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NARRATIVES OF GLOBAL LEARNING FOR GLOBAL CITIZENSHIP: A POSTMODERN STORY OF PRE- AND IN- SERVICE TEACHERS' GLOBAL LEARNING EXPERIENCES

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To: Dean Michael R. Heithaus
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This dissertation, written by Sherrie Rhodes Beeson, and entitled Narratives of Global Learning for Global Citizenship: A Postmodern Story of Pre- and In- Service Teachers' Global Learning Experiences, having been approved in respect to style and intellectual content, is referred to you for judgment.

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DEDICATION

I dedicate this dissertation to my parents, A. L. Dusty Rhodes and Nancy Rhodes.

I would not have undertaken this journey were it not for their

love, support, and belief in me.

Dad, you are and always will be my ultimate hero. I hope to emulate your source of light and follow your example as a force for good.

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ABSTRACT OF THE DISSERTATION

NARRATIVES OF GLOBAL LEARNING FOR GLOBAL CITIZENSHIP: A POSTMODERN STORY OF PRE- AND IN- SERVICE TEACHERS' GLOBAL LEARNING EXPERIENCES

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We often hear that global learning is necessary for students to successfully make their way in our increasingly interconnected world. Students must develop a global perspective, an awareness of issues and problems that have far-reaching, even global effects, and the ability to communicate and work with people different from themselves. Acknowledgement of the need for global learning implies "a moral imperative to imagine the future" (Hovland, 2006, p.4) and an ethical duty to prepare students accordingly. The Global Learning for Global Citizenship Initiative began at Florida International University (FIU) in 2010. Its stated objectives are that it will: increase students' awareness of the interrelatedness of critical issues faced locally and globally; improve students' ability to critically examine these issues from multiple perspectives; and empower students to engage with others and address issues both in and outside of their immediate circle of concern (Landorf et al., 2018).

How does global learning inform various pre-service and practicing teachers' pedagogy—their approach to the teaching and learning of diverse students? This narrative inquiry was guided by one essential research question: How, if at all, does global learning appear in the storied lives of pre- and in-service teachers who have engaged in one or more undergraduate global-learning designated courses at FIU? Through this study, insights were gathered into how undergraduate engagement with global learning appeared in five pre-service and five in-service teachers' storied lives. Research participants' narratives revealed how they reflected, envisioned, and implemented global learning as teaching for diversity, equity, and inclusion, subsequent to their preparation and participation in undergraduate global learning-designated courses at this university. Additional findings include participants' unique definitions of global learning, transformations that occur as a result of global learning, and how global learning recognizes a diversity of diversities.

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Chapter I

INTRODUCTION

We often hear how global learning is necessary for students to successfully make their way in our increasingly interconnected world (Bowman, 2011; Brandenburg & de Wit, 2011; Davies, 2006; Hicks & Holden, 2007; Hovland, 2006; Landorf & Doscher, 2013, 2015, 2016; Landorf et al., 2018; Mathews, 2016; Merryfield, 1998, 2002; OECD, 2018; Zhao, 2009, 2010). Students must develop a global perspective, an awareness of issues and problems that have far-reaching, even global effects, and the ability to communicate and work with people different from themselves. Acknowledgement of the need for global learning implies "a moral imperative to imagine the future" (Hovland, 2006, p. 4) and an ethical duty to prepare students accordingly. In recognition of these responsibilities, many universities now provide global learning courses and experiences for their undergraduate students (de Wit, 2011; Florida International University, 2015; Hovland, 2014; Landorf & Doscher, 2015).

The significance of diversity and developing a multi-perspectival lens is not limited to the field of education. Zbar (2019) quotes Ken Comée, a highly successful CEO, as stating, "We come from a richly diverse set of backgrounds, life experiences and work experiences. It is important to be able to step outside of yourself and see things through a completely different lens" (para. 10). Likewise, conceptions of global learning and its perceived purpose vary according to one's theoretical stance. Neoliberalists, like Friedman (2005), promote global learning as the means by which students may be prepared to compete more successfully in the global job market. Cosmopolitans, such as

Martha Nussbaum (1996/2002) and Kwame Anthony Appiah (2006), claim global learning will lead people to recognize and address their ethical responsibilities to others around the globe. Still others, who view global learning through the lens of Amartya Sen's (1992) human capabilities approach, see it as the means by which students may realize their personal best.

Definition of Terms

Global learning is defined by Landorf and Doscher (2015) as "the process of diverse people collaboratively analyzing and addressing complex problems that transcend borders" (para. 2). Encompassed in this definition is the what, how, and the why of global learning. Broken down into its constituent parts we quickly find it is a process, instead of a curriculum or a finite set of skills one may acquire. Defining it as a process intimates that there is no ultimate mastery or culmination of one's global learning. Second, diverse people play prominently in global learning. According to Stephanie Doscher (personal communication, April 2018), diversity among people can appear in myriad ways. They may have different cultural backgrounds, express their gender differently, claim different nationalities and allegiances, or hold different political views and religious beliefs. Diversity necessitates global learning and is central to its process. Additionally, borders are not limited to those of nation-states. Instead, borders include cultural, political, national, and perspectival differences. This definition has shaped my own conceptual and theoretical understandings of global learning, as have the experiences of others relayed to me on my global learning journey.

Next, Landorf and Doscher (2015) emphasize collaboration, which by design takes learners beyond acknowledging differences or agreeing to cooperate. Salmons

(2019) explains that "collaboration is a process that involves meshing ideas, approaches, and contributions into a uniquely representative outcome," such that, "participants who work together…achieve outcomes they could not accomplish independently" (p. 5). Finally, global learning requires students to analyze and address "complex problems that transcend borders" (Landorf & Doscher, 2015, pp. 24-25). Globalization has brought with it a greater realization of transnational and international issues of income disparity, racial and gender discrimination, human trafficking, the exploitation of natural resources, degradation of the environment, and many other problems that span physical and psychological borders of difference. Global learning, so defined, is an appropriate and timely response to shared global problems and gives students the opportunity to learn how to intervene in issues that will directly impact their future.

Indeed, in this postmodern era, as Lyotard (1984) explains, teaching and learning should go beyond developing students' knowledge and increase their capacity to solve problems in the "here and now" (p. 51). Global learning grew out of the realization that students require preparation to address problems here and now, problems that are the result of our ever-increasing globalization. Global learning acknowledges that those complex global problems require problem-solvers who have the skills to work collaboratively with diverse others and diverse selves if they are to be resolved (Landorf et al., 2018). Just as a postmodern education rejects "a manipulative conception of education in favour of a communicative or dialogical" (Biesta, 1995, p. 178) one, so too does global learning. But, the latter requires teachers and students to engage in critical dialogue with each other and the content. Thus, global learning is a critical pedagogy.

Critical postmodernism opened a space where critical thought and the questioning of authority could take the form of critical pedagogy. Critical pedagogy, described in works such as Freiré's (1970/2000) *Pedagogy of the Oppressed*, brings students into a collaborative relationship with their instructor to expose and challenge systems of oppression, such as a lack of representation of diverse voices in the content studied. For example, the Western literary canon, which represents essentially Eurocentric perspectives, is still a staple in most undergraduate English literature courses in the states. Critical pedagogy offers us a framework through which we may critique such curricula, teaching, teacher training, and student learning. Global learning is a critical pedagogy because it challenges the idea that there is only one voice, one way to approach a problem, or that complex problems may only be solved by powerful people in privileged societies. It also casts aside ethnocentric misrepresentations of others and insists they represent themselves in person or by the inclusion of texts, studies, various art forms, and media produced by people all over the world.

Critical pedagogy resists any claims to authority, even its own, including, as Biesta (1998) explains, the claims of the marginalized and oppressed. Critical pedagogy asks that we leave aside aspirations of having all the answers and instead, support students' agency to venture out and share what they think about relevant issues. In so doing, critical pedagogy allows "for the possibility of disclosure" (Biesta, 1998, p. 505) and emancipation. It opens up a space for students to critically explore the limits of possibility and this, Biesta says, may be considered a counter-practice. Quoting Foucault, Biesta terms this a crucial step, "as it opens up the possibility 'of no longer being, doing, or thinking what we are, do, or think'" (1998, p. 507). At its core, global learning

pedagogy is counter-practice. It asks students to consider other perspectives, to think collaboratively with others in what may be altogether novel ways, and to consciously act as they may never have acted before with an awareness of themselves in relation to and with others.

Researcher's Positionality

The Global Learning for Global Citizenship Initiative, begun at FIU in 2008, grew from an impetus to engage "all undergraduate students and the faculty who teach them" (Landorf, Kahn, & Shoemaker, 2022, p. 4) in global learning. Through this initiative, over 250 global learning-designated courses have become available to students across all academic disciplines, although many students take more than the two-course minimum required for graduation from this university. Global learning courses expose students to diverse perspectives in the curriculum and encourage collaborative problem-solving to address some of the most pressing and complex issues of our times. Students' progression towards course-specific global learning outcomes is measured through assignments and assessments their professors design. Students' progression towards the three graduation-level global learning outcomes of global awareness, global perspective, and global engagement, is measured annually by FIU's Office of Global Learning Initiatives (OGLI) through "a pre-test post-test model of the global perspective Inventory" (Landorf, Kahn, & Shoemaker, 2022, p. 5).

My work in the OGLI for the last seven years, first as a graduate assistant and now as a full-time employee, exerts some influence on my positionality in this study, as does my ongoing personal process of global learning. I believe in its power to positively transform individuals' perspectives. I look for evidence of global learning in my own and

others' attitudes and actions every day, or a lack thereof. And my personal stories of global learning are among those I treasure most. Therefore, I am personally invested in the outcomes of this study and its implications for K-12 teachers, teacher preparation programs, and higher education in general.

Rationale for This Research

The stated objectives of global learning are that it will: increase students' awareness of the interrelatedness of critical issues faced locally and globally; improve students' ability to critically examine these issues from multiple perspectives; and empower students to engage with others and address issues both in and outside of their immediate circle of concern (Landorf et al., 2018). Students who have been exposed to the critical pedagogy of global learning will have personal stories of how it shapes who they are and how they view and move through the world subsequent to this exposure. Such critical pedagogy, as conceived of by Paulo Freire, is intended to encourage students to question knowledge, power, and the curriculum (Kincheloe et al., 2011; Kirylo et al., 2010).

Thus, global learning should inspire teachers in training to develop their future students' critical thinking skills and teach in ways that honor diverse students' voices and their lived experiences. They would likely take up teaching practices aligned with culturally responsive teaching (Wlodkowski & Ginsberg, 1995) to help all students feel comfortable, valued, and connected to course content that represents their diverse cultural backgrounds, and/or Paris' (2012) culturally sustaining pedagogy to support their students' ever evolving "multilingualism and multiculturalism" (p. 95). These assumptions are fed not only by my personal beliefs, but also by reports of undergraduate

students' awareness of people and events around the globe, their openness to others' perspectives, and willingness to engage with those different from themselves (Beeson et al., 2018; Beeson, Simon Mengana, & Penczak, 2019).

Research Problem

If global learning is a transformative process of development of global awareness and global perspective that then moves students toward global engagement as global citizens, how does it inform various pre-service and practicing teachers' pedagogy—their approach to the teaching and learning of diverse students? This question drove my research into pre-service teachers' meaning making and stories of their own global learning. Given some universities' emphasis on global learning, we could reasonably assume that future teachers who attend these universities will feel prepared to facilitate their students' global learning. Of course, any such assumption would need to be well supported by empirical evidence. However, common quantitative measures of university students' global perspectives (Braskamp & Engberg, 2011) and global-mindedness (Hett, 1993; Cui, 2016) do not get at preservice teachers' *internalization* of global learning, what it means to them on a personal level nor how they envision carrying those meanings forward into their own classrooms. Without this knowledge, we should not assume that teachers have been prepared to facilitate global learning in their own classrooms.

Research Purpose

My research interest for this study stemmed from a deep-seated concern for, and long-term engagement with the problem of our not knowing if and how global learning informs various pre-service and practicing teachers' pedagogy subsequent to their engagement in global learning coursework. It also motivated my taking a closer look into

in-service teachers' inward and outward storied reflections of how global learning continued to shape their perspectives and their teaching practices years after their formal global learning requirement was fulfilled. Quantitative instruments, such as the Global Perspectives Inventory (GPI) (Braskamp et al., 2013) and the Global-Mindedness Scale (Hett, 1993), only provide a snapshot of student attitudes around their global learning at a single moment in time. Conversely, qualitative investigations into students' internalization of global learning concepts that implement participant interviews yield thick descriptions (Geertz, 1973) and deeper understandings of how global learning affects teachers' perspectives and practice (Deardorff, 2009; Merryfield, 1998). Yet, the scope of global learning research such as Merryfield's (1998) are typically limited to investigating the experiences of pre- and in-service teachers of civics or social studies. The purpose of this research is to expand what is known about the global learning experiences of teachers of various school subjects.

Research Question

This study was guided by one essential research question: How, if at all, does global learning appear in the storied lives of pre- and in-service teachers who have engaged in one or more undergraduate global-learning designated courses at Florida International University (FIU)? Through this study, I gained insights into how undergraduate engagement with global learning appeared in five pre-service and five in-service teachers' storied lives. Research participants' narratives revealed how they reflected, envisioned, and implemented global learning subsequent to their teacher preparation, which included the completion of one or more undergraduate global learning-designated courses at FIU.

Delimitations of This Research

This study was conducted in Miami, Florida, historically a place of refuge and new beginnings for immigrants from Latin America and the Caribbean, especially those coming from Cuba. In fact, Miami is "home to the largest Cuban American diaspora" (Sesin, 2022, para. 11). I recently witnessed this phenomenon in real time at a citizenship ceremony in Miami, where a majority of Cuban immigrants made up those gaining their citizenship that day. Among the 150 new U.S. citizens from 21 countries, were 100 immigrants from Cuba. Statistically, across the United States, Cuba is among the top five "countries of origin for naturalization" (U.S. Citizenship and Immigration Services, 2018, Naturalization Statistics). Florida International University, a Hispanic Serving Institution, reflects this demographic, as 66% of its students in 2019 identified as being Hispanic (Gamarra, 2019). Accordingly, most of my 10 research participants, all of whom had attended FIU, represented this demographic. Additionally, all participants had engaged in global learning while at FIU. However, their stories of global learning were not strictly limited to experiences they had had at FIU or in Miami. As a qualitative researcher, my interest lay in their uniquely personal stories of global learning, which reflected diversity in their personal backgrounds regardless of their country or city of origin.

Chapter II

REVIEW OF THE LITERATURE

Globalization and its effects are continuing to reshape the world around us, and it has become a common theme in academic and general conversations (Appadurai, 1990, 1996; Banks, 2014; Davies et al., 2005; Friedman, 2005; Osler & Starkey, 2006; Rapoport, 2009). Held (2003) succinctly encapsulates this trend, saying that, "It is becoming increasingly difficult for people to live in any place isolated from the wider world" (p. 4). According to Appadurai (1990, 1996), globalization is a multifaceted cultural flow of ideas, information, and finances propagated by a proliferation of technology and technological devices that connect us across borders and far distant spaces through mass-mediated images that manipulate our imaginations, and by mass migrations of people in search of opportunity or safer places.

The effects of globalization are complex and, in both obvious and subtle ways, turn our thinking and the locus of our concern outward, toward a greater number of complex problems and possibilities than we previously imagined. Because of globalization, we and our students face unique challenges and opportunities. For example, Zhao (2010) and Pike (2008) blame globalization for bringing the language, ideals, and tensions of the global marketplace into education. As a result, Pike (2008) believes we are producing consumers, not citizens. Yet, this is an era of global interdependence; an era that is defined by this characteristic, according to Pike. Suárez-Orozco et al. (2010) compound these notions with the observation that "globalization is challenging the very notion of what it means to be an educated, engaged, and ethical citizen" (p. 4). Globalization in its current iteration can thus be understood as highly

complex and consequential. Global learning is the means through which students can be prepared to face this complexity and the very real consequences of globalization.

But the need for global learning is not circumscribed solely by the consequences of globalization. Educators who strive for greater diversity, equity, and inclusion in and outside their classrooms, and the inclusive anti-racist practices and curriculum they implement, are currently under attack. DeWitt (2022) lists "politics in education" as one of 11 critical issues educators will face in 2023, especially in "states like Arkansas, Oklahoma, and Florida [that] have governors or secretaries of education who want to ban conversations around equity, race, and social-emotional learning" (para. 8). There is an alarming nation-wide trend of state legislatures passing "culture war laws," as detailed by Natanson et al. (2022):

> Over the past three academic years, legislators in 45 states proposed 283 laws that either sought to restrict what teachers can say about race, racism and American history; to change how instructors can teach about gender identity, sexuality and LGBTQ issues; to boost parents' rights over their children's education; to limit students' access to school libraries and books; to circumscribe the rights of transgender students; and/or to promote what legislators defined as a "patriotic" education. Of these, 64 bills have been signed into law across 25 states, whose populations together add to roughly 42 percent of all Americans. (paras. 2-3)

Natanson et al. (2022) trace the origins of this trend back to the 2020 Trump administration's elimination of federal employee trainings that critically examined systemic racism within their ranks, policies, and procedures. But seeds of this trend were

identified by Merryfield and Kasai in 2004: “Those who believe young people should learn a single, mainstream American point of view often perceive the teaching of other perspectives, even other American perspectives, as anti-American” (p. 358). Global learning, which shares concerns and outcomes with teaching for diversity, equity, and inclusion (DE&I) (Landorf, Kahn, & Shoemaker, 2022), discussed later in this chapter, is one means through which we may stem, if not turn the tide of resistance to greater inclusion of diverse people, so they will experience more equitable educational and personal outcomes.

A Brief History: From Global Education to Global Learning

Global learning is conceptualized and defined by experts in the field at FIU as “the process of diverse people collaboratively analyzing and addressing complex problems that transcend borders” (Landorf & Doscher, 2015, para. 2). Their definition informs this research and my work in the field. *Global Learning for Global Citizenship* at FIU was initially developed and implemented as part of a Southern Association of Colleges and Schools’ (SACS) accreditation requirement that a designated Quality Enhancement Program be designed to increase student learning (FIU, 2010). This initiative, first enacted in 2010, continues to be valued as a means to prepare all undergraduate students at FIU for the increasing demands of our interconnected world (Landorf et al., 2018). Global learning experiences are intentionally designed by FIU faculty to help students develop an openness to considering others’ perspectives and the ability to collaborate with their diverse peers.

Yet, global learning is not just a phenomenon at this university. Brandenburg and de Wit (2011) and others (de Wit, 2011; FIU, 2015; Hovland, 2014; Landorf & Doscher,

2015) find that an increasing number of universities across the nation and around the world are focused on expanding opportunities for their students to experience global learning. Global learning is defined variously by individuals and institutions, depending largely upon their conception of its enactment, scope, and utility. At FIU, global learning is infused across the curriculum and embedded in the culture of the campus. Elsewhere, it is circumscribed by the completion of a brief study abroad—an opportunity that is inaccessible to many students, by completion of a single global course requirement, or through voluntary participation in student engagement activities meant to encourage interaction between local students and their international peers.

In a brief coverage of the history of global learning as an aspect of internationalization in higher education, Landorf and Feldman (2017) trace its birth back to the 1981 strategic plans of the United Nations University (UNU), forward to its current appearance in some "curricular and co-curricular design[s] within and across institutions" (p. 164). Landorf et al. (2018) take a deeper look into what the UNU meant when they used the term "global learning." They find that "from its inception, global learning's purpose has been to enable people to understand and determine solutions to global problems," and it was "developed to produce new knowledge about the well-being of the global community, not to recapitulate old schema, beliefs, and biases" (Landorf et al., 2018, p. 31).

In its stated purpose, to generate collaborative solutions to shared global problems, and by its definition as a process of development of attitudes and competencies, as opposed to a one-time demonstration of learning outcomes, global learning is distinguished from global education. Global education is a "curriculum

project" that was started by Robin Richardson in the UK in 1973, which leads students through explorations of the "backgrounds," "values," and "actions" that contribute to "global issues" (Hicks, 2003, p. 266). Global learning also differs from multicultural education, which "values cultural differences and affirms the pluralism that students, their communities, and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice" (NAME, 2023, para. 2). However, multicultural education has been criticized for promoting national recognition of cultural differences and rights over understandings and collaboration (Ravitch, 1990). The movement from global education to global learning is a matter of history.

Global education grew out of a time when educators began to address four different educational objectives: education for peace, education to understand diverse people the world over, education for human rights, and environmental education (Dolby & Rahman, 2008). Although Hicks (2003) dates teachers' "interest" in educating students about "world matters" (p. 266) back to the 1920s, the specific impetuses to provide "global studies" in the United States and "world studies" in the United Kingdom were many. The Post World War II era, Civil Rights Movement, Vietnam War Era, end of "British colonial rule," and an increase in "immigrant communities" all led to the establishment of "global education in K-12 classrooms…in an international context" (Dolby & Rahman, 2008, p. 699). Indeed, wars and social movements are historically consequential motivators for reform in education.

As a result of an increased immigrant population in the United Kingdom, Hicks (2003) finds that Robin Robinson constructed a framework "that instantly became a

benchmark for all those interested in developing a global dimension in the curriculum" (pp. 266-267) for primary and secondary students. However, Holden (2000) explains that wide acceptance of world studies, which gradually became known as global education in the UK, faltered during the 1990s under conservative leadership, as teaching for nationalism became a higher priority per the curricular mandates of the "National Curriculum in 1988" (p. 74). This trend of teaching for nationalism did not change until the 2000s, when a focus on global citizenship and perspective bias was reintroduced in the national curriculum (Holden, 2000). Like Hicks (2003), Holden ties the roots of global education to the aforementioned social movements but adds political and anti-sexist education into the mix, as well as the new "active or experiential learning" methods and "the philosophies of both [Carl] Rogers (1983) and [Paulo] Freire" (Holden, 2000, pp. 74-75). Unlike primary and secondary schools, institutions of higher education have not uniformly focused on global education as an aspect of the curriculum, but more broadly on internationalization. Global education in the United States grew from its tradition of internationalization in higher education (Balistreri et al., 2012), as described in the next section.

A vision for the global education of K-12 students in the U.S. was presented by Robert G. Hanvey in 1975, in a report commissioned by the Center for Teaching International Relations titled, "An Attainable Global Perspective." According to Hanvey, developing a global perspective is important for all populations in the U.S., especially students, who might attain a global perspective in the course of their education, so they may "cope with the challenges of an increasingly interdependent world" (Hanvey, 1975, p. 4). A global perspective is one that encompasses five dimensions of awareness: an

awareness of one's own unique perspective; "awareness of prevailing world conditions" (Hanvey, 1975, p. 9); cross-cultural awareness of diverse "ideas and practices…around the world" (p. 11); some understanding of the "key traits and mechanisms of the world system" (p. 16) and its "patterns of change" (p. 19); and an awareness of "the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands" (p. 25). Those who develop a global perspective have an awareness of themselves in relation to diverse others and their perspectives, an awareness of events of import across the globe, a real sense of our interconnected, shared outcomes, and an awareness of how their personal choices, as well as their nation's political choices, can ultimately impact others locally and globally.

Ten years after Hanvey's (1975) work was published and put into practice in some U.S. institutions of education, the American Association of Colleges for Teacher Education commissioned a paper by Alger and Harf (1985). In it, they argue that "human beings cannot have a fulfilling life on this planet without global education," and that "all educators, whatever their field, have a role to play in global education" (Alger & Harf, 1985, Abstract). In other words, global education is imperative for students in every classroom at all levels, regardless of the subject matter being taught. In their extensive review of the literature, Alger and Harf (1985) find the purpose of global education is to prepare "all people [to] live their lives in a sea of transactions that link them continuously to worldwide systems of production, finance, communication, travel, education, military threats and politics" (p. 5). Essentially, we live in a world where our outcomes—our very lives are linked with others' far beyond our national and state boundaries. Yet, interest in global education and global learning has recently come under a concerted attack by

conservatives in the U.S. (Natanson et al., 2022), just as it did in the U.K. in the 1990s (Holden, 2000).

The Internationalization of Higher Education and the Curriculum

Early in their written history of the internationalization of higher education, researchers Balistreri et al. (2012) focus on "the passing of the Fulbright Act in 1946…[which] marked the beginning of a robust international exchange industry in the U.S." (p. 6). Since then, internationalization in higher education has significantly expanded. It is enacted in various ways and thus, defined differently by various institutions. A definition of comprehensive internationalization is provided by de Wit (2011) as "a process by which intercultural, international and global dimensions are introduced…to improve the goals, functions, and delivery of higher education and to improve the quality of education and research" (Internationalisation is a goal, para. 2). While de Wit's definition clearly states the purpose of internationalization, it lacks specific examples of the "dimensions" of internationalization to which he refers. For these, we turn to Hudzik (2014), whose examples align with different "stages of sophistication" in the internationalization of higher education curriculum: "Adding cross-border content, concepts, and examples… Infusing the curriculum with…diverse perspectives and knowledge of differences and similarities… Transitioning…toward critical thinking and learning through the lenses of different cultures and world views" (p. 3). Hudzik's examples could serve as a heuristic device to analyze the syllabi of higher education courses that are identified as global or international, study abroad programs, and international partnership agreements.

Historically, as students were drawn to pinnacles of culture and learning, from as far away as word of them had traveled, the internationalization of higher education happened organically (Hudzik, 2014). Hudzik (2014) finds this thousands-year-old practice of organic internationalization originated in Greece, China, Egypt, India, Iran, and Italy, and resulted in the first research universities established in France, England, and Germany. Thus, internationalization as we define it today reflects higher education institutions' "natural affinity for alternative perspectives because the unfettered search for universal truths requires borderless access to knowledge and mobility in ideas" (Hudzik, 2014, p. 1). Landorf, Doscher, and Hardrick (2018) explain internationalization efforts could focus on making changes within a university or on reorienting a university's focus outward. A focus inward might include efforts to bring forward the knowledge and experience of diverse students in classrooms across campus. A focus outward could mean forming collaborative partnerships with those in the greater global learning community locally or anywhere in the world. However, unless a university explicitly describes how global learning is part of its internationalization efforts, it should not be implied.

Internationalization is characterized by Brandenburg and de Wit (2011) as the "white knight of higher education, the moral ground that needs to be defended, and the epitome of justice and equity" (para. 3) that should, but does not always, include global learning. These researchers find that in many institutions today, internationalization does not translate into innovative and provocative substance, but rather into a commercialized outward appearance of being international. For instance, an institution's international student recruiting and retention strategies might be offered as evidence of its internationalization. But in the 21st century, the presence of diverse students on campus

and in classrooms should not be equated with comprehensive internationalization (Landorf et al., 2018).

As per Landorf et al., (2018), comprehensive internationalization at FIU is practiced at Hudzik's (2014) highest stage of sophistication, as students are required to engage in global learning, which challenges them individually to become critical, reflexive thinkers and problem solvers. Universities that do not leverage their students' diversity in cross-disciplinary collaborative problem-solving activities and co-curricular experiences across differences have likely not reached this stage of sophistication. Although the goals of global learning are idealistic, it is not an ideology, as will become clear in what follows.

Hall (1986) defines ideology as "the mental frameworks—the languages, the concepts, categories, imagery of thought, and the systems of representation—which different classes and social groups deploy in order to make sense of, define, figure out and render intelligible the way society works" (p. 29). Hall (1986) finds that the theory of ideology offers limited explanatory power. He explains, "the problem of ideology…concerns the ways in which ideas of different kinds grip the minds of masses, and thereby become a "material force"" (Hall, 1986, p. 29) for good or ill. As Pinar (2009) asserts, power maintains its hegemony in ideologies.

Ideologies serve to situate us within specific discourses, where we may act individually or as part of a group, but where our roles are prescribed. As a critical pedagogy, global learning stands in opposition to monolithic ideologies, such as an extreme sense of nationalism, nationalism which casts other people and nations in a comparatively negative light. However, global learning does prescribe a role for the

teacher, that of facilitator. Beyond that, the role of a global learner may be played by anyone in multiple ways, which we will look at later in depth. Furthermore, the usefulness of ideologies is limited. As Hall (1986) explains, the limits of an ideology become apparent as soon as another ideology, one with perhaps a greater claim to truth, rises to challenge the first.

Theoretical Framework

I approach global learning in the space of critical postmodernism (Agger, 1991; Biesta, 1995; Giroux; 1988; Jameson, 1984b; Lyotard, 1984). Giroux (1988) explains that, "As a form of cultural criticism, postmodernism has challenged a number of assumptions central to the discourse of modernism. These include modernism's…equating change with progress" (p. 162). For example, the changes wrought by globalization have not meant progress for everyone. Giroux (1988) shares this vision of what postmodernism can offer.

> At its best, a critical postmodernism wants to redraw the map of modernism so as to effect [*sic*] a shift in power from the privileged and the powerful to those groups struggling to gain a measure of control over their lives in what is increasingly becoming a world marked by a logic of disintegration.... [Postmodernism] also points to the shifting configurations of power, knowledge, space, and time that characterize a world that is at once more global and more differentiated. (p. 162)

In this space, we may examine global learning from multiple perspectives and appreciate significant differences in the way it is taken up by individuals from different theoretical backgrounds.

Postmodern theorists examine grand or metanarratives (master-narratives or metadiscourses), such as nationalism, and study the performative nature of narratives in the production of culture. Lyotard (1984) defines *"postmodern* as incredulity toward metanarratives" (p. xxiv) and claims it "refines our sensitivity to differences and reinforces our ability to tolerate the incommensurable" (p. xxv). He also lays bare the task realism is meant to achieve for its adherents in academia: "to preserve various consciousnesses from doubt" (Lyotard, 1984, p. 74) and therefore, from being questioned. Indeed, the rules of realism would have us all conform to a common way of thinking and an acceptance of a priori criteria on the means and ends of research.

No common definition of postmodernism exists, therefore we may also consider Biesta's (1995) definition, as the "process of pluralization" (p. 162), the continuous recognition of our fragmented, always changing, and multiple realities. She then outlines postmodernism in terms of its program—the rejection of metanarratives, and its character—a concern for specific experiences, instead of a universal experience. Additionally, postmodernism allows us to theoretically examine the conditions under which we live and our position or situatedness in specific contexts, which informs our condition.

Like postmodernism, global learning is concerned with issues of social justice, exclusion, and repression, all of which are acts of epistemic violence, first identified by Spivak in 1998, and which Dotson (2011) defines as "a type of violence that attempts to eliminate knowledge possessed by marginal subjects" (p. 236). Similarly, Biesta (1995) joins the concerns of postmodernism with progressive education: they "share a commitment to the value of radical plurality, as they both take a stand against those

situations in which plurality is sacrificed to external cultural schemes or universal meta-narratives" (p. 166). Likewise, global learning is meant to support the agency of students—their need to question, critically examine, and discuss their situated perspectives. Like global learning, postmodernism's concern for a plurality of perspectives and experiences reinforces the value of diversity, a central tenet of global learning.

Agger (1991), who has sought to merge critical and postmodern theories, shares the following parameters for the application of a postmodern social theory lens to research. It would "examine the social world from the multiple perspectives of class, race, gender and other identifying group affiliations…; refuse the totalizing claims of grand narratives…; [be] antireductionist and pluralist…; [and prefer] decentered knowledges" (Agger, 1991, p. 116). A true postmodern researcher makes plain their perspective on the world and the problem studied and mistrusts the work of those who do not. Postmodernists carefully situate their research in particular historical and cultural contexts. Finally, postmodernists understand that our "differential experiences of the world are framed by the discourse/practices constituting" our lived realities, such that we hold "particular modes of knowledge defined by the multiplicity of…subject positions" (Agger, 1991, p. 117) we inhabit.

In light of this, I wish to make transparent my position of privilege and situate this study in the historicity of today. First, I was born into privilege. Although I have faced poverty and prejudice as an adult, I have never experienced homelessness or hunger. I have had opportunities not afforded to others, such as the pursuit of higher education. While my life experiences have been varied, I know many of them only represent the

experiences of those in the global minority. Second, in the years leading up to the United States 2016 presidential election and the withdrawal of the United Kingdom from the European Union (Brexit), I witnessed the importance of global learning waning from the general public's sphere of concern. This may be seen in the removal of the mission to "graduate global citizens" from public-school districts' websites, such as one in which I taught in the Southwest. It may also be traced in negative rhetoric around immigrants and refugees that began in the last decade (Stohl, 2007) and continues today. However, my passion for global learning has remained deep and has drawn me to this research.

Biesta (1995) states that postmodernism "should not be understood as radical relativism, but as the articulation of a tension between contingency and commitment," and as such, it can "contribute to the emancipatory interests of education" (p. 161). Contingency is merely a term used to explain how personal interests and intersubjectivity drive commitments, and therein lies the tension. To the extent that education enables students to critically question the conditions in which they live and their own positioning, it is emancipatory. Although education in this postmodern age may reflect some movement away from the acceptance and replication of grand narratives, we must acknowledge along with Biesta (2010) that education still sits squarely within a political field governed by public interests.

No one is immune to the influences of the social contexts they inhabit, and those contexts are, in turn, influenced and constructed by them. As much as critical postmodernists recognize the individual, individuals' subjectivity, and the human right to self-determination, there is also a recognition that "only as the subjective and the social are acknowledged as embedded in and constitutive of the other, can the 'I' – alone and in

solidarity with others – undertake political action in the world" (Pinar, 2009, p. 193). Global learning responds to the importance of individuals' subjectivity in its recognition of and respect for diverse cultural perspectives. It is also political, as an anticipated outcome of global learning is that students may engage with broader global community to enact change.

Critical postmodernists, according to Giroux (1995), pay close attention to "the issue of language around a politics of difference" (p. 24) and provide a space where students can not only express themselves but take up knowledge and develop skills for self-determination and "have the opportunity to govern and shape society rather than being consigned to its margins" (Giroux,1995, p. 24). They do not privilege Western knowledge or ways of knowing. Instead, they embrace multiple languages and literacies as a mark of cultural democracy and the means for emancipation from the politics of difference. In this context, global learning works as a theory and instrument of resistance. With global learning, we can realize Giroux's (1995) aim to "create new educational paradigms" (p. 28) and thereby address the inherent complexities of globalization.

Method for Conducting the Literature Review

The purpose of this literature review is to deepen our understanding of global learning and to set the stage for the study that follows. Questions that guided this review were: What are the current theoretical positions that drive the promotion of global learning for global citizenship? How did the conception of global citizenship enter our common discourse? How are common terms in the discourse of global learning for global citizenship defined and applied? The answers to these questions will support my investigation into how global learning appears in pre-service and practicing teachers'

stories of global learning after they have completed one or more undergraduate global-learning designated courses at Florida International University.

My concentrated search for research reports, theoretical and conceptual pieces, and historical accounts of global learning and global citizenship began with multiple online searches in Florida International University's online library. This is a rich source of data for students and scholars at this Research One designated institution. I gained access to references located in ERIC, EBSCOHost, the JSTOR, Taylor and Francis, Sage Publications, and Wiley Online Library. Google Scholar also yielded references and, in some cases, direct links to important sources. Keywords used in these searches were: global learning, global education, global citizenship, global awareness, global perspective, global competencies, 21st-century skills, teachers and globalization, teachers and global education, teachers and global learning, and higher education and internationalization. Some literature was located by way of direct reference to it in one or more of the works compiled during these initial searches.

The number of possible search results varied from 4,510,000 to 1,710,000 using Google Scholar, and from 212,649 to 28,305 using the university's online library. Searches were then narrowed by year, the number of citations by others, accessibility, and by a demonstrated focus on either the theory, history, or teaching of global learning, students' development of global perspectives or global citizenship, teacher attitudes and global learning, or some combination thereof. Additional literature was located within searches of specific journals: *Journal of Studies in International Education; Citizenship Studies*; *Journal of Global Citizenship and Equity Education; Citizenship Teaching and Learning; International Journal of Development and Global Learning; Comparative*

Education Review; Theory & Research in Social Education. The *Global Education Digest* 2018 also proved to be a valuable reference to the most current literature in print.

I approached this analysis, synthesis, and comparison of the literature reviewed through the lens of critical postmodernism (Agger, 1991; Giroux; 1988; Jameson, 1984a; Jameson, 1984b; Lyotard, 1984). Above, I situated this review within the context for global learning and explained how global learning encompasses a critical pedagogy. I provided a brief history of how global learning came to be, from the time of the Roman Stoic philosophers to the present, as an aspect of universities' internationalization. I now want to turn your attention to how the rhetoric of neoliberalism, postmodern cosmopolitanism, and humanism work to shape our understandings of global learning and the purposes it serves. Previous studies of students' global learning are included to further situate this study in the field. Common terms and their definitions are woven in as they become relevant. Finally, I draw conclusions which will inform my study of pre-service and practicing teachers' stories of their global learning and how it informs their teaching practices.

Theoretical Approaches to Global Learning and Global Citizenship

Global citizenship, defined more fully later, typically "refers to a sense of belonging to a broader community and common humanity" (UNESCO, 2015, p. 14) with an awareness of how people both influence and are influenced by others' politics, economies, and cultures. Global learning, as defined herein, global citizenship, and global education, as it is conceptualized and taught in the United Kingdom and Canada, can be approached from different theoretical stances. Of those, I focus this portion of my review on three that commonly shape different approaches: critical cosmopolitanism,

neoliberalism, and the human capability approach/personal empowerment. It is important to note that in most of the works reviewed herein, researchers and academics often do not explicitly state their theoretical framework. Nor do they typically display only one of these perspectives. For instance, global learning can be said to incorporate all three theoretical approaches. While global learning grew out of critical postmodern concerns and its critical cosmopolitan approach is evident in its inclusion of diverse perspectives, it also supports students' development of capabilities to work collaboratively with diverse others. At the nexus of students' development of global awareness, perspective, and engagement, lies the capacity to act as global citizens. Furthermore, when FIU leadership and faculty describe the benefits of global learning, they often mention how it makes students more competitive in the global job market, thus reflecting a neoliberal framework.

Cosmopolitanism

Education for international understandings to bolster our national security was one of the hallmarks of cosmopolitanism after World War II and the original impetus for internationalization in higher education (Stohl, 2007). As Stohl (2007) states, while "we may agree with J. William Fulbright" that learning from and with others will expand our knowledge, "since the establishment of the Fulbright program almost 60 years ago, mobilizing support for international education initiatives has been framed in terms of national security" (p. 363). Ulf Hannerz (2004/2007) originally described cosmopolitanism as "an openness toward divergent cultural experiences…[and] competence" (p. 70) to make one's way among other cultures. Yet he finds that current definitions of cosmopolitanism are typically either cultural or political, and include the

possibility of identifying oneself as a world citizen. Hannerz (2004/2007) then describes what he calls “consumer cosmopolitans,” who consider themselves connoisseurs of the global market of intellectual thought and culturally diverse places and products. Such ideals align more with neoliberalism, as defined below, than “political cosmopolitanism” or what I term “critical cosmopolitanism.”

Political cosmopolitans critique global capitalism, display an interest in universal human rights and the environment, and oppose “nationalism, nativism, and xenophobia, [as] adversary responses to global interconnectedness” (Hannerz, 2004/2007, p. 71). Hannerz compares political cosmopolitanism positively with Nussbaum’s cosmopolitanism, which implies a moral responsibility to others the world over. However, he contrasts it with Kwame Anthony Appiah’s cosmopolitanism, which is more of a sentiment rather than an ideology, and makes room for “conservatives, socialists, and liberals” (Hannerz, 2004/2007, p. 72) alike, as well as multiple forms of cosmopolitanism. I find Nussbaum’s (1996/2002) critiques of capitalism and calls for human rights to be highly contextualized, for example, how human rights are or are not experienced by people living in some regions, people for whom she voices concern. Thus, I would call hers a critical cosmopolitanism. In the context of this review, when the terms cosmopolitan and cosmopolitanism are used, it should be assumed that they represent political or critical cosmopolitanism, unless otherwise stated.

Neoliberalism

Neoliberalism is defined by Harvey (2005) as “a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework

characterized by strong private property rights, free markets, and free trade" (p. 2). Likewise, Hall (1986) finds neoliberal ideology circles around four political foci of concern: freedom, equality, property, and individualism (Hall, 1986, p. 35). Harvey (2005) explains that neoliberalists believe the state can best support these concerns by not interfering with free markets. But he also describes neoliberalism as a process that has reshaped the way we think about and engage in human relations as "market transactions" (2005, p. 3). Many academics rely on Harvey's (2005) definition of neoliberalism, such as Jefferess (2008) and Sant et al. (2018).

Neoliberalists place a premium on education for its potential to further capitalists' aims and values. This theoretical approach can be found in rhetoric that insists the main purpose of global learning is for the preparation of students to compete in the global job market. Neoliberalists emphasize curriculum standards and press for the privatization of public education in spite of research that shows both standardization and privatization lead to greater educational disparities between the prosperous and those with less privilege (Giroux, 2012; Lipman, 2011). Friedman's (2005) 'flat world' premise is that advancements in education in India, China, and elsewhere have leveled American graduates' chances of landing a job in the global job market, where jobs will go to those who can be paid the least when all candidates are equally qualified.

Neoliberals may also claim that they are colorblind (Hutchison, 2010), a race-neutral stance that allows them to see everyone as the same regardless of our diversity and different experiences. Thus, neoliberals justify their privilege by pretending we all are given equal opportunities to flourish and thrive, discounting differential experiences based on skin color, economic circumstances, or place of birth. In his dissertation on

colorblindness and neoliberalism, Hutchison (2010) states, “colorblindness in thought and policy is the most effective means by which to safeguard white dominance in the United States” (p. 10). This stance may be accompanied by an attitude of tolerance, instead of acceptance and understanding, and the promotion of assimilation versus integration by immigrants, thus erasing their culture and original identities.

Neoliberalists argue that the global economic system can only work for everyone if “all individuals, regardless of their circumstances…compete in the global market” (Sant et al., 2018, p. 15). However, Sant et al. (2018) find that this is fundamentally a false argument, as evidenced by the ever-widening gap between global elites and those with the fewest financial resources. Therefore, even if global learning makes a student more competitive in the global job market, that should not be offered as the only reason to promote it for all students. To that end, Yemini et al. (2019) find neoliberalism is addressed infrequently in the corpus of global citizenship education literature they review. These researchers hypothesize that its omission is due to the way neoliberal values do not typically align with the values of teacher preparation and training programs.

