, limiting student language output to prescribed contexts and formats. However, creative approaches to language learning that favor communicative understanding and linguistic negotiation allow students an opportunity to explore language in more relevant contexts with an emphasis on communicating meaning. Creative pedagogies that incorporate global and cultural themes into language learning give students access to
authentic language use and allow students to experiment with language output, ideally in a way that fosters both communication and self-correction of grammatical errors.

To that end, four of the teachers in this study utilized varied instructional strategies to enact their ideologies in their respective classrooms, such as the inclusion of supplemental, authentic resources and the use of cultural comparison to highlight both cultural and linguistic goals. While these strategies are common across content areas, these world language teachers intentionally crafted these instructional practices to support multiple ideological stances and linguistic goals. Erin, for example, engages students through examples of cultural artifacts that accompany the written information found in their textbooks. Her resources, shared through stories, bring cultural contexts to life. In an effort to promote authentic language resources, Cynthia creatively incorporates current events from multiple media sources to reinforce the grammatical structures students need while opening doors to multiple sources of information. Natalie sparks creative thinking in her students by allowing them to develop comparisons between the ancient Roman world and the lives of their modern counterparts, emphasizing the underlying commonalities that unite people across centuries. However, creative use of common practices requires effort and research, a skill prized by both Lauren and Cynthia as they attempt to teach world languages within global frameworks. Therefore, future and practicing world language teachers need opportunities to envision, research, collaborate, and create instructional practices that fulfill their own ideologies while supporting student language, cultural, and global learning.

Redesign teacher preparation to include interdisciplinary global content. As mentioned above, teachers in this study expressed confidence in their abilities to teach world languages within global frameworks, and each defined this task in different ways based on
her own educational and travel experiences. However, the findings of this study suggest that the content knowledge participants shared related specifically to the languages and cultures that they taught, rather than to an interdisciplinary understanding of global themes that prevail across national borders. There are calls in the theoretical literature for interdisciplinary research efforts in global education (ACTFL, 2014; Gaudelli, 2003, Rivière, 2013; Stewart, 2012; Zhao, 2010) and in the practical literature for an increase in global content knowledge for educators (Byrd, et al., 2011; Gaudelli, 2003; Larzén-Östermark, 2008; MacDonald, et al., 2015; Merryfeld, 1994; Rapoport 2013, 2015; Tichnor-Wagner, et al., 2016; Tran & Dang, 2014; Sercu, 2006). However, findings from this study corroborate a need shared by Tichnor-Wagner and her team (2016): a need for global content preparation that is interdisciplinary in scope. Creating a series of teacher preparation courses that capitalizes on global frameworks from multiple disciplinary perspectives would strengthen teacher understandings of these global themes, thereby allowing for deeper instructional connections and collaborative efforts on planning and assessing across disciplines. Further, an interdisciplinary focus on global themes might provide a broader sense of purpose for language learning as a dynamic discipline that is useful beyond classroom walls. For example, access to interdisciplinary content would help language teachers prepare lessons on global themes that target various disciplines and capitalize on student interests, such as environmental issues from scientific perspectives or human access to resources from a social studies angle. Connecting language learning to varied, globally relevant content across disciplinary boundaries would allow students to deepen content learning and provide motivation for realizing how language fluency might help students contribute to global conversations on these themes. Through interdisciplinary learning, teacher candidates can
prepare to engage students with a variety of interests in language learning that might meet their future needs as contributors in multiple areas through language competency. This sense of purpose, in particular, would help move world language learning from the periphery of the academic disciplines to a central element that advances communication in multiple languages as a mediator that connects content knowledge to participation in a global community. This series of learning opportunities, combined with an expectation of global engagement through travel or local international communities, will set the stage for continued work at the in-service level as world language teachers strive to implement each of the World-Readiness Standards for Language Learning (2015), connect instruction and student learning to multiple areas, and facilitate future global participation in their students.

**In-Service Teacher Implications**

**Eliminate curricular barriers to creative practice.** Across languages and districts, the teachers in this study often cited an overfull curriculum as a barrier to fully translating their global and world language perspectives into classroom practice. They felt constrained to limit their own practices to those practices shared by their cooperative teams or those practices that efficiently covered the grammatical goals of district assessments. Thus, they admitted falling into the prescriptive practices described above to meet the demands of the curriculum rather than focusing on pedagogies that reflected their personal ideologies. The National Standards for Language Learning (2015), along with ACTFL’s positions statement on global competence (2014), are broadly written to encourage a variety of curricular goals that help students communicate, connect, compare, develop cultural awareness, and participate in global communities. These documents reflect wide goals, but they do not prescribe curricula that focus heavily on grammatical nuances, instead emphasizing
respectful communication with cultural understanding. Therefore, district leaders may need to take a look at the scope and sequence of their imposed curriculum and create space for global frameworks that add depth and breadth to language learning without sacrificing linguistic content. One strategy that might support this initiative is revamping required common assessments from form-focused language questions to those that measure communicative proficiency and are based on the World Readiness Standards for Language Learning (2015). Ensuring that assessment for students addresses proficiency in interpretive, interpersonal, and presentational modes allows educators to measure both linguistic accuracy and understandings of the global frameworks that surround language learning. A second strategy geared toward eliminating the curricular barriers that the teachers in this study expressed is to reduce reliance on outdated or streamlined textbooks that place global and cultural learning as peripheral to grammatical concepts. While the textbooks that the teachers in this study used included cultural content, most addressed it as an add-on rather than as an essential component of learning. In Maya’s case, this cultural add-on served only to reinforce grammatical structures. The other teachers in this study, though they do use the textbooks as a guiding resource, find that further research and instruction regarding cultural knowledge in their classes helps them cultivate deeper learning objectives through the global frameworks that surround their courses. In an age where authentic resources are readily available via technology, textbooks should not be the only tool in a language teacher’s instructional repertoire.