Humanism and the Human Capabilities Approach

Humanism is concerned with what is best for an individual personally, not how they may contribute to society economically, socially, or politically. An example of this can be found in economists Dreze and Sen’s (1995/2002) assertions that “the constituents of human capital…are valuable for their own sake” and “being a ‘component of human capital’ cannot be the most fulfilling achievement to which a human being can aspire” (p. 81). Instead, each person’s aspirations should lie within their grasp of real and equally accessible opportunities. Given these assertions, we must consider the role economic

growth (and education) should play in the enhancement of the quality of life. Sen's (1992) human capabilities approach addresses this and takes into account questions of equality, given human beings' different economic circumstances and cultures. Walker (2005) explains that the human capabilities approach "focuses on developing people's capability to choose a life they have reason to value" (Walker, 2005, p. 103) from among any number of informed choices of life.

At the time Saito (2003) links Amartya Sen's capability approach to education, she claims this connection between the two has been underexplored. Likewise, Walker (2005) examines how the economist's approach might inform education and research. Walker points out that Sen himself linked the curriculum to the promotion of human security. She charges institutions of education and teachers with the responsibility to help all students form positive self-identities and develop the capabilities necessary to function in today's world. If we operationalize the capability approach, it will change "how valued and valuable opportunities and capabilities are distributed through formal education, and to whom" (Walker, 2005, p. 109).

A few years later, Landorf, Doscher, and Rocco (2008) argue that "*education for sustainable human development*," which they define as "educational practice that results in the enhancement of human well-being, conceived in terms of the expansion of individuals' agency, capabilities and participation in democratic dialogue" (p. 221), should be grounded in Sen's human capabilities approach. Consequently, global learning is often discussed in humanistic terms as being of personal benefit to students. Through global learning students may develop the capacity to reflect on and question their own

learning, participate in various communities, view problems from multiple critical lenses, and develop collaborative partnerships with diverse others.

Analysis of Theoretical Works on Global Learning and Global Citizenship

In my research of theoretical works on global learning, global education, and global citizenship, I applied the aforementioned frameworks of cosmopolitanism, neoliberalism, and humanism. I find Pike's (2008) piece offers the clearest example of a critical postmodernist stance. "Advocates of global citizenship, principally from Western industrialized countries with a recent history of prosperity and security, would do well to remind themselves that their nations' stability is built upon a legacy of nationalism" (Pike, 2008, p. 43). However, his statement left me unsettled. Without a complete reading, one would believe he has no affinity for global learning. Perhaps Pike draws in those wary of global learning, only to pounce upon the opportunity to extol "the exciting possibilities for the development of an ethos of global citizenship in our schools" (Pike, 2008, p. 46).

The Department for Education and Skills (2007) report's researchers alternate between a theoretical position that promotes citizenship education for "cohesion" and another for embracing "issues of diversity." Thus, this report seems steeped in neoliberalism, which values assimilation over integration. However, my preconceived ideas about the authors and the context within which this report was written, once examined, had brought them forward into the current Brexit debate and the UK's withdrawal from the European Union, motivated in part because of tensions over the increased presence of immigrants in the UK. This realization caused me to delve back into what Ajegbo and his research team were saying, that "teachers across the country …

[should] take advantage of the new freedoms in the revised secondary curriculum to promote diversity" (DfES, 2007, p. 67). Furthermore, these researchers criticize the work of religious studies teachers who do not extend learning beyond textbook examples of religious ceremonies with discussions around "what it is like to live as a Catholic, as Muslim or a Hindu in the community… [or] where values and codes of living come from for pupils who do not have religious belief" (DfES, 2007, p. 68). Therefore, I determined that their work also reflects a critical postmodernist stance.

Both Nussbaum (1996/2002) and Banks (2014) defy being placed under one specific theoretical category, although both self-identify as cosmopolitans. Nussbaum's (1996/2002) work, which embodies a cosmopolitan ethical and moral approach, falls alongside that of critical postmodernists. In her highly controversial "Patriotism and Cosmopolitanism," Nussbaum (1996/2002) refers us back to "the very old ideal of the cosmopolitan, the person whose primary allegiance is to the worldwide community of human beings" (p. 4). She believes that this ideal can lead us away from "the politics of difference" (Nussbaum, 1996/2002, p. 5) to question ethically our belief in this nation's earliest declaration that "all human beings are created equal and endowed with certain inalienable rights" (p. 13). Nussbaum's "critical patriotism" demands that we live up to the letter and spirit of the constitution at the national level and offer it to others globally. She has been openly criticized by nationalists, who fear a truly outward global focus will cause us to neglect those closest to home.

What differentiates Banks' (2014) work from that of critical postmodernists herein is his focus on national cultural rights. An early advocate of global citizenship, he also believes that national "citizenship and citizenship education should be expanded to

include cultural rights for citizens from diverse racial, cultural, ethnic, and language groups…[and] incorporate recognition of group-differentiated rights" (Banks, 2014, p. 1). Because global citizens tend to focus on (and often debate the verbiage of) universal human rights, Banks (2014) cautions that their typical conceptions of global citizenship do not include a concern for "group differences." Instead, "the interests of groups with power and influence will determine the definitions of universal citizenship and the public interest" (Banks, 2014, p. 4). Despite that, he believes students need "to develop the knowledge, attitudes, and skills that will enable them to function in a global society" (Banks, 2014, p. 4). Banks has been criticized by nationalists and assimilationists alike, who believe their nation-state will be in jeopardy if the rights of others to maintain their multiple and various cultural identities are recognized.

Research on Teaching for Global Learning and Global Citizenship

It should be recognized that global learning for global citizenship is both the ideal curriculum FIU claims is offered, and the experiences school-goers are meant to have in the classroom and beyond if that ideal is achieved. Moreover, global learning represents this institution's vision beyond meeting the traditional purpose of education, to "enable students to reconstruct the social order" (Pinar, 2011, p. x); it facilitates development of their ability to critically deconstruct the social order and model other ways of being in the world. A thought-provoking question from Rapoport (2009) may guide our thinking about the dimensions that global learning for global citizenship may encompass. He asks, "Are we preparing our students morally, politically, and ideologically to become citizens of a future world that is going to be more equal, active, and dynamic than this one?"

(Rapoport, 2009, p. 92). Notice the "active and dynamic" elements the following researchers of global education and global learning describe.

Holden (2000), in her description of global education in the UK, stated it was "manifested in a methodology that encouraged small group discussion and investigation, with an emphasis on experiential and cooperative learning and projects that celebrated diversity and challenged stereotypes" (p. 75). Holden's description, similar to Landorf and Doscher's (2015) description of global learning for global citizenship, adds other elements to this list, such as student-led decision making and "the use of photographs, artifacts, role-play techniques, and simulation games" (Holden, 2000, p. 75). Verma's (2018) examples of enacted global education also include classroom simulations.

Teaching for global learning often requires teachers and students to experience a paradigm shift. In Hudzik's (2014) highest stage of "'thinking "comparatively' in the context of curriculum internationalization…, we change ways of thinking by adopting new methodologies, raising different epistemological questions, and developing critical consciousness and values awareness for a globally diverse environment" (p. 3). However, it is incumbent upon professors and teachers to open up spaces where students may safely feel the discomfort of having their perspectives and values challenged. As Suárez-Orozco et al. (2010) explained, students appreciate teachers who can "guide thought-provoking yet respectful discussions" (p. 12) and who work to build trusting relationships with them. In such learning environments, undergraduate students may simultaneously develop *global competencies* and, as future teachers, competence in teaching for global learning.

Global Competencies of Students

Global competencies, like globalization, are variously defined and described, but at the core of definition/description is the realization that we live in a more complex world with more diverse others than ever before. For example, Suárez-Orozco et al. (2010) call for a new schooling "agenda" (p. 1) that will "deliver new competencies and sensibilities" that will provide students with tools for: taking a position and defending it with verified facts; learning adroitly within their chosen field and across other academic disciplines; engaging in metacognitive thought processes; working with diverse people and building networks "ethically with others who are likely to be from different nation, linguistic, religious, and racial backgrounds" (p. 2). The global competencies Suárez-Orozco et al. (2010) identify reflect a concern for students beyond their academic development to their development of both personal and interpersonal knowledge and skills.

Similarly, the Organization for Economic Cooperation and Development (OECD, 2018) states that "knowledge, skills, attitudes and values" are the "building blocks of global competence" (12). What Suárez-Orozco et al. (2010) term "sensibilities," the OECD terms "attitudes and values." However, the OECD interweaves the importance of developing knowledge and actions for sustainability with developing knowledge about other cultures and global issues. Similarities also appear between those above and three components of Oxfam's global citizenship education, identified by Davies (2006) as: building students' "*knowledge and understanding* of the background of global problems…; *skills* (such as critical thinking, argumentation, cooperation…); and *values and attitudes* (such as commitment to equality, respecting diversity, concern for the

environment and a sense of identity and self-esteem)" (p. 11) [italics in original]. Although, both the OECD (2018) and Oxfam (Davies, 2006) seem to have a greater concern form building students' background knowledge of complex global problems, such as the future of our environment, than do Suárez-Orozco et al. (2010).

Three graduate-level learning outcomes, or global competencies, resulting from students' global learning are identified by Landorf, Doscher and Hardrick, (2018): "global awareness, global perspective, and global engagement" (p. 15). The first two outcomes are defined in measurable terms. Global awareness is the "knowledge of the interrelatedness of local, global, international, and intercultural issues, trends, and systems," and global perspective is "the ability to construct a multiperspective analysis of local, global, international, and intercultural problems" (Landorf et al., 2018, p. 15). However, global engagement refers to a student's "willingness to engage in local, global, international, and intercultural problem-solving" (Landorf et al., 2018, p. 15), which relates to their development of an attitude or personal characteristic, which is difficult to measure. Landorf, Doscher, and Simons-Lane (2015) also identify the types of learning that occur in the process of one's global learning in their "Taxonomy of Global Learning Outcomes," which will serve as a heuristic later, as I discuss the findings of this study.

In addition to what they say about the value of global education to make students more competitive, Balistreri et al. (2012) state that "global competency skills represent a pathway for discovering and capitalizing on the countless positive results of globalization, including…the ability to interact with, to work collaboratively with, and to form meaningful relationships with people of different national origins" (p. 23). The ability to interact effectively with diverse others is an oft cited global competency that

also appears in FIU's definition of global learning. Clearly, all of these organizations and researchers took a cue from existing educational standards, which focus on increasing students' knowledge and skills in ways that can be measured. They also recognize that knowledge and skills will not be enacted by individuals who lack the "sensibilities" or attitudes of respect for and valuing of diverse people and differences.

Bartolomé (2004) identifies someone who can cross cultural borders as a "border crosser," a person who can "critically consider the positive cultural traits of the "Other" and, at the same time, is able to critique the discriminatory practices of his/her culture that may be involved in the creation of the cultural "Other" in the first place" (p. 109). However, Bartolomé is careful to note that her definition of a border crosser goes further than most, which stop at the ability to negotiate interactions and live with those socially, economically, or culturally different from oneself without engaging in critical self-critique.

Such attributes are similar to those of people who display cultural humility, defined by Tervalon and Murray-García (1998) as "a life-long commitment to self-evaluation and self-critique, to redressing the power imbalances" between self and others, "and to developing mutually beneficial and nonpaternalistic" (p. 117) relationships with others. Foronda et al. (2016) find that the attributes of cultural humility are: "openness, self-awareness, egoless[ness], supportive interactions, and self-reflection and critique" (p. 210). Tervalon and Murray-García (1998) stress that people who embrace cultural humility do not rely on the security of their own prior knowledge of diverse others nor on stereotypes about diverse populations with which they are unfamiliar. Instead, they are constantly in the process of seeking new knowledge about others, asking questions about

others and their experiences, and displaying cultural humility by humbly admitting "*they do not know*" (Tervalon & Murray-García, 1998, p. 119) [italics in original] when such is the case.

Teachers who teach with cultural humility may be more cognizant of their privilege and aware that their position as a teacher automatically confers power. This consciousness is difficult to develop because, as Delpit (1988) explains, in a "culture of power," those with power are often the least cognizant of it, while "those with less power are often most aware of its existence" (p. 282). Nevertheless, global learning is more likely to be fostered by teachers who share power with their students. Within a critical postmodernist framework, teachers can guide students to gain a better understanding of themselves and a sense of their own power as they learn from and with others, create collaborative solutions to world problems, and reach "across the boundaries of ethnicity, class, gender, and race" (Nussbaum, 1996/2002, p. 14). Such teachers can also facilitate students' critical examination of inequitable education practices here, in the United States, and abroad. In this type of investigation, teachers should not undermine others' agency to act for themselves as they attempt to broaden the scope of their students' concerns.

Diversity, Equity, and Inclusion and Global Learning. In this section and moving forward, I use Landorf, Kahn, and Shoemaker's (2022) definition of diversity, equity, and inclusion (DE&I), which is the "policies, programs, and practices that recognize, value, and serve the needs of people of all backgrounds and experiences" (p. 2). Efforts to increase DE&I in education in the United States can be traced to the Civil Rights Movement of the 1960s and have "grown to include gender, sexual orientation,

religion, country of origin" (Edmunds & Lind, 2021, p. 1), veteran status, and other ways in which we self-identify. In its earliest iteration, DE&I was equated with students and teachers developing a tolerance, "or restrained acceptance, of people of color integrating into workplaces, education, and/or neighborhoods" (Beavers, 2018, p. 4). From the mid-1970s into the 1990s, DE&I efforts focused on the "recognition, and sometimes respect or celebration, of racial minorities and their accomplishments" (Beavers, 2018, p. 4). Since the 1990s, there has been an "expectation that corporations and government [including institutions of education] reflect the nation" (Beavers, 2018, p. 4), in terms of our diversity, equity, and inclusion.

Since its inception in 2010, global learning at FIU has included some aspects of teaching for DE&I. The Faculty Senate Global Learning Curriculum Oversight Committee, of which all are FIU global learning faculty, examines courses that are proposed and reviewed for global learning designation to ensure multiple diverse perspectives are represented in their content and student learning is centered on one or more complex problems (Landorf et al., 2018). Therefore, diverse perspectives appear in the curriculum of all global learning-designated courses across all academic disciplines, and diverse people are necessary in analyses and approaches to solve complex global problems. Across the years since 2010, facilitators of faculty training for global learning at FIU have promoted participants' active discussion around a diversity of diversities. Edmunds and Lind (2021) define diversity as a social construct that includes "the wide range of identities" a person may claim, such as their "race, ethnicity, gender, age, national origin, religion, disability, sexual orientation, socioeconomic status, education,

marital status, language, veteran status, physical appearance," and their "ideas, perspectives, and values" (p. 3).

International educators, such as Landorf, Kahn, and Shoemaker (2022), have been posing questions and conducting research designed to further our understanding of the overlapping concerns and outcomes of global learning and DE&I since the 1990s. The need to identify these intersections has grown in relation to our awareness of instances of systemic racism and attacks on practices to counter it in every public sector, especially education (DeWitt, 2022). As these researchers explain, both global learning—presented as an aspect of international education—and DE&I offer "opportunities for learning how to understand, live effectively with, and care for others" (Landorf, Kahn, & Shoemaker, 2022, p. 2). Their agendas are similar too, in that they seek to transform "administrators, faculty, and students to be nimble with difference and to reject social injustice and discrimination" (Landorf, Kahn, & Shoemaker, 2022, p. 3). Both "include the importance of critical reflection, action that leads to a positive impact in communities," promote "inclusive pedagogy, [and] anti-racist teaching" (Landorf Kahn, & Shoemaker, 2022, pp. 3-4), and decolonization of the curriculum.

Global Citizens/ship. In order to consider the plausibility of people identifying themselves as global citizens, let us first look back to the "great global communities" that existed in people's imaginations when three languages dominated large regions of the world (Anderson, 1983/2006, p. 14). According to Anderson (1983/2006), before we envisioned ourselves as people of nations residing behind physical, cultural, and lingual borders, our knowledge base or "ontological reality…[was] apprehensible only through a single, privileged system of re-prestation: the truth-language of Church Latin, Qur'anic

Arabic, or Examination Chinese" (p. 14). If one were to master one of these languages, he might then be accepted in the vastly larger religiously imagined community that each language represented.

However, Anderson (1983/2006) traces a gradual movement away from the coherence that these three monolithic religious languages afforded. As more became known about other people and cultures of the world, so too came a greater awareness of other ways of being. With this realization came a desire to demarcate religious territories. As Anderson explains, once significant religious differences were perceived, "the seeds of a territorialization of faiths, which foreshadows the language of many nationalists ('our' nation is 'the best' – in a competitive, *comparative field*)" (p. 17) were sown. Thus, the seeds of nationalism sprouted from the rhetoric of religious separatism. Anderson continues to trace the loss of the hegemony of the truth-languages through media or printed publications. In the 1700s, as publications became more widely available in people's native languages, they came to value their own languages above the others and to use them with political intent.

These significant changes were accompanied by the end of long-standing, divinely chosen monarchies and dynasties. Yet, there was another "fundamental change…taking place in modes of apprehending the world, which, more than anything else, made it possible to 'think' the nation" (Anderson, 1983/2006, p. 22). Where once there had been, at least among people of faith, a shared sense of nearing the end of time on earth, there came to be a shared sense of the permanence of forward movement "through calendrical time" (Anderson, 1983/2006, p. 27). In writings, such as novels and newspapers, Anderson tells us people began to recognize their predecessors, but also

themselves as part of a community that shared the same unchanging sociological space. In these writings, the pronoun "our" was used to either implicitly or explicitly exclude those who were not part of the imagined community.

The circle of this imagined community is completed by Anderson (1983/2006), who describes the front page of *The New York Times* as an exemplar of the concept. The *Times* shares stories with us from all over the world of events and actors who have no obvious connection to each other, but their very linkage on the page suggests we are one community. "The arbitrariness of their inclusion and juxtaposition…shows that the linkage between them is imagined" (Anderson, 1983/2006, p. 33). The events are certainly linked by calendrical time, but readers can also clearly imagine these people and places and, for many of us, our imaginings can now be confirmed, should we choose to seek that confirmation.

Thus, today it is not a great leap to imagine oneself as part of a global community. There is an almost unlimited possibility of connecting with distant others instantly via the Internet or feeling a connection with someone you just met because you share a common language or interest in academics, cultural or political processes, games, music, televised series, movies, sports, food—the list may be inexhaustive. These reflect the global flow of culture that Appadurai (1990) identifies in his description of this most recent era of globalization. Yet, of greater import may be shared concerns for our planet, its people and resources, and a desire to collaborate to address these concerns. Such connections and concerns may cause one to consider themselves a global citizen.

While Jefferess (2008) claims that graduating global citizens has become "a primary mandate of the institution of the North American university" (p. 27), there is no

single accepted definition of global citizenship (Landorf et al., 2018; Rapoport, 2009; UNESCO, 2015, 2017). In fact, as global learning has evolved at FIU, global citizenship has come to be assumed as part of one's life-long process of global learning. It is the nexus of one's global awareness, global perspective, and global engagement. Yet studies of global citizenship, which have been investigated by researchers more often than global learning, can further inform this study.

Those who discuss the outward measurable behaviors of global citizens agree that such behaviors are driven by inward attributes, such as a willingness, inclination, or disposition to act on behalf of others. Without any legal status, one may feel "a sense of belonging to the global community and a common sense of humanity… experiencing solidarity and collective identity among themselves and collective responsibility at the global level" (UNESCO, 2017, p. 2). Global citizens also move beyond knowledge acquisition to look for opportunities to work with others to address "local, global, international, and intercultural problems" (Landorf & Doscher, 2013, p. 3).

Banks (2014) succinctly defines a citizen as "an individual who lives in a nation-state and has certain rights and privileges, as well as duties to the state, such as allegiance to the government" (p. 1). However, globalization has impacted the way we think about citizenship, who has the right to citizenship, as well as implications for how one may identify themselves as having a duel, multi, and even flexible citizenship (Pike, 2008). In his critical work on past, present, and future ideations of global citizenship, Pike (2008) explains that the concept of citizenship "was born out of an exclusionary mindset and, to varying degrees, remains so today" (p. 40). Pike believes global citizenship, as it is typically conceived, "is virtual; its essence depends upon the collective participation of

citizens worldwide to give substance to an otherwise unrealizable ideal" (Pike, 2008, p. 43). Instead, he would like for us to make the concept of citizenship actionable.

Analyses of the way global citizenship is discursively framed have been published since at least 1994, according to Katzarska-Miller and Reysen, (2018). Citing the work of Falk, they explain how he conceptualized global citizenship "from above" as a "hegemonic, dominant form [of rhetoric] that is based on consumerist ideals and is identified with political elites and transnational businesses," and "from below" as a "reactionary activism to the former" (Katzarska-Miller & Reysen, 2018, p. 1). Grassroots social groups concerned with the environment, human rights, and the ways diverse people can work together to end economic, political, and social injustice and oppression represent some of those working from below to further the ideals of global citizenship.

In contrast to Pike's (2008) beliefs about global citizenship and similar to Falk's conception of it as hegemonic rhetoric, Dill (2012) finds global citizenship to be little more than a mechanism to further "one particular narrative of Western modernity" to remake students into our own image of autonomous, "secular, liberal, consumer-oriented cosmopolitan subjects" (p. 541). We are, however, able to glean a broad definition of global citizenship education from Dill (2012), who describes it as "a pedagogical response to the problems, challenges, and opportunities of globalization: migration, cultural difference, environmental crises, and a growing list of global social problems" (p. 541).

Based on results from their survey studies, Katzarska-Miller and Reysen (2018) developed a scale to measure seven of the eight different types of global citizenship that Oxley and Morris first identified in 2013. Of interest here is their finding that, "all of the

dimensions [of global citizenship] showed positive correlations with prosocial values" (Katzarska-Miller & Reysen, 2018, p. 7), except for economic global citizenship. These researchers believe this form of citizenship reflects more neoliberal and capitalistic human interests than other forms of global citizenship. Oxley and Morris (2013) may be too far removed from the current dominant neoliberal rhetoric surrounding public education to see the irony in identifying economic global citizenship. They also claim Friedman (2005) is a "type of cosmopolitan" (Oxley & Morris, 2013, p. 306), along with self-described cosmopolitans such as Nusbaum and Sen, both of whom would likely object to any such comparison being drawn between them and Friedman.

As stated previously, no single definition of a global citizen is accepted by all scholars. Davies (2006) shares this definition given by Oxfam International in 1997, originally a British organization known as the Oxford Committee for Famine Relief, but now a global organization. A "Global Citizen" is someone who: has an awareness of the world and sense of their role in it; "respects and values diversity," experiences outrage at "social injustice," "participates in and contributes to the community" locally and globally, displays a willingness to "act to make the world a more equitable and sustainable place," and "takes responsibility for their actions" (Davies, 2006, p. 7). All of these characteristics seem reasonable and actionable by most people the world over. But Davies (2006) questions Oxfam's (1997) definition, stating that "empathy is not enough" (p. 7) to motivate action; for that we need outrage. Davies adds that we need greater knowledge of the law, so we may know when an injustice has occurred.

Sant et al. (2018) state that global citizenship grew out of a recognition of formal global economic forces and environmental issues that tie our futures together. These

authors frame global citizenship as a choice between working towards solutions and social justice or being part of globalization processes that lead to greater inequitable and unsustainable circumstances for half or more of the world's population. Yet, Jefferess (2008) believes that global citizenship grew out of cosmopolitanism and humanism that foster a sense of noblesse oblige or responsibility to aid those less fortunate. Furthermore, Jefferess argues that too often the theories behind and rhetoric around global citizenship impose imperialistic ideals on others, ignore differentials of power and privilege related to agency, and actually exclude those who cannot act as global citizens.

Definitions and descriptions of what makes one a global citizen, when evaluated critically, can reveal inherent contradictions between them and the very concept they are meant to represent. For example, the assumption that a global citizen "has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally" (Davies, 2006, p. 7). This will never be a common characteristic among people for whom education is inaccessible. Yet, these people might otherwise identify themselves as being a global citizen. A critical approach to global learning must carefully consider the language used to describe it.

Teacher Education and Teaching for Global Learning

Deardorff (2009) has much to say regarding the necessity of developing intercultural competence in teachers and faculty to meet their diverse students' learning needs. She attributes the following definition to Byram's 1997 research on intercultural competence: "Knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing one's self" (Deardorff, 2006, p. 247). To intentionally build intercultural

competence in pre-service teachers, they must practice reflexivity—examine their attitudes and assumptions about student diversity and interrogate their predispositions. Are they open to, respectful of, and curious about students' cultural backgrounds, or ready to prejudge them based on personal biases?

Central to Deardorff's (2009) model for building intercultural competence is the need for teachers to experience other cultures or acquire specific knowledge about them, so they can comprehend different worldviews, identify them in course texts, and find materials that represent them accurately. Finally, but expressed as being of utmost import, teachers need to develop their listening and observation skills so that they may be attuned to and evaluate their students' interactions "through an intercultural lens" (Deardorff, 2009, p. 7). Like Deardorff, Yemini et al. (2019) feel that interculturalism has become a critical piece in the preparation of teachers to provide education for global citizenship. Bennett (2004) defines "ethnorelativism," a necessary orientation of those with intercultural competence, as "acceptance of cultural difference," such that "one's own culture is experienced as just one of a number of equally complex worldviews" (p. 68). Intercultural competence can be developed and should be expected of teachers whose students are diverse and come from many different cultural backgrounds.

Yet recently, models of (inter)cultural competence, such as Deardorff's, have been criticized for not acknowledging "the ongoing work and lifelong learning that is required to remain effective in cross-cultural work," and/or "being overly focused on acquiring knowledge" (Haynes-Mendez & Engelsmeier, 2020, p. 24) that reifies stereotypes. In recognition of those weaknesses, Brown et al. (2016) proffer cultural humility and situate it within a "process-oriented frame of cultural competence" (p. 77).

Haynes-Mendez and Engelsmeier (2020) describe cultural humility as a stance of openness to others' lived experiences. In addition to accepting their students' cultures as being of equal value to their own, teachers who take this stance work to create a balance of power in their classrooms, strive for greater equity in the educational outcomes their students experience, and hold themselves accountable to making the communities they serve more just. Considerations of power in the classroom, equity, and social justice do not appear in most conceptions of intercultural competence. In fact, the practice of cultural humility can result in teachers becoming advocates for their students and taking action to "promote justice" (Haynes-Mendez & Engelsmeier, 2020, p. 25) in their communities. Brown et al. (2016) also encourage teachers to understand "the broader context of society" in which their students are situated and develop fluency in the application of "strategies of cultural competence" (p. 78) with both students and their families. Teachers who practice cultural humility thus might also be called global citizens.

In 2019, Yemini et al. noticed an increased interest in "Global Citizenship Education (GCE) in education systems and teacher education worldwide" (p. 78). That uptick inspired them to conduct a comprehensive review of academic literature and research on pre-service and in-service teachers' preparation to teach GCE. Yemini et al.'s (2019) work shows that a stance of cosmopolitanism—defined above as being concerned for others the world over, critical of global capitalism, interested in universal human rights and the environment, and opposed to ideologies of nationalism, nativism, and xenophobia—frequently appears in works about GCE. This finding is similar to what Oxley and Morris (2013) found in their review. However, Yemini et al. (2019) noted that

GCE “is described frequently as a form of multicultural education, due to its inclusive nature and its recognition of multicultural societies” (p. 83).

Conversely, Hashmi (2018) cites Ravitch (1990) when he contrasts global education with multicultural education, stating that “through the education system advocating multiculturalism, learners generate a strong sense of separatism and disunity” (Hashmi, 2018, p. 28). His opinion, influenced by Ravitch’s, is that focusing on cultural differences leads students to value difference over commonalities. In truth, what Ravitch (1990) was arguing against was a particularistic form of multicultural education that divides people along racial lines, versus a pluralistic approach that recognizes a common American culture shaped by a combination of different people and cultures in the United States. Nevertheless, Hashmi cautions the interests and actions of Western nations threaten to “destabilize nationalisms to promote global internationalism” (p. 28) in the guise of global citizenship education. Thus, teachers may need to balance teaching for global citizenship with teaching for the nation and for collaboration among diverse people.

A strong warning that our best efforts to teach global citizenship may result in a “domestication of difference” is issued by Dill (2012, p. 546). Dill conducted a study of global citizenship education across 10 public and private, domestic, and Asian high schools. His research shows that teachers who avoid teaching about or addressing conflicts around deep cultural and religious differences are pushing students to “conform to the standard of…modern liberal, capitalist, and democratic Western civilization” (Dill, 2012, p. 546). Teachers need to be equipped to handle difficult conversations as well as conflict in their classrooms. Furthermore, Deardorff (2009) writes it is “imperative” that

teachers locate and "incorporate materials on deeper cultural values and beliefs into the classroom" (p. 14) to counter ethnocentric worldviews and transform perspectives.

As a case in point, let's turn to Hatley's (2018) critical discourse analysis of eight "key documents within [United Nations Educational, Scientific, and Cultural Organization's] UNESCO's Global Citizenship Education" (p. 2). Hatley finds that UNESCO's Global Citizenship Education promotes Western values as universal values and narrowly defines what it means to be a global citizen, without taking into consideration the unique contexts in which global citizenship education takes place.

While global learning is meant to honor and privilege difference (Landorf et al., 2018), we should anticipate moments when our students and we will experience discomfort as we search for a way forward to new understandings and appreciation of differences. Verma (2018) states that, "when contradictory forms are grappled with, we [teachers should] willingly invite discomfort and the unknown and understand that the direction we seek requires student collaboration and critical dialogue" (p. 15). In the Department for Education and Skills (DfES) (2007) review of curriculum for citizenship, Ajegbo encourages teachers to engage students in "controversial but deeply relevant issues" because this "will excite them, involve them, [and] develop their thinking skills" (p. 4). One way to prepare teachers for Ajegbo's recommendation is to intentionally train them to become interculturally competent (Deardorff, 2009; Bennett, 2004).

Although we cannot, as Davies (2006) points out, experience global citizenship in the same way we experience national citizenship, teachers should "help students explore the implications of… [global interdependence] in terms of their rights and responsibilities, their allegiances and loyalties, and their opportunities for meaningful

participation" (Pike, 2008, pp. 45-46) in the global community. Pike's idea aligns with a finding by Davies (2006) that "a particular thrust in much global citizenship education writing is this accent on rights" (p. 8). The basis of a "rights and responsibilities" argument lies in nations' acceptance of international rights conventions (Davies, 2006). Therefore, in teaching students about current local and global events, universal human rights can serve as a touchstone for comparisons and debates.

In her report of a narrative study, Osler (2018) shares the life story of one Korean teacher in Japan, who self-identifies as a global citizen and advocates for "a world without borders" (p. 60). Her unique experiences of discrimination and prejudice as a member of an ethnic minority inform her teaching. Osler describes this teacher's pedagogy as culturally responsive, in that she intentionally connects course content to students' lives, a basis of culturally responsive teaching (Gay, 2002). Osler (2018) also offers cosmopolitan citizenship as an alternative to national citizenship and seeks to equip her Korean and Japanese students to challenge the status quo.

Current schooling should include a focus on helping students learn how to live together "at all scales, from the local to the global" (Osler, 2018, p. 53). Additionally, Osler argues that citizenship education cannot focus solely on national citizenship when we know it is likely that some students in the classroom do not hold that citizenship. She also contends that "a focus on multicultural harmony that ignores inequality and injustice simply sustains inequality" (Osler, 2018, p. 65). Indeed, avoiding difficult conversations in the classroom may deepen perceived and real divisions between citizen and noncitizen students, just as it may between students with different cultural, religious, and ethnic backgrounds. Osler offers an alternative, direct approach to multicultural education that

would engage students in comparing perspectives and considering human, versus national, rights. This approach echoes aspects of global learning.

Unfortunately, one theme that becomes apparent as you read across research on global learning and education for global citizenship is that teachers feel ill-equipped to broaden their students' perspectives and draw their interest to complex global problems, diverse people, distant places, and different cultures (Deardorff, 2009; DfES, 2007; Holden, 2000; Mathews & Reid-Brown, 2015; Verma, 2018). For example, DfES (2007) finds that "many teachers do not see the link between their subject and education for diversity," and feel that they are "hampered by…insufficient training" (p. 6). If teachers do not have a background in world studies or world history, or they do not receive specialized professional development and access to high-quality materials, teaching for global learning may fall by the wayside. As Deardorff (2009) reveals, "teacher education is cited as one of the least internationalised curricula in the states" (p. 5). Therefore, we may assume that the majority of pre- and in-service teachers are not taught how to teach for global learning.

Osler and Starkey (2006) note there has been a pushback against teaching for global learning. "Within multicultural democracies there are perceived tensions between the need to promote national unity or cohesion and the need to accommodate, and indeed support, a diverse range of cultural communities within the nation-state" (Osler & Starkey, 2006, p. 7). Certainly, in the United States today, nationalist voices are rising above the voices of those who believe immigrants add richness to the fabric of our society. In 2007, the research team that compiled the DfES (Ajegbo report) described the same struggle. "Governments – and societies – are faced with the challenge of engaging

effectively with increasingly high-profile issues regarding immigration and the issues that surround multiculturalism, diversity and difference" (DfES, 2007, p. 16).

Although not widely covered by the literature in this review, teaching critical literacy is another objective of global learning. In fact, DfES (2007) researchers state that critical literacy is crucial. "If you are Black, how do you interpret programmes on AIDs and famine in Africa or inner-city issues in America? If you are Muslim, how do you cope with the barrage of media images about terrorism or the veil" (DfES, 2007, p. 69)? Without direct intervention by teachers to counter racist, gender-biased, intolerant, and divisive discourses that popular media perpetuate, many students will not know what to make of their place in society and will have difficulty forming strong and positive self-identities. Verma (2018) states that "complicated and hegemonic forms are at work here…racial profiling and scapegoating of entire populations is wrapped up with an invigorated sense of gatekeeping and entitlement" and there is "little opposing positive imagery" (p. 134) being shown by the media. Teachers must intentionally communicate the value of every student and their potential to motivate change.

Rapoport (2009) challenges us to consider other obstacles to incorporating global citizenship education into course curricula. Obstacles include the lack of an absolute definition for global citizenship, as stated previously, and educators' assumptions that global citizenship will (or should) be addressed in courses that address international, global, multicultural, peace, human rights, or economics topics (Rapoport, 2009). Furthermore, Rapoport (2009) finds "the standards of only 15 states [in the United States] contain the term globalization, and only two states included the term global citizen(ship)

in their social studies curriculum standards" (p. 106). Thus, the informal curriculum may continue to be the main inroad to enacting global learning, as iterated by Verma (2018).

Teachers need to grasp that global learning for global citizenship is most likely furthered by individuals—not by an approved curriculum. The time, space, and importance of this education must be a priority on a personal level, or it will be crowded out by the approved curriculum and covered over with the dust of good intentions. Verma (2018) finds that almost daily, educators "strip away valuable opportunities [for students] to realize the power of dialogue, the power of self-reflection and the power of transformation" (p. 33) because their efforts are hyper-focused on meeting the letter of the official curriculum (DfES, 2007).

Another repetitive theme in the literature on education for global learning is that its purpose is to develop students' knowledge, skills, attitudes, and values to inspire them to take action (Davies, 2006; Dill, 2012; Landorf & Doscher, 2013, 2015; Merryfield, 1998; OECD, 2018; Zhao, 2010). As noted above, this list represents what are commonly referred to as global competencies. In her combined report of a series of three studies, Merryfield (1998) explores how "exemplary teachers conceptualize global education" (p. 345) and "how teachers make instructional decisions in globally-oriented social studies and what contextual factors influence their decisions" (p. 346). Her findings detail teachers' concern for developing students' global competencies, such as a global perspective. However, Merryfield's studies show that teachers often feel a lack support to teach for global learning in their schools.

Conclusions

As stated previously, this study is informed by critical postmodernism and the critical pedagogy of global learning. Along with Davies (2006), I wonder how pre- and in-service teachers' might respond to his questions: "How far are we prepared to take action to defend the rights of those whom others see as threatening the local culture and economy? Who counts as a citizen in our back yard or school?" (Davies, 2006, pp. 10-11). Such questions typify those asked in global learning-designated courses at FIU. Such questions should be brought up early in all teacher training programs, so students disinclined to embrace difference might self-select another profession. Furthermore, based on the literature reviewed herein, teachers need to have a sense of who they are and who they are becoming to support students' dual, multiple, and evolving identities.

If, however, teachers see their role as perpetuators of the status quo and not as agents of social change, global learning and the principles of global citizenship may lose whatever foothold they have gained in institutions of education across the nation and the globe. The unquestionable disenfranchisement experienced by marginalized groups, in and outside of schools, and the sense of apathy felt by youth in general (Pike, 2008) is realized in their disbelief that their efforts will make a difference. Perhaps creating an "*ethos of global citizenship"* (Pike, 2008, p. 46) in our schools, where students learn to value their place in the global community and practice making critical assessments of their and their governments' roles in society, would result in collaborations where we might all move forward. This pragmatic plan has multiple points of entry, but it may be limited if global learning is restricted to the contexts of social studies, civics, or political science courses.

Divisive rhetoric has become a part of everyday politics in the United States and elsewhere, as evidenced by 24-hour cable news content and Twitter feeds. Rhetoric that portrays others as enemies, criminals, and unworthy of respect adds to the tension already felt by millions who have been displaced by war, political oppression, famine, poverty, or catastrophic natural disasters. The critical pedagogy of global learning attempts to turn this rhetorical tide by increasing students' awareness and understanding of others, and their openness to different perspectives and lived experiences. Whether you view global learning as a means by which we may prepare students to function and thrive in our increasingly interconnected world, as a means to build international relationships between students in the interest of protecting our borders, or as preparation for them to compete in a "flat world" (Friedman, 2005), I know of no better way to build bridges of understanding between people to meet the challenges of today's complex global realities.

The study that follows will add to qualitative narrative research on pre- and in-service teachers' global learning. It is meant to increase our knowledge of how, if at all, global learning is internalized and envisioned by pre- and in-service teachers after they have completed undergraduate global-learning designated courses at Florida International University.

Chapter III

METHODOLOGY

Many universities have begun to prioritize global learning in the ongoing education of all undergraduate students (Hovland, 2006; Landorf & Doscher, 2013, 2015, 2016; Landorf et al., 2018), rather than it merely being an aspect of their internationalization efforts. However, it cannot be assumed that all students who graduate from these universities are taking up global learning. Of importance here is discovering what pre- and in-service teachers' stories tell us about their own global learning and, by extension, their students' global learning. This critical postmodern study (Agger, 1991; Biesta, 1995; Giroux; 1988; Jameson, 1984b; Lyotard, 1984) is not a search for the essence of global learning. Rather, it is a search for what we may learn from lived experiences of global learning. What follows is the rationale for this study, a description of the research design, and specific data considerations.

Design Rationale

"Narrative inquiry begins with a story." (Kim, 2016, p. 22)

Rationale for Qualitative Research

Previous quantitative studies of global learning have measured broad groups of undergraduate students' global competencies (Landorf & Doscher, 2016; Merrill et al., 2012), such as an acceptance of multiple perspectives and an openness to diversity. Previous qualitative studies of global learning (Merryfield, 1998; Schweisfurth, 2006) have typically focused on the attitudes and experiences of pre- or in-service Social Studies teachers. This research adds to the body of qualitative research on the global learning of in-service teacher participants (Mathews & Reid-Brown, 2015) and pre-

service teacher participants (Kopish, 2017) who taught, or would teach, a variety of subjects. However, this study is unique in two ways. First, gathered herein are the global learning stories of *both* pre- and in-service teacher participants of various disciplines. Second, participants' narratives revealed overlapping concerns between global learning and teaching for diversity, equity, and inclusion (DE&I), a finding that is particularly relevant in the highly political and controversial climate surrounding DE&I today.

My curiosity to delve into this study sprang from one essential question: How, if at all, does global learning appear in pre- and in-service teachers' storied lives, having engaged in one or more undergraduate global-learning designated courses at Florida International University (FIU)? I chose a narrative inquiry research approach to discover the answer to this question and the deeper meanings of global learning that pre- and in-service teachers constructed in their experiential stories of global learning, their global learning "as lived" (Connelly & Clandinin, 1990). Connelly and Clandinin (1990) explain that narrative inquiry is appropriate for educational research because we humans "are storytelling organisms who, individually and socially, lead storied lives." (p. 2). Our personal stories of lived experience are phenomena that can be studied through the research method of narrative inquiry.

This study is as much an "*analysis of narrative*" as it is a "*narrative analysis*." A distinction between the two is explained by Coulter and Smith (2009): "The former includes approaches close in form and function to more general kinds of qualitative studies," in which "narratives are analyzed into themes and categories" while the latter "produces stories…. Stories emerge as data[,] are collected and then are framed and rendered through an analytical process that is artistic as well as rigorous" (p. 577;

Clandinin & Murphy, 2007). I conducted an analysis of participants' narratives, first organizing them into categories, then into themes, which were further condensed into findings. I then identified understandings within each finding. Next, I meticulously crafted each participant's narrative into a story as part of my narrative analysis (see Appendix F). Both processes are explained in detail in this chapter.

A Narrative Inquiry Approach

In order to gain insights into pre-service and in-service teachers' stories of their global learning, this study implemented a narrative inquiry approach. If we live our lives as stories both experienced and told, as Connelly and Clandinin (1990) propose, then engaging with others in conversations and interviews that allow them to share their stories with us is an optimal way to learn about their lives and experiences. These researchers explain that "narrative researchers describe such lives, collect and tell stories of them, and write narratives of experience" (Connelly & Clandinin, 1990, p. 2). In fact, Bruner (2004) argues that our lives are constructed in our narratives, so much so that "narrative imitates life, [and] life imitates narrative" (p. 692). Our stories are as much a part of us as we are a part of our stories. This is my belief and how I communicate the experiences of my life to others, in stories.

Based on Dewey's theory of experience, researchers Connelly and Clandinin (1990) explicitly place education directly within the purview of narrative researchers. "Education is the construction and reconstruction of personal and social stories [of experience]; teachers and learners are storytellers and characters in their own and other's stories" (Connelly & Clandinin, 1990, p. 2). Their definition of education also serves to situate narrative inquiry within a theoretical framework, an epistemology that locates a

way of knowing in the realm of stories lived and stories told. Just as Dewey conceived of experience as "a changing stream that is characterized [and constituted] by continuous interaction of human thought with our personal, social, and material environment" (Clandinin & Rosiek, 2007, p. 39), personal narratives reflect partial understandings that are ever changing and evolving.

Narrative is operationalized differently by narrative researchers, depending on their disciplinary field. Yet all narrative researchers agree that a true narrative is contingent upon its linkage of events or ideas into a meaningful pattern (Riessman, 2008, p. 5). It is this meaningful and recognizable pattern that distinguishes a story from other forms of discourse (Kim, 2016). Therefore, although I collected participants' narratives, I later organized them into story form, as will be explained in a future section. Narrative inquiry is also defined in various ways and "shares a fuzzy border with other forms of qualitative research" (Josselson, 2011, p. 224), especially those forms that rely on interviews. Stories help us understand our lives and represent our "meaning making" (Josselson, 2011, p. 224). Kim (2016) defines narrative as "a form of knowledge that catches the two sides of narrative, telling as well as knowing" (p. 6). Kim's definition of narrative, as a telling and a knowing, guided my exploration of what pre- and in-service teachers had to tell about their global learning, as well as their understanding and meaning of their global learning.

Kim (2016) also points out that narrative research does not follow strict methodological procedures or definitional prescriptions. She does, however, outline some distinctions between narrative and story, which were important to this study. A story typically describes a full, rather than a partial description of a lived experience. A story is

the teller's interpretation of events, which may be interpreted differently by the listener, reader, or viewer.

Kim also shares Bennett and Royle's (1995/2014) five propositions of story:

- Stories are everywhere.
- Not only do we tell stories, but stories tell us: If stories are everywhere, we are also in stories.
- The telling of a story is always bound up with power, property, and domination.
- Stories are multiple: There is always more than one story.
- Stories always have something to tell us about stories themselves: They always involve self-reflexive and metafictional dimensions. (as cited by Kim, 2016, p. 9)

These propositions came into play in a myriad of ways as I analyzed participants' interviews. I expected their stories of global learning would not be limited to their time at FIU, but knew they may have originated anywhere. I recognized their stories would tell me more about them, as our "stories tell us," and that each participant would be a central character in the narratives they shared. Because postmodernism informed my researcher's gaze, I was also particularly attuned to issues of power that arose in their tellings. Finally, participants' self-reflexive comments provided insights into their self-identities in relation to their global learning. Bennett and Royle (1995/2014), Riessman (2008), and Bruner (2004) speak to the universality of stories, the way stories are inscribed on us, how we live them out, and how we construct our identities—who we perceive ourselves to be, through stories.

According to Saldaña (2016), Riessman (1993), and Zimmerman and Kim (2017), narrative inquiry is “an indispensable methodology in the study of human being and becoming” (p. 16). This utility of narrative inquiry became relevant to my study as participants implicitly and explicitly expressed how they were in the process of becoming, among other things, more open minded. For example, Katalina (pseudonym, pre-service teacher) stated: “...we're becoming more open minded, we're becoming more integrated into learning different community standards and their norms.” It was also efficacious for analyzing participants’ narrative constructions of self, their teaching practices, and their undergraduate global learning. For instance, R’s (pseudonym, in-service teacher) description of how global learning positively informed his perception of others: “I think global learning has helped me not default to my own perspective or experiences. Like, I am aware that, yes, I have this experience and that this is my culture. But I don't default to that, because I question things like… ‘What is their identity? Who do or what do they identify with?’”

Narratives serve many different functions, something Riessman (2008) describes in detail. Thus, for the sake of argument, participants offered narrative examples of their lived experiences as evidence of their global learning and as the basis for their opinions it. This can be seen in Camilla’s reflection on her global learning in a community college course she took: “That class was focused on like all kinds of diversity, not just race. And you know, I feel that that was a sense of global learning, because the whole point of global learning, and my point of view, is like diversity in all ways." Through narratives we position ourselves (and others position us) with narratives of power or subordination. A portion of Brooke’s (pseudonym, pre-service teacher) narrative shows this: “If I had

never engaged in global learning, I wouldn't even think about giving students an option on how to do an assignment, because I was never given that option. It was always, 'Do this worksheet or get an 'F.'"

We also use narratives to draw others in to understand our experiences, our emotions, and our perspectives. An extract from Jesse's (pseudonym, in-service teacher) narrative, when he was asked to imagine never having engaged in global learning, serves as good example of this: "I think I would be more frustrated, because I wouldn't understand why certain people do certain things. Like I wouldn't understand what motivates them." Narratives may serve us in altogether different ways, in addition to fulfilling these functions.

Narrative inquiry, according to Kim (2016), "revolves around" (p. 10) narrative, stories, and storytelling. Therefore, the culmination of my research resulted in the "one story" (Kim, 2016) of pre-service teacher participants and the "one story" of in-service teacher participants, which can be found in the Epilogue of this report. These stories emerged from my analyses of all participants' narratives and are complete with a sense of its trajectory, echoes of truth and transformative power, displays of human values, and contain practical applicability. In them you should find "explanatory knowledge of human experiences" and portrayals of life "rich [with] nuances of meaning" (Kim, 2016, p. 11). Such stories are significant because they open up a world of new possibilities to us, we can identify with them personally, and they may shape our remembrances of the past and visions of the future (Kim, 2016; van Manen, 1990). My aim in writing their one stories was to weave together participants' narratives in such a way that through them

you may envision a vibrant future for global learning in all sites of education. I will further explain my process of writing them later in this chapter.

I incorporated the "Bakhtinian novelness" (p. 256) of polyphony, chronotope, and carnival in this research report, as Kim (2008) suggests. In so doing, no single participant's voice was excluded or privileged over another. Instead, all voices (a polyphony) may be heard equally. Participants' stories were grounded in time and contextualized (in a chronotope), so their lived experiences may "be looked at from historical and social perspectives" (Kim, 2008, p. 257). Additionally, I valued participants' counternarratives or "differing views and styles," as at carnivals where "different cultures are celebrated, [and] hierarchy is invisible" (Kim, 2008, p. 257). Thus, each participant's voice and point of view may be heard distinctly throughout the findings in the following chapters, and are only heard as one voice in Chapter IV.

I took the above measures to avoid the pitfalls of making participants' narratives a stump from which to spew my own beliefs and convictions or foregrounding particular participants' experiences that resonated with me. Yet, throughout my analyses I undoubtedly compared their narratives against my own conceptual understandings of global learning and global citizenship, which form my researcher's bias. Where appropriate, I make plain instances in which participants' narratives likely reflect their having taken the same or similar courses in their teacher preparation program. But I have tried to leave it to you to determine whether there are differences in participants' narratives based on the level of their personal engagement with global learning courses and/or pedagogy. Although final, this report represents an unfinished story, which remains open to your, my reader's interpretations.

In line with Kim's (2008) further recommendations to avoid negative critiques of narrative inquiry, I leaned into the conceptual framework underpinning this study, that of critical pedagogy and postmodern theories, when forming interpretations of participants' narratives. Because I weaved these theories in with my research story, my conceptual framework became a *lived theory*. In a lived theory, "there is no clear line of separation of where the story ends or where the personal theorizing begins" (Kim, 2008, p. 258). My analyses of participants' narratives began as I attended to them during their interviews and later in my reading and rereading of their interview transcripts, to discover each person's story of global learning, how they defined it, and their story of teaching for global learning. I was sensitive to the fact that the meanings of my participants' experiences might have "shifted" in their remembering and telling, given the context of their interviews with me, (Riessman, 1993), a researcher of global learning. As Riessman (1993) explains, we create "a self" as we "want to be known" (p. 11). Therefore, I remained alert to the possibility that participants wanted to be known as having global awareness and a global perspective.

Context/Setting

I investigated two landscapes upon which, Bruner (2004) explained, life stories unfold. The first landscape was the physical contexts participants described in their narratives of global learning and the second was the inner, psychological landscape of consciousness where their personal definitions of global learning shaped their worldview. I now turn your attention to the first context. Through stories, we situate ourselves and our actions in time and space (Connelly & Clandinin, 1990; Josselson, 2011; Rasmussen, 1995; Ricoeur, 1980). Specifically, I was interested in how, if at all, global learning

became part of the storied lives of pre-service and in-service teachers who were completing or had completed their teacher training at FIU within the last 10 years.

Florida International University is situated in the cultural milieu of Miami, a global city made up of people native to the area and a large number of people who migrated there from all over the world, especially Latin America and the Caribbean. Sassen (1996) defines a global city as one that has a disproportionate concentration of "global corporate power" and marginalized people, often immigrants, who "have found their [political] voice and are making claims on the city" (p. 221). In this larger context, FIU is a Hispanic Serving Institution (HSI) whose diverse student population boasts a Latino/a minority-majority. It currently enrolls some 56,000 students, most of whom grew up in, or within close proximity to, Miami.

To discover how participants situated their global learning, I asked them a series of questions regarding when, where, and how their global learning began. Their responses, covered in greater detail in the next chapter, indicated that for a majority of participants, their global learning began at FIU through course content or being in the company of international peers and/or professors. I also asked why participants had come to FIU specifically and if they had experienced diversity at FIU, as diversity is not only part of global learning, it is something for which FIU is known and which it promotes to prospective students. From their answers, I learned that FIU was frequently the university of choice due to its being situated in close proximity to their homes. A comment by R (pseudonym, in-service teacher) is exemplary of several participants' comments regarding their having found diversity at FIU: "But when I moved on to FIU, I started to

see more people that looked like me, and people who shared experiences that I had, or you know, a diverse faculty, for example."

To uncover the second context, that of participants' inner, psychological landscapes of global learning, I asked how they define global learning and how, if at all, they felt their worldview had changed because of their global learning at FIU. Vidal's (2008) definition of a worldview guided this aspect of my inquiry: it is "a coherent collection of concepts allowing us 'to construct a global image of the world, and in this way to understand as many elements of our experience as possible'" (p. 3). Participants' answers to these questions illuminated not only their inner landscapes, but also the transformational capacity of global learning. Take for example, Aurora's (pseudonym, in-service teacher) response: "My worldview has to do with the environment that FIU gave me versus if maybe I had gone to a university in the Midwest. …because FIU really hones in on that diversity idea. I wouldn't have had that worldly, global perspective view on things without [being exposed to] the diversity at FIU." A complete list of interview questions can be found in Appendix A.

Two Stages - Two Samples

Sample One - Recruitment and Consent

I recruited five pre-service teachers to answer my research question, "How, if at all, does global learning appear in pre-service…teachers' storied lives, having engaged in one or more undergraduate global-learning designated courses at Florida International University?" I was particularly interested in how participants would situate their global learning in the context of their undergraduate teacher preparation. Therefore, I only recruited participants at FIU, a major Southeastern public university whose mission is to

provide all undergraduate students with "global learning for global citizenship" (Landorf & Doscher, 2016). This is known as the "*purposeful selection"* of a site for the purposeful selection of participants (Creswell, 2014, p. 189), a common move among those who conduct qualitative research. I discuss my choice of this sample in the section that follows.

Permission to recruit pre-service teachers on this campus required the submission of my research proposal to its Institutional Review Board (IRB) and approval by that entity. Once permission was granted, in February of 2021 I sent a total of 25 emails to professors and instructors in the Department of Teaching and Learning at FIU, for whom contact information was available in that department's directory. In each email, I included a brief description of my research and asked if they would allow me to recruit in their class in person, via Zoom, or via their forwarding my email recruiting message (Appendix B) to their students who were pre-service teachers. Initially, through my in-person and Zoom recruiting efforts in 16 different classrooms, I was able to recruit four pre-service teachers. I sent out a second round of emails to Teaching and Learning professors and instructors in July of 2021 and succeeded in recruiting a fifth participant. Although I attempted to recruit additional participants through my five participants, a method of recruitment known as snowballing (Creswell, 2011), no additional pre-service teacher participants were recruited.

My group of pre-service teachers closely represented the majority of students at FIU. Four of the five had grown up in or close to Miami. One of them identified as being Hispanic, another identified as a Hispanic and Caucasian American, the third as Hispanic of Cuban and Peruvian descent, and the fourth as Cuban. My fifth pre-service teacher

identified as a Brazilian international student. All five also self-identified as women. I was unable to recruit any pre-service teachers who self-identified as men. Three of five pre-service teachers planned to teach all subjects in self-contained Elementary school classrooms. One planned to seek a position as a history teacher at either the Middle or High School level. The fifth intended to become a Special Education teacher, but had no grade level preference at which to teach (Table D1, below). All participants' names that appear in this report were self-chosen pseudonyms.

Table D1

Pre-Service Teachers' Anticipated School Setting

Participants	Level	Grade	Discipline
Brooke	Elementary	K-5	All subjects
Camilla	Elementary	K-5	All subjects
Katalina	Secondary	6-12	History
Maddie	Elementary	K-5	All subjects
Priscilla	Any Level	K-12	Special Education

Sample Two - Recruitment and Consent

I also recruited five in-service teachers to answer my research question, "How, if at all, does global learning appear in…in-service teachers' storied lives, having engaged in one or more undergraduate global-learning designated courses at Florida International University?" All in-service participants had graduated from FIU within the last 10 years and had taken a minimum of one undergraduate global-learning designated course. This selection of participants represents a "purposeful sample" (Creswell, 2014, p. 189). To

obtain a breadth of stories and to lessen the gap of what we narratively know about a variety of teachers' experiences of global learning, I sought to recruit a diverse group of in-service teachers.

In order to recruit in-service teachers, I sent an email with a brief description of my research to 19 professors in the Department of Teaching and Learning at FIU. I attached my recruiting statement to that email and asked if they would forward it to any of their former pre-service teaching students, who were now in-service teachers, and who they felt might be willing to participate in this study. Three professors replied thus: two agreed to forward the email to their former students; one also recommended that I ask the Teaching and Learning office to forward my recruiting email to their listserv of alums; another asked if she could post my recruiting statement on LinkedIn, where former students who followed her might read it. As a result of the combined efforts of these professors and myself, I received seven email responses from potential participants. I then replied to each of them with more details about my study and attached the Informed Consent. Of those seven, five signed and returned their Informed Consent.

My sample of five in-service teachers included three women and two men. Among the women, one self-identified as Native American and White, another as a Hispanic and Cuban American, and the third as being Middle Eastern and of German descent. Among my two male participants, one self-identified as being a gay male of LatinX descent and the other as male of Cuban and Puerto Rican descent. They taught in a variety of settings including public, private, and charter schools, and a variety of subjects such as math, history, and English Language Arts (Table D2, below).

One of my overarching research goals was to collect the rich and meaningful narratives of global learning pre- and in-service teachers of all teaching levels and disciplines. This goal was achieved (Table D1, above, and Table D2, below), although no participant planned to teach or taught Science at the secondary level. This diverse group of pre- and in-service teacher participants shared a "depth as well as breadth of information" (O'Reilly & Parker, 2012, p. 192). Their narratives yielded new and deeper understandings of how global learning is experienced and how it informs pre- and in-service teachers lives.

Table D2

In-Service Teachers' School Setting

Participants	Level	Type	Grade	Discipline
Alina	High School	Private	9-12	Geography, History
Aurora	Middle School	Public	6-8	History, Law Studies
Jesse	Multi-Level	Public	K-8	Civics
Katherine	Elementary	Charter	K-5	*ELA
R	High School	Public	9-12	Math

*English Language Arts

Sample Size

There is no absolute agreement on the number of participants a narrative inquiry requires (Kim, 2016). Creswell (2011) recommends finding "typical" participants, "or someone who is critical to study because he or she has experienced a specific issue or situation" (p. 515). Sample size is also discussed in terms of the appropriateness of

participants to a study and if the data gathered from interviewing said participants is adequate to answer one's research questions (O'Reilly & Parker, 2012). Narrative researchers Clandinin and Connelly (1988) describe a long-term research project they conducted which involved multiple participants, all of whom were teachers at the same site. Conversely, Josselson (2011) investigates the narrative of only one participant to illustrate the differences between narrative inquiry and other qualitative approaches, while being careful to situate her participant's narrative within that person's relational context—her social milieu. Osler (2018) also shares one participant's narrative of her struggles as a teacher and a minority in a country where she may never gain citizenship, although it is the country of her birth.

This guideline is provided by Kim (2016) for researchers such as I, who are investigating understandings across interviewees: "An appropriate sample size could range from six to 12 participants, provided there is thematic redundancy after six interview participants" (p. 161). Accordingly, I sought to recruit a minimum of six pre- and six in-service participants for my two samples so that data saturation could be reached. However, after I had conducted three rounds of recruiting via emails, in-person, and virtual in-class visits during which I read my recruiting statement aloud, I received responses from a total of five pre-service teachers. Although my recruiting of in-service teachers, via emails through their former FIU Teaching and Learning professors, resulted in positive responses from seven potential participants, five in-service teachers followed through with sending me their signed Informed Consent. The other two, with whom I had scheduled initial interviews, did not return their signed Informed Consent, and did not respond to further requests to participate. In consultation with my dissertation Chair and

Co-chair, a decision was reached to discontinue recruiting and complete my research with a total of 10 participants. This number of participants proved to be adequate to answer my research question.

For the purposes of this study, data saturation is defined as the point at which no new information or understandings emerge from the stories collected (O'Reilly & Parker, 2012). In their discussion of research transparency, O'Reilly and Parker (2012) suggest data saturation can be communicated by sharing why a specific number of research participants were chosen and how many times each was interviewed and at what length. The time across which interviews are conducted can also have a bearing on the quality of one's research, as the researcher and participants may need time to reflect on what has been and what might be shared. Thus, I scheduled three interviews with each participant held at two-week intervals to afford them time to reflect on the process and the narratives they shared. One hour was set aside for every interview, but the actual time spent in interviews ranged from 20 to 60 minutes for the initial interview, to 40 minutes for the second interview, and final interviews lasted less than 30 minutes. Only one participant did not attend her third and final interview and, because I had already gathered sufficient data from her first two interviews, her participation is represented herein.

Data saturation was reached during the deductive round of analysis, which comprised a search for three predetermined findings: participants' personal stories of global learning; their definitions of global learning; and the ways in which power appeared in their narratives. Throughout this iterative deductive analysis, I read and reread participants' interview transcripts. I combed through them for what participants valued, for what they believed were the salient aspects of their global learning

experiences, and the various ways they defined global learning. I then extracted participants' stories and definitions of global learning based on what they initially shared, restated, and returned to in their narratives.

Data saturation was not determined during my inductive round of analysis. Instead, while coding participants' extracted stories and definitions, additional understandings of global learning kept emerging. Overlapping experiences, concepts, and categories also emerged across them. Yet each time I returned to participants' original interview transcripts, more possibilities surfaced. The concept of data saturation is problematized by O'Reilly and Parker (2012) in relation to inductive analyses. Because inductive analyses can reveal an unlimited number of ideas and understandings, saturation may not be an achievable or desirable goal. Instead, O'Reilly and Parker (2012) and Kim (2016) advise transparency across research decision points, all of which should be grounded in theory and guided by one's methodology to ensure quality.

Given that this study is grounded in the theory of critical postmodernism (Agger, 1991; Biesta, 1995; Giroux; 1988; Jameson, 1984b; Lyotard, 1984), the experiences and voices of research participants are privileged, and any differences among them are not hidden. It is equally important to acknowledge the unfinished business of my analyses of participants' narratives. While my findings offer an in-depth look into their lived experiences and meanings of global learning, they are incomplete and not universally representative of all pre- and in-service teachers' experiences and meanings. The narrative inquiry approach I took also leaves an opening for you, my reader, to interpret participants' meanings.

Data Collection Process

Interviews

Interview Process: Structure and Approach

Participants' global learning stories were elicited via three semi-structured in-depth interviews with each participant except for one, with whom I was only able to meet twice. All interviews were conducted via Zoom, a videoconferencing platform that allowed me to audio visually record interviews and subsequently receive rough drafts of each interview transcript, which were generated by Zoom's integrated artificial intelligence. Individual interviews are known to be the data collection method of choice for most narrative inquiries (Kim, 2016; O'Reilly & Parker, 2012), as they allow the researcher to delve deeper into participants' unique experiential knowledge (Hesse-Biber & Leavy, 2011; Kim, 2016).

I intentionally approached each semi-structured in-depth interview as a conversation between my participant and me, so they could ask and answer questions (Interview Questions in Appendix A). I concluded each interview by asking specifically if they had questions for me and if there was something more they wanted to share but had not as yet. This approach made us partners in the process of meaning-making (Hesse-Biber & Leavy, 2011). Although open-ended questions were prepared in advance, the flexibility of this structure allowed me to determine whether or not I needed to pose every question and to draw out further details from participants in the moment. Since "the purpose of the interview in narrative inquiry is to let stories be told" (Kim, 2016, p. 166), I sought to establish trust and rapport with my participants and positioned myself

primarily as a listener. In this stance I followed my participants' lead and let their narratives unfold more naturally, such that some questions were addressed in their telling.

As Kim (2016) explains, it took a conscious effort on my part as the interviewer to give this control and power over the interview to my interviewees. I also incorporated two powerful interview techniques I believe positively affected interviews and resulted in richer story data. As Kim explains, interviews can unfold across two phases: the "*narration phase* and the *conversation phase*" (2016, pp. 167-169). In the narration phase, I asked fewer questions and focused on hearing the narratives my participants wanted to share. In the conversation phase, I asked more questions and engaged in a reciprocal sharing of experiences with participants. Like Kim (2016), I found that these phases did not occur in a linear fashion and that in each conversation phase I was able to ask questions for clarification and better understanding.

The second interview technique I used is one that Kim (2016) adapted from Charles Morrissey. "The two-sentence format consists of a statement and a question, which works to explain the question before you ask it" (Kim, 2016, p. 170). This type of questioning draws the interviewee into a collaborative process of hearing what they have stated previously and having an opportunity to build upon it. For example, during their second interview, I read aloud the participant's definition of global learning which I had culled from their first interview. I then asked them, "Does this definition represent everything you think global learning is, or is there more you would like to add to your definition?" While I employed this strategy at other times on the fly, it positively impacted the rapport I maintained with my participants because it evidenced the extent to which I was attending to them, to their narratives of global learning.

Interview Process: Purposes and Sequence

The purpose of initial interviews with participants was to confirm their understanding of the research process and their consent to participate, as well as to establish rapport with them and draw out their stories of global learning prior to and/or while attending FIU. The purpose of the second interview was to elicit insights into participants' meaning making of their global learning experiences at FIU or elsewhere. Additional outcomes were realized during my second interview with both pre- and in-service teachers. These included: how each envisioned the instructional space/s in which global learning can occur; how global learning was intertwined with their teaching for equity; and how they had delivered or intended to implement lessons for global learning. The following is one example of questions I posed in this interview: How is your classroom symbolic of your global learning and/or your identity? This question is reflective of Saldaña's (2016) suggestion that researchers "should place particular importance on interpreting the symbolic meanings of artifacts and physical environments of our social worlds" (Saldaña, 2016, p. 104). (Appendix A for a list of second interview questions.)

Each second interview also allowed me to ask follow up questions that were generated as a result of my partial analyses of participants' initial interviews. For instance, participants were asked if they would like to extend or revise the definition of global learning they had shared during their first interview. The third and final exit interview served multiple purposes. It gave participants a space to reflect upon their integral involvement in the research process. It offered them the opportunity to provide feedback that might otherwise have been lost in my goal-driven actions of collecting and

analyzing their narratives—the primary research data. We were able to share what we had both gained through the research experience. And it allowed us to say our goodbyes, some of which were bittersweet as we equally expressed the wish that our newly established relationship would not end. Exit interview questions included: How, if at all, has engaging in this research affected your ideas about global learning?; How, if at all, have your reflections on your global learning affected your teaching practice?; What do you hope readers of this research will gain from your experiences?; (Appendix A for a full list of Exit Interview questions).

Managing the Data

Data for this study included my audiovisual files of participant interviews, written transcripts of the interviews, written memos, and field notes. All data was stored on password protected computers and kept safe in a locked, keyed entry space. All recordings and transcripts were organized under file names that matched the pseudonyms participants choose for themselves. I was the sole person with access to all research files and only shared evidence of data collected, under participants' pseudonyms, with the Chair and Co-Chair of my dissertation committee. Participants' anonymity has been protected and maintained by removing or changing any personally identifiable data in the final representation of their stories.

I designed this research study and have acted as the sole proprietor of all data collected. The detailed description herein of the research processes in which I engaged may serve as a comprehensive data trail for you to follow. My attempt to remain transparent throughout the research process and to share choices I made at each decision juncture may serve as your assurance that I have adhered to a high standard of rigor

(White et al., 2012). White et al. (2012) recommend that a data trail include: "documentation of the data collection and analysis process; attention to timelines; the use of an iterative process for data collection and analysis…; and time for reflection" (p. 244). In accordance with their recommendations, I have provided the timeline in which this study unfolded (Appendix C), including participant recruitment, the collection of participants' narratives, data analysis and participant confirmation of initial interpretations, completion of their three-dimensional stories and the research story. Additionally, as White et al. (2012) and Anney (2015) advise, I included two checkpoints in my timeline during which I solicited dissertation committee members' review of my initial interpretations and feedback.

Memoing Towards Remaking

Bruner (2004) tells us, "a life as led is inseparable from a life as told…a life is not 'how it was' but how it is interpreted and reinterpreted, told, and retold" (p. 708). In order to faithfully retell the lived experiences of my participants, I engaged in reflexivity towards my hearing and interpretation of them. "Reflexivity is the process through which researchers recognize, examine, and understand how their own social background and assumptions can intervene in the research process" (Hesse-Biber & Leavy, 2011, p. 120). My process of reflexivity began as this research project started to form in my mind. For example, I have a research memo affixed to the computer in my office that states: Remember to investigate the political landscape upon which your research unfolds. This memo led me to engage in ongoing considerations of how the political landscape surrounding education in the state of Florida changed significantly from the time I designed the research, interviewed participants, and completed this written report.

Ultimately, it meant that the description of my research context had to be rewritten and additional considerations came into play as I determined what portions, if any, of participants' narratives should be withheld to protect their anonymity.

Reflexivity also led me to refine my research question. I pared it down from two primary questions with sub-questions, to one broad open-ended question, which allowed me to follow participants' narratives where they might lead. Reflexively I imagined what my participants' narratives might bring to light under my researcher's gaze. Reflexivity kept me from sharing what had brought me to study global learning with my participants except when they openly asked me about it. I then answered them honestly, although I knew my answer might cause them share narratives that would follow the lines of my disclosure.

Hesse-Biber and Leavy (2011) cite the work of Sandra Harding and like her, they encourage the practice of strong objectivity, in which researchers examine how their differences from research participants may affect their research processes. My implementation of this practice required me to ask myself not *if*, but *how* my personal values, attitudes, and beliefs had a bearing upon my research, from my research problem and interview questions to the interpretation of participants' narratives as stories, and subsequent findings (Hesse-Biber & Leavy, 2011). I mentally reminded myself at the outset of each interview that my participants' experiences of global learning would have been shaped by how they defined it, not how I did. But they could expand my understanding if I was open to their experiences of global learning, their understandings, their definitions.

My memoing across this project provided me with a space in which to reflect on each step in the process, to question my assumptions of participants' meanings, and to practice reflexivity and strong objectivity. I wrote memos as I laid out plans for this study and after each interview, as I mentally reviewed what had transpired between us. Writing memos of my thoughts in the moment was especially helpful as I read, reread, and analyzed each transcript. My memos served to illuminate the vocabularies that mediated participants' narratives (Riessman, 2008). Here are two additional examples of my research memos: Does global learning not only change how we view others but also how we view ourselves? Do I feel better about myself as a human being, a humanistic human being who values others, in a way that I didn't before global learning? Such memos helped me in my efforts to consciously limit my researcher's bias and accept participants' narratives without interrupting them, ceding control over our conversations to them.

Analysis of the Data

Transcripts of all interviews formed the initial data for analysis. First, I manually verified and corrected the contents of every interview transcript that Zoom's integrated artificial intelligence (AI) had produced. This took hours of listening to and replaying the recordings while I followed along and painstakingly corrected errors made by the AI. The process of verifying transcripts allowed me to write memos in the margins, take field notes, and engage in preliminary analyses. Memos and field notes then became secondary sources of data which I incorporated into my analyses. They also facilitated my reflexive practice. "Intersubjectivity and reflexivity come to the fore as there is a dialogue between researcher and researched, text and reader, knower and known." (Riessman, 2008, p. 137). As I read and reread interview transcripts, the intersubjectivity that occurred

between my participants and myself became evident in our shared meanings of global learning and views on teaching. For example, there were several instances when I remarked positively on what participants shared during their interviews because I identified with them. Brief statements I made, such as "I like it," or "I think it's neat that you've actually been thinking about it [their definition of global learning] since we met" may have been taken as encouragement to align their thoughts with my own and may have shaped what participants chose to share thereafter.

I reflexively considered whether the responses I offered to participants during their interviews was part of my conversation style, or if it reflected my researcher's bias, particularly when I read them later in print. I thought about when and why I made such comments in the context of what Adams et al. (2015) tell us about reflexivity: "Reflexivity consists of turning back on our experiences, identities, and relationships in order to consider how they influence our present work. Reflexivity also asks us to explicitly acknowledge our research in relation to power" (Adams et al., 2015, p. 29) and how our position allows us to "control," contradict, or "privilege" the narrative. I concluded that my responses were meant to let research participants know I was actively engaged listening to them and as such, represented my conversational style rather than biases. In the following chapter, I elaborate on instances where I not only identified with my participants' experiences, but also their definitions of global learning and teacher identities. I also explicitly identify instances where my position as a researcher may have influenced participants' responses and thus controlled their narratives. These moves are evidence of my efforts to remain completely transparent to you, my reader.

My first complete analysis of each participant's transcript was deductive. I intentionally sought and extracted one distinct story, their personal story of global learning, as well as their unique definitions of global learning. I also deductively sought the ways power appeared in their narratives of global learning. I then analyzed their narratives inductively with an open mind to the discovery of participants' meanings at the phrase, sentence, and paragraph level. As I combed through their narratives, I coded particular salient meanings that arose from my readings, then formed them into categories, which later became findings and understandings. Initial codes included: reasons why they came to FIU; reasons for their becoming a teacher; memorable teachers and professors; when and where their global learning began; global learning helps; global learning and empathy; making sure students see themselves in the curriculum; encountering diversity in the classroom; changes in perspective/worldview; definition of global learning; global learning is or is not in textbooks; the ways COVID entered our conversation. A comprehensive list of initial codes can be found in Appendix D.

Initial codes were combined into categories, which included: what brought participants to FIU; what makes a teacher or professor memorable; the origins of their global learning; what it means to teach for global learning; a diversity of diversities; defining/describing global learning; what global learning does; meeting the needs of English language learners (ELL); teaching for equity. These categories were then condensed into eight findings, three of which were discovered in my deductive analyses of participants' narratives, and five findings that surfaced from my inductive analyses. These eight findings exemplified the essence of my participants' stories: the origins of their global learning; their definitions of global learning; power in the process of global

learning; what global learning does; a diversity of diversities; what it means to teach for global learning; teaching for equity; and meeting the needs of English language learners.

In order to analyze these findings in a robust and complex way, I allowed a single finding to fall under multiple understandings, and multiple findings to fall under a single understanding. Four understandings surfaced from the first deductive finding, 'the origins of participants' global learning,' which were:

- Experiencing global learning in travel
- Experiencing global learning in being with diverse others (in and outside the classroom)
- Experiencing global learning in coursework
- Experiencing global learning in co-curricular activities (i.e., lectures, cultural celebrations)

Four understandings also appeared in participants' definitions of global learning. They defined/described global learning as: learning about the world; learning about others; learning how to communicate effectively with others; experiential learning. Another four understandings were identified in the finding, 'power in the process of global learning.' These were: global learning heightens one's awareness of issues of power; power sharing as collaboration with students; empowering students by teaching critical thinking skills; and displaying cultural humility. See this process of identifying findings and understandings in Table D3, below.

Table D3

Findings and Understandings

Deductive Findings	Understandings
The origins of participants' global learning	Experiencing global learning in travel, with diverse others (in and outside the classroom), in coursework and co-curricular activities (i.e., lectures, cultural celebrations)
Participants' definitions of global learning	Global learning is learning about the world and others, learning how to communicate effectively with others, and is experiential learning
Power in the process of global learning	Global learning heightens the learner's awareness of issues of power Power sharing as collaboration with students Empowering students by teaching critical thinking skills Displaying cultural humility
Inductive Findings	**Understandings**
What global learning does	Expands the learner's worldview, perspective, and mind Draws the learner into more relational ways of being with diverse others Prepares the learner to work with or teach diverse people/students Creates a desire to communicate appropriately with diverse people
A diversity of diversities	Global learning recognizes a diversity of diversities
What it means to teach for global learning Teaching for equity Meeting the needs of English language learners	Teaching for global learning is teaching for diversity, equity, and inclusion

Within my four inductive findings, additional understandings appeared. The six understandings from ‘what global does’ showed how it:

- Expands the learner’s worldview
- Expands the learner’s perspective of others
- Expands the learner’s mind
- Draws the learner into more relational ways of being with diverse others
- Prepares the learner to work with or teach diverse people
- Creates a desire to communicate appropriately with diverse others

Within the finding ‘a diversity of diversities’ there was one understanding: global learning recognizes a diversity of diversities. The findings ‘what it means to teach for global learning,’ ‘meeting the needs of English language learners’ and ‘teaching for equity,’ fell under one understanding: teaching for global learning is teaching for diversity, equity, and inclusion (DE&I).

I posed two final questions to participants, the answers to which are shared with you in their entirety so they may speak for themselves. They tell you in their own words how, if at all, global learning transformed them. And how, because they are teachers, global learning reached a level of significance for them that others, who are not teachers, likely do not comprehend. Those questions were:

- Imagine that you had never engaged in global learning at FIU. How might you and your teaching be different?
- Do you think global learning means something different to you because you are a teacher?

Finally, I constructed a creative, multi-perspectival, holistic restorying from each sample's narratives; one represents pre-service teachers' stories and the other represents in-service teachers' stories. Both stories comprise the next chapter. Restorying affords readers with a conceptual "whole story" of what global learning meant to each group. Narrative research is known for gathering participants' narratives and restorying them in a wholly new narrative (Creswell, 2011; Josselson, 2011; Zimmerman & Kim, 2017). My systematic analysis to craft these re-stories began with diving back into participants' original narratives, the clean copies of their transcripts, and carefully reading and rereading them using the hermeneutic circle, which Josselson (2011) claims is fundamental in iterative analyses of narratives. See an example of a participant's re-story below.

Let us take a brief aside, so that we may better understand how the hermeneutic circle helps with the analysis of narratives. Martin (1972) describes how in 1948, Schleirmacher's "hermeneutic circle" was introduced to "American literary theorists" (p. 97) and thus to "modern [literary] critical theory" (p. 99). The hermeneutic circle "results from the relationship between parts and wholes: any part of a work can be explained only in relation to the whole, but the latter must be "presupposed" in building up relationships between parts" (Martin, 1972, p. 98). Martin goes on to describe how readers first make sense of a text in parts and then by holding all parts up to the whole. The circularity of going from part to whole and back to part may form one's ontological approach to knowledge and/or one's methodological approach to analyzing texts. My concern for creating a whole account, says Josselson (2011), is what sets narrative inquiry apart, for in the whole lies the meanings that shape our lives. This part-to-whole process became

even more relevant as I worked to restory each participants' narratives as a three-dimensional story (Ollerenshaw & Creswell, 2002).

Three-dimensional restorying offers a "structure for analysis" (Ollerenshaw & Creswell, 2002), first illustrated by Clandinin and Connelly (2000). It is built on a Deweyan theory of experience that explains how our experiences are mediated by social and contextual factors, and occur in relation to experiences had in the past, present, and future.

Table D4

The Three-Dimensional Space Narrative Structure

Interaction		*Continuity*			
Personal	*Social*	*Past*	*Present*	*Future*	*Situation/Place*
Inward to internal feelings and dispositions	Outward to existential conditions in environment with others	Backward to remembered experiences and stories	Current experiences, feelings, and stories	Forward to implied and possible experiences	Context, time, place, situated in physical landscape or setting

Source: Adapted from Ollerenshaw and Creswell (2002)

Ollerenshaw and Creswell (2002) explain this "continuity" of experience occurs because +our "experiences grow out of other experiences and lead to new experiences" (p. 339). I adapted the table above (Table D4) from these researchers' work to restory my participants' narratives. An example of my use of this table to analyze and create participants' three-dimensional stories follows (Appendix D).

Using this table, I organized extracts from participants' narratives to better understand how their personal and social interactions shaped their past, present, and future experiences of global learning, and in what contexts their experiences had occurred. This process of analyzing their narratives towards restorying them required me

Image of a Participant's Three-Dimensional Story Table

Katalina's Three-Dimensional Story 1

Interaction		*Continuity*			
Personal	*Social*	*Past*	*Present*	*Future*	*Situation/Place*
I'm Cuban American. My grandparents lived in Cuba since they were in their 30s, and then they had my mom and my uncle, and then they moved to America. And the same thing for my father, he was also born in Cuba and left as a toddler. And I love that. I always tell my friends, I feel like I have the best of both worlds, because I have this really huge Cuban side and then I also have my parents, who grew up Cuban but grew up in the States, in America during the	When I was quite young, I learned how tough it could be for students who are going to school and not understanding material, not understanding the language. They're probably lonely, they're probably going through a million things, and it's a lot. And I remember like even here where I live, you know, there's a big Cuban population, but a lot of the kids who are born and raised here make fun of kids who are refugees, who just came here and they don't know English,	So, my entire life I've always really enjoyed being in school, because in school I didn't have that many friends when I was really young. So I would always cling to my mom, who was a teacher at the same elementary school that I went to. And I would, like, love how she taught her students. You know, I used to be like, "Oh, my God! Like it's in this field. You're so powerful. You're teaching us. Like, you're on the board," you know? "You're demonstrating all this content,	So for me, I really want to make history fun and exciting. I just, I love it and I want all my future students to really have an appreciation for history. Because there's so much outside of living in just [a Cuban city within Miami-Dade county]. There's so much. Like, I feel like a lot of me and the generation of kids who grew up here, grew up as third-generation Hispanics. They kind of had this bubble where it's like, "Oh, we can just travel to Cuba and back to	I know there's some things that curriculum would be like, "Nah, you can't teach that." Maybe that's something I would really love to do, if I ever joined the Union Board, the Union in Miami-Dade, or if ever I am a teacher, I would really love to fight for more students to talk about things in a free range, like talk about anything they need to. I know for a fact that I will have to fight for what I want to teach in the classroom or what I want to at least implement to make students feel more comfortable.	I first started my associates degree at a Community College nearby. I have lived in [a Cuban city within Miami-Dade county] my whole life, and it was much easier to do the first two years there, and then you'll be accepted into FIU. So I went the like easy route. I see the difference in people when I leave out of Miami, because I've lived in South Florida my whole life. And here in South Florida it's just a lot of Cubans, a lot of Hispanics. I'm Cuban, as well.

to return again to every transcript, reading and rereading to hear how they described their personal identity, feelings around and dispositions toward global learning. I combed their transcripts for descriptions of their social interactions along the way. I searched for the settings they placed themselves in before, during, and after their time at FIU. Thus, I was able to restory each participant's narrative into a cohesive whole story.

Saldaña (2016) explains that the units of analysis in narratives vary in length, from a few words, to paragraphs, to stories in their entirety. However, deep meanings usually surface as a result of deep reflections on and in texts. My multiple readings of participants' narratives led me into deep and varied reflections, such that possible

understandings emerged from single participant's texts, but those that I include in my findings emerged as understandings across texts. As I looked across narratives for similarities, patterns became plain, yet portions of some participants' narratives stood out in contrast to others. Such individuality, exemplified when one or more participants' narratives disrupted an otherwise tidy understanding, was examined during analyses but retained in their stories. Instances where the researcher-participant relationship may have affected the narratives told and untold are described. Participants' experiences and nonexperiences of global learning are contextualized, and I have highlighted possible experiences of global learning that were either unrecognized by participants or disconnected from their definitions of it.

While it was important to analyze and report participants' holistic story, narrative researchers must also "move beyond the telling of the lived story to tell the research story" (Connelly & Clandinin, 1990, p. 10). At this point in my analyses, I became central to the final tapestried story. While my participants and I held story threads, the overarching perspective on and interpretation of the final story is my own. In this endeavor, I heeded Connelly and Clandinin's (1990) caution: I neither "fake[d] the data" nor created a work of "fiction" (p. 10) to deceive you. While I remain open to your criticism, in which at least a kernel of truth may lie, I have become my own narrative critic to avoid such pitfalls of perfidy. Where appropriate, I have openly shared self-criticism of my research in this report.

I have also, as Josselson (2011) suggests, placed the final collection of stories over the frame of my research question to clearly see how they answered it. Participants' stories of their global learning, of their teaching for global learning, and their unique

definitions of it, are indicative of, but not limited to, their global learning at FIU. Their stories indicate they developed a personal awareness of different perspectives and a desire to engage with diverse others. Some offer an even brighter reflection of my own passion for global learning and self-identification as one who is in the process of becoming a global citizen.

Data Considerations

Rigor, Trustworthiness, and Negotiation of Interpretations

Rigor in qualitative research refers to the researcher's attention to conveying the details of the research process in the final report (Toma, 2006), so steps can be retraced or appreciated for their transparency. Such details were attended to in my generating and referencing field notes and a code 'book,' which was actually a Microsoft Excel spreadsheet, and describing crossroads at which decisions were made, especially those which had consequences for my research process and findings (Glesne, 2006). Important choices were encountered in my identification of participants, gathering their narratives, analyzing the data, and making interpretations. My research methods aligned with my conceptual framework, which served as a touchstone at decision junctures (Koro-Lungberg et al., 2009). As Koro-Lungberg et al. (2009) encourage researchers to do, I have acknowledged "the limits of positions taken, the limits of our knowing, and ultimately the extent of our not knowing" (p. 694). This rigorous research is the result of my well-organized, albeit flexible plan for conducting this study.