Utilize technology to foster communication across cultural boundaries. Relevant and current global content lies within language teachers’ grasp as they utilize technological resources to consistently refresh and enhance their teaching strategies. In this study, Lauren,
Natalie, and Cynthia all use these tools to research authentic cultural content and strategize better ways to implement the global frameworks that enact their individual perspectives. Lauren, in particular, regularly sets up technological resources for student perusal and research, and she has used applications such as Skype to connect learners with native representatives of language and culture. Cynthia, however, feels that district guidelines protecting student security and privacy override her goals to use technology in the classroom in a way that fosters communication. Instead, she encourages students to use their own devices to cultivate international conversations on their own time. As advances in classroom technology continues its trajectory toward ubiquitous access, language teachers can choose how to incorporate applications in the classroom that foster direct communication across cultural borders. The technology already exists, and partnerships for connection are already available to teachers. Perhaps technological tools might best be utilized in world language contexts to spark conversations regarding global themes that affect different regions in different ways. These opportunities would give teachers and students access to authentic perspectives communicated in the target languages, once again supporting language learning as an important endeavor for global participation.

**Fund and encourage continued global experience.** Teachers in all disciplines should continually seek to deepen and develop their content knowledge and practices over the span of their careers. In the world language discipline, maintaining proficiency, especially for non-native speakers, is an important aspect of this continued development. Like their pre-service counterparts, in-service educators need immersive travel experiences that allow them to practice their language skills while they also enhance content understanding and teaching resources in a global context. Teachers in this study mention a
desire for continued learning through global experience. However, the high costs associated with international travel and teacher programming often make these opportunities inaccessible for teachers. Existing sources of grants and scholarships through professional memberships or continuing education programs provide some funding opportunities, but these opportunities are often competitive and limited by availability. Another option to help teachers maintain language proficiency without the high cost of global travel is to develop partnerships with local international organizations and communities that represent a variety of countries and languages. These partnerships might allow teachers to participate as volunteers or conversation partners with local residents who have native fluency in the target languages.

Support interdisciplin   ary collaboration through restructuring planning. As mentioned above, an interdisciplinary approach to global themes and frameworks in teacher preparation programs might help future world language educators solidify their own global content knowledge that goes beyond the bounds of the languages and cultures that they teach. However, the need to maintain and diversify global content knowledge is ongoing as educators move from pre-service to in-service opportunities (Bastos & Araújo e Sá (2015). While content-specific professional development seminars and language specific Professional Learning Communities provide needed content, planning, and common assessment support, the findings of this study show that these elements are insufficient to help world language teachers grow as global educators dedicated to moving beyond the bounds of a curriculum focused on the linguistic nature of languages. In fact, as Erin, Cynthia, and Natalie note, requirements for collaboration with teachers of a traditional
mindset, rather than a global one, occasionally hindered their efforts at implementing instructional strategies that reflect their global perspectives.

Instead, teachers might benefit from opportunities to collaborate with global educators from multiple disciplines in teams set up as Communities of Practice (Lave & Wenger, 1991). Structured differently from Professional Learning Communities in their focus on social learning, interdisciplinary Communities of Practice “assume that members have different interests, make diverse contributions to activity, and hold varied viewpoints” (Lave & Wenger, 1991, p. 98). These opportunities would help global educators connect student learning across disciplines, promote communication in multiple languages as an essential element of global understanding and participation, and allow mutual reinforcement of learning across disciplines. Further, rather than requiring common world language assessments that emphasize grammatical nuance, interdisciplinary assessment stemming from the collective and shared repertoire of Community of Practice members might help educators incorporate language competence into disciplinary content understandings (Hansman, 2008). This new approach to solving problematic planning and assessment issues, as identified by participants in this study, might also better illustrate the forms of global competence that the Partnerships for 21st Century Schools (2014) and the U.S. Department of Education (2017) seek (Wenger & Snyder, 2000). However, the traditional school structure rarely allows teachers the time or the space for this type of interdisciplinary collaboration. Restructuring the academic day, redefining what it means to plan collaboratively, or repurposing professional development time to give educators more time for collaborative planning in a globally-oriented Community of Practice would support student development in global competence, following the guidelines set forth by the
aforementioned entities. Given the typically existing structures that often prevent this kind of collaboration, world language educators themselves should take the initiative to cross disciplinary boundaries and seek global connections with their colleagues in formal as well as informal ways.

**Advocate policies that support global frameworks in world language education.**

While the teachers in this study show a propensity toward incorporating global frameworks into their world language classes, they do so based on their own philosophies and experiences. Despite publication of the state’s position statement advocating “the development of ethical and global citizens who understand diverse cultural perspectives and can communicate meaningfully in multiple languages, (Portrait of a Graduate, 2014), none of the teachers in this study mention district guidelines such as this that contributed to their professional perspectives, suggesting that resources like this one are underutilized by teachers to set classroom goals. Publicizing state policies that outline processes to develop global frameworks into curricula would be helpful to encourage educators to work toward the goals delineated in the “Portrait of a Graduate (2014)” while potentially earning professional development credits to do so. Policies like these would also align with a national focus on global education, as the U.S. Department of Education developed in 2012 a comprehensive strategy toward acknowledging the importance of international priorities within education (Succeeding Globally, 2012). This international focus addresses a globalized reality, highlighting the need to prepare students for key global areas including economic competition, global challenges, national security and diplomacy, and national diversity (Succeeding Globally, 2012). State leaders might follow the lead of states such as North Carolina, whose Board of Education has written several initiatives designed to help educators
develop the ability to implement global education frameworks in their respective classrooms, thereby highlighting the importance of the global trends in schools today (NC Global Education). While not specific to world languages, initiatives include Global Educator Digital Badge recognition for individual educators seeking to globalize their curricula and instruction, the Global-Ready Schools Designation designed to encourage the strategic development of school-based global initiatives, and the Global-Ready Districts Designation aimed at developing networks of schools who are preparing their students as “globally competitive graduates ready to live, work, and contribute in an interconnected world” (NC Global Education). Advocating policies such as these would provide space for globally-competent educators to continue their globally-framed teaching and learning initiatives, while providing support for these initiatives through state and local recognition.

**Suggestions for Future Research**

When it comes to researching the intersections between global education and world language education, the work has only just begun. The portraits in this study provide only a glimpse of what it means to be a globally-competent world language educator striving to put global ideologies into classroom practice. As Creswell (2012) notes, qualitative studies provide an in-depth picture of a small number of participants, illustrating the complexities surrounding their endeavors. Teaching world languages within global frameworks is complex, and many individual factors contribute to the perspectives and practices put forth by these five world language teachers (Merriam, 1998). Thus, more questions arise from the findings of this study that warrant additional investigation regarding including more disciplinary voices in the scholarly conversation on global education, learning more about how individual teacher backgrounds and perspectives influence individual practice, and
investigating the wants and needs of students as they prepare themselves for civic and 
economic participation in a global world.

Invite Diverse Educators to the Conversation

First of all, are there more theoretical areas where world language education and 
global education meet or address complementary ideals? Are there areas where a 
multidisciplinary approach might enhance the conversation on global education? Additional 
interdisciplinary research is needed to further elucidate the existing intersections between 
global education and world language education on a theoretical level. This research would 
respond to calls from scholars to study global education and world language education from 
complementary angles (ACTFL, 2014; Gaudelli, 2003; Rivièrè; 2013; Stewart, 2012; Zhao, 
2010). The holistic picture that this study depicts shows how the perspectives of the five 
teachers span ideologies, incorporating language learning into broader global philosophies 
that span neoliberal, centrist, and liberal ideals. More research would add to the body of 
knowledge that addresses the complementary, or perhaps competing, ideas that surround the 
two fields. Further, this research would align with recent definitions of global competence 
that require language proficiency in languages other than English (P21, 2014; US 

Research World Language Teacher Practice on a Broader Scale

Next, how do world language teachers set out to design learning opportunities that 
specifically reflect their own views? Given the multiple ideologies represented by 
perspectives on global education, world language education, and the places where they 
intersect, more research is needed to outline the practices that world language educators use 
in an attempt to enact their understandings of global frameworks in practice. In this study,
most of the teachers described pedagogies that aligned with their philosophies, but that finding contradicts earlier studies that show a lack of association between teacher theoretical and practical views (Byrd, et al., 2011; Larzén-Östermark, 2008; Sercu, 2006; Tran & Dang, 2014). These fields are complex, and there is no one-size-fits-all method for engaging world language students with global frameworks (Gaudelli, 2003; Larzén-Östermark, 2008).

However, more research into world language teacher strategies that do align a variety of ideological perspectives with various practices would give practitioners and teacher educators a database of tested pedagogies that might enhance current teaching repertoires and influence methodology courses in teacher preparation programs.

Further, how does the school and district context of individual teachers affect their ability to align perspectives and practices? In this study, teachers express frustrations related to district curricular constraints and creative limitations imposed by common planning. Of the five teachers, three of them teach in the same school, Hilltop Secondary School. They teach different languages and levels, so these three teachers are not participating in common planning efforts, though they do attend common department sessions. Despite common community contexts, these teachers express different perspectives regarding how the school and district contexts influence their teaching. Maya typically adheres to the curricular guidelines set forth by the district, finding organized instructional direction in these documents. Natalie acknowledges a need to prepare students for district-level assessments, but she actively attempts to counteract the limited cultural content included in district material by supplementing with her own resources. Finally, Erin seeks creative expression in her teaching, and occasionally feels stifled by the more traditional teaching preferences of her common-planning colleagues. In other words, these teachers expressed very different ideas.
on how their teaching contexts influenced their global education frameworks and pedagogical choices. It is important to note that these teachers only participated in this study individually, and did not contribute to a collective discussion on school context, perspective, or practice. Therefore, research describing how school context influences teacher ideas and strategies as they navigate global frameworks would contribute to a larger discussion on world language education and its role in supporting global education. More research that examines this context might be important to identify whether regional or locational trends hold true across teaching contexts. Further, research that takes school context into account might illuminate curricular barriers and open up conversations to solutions to these limitations. Finally, research on school context might also highlight best practices that successfully merge language learning with global content, allowing opportunities to share and scale these practices into other contexts.

**Consider Teacher Proficiency**

A related question to that of teacher practice relates to teacher language proficiency: how does a teacher’s proficiency and comfort in the target language affect his or her ideological perspectives and pedagogical choices? The findings of this study reflect perspectives and practices related more to teacher content knowledge, and all data collection protocols were conducted in English. However, in this study, Maya openly acknowledges that she lacks confidence in her French fluency, especially compared to her perceived linguistic abilities in Spanish. Her views and instructional artifacts also tended to reflect a more skill-based focus than did the comments of other study participants. It is possible that a teacher’s self-assessment of limited proficiency may limit his or her ability to conceptualize language teaching ideas and practice across a larger range of ideologies. Currently, states
determine acceptable proficiency levels and cutoff scores for teacher candidates as measured by various exams such as the Praxis World Language Test and the ACTFL Oral Proficiency Interview. In the state where this study took place, teachers may have taken either of these exams depending on how they received their initial licensure. In many states, teachers do not necessarily need to prove proficiency maintenance in order to renew certification. Therefore, questions of teacher proficiency and how that designation might affect ideals and instruction are worth examining in future research.