For the reader of narrative inquiry research, trustworthiness is established through the above procedures. However, trustworthiness is also an ethical aspect of establishing and maintaining a collaborative relationship with one's research participants throughout

the research process (Clandinin & Connelly, 1988). This research *with* participants, rather than *of* participants, depended upon an agreement between participants and myself as to where, when, and how their narratives unfolded. Participants were also be asked to participate in the negotiation and co-creation (Toma, 2006) of interpretations, which I ultimately rendered in story form. Although all participants were asked for their input, to make edits and additions to the stories I wove from their narratives, of the six who responded to this request, all approved of them without revisions. My goal throughout this narrative inquiry was to honestly share participants' stories. I would argue that that goal was reached given six of my 10 participants' approval acquired through member checks.

Like Kim (2008; 2016), Connelly and Clandinin (1990) find a major criticism of narrative inquiry is that researchers tend to lose the importance of the social context in their focus on individuals. I therefore paid close attention to how the context in which I located participants and conducted my interviews might have shaped their narratives. All participants attended a university whose Global Learning for Global Citizenship Initiative has been reflected in its undergraduate curriculum since 2010 (FIU Global, 2022) and I interviewed them from my office on that campus. Such considerations, including the audience for whom I now write, and the explicit motives I had for making particular interpretations, (instead of other interpretations), have likely affected the final narrative constructed (Connelly & Clandinin, 1990; Josselson, 2011). And it is likely that, as Josselson pointed out, participants' narratives did not represent precisely what they experienced as much as they re-presented their point of view for the purpose of my research. This nuanced representation was captured in my second interview with

Katherine, such that I made the following Field Note: I think Katherine is concerned that she may not be telling me what I want to hear. In response to my recognition of this, I reassured Katherine that there were "no right or wrong answers" to my questions.

Additional contextual considerations were made during all analyses of participants' narratives to address Riessman's (1993) point. Just as we become the stories we tell, our "private constructions typically mesh with a community of life stories" (Riessman, 1993, p. 2). Indeed, my participants' teacher preparation program resides within a larger context of the School of Education and Human Development at FIU. Therefore, some portions of their stories echo that of others who had taken the same courses within this program. Similarly, among my participants who pursued a specialty in History can be found a thread of similarity across their narratives. To some extent, it was evident that the larger contexts of my participants' college life and their participation in social communities on campus, as well as their membership in familial contexts, exerted influence on their constructions of global learning. Thus, these contexts shaped my analyses and restorying of participants' narratives.

One final piece in assuring one's narrative research is rigorous, having shown it to be trustworthy and true to participants' storied lives, is that it is grounded in one's theoretical framework and previous research—one's own and that of others. Therefore, it is evident in this final report of my research that mine is a critical postmodernist framework, that I define global learning in a specific way, and that I believe global learning is relevant to our everyday lives. This framework required me to intentionally seek my research participants' involvement in this study, and their insights into how it

applies to their everyday lives, as can be seen in two of the final questions I posed to them and their subsequent answers.

Additionally, previous literature, such as Merryfield's (1998), offered insights into and helped me draw connections between understandings that emerged during analysis. For example, she finds that among both pre-service and in-service teachers is the belief that global learning should begin with an investigation of one's own culture and personal perspective on how culture is lived out in everyday life (Merryfield, 1998, p. 352). This finding influenced my decision to investigate the origins of my participants' global learning and drew my attention to the ways in which they privileged culture in their narratives of global learning. Authentic reports of narrative research reflect the belief that lives are constructed in stories, that narrators are actors in their own narratives, which can be deconstructed through analyses and reconstructed as a wholistic story. To ensure its authenticity, this final report is infused with rich excerpts from participants' storied lives.

I have also attended to the plausibility of the final stories I wove together, one for pre-service participants and another for in-service participants. In so doing, I retained the meanings and significance of their global learning experiences and made them intelligible to my readers (Bruner, 2004). Just as Riessman (2008) explains, the act of "transforming lived experience into language and constructing a story… [is] invariably mediated and regulated by controlling vocabularies," (p. 3) is historically bound, and audience specific. In the findings that follow, I have highlighted instances where the vocabulary of participants exemplifies the context of their global learning experiences within FIU and its teacher preparation program, as well as the historical and political contexts of the

times. As a narrative researcher, I have been mindful of how the stories herein reflect the value-laden spaces of education, which has its own particular culture that guides what is and is not acceptable within this discursive report. This knowledge required me to carefully weigh both interpretations and stories shared against the force of the current political climate (Riessman, 2008, p. 3). I offer all final stories as an open invitation to you to come and sit in the perspective of my participants and momentarily view the world through their cultural lens.

Roles in the Research Process

Participants in narrative research projects are typically assigned various roles, depending on the theoretical framework the researcher applies. They may be "narrators" of their own life stories (Zimmerman & Kim, 2017) as well as "collaborative researchers" (Clandinin & Connelly, 1988) in the research process; "respondents" and "informants" (Riessman, 1993); players of multiple roles as the "I" in their stories (Connelly & Clandinin, 1990; Josselson, 2011); or the "voices *within* each narrative" (Josselson, 2011, p. 227). In this study, which approaches global learning through the critical theory of postmodernism, participants have acted as narrators, collaborative researchers, and as the unique voice within their own narrative. Consequently, I corrected grammatical errors only when they might interfere with the reader's understanding, removed repeated words that interrupted the flow or potential impact of what was shared, and kept large portions of participants' narratives intact.

Narrative researchers act as collectors of stories but may also become active participants in their research. Regardless of which role the researcher assumes during data collection, in the final process of "writing narratively…[researchers] become

"plurivocal"... The "I" can speak as researcher, teacher, man or woman, commentator, research participant, narrative critic, and as theory builder" (Connelly & Clandinin, 1990, p. 9). My own story—of moving across the country in a quest to complete my dissertation on global learning with experts in the field—will inevitably be affected by my participants' stories. However, to the greatest extent possible, I have worked to keep my story from becoming enmeshed with theirs, so as not to change the fabric of their stories. My ultimate goal in this research process has been to play the role of masterful story weaver of participants' story threads.

Limitations and Implications

One of the limitations of this study is that it represents the stories of a few pre- and in-service teacher participants, all of whom were either attending or attended the same institution. Although the demographics of Miami-Dade County Public Schools (2022) show that among full-time instructional staff, approximately 25% identify as Black Non-Hispanic, and among pre-service teachers at FIU approximately 19% identify as African American (data provided by FIU's School of Education and Human Development, personal communication), the voices and perspectives of Black, African American, and/or Afro-Caribbean participants are missing from this study as I was unable to recruit any participants who identified as such. Also missing is a balance between participants who self-identified as women and men, as all five pre-service teacher participants self-identified as women and only two of five in-service teacher participants self-identified as men.

Some participants had taken the same or similar global learning designated courses, although they did not always have the same professors. Thus, their perceptions

of what global learning is and what it is not may not be transferable to students who have not had similar learning opportunities and experiences. However, their stories should inform stakeholders in the teacher-training program at FIU and those who teach global learning-designated courses across academic disciplines at FIU. Beyond this university, for those who are invested in developing students' global competencies to meet the realities of the 21st-century, where they may work and live with diverse others, the results of this study may inspire them to redesign courses for global learning with: a broader definition of diversity; a more focused view on equity; and include more active learning and teaching strategies, student self-reflections, and global learning co-curricular activities.

Unfinished Stories

The self is always an unfinished construction. Therefore, this retelling of participants' stories represents them only as they were in that moment of time. Their three-dimensional restories should bring into your awareness the stories as they were told, how the telling of each unfolded, and untold pieces and meanings that surfaced as this researcher scrutinized and refined her interpretations. The combination of participants' perspectives and understandings forms a new coherent whole. Josselson (2011) compares this final product to giving birth, while Zimmerman and Kim (2017) feel that narrative inquirers give "new life and new meaning" (p. 19) to narrators' stories. In this sense, then, what has been produced is a new beginning, which may inform future storied lives.

Because of my critical postmodern stance, the 'one story' of my pre- and in-service teacher participants' global learning is not their final story. Instead, as Nakkula

and Ravitch (1998) point out, "The whole story of the text [this research report] has an arbitrary ending" (p. 45). As my participants continue to grow and evolve, so too will their stories of global learning and their professional practice of teaching for students' global learning.

Chapter IV

NARRATIVE RESTORYING

This chapter includes the "one story" of pre-service teacher participants and that of in-service teacher participants. Both are artistic compilations of participants' individual narratives, written to communicate the essence of their lived experiences and meaning-making of global learning. I combined participants' narratives and rewrote them in this way so you can hear each story as though it were told by one participant. In the process of creating one overarching story representative of each participant-group, I consciously worked to prevent any participant's voice being privileged over others. I also fictionalized a couple of details to create more seamless "one stories." It is my hope that having read these stories, you will remember, contemplate, and possibly imagine future positive effects of engaging pre- and in-service teachers in global learning.

Pre-Service Teacher Participants' One Story

I am the daughter of Cuban immigrants, born in the very Hispanic, very Cuban bright community of Hialeah. I am proud of my heritage and, even though I grew up here, I was raised to speak Spanish first, then English. My mom's parents lived in Cuba until they were in their mid-20s, but when my mom and my uncle were little they immigrated to America. My dad came here when he was nine years old, so he remembers a lot from his home country. Most of my Cuban family lives here now and we meet up often for parties and birthdays, and we celebrate every holiday together.

I really think the education system raised me to be something other than what my family wanted, if that makes sense. So, family dinners and celebrations are always interesting. I'm like the only person in those settings who thinks differently. Politically,

education wise, racially, stuff like that, I have my own opinions. They've tried to make me think like they do, and give me all the reasons why I should think like them, and I'll listen. But for the most part, if it doesn't resonate with me I'm not going to change my mind. I even think more liberally and am more progressive than my cousins are, maybe because they are a good bit older than I am. But my grandparents are obviously much more conservative, traditional, and everything like that than my cousins. I've also noticed that there are certain members of this community who think the same exact way they do because of what we've been exposed to, what we're taught. I guess because I grew up an American, I kind of understand the generational differences amongst my family.

So, I come from a family of very strong women. My grandmother, my dad's mom was a teacher in Cuba, and my aunt, his sister holds a seat in the Cuban National Assembly. On my mom's side, my grandmother studied education and she was a teacher. Then when they moved here, she started her own business and was the boss lady like back in the 1960s, which was not normal back then. So, I grew up with very strong figures at home.

When I was in Elementary, I had friends from other countries and they would share stories with me about their native countries. When I was in Middle School, I had this one friend—a boy who came from Russia and he was also an English language learner. And I remember him telling me stories about how school was so different back in his home country. Their stories reminded me of the differences I see in people when I leave out of Miami, because I've lived in South Florida my whole life. We have a lot of Cubans in South Florida, a lot of Hispanics. Like, you don't see so many White

Americans here, it's mostly White Hispanics. But when you leave, like out of Tampa, you barely see any Hispanics, you don't hear your music or people.

In Miami we have so many different cultures, so many different types of people. When I hear other people's stories of living in predominantly White communities, I can't identify with them because I've never really experienced that. We have Hispanics, Blacks, Asians—like we have every ethnicity in Miami. I've been exposed to so many different cultures here and I might not know everything about them, but I think living in this environment helps you respect everyone equally because you're around them all the time. You get to know them as people and not just as their ethnicity. I think those experiences have helped me with respect and understanding what other people might be going through.

Actually, from my own experience in Elementary, Middle, and High School even, I always wished my teachers would have taken every child into consideration, and understood that everyone is unique and needs their own specific area to be focused on. I feel like I had really bad teachers growing up. I don't want to say 'bad teachers,' but like people that were just very harsh and who weren't willing to understand or be there with you. They never tried to see that, "Oh, Amara is having issues in school because she's having issues at home." Instead, they were just like, "Amara is lazy," you know? "She's lazy and she doesn't want to put in the effort." I really didn't become a good student until I went to college because I was so unmotivated. And then I saw what a really good educator can do for a person. That's when my grades turned around and now I'm a great student!

Initially, I planned to go to FIU straight out of high school and essentially all of my friends planned to go there. I was like, “Okay, I really want to go there, too.” I was accepted into FIU and everything in 12th grade. But our local Community College was cheaper, so I went there first. Which allowed me to stay in Miami and save up money. And honestly, I'm pretty sure we had global learning at Community College, but it wasn't emphasized. I don't think I had taken any global learning courses before I transferred over. So, I didn't really have much of an understanding of global learning, like what that meant, before coming to FIU.

At Community College, I had to take some courses that were teaching and education related. For example, there was a diversity course where we learned all of the Education Laws and sets of rules that teachers must follow in order to create a diverse learning environment. That class really focused on all kinds of diversity. And you know, as I look back I feel that that was in a sense global learning, because the whole point of global learning is—and my point of view is—celebrating diversity in all ways.

My first experience with global learning at FIU was probably when I was still meeting the Foundations requirements. I don’t remember what the course name or even the course code was, but it was a Communications course and we learned about how to handle yourself in a meeting with someone in another country. So kind of learn their traditions, learn their cultural expectations for behavior, then respect them. I think that was my first global learning course.

My second global learning class was an English class, which was the best class I had in college like content wise, and because my professor was so good. At that time I still didn’t really understand what global learning meant, I just thought it was a

requirement, you know? But then it was really cool, because it covered a bunch of different things and we had to explore different perspectives, which was really interesting. Our professor gave us TedTalks that were in other languages, like Arabic, and one was in Italian. Then, when we were talking about women's rights for our second essay, I still remember it, we had to write about all those different perspectives. But I really enjoyed the fact that she pulled in women from all over the world, because obviously their experiences are very different. So, she wanted us to talk about women's rights on a global scale, not just in American society.

Last semester I took Children's Literature, which is also a global learning course, and that one went more in depth into how you should learn about the cultures of your students. Make sure everyone feels—make sure the whole curriculum is inclusive. So that course, for me, actually explained global learning a lot better than my first one did. Because I feel like the other course was focused on surface understandings, like how to handle yourself in a meeting, as opposed to this course where we learned how to incorporate students' cultures into the classroom.

In terms of my worldview, if anything I'm not so naïve as I used to be before. Before, I was more worried about whatever was happening in the U.S. or just in North America. Stuff like that. But in that Children's Literature course, we actually talked about including what's happening worldwide in our lessons for students, like including what's happening in the EU, for example. Then kind of meshing that with whatever is happening here, comparing similarities and differences. So, global learning has like broadened how I think about certain governments, financial situations, even major events happening in other countries compared to here.

Also, what I learned in my English as a Second Other Language classes has to do a lot with global learning. I learned that back before the 1980's, English language learners who didn't know anything in English were forced to speak English in the classroom. And that was very hard for them. How do you expect students to learn English if they can't express themselves? They need to speak their native language in order to learn English. In order to learn anything you have to climb a ladder, learning at one step before taking another. Those classes gave me a wider perspective on how to teach a child in general.

I've taken a lot of classes where you learn about communication and diversity, and ways to teach about it and incorporate it in your classroom. But outside the classroom, too, I think peer interaction for me has been very important. Talking to other students and to friends, and people that I meet along the way, helps me a lot, you know, with diversity. Because in my classroom, I'm hoping to develop a sense of community and help my students understand that they're not alone. I want to be a person they can talk to, and open up to, and really tell me what's going on so I can help them. Plus, I would love to allow my students to kind of lead the class. Not where I'm not doing anything, of course. But I want to have more of a communication-based classroom in which students share their real life experiences and situations, and lead meaningful discussions. My class will always be open for discussion if they want to do that.

I'm so interested in learning from others, like about their different backgrounds, countries, cultures, just because I think it's so interesting how those things completely change us. Like we might have a very similar personality on some things, but because of how we grew up and how our education or traditions are so different, it changes how we

approach things in life. I love hearing about anything someone wants to tell me, honestly. I think that that's how we learn about people, you know, about their stories and how they grew up, what they believe, and all of that. For me, that's very important and it tells a lot about a person.

When I am a teacher, I will apply that new global learning perspective in the classroom. Because first of all, I will keep in mind that my classroom, no matter where it is, the population, like the ethnicities or social economics of the city or the community—the class is always going to be diverse. Some students may have disabilities, some students may be English language learners, some students may be gifted, some will be average learners. There's always—like people are so complex. I feel that my approach towards teaching will be very diverse. And I really like diversity in the classroom. Everyone is so unique in their own way, and special. I will feel good that I am helping every student. I know it will take time and I'm not a superhero or anything. But just the fact that they won't go through what I went through as a student makes me feel good.

In-Service Teacher Participants' One Story

The way I identify myself is as a Hispanic male. So yeah, mostly I've looked through my Hispanic culture, my Hispanic lens, being half Cuban and half White of German descent. I'm Hispanic, but my parents did not speak Spanish to me whatsoever as a kid. I feel mostly Cuban, and that's probably because I was exposed more to that culture than my mom's side. Like, it was mostly my dad's side that had all the family reunions. My mom's side never had anything like that. I would say there's also a lot of like American influence on my identity, having grown up in the United States. I think being a Hispanic American is very much who I am, because I still have a large portion of

like, the Cuban in my life. But growing up here in America and being an American History teacher, I still have that identity of an American, as well.

Being raised in a very Hispanic, traditional, religious household, I quickly found aspects of that culture that didn't fit with how I see myself. And I feel that has helped open my eyes to the diversity of our students and how everybody goes through such different things. We can't judge others for the decisions that they make, because we have no idea what they're going through. My coming to terms with who I am, I think, has shaped me to be like a diverse teacher, or a teacher who believes in diversity and tries to include that in my classroom.

I went to public schools, the whole time I was growing up. In those schools, there wasn't really such a thing as like an emphasis on global learning. That wasn't really a part of their core curriculum. So I would say before going to FIU, I hadn't really experienced much global learning at all.

When I graduated from high school, I applied to a couple of state universities but I came to FIU because it was close to home and I could just stay nearby. That was probably the best decision I ever made, because if I had left home I wouldn't have become a teacher. Although I chose to major in History, in the back of my head I always said, "I want to teach." Then when I came to FIU, I met a professor who had been a professor of one of my high school teachers, the one who really turned on the light for me and said, "You'd make a great teacher." So, things just went from there and I fell in love with that whole career path. And now, I'm a teacher and I love it.

My worldview has to do with the environment that FIU gave me, versus if maybe I had gone to a university in the Midwest. The diversity of people at FIU, you know, that

was amazing to me. Like, I'm talking to them and they're my friends, they're my acquaintances, they're my group members, you know? I don't think I could have experienced that at a university in the Midwest. At FIU, I was able to develop friendships and acquaintances with people who were just beyond Hispanic or part of my culture. Like a lot of the friends and acquaintances I made were of Filipino or Asian descent. So, I was able to develop relationships with people who moved me beyond my bubble, my circle, if that makes sense.

I couldn't name one thing, an experience I had while growing up that I would categorize as global learning. Going back to where it started before I actually knew what global learning meant, I would say it started my Freshman year. I think FIU does a really good job of talking about global learning and hiring a lot of diverse professors so that you can hear the experiences of so many different people. I took a European History class that year that was taught by—I cannot remember the professor's name, but he was actually a diplomat from the Czech Republic. So, he would talk about his experiences of growing up there. Like he talked about the Velvet Revolution, the peaceful revolution students led, and how he remembered that. And he talked about the first time he saw blue jeans and growing up in what was essentially a Soviet satellite country. It was just really interesting to hear things like that, because the stories of communism I heard growing up were always about Caribbean Communism, not European Communism.

Then I went through the teaching program at FIU and not everyone in class was American, or whatever. You have Asian, Hispanic, everyone. Like there's a bunch—it's like a melting pot. So, if you're engaging in global learning the way you need to, you're not going to have a problem engaging with other people. That's the biggest thing I've

realized through the program I did there, not everyone's the same and you need to accommodate for those that need whatever they need. But I always try to have empathy more than anything else. Because you know, you don't necessarily have to understand what a person is going through, but you can try to understand, even if you don't necessarily agree with them. Teaching History, where there's always opposing views, I try to express both sides as much as possible. And I try to talk a lot about groups that have been marginalized in history.

After I graduated FIU, I went straight into teaching at my school. My philosophy has always been to make students enjoy learning. It shouldn't be a burden or burdensome. Yes, you know, you have to do work, complete assignments, and all that. But it's more than that. There should be an enjoyment, there should be some type of motivation, and that's what I try to bring in my teaching, to make learning enjoyable and motivating. If you make the content relevant and connect it to real-life applications, students can understand the concepts. If you bring in current events, you can make History fun and engaging.

I think being exposed to so many different ways of thinking and things like that at FIU, through global learning, helped mold my perspective today. I think it's helped me as a teacher, as well, in trying to get my students to be more open minded. I draw on my global learning to get them to see more of the world from my classroom than what they've been exposed to previously. It's also really important to help them look at things without judgment, either, and realize this is somebody's culture, this is somebody's way of life. Otherwise, they won't see the whole picture. They may just want to see what they

want to see. When you see the whole picture, you see others' culture, religion, economic status, everything.

This year, I have a lot of diversity in my classes, like I have students from all over the world. I have Russian kids, African American kids, Hispanic kids, and typical Caucasian kids from South Florida. And I want them to express their opinions and share their personal experiences in class. Like when I talk about South America, a lot of them can say, "Oh, I'm from Colombia," or "I'm from Venezuela," or, "I lived in Peru," all these places. So, I open up a space where they can talk about their experiences and express their diversity, too. I also like to give them the opportunity to explore things on their own. I want to instill that love of learning and love of history in them. And I try to like bring it into their worlds. I encourage them to integrate historical information with, you know, modern approaches that they are more familiar with.

Another connection between my global learning and my teaching is to accept everyone for who they are, 1,000%. I don't even know how to elaborate on that. Just accept others for who they are and how they behave, for that matter, work with them in whatever ways they need and don't judge them. Global learning is important because it can help us understand each other better, as humans. It can help us learn about other people and how they live, and hopefully reduce judgment and discrimination against them. It's helped me become more aware that a lot of things are complicated around the world.

I would describe it to someone else as, "This is something that the University wants you to complete and it is really important, because when you leave FIU you'll have a more global perspective on current affairs and even history. Which will help you

analyze whatever's going on in the world." My exposure to global learning has made me have an empathetic outlook, so that I'm always trying to learn from people instead of just judging them. Now I realize like there's really no one right way to live. You can live as long as you are not hurting anyone. You can live however you think is right and it shouldn't bother other people.

I think the major events that have been happening the last couple of years in students' lives have really—even though the pandemic has impacted them in negative ways, I think it has also impacted them in a positive way. They've really kind of gotten outside the box they're in and said, "You know what? It's not just about me. It's about me, it's about my neighbor, it's about my classmate, it's about my mayor, it's about my state, it's about my United States, it's about the country, it's about the world." For me personally, especially in the classroom, to be like, "Yeah, it's important that we talk about everyone, not just how we, in Miami, or Florida, or the United States are impacted by this pandemic, but how everyone is impacted." It wasn't until the pandemic hit that I felt it was important and necessary that every day in my classroom I expose my students to some kind of global perspective, global learning. And I think that a global event had to happen in order for me to really kind of embed that. To say to the students like, "Listen. Look."

I think global learning is, at least for me, related to diversity. So in my daily life when I'm teaching, I feel that I use global learning all the time. When students from a different culture come into my classroom and I don't know how to help them with something, it's about inquiring and asking them, and doing your research, and making everybody feel that they belong there. I think because of global learning I'm able to

realize it's okay to inquire about other people, and their experiences, and their cultures when you're not aware of it. I think that that's how global learning has really impacted my teaching, helping me make better connections with my students and their families. It helps me ask those questions like, “What does that mean?” or “How does that make you feel?” or “How does that affect you?” I feel that I can't do that without thinking globally, without thinking that my culture is not the only culture that exists and it's not the right way to exist. Questioning, and researching, and thinking about other cultures and other perspectives, I think, makes you a better teacher.

So, global learning has helped me not default to my own perspective or experiences. Like, I am aware that, yes, I have this experience and that this is my culture. But I don't default to that because I question things like, “Where are they from? What is their identity? Who do or what do they identify with?” I think that now I take into consideration so many more factors than just what is being said, and I think it's because global learning has allowed me to really open my mind to that.

Chapter V

PARTICIPANTS' BACKGROUNDS AND DEDUCTIVE FINDINGS

Introduction

Thesis

Global learning, defined herein as "the process of diverse people collaboratively analyzing and addressing complex problems that transcend borders" (Landorf & Doscher, 2015, para. 2), is necessary for students to function and thrive as they face the challenges, complexity, and consequences wrought by globalization. Many researchers of education across the globe concur with this assessment of the current situation (Bowman, 2011; Brandenburg & de Wit, 2011; Davies, 2006; Hicks & Holden, 2007; Hovland, 2006; Landorf & Doscher, 2013, 2015, 2016; Landorf et al., 2018; Mathews, 2016; Merryfield, 1998, 2002; OECD, 2018; Zhao, 2009, 2010). As Hicks and Holden (2007) write: "The world…is complex and fast changing. Local and national issues, events and trends can only be understood if set in the wider global context…. Global education has a crucial role to play in ensuring" (p. 23) that teachers, and therefore their students, are prepared for the complexities of the present day. Acknowledgement of this need for global learning, according to Hovland (2006), implies "a moral imperative to imagine the future" (p. 4) and an ethical duty to prepare students accordingly. Florida International University (FIU) is among those institutions of higher education that recognize global learning is imperative for students. Thus, there are FIU faculty across all academic disciplines who teach for undergraduate students' development of global awareness, global perspective, and global engagement.

Given many universities' emphasis on global learning, one might assume that future teachers who attend them will feel prepared to facilitate their students' global learning. Yet to date, there is not a large body of qualitative research into pre- and in-service teachers' global learning as defined by Landorf & Doscher (2015). Examples of that work include Mathews (2016) and Mathews and Reid-Brown (2015). This study adds to the body of qualitative research on the global learning of in-service teacher participants (Mathews & Reid-Brown, 2015) and pre-service teacher participants (Kopish, 2017) who taught, or would teach, a variety of subjects. It is unique in that it presents the global learning stories of *both* pre- and in-service teacher participants of various disciplines, and it finds that participants recognize the overlapping concerns of global learning and teaching for diversity, equity, and inclusion (DE&I). This study is especially relevant in today's highly charged political climate of DE&I in education (Natanson et al., 2022). Additionally, participants' narratives shed light on how their experiences of global learning informed their conceptions of pedagogy, their personal and professional outlooks, and actual teaching practices for global learning.

Literature

Global learning, as defined above, should not be confused with some institutions' efforts towards internationalization. According to Olson et al., (2006), internationalization is "what institutions do," such as recruit international students, and global learning is "what students learn" (p. v). As per Landorf et al., (2018), internationalization at FIU is practiced at Hudzik's (2014) highest stage of sophistication, in that all its undergraduate students are required to engage in global learning in order to graduate, and global learning courses and co-curricular activities challenge students to

embrace diversity and become critical, reflexive thinkers and problem solvers. The stated purpose of global learning at FIU is to graduate global citizens. But, as Landorf, Doscher, and Rocco (2008) argue, it may also enhance students' lives and increase their personal security.

Methodology

Given these considerations, I sought to answer one essential research question: How, if at all, does global learning appear in pre- and in-service teachers' storied lives, having engaged in one or more undergraduate global-learning designated courses at Florida International University? This research question guided my narrative inquiry into the global learning experiences of five pre- and five in-service teacher participants who either were attending or attended FIU within the last 10 years. They formed a "purposeful sample" (Creswell, 2014, p. 189) chosen specifically to answer my research question. Each participant had completed one or more global learning-designated courses at FIU and were representative of the diverse student body that comprises that university's undergraduate student population. All five pre-service teachers self-identified as women and planned to teach a variety of subjects across all grade levels. Among the five in-service teachers, two self-identified as men, three as women, and all were teaching a variety of subjects in different public, private, and charter school settings with students in third to twelfth grade. Each participant engaged in three individual semi-structured, in-depth interviews with me, save for one participant who engaged in only two interviews with me. A period of two weeks was scheduled between the first and second, and the second and third interviews to give participants time to reflect on their answers and the research process.

The stories that shape us are, from their very beginnings, fully contextualized. When they arise again in conversation, we tell them from our current context. We also cull from our stories pieces that no longer fit. The pieces that we keep are "rooted within" our spheres of existence: "the immediate intersubjective…the collective social field in which they evolved, and the cultural meta-narratives that give meaning to any particular story" (Spector-Mersel, 2010, p. 212). I am privileged to share my participants' stories with you, narratives that provide details of their backgrounds and insights into their personal identities, as well as their conceptions of global learning's significance for them as current or future teachers. I invite you to enter into their intersubjectivity, to gaze upon their collective social field, and consider the cultural milieu from which their meta-narratives sprang and gave meaning to their experiences of global learning.

Participants' Backgrounds

In the following excerpts you will meet each research participant and learn about their backgrounds. Eight of 10 participants grew up in or near Miami, Florida; of the remaining two, one hailed from the Mid-West, and the other from Brazil. Participants' heritages were somewhat varied, as were their reasons for choosing the teaching profession. Several had family members who were teachers, although two participants were initially surprised by their decision to become teachers. Most participants self-identified as having close ties with either (or both) the culture of their heritage or American culture, although some expressed how they felt constrained by their parents' traditional, conservative values. You will also learn how several participants connected their concept of global learning, at least in part, to their cultural backgrounds.

In some participants' narratives of their backgrounds you will see the seeds of a growing inclination to embrace global learning. In others, you may catch a glimpse of how they define global learning, relayed to you later in full. I have included portions of their narratives that show how and why they are (or will be) teachers, the choices and attitudes that brought them to education and the teaching profession, instead of another. This was done to help orient you to them within their personal contexts of teaching. Names of all participants herein are pseudonyms they chose for themselves. First, you will find all five pre-service teacher (PST) participants appear in alphabetical order, then all five in-service teacher (IST) participants appear in alphabetical order. The table below (Table D1) shows PST's anticipated placements in various school settings. This table may serve to organize your understandings of them and of their narratives that follow.

Table D1

Pre-Service Teachers' Anticipated School Setting

Participants	Level	Grade	Discipline
Brooke	Elementary	K-5	All subjects
Camilla	Elementary	K-5	All subjects
Katalina	Secondary	6-12	History
Maddie	Elementary	K-5	All subjects
Priscilla	Any Level	K-12	Special Education

Pre-Service Teacher Participants' Backgrounds

Brooke (PST) had grown up in Miami and her interest in medicine almost took her career path in a different direction, away from her childhood dream of becoming a teacher.

> My mom is American and my dad is from Latin America, so he's Hispanic, and I kind of identify half and half, you know? I grew up in Miami. My dad, he came here when he was 12. Yeah, so he remembers a lot from his home country, but we never really like, had that culture in our household. It was mostly my mom's American culture that basically influenced our household.
>
> I always knew, like in the back of my mind that I wanted to become a teacher. When I was little, I would have my stuffed animals lined up in my room…and I would take all those papers, tests, and stuff from my elementary school, and pretend like I was teaching the material to my kids, and like reading them books and doing everything. But then, when I got to high school I took anatomy, and I loved anatomy. So, I kind of shifted that thinking to become a doctor. Then I took Chemistry in college and I was like, "This is not for me." That's when I decided to switch my major to Elementary Education and it's been a great experience. (Brooke, PST)

Although Brooke (PST) self-identified as half Hispanic, unlike other participants in this study, she did not express an identification with any Hispanic culture. This, she explained, was due to her mother's "American culture" having shaped the traditions and

familial practices with which she grew up. She ultimately decided on a career in education and was happy with that choice.

Camilla (PST) identified strongly with the Cuban side of her cultural heritage. This is evident in her description of the mostly Cuban community she grew up in as "bright," but also culturally "completely different" from other communities.

> I am a Hispanic person; my mom is Cuban and my dad is Peruvian. In my case, I was born in a house where we also speak Spanish. So, I grew up in Miami and specifically [a Cuban city within Miami-Dade County], which is a very Hispanic, bright community, you know? Lots of Cubans. Although I'm half Peruvian, I identify more with the Cuban culture, maybe because most of my Cuban family is here and they're the ones that I meet up with like at parties and stuff. Also, like in [my community], most of the population is Cuban, who typically don't see people from other like Hispanic countries. So, every time I find a Peruvian person it's like, "Oh, wow! You're Peruvian, too!"
>
> I went to a K-12th grade school growing up… Before FIU, I wasn't aware of these things much, because, you know, everyone grows up in a community where everyone—there's always a common population of people. You don't really gain that perspective. I feel like global learning is something that you have to sit down and learn. It's not just in real life, because it's not what you see every day. The point of it is that it is global. I feel that it's something that takes time to learn because I, I'm used to the

> community around me, you know, and the culture is completely different. (Camilla, PST)

In this excerpt, Camilla (PST) expressed her belief that members of a community tend to demonstrate a shared perspective, one they hold in common because they are together every day, which reduces the likelihood that anyone who remains solely in that community will develop a diverse or global perspective. Camilla (PST) felt that global learning lies outside the realm of many people's mundane experiences and so, it must be sought intentionally, over time, beyond one's typical social milieu.

While Katalina (PST) identified as a Cuban American and, like Camilla (PST), had grown up in a mostly Cuban community in the greater Miami area, she had not always embraced its Cuban culture. She was part of a close-knit family that shared a love of music, among other things. Yet she had chaffed against the constraint of their conservative traditional values.

> I'm Cuban American. My grandparents lived in Cuba since they were in their 30s, and then they had my mom and my uncle, and then they moved to America. The same thing for my father, he was also born in Cuba and left as a toddler. And I love that. I always tell my friends, I feel like I have the best of both worlds, because I have this really huge Cuban side and then I also have my parents, who grew up Cuban but grew up in the States, in America during the 1970s and the 80s. And I just love that, I love the stories they tell me about the 80s and the 70s, and the music, and the aesthetic. I feel like I have good music taste because of that. Like we have Hispanic music and then we have good classic 80s songs. But I feel like

> yeah, because I'm Cuban American I've always been more Americanized, because I was born and raised here. My mom was an English language student—both my parents were...and they both struggled learning English when they first came over.
>
> It took me a while to appreciate my keeping roots… It wasn't until high school, I started spending a lot more time with my grandparents and I started to really have an appreciation for being Cuban, for you know, the struggles they had to go through to come here, the music, the people. I guess, because I grew up an American, I also understand like there's such generational differences amongst my family. Like, my sister and I think more liberally. We're more progressive. While my grandparents are obviously much more, you know, conservative, traditional, and everything like that. And because of that, I feel like I've been able to understand Hispanic culture, not just the Cuban part of it, but Hispanic culture altogether, like the diversity of Hispanic culture. You have…European Hispanics, you learn about the history of colonial times in Spain and Mexico…I feel like that learning kind of gave me my love and passion for history, because that's my major. (Katalina, PST)

You can see how Katalina's (PST) views about her heritage had changed over time. Although she credited that change, and her "more liberal" and "progressive" views, to the effects of both the place and time in which she had been born, you will later see how her experiences of global learning had made her become more "open to diversity." Katalina (PST) considered herself "more Americanized" and

part of a newer “generation.” She also recognized that many of her peers, young people in her community were not as progressive or open to diversity. “A lot of times you see that where I grew up in Florida… They feel this lack of exploring because…we're pushed to just stay with our families, to stay in this bubble, you know, to stay near.” Katalina (PST) was passionate about learning and teaching history, and even placed her own narrative within historical and cultural contexts. Yet, she did not equate learning about her family’s rich Cuban history and culture with global learning, something we will delve into further in the final chapter.

Maddie (PST) was a non-traditional student, in terms of her age. She self-identified as Hispanic and shared her perspective on how her education had taught her to “think differently” and be more “openminded” than most members of her family. She believed in the Black Lives Matter movement and her opinions frequently did not align with those of other family members.

> I am Hispanic, and even though I was born here, I was raised to speak Spanish first. My whole family speaks Spanish, so I'm fluent in that. Maybe I am more like open minded, very liberal, I guess you would say, compared to my family. So, I am completely different. I really think the education system, honestly, has helped me tremendously, like raised me to be something other than what they wanted, if that makes sense. So, family dinners are interesting. Holidays and stuff like that, I'm just like the only person who thinks differently than them. So, politically, education wise, racially, stuff like that, I have my own opinions. Like the whole Black Lives Matter [movement], I'm very pro Black Lives Matter and they aren't.

> And it's just stuff like that. Like they've tried to kind of make me think like them and give me all these reasonings. And I'll listen, but for the most part, I mean—if it doesn't resonate with me I'm not going to change my mind about something.
>
> So, I had actually started college as a Communications major and then switched to Early Childhood Education. And…I kind of grew to love it. I didn't like it at first, and now I love it! (Maddie, PST)

Maddie (PST) held strong opinions and was not easily swayed by familial pressure to think otherwise, as can be seen in this quote: "And I'll listen, but…if it doesn't resonate with me I'm not going to change my mind about something." She also believed she had not fulfilled her parents' and family's expectations, but had become "something other than what they want," someone who was "open minded, very liberal." Like Brooke (PST), Education was not her first career choice and she had changed her major before graduating. Her newfound enthusiasm for teaching indicated it had probably been the right choice for her.

My final pre-service teacher participant was Priscilla. She was an international student and identified as a Brazilian of German and Lebanese descent. She had been in the States for a few years, having first completed high school in New England. Priscilla (PST) was cognizant of her privileged status, believed extreme economic disparities and inequitable gender-based outcomes were unjust, and displayed an awareness of how others, less privileged than herself, had experienced life in Brazil. She had "listened" to and remembered their stories.

I identify as a woman and my ethnicity—like I'm Brazilian, but my mom's family, they're German and my dad's family, they're Lebanese, and we all have a little bit of Portuguese. So, I'm mixed… I grew up very like sheltered from the world because my family—they're well off, you know, in Brazil. And there's a lot of like social disparities, I guess. You're either like rich, or like good middle class, or like you're poor, poor. And from a very young age I guess, I always thought that was wrong. I always had that injustice type of thing in my head. And I come from a family of very strong women. My two grandmothers are very strong. One studied education and she was a teacher for a long time. Then she started her own business, and she was like a boss lady… in like the 1960s or the 50s, which was not a normal thing. So, I grew up with very strong figures at home and my other grandmother, she's a doctor… she's super like well-respected. So, I always saw that in my own home. But then, I remember like seeing friends of mine with moms that didn't have a voice, or didn't…do things that they wanted, or put their dreams on hold because of a husband, or because of a kid, or because society didn't think they could pursue that. In Brazil, it's very dominated by men. So they were like, "There was no space for me. I didn't feel heard." So, I grew up listening to those stories.

When I was 17, I moved to the United States to go to high school in New England. And when I arrived here to the U.S., I saw like everything, you know? Like you see so many different types of families,

and single moms, single dads, like gay parents, and all of that, which I never had contact with, because my city in Brazil is very conservative, in a sense. Until I moved here, I wasn't that great of a student just because I was so unmotivated… And I had really bad teachers growing up. I don't want to say 'bad teachers,' but like people that were…not willing to understand and be there with you. And like try to see that, "Oh, Priscilla's having issues because she's having issues at home." Instead, they're just like, "Priscilla is lazy." You know? That's why I think I never wanted to do education. So, I went to a Catholic boarding school for two years and I did my junior and senior year there. And then I really saw like what a good educator can do for a person. That's when my grades turned around, and now I'm a great student.

I came to FIU as a Pre-Law student and I was in International Relations and Political Science my first year. And then it just wasn't for me, you know? I just did it to like appease my parents, I guess. And then, I was like "I'm, not even in Brazil anymore, I know I don't want to go back there, so I can really like do whatever I want here." …and then, during my junior year I realized that I really like teaching, I like tutoring, and all of that… So, I'm doing a minor in Education. (Priscilla, PST)

In Priscilla's (PST) narrative we find a legacy of strong women. Because of her having had these "very strong [female] figures at home," she felt empowered to pursue "whatever" career path she chose here, in the U.S. She also exhibited an openness to global learning from a young age, and had developed a habit of observing others' ways of

being in the world. Priscilla (PST) shared with me her comparisons of how people live, from the socially acceptable roles women played in Brazil to the different types of families she found common in the United States. She was also transparent about having had negative experiences of schooling in Brazil, experiences that had negatively affected her academic performance and her view of the teaching profession as a whole. Both her academic performance and attitude toward teaching improved dramatically once she experienced "what a good educator can do for a person." And despite her family's expectation that she would become a doctor or a lawyer, Priscilla (PST) had exerted her independence and changed her undergraduate major from Pre-Law to Psychology with a "minor in Education."

Priscilla was unique among her PST peers in this study, as she connected her background and her cultural heritage to her global learning. However, she connected it to a heritage of privilege, not her ethnic or national cultural heritage. The other four PSTs did not connect their backgrounds, their cultural heritages in any way to their global learning. Instead, as Brooke (PST) reflected on her culture, she said, "It was mostly my mom's American culture that influenced our household." And Camilla (PST) believed that global learning cannot be found in one's everyday social milieu because "everyone grows up in a community where everyone—there's always a common population of people. [So] you don't really gain that [global] perspective." Katalina (PST) also did not equate her background and learning of her family's rich Cuban history and culture with her global learning, although later she tangentially related it to her understanding other Hispanic cultures. And Maddie (PST) described herself and her "liberal" or global perspective as being "completely different" from others in her family.

In-Service Teacher Participants' Backgrounds

The table below (Table D2) shows the various school settings in which IST participants taught. Please note I followed the same alphabetical order of participants in Table D2 as I introduced each one to you.