Another question that arises in considering teacher proficiency is the nature of the language itself. Are teachers adhering to standard forms of language, thereby inadvertently continuing an imperial perspective on language? Or, do teachers acknowledge regional linguistic differences that illumine the richness of the multiple cultures that speak that language? Teacher learning, and textbook guidelines, often reflect imperialistic perspectives that prioritize standard or dominant language forms over those that developed in colonial regions. This oversight can lead to a form of linguicism, especially problematic when heritage-speaking students represent different backgrounds with the target language. Nieto and Meadows’ 2015 study highlights this problem, noting that international teacher candidates preparing to teach English favored American English and culture as a gateway to global communication. In contrast, the experienced Colombian teachers providing a different perspective to this study feared cultural colonization through language learning that does not adequately address regional norms. Future research into teacher proficiency should include investigation into their understandings and acceptance of regional linguistic perspectives because this dilemma influences how language teachers approach global frameworks for teaching and learning.
Investigate Teacher Backgrounds

Another question that arises from these findings is: how does teacher background influence his or her theories and strategies relating global frameworks to world language instruction? More inquiry is needed to further elucidate how teacher backgrounds and personal experiences contribute to their perspectives on teaching world languages within a global context. The literature described in Chapter 2 of this study points to shortcomings in teacher content area preparation that lead to a mismatch between teacher perspectives and practices (Byrd et al., 2011; Gaudelli, 2006; Larzén-Östermark, 2008; MacDonald et al., 2015; Rapoport, 2013; Rapoport, 2015; Sercu, 2006; Tichnor-Wagner, et al., 2016; Tran & Dang, 2014). However, teachers in this study, who self-identified as globally-competent, did not attribute their global ideologies to teacher preparation avenues. Instead, these five teachers attributed their ideologies and their corresponding practices more to their individual experiences through travel, additional education, and personal research commitments. More research into teacher backgrounds would inform scholars about what types of experiences, in teacher preparation programs or otherwise, contribute to teachers’ self-identification as global world language educators and lead to the development of potential educational experiences that might enhance the global perspectives and practices of future and practicing world language teachers. This question is further complicated by comparing the different ways that international experiences influence non-native speakers and heritage language speakers in different ways as teachers travel, seek education, and conduct research as visitors to an unfamiliar country or one that reflects family heritage. Teacher positionality and worldview impact practice in many ways, and deep reflection on the backgrounds that lead to these perspectives are important to understanding this impact.
Explore Student Responses

Finally, how do students interpret the incorporation of global frameworks into world language learning? This study looked at the perspectives and pedagogies of five world language teachers in a mid-Atlantic state. To date, most of the research in global education and world language education pedagogy focuses on the strategies used by teachers. Further research connecting the two fields might focus on the perspectives and learning opportunities of students who experience learning a language in a globally-framed course. Research in this area would shed light onto the existing practices that globally-competent world language teachers employ and might lead to refinement of practices that best contribute to student learning objectives for linguistic, cultural, and/or global themes. Importantly, student perspectives illustrating their understandings of global competence would help educators design learning that best prepares students to meet the future needs of a global society (P21, 2014; U.S. Department of Education, 2017).

Additional Considerations

While I discuss implications that these findings have on teacher pre-service and in-service education and offer recommendations for future research engaging these two fields, there are still inherent tensions in this discussion based on the opposing ideologies located on either end of both ideological spectra. As illustrated by the participants in this study and the extant literature that surrounds it, both global education and world language education boast wide ranging ideologies. These ideals include those that complement one another across disciplinary terminology, but it also includes those ideals that lead to dissension due to opposing viewpoints within each discipline. I considered a holistic view of both global education and world language education in this study, accepting wide-ranging viewpoints
illustrating neoliberal, centrist, liberal, or all-encompassing ideologies. For me, neoliberal, centrist, and liberal ideologies, as well as points around and in between, have both theoretical and practical merit for continued scholarship. I explored teacher perspectives and pedagogies in this study in order to better understand the intersections between these two fields and how teachers put their perspectives into practice. Given the wide-ranging philosophies expressed by the teachers in this study, I do not advocate a narrower definition of global education or world language education despite existing tensions within the fields to do so. Further, I believe that a uniform approach to incorporating global frameworks into world language courses is not necessary as teachers personally grapple with the ramifications of enacting diverse ideologies in classroom practice and within curricular boundaries.

Conclusion

Believing that global education and world language education have complementary underlying ideologies and goals, the purpose of this study was to explore how globally-minded world language teachers conceptually and practically engage with global and/or cultural content in their courses. Helping teachers understand where their perspectives and practices fit into a broader ideological continua of scholarly ideas will help them continue to think outside of their own boxes and shift teaching strategies to better align their own ideas with practices that fulfill broad ideological goals. Further, understanding these contexts might also help teachers move beyond their initial ideologies to broaden their perspectives and corresponding practices. Findings from this study show a wide range of philosophical beliefs, enacted through the various pedagogies that world language teachers utilize to support those beliefs. Bastos and Araújo e Sá (2015) suggest that “language teachers in particular play an important role in developing and educating responsible citizens who are
able to operate as intercultural mediators across multiple communicative contexts” (p. 131), thus confirming the role of language learning as a key component of global competence. This study contributes to a body of knowledge that intersects global education and world language education in both theory and in practice. Further, it helps increase the relevance of world languages by giving teachers a way to better explain why language learning matters in an effort to create globally competent citizens prepared for global participation in economic and civic matters. My hope is that it provides impetus for further scholarly conversations on the interdisciplinary possibilities that arise where the two fields meet.
APPENDIX A: RECRUITMENT LETTER

Exploring Perceptions and Pedagogies of Globally-Competent World Language Teachers: Recruitment Letter

Dear colleagues,

My name is Meghan Degler, and I am interested in seeking your participation to learn more about how globally-competent world language teachers consider incorporating cultural and global frameworks in their world language classes. In other words, how do you help your students learn to communicate in your target language with a sense of cultural and global awareness and understanding?

The first phase of this project is a survey that will help me learn more about how world language teachers perceive and practice teaching languages while prioritizing cultural and global elements. If you are willing to participate in this part of the research project, please complete the survey (https://unc.az1.qualtrics.com/jfe/form/SV_5oJ9B4l4YWtMP2J). It should take around 20 minutes to complete.

In the next phases of this project, I would like to interview 3-4 teachers to get a better understanding of what it means to be a globally-competent world language teacher. Or, how do teachers conceptualize teaching for global competence, and what kinds of strategies do they use to teach it? Ideally, we would meet for three 30-minutes to 1-hour interviews over several months (maximum of 3 hours). Further, I’d like to collect teaching artifacts that reflect a commitment to teach cultural and global content in world language classrooms. If you are willing to speak with me further and share your resources, you can indicate that on the last question of the survey. Know that interviews will be conducted at your choice of time and location (I can come to you!).

Participants who complete all phases of the project will receive a $50 gift card in appreciation for your time and contributions. Data collected from each of these sources will contribute to research and practice surrounding world language teachers’ conceptualizations and practices surrounding global competence in world languages. Further, I will seek to publish findings as a dissertation from this work.

Data collected through each of these measures will be kept confidential and be accessible only to me. Any work shared, written, or presented from any and all data collected will not disclose the identities, schools, or districts of participants. Pseudonyms will be used as appropriate to report the information.

Please consider participating by completing the initial electronic survey linked above. As you begin the survey, you will note that the first question will document your informed consent to participate in this research project. The final question will ask you to indicate your willingness to speak with me in individual interviews by sharing your contact information for further communication. Your responses will remain confidential.

You are welcome to contact me at meghanjl@live.unc.edu if you have any questions about the study.

Thanks,
Meghan Jones Degler, Doctoral Student, Teacher Education and Curriculum
University of North Carolina at Chapel Hill
Spanish Teacher, Fairfax County Public Schools, Virginia
**Teacher Seeks Help from Current World Language Teachers**

<table>
<thead>
<tr>
<th>Do you teach a world language?</th>
<th>Who: Secondary World Language Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you consider yourself a globally-competent educator?</td>
<td><strong>What:</strong> Complete a 20-minute survey and consider sharing more information with me in follow-up interviews and artifact sharing (interviews and artifacts are optional)</td>
</tr>
<tr>
<td>Do you prioritize teaching cultural and global content in your language class?</td>
<td><strong>Where:</strong> Survey online, and interviews can be held at the time and place of your choice</td>
</tr>
</tbody>
</table>

If you answer yes to these questions, please consider participating in a dissertation research project to understand more about how teachers conceptualize and practice incorporating cultural and global elements in their language classrooms. More information is on the back of this flyer.

| **When:** Complete the survey by May 30th |
| **How:** Follow the link below or send me an email |

https://unc.az1.qualtrics.com/jfe/form/SV_5oJ9B4i4YWtMP2J

---

**About the Researcher**

Meghan Degler  
University of North Carolina – Chapel Hill  
Spanish Teacher, Fairfax County

**Contact Information**  
meghanjl@live.unc.edu  
(864) 787-5000
Exploring Perceptions and Pedagogies of Globally-Competent World Language Teachers: Survey Informed Consent

Researcher: Meghan Jones Degler, Doctoral Student

You are being asked to participate in a research study. Your participation in this study is voluntary, and you have the right to choose not to participate or to stop participating at any time without penalty.

The purpose of this study is to learn more about globally-competent teacher perceptions and practices related to teaching cultural and global content in their world language classrooms. Ultimately, the data collected will be used to inform research on preparation and practice related to global education.

This project includes three phases. If you agree to participate in Phase 1 of the study, you will be asked to complete this survey. You may choose not to complete the survey at any time. The survey should take approximately 20 minutes to complete. For your convenience, you may save portions of the survey and complete it at another time. The study period will be open for three weeks from the time that you receive the link to participate.

There will be a place on the survey to indicate your optional interest in participating further in this study through three 30-minutes to 1-hour in-depth interviews (3 hour maximum) at a time and location of your choice and submitting teaching artifacts for analysis.

There are minimal risks to your participation in this study. Your identity will be protected and any presentation of the data will not include identifiable information about you personally or about your school or district. Pseudonyms will be used as appropriate to protect the identity of participants. The surveys will be housed on UNC’s approved Qualtrics survey system. Interview data and artifacts will be kept in hard copy without personal identifiers attached.

The potential benefits of this study include contribution to the research base on global education, world language education, and teacher education.

If you have any questions about this study, please contact me at meghanjl@live.unc.edu. If you have questions or concerns about your rights as a research subject you may contact the Institutional Review Board at 919-966-3113 or by email to IRB_subjects@unc.edu.

Consent to participate:

“I have read and understand the information above. I agree to participate in this study with the understanding that I may choose not to participate or stop participating at any time without penalty.”
APPENDIX D: INTERVIEW INFORMED CONSENT

Exploring Perceptions and Pedagogies of Globally-Competent World Language Teachers: Interview Informed Consent

Researcher: Meghan Jones Degler, Doctoral Student

You are being asked to participate in a research study. Your participation in this study is voluntary, and you have the right to choose not to participate or to stop participating at any time without penalty.

The purpose of this study is to learn more about globally-competent teacher perceptions and practices related to teaching cultural and global content in their world language classrooms. Ultimately, the data collected will be used to inform research on preparation and practice related to global education.

This project includes three phases. This interview is the second phase, and leads into the third phase of artifact collection. The interviews phase asks for your participation in three semi-structured in-depth interviews that will last 30-minutes to 1-hour (3-hour maximum). They will be held at a time and location of your choice. The first interview will cover your teaching background and school contexts. The second interview will ask questions about your pedagogical choices and ask you to share artifacts that represent these choices. The third interview will ask questions about future pedagogical plans.

There are minimal risks to your participation in this study. Your identity will be protected and any presentation of the data will not include identifiable information about you personally or about your school or district. Pseudonyms will be used as appropriate to protect the identity of participants. The surveys will be housed on UNC’s approved Qualtrics survey system. Interview data and artifacts will be kept in hard copy without personal identifiers attached (pseudonyms only).