Table D2

In-Service Teachers' School Setting

Participants	Level	Type	Grade	Discipline
Alina	High School	Private	9-12	Geography, History
Aurora	Middle School	Public	6-8	History, Law Studies
Jesse	Multi-Level	Public	K-8	Civics
Katherine	Elementary	Charter	K-5	*ELA
R	High School	Public	9-12	Math

*English Language Arts

Alina (IST) was an in-service history teacher of Cuban descent. Alina's (IST) leanings toward global learning can be seen in her reflection on how growing up with "Cuban conservative views" caused her to want "other women and girls" to have greater autonomy and a grasp of life outside of their personal spheres of experience.

> I am originally from South Florida. I grew up…close to Miami-Dade [county]. I am White, but my whole family is Cuban. So, I do identify as Hispanic. I would say there's a lot of like American influence from growing up in the United States. I think being Cuban American is very much who I am, because I still have a large portion of like, the Cuban in my life. But growing up here in America and being an American History

teacher, I still have that identity of an American as well. I grew up in like a pretty Cuban conservative home. My parents were both born in Cuba…[and] they kind of kept a lot of those traditional, like Cuban conservative views. So, I think kind of growing up like that has shaped my views on like feminism and wanting, you know, women and girls to kind of like grow up not so sheltered, but more like understanding the world around them and being able to make their own choices and things like that. I went to public school and I got a good education. But they didn't generally talk about anything like global learning. But there was already that idea of kind of like, taking a more critical approach when it comes to studying history. So, I have always learned like the good and the bad of America.

I always really liked history and sophomore year of high school I was taking a World History class, AP [Advanced Placement], and I had a really, really good teacher, you know? She was like young and funny and she made the content really interesting. And I was also taking another [history] class as one of my electives. And I guess I just fell in love with history, just learning about it and how you see how much of the past has influenced now [the present]. So from there, my sophomore year, I just really had this passion to like become an educator. I had cousins and family members who were educators as well. So, I kind of knew a little bit about the background of it. (Alina, IST)

Although Alina (IST) had not been formally introduced to global learning before college, she credited her K-12 public school education with having given her a critical lens through which to interpret United States History, which is often presented as unimpeachable in public school settings. She "fell in love with history" because of having had excellent, personable history teachers. Alina (IST), like several other participants, had family members in education.

Aurora (IST) also had a family member in education, who had actually been her teacher one year. During our first interview, she shared the impact that experience had had on her choosing to become a teacher, along with guidance from a high school history teacher to go into the teaching profession. Across all three interviews I had with Aurora (IST), she communicated her love of teaching, of helping students make real-life connections to subject content, and the importance she placed on being her authentic self in the classroom.

> I'm originally from the Midwest, from a small country area, you know Southern, where they still do a huge parade at Homecoming. And I am Native American and White, that's how I identify. My perspective, being from the Midwest, that's a big thing, but I also am all about making connections with my students on a real level. My mom has been a public educator for 37 years. She was actually my fifth grade teacher, and she was hard on me. And that made me realize, like, how good of a teacher and how big of an impact she was on, on students' lives. But for history, that came from my 11th grade US History teacher, Mr. Smith [pseudonym]. At the end of that year, he goes, "You're meant to be a

> teacher." Then I sat back and said, "You know, my mom is such a great teacher—and that experience I had of her—and then I love history, you know? Maybe this is the right field for me." And that's when I made the decision to become a history teacher. (Aurora, IST)

When I first interviewed Aurora (IST), we found we had a bit of family history in common, as she had family living in the same small Mid-Western town in which my father grew up. I quickly learned our Native American heritage is similar, as are our memories of that town, although her ties to both are stronger than mine. For several minutes, our conversation reflected our automatic connection, and in reading the transcript of that conversation later I was reminded to be wary of my researcher's bias playing a role in how I might privilege her narrative over others.

Both of my participants who self-identified as being Hispanic/LatinX males, were in-service teachers. The first, Jesse (IST), echoed Camilla's (PST) observation above, that there is a Hispanic perspective or "lens" through which he principally viewed life. He also felt that he had not encountered global learning "much" prior to his time as a student at FIU.

> The way I identify myself is as a Hispanic male. So yeah, mostly I've looked through my Hispanic culture, my Hispanic lens, being half Cuban half Puerto Rican. I'm Hispanic, but my parents did not talk Spanish to me whatsoever as a kid. I went to a private school and it was a very small private school. So, there wasn't really such a thing as like an emphasis on global learning. That wasn't really a part of the core curriculum. I would

> say that pretty much before going into FIU, there wasn't really much global learning at all from my experience.
>
> I wanted to be a teacher in high school, but I started off going through the law school route, like trying to do that. And then I was like, "No, I don't want to do law school anymore. Let me go back to being a teacher." So, that's when I added—like two years in, around 2013 or so, I added the Social Studies Education to my Political Science degree. And that's how I got into education. But it's something I've always kind of wanted to do since high school, mostly because I really liked my teacher…. I enjoyed learning in his class and he was my Government teacher. (Jesse, IST)

While Jesse (IST) talked about his private school education, in our conversations he did not associate it with privilege. He seemed to regret not having learned Spanish "as a kid," and later when he told me about his students, he shared: "My Spanish is not that great. So my English language learners, you know, they'll help me with my Spanish and I help them with their English" (Jesse, IST). He, like Brooke (PST), had changed his major to Education while still an undergraduate student and, like Aurora (IST), he was inspired to become a social studies teacher because of his admiration for one of his high school teachers.

My next in-service teacher participant had a unique background compared to that of most other participants. Katherine (IST) identified as 'Middle Eastern,' although she was born in the New England and had spent most of her childhood in Florida.

I am Middle Eastern. So, I would say that is a big part of me. And then my mom's side is German. So, some German, but I feel mostly Middle Eastern, and that's probably because I was exposed more to that culture than my mom's side. Like, it was mostly my dad's side that had all the family reunions. My mom's side never had anything like that. And then my dad did a lot of the cooking, so it was mostly that food, stuff like that. I'm actually from the New England area. My family moved down here when I was like two or three. Yeah. So, I'm not from Miami. I was born in New England, spent a couple of years up there, and then we came down to Orlando, and then I moved here. Weather wise—I feel like a Floridian because I hate the cold. Language wise, I feel like I belong up North, because I don't speak an ounce of Spanish. So I feel like in that respect, no, I don't belong here.

My personal experiences have taught me not to judge people. I think that's the biggest thing. And to have patience with whatever you come across. When I was I think 10 or 11, I got diagnosed with diabetes. And it taught me, "OK, people aren't going to be like what you expect." And you know, people hear, "Oh, you're a diabetic?" And they judge you right away. That would make me really upset because I'm like, "No. I'm still myself. It's just inside me. Like, it's not like I'm contagious." I guess, yeah, that would be the 'not judging' part. And it also kind of taught me, "Okay, you need to have patience to do everything in life, because you don't want to mess up with like medicine or anything." So, I would say

> that's what shaped me, big time, and responsibility. It instilled that in me a lot sooner than most people my age, back then.
>
> As a struggling student, reading comprehension always got me. And for most of my life, I never had a teacher that actually cared until—I think it was my third or fourth grade teacher. And I was like, "I want to be like you one day." And then I always, like even as a little kid, my mom would tell me, "You were always playing school and pretending to be a teacher." And I was like, "I don't even see myself doing anything different." (Katherine, IST)

I shared the above excerpts from Katherine's (IST) narrative that include her personal struggles with diabetes and reading comprehension because, as you will see later, those experiences contributed to how she approached her students with empathy and taught for equity in her classroom. They also helped Katherine (IST) develop patience and a sense of responsibility at an early age. She, too, was inspired by one of her teachers to become a teacher, and being a teacher comprised a significant measure of her self-identity. She could not imagine herself "doing anything different" (Katherine, IST), in terms of her chosen field.

My final in-service teacher participant was 'R' (self-chosen pseudonym), who identified himself as a "LatinX person." Like all of my participants of Hispanic heritage, he was born in the United States. Similar to Alina (IST) and Katalina (PST), the traditional "Latin culture" in which he was raised did not always match his personal values.

I identify as a LatinX person. So, I'm from LatinX descent. My parents are from Latin speaking countries, Hispanic countries. I was born here, but I feel that a lot of my culture and customs come from the Latin culture. So, that's why I identify that way. Growing up in a very Hispanic traditional and very religious household, I quickly found that I didn't fit into that. And I quickly found that, you know, my identity didn't match the identity that maybe my parents wanted it to be. And I feel that that opened my eyes to the diversity of our students and how everybody goes through such different things. And we can't judge them for the decisions that they make, because we have no idea what it is that they're going through at home. And I think that that's shaped me to be like, I guess like a diverse teacher, or a teacher who believes in diversity and like tries to include that in my classroom. So, those experiences and the diversity in the community that I've grown up in have made me more aware that the differences that we all have are very different, and so beautiful. But we should celebrate them.

I grew up in South Miami and I went to school down here, and I went to high school here. My decision to become a teacher started in middle school when you can take advanced courses. So, I took algebra I in sixth grade. I failed it. I took it in seventh grade. I failed it. I took it again in eighth grade and I failed it. And then I came to ninth grade and I took it again and I just guess I had this teacher who made it click for me. And when I moved on to 10th grade I had an amazing geometry teacher, and it really just opened my eyes to, "Why didn't I get math at this point in my

> life, when somebody, a teacher, whoever, thought I could do it?" It's sad to me that it took so many years to get to that point, to that teacher. So, that's the beginning of like my thought process of like, "Why didn't this work out for me?" And I guess the question became, "How can I improve that for other students later?" (R, IST)

R (IST) grew up in an area of Miami that he described as a diverse community, a community of White and Hispanic people, many of whom represented different Latin American cultural roots. He felt that the differences he encountered in that setting and in the school where he taught were valuable. His experience of struggling to learn algebra and then mastering it because of an "amazing" teacher, who caused him to think about the teaching profession, is a positive match with that of several of my participants. R's (IST) driving question of how he could improve other students' experiences of learning was also the driving force behind Priscilla's (PST) desire to become a teacher.

Three of five IST participants believed their cultural background or heritage had influenced their global learning, although two of them described it as a push towards global learning, while the third felt it had enhanced her global learning. Among the three was Alina (IST), who "grew up in like a pretty Cuban conservative home," and her reaction against that conservative upbringing was also the impetus for her developing a more global and feminist perspective, versus taking up her parents' "traditional, like Cuban conservative views." Similar to Alina (IST), R (IST) believed his not fitting in to "a very Hispanic traditional and very religious household" had contributed to his global perspective. He stated, "My identity didn't match the identity that maybe my parents wanted it to be. And I feel that that opened my eyes to the diversity of our students and

how everybody goes through such different things" (R, IST). Although Aurora (IST) did not initially connect her cultural background of being "Native American and White" with her global learning, later you will see that she believed sharing her cultural heritage with her students was a way to engage them in global learning.

The two ISTs who did not connect their background and/or their cultural heritage to their global learning were Jesse and Katherine. Jesse (IST) described how he had "mostly" an "Hispanic lens" through which to view the world prior to his global learning at FIU. And Katherine (IST), who identified her cultural heritage as being "mostly Middle Eastern," developed an acceptance of differences or global awareness because of having had diabetes, which taught her "not to judge people" and that they "aren't going to be like what you expect."

What follows are findings from my analyses of participants' narratives of their experiences of global learning. I first conducted a deductive analysis of all participants' interview transcripts, the results of which appear in this chapter. I then subjected their transcripts to three rounds of inductive analyses, the results of which comprise the next chapter. A deductive analysis was implemented to identify when, where and how participants' global learning occurred, how they defined global learning, and power as it appeared in their narratives of global learning.

Deductive Analysis Findings

Three broad findings arose from my deductive analysis of participants' narratives. The first finding details the origins of their global learning: when, where, and how their global learning experiences began, if those experiences began prior to their attending FIU, and how participants continued to experience global learning once they were

Table D3

Findings and Understandings

Deductive Findings	Understandings
The origins of participants' global learning	Experiencing global learning in travel, with diverse others (in and outside the classroom), in coursework and co-curricular activities (i.e., lectures, cultural celebrations)
Participants' definitions of global learning	Global learning is learning about the world and others, learning how to communicate effectively with others, and is experiential learning
Power in the process of global learning	Global learning heightens the learner's awareness of issues of power Power sharing as collaboration with students Empowering students by teaching critical thinking skills Displaying cultural humility
Inductive Findings	**Understandings**
What global learning does	Expands the learner's worldview, perspective, and mind Draws the learner into more relational ways of being with diverse others Prepares the learner to work with or teach diverse people/students Creates a desire to communicate appropriately with diverse people
A diversity of diversities	Global learning recognizes a diversity of diversities
What it means to teach for global learning Teaching for equity Meeting the needs of English language learners	Teaching for global learning is teaching for diversity, equity, and inclusion

enrolled there (refer to Table D3, above). The second finding shows how they personally described and defined global learning. Both of these findings arose from direct questions asked of each participant. At the conclusion of their first interview, I asked how they described or defined global learning. During my second interview with participants, I asked them to respond to these requests:

- Tell me about your memories of global learning before you came to FIU.
- Given your description/definition of global learning, how did your global learning at FIU begin?

My final deductive finding resulted from an intentional search for the ways power played a role in participants' own global learning or their teaching for students' global learning. This finding was then 'power in the process of global learning' and was demonstrated in part in participants' desire to share power in the classroom with their students. I have intentionally included lengthy excerpts from participants' narratives as evidence of findings to retain the richness of what they shared. Every participant's voice is represented in the sections and chapters that follow, and I have attempted to prevent any single participant's voice from being privileged above another's.

Locating Participants' Origins of Global Learning

For Alina (IST), global learning began in a geography course at FIU, which may have been a global learning-designated course, but she did not identify it as such.

> I would say my global learning started my first year there [at FIU] when I had to take a geography class. …you're just exposed to the globe, because you're learning geography. And we learned about different regions and different groups of people. The most memorable thing that I

> remember from the class, we learned about why like other places, like Europe became so advanced so quickly, and it was all based on geography. Because Europeans have lived on the same latitude line as the fertile crescent, they were able to grow food faster. And from there, they could just advance faster. Like it just changed my perspective. (Alina, IST)

According to Alina (IST), geography was not a course requirement in high school, so she had not taken geography before attending FIU. She described the learning she experienced in her college-level geography course as significant. She had not only learned about the world, about "different regions and different people," she had gained an understanding of why different regions experienced differential development, which had nothing to do with the people themselves. Alina's (IST) new understandings of people, their development, and geography was global learning that had given her a new "perspective." It had helped her better understand the world and broke down her biases based on false narratives, such as European exceptionalism, a narrative that is embedded in many histories of Europe's development.

Aurora (IST) relayed how her global learning began in an FIU classroom, but it accelerated outside the classroom as she developed personal relationships with students from other countries.

> I would say the first time I experienced that [global learning] was in Dr. Gregor's [pseudonym] class at FIU. But I also had a roommate that was from Nepal. I mean, that was the craziest thing that I could think of back when I was rooming with her. I was like, "I've never met anyone from

> Asia." And you know, it's done so lightly, like roommates, parties, clubs. But all those perspectives really provide that global learning, that global perspective. (Aurora, IST)

In Aurora's (IST) description we see that her experiences of global learning were not confined to the classroom. Instead, she experienced it organically in various settings outside the classroom in relationships with diverse others. She also alluded to the ease with which her global learning had occurred: "…it's done so lightly" (Aurora, IST).

As Brooke (PST) thought back on her school career, she had almost no memory of global learning before attending FIU:

> I don't really remember much learning about global learning or like, really, anything that relates to global learning. I mean we learned about, like in high school I guess, we learned kind of about African culture and a little bit about like, Hispanic culture… But it wasn't ever like a huge part of the curriculum, you know… So, it wasn't, it wasn't like now [at FIU]. I'm learning so much about it now and like how important it is. (Brooke, PST)

In this excerpt, we see how limited Brooke's (PST) experiences of global learning had been in high school. She attributed the majority of her global learning to the coursework she was engaged in at FIU, where it was "part of the curriculum."

Camilla (PST) had experienced global learning while she was a student at a local community college, prior to her enrollment at FIU. Of her course on "diversity" at that institution, she said, "That class was focused on all kinds of diversity, not just race. I feel that that was a sense of global learning, because the whole point of global learning, and

my point of view, is diversity in all ways" (Camilla, PST). Hers is another example of how global learning can be experienced through coursework.

Jesse's (IST) global learning experiences began at FIU in three different contexts; first, in his International Relations classes. Although those were not designated as global learning courses, he qualified the curriculum as global learning because of its focus on the United States' relations with other nations and global politics. Second, much like Aurora's (IST), his global learning occurred organically in the process of getting to know and become friends with diverse peers, whose experiences and culture were different from his own. Of those friendships he said, "So, I was able to make friends that were just beyond Hispanic and in my culture. …a lot of the friends and acquaintances I made were like of Filipino, of Asian descent." Third, he experienced global learning at co-curricular events that featured speakers who represented diverse perspectives. "So, you always had different political leaders or different speakers who would come in and share their perspective about what's going on in the world, whether it be a specific region in Peru, or who knows where" (Jesse, IST).

Katalina's (PST) first understanding of global learning was that it happened in the context of study abroad courses offered by her community college, although she was unable to participate in any of them. "I feel like the closest memory I have to my idea of, my understanding of what global learning was, before I went up to FIU, was when I went to community college. They were offering like [Study] Abroad classes" (Katalina, PST). She then described her first engagement with global learning at that community college: "They would have these little shows about Asian or Japanese culture, Cambodian culture, Vietnamese culture, and…they would display their art, display their dancing, display

their music and their food. And I thought it was so exciting" (Katalina, PST). Her ongoing experience of it at FIU was similar to Jesse's, as she attended many co-curricular "global learning" events. "I took Colonial Latin American courses with Dr. Aguilera [pseudonym] and because of that, I would go to many Latin American History Studies lectures. And these lectures dealt with Indigenous groups from Bolivia, from Peru, from Venezuela, and Colombia." Thus, the origins of Katalina's (PST) experiences of global learning lay in her attendance of co-curricular activities, in the "many" academic lectures and cultural celebrations she chose to attend.

Katherine (IST) stated she had "never really heard about global learning until FIU; I have none [no memories] of it before I came to FIU." She then described a religious studies course, which she remembered as the only global learning course she had taken. However, Katherine (IST) also took a Teaching English as a Second Other Language (TESOL) course, which likely was a global learning-designated course at the time, as three of FIU's TESOL courses gained that designation in 2012. One of her significant global learning experiences occurred when she attended a worship service with a community of faith of which she as not a part. Attendance was a global learning co-curricular requirement of that interdisciplinary religious studies course. Katherine (IST) described her experience to me in detail.

> We had to attend a service, like a church service, like a synagogue or something. Any other religion except yours. And I was like, "Why?" And then again, every event shapes your worldview. We did [visit] a Greek church. It's not in English. I was sitting there scratching my head the whole time. And, believe me, I was shocked. I didn't even know what was

going on. You stood, I stood, you sat, I sat down. I was like, “Hmm. People actually do this?” So, that taught me something. I was like, “Hmm. You're not like me.” It wasn't a bad experience at all. Like, it opened my eyes. I was like, “Oh.” It was really good. (Katherine, IST)

Katherine (IST) placed a high value on this global learning experience with diverse others. When I asked her if she would engage in a similar learning activity again, she replied: "I would! I would a thousand percent do it again. Probably a synagogue, maybe. Yeah, I'm always open to new stuff now."

Maddie (PST) was aware of global learning before coming to FIU. Her knowledge of it at that time was, as she described it, just "the basics" of global learning. "Like, watch the news, read up online, kind of factcheck Facebook posts that my family would send me, stuff like that." Maddie’s (PST) global learning continued at FIU in a communications class, although she did not recall a lot of particulars about that course.

"I don't remember what the course name or even the course code was. (...) I think it was like talking about practices in other countries. So, for example, if I was still in communications, it was like how to handle yourself in a meeting with someone in another country. So, kind of like, learn their traditions, learn their cultures, and then respect it. Like that's—I think that was my first GL course. (Maddie, PST)

Of a subsequent global learning-designated course, Children’s Literature, Maddie (PST) said: “That one went more in depth into how to like, if you have a child in the class, look up their culture. Make sure everyone feels—make sure the whole curriculum is inclusive.” Thus, Maddie (PST) had experienced global learning through her coursework in both Communications and teacher preparation courses.

Priscilla's (PST) experiences of global learning were uniquely different from those of other participants. Unlike them, she was an international student who had been studying in the States for several years, and had many experiences of global learning while growing up and traveling abroad with her family. According to her, such experiences were an outcome of her having interacted with other children from all over the world.

> I remember one kid once asked me, "Oh, where are you from?" And I was like, "Oh, I'm from Brazil." And she was like, "Do you have a president in your country?" "Yes. Where do you think I live?" You know? And we're like 11 [years old] at that point. So, it's things like this, you know, like learning [about] different cultures from those settings. So, I think those are my memories of that [global learning] before coming to FIU. (Priscilla, PST)

Although Priscilla (PST) did not describe any specific university co-curricular events in which she had participated at FIU, she believed much of her global learning had occurred "outside the classroom" through interpersonal relationships with diverse friends "from everywhere." As she stated, "[It's] also just having experiences outside the classroom. Which I think that's why I like FIU, because I just learned so much from my friends. You know?" (Priscilla, PST)

In my analyses of R's (IST) narratives, it was apparent that his global learning began at FIU: "I can't remember a time where I learned explicitly about like, diversity or thinking globally, or—I don't remember doing that before going to FIU." He first

experienced global learning while being with diverse others there. R (IST) described his encountering diversity at FIU thus:

> When I moved on to FIU, I started to see more people that looked like me, and people who shared experiences that I had, or you know, a diverse faculty, for example. I think, regardless of the courses that I've taken at FIU, the faculty has been extremely diverse. The student population has also been diverse, and I think that that diversity has really, how do I say it? has really deepened my thinking. (R, IST)

Subsequently, R's (IST) memories of his first global learning-designated course surfaced as he remembered having taken the History of Mathematics. "And that was like so cool to me because it was like math, but you were still reading, and then you were also learning about different cultures and how they approach mathematics, and their number system." This proved to be a meaningful, "cool" learning experience for R (IST), as it took mathematics beyond learning a lifeless subject to focus on how diverse people developed and utilized systems of mathematics in their cultures.

Key Takeaways: Participants' Origins of Global Learning

Seven participants shared that their global learning experiences began in college or university. Although, of the three participants who felt their global learning had begun prior to that, one described how she had just known "the basics," another participant shared a depth of knowledge gained in the process of traveling abroad and interacting with diverse others, and the third had developed some awareness of diverse cultures in high school. Pre-service teachers' first experiences of global learning were more varied than those of their IST peers. Overall, their global learning experiences occurred while

participants engaged with diverse others, with diverse cultures, with course content that represented diverse perspectives, and through co-curricular global learning activities.

Defining and Describing Global Learning

Although each participant expressed one or more unique ideas in her/his description and definition of global learning, you will see that several participants held some ideas about its essence in common. The excerpts that follow were drawn from their narratives, specifically from their responses to the questions: How do you define global learning? What does it mean to you? At the end of this section is a brief list of key takeaways from participants' narratives of what global learning is.

This section begins with an excerpt from Priscilla (PST), whose global learning experiences were novel among her peers because many of them occurred during her travels abroad with family. She offered a complex description of global learning that accounts for settings in which it can occur, the type of experience it engenders in learners who may then benefit from it, and course content employed to generate it.

> I always talk [about] global learning as like…something that is very—not neutral—that's not what I want to say. But something that is not tailored specific to one certain group, you know? I always thought of it like something that can be taught here and that can be taught anywhere else. Something that applies to everyone. And also, just having experiences outside the classroom… So, I don't know if this is correct, but I always thought of it as a whole package thing. Not only like a PowerPoint or notebook type of thing. Like a whole, whole experience of learning from your classmates, to your teachers, to the environment you're in, and the

examples that they use, even how they teach. All of those things. When I think about the classroom, I always think about the teachers or educators that would make everyone feel included and would find a way to reach everyone in the classroom, you know, from a city in Brazil, to Boston, and to FIU.

So, I can give an example for that. In high school, my advanced calculus teacher Mr. Smith [pseudonym], he was very American… It was an international school and there were Americans, too, in the school. And…when he was giving examples or something, like he would use very American things that we had no idea what he was talking about. Like cartoons that you watch when you're a kid, or like a TV show that we didn't watch. And those were just things that like—we couldn't relate. You know? Then I had my English teacher, Miss Lawrence [pseudonym], and she just used general World Literature, or whatever, like something that we could all kind of understand. We read from *Great Gatsby*, that is like classic American, to *A 100 Years of Solitude*, that is classic Latin American literature. So that was really cool, like to see that you can, the Americans can learn a little bit about what we kind of grew up with, and we can learn about *The Great Gatsby* or *The Catcher in the Rye*. So, I think that was important, to have teachers that had that open mind and who were able to like step outside of their box, too. (Priscilla, PST)

Above, Priscilla (PST) indicated that global learning can occur in and outside the classroom and it is part of a "whole experience" that cannot be communicated through a

typical lecture supported by an electronic presentation. It is learning that should also be applicable to students everywhere. Global learning resonates with students' lived experiences. It is experiential on multiple levels through multiple modalities, such as active discussions among students that traverse their borders of understanding. Finally, global learning incorporates knowledge generated by people outside of one's own culture.

Alina (IST) defined global learning as knowing "what's going on all around the world." She also believed our learning about diverse others has become a necessity, brought about by our being unavoidably "interconnected" with others around the globe. Her definition of global learning included its objective, to help students become "global citizens."

> To me, global learning just means like, because the world is so interconnected we do not, we literally don't have a choice of how connected we are because of the Internet, and because of social media, and everything that is at our disposal. So, we have really no choice but to learn about what's going on all around the world. I think global learning means—that it's like learning to be a global citizen of the world, and that just means like exposing yourself to as many cultures, and ethnicities, and nations, and everything, as much as you can. You can read about it and learn about it, you just kind of need that, that interest. (Alina, IST)

According to Alina (IST), anyone could potentially become a global citizen, they need only have the "interest" and will to learn "as much as you can" about diverse others. Unique in Alina's (IST) definition is the idea of our not having "a choice of how

connected we are." She included learning about other people's history when she described her own global learning experiences. We may then assume that "other people's history" is part of the "everything" she believes we should learn about others, although she did not state it precisely here.

R (IST) had a different definition than either Priscilla (PST) or Alina (IST). His focused on the utility of global learning for helping students develop global competencies, especially the ability to communicate with diverse others and to take a global perspective. R (IST) also included two aspects of human diversity those two participants had not: religion and socioeconomic status.

> Global learning to me is about developing the skills needed to understand viewpoints other than your own from different cultures, from different religions, from different backgrounds, from different socioeconomic statuses. I think that all of those things, because we are fundamentally so different, becoming a global learner or having those global skill sets is, is developing like this toolbox of skills about how to communicate with people, and what are the norms in certain cultures and others. So, it's about gaining a diverse perspective of the world, I guess.
>
> I think that global learning courses allow students to get like knowledge or the experience of the course that is not just about their location, or their geographic restrictions. It's more about what other people have gone through. Like for example, in the History of Math (course at FIU), right, we learned about Egyptian math symbols and we talked about hieroglyphs. Then we talked about the Arabic numeral system that we still

> use. And I think global learning tries to take like multiple perspectives on one subject and teach students about those perspectives to make—I guess the future generations realize that global learning is learning. Right? It's just learning, it's just about coexisting with other people, understanding their perspectives, inquiring about it, you know, being okay with feeling uncomfortable. So, I think it's just about gaining a wider scope of like diversity in your life in whatever course that you're taking. (R, IST)

R (IST) tied global learning closely to what happens in a classroom and students learning "what other people have gone through" and "multiple perspectives on one subject." He also tied it to four specific learning outcomes: "coexisting" with diverse others, "understanding their perspectives," having a desire to "inquire" further into their experiences, and "being okay with feeling uncomfortable" when presented with diverse perspectives. Shortly, you will see how several of his understandings of global learning were held in common with other participants' understandings.

Camilla's (PST) definition of global learning was particularly applicable for teachers and how they teach, as well as student learning. She felt that global learning is learning about the importance of students' native language and culture to their experience of learning.

> So here, you know, in the United States, I feel that we should take the approach to make sure that these students [English language learners] learn English but that they don't lose their own culture, in the sense that its global learning. And in the sense that they learn English and they don't lose their native language. You know, students need to learn English

through their native language first. And I feel that that has to do a lot with global learning. Global learning makes me feel like people understand my community where I come from, you know? …in a personal level, it makes me feel good because it means that people are more willing to accept my community, in the sense that they're more compassionate when teaching English language learners.

Global learning [is] not just focusing on English, [but] exploring other languages. And then…actually learn about how all those countries that speak those languages are, their differences compared to us here, in the United States. That is a global learning experience, in my opinion. (Camilla, PST)

It is clear that global learning was "personal" for Camilla (PST). She attributed others' global learning with making her, English language learners in general, and her community feel more understood and accepted. She also defined global learning as an exploration of "other languages" and "countries," and as an act of drawing comparisons between what is learned about them with what is known from one's own experiences.

Katherine's (IST) definition of global learning was associated with actively learning how to work well with diverse others, be of service to and accept them, and its efficacy for helping you "understand the outside world." Such learning is also of service to the learner, helping them become a "well-rounded person."

I feel like global learning is working with people that are not necessarily from the same culture, and you know, helping them in whatever way you can. And I guess, just helping them [my students] learn to accept others, as

> well. That's how I see it. Like, you're not working with necessarily the same group of people and you're learning about others…I think it has to do with like engagement, too. Engaging with the different… Global learning kind of makes you that well-rounded person, and it's the experiences of the engagements that you have that shape you.
>
> I feel like global learning to me means you have to be able to learn and engage in order…to succeed and go, like, follow your journey, whatever you want to do in life, like an assignment, a job, whatever; engaging fully because you learn lessons from everything. It's there to help you understand the outside world. Like not a little bubble that you're used to. You're going to encounter people that, you know, [represent]…different everything. And you've got to learn how to work together in a professional way. (Katherine, IST)

According to Katherine (IST), due to the diversity of people present in our everyday lives, we can only be successful if we experience global learning. Then, we can "fully" engage with that diversity, understand, and appreciate it for its potential to "shape" us into "well-rounded" people. I interpreted her use of the term "well-rounded" to mean a person who has developed the ability to work with diverse others "in a professional way." It was also a term Katherine (IST) applied to herself and her ability to teach diverse students.

For Maddie (PST), global learning was staying current on world news and events because they were important to others the world over, and one would be "self-centered" not to do so.

> I feel like global learning is just kind of like keeping in touch with what's happening in the rest of the world and making it—and just like never losing touch with that. Like, don't be so self-centered. That's what I think about when I think about global learning.
>
> Global learning is just going to give you an outside perspective, kind of like how to handle or be respectful in certain situations. (…) So, I really like that. I don't like to just be in—like a little bubble. That and I like to be corrected, like if I'm doing something that's wrong—that error that someone perceives as disrespectful—I do love to be corrected. That way it doesn't happen again. So, I personally like stuff that'll teach me how to be a better person, I guess, like in the end. (Maddie, PST)

In Maddie's (PST) definition, global learning is gaining "an outside perspective" on how to engage with diverse others in appropriate, "respectful" ways, and thereby be perceived by them as being respectful. Global learning was getting outside the "little bubble" of her own world and learning "how to be a better person" (Maddie, PST), someone who could communicate effectively with diverse others.

Yet, we see in Maddie's description of her thinking about the world, about different structures of government and critical global issues, such as housing, another component of global learning, that it was learning about the world.

> So, it has broadened how I think about like certain governments, and financial situations, and other countries, compared to here, and statistics for different things like housing, homelessness, stuff like that. (Maddie, PST)

She now felt more informed about global events and better able to weigh the impact of local and regional complex problems against a global scale of their impacts in other countries

As Brooke (PST) defined it, global learning includes learning about others' ways of being—of communicating, thinking, behaving, and learning—especially those of students in your classroom. She included learning about students' exceptionalities and the needs of English language learners. Global learning is also learning about others' cultural norms. Brooke (PST) equated global learning with "learning to respect everyone."

> I think global learning is like learning about all the…differences of those people in your classroom. So, it's extremely difficult to learn about all cultures, and all ways of learning, and ways of thinking of things, and what diversity is about. It's really hard to learn about all of those. But I think as a first step, to learn about the ones that are in your classroom. So, little by little you'll learn new ones and get to experience new ones, and learn about the different languages and ways of communication. And someone will do something that you find offensive, but that's the normal in their culture. And we have to learn all those different, tiny little aspects of culture, so we can better understand people and not take offense to it so quickly. I think the most important way to include this global learning and like cultural awareness is to get to know your students.
>
> So, I think global learning is learning to respect everyone around you. And global learning doesn't necessarily have to mean culture. Like there's different—there's students with exceptionalities, there's ESOL

> students that are learning a different language. At the beginning, I didn't really think of global learning as students learning English and [my] learning about them. And…ESOL definitely, I think, goes into that global learning aspect, for sure. So now, my mentality of global learning kind of changed a little bit. When I become a classroom teacher, I think global learning—it means…you all learn differently.
>
> It's not just about knowing that there are other people out there. It's about like really understanding them and trying to understand them. It's so important to look at both sides of the story, and global learning is one way that like, that can happen. You learn about another side of the story of a whole different culture or just one person. And it's definitely changed my outlook because now I know I have to like fix those stereotypes. (Brooke, PST)

Learning differences are particularly salient to Brooke's (PST) definition of global learning. So too is the acknowledgement that every person has multiple sides to their personal story. Global learning is learning to understand others as individuals and setting aside our preconceived notions about them, so that we "fix" or reject stereotypes we had in the past.

For Jesse (IST), global learning was developing a global awareness of history's impact on the way countries "behave" toward other countries. For example, it allowed him to have a more nuanced understanding of Russia's invasion of Ukraine.

> So, for me, trying to understand why, for example, countries behave around other countries. Like I talked about Russia and Ukraine, like there's

> history with those two countries. It's not an isolated incident, you know. If I, if I didn't have global learning I probably would not have been aware of what's the history between these two. (Jesse, IST)

Jesse (IST) also described global learning as learning from and with diverse others, such that we are "able to see things from other perspectives." You may recall that Landorf et al. (2018) define global perspective as "the ability to construct a multiperspective analysis of local, global, international, and intercultural problems" (p. 15). Jesse (IST) believed most of us lack this ability. He also described where our capacity for global learning lies, in a "place of empathy."

> I think it [global learning] comes from a place of empathy for the most part, for how things happen around the world, the way things are occurring. Because it's just when you're so focused on your own point of view you, you don't really have any understanding, any empathy for how other people see things, how other cultures view things, the way they learn, or what we can learn from them. And that's kind of what I mean by empathy.
>
> Without global learning, you can only see things at a surface level, but there's actually layers to what's going on. I think it's important to know those layers, because we can develop a little bit of empathy for what's going on, for people in general. And…it can open our eyes to see, "Okay hey, maybe these issues are not so black and white," you know? "Maybe my preconceived notion of what's going on is not really true and things are

> just complicated. (…) What can I do to enhance my knowledge…and maybe, if possible, even to help?" (Jesse, IST)

Perspective-taking is central to Jesse's (IST) definition of global learning, as is intentionality. Global learning—understanding and learning from others—requires you to consciously move your focus away from yourself and bring another person's perspective into view to understand how things "are just complicated" (Jesse, IST). History is what gave people and current events the "layers" that he believed global learning makes visible, and seeing those layers could lead to one having a more a nuanced understanding of both.

Aurora's (IST) definition of global learning, like Jesse's (IST), included understanding others' perspectives. But Aurora (IST) saw that understanding as merely the starting point to opening meaningful conversations with others.

> I think my idea of global learning might be a little bit different than what I learned years ago. (…) I think that global learning is—how do I word this? Being able to teach and learn yourself. (…) Talking about topics and teaching and learning about things that are outside of what we know, of our experience. This global learning, this global perspective…it's about your perspective and looking at others' perspectives, and starting that conversation between each other and between the class. It's about each other's point of view and each other's story, and how that connects to society and, in my case, how that connects into the history terminology. (Aurora, IST)

In Aurora's (IST) definition, global learning is active learning which can happen in the classroom and in conversations with others whose experiences are "outside of what we know." It occurs when we get to know each other more personally, when we share "each other's story." It draws us into relationship with each other and "connects" us to society.

Katalina (PST), like Brooke (PST), felt that global learning was "not falling into those stereotypes" of people of "different races." In addition to learning from others and "understanding their cultures," it is "understanding" and "respecting diversity." Finally, according to Katalina (PST), "global learning has given us that, that way of like, "Hey…it's not just your way, it's different people's way. We have to respect all ways." Thus, global learning is learning about others, and respecting them and their ways of life.

Participants' definitions of global learning included several common threads. One was that global learning is learning about, accepting, respecting, and recognizing as valuable others' cultures, languages, and traditions. R's (IST) and Katherine's (IST) definitions included the idea that learning about diverse others included knowledge about their different backgrounds, socioeconomic statues, and religions. Camilla (PST) and Katalina (PST) included English language learners among the diverse others we need to understand, as did Brooke (PST), who also included students who had exceptionalities.

Like Alina (IST), Camilla (PST) felt that global learning should be applicable to students in various settings: "Global learning means that you don't really focus education, or in other words, learning towards a specific group of persons or like a specific country. It's global, that means that it's international, it's worldwide." Several participants described it as learning that makes it possible to draw accurate comparisons between one's own and others' cultures, countries, languages, policies, and politics. One final

common thread can be seen in Brooke's (PST), Katherine's and Jesse's (ISTs) descriptions of global learning as being useful in one's chosen profession.

Key Takeaways: Participants' Definitions and Descriptions of Global Learning

For all 10 participants, global learning was active and experiential learning about the world, about diverse others, and learning how to communicate with them. It was learning about and including students' cultures in course content. Global learning also recognizes a diversity of diversities. These key takeaways will be discussed in depth later in Chapter VII.

Pre-Service Teachers: Identifying Power in the Process of Global Learning

In light of this study's critical postmodern framework and concern with critical pedagogy, I planned from its inception to look for issues of power in participants' narratives, and this I did during my deductive analyses. You have seen how several participants posited that global learning increases one's respect for diverse people. Three participants also mentioned its efficacy for challenging stereotypical conceptions of others. Therefore, one understanding that emerged was that global learning heightens one's awareness of issues of power. However, my search for "power" in their conceptions of teaching for global learning revealed three additional understandings: power sharing as collaboration with students; empowering students by teaching critical thinking skills; and displaying cultural humility. In that search, I discovered 'power in the context or process of teaching for global learning,' a finding in pre- and in-service teacher participants' narratives, alike. Let us now turn to extracts from their narratives that evidenced this finding.

Katalina (PST), unlike most participants in this study, envisioned her class as a space where students could offer suggestions to include course content they had an interest in learning, as can be seen in this portion of her narrative.

> If they want to, you know, talk about more about African History, we can talk more about African History. If they want more African American History, "Okay. Thank you for your suggestion. I'll definitely look into that." Or Asian History. There are so many different kinds of aspects of teaching that are not implemented today, that are ignored. And I would really like to teach the students what the students want. I want to ask them, "What kind of things would you like to be taught? I'm here to serve my students. I'm here to serve you." (Katalina, PST)

Not only was Katalina (PST) open to student requests for specific content, some of which is "not implemented" or "ignored" in state mandated curriculum standards, she was eager to "serve" her students, as opposed to acting as the absolute authority over them and their course content. She also planned to make her classroom "like, a non-, a judgment-free zone" (Katalina, PST), so students could share their "struggles" and voice their concerns. Her classroom would likely be a safe place for students to learn and share the available power in that space.

Maddie (PST) planned to teach for students' global learning and adjust her instructional style to fit with students' ways of learning.

> I feel like I take a lot of like global learning and I would like to incorporate it into teaching. I imagine like in the future, in my classroom…, I feel like as a teacher it'll help me to come up with my own

> ideas and what I feel will be best, like instruction wise, for the students in the class. And it'll help me see how other students—like if they come from different countries, how they were taught and maybe how to incorporate how they were taught into my lessons. Maddie (PST)

Although students might not share the power in her classroom, Maddie planned to let her students' cultures and previous learning experiences guide her choices for them.

Brooke (PST) personalized her global learning in terms of how it had taught her to critically consider "stories" from multiple perspectives and to "fix" stereotypes she had accepted in the past.

> And it's so important to look at both sides of the story and global learning is one way that like, that can happen. You learn about another side of the story of a whole different culture or just one person. And it's definitely changed my outlook, because now I know I have to like fix those stereotypes. (Brooke, PST)

"Fixing stereotypes" is one way teachers can work to see students as they are, not as others portray them to be in derogatory monolithic terms. Brooke (PST) also planned to teach her students how to critically examine their own actions and their learning, and to make connections between what was learned in class with their lives.

> I want them [students] to see the value in math and how it can relate to the outside world. I want to make sure my kids have that knowledge that allows them to really think about their actions. And I think especially tying in with real world examples and having them talk about their lives, and how it could relate to the lesson that we're learning, I think it helps

> them connect to the material more. (…) I think it's not enough to like have posters of different cultures around your classroom, you know? Because that's what a lot of teachers do, and I respect that. But it needs to be a year-long approach. It can't just be that one week of Culture Week. I think as a teacher it's your responsibility to make sure that the students of different cultures in your class feel connected and feel welcome in your classroom. (Brooke, PST)

Brooke (PST) intended to make students' cultures part of the classroom every day. She believed students' feelings of being "connected" and "welcome" were her responsibility. Brooke's (PST) narrative evidenced her having taken up critical pedagogy. She also wanted to "develop a sense of like community" in her classroom, where she would allow students "to kind of lead the classroom." Brooke (PST)

Priscilla (PST), like Katalina (PST) recognized the need to take her future students' learning beyond state mandated standards and to teach them critical thinking skills. However, like Brooke (PST), she had no explicit plans to engage students in critical critiques of the curriculum. Priscilla (PST) described her teaching in the future thus:

> Like embracing of different perspectives, and ideas, and changes, instead of, "Oh, this is it. This is what is in the lesson plan or in the standards." And just like go beyond that… I'm just saying like [give them] something that will get to them, that makes them think more about the world around. Yeah, and [get them to] think for themselves too, you know? (Priscilla, PST)

Her students' learning would include "the world around" them, and in learning to "think for themselves," they would likely gain the ability to develop and defend sound arguments.