The potential benefits of this study include contribution to the research base on global education, world language education, and teacher education.

If you have any questions about this study, please contact me at meghanjl@live.unc.edu. If you have questions or concerns about your rights as a research subject you may contact the Institutional Review Board at 919-966-3113 or by email to IRB_subjects@unc.edu.

Consent to participate:

“I have read and understand the information above. I agree to participate in this study with the understanding that I may choose not to participate or stop participating at any time without penalty.”

________________________________________  ____________________
Signature                                          Date
APPENDIX E: SURVEY

Exploring Perceptions and Pedagogies of Globally-Competent World Language Teachers: Survey

Survey Directions: This survey should take approximately 20 minutes to complete. The purpose of this survey is to explore globally-competent world language teacher perceptions about teaching world languages in a global context and how these perceptions influence pedagogy. Survey results will be used to contribute to research and practice surrounding teachers’ conceptualizations of teaching world languages within a framework of global competence. Further, results will be used to facilitate initial interview conversations in Phase II of the research study. Survey results will remain confidential, and any work written or presented from the survey results or following phases of the project will not disclose the identities, schools, or districts of participants. If you have any questions about this survey, please contact Meghan Degler at meghanjl@live.unc.edu.

Consent (Copied from consent form)

Demographic Questions
What grade do you teach?
What language do you teach?
What language level do you teach?
How many years have you taught?
What international experiences have you had?
In what language(s) are you proficient (other than English)?
Briefly describe your background and why you chose to teach a world language.

Student Demographic Questions
Would you describe your school as urban (located within the boundaries of a city with at least 100,000 people), suburban (located near a city with at least 100,000 but outside of its boundaries), or rural (not located near a city with at least 100,000 people)?
Describe the student demographics at your school.
Approximately how many students in your school are English language learners?
Describe the student demographics in the classes that you teach (home languages and ethnic backgrounds).

Global Competence
How do you define global competence?
How does global competence relate to teaching world languages?

Do you consider yourself to be a globally-competent teacher? Why or why not?

What influences your descriptions of global competence? Check all that apply.

- Personal experience
- Teacher preparation experiences
- Professional development opportunities
- School priority
- District priority

What motivates you to integrate globally-competent instruction into your classroom? Check all that apply.

- Personal experience
- Personal interest
- Perception of student interest
- Professional development experiences
- Influence of principal
- District priorities
- State priorities
- Other _____________

How do you implement globally competent teaching in your classroom? Briefly describe a couple of examples.

What are your intended student outcomes of focusing on global education?

Rank the top five priorities for incorporating global competence frameworks in your world language classroom.

I teach for global competence

so that my students…

- understand global interdependence and interconnectedness
- address issues of social justice
- raise their awareness of global citizenship
- are prepared for international competition
- build language proficiency in languages other than English
- understand the existence of multiple perspectives
- develop potential solutions to global problems
- have opportunities for international communication and collaboration
- are prepared for the job market
• strategize economic advantage
• gain international experience
• implement technological connections
• develop 21st century skills
• eliminate stereotypes about other people
• Other (please describe)

How have you used your own international experiences in your classroom?

How have you handled linguistic diversity of the target language in your classroom (accents, regional vocabulary, etc.)?

Professional Development Questions

How do you/have you prepare(d) yourself to be a global educator?

• Personal travel
• Personal research
• University coursework
• School-based professional development
• District-based professional development
• Participation in professional conferences
• Research of your own teaching
• Other ______________________

How do you go about continuing your development as a global educator?

What motivates you to continue this development process?

• Personal desire to improve teaching skills and content knowledge related to global education
• Student interests and needs
• Principal or school-based initiatives
• District requirements
• State priorities
• Other ________________

What supports do you need to continue your development as a global educator?

• Guidance for personal research related to your content area
• School-based professional development
• District-based professional development
• Conference participation
• University coursework
• Other ________________
Are these supports available to you? Yes/no

What complications or obstacles exist that inhibit your development as a global educator?

**Follow-Up (Optional)**

Would you be willing to participate further in this project through three 30-minute interviews with Meghan (the researcher and fellow teacher) and sharing some of your teaching resources? The first interview will focus on your teaching background, perceptions, and school contexts. The second interview will concentrate on your pedagogical strategies for bringing global frameworks into your world language class. The final interview will review the earlier material for accuracy and ask about your future plans as a global educator. The interviews can be held at a time and location of your choosing.

If yes, please include name and email here. Note that your survey results remain confidential whether you choose to participate further or not.
APPENDIX F: DOCUMENT ANALYSIS PROTOCOL

Exploring Perceptions and Pedagogies of Globally-Competent World Language Teachers: Document Analysis

Date:

Participant:

Type of Document (Lesson plan, unit plan, instructional strategy, etc.):

Purpose (as described by participant):

World Language Standards (5C’s):

<table>
<thead>
<tr>
<th>Evidence of neoliberal discourse (Global):</th>
<th>Comments:</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ Productivity and competition</td>
<td></td>
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<tr>
<td>□ Job skill development</td>
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<table>
<thead>
<tr>
<th>Evidence of neoliberal discourse (World Language)</th>
<th>Comments:</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ Monolingualism (or linguicism)</td>
<td></td>
</tr>
<tr>
<td>□ Language skills/economic value</td>
<td></td>
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</table>