Camilla's (PST) narratives included several examples of how global learning had taught her respect for diverse people. Among those examples, two stood out to me. In the first excerpt, below, she told how global learning helped her understand people as complex beings who should not be "judged" by their outer appearance.

> Global learning allows me to think in a more diverse way, you know. It allows me to be more openminded. To understand how people are much more complex than we think they are. It's kind of like, don't just judge a book by its cover, you know? Don't think you know; everyone has different experiences... (Camilla, PST)

The next excerpt shows how Camilla (PST) had developed a critical awareness of how diverse students may consider some "teachings" to be "racist" or teaching practices to be offensive.

> In my Social Studies [Education] class, our professor made sure to teach us that, you know, students, they all come from different backgrounds. Some of them come from other countries and they might feel that some of the teachings are kind of racist in a way, because it doesn't fit—tie in with their personal beliefs, and all of that. I learned so much about different ways that teachers could teach Social Studies without offending students, without making them feel less. So, you know, I also feel that that was all global learning experience, actually. (Camilla, PST)

In Camilla's (PST) words are both feelings of respect and concern for students who "come from other countries" and/or who hold different "personal beliefs" than those represented in much of our standardized curriculum. It was also important to her that no student be made to "feel less."

Maddie (PST) planned to encourage her students to 'talk': "My class is always open for discussion if they want to do that. Just letting students talk about—like…other countries that they come from [or] if they want to tell me a story, [they can]." Maddie (PST) also felt that it is "important for them [students] to kind of like voice their own opinions and like kind of create their own thoughts," as opposed to her telling them what to think. In the future, when she follows through with this plan, students will share the power in the classroom with her.

Priscilla (PST) was the only pre-service teacher who actually talked about being in a position of "authority" over her students. "I definitely don't want to be that tyrant type of teacher who just sets in and teaches…I definitely don't want to be that. I also don't want to be a friend, because…you have to have some sort of authority" (Priscilla, PST). But she also had every intention of creating a "fun" learning environment for them in which they would be "like happy to be there and learn whatever it is" (Priscilla, PST). She appeared to have a heightened awareness of the power she could wield over her students and instead wanted to create an environment in which students could positively engage in learning.

Key Takeaways: PST's Power in the Process of Global Learning

The key takeaways I identified in PST participants narratives around power in the process of global learning were: sharing power in the classroom with students;

acknowledging students' worth; teaching critical thinking skills; and displaying cultural humility. We will examine each of these closely in the next chapter.

In-Service Teachers: Identifying Power in the Process of Global Learning

In-service teachers talked more about developing their students' critical thinking than did pre-service teachers. Take Jesse's (IST) narrative, for example. He often brought current events content from around the world into his civics classes.

> Bringing those current events that are happening around the world and making those connections to them, I just add that into my teaching. I also incorporate as much as I can of what's going on inside the United States and bring that into my classroom. And just develop an understanding of why people do certain things, why different cultures do certain things, why different countries do certain things. Especially as a teacher, I'm trying to show the students that, you know, there's more than just what's happening here in South Florida. (Jesse, IST)

Jesse's (INT) repetition of the word "why," as it related to people's, cultures,' and countries' rationale for doing "certain things," is significant. It shows that he was motivated to develop students' critical understandings of them, rather than an acceptance of how the media or even curriculum presented diverse people, cultures, and other countries.

R's (IST) narrative reflected a similar concern for developing students' critical thinking, but he extended it to their being able to examine and critique "society as a whole" and its inequities, in addition to current issues.

> So, I teach high school math and I feel that, in part you know, maybe not 100%, but definitely because of global learning I've incorporated a lot of topics that are related to math but are also related to society as a whole. So, in class we look at graphs that have to do with inequity. We look at, you know, data that has to do with race, or religion, or specific people in industry, or how many types of people do we have in this industry, how many do we not? And we look at the math and we understand the graph, and the X intercepts and the Y intercepts, and we talk about all of the math stuff. But we're humanizing math. And I feel that with global learning I have the tools to humanize something that's so inhuman like math, right? Like who loves math? (...) But if we can really incorporate that into their lives and say, "Well, these are the issues that are happening and numbers help us. They don't solve things, but they help us understand issues at large," I think we humanize it a little bit more and people are more connected to that. So, I think that because of global learning I've included a lot of different perspectives inside of my own classroom. (R, IST)

R's (IST) stated purpose, to "humanize" math and make it more relatable to students and their lived experiences, aligns with critical pedagogy, which will be addressed later in the discussion. His opinion, that global learning had provided the "tools to humanize" math, could also become the focus of a lengthy discussion. Reflecting on this now, I wish had asked him to which tools was he referring. I would like to think one of them would be the language of global learning, which focuses on diverse people. Or its shared interests with

DE&I, which open up a space where students can feel comfortable discussing societal "inequities" in their high school math classes.

Like Jesse (IST) and R (IST), Aurora (IST) brought current events into the classroom, but she did so via a daily10 minute news program students viewed in class. She believed the news sparked students' curiosity, such that they were eager to ask questions and continue to seek answers and additional information outside the classroom.

> Another way that I approach teaching and learning is that I also love showing the news. I show this little 10-minute clip… And you know that that is sometimes my students only time they ever see the news, is when I show it. And you know, people are like, "Oh, the news is biased." I love [that news show] because it's so unbiased. And so it's really imperative that, you know, teachers bring in the global learning into the class, because I have students who actually will go home, now that they've asked questions [in class], and they're going to look up the answers. And it's, I said this earlier, creating that conversation. And I think that's the key thing. I don't use the textbook that the district provides for me, because I think that it lacks global learning, I think it lacks global perspective. And so I think I approach my global learning and connect it to my teaching with my curriculum and creating my own curriculum. I use the state standards, of course, and I create everything on my own. (Aurora, IST)

Aurora (IST) felt it necessary to create her own curriculum because that which the district provided for students lacked "global learning" and "global perspective." She exhibited a deep-rooted belief that student learning occurred best when they were drawn into

conversations and encouraged to make important connections. “I make those connections…at a very basic level, where it’s a talking piece. And if they want to share and they want to make that connection, I'm there for them when they’re ready” (Aurora, IST). Although not stated explicitly, I interpreted the “connections” Aurora referred to, to be those that shed light on systemic inequities in society, which her students may have already experienced. Thus, she was equipping her students with the knowledge necessary to critique their society through her critical pedagogy.

Aurora (IST) attributed students’ feelings of security to ask questions they might not ask elsewhere for fear of being judged—especially for having a perspective that others might not share—to the atmosphere she had created in her classroom.

> I think the atmosphere that I provide in my classroom [by] creating my own curriculum, and trying my best to embed global learning and global perspective, has allowed my students to have an atmosphere where they feel open to asking those, those big tough questions. They feel open to share their perspective and not feel like they're being singled out, but that they have a voice and are able to be heard, and not only by me, but by other students. (Aurora, IST)

Students in Aurora’s (IST) class not only had “a voice,” she listened to them and so did their peers. Having a voice and feeling heard are two aspects of power that students often feel they do not share with their teachers. However, in Aurora’s (IST) classroom, she shared power with them in a collaborative process of learning.

Alina, as you will read again later, believed that global learning was a means through which students could learn about diverse people, and with newfound

understandings they would "hopefully" acknowledge others' dignity. She stated, "I think it [global learning] can help us understand each other better, as humans. I think it could help us learn about other people…and hopefully reduce, like judgment and discrimination against people" (Alina, IST). I took these statements to be an indication of how her own experiences of global learning had increased her awareness of issues of power and acts of discrimination.

Key Takeaways: ISTs' Power in the Process of Global Learning

Several of the key takeaways I identified in IST participants' narratives of "power in the process of global learning" were similar to those of PST participants, but I also identified a couple of novel takeaways: power sharing as collaboration with students; empowering students by teaching critical thinking skills; displaying cultural humility; sparking students' curiosity to pursue learning beyond the classroom; and making their classrooms a space where students' voices are heard. These will be addressed in depth in the final chapter.

The next chapter is comprised of my inductive findings, discovered as I combed through pre-and in-service teachers' narratives about their experiences of global learning. Therein, we will look at these findings: 'what global learning does' and 'a diversity of diversities.' We will also see how 'teaching for global learning is teaching for diversity, equity, and inclusion' became an understanding that subsumed the findings: 'what it means to teach for global learning,' 'meeting the needs of English language learners,' and 'teaching for equity.'

Chapter VI

INDUCTIVE FINDINGS

Inductive Analyses

The first round of inductive analysis led to my discovery of participants' meaning making of their global learning experiences. The second round guided my deconstruction of participants' narratives, so I could then reconstruct or restory them in the three-dimensional space structure, first created by Clandinin and Connelly (2000) and later adapted by Ollerenshaw and Creswell (2002). The third round uncovered major takeaways from two final questions posed to participants. Their responses to these two questions are shared with you in their entirety, followed briefly by the results of my final inductive analysis, so that you may receive their words, their messages to you in full, distilled but not diluted.

Five broad findings emerged from my inductive analyses of participants' narratives (Table D3, below). First, what global learning does, ergo, it acts upon the learner and in so doing it transforms them. This finding fell under six understandings. Global learning:

- Expands the learner's worldview
- Expands the learner's perspective of others
- Expands the learner's mind
- Draws the learner into more relational ways of being with diverse others
- Prepares the learner to work with or teach diverse people
- Creates a desire to communicate appropriately with diverse others

Table D3

Findings and Understandings

Deductive Findings	Understandings
The origins of participants' global learning	Experiencing global learning in travel, with diverse others (in and outside the classroom), in coursework and co-curricular activities (i.e., lectures, cultural celebrations)
Participants' definitions of global learning	Global learning is learning about the world and others, learning how to communicate effectively with others, and is experiential learning
Power in the process of global learning	Global learning heightens the learner's awareness of issues of power Power sharing as collaboration with students Empowering students by teaching critical thinking skills Displaying cultural humility

Inductive Findings	Understandings
What global learning does	Expands the learner's worldview, perspective, and mind Draws the learner into more relational ways of being with diverse others Prepares the learner to work with or teach diverse people/students Creates a desire to communicate appropriately with diverse people
A diversity of diversities	Global learning recognizes a diversity of diversities
What it means to teach for global learning Teaching for equity Meeting the needs of English language learners	Teaching for global learning is teaching for diversity, equity, and inclusion

The second finding was that global learning recognizes a diversity of diversities, which also appeared as an understanding. The third, fourth, and fifth inductive findings were: what it means to teach for global learning; meeting the needs of English language learners, and teaching for equity. These findings together fell under one understanding, that teaching for global learning is also teaching for diversity, equity, and inclusion (DE&I).

There are more exemplars of each understanding than there is room to share herein, but I have almost invariably included at least one excerpt from every participant's narrative under each understanding. I have also grouped exemplars. Those which pre-service teachers shared appear first, then those of in-service teacher participants' follow, so that some important comparisons can be drawn between their narratives when necessary.

Pre-Service Teachers: Experiencing What Global Learning Does

As Brooke (PST) reflected on her own global learning, she shared she had "personally influenced" her, so much so that now it was "hard to think about those people that don't think of global learning and diversity as an important part of your life." Brooke (PST), who defined global learning as "learning about others' culture and language, their ways of thinking and learning…," credited it with having "changed" her worldview.

> So, my worldview has definitely changed with all these classes… Like I used to think that the world like, I don't want to say the world was very good. And yes, our world—we have amazing people. We have people who want to change the world. But then, we also have the people that don't, and the people that try to stop change, you know? I think we need to realize

> that everyone has a good side. But it takes people to come out and speak to really like get that good side out. (Brooke, PST)

Global learning had helped Brooke (PST) look at the world more realistically. Not only had her worldview evolved to include a focus on diverse others, it now included an emphasis on the need for activism to "change the world" for the better. Such activism must be vocal, lest some people remain on the sidelines in silence with their "good side" hidden. I believe that Brooke (PST), because of her global learning, had become determined to be an advocate and perhaps even an activist; she was now willing "come out and speak" for "change."

Similar to Brooke (PST), Camilla (PST) claimed global learning had changed her worldview "a lot" and prepared her to meet diverse others with acceptance of their differences and acknowledgement of their complexity as human beings, instead of with judgement.

> I feel that, you know, it [global learning] allows me to think in a more diverse way, you know. It allows me to be more openminded, to understand how, you know, people are much more complex than we think they are. It's kind of like, don't just judge a book by its cover, you know? Don't think you know; everyone has different experiences, different kinds of fun, lows and highs. (Camilla, PST)

It had also prepared her to teach diverse students English as a second/other language, as can be seen in this realization she shared with me. "So, it's not just…the people in my community that are Hispanic… There's also, you know, children from a bunch of different countries who come to like different places in the United States and they have

the same struggles" (Camilla, PST). Global learning enabled her to understand how immigrants from different countries often experience the same struggles to learn English as do Spanish speaking immigrants.

Like Camilla (PST), Katalina (PST) felt that global learning had opened her mind and made her "more diverse." She first referred to how she had been "closed minded" before her global learning, then shared her new, broader, and more nuanced understanding of diversity.

> I really love that global learning has given students like me, who, you know, at first were closed minded about certain cultures—and now you can get to learn so much about it and become more diverse, and respectful, understanding of all types of people. Not just people from different communities, and different cultures, and nationalities, but about people of different genders, different sexualities. (Katalina, PST)

In her excerpt we also see how global learning had changed her attitude. It created in her an openness to accept and respect diverse others. Katalina's (PST) use of "get to learn" is telling of her feeling that avenues to her becoming more open minded were closed off to her before she had experienced global learning in college, a point she made multiple times across our meetings.

In Maddie's (PST) opinion, global learning helped you "feel enlightened," such that if you learned something new that confounded evidence for a belief or understanding you had held, your "perspective can always change." She expanded on that idea thus: "It makes me feel knowledgeable. I don't know another word for that, but…it [global learning] kind of like broadens the way I view things." She went on to explain why that

was the case. “I'm not so naïve, now. Because like before, it's kind of like I was more worried about whatever's happening in the US, or like just North America in general” (Maddie, PST). Even though she had grown up in Miami, a global city, Maddie (PST), like Katalina (PST) believed her global learning experiences had made it so she no longer wanted to live in the "little bubble" of her own world. Instead, she preferred getting to know and work with diverse students and people.

Global learning takes you out of your comfort zone, as Priscilla (PST) explained when she described her plans to teach for global learning.

> I really do want to like, not make kids uncomfortable, but like I want them to say, “Oh, we're going to talk about this? Like, it’s kind of controversial,” or whatever. Just like the women's rights, which shouldn't be controversial, but it is. You know? But things like that, that actually makes you like get out of your comfort zone to think about things and see different perspectives around the world. (Priscilla, PST)

In her plans to teach for global learning, you can see that Priscilla (PST) had considered not only how students might feel during their own engagement with it, but the types of comments students might make regarding it. She believed that getting students out of their comfort zone was key to their experiencing a paradigm shift, allowing them to consider others’ “different perspectives.”

According to Priscilla (PST), global learning also makes you more engaged in the learning process by challenging you to analyze what you are learning, instead of accepting whatever is being taught without question. Which is why Priscilla (PST), someone who liked questioning the status quo, would have preferred it if all of her

courses had included global learning. “I don't know that I get it that all classes don't have to be global learning, but I think it's more tedious [if they're not], for sure. And it makes you like less engaged if that makes sense.” Priscilla (PST) described how, in her global learning courses, there had been “more discussions and the professors are more interested in like getting us to like think about things.” Yet, as you will see, no other participant described having experienced global learning courses as “more engaging” than other courses.

In-Service Teachers: Experiencing What Global Learning Does

For Alina (IST), global learning had changed her perspective and broadened her “view of the world.” Thus, her global learning experience was transformative.

> I guess my global learning helped to kind of mold the perspective that I have today on the world. I was born here…and I had kind of like a very limited view of the world up until college. And then I think just being exposed to so many different ways of thinking and so many different cultures through global learning, it has helped mold my perspective today. (…) I think it can help us understand each other better, as humans. (Alina, IST)

Alina (IST) felt that global learning improves our understanding of others “as humans,” so that we become less judgmental and discriminatory “against people” who are different from us. Thus, we can live with others in more relational ways.

Aurora (IST) described how global learning had changed her “worldview” because it had brought an awareness to her that “there is a world outside of the Midwest. There is a world outside of Florida,” and people in those ‘worlds’ held a plethora of

perspectives she wished to know. She went on to explain how global learning “appears” in our thoughts about ourselves in relation to others and to the universe.

> Global learning appears in how we make connections and like…how we're only one small being in this large pool. And really making students realize that. Global learning kind of brings a sense of purpose to your life because you start to wonder, and you start to engage in self-thought that, you know, “I’m one small brain, one small body in this vast, vast world of billions of people, and cultures, and stories, and history.” (Aurora, IST)

Global learning also gives us a “sense of purpose,” in that through it we may identify how we can make a difference where we are “in this vast, vast world.”

Jesse (IST) attributed his being “able to develop relationships with people who aren’t in just like Hispanic [culture], you know, and moving beyond my bubble, my circle” to global learning. Taken along with Aurora’s (IST) quote, above, we find that global learning allows us to step outside of what we have known, our circle of influence, to expand our understanding of how we fit within a global society, within the world.

This idea was also proffered by Katherine (IST) when she described global learning as helpful to our understanding “the outside world. Like not a little bubble that you're used to.” She also stated that "global learning makes me feel like I'm doing something helpful, in a way. Like, you know, changing your mindset. Like, it's a positive thing" (Katherine, IST). She believed global learning positively changes the way you think about and behave towards others, so that you demonstrate respect for everyone in all situations. “Nothing should make a difference in how everyone is treated or how you work with them. And that goes for any job that you're in.” Global learning also helps you

"remain open to the viewpoints that others have and give them respect, because not everyone's going to agree with you in life." (Katherine, IST). Therefore, we can see how global learning prepares you to work with—and also teach—diverse people.

Earlier your read, but perhaps did not see, how Katherine (IST) had been fundamentally transformed by her experience of global learning with diverse others. She had positively experienced "difference" in a worship service setting, which took her completely out of her comfort zone, but she would seek out such experiences again. She now believed that global learning helps you see "the whole picture."

People who have not had global learning are "probably not seeing the whole picture. They just want to see what they want to see" (Katherine, IST). Katherine (IST) expanded on this point, stating that global learning helps you consider people's "culture, religion, economic status, everything. You know, personal problems even, because you don't know what they're—what anyone's dealing with." For her, seeing the whole picture meant she could "step back and think for a minute," and consider the other person's perspective, instead of engaging in an automatic negative response. Global learning makes you "open to hearing out everyone" and "open to the viewpoints that others have," instead of "shutting [their] ideas down" (Katherine, IST). Her take on what global learning does centered on how it can improve our relationships with diverse others, a point Jesse (IST) also made. It equips us to communicate and work with them in positive ways, to listen to their ideas and reasons behind their behaviors.

According to R (IST), global learning helps prepare you to teach diverse students from diverse backgrounds.

> I think that that experience I had at FIU with multiple English classes helped me be more prepared to teach a diverse population of students. (...) I can now appreciate that my students come from very different backgrounds, socioeconomic statuses, you know, languages, cultures that I may not understand, but they do. [It] makes the individual that's engaging in global learning more culturally responsive and inclusive. It allows us to think critically about things that we may not think of naturally, because it isn't part of our culture, or part of our identity, or part of where we come from, but it's still this phenomenon that exists in the world. (R, IST)

Global learning also makes it possible for us to coexist with diverse others because it fosters an understanding of different cultures and the desire to be inclusive of them. It removes restrictions on our learning by making us "more open minded" (Jesse, IST). Global learning raises our awareness of our interconnectedness with others and may guide our offers of assistance: “What can I do to enhance my knowledge…and maybe, if possible, even to help” (Jesse, IST)?

R (IST) also felt that his global learning had made him “a better teacher” because he was now able to consider others’ perspectives and experiences.

> I think it makes you a better teacher. I think global learning has helped me not default to my own perspective or experiences. Like, I am aware that, yes, I have this experience and that this is my culture. But I don't default to that, because I question things like, “Where are they from,” you know? “What is their identity? Who do or what do they identify with?” Like, I think that I take into consideration so many more factors than just what is

being said...and I think it's because global learning has allowed me to really open my mind to that. (R, IST)

It is interesting that R (IST) used the term "default" above, as it denotes that he did no longer fell back on preconceived ideas or biases regarding his students and their cultures. Instead, R asked questions of them to learn first-hand about the country of their origin, how they identified themselves, and "what they identify with." He engaged his students in conversations beyond the surface of "what is being said" (R, IST) during the daily happenings of the classroom to get to know them personally. Global learning had prepared him to teach diverse students.

Key Takeaways: What Global Learning Does

Global learning is an active process of learning, but it also initiates changes in the learner. Those changes may be experienced as transformative by the learner who then recognizes that changes have occurred within them. Among the transformations that participants experienced were: a change in their worldview or mindset; becoming more open or openminded; being drawn into more relational ways of being with diverse others; feeling more enlightened or knowledgeable about the world and others; being transported outside of the "little bubble" of their own world; feeling prepared to work with or teach diverse people; feeling responsible to learn factual information about others; and becoming a more creative teacher.

Pre-Service Teachers: Recognizing a Diversity of Diversities

Global learning opens students' minds to the diversity of diversities that exist, as evidenced by the following excerpts from transcripts of participants' interviews. It is also

an important implication for those who teach global learning as a critical anti-oppressive pedagogy, which will be discussed in the final chapter.

Thinking back on a self-reflection she had originally written in one of her global learning courses, Maddie (PST) shared the embarrassment she had felt in that moment with me.

> In one of these last courses [I took], we had to write a reflection type thing. And I wrote about how diversity in my head was only like skin color or race, so Black, White, all that. And after I learned that there were other tiers to it…by social class, and then you have by linguistic wise, stuff like that…I had to write. And I was just, "Oh my God, I'm so embarrassed. I didn't know until this course…" It's not that I didn't know—I knew that that was like a factor, especially with different schools and their locations. But I always just kind of thought of diversity as like race. And then I feel like these courses have helped me kind of open up and view other social, socio-economic, or linguistic [differences] that can classify as diversity, too. So, I really feel like that specifically has helped me a lot. (Maddie, PST)

Maddie (PST) felt that her new awareness of these "tiers" of diversity was important. She knew previously that school demographics differ by location. But subsequent to her global learning, she had become "open" to the wide spectrum of diversity her students may represent and felt better prepared to teach them with that understanding.

Katalina (PST) had also experienced becoming more open to and accepting of diverse others because of her global learning experiences. Her definition of diversity

included “all types of people… from different communities, and different cultures, and nationalities…[and] people of different genders, different sexualities.” She acknowledged having grown up “in a community where it was just a lot of Hispanics,” which was diverse but unrepresentative of a diversity of diversities. She then demonstrated her new perspective on diversity in the classroom:

> I feel like my philosophy in the classroom is also being understanding, being more open minded. I would hate to see kids who are in the LGBTQ community feeling like they can't express themselves in a certain way. Or kids who, you know, belong in different ethnic groups, who are Asian or Black and they're dealing with crises of their own, I want them to understand: “Like, this is a very diverse group and whatever you need to talk about you could express it to us.” And we could have—actually have conversations about it. I just want my students to feel like they can accept their cultures, they can accept the way they are. (Katalina, PST)

In the excerpt above, Katalina’s (PST) recognition of students’ diversity is evident, as is her desire to support them in expressing and accepting their LGBTQ, ethnic, cultural…multiple identities in her classroom. She had become sensitive to the needs of diverse students, whose voices are often silenced, and planned to show her support even if it meant having to “fight for more students to talk about things in a free range, like talk about anything they need to” (Katalina, PST).

For Brooke (PST), diversity among her students was found, at least in part, in the ways they expressed themselves, demonstrated their learning, and engaged in the learning process.

> As a teacher, I want my classroom to be symbolic of my cultural awareness and global learning by, again, respecting these students in the way they express themselves, the way they complete assignments, the way that they might not understand English as well as other students. I can include like little aspects of culture and things I've learned about my students throughout the year, and like incorporate it into the classroom. So, like have little personalized activities for them, and allow them to…express themselves in a different way. And I don't want to like put them in a box, where they think they can't [do the work]. So, I think—I think that would show them that my global learning experience has like influenced my classroom and I think students would appreciate knowing that they're being represented in the classroom and their teacher actually cares about their lives outside of school. (Brooke, PST)

Brooke (PST) also believed her students' lived experiences "outside of school" would be diverse. Therefore, she was planning ways to respect, represent, and support their diversity, their diverse ways of learning and living, in her teaching and assessments of student learning, and in the classroom. She wanted to empower students to feel competent to do the work required.

Priscilla's (PST) perspective on diversity was shaped to some extent by the time she had spent learning with other international students in a program designed to enhance their first year of learning at FIU. Of her international peers, she said:

> I did have classes for my first year of college just with those—the group of international students, which was really cool because we could see how

> our educations were very different. So, we could see like the kids from the Arab countries how amazing their English is…. And then you'd see like the Brazilian kids were very good at math... (...) And then we had some kids who had no idea about history, and all of that, because of their background and everything. (Priscilla, PST)

In this excerpt we see how the diversity of her peers' education, knowledge, and skills contributed to her idea of diversity. She felt her own students would represent diverse cultures and attributed her preparedness to teach and work with them to her experiences of diversity while traveling abroad. "I've met people all over the world and like, I've always been exposed to different cultures. So, I feel like I'm very good with different cultures and I love it, you know? (…) So, I think I'll do good" (Priscilla, PST) with diverse students. Her narrative demonstrates that she had a attained a high level of intercultural competence because of her global learning, which also gave her confidence to teach students who would represent a diversity of diversities.

In her initial interview, Camilla (PST) shared how she had experienced diversity at FIU as being tasked with completing assignments that required diverse final products, instead of strictly written assignments. According to Camilla (PST), she had "experienced diversity in so many ways with just like the way that my professors teach, you know. It was educational, it was part of our learning experience." Camilla (PST) also felt that her ESOL global learning course at FIU had broadened her perspective on the diversity of students she would encounter in the classroom and how she could address their specific needs.

> And that [ESOL class] gives me a wider perspective of how it is to teach children – to teach a child. I will apply it in the classroom because, first of all, I will keep in mind that my classroom, no matter where you are—it doesn't matter the population, like the race, you know, or social economics, or the city of the community—either way, the class is always going to be diverse because some students may have disabilities, some students may be ESOL, some students may be gifted, some are average. (Camilla, PST)

Among the diversities Camilla's (PST) students might exhibit were those of race, socioeconomic status, and their identity as a member of a specific community or city. This final aspect of diversity was not brought up by any other pre-service or in-service participant, but its significance will be addressed further in the chapter that follows.

Key Takeaways: PSTs' Diversity of Diversities

The narratives of all five PSTs revealed that they had acquired new understandings of diversity in the process of their global learning. One participant expressed having a new-found awareness of the multiple tiers that comprise social class, and "linguistic" and "social" differences, which represented categories of diversity that other participants identified. Together, PST participants' identified the following manifestations of difference and diversity: "skin color or race" and the "tiers" of social classes, and "linguistic" differences (Maddie); "all types of people… from different communities…cultures, and nationalities…[and] people of different genders, different sexualities," the "LGBTQ community," and "different ethnic groups" (Katalina); different cultures and differences "in the way they [students] express

themselves…complete assignments…understand English [not] as well as other students" (Brooke); different "educations" and different academic knowledge and skill levels (Priscilla); diversity in "the way that my professors teach," in students' socioeconomic statuses, membership in a "city" or "community," and in their physical and learning abilities (Camilla).

In-Service Teachers: Recognizing a Diversity of Diversities

Katherine (IST) believed one purpose of global learning was to help students recognize and respect diverse people who existed outside the world with which they were familiar. It is "...there to help you understand the outside world. (…) You're going to encounter people that, you know, [represent] different religions, different economic statuses, different everything" (Katherine, IST). Her ideas about diversity had grown since leaving FIU and becoming an in-service teacher.

> At FIU, they teach you to be open to new ideas, to different cultures. So, I would say before, I was like, "Okay, it's just like cookie cutter," I guess you could say. But some of the professors I had—they're like, "No. Think outside the box. It's not just one way," you know? "You have different perspectives. You're not just going to see this." (…) Let's just say I wasn't fully listening. I wasn't fully listening until I got into the real world. I regret not fully listening. Really, I really do. Because I was thinking, "Hey, you guys are all the same, everyone's the same." Nope. I was wrong. I found students and teachers were very different. (Katherine, IST)

Like many of us who began our teaching careers believing we knew all we needed to know to advance student learning, Katherine (IST) quickly learned that no two students were alike. They were all "very different" and represented diversity in their

knowledge and levels of understanding, and in their learning strengths, weaknesses, and preferences. Her appreciation of diversity extended to people outside the classroom, too. Because of her global learning, she felt confident in her ability to engage with them. “If you're global learning the way you need to, you're not going to have that problem engaging with other people. That's the biggest thing I’ve realized through the program I did at FIU, not everyone's the same…” Her conception of diverse people, which placed them outside the “little bubble” in which we regularly live, was echoed by a few other participants.

In his description of the diversity his students represented, Jesse (IST) included those who were recognized as “gifted” learners, ELL students, students who read on or below their grade level, and those who had come to the U.S. from other countries, especially Latin America and the Caribbean.

> I personally teach students of every kind of like demographic that you can possibly have, whether that be gifted students, not gifted students, I have students who are English language learner students, you know, students who read on grade level, students who don't read at grade level. I would say the majority of my students are diverse. I have Haitian students, I have Brazilian students, I have Vietnamese students, I have Venezuelan students, I have students from all, all different cultures, all different backgrounds. ...my classroom is just extremely diverse. (Jesse, IST)

Jesse (IST) not only saw his students as being diverse; he knew them well enough to share the many ways they were diverse with me in that moment, from their learning levels to their diverse cultural backgrounds.

Alina (IST), like Jesse (IST), talked about the diversity her students represented. "I have a lot of diversity in my classes. Like people from all over the world. I have Russian kids, African American kids, Hispanic kids, you know White, typical Caucasian [kids] from South Florida." She then described how she encouraged her students to share their diverse experiences in class so that all students could expand their worldview.

> I always welcome them to share their experiences because I think that helps to, to broaden the other students' worldviews, too. Like when I talked about South America, a lot of them can say like, "Oh, I'm from, you know, Colombia," or "I'm from Venezuela," or whatever. Or, "I lived in Peru," and all these things. So, I try to like give them the space to talk about their experiences. And it allows them to express that, that diversity. (Alina, IST)

Alina (IST) identified her students' diversity strictly in terms of their cultural backgrounds and their lived experiences. She encouraged her students to "express that diversity," to share their lived experiences with each other, which was key to all students learning geography, "especially when they can identify with these things" (Alina, IST) and develop realistic understandings of the world as a whole.

Aurora (IST) recognized that her being Native American and a Midwesterner from a rural background represented a diverse identity and perspective in her classroom.

> I think that in particular to Miami, I think that because of my background, being from [a midwestern state], being you know, from a small country area, I think that my experiences are definitely beneficial, because a lot of

> my students have never met someone with blue eyes, never met someone from the Midwest. (Aurora, IST)

Aurora (IST) intentionally shared information about her unique background, experiences, and perspective with her students because many of them had "never" encountered people who represented that diversity. According to her, most of her students had never traveled to places outside of South Florida. Unlike my other research participants, she described herself as an important aspect of the diversity present in her classroom.

R (IST) first realized how much our diverse cultural and language experiences impact our perspectives in an English class he took at FIU. At that time, they were learning "about who Nat Turner was, and what this whole Slave Revolt was about, and his importance" (R, IST).

> It felt weird, you know, because I think that was the first time that I had heard like such contrasting ideas. Like I'd thought, "Oh, we're all from Miami. We all experienced similar things and our cultures are pretty similar." And then I quickly learned like, you can't— It's very difficult to cluster people in groups because people are so different, like even on the individual level, right? So, it was like a moment of realization for me that people are so different. Like, even in reading the same book, you have such different perspectives from the same words that you're reading. And so, I think that was the first time where I connected…like our mindset or the way that we think is connected to our lived experiences, and the culture that we came from, and the language that we spoke. And that was like a really big realization for me. I think you always know that people

> are different and that they have different perspectives, but it never really clicks until the moment. And that was the moment for me, when I was in a class and we were talking about a book and the interpretations of it. (R, IST)

This new understanding brought R (IST) to appreciate personal, individual differences, differences between perspectives, and differences in interpretations of the same material brought about because of different life, language, and cultural experiences. In that same setting, R (IST) had listened to "people sharing their perspectives about feeling othered." The awareness he developed about a diversity of diversities in that one class had made him "more conscious about the decisions that we make" (R, IST). He shared how that experience of realizing significant individual differences between our interpretation of texts…had helped prepare him to teach "a diverse population of students" whose "different backgrounds, socioeconomic statuses…[and] languages, cultures" (R, IST) differed from his own. I take up this understanding in the section that follows.

Key Takeaways: ISTs' Diversity of Diversities

Across IST participants' narratives, I found that they believed global learning is meant to develop students' awareness of and respect for diversity in all its forms. Among the diversity of diversities that they shared were diverse: learning abilities, perspectives, cultures, interpretations, experiences, backgrounds, identities, ways of communicating and interacting. They described how their (and their students') recognition of a diversity of diversities required them to respond accordingly through appropriate communication and interaction with diverse others.

Pre-Service Teachers: Teaching for Global Learning and Diversity, Equity, and Inclusion

This section is filled with excerpts from pre-service teacher participants who described their plans to teach for students' global learning, plans which also reflected the tenets of teaching for DE&I.

Priscilla (PST) did not envision herself giving long-winded lectures nor requiring students to complete lengthy research projects. Instead, she felt strongly that students learn more and are highly engaged in the learning process when presented with assignments that cause them to think critically and explore the significance of what they learned in relation to their own lives.

> I don't want to like give them a 30-page research paper…. I'm just saying, like [give them] something that will get to them, you know, that makes them think more about the world around. Yeah, and think for themselves too, you know? I don't want to just lecture them and like, "Memorize what I say." No, like "Think about it. Like explore that. And use your own background to understand what it means to you, because it's different, it's relevant. (Priscilla, PST)

Additionally, Priscilla (PST) wanted to "make sure that everyone has like a safe environment and…they can learn without distractions of whatever's going on at home or anything like that." You may recall that Priscilla had experienced feeling threatened and disregarded in Elementary school and so, was committed to ensuring her students never felt the way she had then. She planned to create a learning environment in which students would know their cultural differences, "ideas," and perspectives were accepted.

Teaching for global learning and DE&I includes teaching with empathy, being aware that your students may have been affected by a traumatic event, and making a space for them to talk about it. Maddie (PST) planned to use the following practice in her own class, which was originally practiced by one of her professors:

> At the beginning of every day, she would start off with a Talking Circle, just like talking about the kids' feelings and stuff like that. (...) So, the example she gave was for the Stoneman Douglas shooting. She kind of talked about that, because she knew that she couldn't just like teach without talking about what had happened, without like going over it, because it was like a super important thing. And she didn't know if it had affected any of the students in the class, so she did want to like incorporate that. Which I thought was like a really good idea. (Maddie, PST)

Maddie (PST) also talked about teaching with empathy: "But I can listen to them [my students] and be like empathetic to their situation...." For her, teaching for global learning included bringing current global events into the classroom content, and helping students draw comparisons between "like in the EU, for example, and then just kind of meshing it with whatever is happening here [in the U.S.], comparing like similarities, differences…" (Maddie, PST). She added to this idea later, saying that we need to give students "real life example[s] of how it [global learning] would relate to them." (Maddie, PST)

Maddie (PST) continued to paint a verbal picture of how she planned to teach for global learning thus:

> ...if you have a child in the class, look up their culture. Make sure everyone feels like—make sure the whole curriculum is like inclusive. I

> just kind of want to display things all over the walls. Maybe, I don't know, just like have little pieces [representations] of them like splattered everywhere. I [also] feel like it's more important for them to kind of like voice their own opinions and kind of create their own thoughts, and stuff like that. (…) I want to include all students, and that just means kind of making it so everyone has…an equitable learning experience, not equal. So, if you have to scaffold a lesson, if you have to kind of like give them different forms of testing, or if you're reading a book and they're not like English speakers…just kind of making sure that you have a translated book, or finding things that kind of like relate to the one student. That way the rest of them can kind of learn about the student and their culture, something different from them. But just kind of making sure…that no one feels left out. (Maddie, PST)

Knowing students' culture, designing curriculum representative of all students and their cultures, and making the classroom itself reflective of students' lives were paramount strategies in Maddie's (PST) picture of teaching for global learning. Those strategies also reflect culturally responsive and sustaining pedagogy. Included in her picture was an explicit plan to make learning equitable for all students. Like Priscilla (PST), Maddie (PST) valued being able to "relate" to her students and pictured herself creating a "safe" place where all students could communicate their opinions and ideas with others.

For Katalina (PST), teaching for global learning was enmeshed with teaching about acceptance of diverse others, their cultures, their identities—something she

believed our society had become better at doing. She also planned to teach for understanding and respecting all cultures, especially those represented by her students.

> Like nowadays, I feel like diversity is more celebrated, it's not ignored anymore, you know? For such a long time it was ignored, it was like not important. Like "Oh, who cares if there's one or two Black students in the classroom that is predominantly White?" And nowadays, it's like, "No actually, that's concerning. It's not fair that they feel like the outsiders." You know? We want to learn about everyone's culture, not just American culture. You know, like "Oh, are you an Ethiopian immigrant? Sure, we'll learn about your culture. I've always, always wanted to teach students to respect one another and to understand that. (…) And I really want to teach students to be more open minded, to be more accepting, for us to be a better generation of accepted-ness and people who don't—the first thing they think about when they see someone is a negative connotation.
>
> There's so much prevalence of racism and different sexism, sexism in different cultures, and everything. And I feel like not enough students understand that and they don't understand the gravity of that. So, I do, I would love to teach students like there's so much more than what we think there is in life…like in the sense of different ways of how you communicate, different ways of how somebody travels, and how they see life, how they greet each other. It's just, you know, our environments are different. That's how we learn, that's how we learn from each other and our perceptions of life.

> I feel like...we're becoming more open minded, we're becoming more integrated into learning different community standards and their norms. And I think it's very interesting to see that because we, you know, I can't speak for other countries, but at least in this country, we had such a hard time respecting and understanding different cultures and making them out to be a different kind of, you know, people with different standards, or people with different loves or hates. And I feel like it's very important to integrate that into a classroom with students. And I want—what I want my students to understand is that we, we come from a time, we come from a country that, at the same time there's so much, there's still so much racism and bigotry. But we're changing and we need to change with it. (Katalina, PST)

In Katalina's (PST) classroom, she planned to teach in such a way that no one would "feel like outsiders." While she believed our nation had become more accepting of diverse others, she also believed that, in light of our not so distant past history of racism and ongoing acts of "racism and different sexism," it was important to teach acceptance of diversity in all its forms to keep the nation progressing. Katalina (PST) felt strongly that people in the United States should be working to end racism, sexism, and bigotry. She also directly addressed making hers a classroom where students would experience equality: "I always want my students to have the same sort of equality in their classroom" (Katalina, PST).

Like Priscilla and Maddie (PSTs), Camilla (PST) had mapped out a plan for making "all students feel like they're a part of the classroom." She especially did not

want any student to feel “different” because of their “grades.” Camilla (PST) then described her plans to meet every student’s needs.

> In [Elementary and Secondary] school, they kind of make it seem that everyone has an equal opportunity to succeed. And yes, that's true, but everyone needs specific things to reach that equal opportunity of success. You know what I mean? Like some people need extra support, some people need less, some people, you know, need medium [support] in order to receive that equal success. So, what I would do is, I would get to know my students well… And then in my perspective, I would feel good that I am helping every student. Like it's acknowledging that every student is different and that you need to be creative in order for them to be successful, and all of those other factors. (Camilla, PST)

Camilla (PST) felt that teaching for global learning meant she needed to get to know every student as an individual, to work with that knowledge, and leverage the positive teacher-student relationships she would build to foster her students' success. She planned to prioritize the inclusion of the differences her students would bring to the classroom, be they cultural or learning differences. Camilla (PST) also looked forward to activating her creativity further as she imagined what it was like to live and learn as others do, and designing her classroom environment and lessons to make all students successful.

Camilla (PST) described how making a student who uses a wheelchair feel welcome is just as important as recognizing that the subject content you present in class may be American-centric, which makes students from other countries feel unwelcome.

> The thing is that, whichever country you are [in], you know, they might only speak about that country [in class]. Here, in the United States, it's very common and we only—sometimes we only focus on American things, only, only, only that. And you know, students might just feel like overwhelmed, in the sense that they don't feel like their country has any importance. Or, if there's a student in a wheelchair, you know, don't make the awkward situations. Have the desks separated, make it comfortable for them before they enter the classroom. (Camilla, PST)

In this excerpt, we find Camilla's (PST) belief that designing the classroom environment is equally as important as designing the curriculum when planning to teach for global learning, so all students can experience a sense of acceptance or belonging.

Brooke (PST) got into the details of how she planned to enact teaching for students' global learning. Such details included this advice for teachers: "…make sure that you're including different types of names in your word problems, let's say, and different types of sports that aren't maybe soccer, football, or whatever." Like Camilla (PST), Brooke (PST) talked about the importance of getting to know her students individually so she could meet their specific needs.

> And I think the most important way to include this global learning and like cultural awareness is to get to know your students. I want to learn about different cultures, but most importantly the cultures that my students like represent. So, I can learn more about them while being able to cater to their needs related to their culture. I think we have to respect and understand the different sides of students' cultures and themselves to not

> make them feel bad about not doing things. And when I become a classroom teacher, “You all learn differently.” I can't like, I can't expect my students to all be amazing essay writers. I have to think about the objective in mind, and I can cater to the needs of my students based on what they can show themselves as. Like, some people might want to write an essay, some people might want to write a song, some people might want to draw a picture, and as long as they meet the objective, I don't see why not.
>
> But after taking this ESOL global learning class, like you really see how this affects people and, like, especially the students. Because if their entire family are native Spanish, French, whatever speakers, then these families can't—are afraid to become involved in their students’ academics because they feel like they can't relate because they don't know English. So, like how does a parent play a role in their student’s education if they're writing essays in English, or trying to write essays in English? But yeah, you like realize all the different struggles that these ESOL students are going through, and it, it's changed my perspective because now I’m actually thinking of like ways in my future classroom that I can help them not feel so intimidated by English and help their families see that they can still be involved. (Brooke, PST)

Brooke (PST) demonstrated an understanding of how some things we ask students to do in school may go against their cultural beliefs, and she did not want any student to “feel bad” about not participating if/when that occurred. She planned to offer alternative ways

students could demonstrate their mastery of course content in recognition of their different cultural backgrounds, and their academic strengths and weaknesses. Brooke (PST) highlighted the importance of her global learning to her teaching when she stated, "…now I'm actually thinking of like ways in my future classroom that I can…" This metacognitive reflection on her own learning was shaping her teaching praxis to be more inclusive of ESOL students and their families. However, she may also have been essentializing the experiences of immigrant students' parents, some of whom come to the U.S. as fluent speakers of English.

Key Takeaways: PST's Teaching for Global Learning and DE&I

Pre-service teacher participants' narratives above are demonstrative of the overlapping concerns of teaching for global learning and for DE&I. Thus, the key takeaways of this understanding are all related to their pedagogy: using active learning strategies; creating safe learning environments; teaching curriculum that represents students' lives; teaching for acceptance of differences; and teaching with empathy.

In-Service Teachers: Teaching for Global Learning and Diversity, Equity, and Inclusion

As a group, IST participants did not share more concrete details about their teaching for global learning and DE&I than did PST participants, although I had expected they would, given their time and experience in the classroom. In fact, ISTs expressed several similar ideas to those expressed by their PST counterparts.

A secondary Mathematics teacher, R (IST) found it more difficult to embed global learning in his courses than did other participants. First, he talked about creating a classroom culture where students felt open to share whatever they might be experiencing

outside the classroom. He then described how it was important for students to “see different perspectives“ and “understand how other students learn things,” because they could then learn from each other’s trials and errors. He also mentioned how he brought discussions about “equity in STEM” into the classroom, the details of which appear later in this chapter.

> It's challenging to include diversity and inclusion in your classroom when you teach math or high school math, specifically. (...) But it’s being able to allow my students to talk about their weekends, talk about what's happening at home. I try to instill that sense of culture in my classroom.... [It’s also] allowing students to see different perspectives on whatever it is that we're talking about, whether it be you know equity in STEM or learning about parabolas, it's just: “How do students learn things and become able to understand how other students learn things?”

> I wasn't taught...to have diverse viewpoints, or to understand diverse viewpoints. But as I grew up, I’ve seen that [in] the culture and the, I guess, the state of the world that we're in, we need that. We need to have people that are more diverse and inclusive to be a better world. I feel that if you don't have this kind of diverse or global learning mind, students get turned off by that, because they feel like...you're alienated, you're not understanding them, you're not questioning what they're saying. So, they're just a kid, right? And kids don't like to feel that way. They…like to feel like they're part of this environment that they're in.

> So, in my daily life when I'm teaching, I feel that I use global learning all the time. Global learning helps me ask those questions like well, "What does that mean?" or "How does that make you feel?" or "How does that affect you?" And I feel that I can't do that without thinking globally, without thinking that, you know, my culture is not the only culture that exists, and it's not the right way to exist. When students from, you know, a different culture come into my classroom and I don't know how to deal with something, right? it's about inquiring, and asking, and doing your research, and making everybody feel that they belong there. I think it makes you a better teacher. (R, IST)

In the excerpts above, R (IST) explains that, although he was not taught to value diverse perspectives as a child, we need diverse perspectives and people, and we need to include them to make "a better world." While he did not describe what that "better world" might look like, he did say that students want and need teachers who have that "mind," who ask them to explain a stance they have taken. Elsewise, they are made to feel that they do not have a stake in "this environment that they're in." We can surmise that a "better world" is one in which everyone has an equal voice, equal representation in decisions that will ultimately affect their personal outcomes. The questions R (IST) asked of his students—to explain how they feel about their learning and how it may affect them personally—were indicative of his global competence and desire to help students connect course content with their own lives. He credited his inclusive teaching approaches to his global learning and believed those who engaged in global learning were "better" teachers.

Katherine (IST) worked hard to make sure that all of her Elementary-aged students saw themselves "represented" in the classroom. She wanted learning to be relevant to students, which she believed would motivate them to learn more.

> In my classroom, I use a lot of multicultural literature so that you see yourself represented. ...in the classroom library, I have books on Hispanic, Asian, Middle Eastern, Indian, like everything's represented. I guess I have every culture, like I try to represent every student somehow in the classroom environment. (...) Because I'm a firm believer in, you know, you see yourself [in the curriculum] and you're gonna be like, "Oh, wow!" And you'll be more engaged. My students will remember how they were represented in the classroom and got respect no matter what. (Katherine, IST)

She also fostered her students' sense of feeling respected and accepted for who they are without exception for ethnicity, religious beliefs, or negative behaviors they might display. When I asked Katherine (IST) what connections she drew between her global learning and her teaching, she responded:

> To accept everyone for who they are, 1,000%. I don't even know how to elaborate on that. Just—you accept them for who they are and how they behave, for that matter....and work with them with what they need. And I guess not to judge. Your students aren't all going to be, for example, Catholic. You might have Muslim or Jewish students. Nothing should make a difference in how everyone's treated or how you work with them. And that goes for any job that you're in. (Katherine, IST)

You can see Katherine's (IST) determination to make learning equitable for all students and make them feel that they all belong. In the excerpt above, she also echoed Brooke's (PST) and Camilla's (PST) interest in meeting students' diverse learning needs. However, Katherine (IST) included an aspect of student diversity, their religious beliefs, which other participants had missed, in this observation: "Your students aren't all going to be, for example, Catholic." This, however, should make no "difference" in the way teachers "treat" or "work with" their students, nor in the ways that you and I interact with diverse people regardless of our job settings.

In Jesse's (IST) description of how he taught for global learning, he demonstrated an awareness of the challenges some students experience outside the classroom, which can then make it difficult for them to learn inside the classroom.

> Sometimes if my students don't understand something, maybe it's not because they don't actually understand, but sometimes they're going through personal issues at home. So in that way, when I talk to my students and try to figure out what's going on, like...why is it that they're struggling with their assignments? Or how come they don't understand something? And I'm like, "Okay, I can reach you where you are. (...) I can be understanding, I can be empathetic." I think a lot of times, from what I've seen and experienced, there are other people who can't understand what others are going through. And if we just take the time to listen and you know, maybe read their body language, take those cues, and just start talking, asking questions, I tend to find out like, "Oh, okay. So, you know,

> maybe just today is not your day. We can work on these assignments later." (Jesse, IST)

Jesse's (IST) view of teaching for global learning included teaching with empathy, which he believed some people to be incapable of experiencing or expressing. He explained how showing students empathy required a little extra time and effort to listen to them, "read their body language," and engage them in a conversation to learn what was the root cause of their difficulties with, in this case, a classroom assignment. As a result of his empathy, he gave students the flexibility to "work on these assignments later" (Jesse, IST) if that was what they needed. But he also worked to motivate student engagement with the content.

> If you make the content relevant and bring it to real life application, students can be able to understand those concepts. Bring in current events.... And you know, you can make history, you can make social studies fun and engaging. I teach the same thing, and I teach them and I treat them all the same. But the way you got to do it is go to their needs. Not every student has the same needs. So, that's kind of the way I approach teaching through the different types of demographics of students, the different types of learners who are going to be studying, what their needs are. (Jesse, IST)

You can probably hear Jesse's (IST) enthusiasm for making learning "fun." He and Aurora (IST) were the only participants in this study that talked about ways to make learning fun in their classrooms. Jesse (IST) followed on that idea with how he treats all students equally or "the same." But with knowledge of individual

needs he worked to make their learning outcomes equitable. He considered students' "demographics" when adjusting his lessons, as well as their learning strengths and challenges, then provided what each student needed to succeed.

As Aurora (IST) described her teaching, she focused on the curriculum she created for students' global learning and the atmosphere she established in the classroom, one that made students feel comfortable or "open" to ask questions and "share their perspective." Aurora's (IST) teaching practices were student-centered and designed to encourage them to make their voices "heard," not only by her but by their peers. She also actively tried to prevent students from feeling "singled out" or embarrassed.

Like Aurora (IST), Alina (IST) described her classroom as a "space" where students could "talk about their experiences." She also explained how she tried to make the curriculum relevant to her students' "worlds."

> So, I try to like give them…the space to talk about their experiences. I always welcome them to share their experiences because I think that helps to broaden the other students' worldviews, too. I try to bring it [history] into like—their worlds. So, I try to talk about like as many people in history as possible. And in Geography, you know, talking about different countries, especially when they can like identify with these things, right? I always just try to let them talk about their experiences when they can, because I think that's really important. And it allows them to express that diversity. (Alina, IST)

Alina's (IST) statement that she talked "about like as many people in history as possible" showed her conscious effort to bring diversity into students' awareness and class discussions. But she also honored the diversity of her students and their lived experiences by allowing them to "express that diversity" (Alina, IST).

Key Takeaways: IST's Teaching for Global Learning and DE&I

Key takeaways from IST participants' narratives around teaching for global learning and DE&I were similar to those found in their PST peers' narratives. These were: creating an inclusive and accepting classroom culture; representing students in the curriculum; examining inequities through the curriculum; teaching with empathy; and connecting course content to students' lives.

Participants' Final Insights

As I prepared to interview my participants, I wondered if they would feel that global learning is more important for teachers than people in other professions. This wondering stemmed from my own belief in the potential of global learning to transform learners' perspectives of diverse people into more positive, respectful, and appreciative perspectives. If we, as teachers, can motivate our students to understand, value, and collaborate with diverse others through global learning, then does it not encompass a significant and unique meaning for us? This is my bias, but I sought to know my participants' opinion of this by asking them directly if global learning meant something different to them because of their chosen profession. Taking this direction of thought one step further, I asked each participant to imagine what their teaching might be like if they had never engaged in global learning. In what follows, you will read their answers to these questions without interruption. My analyses of their responses close this chapter.

Unique Meanings of Global Learning for Teachers

Below, participant's responses to the question, "Does global learning mean something different to you because you are (or will be) a teacher?" appear in strict alphabetical order.

> **Alina (IST)**: As a teacher, especially if you got a degree in education, there's so much that goes into that word 'learning.' Global learning just takes on a whole new meaning because you can't help but to automatically apply it to like a classroom setting. (…) I think it's helped me as a teacher, too… [in] trying to get my students to be open minded, as well.
>
> **Aurora (IST)**: I think 100%, that if you were to ask someone in a different field of study, they would be confused… And then, if you explained it to them, they wouldn't understand the importance. I think someone who is in the education system, principals, people who work at the district, or people who make educational policies—anyone who works in some level of the education system I think has a different impact and a different view on global learning. Because they are living it, right?
>
> **Brooke (PST)**: I'm sure if I were to ask like my sister or my dad what they thought global learning meant, it would be kind of what I said, the culture and learning about different people and everything. But like me, being a teacher, I'm thinking also it's just about how their culture affects their daily lives and how they have different ways of expressing themselves. And as a teacher without that global learning experience, they're not going to be able to respond appropriately to their students,

because they don't see that disconnect between the two communication styles [theirs and their students']. They might not view culture and their students' struggles as important as they need to be.

Jesse (IST): I'm going to say no, global learning doesn't mean something different because I'm a teacher. And the reason why I say no is because you could be a teacher, for example, in the Midwest United States and maybe the population there is not as diverse compared to here in Miami, you know, South Florida, where you have just a melting pot of people. So I wouldn't say my career is the one that has really the connection with that global learning. I think sometimes it's your geography, kind of where you live, the interactions you have with different peoples.

Katalina (PST): Yeah, I think for sure, I think I view it differently as somebody who's going to be a different teacher, because now I see global learning as so much more—it's so much more complicated than what I thought it was. (…) It's not just, you know, understanding and respecting each other's cultures, and traveling abroad, and broadening your minds to different cultures, and all that stuff. It's teaching students who do not know the language that we understand. (…) I want…to make sure every student is understanding what I'm teaching them, not just the students who are not ELL.

Katherine (IST): [My being a teacher] really shouldn't make a difference, yeah. I'm pretty sure it makes a difference, just because of how people could be... At least that's how I feel…after, again, going through that

Religion course that I took for global learning. You know? Your students aren't all going to be, for example, Catholic. You might have Muslim or Jewish students. Nothing should make a difference in how everyone's treated or how you work with them. And that goes for any job that you're in. In a school, global learning has to be there. Otherwise, you're gonna be "in the soup" with everyone.

Maddie (PST): …how you apply it, I think, is the difference between everyone. So for me as a teacher, it's researching what's the best way, or what are the best methods I can use [and] how can I incorporate them for specific students [based on their needs]? Research like that. But if it was like a communications or a business major, what's the best way to approach someone in a meeting from a different country?

Priscilla (PST): Oh yes because I feel that—like we were talking about before, like how I want to have my classroom, or how I want my students to think for themselves, and think about other ways to learn, and other perspectives. Yes, I do think so, because…I feel that some things are—they are what they are…if you're just going to practice something in your life that doesn't involve touching other people's lives so much. Like, I think teaching does specifically because you're shaping other people's minds, you know? Like there's a high chance that your class is going to impact them…. It's going to have an effect on how that person is going to conduct themselves for the rest of their life. So, you have to keep that in

mind, obviously, because if you don't, then you're not being a good teacher.

R (IST): When I heard you asking the question I wanted to jump and say, "100% yes!" But I don't know, since I am a teacher. I think teaching definitely makes a difference in my definition of global learning because of the experiences that I've had to deal with. I don't think that somebody who…has never taught could understand in the same way. They may have their own definition, which is not wrong, but I don't think they would understand in the same way that a teacher would. We have such diverse learners, and our students are so different, and we get so many students every year, that we've learned to kind of evolve with time and with them, right? (…) And I think that that's kind of the beauty of teaching. And I don't think that someone…who isn't a teacher will have that perspective. They won't understand that.

Analysis of Global Learning's Unique Meaning for Teachers

The majority of my participants, seven out of 10, believed that global learning has a unique meaning for teachers, as opposed to its meaning for people who work in other professions. Jesse (IST), one of the three participants who did not think teachers' have unique meanings of global learning, believed our understanding of, and need for it varies by location; global learning is more important to people in places where there is greater diversity, where they must live and interact with each other. Katherine (INT) felt it should be equally important for teachers and non-teachers alike because we all need to develop the capacity to work with and treat diverse people respectfully. R (INT) initially

stated he could not speak for those who are not teachers, since that is his profession, so they might value global learning as did he. But later, R (IST) stated unequivocally that "someone…who isn't a teacher will have" a different perspective on global learning. He also believed his teaching experiences uniquely informed his definition of global learning and his approach to teaching diverse students.

Several commonalities surfaced among participants who believed global learning holds a significant and unique meaning for teachers. Alina (INT) and Priscilla (PST) believed global learning helped them be better teachers, a belief R (IST) shared earlier in these findings. Specifically, Alina (INT) stated it had "helped her as a teacher in trying to get" students to "be open minded." Priscilla's (PST) meaning making of global learning was linked to her plan to teach students to think critically, to be innovative, and consider "other perspectives." She also connected it directly with "being a good teacher," one who responsibly wields the power to "touch" and shape "people's minds" and "impact them" positively for life.

According to Aurora (INT), teachers "live" the effects of global learning, unlike people in other professions who "wouldn't understand the importance" of it. This response aligned with Brooke's (PST) description of how, as a teacher, she recognized cultures' effects on students' "daily lives," self-expressions, and learning. Global learning had essentially changed her teaching praxis, so that she could "respond appropriately" to students. Ultimately, Brooke (PST) believed "a teacher without…global learning" would be unable to respond to their students "appropriately," as there would be a disconnect between their understanding of students and students' lived experiences, their cultures and "struggles." Katalina (PST) believed her global learning would help her "be a

different teacher," one who, like Brooke (PST), would be cognizant of students' struggles, and who would ensure the success of all of her students.

Katherine (INT) believed that, "In a school, global learning has to be there;" it is imperative to teachers' and students' learning how to treat everyone equitably and with respect. Maddie's (PST) conception of its importance contrasted somewhat with Katherine's (INT), because she felt "how you apply" global learning varies by your profession. For Maddie (PST), as a teacher it meant that she must "research" the "best methods" for teaching students based on their specific cultural backgrounds and learning needs. But people in business sectors might apply their global learning to determine "the best way to approach someone…from a different country" (Maddie, PST).

Key Takeaways of Global Learning's Unique Meanings for Teachers

The majority of my participants, seven out of 10, believed that global learning has a unique meaning for teachers, as opposed to its meaning for people who work in other professions. Among the majority, global learning: made you a better teacher; its affects were lived by teachers; helps teachers recognize the effects of culture on students' lives and on their learning; helps teachers "respond appropriately" to students; has to "be there" in schools because it leads to everyone being treated equitably. Of the three participants who felt global learning does not have a unique meaning for teachers, one felt everyone should value it equally. Another considered it more important in places where there is a greater diversity of people. The third felt he could not speak for others, in terms of global learning's importance to them.

Imagining Teaching Without Global Learning

All participants' imaginings of what their teaching might be like had they never engaged in global learning appear below in strict alphabetical order.

> **Alina (IST)**: If I had never engaged in global learning, I don't think I would notice if things were very like Eurocentric or western centered. I feel like I would just try to kind of focus on my own frame of mind, as opposed to trying to incorporate different people's opinions.
>
> **Aurora (IST)**: I think that if I had never experienced the situations and exposure to a global perspective, global awareness, global learning, all these things…, I think that I would not be able to tell you what global learning is. (…) I think that it is crucial, it is important to have these, these conversations and teachings in college. I mean honestly, even in high school, you could start in 11th and 12th grade. Everyone has to be exposed to situations, right? And if you don't ever get yourself exposed, then you will never have global learning. And so, that's why you have to embed it in a lot of the curriculum. Because if you don't embed it into curriculum, some of these kids will never experience it.
>
> **Brooke (PST)**: If I had never engaged in global learning, I wouldn't even think about giving students an option on how to do an assignment, because I was never given that option. (…) So, if I was never exposed to it, that's exactly how I would teach. I would expect them to follow the rules, to follow my directions, do what I say and that's it. I would not be as open. I would not be as understanding. Yeah, I wouldn't think of doing that

because I wasn't given that option. I'm more willing to say something…like, "Hold on! Think about what she's thinking, or think about what he's thinking. Like, think about not just what you think of the situation, but what someone else on the other side thinks of the situation." I think when I become a teacher it will be more prevalent and where I can actually show this global learning aspect.

Camilla (PST): [Without global learning], I guess I would be more, um, I would be more selfish in a way, because I would only think of my point of view, you know, my footsteps. I would have a closed mind point of view, where I would just say, "No, things are like this and that." Say, you know, "That's how I learned it and that's how it is." But no, global learning allows you to develop this different kind of mentality where it's more diverse, it's more creative, more different. All of those factors. Global learning is creative because it's not just focusing on, like the basic general classroom rules and thinking that every student is the same. Like it's acknowledging that every student is different and that you need to be creative in order for them to be successful.

Jesse: (IST): I think I would be more frustrated because I wouldn't understand why certain people do certain things. That's where I come from. Like, I wouldn't understand what motivates them. (…) Because certain students, you know they're motivated, but I wouldn't understand how to motivate them or why to motivate them. And yeah, if I didn't have that global learning, I just would not be able to understand and I would

just get frustrated when it comes to teaching. Because when you have different groups of people in this class, how can you communicate effectively to each and every single student…from different backgrounds, and different cultures, and are going through different things?

Katherine (IST): If I had never engaged in global learning, I don't think my teaching would be different, I think it would just take me longer to figure it out. Because that's not the type of person I am. Because I try to, I accept everyone for who they are and how they are… I just think if I hadn't taken that global learning class, it would just take a little longer to put the pieces together.

Maddie (PST): Even before like this semester—I knew that I wanted…to kind of make everyone feel loved, feel safe, stuff like that. But I don't think I would have known to like research certain things. So, I think it would have, it would have been more bumpy had I not taken a global learning class. I think it would have been a lot of error, instead of like trial and error. (…) I wouldn't have known, for example, like all the different forms of diversity. I wouldn't have known about students with exceptionalities, stuff like that. It would have been like a lot worse. I feel like I would have been a lot worse [teacher] had I not learned about all these things. …I have changed the way that I've approached certain things because of the classes that I've taken.

Priscilla (PST): Oh—very different! It wouldn't be very nice, but I would be like my math teacher…that couldn't relate to anyone, or couldn't like

get the information across because he just couldn't get there. He didn't have anything to offer besides one-plus-one is two, you know? And I don't even think I would be a teacher if I wasn't exposed to that [global learning]. Because the only reason I got to have a minor in education at FIU is because of like having those thoughts, and like thinking about those problems, and those issues, and like having the experiences I had. So probably just, I don't know, I wouldn't even be in the U.S. for starters. So yeah, very different. And I think it's definitely, definitely gonna affect how I will teach one day.

R (IST): I think that maybe I wouldn't inquire so much, like I wouldn't—like I'm not a naturally inquisitive person. I don't just go around asking questions, right? But I feel that because of global learning I have a responsibility as a teacher to do that, to really understand my students and to understand where they're coming from, and why this is their learning style. Maybe it has to do with them feeling uncomfortable or maybe it has to do with, you know, the way that they learn in their culture, or the language barrier. It helps me really understand that there are many more factors than just what you see, right? Like what you see is not what you get. There's a lot more to people than that.

Before global learning…I thought teaching was strictly about like sharing of knowledge and information. But through global learning and also teaching, you see that it's completely different than what you thought it would be. It's more about realizing that there are many factors. It's not

> just about the content that you're teaching, it's about how they're learning it, and why they're learning it, and if they're motivated or they're not motivated. So, I think that without global learning I wouldn't—it wouldn't be as easy for me to understand others' perspectives or, I guess, care about others. (R, IST)

Analysis of Teaching Without Global Learning

According to Camilla (PST), teachers who have engaged in global learning are more likely to be creative because they prioritize the inclusion of differences that students bring to the classroom, and being truly inclusive requires creativity. She believed creativity was also essential to ensuring student success. Brooke, like Camilla (PST), described how such teachers imagine what it is like to live, learn, and think as others do, which helps them design learning environments and lessons to make all students successful.

R (INT) believed without global learning he would not be as curious nor ask as many questions. He stated, "But I feel that because of global learning, I have a responsibility as a teacher to do that, to really understand my students…" (R, IST). He also felt it had made him more aware of the factors that influence students' learning. For instance, he had become aware of how students' motivation and ability to learn is positively influenced, or hampered, by the classroom environment. Like R (INT), Jesse (INT) credited his global learning with having helped him understand students' motivation: "…certain students, you know they're motivated, but I wouldn't understand how to motivate them or why to motivate them."

Alina (INT), Brooke (PST), Camilla (PST), and Priscilla (PST) all described how not having engaged in global learning would have narrowed the scope of their course content and made them inflexible, in terms of their pedagogy. This is evident in Alina's (INT) statement: "I feel like I would just try to kind of focus on my own frame of mind, as opposed to trying to incorporate different people's opinions." Brooke (PST) said, "I wouldn't even think about giving students an option on how to do an assignment, because I was never given that option." Camilla (PST) felt she would have taught "selfishly" without thinking beyond her own "point of view" or leaving learning open to student interpretation. She might have told students, "That's how I learned it and that's how it is" (Camilla, PST). Priscilla (PST) said her teaching "wouldn't be very nice" and that she probably would not have pursued a teaching profession without it. Global learning had helped these four participants avoid falling into the pattern of teaching as they had been taught, of using ineffective, teacher-centric teaching practices and "Eurocentric" content.

Aurora (INT) explained how, without her experiences of global learning in college, she "would not be able to tell you what global learning is." Both she and Brooke (PST) used the word "exposure" to describe their global learning experiences, evidence that they felt it had broadened their perspectives. Brooke (PST) shared how global learning had made her more "understanding" and "open." This sentiment was reflected by R (INT) and also by Jesse (INT), who said that without it, he "would be more frustrated" and unable to "understand why certain people do certain things." Global learning had also prepared Brooke (PST) to speak up and ask others to consider "the other side" of situations that involve diverse people and perspectives.

Both Maddie (PST) and Katherine (INT) knew they had some important teaching principles in place before their global learning and because of that, they did not picture their teaching without it as being entirely different. Maddie (PST), who had always wanted to "make everyone feel loved, feel safe," imagined her future teaching practice would have been "more bumpy" if she had not engaged in global learning; she "wouldn't have known…all the different forms of diversity" so, her teaching "would have been like a lot worse." Katherine (INT) responded: "I don't think my teaching would be different, I think it would just take me longer to figure it out." She based that response on her having a well-established practice of accepting "everyone for who they are and how they are" (Katherine, IST).

Key Takeaways of Teaching Without Global Learning

The major points that participants made when imagining what their teaching practices would have been had they not engaged in global learning were: they would not have been as inclusive of diverse students; they would not have been as understanding of diverse students; they would have been unaware of internal and external factors that influence students' learning/motivation to learn, such as their culture; they would have shown no flexibility in their pedagogy; the scope of their curriculum would be more narrow; they would be more closed minded; they would have been more frustrated; they would not be advocates for their students and others.

The following chapter includes a discussion of the findings herein, along with an in-depth look at their implications. That discussion takes into consideration the unique setting in which this study occurred. It also addresses the significance of above findings, given the current political context around DE&I.

Chapter VII

LESSONS FOUND IN STORIES TOLD

I began this study with curiosity that sprang from a single question: How, if at all, does global learning appear in the storied lives of pre- and in-service teachers who have engaged in one or more undergraduate global-learning designated courses at Florida International University? I chose a narrative inquiry approach to answer this question and recruited five pre-service and five in-service teacher participants, all of whom had attended FIU within the last 10 years and had taken one or more global learning-designated courses while there. Critical postmodernism (see Giroux, 1988) formed my theoretical framework and grounded this study, as did the concerns of critical pedagogy (see Kirylo et al., 2010), and both informed its findings.

Using this framework, I intentionally shared power with my participants in the process of conducting this study. In each of the three semi-structured interviews I had with participants, I encouraged them to share whatever came to mind as they responded to my questions, followed their lead by reflecting their answers back to them, and asked if there was more they would like to share. In my deductive analyses, I identified the origins of their global learning and remained open to the ways in which they described and defined global learning. I then delved further into participants' experiences of global learning through inductive analyses and discovered their multi-perspectival interpretations of what global learning "does" and its personal effects on them. In that process, I also found ways in which participants had shifted—or intended to shift—power in their process of teaching for students' global learning.

Previous research on pre- and in-service teachers' global learning, such as Merryfield's (1998), Mathews and Reid-Brown's (2015), and Kopish's (2017), helped me identify important differences between their findings and mine and particular aspects of my participants' global learning that emerged during analyses. For example, Merryfield (1998) finds that both pre-service and in-service teachers believe that global learning should begin with an investigation of one's own culture and personal perspective on how culture is lived out in everyday life (p. 352). But I found the opposite was true for my participants. While my participants did privilege culture in their narratives of global learning, their personal experiences of global learning did not originate with investigations of their own cultures. This finding, as well as others, are discussed at length in what follows.

Discussion

This study led to a discovery of how global learning appeared in the storied lives of pre- and in-service teachers who had engaged in one or more undergraduate global-learning designated courses at Florida International University. My in-depth interviews with pre- and in-service teacher participants about their lived experiences of global learning revealed several findings:

1. the origins of participants' global learning;
2. participants' definitions of global learning;
3. power in the process of global learning; and
4. the transformative nature of global learning, what it does, such as expand the learner's worldview

Participants' narratives of teaching for global learning showed that global learners recognize a diversity of diversities. They also confirmed that global learning has overlapping concerns with teaching for diversity, equity, and inclusion (DE&I), and that power can be shared with students in the process of teaching for global learning. In this chapter, I discuss these findings and participants' final insights, gleaned from their answers to these two interview questions: "Does global learning have a unique or different meaning for teachers?" And, "If you had not engaged in global learning, how would your teaching be different?" Following the discussion, I identify the implications, limitations, and significance of this study.

Since FIU requires all of its undergraduate students, regardless of their chosen field of study, to take two global learning designated courses, that institution expects its students will identify as global citizens upon their graduation (FIU, 2010). Toward that end, its students are expected to achieve three graduation level global learning outcomes: a global awareness of our interconnectedness with others; a global perspective, or the ability to approach problems from multiple diverse perspectives; and global engagement, a willingness to work to address complex problems (Landorf et al., 2018). At the nexus of achieving those outcomes lies one's capacity to act as a global citizen. Therefore, this discussion includes an examination of how participants in this study showed evidence of having achieved these three global learning outcomes, and were thus prepared to act as global citizens.

Global learning also works to enhance students' capacity to reflect on and question their own learning, participate in various and diverse communities, and develop collaborative partnerships with diverse others. This argument, part of Landorf Doscher,

and Rocco's (2008) vision of "*education for sustainable human development*" (p. 221) (emphasis in original), places global learning within the sphere of the human capabilities (Sen, 1992) approach to learning, learning for the sake of the individual and their personal security. Therefore, a portion of the following discussion is dedicated to how participants experienced global learning as having contributed to their personal well-being and their development of interpersonal skills. Additional evidence in participants' narratives supports my argument that global learning can be taught and experienced as a critical pedagogy (Kirylo et al., 2010), although participants did not address many of the pressing issues facing society.

Comparing Participants' Origins of Global Learning

As explained in previous chapters, I began each initial interview by asking participants about their personal backgrounds and the origins of their global learning experiences. I was specifically interested in the 'where and how' of their global learning. Had it begun prior to or after their entrance into FIU? How had my participants experienced it? I identified several key takeaways from participants' origin stories of their global learning. Most participants believed that their global learning experiences began while attending college or university, although three shared how their global learning had begun prior to their attending college. In-service teachers' global learning experiences were less varied than those of their PST peers. All participants' global learning experiences had occurred as they engaged with diverse others, with diverse cultures, and/or with course content that represented diverse perspectives.

Landorf, Doscher, and Simons-Lane (2015) identify three major areas of learning within which global learning experiences may be categorized: "learning about the world;

learning with others, and learning to act" (slide 5). They subdivide these three categories thus. Learning about the world is "world knowledge and interrelatedness;" learning with others has six subcategories, "cultural knowledge, intercultural communication, ethnorelativism, foreign languages, technology, and multiple perspectives;" and learning to act has four subcategories, "adaptability to change, environmental sustainability, global citizenship, and global problem solving" (Landorf, Doscher, & Simons-Lane, 2015, slide 5). As you will see, the origins of PST and IST participants' global learning, the 'where,' 'when,' and 'how' of their experiences, fall within these categories.

Of the three participants whose global learning began prior to their attending FIU, one believed she had only learned "the basics" at home, another had gained extensive knowledge of global learning while traveling abroad with her family, and a third had gained some awareness of other cultures while in high school. When Maddie (PST) explained her initial, "basic" understanding of global learning, she described having gained that knowledge as a result of her having access to technology. Essentially, she learned about the world through online news sources and social media sites. She had been taught to critically question, to "factcheck," rather than blindly accept opinions offered by friends or family, which she could do online. However, Maddie (PST) felt her global learning had begun in earnest at FIU in global learning-designated courses. Conversely, Brooke (PST) had vague memories of global learning in high school. In those initial experiences she developed some world and cultural knowledge. However, she too felt that most of her global learning had occurred at FIU, where it was "a huge part of the curriculum" (Brooke, PST).

Unique among participants in this study, Priscilla (PST) was able to trace the origins of her global learning back to her childhood, when she had traveled abroad extensively with her family. In those travels to distant places, she had learned about the world and about the cultures of other diverse young people. She recalled explaining to her international peers that there was indeed "a president" of Brazil, thus dispelling one of their misperceptions about her country. Priscilla's (PST) global learning had continued at a boarding school in New England, where she went to school with U.S. and other international students. Across multiple settings, Pricilla (PST) learned with others and expanded her cultural knowledge, as evidenced by this quote: "I realized at that point that Americans weren't very educated in different cultures like at all. Like they knew about their country, maybe Canada or England, but that was about it." Later, we will see how Priscilla's (PST) global learning experiences fell within all three of Landorf, Doscher, and Simmons-Lane's (2015) areas of learning, "learning about the world, learning with others, and learning to act," and encompassed all but two sub-categories: "environmental sustainability and global problem solving" (slide 5). But first, let us turn to the origins of other participants' global learning.

Among participants whose origins of global learning occurred during their community college days were Camilla (PST) and Katalina (PST). Camilla (PST) described her global learning there as beginning in a course she took on "diversity." That was not the case for Katalina (PST). She felt her global learning began when she attended "cultural events" hosted by her community college, which celebrated Japanese, Cambodian, and Vietnamese art, dancing, music, and food. Thus, Katalina (PST) increased her world and cultural knowledge directly with diverse people, which differed

completely from Camilla's (PST) global learning about diversity through course content and resources.

In contrast to the five pre-service teachers' origins of global learning we just discussed, all five IST participants believed their global learning originated at FIU either in or outside the classroom, or across those settings. Both Aurora (IST) and Jesse (IST) described their global learning as having begun simultaneously in and outside of class. For example, the friendships Aurora (IST) forged with international classmates on and off campus, such as that with her first roommate, were of as great an importance to her global learning as were her global learning-designated courses. Similarly, Jesse (IST) identified International Relations courses at FIU as one source of his global learning. Although these were not global learning-designated courses, Jesse (IST) felt they included content that represented diverse perspectives. He considered these courses just as important to his global learning as were his relationships with diverse international peers in university-sponsored clubs. In other words, both of these ISTs had experienced global learning at FIU across both settings.

Incongruous with other participants' origins of global learning that occurred across multiple settings, Alina (IST) identified one geography course at FIU as the origin of her global learning. In that course, she "learned about different regions and different groups of people" (Alina, IST). Because of this course, her perspective on why some countries did not develop at the same rate as others completely changed, as did her belief in false narratives, such as European exceptionalism. These were replaced with facts about the accelerated rate of development in regions where resources were abundant, as opposed to regions where resources were scarce. Her learning about the world included

greater world knowledge and an understanding of people's interrelatedness with the environment. Alina's (IST) experience of global learning in one course initiated a significant transformation in her thinking.

The other two ISTs shared how their global learning began "with others" (Landorf, Doscher, & Simmons-Lane, 2015). Katherine (IST) had not heard of global learning until she came to FIU. She first experienced it through her participation in a co-curricular activity, which was required of all students taking that Foundations—or interdisciplinary—global learning-designated Religious Studies course. Katherine (IST) still remembered that activity in vivid detail. As she stood amidst worshipers in a service she had never attended before, she thought, "You're not like me." She thus gained cultural knowledge by participating with diverse others in their acts of worship. R's (IST) global learning also began specifically "with" diverse faculty and diverse peers in and outside the classroom. He explained that through them he was "able to see the world represented" (R, IST), first in the ways that different cultures approach mathematics. Then, in one "really big moment" during a class discussion, as his peers shared their diverse life experiences and connected them with a course reading, he realized, "My perspective is important, but I don't share the same perspective as other people" (R, IST). In that moment, R's (IST) ethnocentric worldview collapsed (Bennett, 2004; Deardorff, 2009), allowing him to consider others' perspectives. Thus, he developed world knowledge and cultural knowledge, and gained an appreciation for multiple perspectives and ethnorelativism.

Across all participants' origins of global learning we saw evidence of their having developed "world knowledge" and some knowledge of humans' "interrelatedness,"

"cultural knowledge," the ability to communicate interculturally, "ethnorelativism," knowledge of the world gained through "technology," and an understanding of "multiple perspectives" (Landorf, Doscher, & Simons-Lane, 2015, slide 5). Unique among participants, Katherine (IST) also demonstrated an "adaptability to change" (Landorf, Doscher, & Simons-Lane, 2015, slide 5) in her having become more comfortable with feeling uncomfortable. Of her global learning experience during a worship service, described earlier herein, she said: "It wasn't a bad experience at all. Like, it opened my eyes. I was like, "Oh!" It was really good" (Katherine, IST). Next, we will see how participants demonstrated having achieved all three of FIU's global learning outcomes and evidenced the potential to act as global citizens in our discussion of their definitions and descriptions of global learning.

Examining Definitions and Descriptions of Global Learning

To further understand participants' experiences of global learning, I asked each of them how they define or describe global learning. Their personal definitions of global learning positively compared and contrasted with FIU's definition. Across participants' definitions, several common elements appeared; global learning was active, experiential learning about the world and diverse perspectives, learning how to communicate with diverse others, recognizing a diversity of diversities, and learning about students' cultures and including those in course content and classroom discussions. Of use again in this discussion is Landorf, Doscher, and Simons-Lane's (2015) "Taxonomy of Global Learning Outcomes," specifically their three categories of "learning about the world, learning with others, and learning to act," and their respective sub-categories (slide 5). I

also compare participants' definitions of global learning with that of Landorf and Doscher (2015), which grounded this study.

One major thread woven through participants' descriptions of global learning was that it was "learning about the world" (Landorf, Doscher, & Simmons-Lane, 2015, slide 5). Participants' concept of this included their learning about: events happening around the globe, diverse others' spaces, their cultures, histories, experiences, languages, and perspectives. For example, Alina (IST) described global learning as "exposing yourself to as many cultures, and ethnicities, and nations, and everything, as much as you can" by reading and learning about them. Under this broad category of learning about the world was evidence of participants developing "world knowledge" and knowledge of humans' "interrelatedness" (Landorf, Doscher, & Simmons-Lane, 2015, slide 5). The importance of world knowledge to one's global learning was summed up by Maddie (PST) thus: "I feel like global learning is just kind of like keeping in touch with what's happening in the rest of the world and making it—and just like never losing touch with that." Thus, a global learner remains in that process of learning about the world, as Landorf et al. (2018) claim, and keeps sight of their interconnectedness with others around the globe.

Most participants also highlighted the importance of "cultural knowledge" and recognition of "multiple perspectives" (Landorf, Doscher, & Simmons-Lane, 2015, slide 5) to their global learning. For example, R (IST) stated that global learning was "about developing the skills needed to understand viewpoints other than your own from different cultures, from different religions, from different backgrounds, from different socioeconomic statuses." Similarly, Jesse (IST) said that global learning "incorporates…different views, different ways of seeing things from different

perspectives around the world." Their statements reflect an implicit understanding that our worldviews and perspectives are informed and shaped by myriad factors, including our culture. Because a majority of participants equated global learning with learning about others' cultures and perspectives, we can assume they too had this understanding.

This thread of global learning as developing cultural knowledge was picked up in Priscilla's, Camilla's, and Brooke's (PST) narratives. For all three, global learning was learning about students' different cultural backgrounds, viewing them as strengths, and including them in course content and classroom conversations. Priscilla (PST) exposed the way in which some teachers fail to teach global learning, because they do not make connections between course content and their students' cultures, while other teachers ignite students' global learning by helping them make those connections seamlessly. One teacher at Priscilla's (PST) international school in Brazil gave very American examples that no students could connect with, while another teacher there had students read both Latin American and American classic works of literature, then draw connections and comparisons between them. Like Priscilla (PST), Camilla and Brooke (PSTs) focused on the importance of cultural knowledge for teachers. According to Camilla (PST), global learning acknowledges the importance of students' "native language" and "culture" to their general learning in the classroom. Whereas Brooke (PST) actually defined global learning as "learning about all the different cultures and differences of those people in your classroom." We may conclude that without knowledge of others' cultures and an understanding that diverse people have diverse perspectives, global learning has not occurred.

Another aspect of global learning that arose during my analyses of participants' descriptions and definitions of it was that global learning is active, experiential learning. One participant actually bridged Landorf, Doscher, and Simmons-Lane's (2015) concepts of global learning as "learning about" and "learning with" others, which may help us better understand how global learning is experiential, active learning. "I always thought of it [global learning] as a…whole experience of learning from your classmates, to your teachers, to the environment you're in, and the examples that they use, even how they teach" (Priscilla, PST). Thus, global learning is a "whole experience" that does not require students to leave the classroom, but they must take an active role in their learning, which may then further the learning of all involved. This description of global learning aligns with Dewey's (Clandinin & Rosiek, 2007; Connelly & Clandinin, 1990) theory of experience. There has to be something more to an experience from which you learn something, which then brings about a difference in your thinking and your life. Such an experience creates a personal connection between you and the subject, involves your feelings, and moves with you from that space through time to initiate a change in your thinking and/or in your way of being in the world. In fact, Dewey (1916/2018) defined an "educative" experience as:

> …an active process [that] occupies time and…its later period completes its earlier portion; it brings to light connections involved, but hitherto unperceived. The later outcome thus reveals the meaning of the earlier, while the experience as a whole establishes a bent or disposition toward the things possessing this meaning. Every such continuous experience or

> activity is educative, and all education resides in having such experiences. (p. 85)

In Dewey's (1916/2018) definition of experience we can see the seed of Priscilla's (PST) definition of global learning as an active "whole experience."

Some participants described global learning as knowing how to communicate with diverse others. For instance, R (IST) stated that it is "developing like this toolbox of skills about how to communicate with people." Of importance to Brooke (PST) were the outcomes of communication with diverse others. She felt global learning was learning that could help you understand others' ways of communicating and experience fewer misunderstandings as a result. She stated, "Someone will do something that you find offensive, but that's the normal in their culture" (Brooke, PST). Both of these examples serve as evidence that global learning is learning to communicate with others, which comes under Landorf, Doscher, and Simmons-Lane's (2015) category of "intercultural communication." This outcome of global learning is also known as intercultural competence (Deardorff, 2009), which will be addressed further when we look at participants' narratives of teaching for global learning.