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<tr>
<th>Evidence of centrist discourse (Global):</th>
<th>Comments:</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ Global consciousness</td>
<td></td>
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<tr>
<td>□ Perspective consciousness</td>
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<tr>
<th>Evidence of centrist discourse (World Language)</th>
<th>Comments</th>
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</thead>
<tbody>
<tr>
<td>□ Cultural awareness</td>
<td></td>
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<tr>
<td>□ Cultural competence</td>
<td></td>
</tr>
<tr>
<td>□ Development of intercultural competence</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Evidence of liberal discourse (Global):</th>
<th>Comments:</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ Taking action on behalf of others</td>
<td></td>
</tr>
<tr>
<td>□ Taking action toward social justice and equity</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Evidence of liberal discourse (World Language)</th>
<th>Comments:</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ Intercultural communicative competence</td>
<td></td>
</tr>
<tr>
<td>□ Social transformation</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX G: INTERVIEW 1

Exploring Perceptions and Pedagogies of Globally-Competent World Language Teachers: Interview 1

Directions: This interview should take approximately 30 minutes – 1 hour to complete and will be held at the time and location of the participant’s choosing. The purpose of this first interview is to explore teacher perceptions on incorporating global frameworks into world language curricula and teaching contexts. Interview data will be used to contribute to research and practice surrounding world language teachers’ perceptions and pedagogies that bring global connections to world language curricula. Interview data and results will remain confidential, and any work written or presented from these survey results will not disclose the identities, schools, or districts of participants. If you have any questions about this survey, please contact Meghan Degler at meghanjl@live.unc.edu.

Consent (Copied from consent form)

Demographic Questions

What grade do you teach?
What language level do you teach?

Teacher background questions

1. Tell me about your experiences in school.
2. What prompted you to become a world language teacher?
3. Tell me about how your teacher preparation process/program.
4. How do you see yourself as a teacher?
5. What does it mean to teach languages within global contexts?
6. What cultural or global topics do you teach? What supports/resources are provided for these topics in your curriculum?
7. Why do you prioritize teaching these topics in your language classes?
8. What is the most important thing that your students can learn from you?
9. What does a typical day in your classroom look like?
10. What about a day when you are specifically focused on a cultural or global element?

School context questions

11. Who are your students?
12. Tell me about your school. How did you choose to work here? What is the school culture like?
13. How much freedom do you have to prioritize global and cultural themes in your classroom?
14. How do you access resources to teach these concepts?
15. What supports does your district provide?
APPENDIX H: INTERVIEW 2

Exploring Perceptions and Pedagogies of Globally-Competent World Language Teachers: Interview 2

Directions: This interview should take approximately 30 minutes-1 hour to complete and will be held at the time and location of the participant’s choosing. The purpose of this first interview is to explore teacher perceptions on incorporating global frameworks into world language curricula and teaching contexts. Interview data will be used to contribute to research and practice surrounding world language teachers’ perceptions and pedagogies that bring global connections to world language curricula. Interview data and results will remain confidential, and any work written or presented from these survey results will not disclose the identities, schools, or districts of participants. If you have any questions about this survey, please contact Meghan Degler at meghanjl@live.unc.edu.

Consent (Copied from consent form)

Teacher Pedagogy Questions

1. You mentioned in our last interview that (reference participant responses to teaching within a global context). How do you put that idea into practice? What specific strategies do you use to accomplish that idea?
2. Tell me about the overall context of the units/lessons/strategies/assessments you are sharing with me.
3. What type of artifacts are you sharing with me today?
4. How did you decide what artifacts to share?
5. Go through documents together, asking clarification and/or background questions for different aspects as we go.
   a. During conversation, prompt for reasons/purposes underlying content and instructional choices.
Exploring Perceptions and Pedagogies of Globally-Competent World Language Teachers: Interview 3

Directions: This interview should take approximately 30 minutes to complete and will be held at the time and location of the participant’s choosing. The purpose of this first interview is to explore teacher perceptions on incorporating global frameworks into world language curricula and teaching contexts. Interview data will be used to contribute to research and practice surrounding world language teachers’ perceptions and pedagogies that bring global connections to world language curricula. Interview data and results will remain confidential, and any work written or presented from these survey results will not disclose the identities, schools, or districts of participants. If you have any questions about this survey, please contact Meghan Degler at meghanjl@live.unc.edu.

Consent (Copied from consent form)

Teacher pedagogy questions and future development plans

1. Conduct member checking based on interviews and artifacts collected and analyzed.
2. What do you hope to accomplish by teaching languages within a global framework?
3. How do you feel that students respond to the cultural and global themes within your curriculum?
4. What changes might you make the next time you teach this content?
5. Are there any cultural and global topics/themes you would like to incorporate into your curriculum? Why?
6. In what ways might you continue your professional development as a globally-oriented language teacher?
APPENDIX J: RESEARCH TIMELINE

February 2017: Complete chapters 1-3 for proposal and seek feedback from committee members

March 2017: Defend proposal and submit project for IRB approval

April 2017: Recruit participants through the community and social media, send out initial survey.

May 2017: Transcribe and analyze initial survey, contact participants for interview phase of study.

June -October 2017: Conduct teacher interviews and artifact collection, analyze each element as it happens and compare to previous analyses.

November 2017: Conduct cross-cases analyses. Conduct additional member-checking if necessary. Begin writing up findings sections and request feedback.

January 2018: Continue writing and edits, write discussion section.

February 2018: Seek feedback on project, edit and finalize.

March-April 2018: Defend dissertation

May 2018: Graduate
### APPENDIX K: CODEBOOK

**Research Question 1: Perspectives**

<table>
<thead>
<tr>
<th>Neoliberal Ideologies</th>
<th>Global Education</th>
<th>World Language Education</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Productivity and competition:</strong> These include references to competition in a knowledge-driven workforce.</td>
<td></td>
<td>Monolingualism: This includes reference to English-only rhetoric or an emphasis on monolingual identity.</td>
</tr>
<tr>
<td><strong>Individual job skills:</strong> These include reference to specific skills needed for success in a global, competitive society. Examples include flexibility, collaboration, critical thinking, etc.</td>
<td></td>
<td>Language for economic value or functional proficiency: This references language study for personal or professional gain.</td>
</tr>
<tr>
<td><strong>Nationalism:</strong> This includes reference to protecting and/or expanding US interests in a global society.</td>
<td>Nationalism: This specifically references using language to protect and/or expand US interests.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Centrist Ideologies</th>
<th>Global Education</th>
<th>World Language Education</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Global Consciousness:</strong> This references placing self into a global context, i.e. putting yourself in someone else’s shoes or imagining yourself in a global context.</td>
<td>Cultural awareness: This incorporates the products, practices, and perspectives involved in learning about a culture. It incorporates an element of awareness and understanding of another culture. This may overlap with cross-cultural appreciation on the global side.</td>
<td></td>
</tr>
<tr>
<td><strong>Cross-cultural appreciation:</strong> This references developing an appreciation for other cultures, but it does not include a critical stance. This may overlap with cultural awareness on the WL side.</td>
<td>Cultural competence: This references language ability plus an ability to attempt communication with another person.</td>
<td></td>
</tr>
<tr>
<td><strong>Respect and tolerance of various world views:</strong> These include a willingness to be open to other perspectives and ways of life.</td>
<td>Intercultural Competence, Part 1: This uses language ability plus the knowledge and informed attitudes to communicate successfully in a cross-cultural setting.</td>
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<td><strong>Perspective consciousness:</strong> This specifically incorporates validating and purposefully seeking out multiple perspectives in order to better understand a concept or culture.</td>
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<table>
<thead>
<tr>
<th>Liberal Ideologies</th>
<th>Global Education</th>
<th>World Language Education</th>
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<tbody>
<tr>
<td><strong>Development of citizenship:</strong> This specifically references citizenship.</td>
<td>Intercultural Competence, Part 2: This includes the above box but also goes beyond to a notion of language plus a critically-engaged form of citizenship.</td>
<td></td>
</tr>
<tr>
<td><strong>Taking action:</strong> This references any action taken on behalf of humankind or for social change.</td>
<td>Critical evaluation: This specifically references a critical approach to the products, practices, and perspectives needed to learn about a culture.</td>
<td></td>
</tr>
<tr>
<td>Encompassing Ideologies</td>
<td>Social justice: This takes a step further to reference taking action toward equity and/or sustainability across the globe.</td>
<td>Border-crossing: This references using language to consciously intervene in communication across linguistic and cultural borders.</td>
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<td>-------------------------</td>
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</tbody>
</table>

| Citizenship + Economic preparation: This references statements made by participants that specifically juxtapose these two ideals, or educating the “whole child for the whole world.” | National Standards: These reference the World Language Standards that include, together, Communication, Cultures, Connections, Comparisons, and Communities. |
| Plurality of understandings: These reference an understanding that global education is multi-faceted and not localized on one part of the ideological spectrum. | Citizenship + workforce + language: This references statements made by participants that combine these elements. |

Research Question 2: Practices that reflect perspectives

<table>
<thead>
<tr>
<th>Practice</th>
<th>Maya</th>
<th>Lauren</th>
<th>Natalie</th>
<th>Cynthia</th>
<th>Erin</th>
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<tbody>
<tr>
<td>Grammar practice</td>
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<tr>
<td>Cultural readings from textbook</td>
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<tr>
<td>Literacy practices</td>
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<td>Projects</td>
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<td>X</td>
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<tr>
<td>Supplemental material: Current events, multiple perspectives</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Debunking stereotypes</td>
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<td>X</td>
<td>X</td>
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<tr>
<td>Cultural Comparisons</td>
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<td>X</td>
<td>X</td>
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<tr>
<td>Discussion</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
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<tr>
<td>Storytelling</td>
<td></td>
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<td></td>
<td></td>
<td>X</td>
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<tr>
<td>Cultural expansion with artifacts</td>
<td>X</td>
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<td>X</td>
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<tr>
<td>Guest speakers</td>
<td>X</td>
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<tr>
<td>Incorporating technological resources</td>
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APPENDIX L: CROSS-CASE MATRIX

Calculations made by dividing the number of coded perspective themes for each participant by the total number of coded themes in each category.

<table>
<thead>
<tr>
<th>Neoliberal Ideologies</th>
<th>Global Education</th>
<th>World Language Education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Productivity and competition</td>
<td>Monolingualism</td>
</tr>
<tr>
<td></td>
<td>Global Consciousness</td>
<td>Language for economic value or functional proficiency</td>
</tr>
<tr>
<td></td>
<td>Cross-cultural appreciation</td>
<td>Cultural awareness</td>
</tr>
<tr>
<td></td>
<td>Respect and tolerance of various world views</td>
<td>Cultural competence</td>
</tr>
<tr>
<td></td>
<td>Perspective consciousness</td>
<td>Intercultural Competence, Part 1</td>
</tr>
</tbody>
</table>

| | Global Education | World Language Education |
|--------------------------|--------------------------|
| Productivity and competition | Monolingualism |
| Global Consciousness | Language for economic value or functional proficiency |
| Cross-cultural appreciation | Cultural awareness |
| Respect and tolerance of various world views | Cultural competence |
| Perspective consciousness | Intercultural Competence, Part 1 |

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</tr>
</tbody>
</table>

<p>| | Global Education | World Language Education |
|--------------------------|--------------------------|
| Productivity and competition | Monolingualism |
| Global Consciousness | Language for economic value or functional proficiency |
| Cross-cultural appreciation | Cultural awareness |
| Respect and tolerance of various world views | Cultural competence |
| Perspective consciousness | Intercultural Competence, Part 1 |</p>
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<tr>
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<td>a</td>
<td>n</td>
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<tr>
<td>Taking action</td>
<td>May</td>
<td>Laure</td>
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<tr>
<td></td>
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<tr>
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<tr>
<td>Citizenship + Economic preparation</td>
<td>May</td>
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<td>Laure</td>
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<td></td>
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<tr>
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<td>Laure</td>
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<tr>
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