Research participants' definitions of global learning shared some similarities with the definition that grounded this study, which was developed by Landorf and Doscher in 2015. "Global learning is the process of diverse people collaboratively analyzing and addressing complex problems that transcend borders" (Landorf & Doscher, 2015, para. 2). Similar to these researchers, my participants used active terms to define global learning as: "having experiences outside the classroom" (Priscilla, PST); knowing "what's going on all around the world" (Alina, IST); "developing the skills needed to

understand viewpoints other than your own" (R, IST); learning "like how to handle or be respectful in certain situations" (Maddie, PST). Participants' couching of global learning in such active terms not only parallels Landorf and Doscher's (2015) definition of global learning as a "process," as something that is ongoing, it signifies the importance of our continuing engagement in that process learning, of adding to what we and our students know, understand, and value about diverse people.

One slight difference I found between participants' definitions of global learning and Landorf and Doscher's (2015) was the latter's use of "diverse," whereas research participants' used "different" or "other." Take for example Alina's (IST) description of global learning: "I would say it is like trying to understand where other people from around the world come from and trying to explain like, why these different cultures exist the way they do." Brooke's (PST) definition took into consideration differences represented by English language learners (ELLs) and students with learning disabilities. "Global learning doesn't necessarily have to mean culture. Like there's different—there's students with exceptionalities, there's ESOL students that are learning a different language" (Brooke, PST). Camilla and Katalina (PSTs) also included ELLs in their definitions of global learning. Participants' recognition of a diversity of diversities in global learning became one finding as well as an understanding, and is the topic of a section that follows

A significant difference between my participants' definitions of global learning and that of Landorf and Doscher (2015) was the former's focus on the feelings that global learning engenders, feelings of empathy, sensitivity, and respect. Exemplars of this appear in these brief excerpts. "I think it [global learning] comes from a place of empathy

for the most part…empathy for how other people see things, how other cultures view things, the way they learn, or what we can learn from them" (Jesse, IST). "Hey…it's not just your way, it's different people's way. We have to respect all ways" (Katalina, PST); "…learn their traditions, learn their cultures, and then respect it" (Maddie, PST); "I think global learning is learning to respect everyone around you" (Brooke, PST). Learning that engenders feelings in the learner is compelling and is, as Dewey noted, more likely to bring about a change in the learner (Clandinin & Rosiek, 2007; Connelly & Clandinin, 1990).

In their definition, Landorf and Doscher (2015) use the word "collaboratively" when stating how diverse people can work together to solve complex problems they share in common. Although the word 'collaborative' was almost nonexistent in participants' narratives, several participants included the concept of "working with" others. An example of this appeared in Katherine's (IST) narrative: "I feel like global learning is working with people that are not necessarily from the same culture." While no participant talked about their or their students' global learning occurring within the context of solving problems—complex, global, or otherwise, more than half of all participants referred to its efficacy for helping them and/or their students understand complex issues.

Finally, a portion of Camilla's (PST) definition of global learning particularly resonated with me. She shared that it was "exploring other languages" and "countries," and making comparisons between what was learned with what we already know or have experienced. This resonated with me because global learning so defined may be taken up by someone living anywhere and applied in the reverse. It also explicitly identifies how learners may become actively engaged in the process of their own global learning, by

drawing comparisons between the things they learn about and with others, with what they have known and experienced in their own spaces and places.

Power in the Process of Global Learning

I previously stated that those who teach within a critical postmodernist framework guide their students to gain a better understanding of themselves and a sense of their own power, as they learn from and with others "across the boundaries of ethnicity, class, gender, and race" (Nussbaum, 1996/2002, p. 14). Teachers' use of critical pedagogy is necessary for students to gain that sense of personal power in the classroom, but its use is predicated on teachers' recognition of their own power in the classroom (Delpit, 1988). Therefore, it was exciting to discover that a majority of my participants were aware of the power they held in the classroom and were determined to share it with their students. Overall, participants reported teaching practices that reflected the tenets of critical pedagogy, which "calls for teachers and students to abandon a banking education approach," where the teacher deposits knowledge into the 'empty' minds of students, "and move toward one that is more dialogic and emancipatory" (Kirylo et al., 2010, p. 334). Dialogic and emancipatory teaching practices invite students into conversations, so that they feel safe expressing themselves, their opinions, their lived realities, and act as co-producers of knowledge in the classroom.

I identified several key takeaways in participants' narratives related to their and students' power in the process of global learning. Participants described their efforts, or plans, to: share power in the classroom with students; acknowledge students' worth; teach critical thinking skills; display cultural humility; spark students' curiosity to pursue

learning beyond the classroom; and make their classrooms a space where students' voices were heard.

Excellent examples of how a teacher can share power with students in the classroom appeared in Katalina's (PST) narrative. She planned to teach "what the students want [to learn]" and create a "judgment-free zone," where students would feel supported, if not empowered, when faced with "struggles" (Katalina, PST). Somewhat in contrast to that, Brooke (PST) wanted to "develop a sense of like community" in her classroom, where she would allow students "to kind of lead the classroom." However, you can see evidence of the dialogic and emancipatory teaching practices of critical pedagogy in both their plans to encourage students to talk, openly discuss, share their stories, and even lead the classroom.

Tangentially connected to participants' ideas about sharing power in the classroom that we just discussed, was Camilla's (PST) desire to acknowledge all students' worth. She believed global learning makes us question our preconceived ideas about others. According to Camilla (PST), we should refrain from making snap judgments about others, as we have no knowledge of the things that make them "much more complex than we think they are." Because of her global learning, she could envision herself teaching "social studies without offending students, without making them feel less" (Camilla, PST). She demonstrated a critical understanding of her future students' cultural backgrounds and believed that knowledge would help her avoid teaching in "racist" ways. Instead, she planned to teach in such a way that all students would feel equally valued and represented in the curriculum.

One way to empower students is through the implementation of critical pedagogy. Brooke (PST) intended to teach her students critical thinking skills so they could specifically examine their own actions and learning, which is an example of critical pedagogy (Kirylo et al., 2010) that, once enacted, may empower students to critically question other aspects of their lives. Priscilla (PST) was going to implement critical pedagogy but with a different intent. She planned to extend her students' learning beyond the state standards by creating curriculum that would "makes them think more about the world around" and "think for themselves" (Priscilla, PST).

R and Jesse (ISTs) had similar concerns for developing students' critical thinking skills. Jesse (IST), a civics teacher, wanted his students to understand the scope of influences on why people behave as they do, as we can see in this excerpt from his narrative. "Just develop[ing] understanding of why people…different cultures…[and] different countries do certain things. Especially as a teacher, I'm trying to show the students that…there's more than just what's happening here in South Florida" (Jesse, IST). R (IST), a high school math teacher, guided students' critical inquiries into societal inequities through carefully chosen math curriculum. He had students "look at graphs that have to do with inequity in STEM" (R, IST) and encouraged them to question those representations. R (IST) was purposefully "humanizing math" (Salazar, 2013), which he had learned how to do through his own experiences of global learning. He wanted students to "understand issues at large" and draw connections between their learning and their lives as they gained mastery of mathematical processes. Through these two participants' implementation of critical pedagogy, their students had accessed

"subjugated knowledge and experiences from oppressed groups" (Kirylo et al., 2010, p. 334) in class "texts" and interrogated them in classroom discussions.

Some participants empowered their students to pursue learning beyond the walls of their classrooms. Although Aurora was not the only IST who sparked students' curiosity to drive their own learning, she was deeply invested in their learning and creating curriculum that would specifically address their global learning. Aurora (IST) also brought outside resources into the classroom that made students curious, so much so that they pursued finding answers to their own questions after leaving school for the day. She believed that "it's really imperative that, you know, teachers bring…global learning into the class" (Aurora, IST). She thus encouraged students to take charge of their own learning and "make those connections," when they were "ready" (Aurora, IST), between current events discussed in the classroom and their own lives.

Three of five IST participants talked about making their classrooms a space where students' voices were heard, and in so doing, creating the "conditions that facilitate reciprocal conversations and debates" (Kirylo et al., 2010, p. 334) necessary for dialogic education. I also interpreted their comments about creating those spaces as evidence of their intentionally and actively sharing power with their students in the process of teaching for global learning. For R (IST), teaching for global learning included opening up a space where students could take the "platform" to talk about their identities. "I feel that in my classroom I'm able to at least give that platform to students. Whether they take it or not, I think that's a personal decision" (R, IST). Conversely, Alina (IST) opened up such spaces to give students an opportunity to see the world through their peers' perspectives. "So, I try to like give them…the space to talk about their experiences. I

always welcome them to share their experiences because I think that helps to broaden the other students' worldviews, too" (Alina, IST). We can see in Alina's narrative that her students were acting as teachers, too (Kirylo et al., 2010), in that dialogic space.

Jesse's (IST) classroom was also a dialogic space. Although he did not mention giving his students a voice, he frequently engaged them in discussions and expected them to participate. "A lot of my teaching is discussion-based, having the students share" (Jesse, IST). Likewise, giving students a voice did not come up in my conversations with Katherine (IST). Instead, she stated, "My students will remember how they were represented in the classroom and how they got respect no matter what" (Katherine, IST). I believe both Jesse's (IST) and Katherine's (IST) narratives exemplified a positive attitude and unoppressive stance towards all students. Therefore, my analyses revealed that all five in-service teacher participants desired to share power with their students to greater or lesser degrees.

As you may recall, cultural humility is the belief that one's own culture is not the only culture of import nor the only way to live (Tervalon & Murray-García, 1998). I explained previously in Chapter II that teachers who have cultural humility are more likely to be cognizant of their privilege. This was clearly the case for one of my participants, Priscilla (PST), who demonstrated this quality when she shared: "I did have classes for my first year of college just with those—the group of international students, which was really cool because we could see how our educations were very different." She did not hold her education up as having been superior to that of her international peers' education in any way.

We can see an attitude of cultural humility in Aurora's (IST) description of what global learning does: it causes us to consider "each other's point of view and each other's story, and how that connects to society." It can also be seen clearly in R's (IST) narrative: "You know, my culture is not the only culture that exists, and it's not the right way to exist." Camilla (PST) also demonstrated this belief in her stated sensitivity to diverse students' reactions to curriculum that privileges the idea of American exceptionalism. An attitude of cultural humility can nurture teachers' sensitivity to their students' perspectives and cultures, and may inspire them to remain vigilant in their search for course content and materials with which students can connect.

In summary, it is hard to imagine any of these pre- or in-teacher participants taking an overly authoritative stance with their students or seeking to oppress them, based on their descriptions of the classrooms they intended to create or that they had created. Instead, it is more likely that their students will feel welcome to state their opinions, lead classroom discussions, critique the curriculum, and learn as much from each other as they will from these teachers. Thus, power will be/was shared by participants with their students in the process of their global learning.

Experiencing What Global Learning Does

Given the stated learning outcomes of FIU's *Global Learning for Global Citizenship Initiative*, that students will develop global awareness, global perspective, and global engagement (Landorf et al., 2018), we may assume students will experience a transformation of their attitudes or dispositions and actions subsequent to their engagement in global learning at FIU. The findings of this study confirm this assumption. Research participants reported having experienced several changes because of their

global learning, including: a change in their worldview or mindset; becoming more open or openminded; being drawn into more relational ways of being with diverse others; feeling more enlightened or knowledgeable; becoming a critical thinker; feeling prepared to work with diverse people and/or prepared to teach diverse students; feeling responsible to learn factual, not fake information about others; and becoming a more creative teacher. Each of these changes reflects a transformation in participants' awareness of their interconnectedness with others, an understanding of multiple diverse perspectives, or willingness to engage with diverse others differently—more appropriately and respectfully.

Every participant had experienced global learning as transformative in some way, although most said it had changed their worldview. For Brooke (PST), her transformation was such that she now found it "hard to think about those people that don't think of global learning and diversity as an important part of your life." Aurora's (IST) affinity for how global learning had changed her "worldview" is evident in this quote: "There is a world outside of the Midwest. There is a world outside of Florida," and people in those 'worlds' held a plethora of perspectives she wished to know. Conversely, Brooke's (PST) new worldview brought into focus the very real need for "people to come out and speak" to bring about positive change in this "world." Global learning had even expanded some participants' view of their purpose and place in the world. Such was the case for Aurora (IST), who shared: "Global learning kind of brings a sense of purpose to your life, because you start to wonder… I'm one small brain, one small body in this vast, vast world of billions of people, and cultures, and stories, and history." But that was not the case for all participants.

Jesse (IST) did not believe he had experienced a change in his worldview despite his global learning, although he did say that his "perspective of doing things" had "changed a little bit." Instead, he believed global learning had heavily influenced his approach to teaching diverse students, an approach he considered "key" to his and their success. Jesse (IST) shared that a "majority" of his students were diverse, so he intentionally sought to learn "new things from them, from their culture, what their parents do, what their life is like…. I think that's key for me. It's like I'm always learning." In his approach to teaching diverse students we also see evidence that Jesse (IST) was still deeply involved in the process of global learning.

Several participants, among them Maddie, Katalina (PSTs), and Katherine (IST), metaphorically compared their worldview expansion to being 'transported' outside the "little bubble" of their own world, outside their typical sphere of reference and into an awareness of people, cultures, and concerns beyond the borders of their nation-state. That 'transportation' is helpful to our understanding "the outside world" (Katherine, IST). Participants also described how global learning 'takes' you "out of your comfort zone to think about things and different perspectives around the world" (Priscilla). We can track this in Katherine's (IST) positive attitude towards her uncomfortable experience of global learning within an unfamiliar worship service—an experience she would gladly repeat. Priscilla's (PST) narrative provided additional evidence of this concept. She planned to take her students out of their "comfort zone" by facilitating discussions around hard topics, such as "women's rights," so they would "think about things and see different perspectives around the world." (Priscilla, PST). These participants believed this

transformative characteristic of global learning was as important to their students' learning as it had been to their own learning.

Participants' narratives around this understanding were indicative of three things. First, global learning can initially make us feel uncomfortable in the midst of diverse content and/or company. We may even feel challenged by the unfamiliar, by others' lived experiences and cultures. Second, global learning can be sought in settings in which we find ourselves uncomfortable. Third, we can receive transformative benefits from uncomfortable experiences of global learning (see Landorf et al., 2018), such as becoming more comfortable with the unfamiliar and more willing to seek out opportunities to increase our knowledge and understanding of diverse people and cultures.

One transformation all ten participants experienced was becoming more "open" or "openminded" towards diverse people, cultures, identities, and perspectives because of their global learning. An exemplar of this is apparent in Katherine's (IST) narrative. Global learning had changed her "mindset" and helped her "remain open to the viewpoints that others have" (Katherine, IST). Someone who has been transformed by global learning sees others for who they are, understands what they may be "dealing with," listens to what they have to say, and considers "the whole picture" (Katherine, IST).

Other participants described having experienced similar changes to their ways of "thinking." Said Camilla (PST), "It [global learning] allows me to think in a more diverse way.... It allows me to be more openminded, to understand how…people are much more complex than we think they are." Katalina (PST) placed herself among students who "at

first were closed minded about certain cultures" but now, because of their global learning, had "become more diverse, respectful, and understanding of all types of people." Jesse (IST) thoughts had changed so he could better understand people who were part of other cultures and the behavior of "countries" in times of war. Alina (IST) hoped global learning had the power to change others' ways of thinking and thus "reduce judgment and discrimination against people." Other participants felt their global learning had enlightened or made them "feel knowledgeable" (Maddie, PST), it had expanded their knowledge of the world. Maddie (PST) also put it another way: global learning had broadened her "view" of things and made her feel less naïve about "certain governments, and financial situations, and other countries." Participants' global learning had erased their naiveté and misperceptions and replaced them with realistic understandings of people, countries, and systems. In that process, participants had become more open minded and understanding of diverse people, their experiences, and perspectives.

Several participants experienced global learning as taking their understanding to a deeper level and causing them to consider perspectives they had not previously encountered. Jesse's (IST) narrative showed this. He had become interested in "things happening around the world" (Jesse, IST), the cause of those things, and how they may be interconnected. Indeed, he felt that "without global learning, you can only see things at a surface level, but there's actually layers to what's going on" (Jesse, IST). Similarly, R (IST) stated: "I think that global learning courses allow students to get like knowledge or the experience of the course that is not just about their location, or their geographic restrictions." These descriptions of what global learning "does" are compelling and suggest that global learning is the means through which we can take student learning

below the surface of commonly known facts, and beyond the restrictive borders of locally generated knowledge, to discover "the layers to what's going on" (Jesse, IST) around the world.

Participants' new openness or "enlightenment" because of their global learning was indicative of their having become more globally aware, FIU's first global learning student learning outcome (Landorf et al., 2018). As you will have read previously, those with global awareness understand themselves in relation to diverse others and see our outcomes as being interconnected. I found that overall, the open mindedness that participants described having as a result of their global learning also aligned with two of the dimensions of a global perspective that Hanvey (1975) identifies: awareness of their own unique perspectives and cross-cultural awareness of "diverse ideas and practices" (p. 11). Yet, these were not the only transformations participants had experienced as a result of their global learning.

Three participants experienced how global learning helps us think critically. Priscilla (PST) noted that her global learning courses included "more discussions," and the professors who taught them were "more interested in like getting us to like think about things." Both R and Jesse (ISTs) reflected on critical thinking in the process of global learning, as well. Said R (IST), "It allows us to think critically about things that we may not think of naturally, because it isn't part of our culture, or part of our identity…but it's still this phenomenon that exists in the world." Thus, they had experienced global learning as a critical pedagogy and, as will be discussed, they planned to teach, or taught, global learning as a critical pedagogy.

Another impact of participants' global learning was that it had prepared them to teach diverse students. This observation was made by pre- and in-service teachers alike. For instance, Camilla (PST) felt prepared to teach English to immigrant students from "a bunch of different countries" and was now aware that "they have the same struggles" as do immigrants whose first language was Spanish. Similarly, R (IST) believed his global learning had helped prepare him "to teach a diverse population of students" in "culturally responsive and inclusive" ways. Ultimately, participants recognized that their global learning had prepared them to be "better teachers," as R (IST) stated, because they would no longer "default" to their own "perspectives or experiences," but instead seek to understand their diverse students, and value and foreground diverse perspectives. This finding contrasts with those of several researchers (see Deardorff, 2009; DfES, 2007; Mathews & Reid-Brown, 2015; Holden, 2000; Verma, 2018), who found that teachers felt ill-equipped to broaden students' perspectives.

My research participants believed global learning also draws us into more relational ways of being with each other, so that we consider "each other's point of view and each other's story, and how that connects to society" (Aurora, IST), or as Brooke (PST) stated, it helps us "look at both sides of the story." We can then work with diverse people "in a professional way" (Katherine, IST), because we can better understand them and their perspectives and/or ways of being in the world. Global learning exposes the complexity of difficult issues, the "layers to what's going on" (Jesse, IST). Thus, with global learning we can understand each other and feel mutually respected, consider, and value diverse perspectives, and make connections between our and others' lived experiences.

Rather than accept what mainstream media or people in our close networks would have us believe, participants felt that global learning extends our responsibility to learn and teach the facts about others and about important local, national, and global events. This was evidenced in Maddie's (PST) idea that just "the basics" of global learning requires us to "factcheck" what others tell us, be on guard for fake news, and check our own biases. Aurora's (IST) narrative also serves as an exemplar of how that responsibility was felt by participants. She had her students view "unbiased" news daily in her classroom to increase their awareness of global events, and encouraged their curious questions, classroom discussions, and efforts to gather more factual information outside the classroom. Aurora's (IST) students often returned to school eager to share their newfound knowledge with classmates.

An underlying message rose from my participants' descriptions of their experiences of global learning; they had experienced it as having contributed to their positive sense of self-identity and security to make their own ways in the world. This positively situates global learning within Sen's (1992) human capabilities approach to curriculum. We can see this in Camilla's (PST) communication of how global learning made her feel: "Global learning makes me feel like people understand my community where I come from. (…) It means that people are more willing to accept my community." Likewise, R (IST) experienced it as seeing "more people that looked like," him and finding others with whom he had "shared experiences." And "that's really nice…when you're going anywhere, right? To be able to see the world represented in wherever you are" (R, IST). Katherine's (IST) global learning confirmed her core beliefs that you should not "judge people" but "accept them for who they are," just as it had confirmed

Priscilla's, Katalina's, and Maddie's (PSTs beliefs about how students should be treated and the type of teachers they would become. Lastly, global learning had taken Aurora (IST) from questioning, "Is my perspective valuable enough?" to understanding her place in the world as "one small brain, one small body in this vast, vast world of billions of people, and cultures, and stories, and history."

Above all, research participants demonstrated their having experienced a paradigm shift because of their global learning, a shift that happens in Hudzik's (2014) highest stage of "thinking comparatively;" they had changed their "ways of thinking," developed "critical consciousness" (p. 3), and valued our global diversity. Implications of the finding that global learning is transformative, that it opens our minds to understand and appreciate a whole spectrum of human differences, are especially relevant to the preparation of future teachers and will be discussed at length later in this chapter.

Recognizing A Diversity of Diversities

One of my inductive findings in this study was that participants recognized a diversity of diversities in their definitions and experiences of global learning. Among the diversities brought into focus across participants' narratives were: aspects of race; socioeconomic status; modes of communication; learning abilities; ways to demonstrate learning; students' knowledge, skills, education, backgrounds, and experiences; and self-identification as a member of a specific community or city.

Reflecting back on her first learning about this diversity of diversities, Maddie (PST) shared how embarrassed she had been by her own lack of awareness that there were categories of diversity, specifically, different "tiers…[of] social class," that people were often categorized according to their "linguistic" and "social" differences. However,

she felt her experiences of global learning, which had helped explain those aspects of diversity, were positive because they had helped her "open up and view other…[differences] that can classify as diversity, too" (Maddie, PST). Katalina (IST) had also become "more open minded" and "understanding" subsequent to her global learning about a diversity of diversities. Furthermore, she hoped her future students would "accept their cultures…[and] the way they are" as an outcome of her teaching for global learning. Likewise, Brooke (PST) demonstrated new understandings of student diversity, which included how "they express themselves…and complete assignments," understandings that made her open to accepting diverse products from students as evidence of their learning.

Several participants, among them R, Alina, and Aurora (ISTs), felt their global learning had influenced how they recognized students' individual differences, such as their perspectival differences. These appear in myriad ways, down to students' interpretation of texts. "Even in reading the same book, you have such different perspectives from the same words that you're reading. …like our mindset or the way that we think is connected to our lived experiences, …culture…and the language that we spoke." (R, IST). For those very reasons, Alina (IST) believed students often learn best from each other while discovering and discussing their unique, individual experiences. "I always welcome them to share their experiences because I think that helps…to broaden the other students' worldviews. (…) And it allows them to express that, that diversity." Similarly, Aurora (IST) encouraged students to share out in her classroom, and she would also share aspects of her Native American and Midwestern heritage with them.

Another excellent example of a diversity of diversities was present in R's (IST) narrative, as you can see here: "Global learning to me is about developing the skills needed to understand viewpoints other than your own from different cultures, from different religions, from different backgrounds, from different socioeconomic statuses." R (IST) felt this list represented some of our "fundamental" differences, which we should account for in the ways we "communicate with people," acknowledge their different cultural "norms," and consider "what other people have gone through" (R, IST). Knowledge of a diversity of diversities implies that we know how those fundamental differences shape others' and our understandings, even our lives.

The final aspect of diversity in the list above, the community or city of which you are a part, was brought forward by only one participant, Camilla (PST). Yet it provides us with another rich lens through which we may see and appreciate nuances of diversity that people claim, nuances which do not typically appear in definitions of diversity or global learning. This aspect of diversity could also prove to be vital to a teacher's understanding of a student, their personal perspective, and multiple identities. Such global learning should be equally important to us all, to our understandings of others.

Camilla's (PST) opinion that "the whole point of global learning…is diversity in all ways" was exemplary of other participants' understandings of diversity as being tightly linked with global learning. It also aligns with one of my arguments herein. Global learning goes beyond the set purpose of multicultural education, which was meant to promote recognition of diversity and diverse people's rights (Ravitch, 1990). Instead, global learning is designed to help students understand and value a multitude of differences found in people, cultures, and places. Landorf, Doscher and Hardrick, (2018)

discuss the importance of diversity to global learning thus: “Universality, or inclusion of the diverse perspectives and participation of all students, expands the efficacy of global learning” (p. 32). When a diversity of diversities is not represented in classrooms and in the content of courses, the global learning of all students is severely limited.

This recognition and valuing of a diversity of diversities implicates our responses, actions, and reactions to diverse others. It requires us to respond differently, to think and act differently, so that our responses are appropriate and our communication and interactions with diverse others are respectful (Gay, 2002). As Katherine (IST) stated, “If you're global learning the way you need to, you're not going to have that problem engaging with other people.” In other words, global learning should inform how we talk and interact with diverse people. In a different vein, but closely related, R (IST) stated that we need to be “more conscious” or mindful of our decisions. I interpreted his statement to mean that our choices and actions often adversely affect diverse people’s lives. Global learners should then act towards others and make decisions that are in accordance with their new understandings of a diversity of diversities.

Participants in this study believed that we manifest diversity as much in our abilities and knowledge as we do in our cultural practices, languages, and experiences. This belief is as important to diversity, equity, and inclusion work as it is to global learning, as you will see in the next section of this discussion. The recognition of a diversity of diversities by teachers can serve as a springboard to flip classroom conversations away from a focus on our apparent or visible differences, because we can use that recognition to challenge students to consider the myriad ways in which we are inherently different. From there, students may come to appreciate how our differences are

actually a valuable resource from which we can draw; diversity is necessary to initiate new possibilities and unique solutions to the complex problems that comprise our daily realities (Landorf et al., 2018).

Teaching for Global Learning is Teaching for Diversity, Equity, and Inclusion

Although global learning courses and co-curricular activities at FIU have consistently challenged students to include diverse people and perspectives, and become critical, reflexive thinkers and problem solvers since 2010 (Landorf et al., 2018), global learning at FIU has not been viewed as a means to achieve equitable learning outcomes for all students until recently (Landorf, Kahn, & Shoemaker, 2022). Therefore, when the understanding "teaching for global learning is teaching for DE&I" surfaced as a common thread across participants' narratives, I was pleasantly surprised.

Across all participants' narratives of teaching for global learning, we can see their overlapping concerns with teaching for DE&I. Participants shared examples of culturally responsive (Wlodkowski & Ginsberg, 1995) teaching strategies and "culturally sustaining" (Paris, 2012) pedagogy that they had enacted, or would enact, to meet all students' needs due to differences in their cultural, economic…religious backgrounds, or learning abilities. Such pedagogical practices align with teaching for DE&I. Key takeaways from participants' narratives under this understanding were: creating safe learning environments and inclusive classroom cultures; using student-centered active learning strategies; teaching and creating curriculum that represented students' lives; teaching for acceptance of differences; and teaching with empathy; connecting course content to students' lives; and taking a stance of cultural humility.

Seven of 10 participants talked about making their classrooms a safe space where students could take risks without the fear of being negatively singled out. Specifically, three PST participants intended to create a "safe environment" in the classroom, which is a prominent aspect of culturally responsive teaching (Wlodkowski & Ginsberg, 1995). For Jesse and Katherine (ISTs), teaching with empathy was the means through which they made their classrooms a safe space. Priscilla (PST) explained that in creating a safe classroom environment, she would help her students not be distracted by concerns at home or outside their classroom. Maddie (PST) envisioned her future classroom as one where students could "voice their own opinions and kind of create their own thoughts." Her concept of teaching with empathy included making a space and time in the classroom for her future Elementary school students to share their "feelings and stuff like that," and feel heard. Jesse (IST) described taking a similar approach, offering understanding and empathy for what his students might be going through outside of class, and taking "the time to listen" to them. Because of that empathy, Jesse (IST) also adjusted his expectations for students on an individual basis. Based on their descriptions of their classrooms and teaching practices, participants' students would likely feel safe in their classrooms.

Four of five IST participants described the culture of their classrooms as being inclusive of all students and diverse perspectives, which is another important aspect of teaching for DE&I. R's (IST) classroom culture was one that allowed "students to see different perspectives on whatever" the topic of learning was, which he "wasn't taught" to do while growing up, but felt teachers "need" to do, especially in today's world. He also inquired into students' cultures, "research" that helped him make "everybody feel

that they belong there" (R, IST). To similar effect, Aurora (IST) worked to establish a classroom culture that made students feel "open to asking…tough questions" and safe to "share their perspective" without feeling judged, but instead feeling "heard." Likewise, Katherine (IST) shared that her paramount concerns in teaching were fostering students' sense of acceptance, representing them in both the culture of the classroom and the curriculum, and supporting all students' academic success.

There was also an awareness on the part of some participants that diverse students might feel like "outsiders" (Katalina, PST) in the classroom. Like Katherine (IST), Katalina (PST) planned to include "everyone's culture" in the curriculum. Katalina's (PST) narrative serves as an exemplar of this finding. She understood that diverse students might not fully participate in class without her intervening to make them feel safe and accepted. She expressed concerns for "kids who are in the LGBTQ community" and "kids…in different ethnic groups, who are Asian or Black and they're dealing with crises of their own…" (Katalina, PST). Katalina (PST) also hoped her teaching would help make the next generation more accepting of difference and understanding of "the gravity" of "racism and different sexism" (Katalina, PST). She actually envisioned herself becoming an advocate for her students and enacting critical pedagogy, which is "situated against class exploitation, racism, sexism, homophobia, and other forms of oppression that pervade the current education climate and the larger society" (Kirylo et al., 2010, p. 333). Teaching so that all students feel included, so that all diversities are represented, is teaching for global learning and for DE&I.

In Camilla's, Maddie's, and Brooke's (PSTs) narratives we find additional examples of culturally responsive teaching practices. They intended to learn about the

lives and cultures of each of their students and include those in the classroom. For instance, Maddie (PST) planned to design curriculum that was representative of all students and their cultures, and make the classroom itself reflective of her students' lives. She believed that, by making "sure the whole curriculum is like inclusive" of "all students," everyone would have "an equitable learning experience" (Maddie, PST). Brooke (PST) displayed an additional layer of awareness of students' specific "needs related to their culture," such as the needs of ESOL students. This awareness also closely reflects culturally sustaining pedagogy (Paris, 2012), which supports students maintaining their first language while learning a second other language.

Camilla (PST) shared with me a unique and insightful perspective on why it will be important for her to adjust her teaching to meet individual students' needs towards their achievement of equitable outcomes. "In school, they kind of make it seem that, you know, everyone has an equal opportunity to succeed. And yes, that's true, but everyone needs specific things to reach that equal opportunity of success" (Camilla, PST). Camilla (PST) had developed this philosophy of teaching in response to her own schooling. She, like three other participants, recalled personal experiences of having been a student in K-12 classrooms under teachers who had lowered their expectations of her and refused to give her the help she needed. She had since proved those teachers wrong and developed a strong drive to help all her students achieve their full potential. Camilla (PST) believed her global learning had better prepared her to teach for DE&I.

In-service teachers demonstrated teaching practices that would promote DE&I among students, as well. Both Katherine's and Jesse's (ISTs) narratives provided excellent examples of their teaching to make student learning equitable. In fact, when

Katherine (IST) voiced her opinion about how teachers should teach, she did it in such a way that not only made her commitment to teaching for DE&I clear, it rang true: "You accept them [students] for who they are and how they behave…and work with them with what they need" without passing judgement. Embedded in Katherine's (IST) opinion was a recognition that students come to us with diverse learning needs and we must provide the support and accommodations necessary for them to succeed. Jesse (IST) shared that recognition: "I teach the same thing, and I teach them and I treat them all the same. But the way you got to do it is go to their needs. Not every student has the same needs." I found these participants' commitment to teaching for DE&I inspiring.

In terms of connecting course content to students' lives, three IST participants shared how they intentionally accomplished that. First, they taught diverse content and brought out diverse perspectives in their classrooms, then they engaged students in conversations around those and helped them make connections between their lives and the course content. R (IST) shared a couple of the specific questions he asks students when he wants to help them make connections between the content of the course and their own lives: "How does that make you feel? and "How does that affect you?" He felt such questions sprang from his "thinking globally" and considering others' cultures (R, IST). Jesse (IST) worked daily to support students' connection making between course content, particularly current events, and their lived experiences. He believed that "if you make the content relevant and bring it to real life application, students can…understand those concepts. Bring in current events…[and] you can make history, you can make Social Studies fun and engaging" (Jesse, IST). Aurora (IST), like R and Jesse (ISTs),

designed curriculum that connected to students' "worlds," "especially" things with which they could "identify."

The student-centered, active teaching strategies that participants mentioned, such as small group and whole class discussions, experiential learning, celebrating student diversity, and challenging stereotypes, were similar to Holden's (2000) description of global education in the UK and Landorf, Doscher and Hardrick's (2018) description of teaching for universal global learning. This can be seen in Priscilla's (PST) plan to give assignments that would require her students to "think more about the world" and prompt them to use their "own background to understand" course content, because their backgrounds were different and "relevant" to their learning. Most participants planned to engage, or were already engaging students in classroom discussions. Significantly, they were a part of Aurora's (IST) daily teaching practice and were fueled by her students' curious questions about current events and issues of global import.

Maddie (PST) was the only participant who briefly noted the negative, inequitable implications of diversity on schooling imposed by societies that do not value and respect diversity. She mentioned that diversity plays a role in where schools are located, but did not follow that comment with an awareness of how diversity also plays a role in how well education systems fund schools. Other PST participants, among them Katalina and Camilla, shared with me their awareness of how students' diversity often results in their being treated inequitably. Camilla (PST) relayed this in her admonition that we not teach "American things only, only, only," which aligns with Paris' (2012) culturally sustaining pedagogy. Katalina (PST) recalled her parents' negative experiences of learning English in American public-school classrooms, where they had been ordered to speak English

only. I share these examples to keep in our minds the need to include global learning in all programs that prepare future teachers, so a greater number, if not a majority of diverse students will experience equitable education and academic outcomes through global learning taught as a critical, culturally responsive, and sustaining pedagogy.

A significant common thread woven through participants' narratives of teaching for global learning and DE&I was evidence of their work to privilege the cultures of their students and make sure their students would see themselves in the curriculum, feel accepted and included in the classroom, and ultimately achieve equitable outcomes. Those efforts characterize the overlapping concerns of teaching for global learning and teaching for DE&I (Landorf, Kahn, & Shoemaker, 2022; Paris, 2012, Wlodkowski & Ginsberg, 1995). Camilla's (PST) narrative exemplified this, in that she displayed an awareness that some students may experience U.S. curriculum as overwhelming and as positioning their country of origin as less than or lacking "any importance." She had even developed specific plans to counter such feelings in students. Likewise, Katherine (IST) regularly collected "multicultural literature" so her students would see themselves "represented...in the classroom library."

Essentially, teaching for DE&I was embedded in participants' narratives of teaching for global learning. They did not see the two foci as being different. They shared with me their considerations for creating classroom environments and curriculum that were inclusive of all students, students who had disabilities and/or diverse cultural identities, so that all students could experience success and a sense of belonging. Such considerations were quite clear in Camilla's (PST) narrative, as she explained the importance of teaching that supports students' retention of their "own culture" and

"native language." Those considerations were equally apparent in Alina's (IST) narrative, as she described her work to include the countries her students came from in Geography, because they could "identify" with that content and then "talk about their [personal] experiences" of life in those countries. These two examples of their teaching practices are analogous to "culturally sustaining" pedagogy, defined by Paris (2012) as being oriented to "the languages and literacies and other cultural practices of communities marginalized by systemic inequalities to ensure the valuing and maintenance of our multiethnic and multilingual society" (p. 93).

Global Learning's Unique Meaning for Teachers

Going into this study, I believed that both my pre- and in-service teacher participants would likely feel that global learning has a unique meaning for teachers, as opposed to its meaning for those pursuing various other professions. I believed this because of my own personal biases and time spent researching global learning and working to assist professors of global learning. I found that only seven out of 10 participants believed that global learning has a unique meaning for them, as teachers. Among those seven, Priscilla (PST) echoed R's (IST) sentiment, which I have shared earlier, that global learning helps you be a "good" or "better teacher." She felt that for people whose work does not directly touch "other people's lives," global learning is just a "thing" (Priscilla, PST). But for teachers, global learning informs their teaching so they can positively "shape" (Priscilla, PST) students' minds and make a lasting impact on their behaviors and on their lives.

Aurora (IST) summarized the feelings of all participants who felt like global learning meant something unique to them because they were, or would be, teachers.

Teachers “live” the effects of global learning and the effects of diversity daily in their classrooms. Brooke (PST) put this understanding into practical terms: “Being a teacher, I'm thinking…about how their [students’] culture affects their daily lives and how they have different ways of expressing themselves.” With global learning, teachers are able to consider the may invisible, yet critical influences culture has on a students’ experience of their classroom and teaching, and “respond appropriately” (Brooke, PST). Teachers need global learning to understand the wide array of differences students could express, ranging from understanding why a student may typically speak in a voice that their peers feel is overly loud, to understanding why another student may refuse to engage in paired work with a peer of a different gender.

Jesse (IST), one of the three participants who felt global learning did not hold a significant meaning for teachers, explained that global learning is more efficacious for those who live in highly diverse areas. While I agree that diversity is a key aspect of global learning, I find it efficacious for all human beings because of our interconnectedness, as do a large number of other researchers of global learning (Brandenburg & de Wit, 2011; Hicks & Holden, 2007; Hovland, 2006; Landorf et al., 2018; OECD, 2018; Zhao, 2009, 2010). Alternatively, Katherine (IST) felt global learning should not have a unique meaning for teachers because, regardless of one’s profession, everyone should engage in it to learn how to treat others with respect.

Teaching With/Without Global Learning

When I asked participants to imagine their teaching praxis in the absence of having engaged in global learning, they offered valuable insights and sage advice for all of us. First, they believed they would not have been as inclusive of diverse students

without their experiences of global learning, because they would not have been in the habit of thinking creatively, of thinking about those invisible factors that affect how students learn, such as their cultural backgrounds or sense of comfort in the classroom. But these were factors participants would account for, or were already accounting for in their classrooms to ensure all students were included and their needs were addressed. Participants believed global learning had made them more open and willing to respond appropriately to their diverse students in particular, and diverse people in general.

Without global learning, they believed they would not have been as understanding of diverse students. Participants' global awareness and global perspective made it possible for them to imagine their students' lived experiences and ways of thinking. It had also made two participants more curious about and comfortable asking their students questions to gain a better understanding of them. Indeed, most participants explained that it was their responsibility as teachers to get to know each of their students, not only to understand them, but to provide them with the instructional and/or linguistic supports they needed. Some participants expressed how, without global learning, they would have been more frustrated as teachers, with little understanding of how and why students' diversity mattered. Furthermore, Jesse and R (ISTs) felt that their global learning had helped them locate students' locus of motivation. Thus, they were better able to help all their students learn and experience success.

Four participants shared how, without global learning, they would have shown little or no flexibility in their teaching practices and would have been more closed minded and unwilling to consider a diversity of diversities. For example, Camilla (PST) believed she would have just told students, "That's how I learned it and that's how it is." Instead,

these same four participants described their practices of giving students choices among the types of final products they would create, and their acceptance of different artifacts or evidence of students' learning. We should note that student choice is a teaching strategy that typically yields higher student motivation and engagement. These participants also felt that the scope of their curriculum would be more narrow; it would lack representation of diverse perspectives had they not engaged in global learning.

Two participants did not feel that their global learning experiences had completely changed their approach to teaching, but it had made their teaching better, less "bumpy." Both of them had always wanted to make all their students feel included and accepted, or "safe." As one of them said, "I think it would just take me longer to figure it out," (…) "to put the pieces together" (Katherine, IST) without having experienced global learning. Those pieces of the teaching and learning puzzle are made to fit together with global learning, with the recognition of a diversity of diversities, and with an aim towards all students experiencing equitable outcomes.

One final aspect of teaching that could be affected without a teacher having experienced global learning became apparent in Brooke's (PST) narrative. She doubted she would have become determined to act as an advocate for her students, as she was now, without having engaged in global learning. She stated, "I'm more willing to say something…like, "Hold on! Think about what she's thinking, or think about what he's thinking…" She believed her new profession as a teacher would allow her to "actually show this global learning aspect," it would be more "prevalent" in her classroom than it would have been in any other profession. As teachers who had experienced global

learning, all participants felt better equipped to teach their diverse students and bring about positive change in their teaching environments.

Implications

From this study we can draw several important implications. Among them are implications for the practice of teaching global learning and for theories that inform conceptions of global learning. There are also implications for educational research and education policy. I will cover each of these implications in following sections.

Implications for Practice

The finding that global learning can be experienced well before a students' arrival at institutions of post-secondary education has implications for all teachers in K-12 settings. This is especially true in light of the finding that teaching for global learning is also teaching for DE&I. Students are most open to considering diverse perspectives, "learning about the world" and "learning with" diverse others (Landorf, Doscher, and Simmons-Lane, 2015, slide 5) in their formative years. Therefore, students should be engaged in global learning throughout their Elementary and Secondary school years.

In terms of professors' practice of teaching for global learning in institutions of higher education, it was apparent that global learning should be taught as a critical pedagogy. The inclusion of diverse perspectives, knowledges, and practices leads to the creation of better solutions to the complex problems all people face (Landorf et al., 2018). Considering that the most severe consequences of those problems are experienced first and foremost by marginalized populations, why are we not teaching global learning as a critical pedagogy? We must help students, especially those who identify as being

part of a marginalized population, critically examine global problems and raise their voices to address them and their current situation in life (Kirylo et al., 2010).

The results of this study should inspire professors to develop students' knowledge about the world and their global competencies to meet the realities of the 21st-century, where workplaces and living spaces are populated by diverse people. Global learning professors should redesign their courses with: a broader definition of diversity; a more focused view on equity; more dialogic teaching strategies that aim to build students' critical thinking skills; time for students to engage in self-reflection on their personal biases and/or acceptance of stereotypical derogatory depictions of diverse others; and with co-curricular activities that require students to participate with diverse peers around diverse knowledge.

I would like to argue that professors who engage students in global learning should teach the theory/theories that undergird it. Global learning grew out of people's critical postmodern concerns to understand others around the globe. As a critical cosmopolitan project, global learning includes diverse perspectives and does not reify monolithic ideas, such as the idea that complex problems can only be solved in particular ways by people in power. However, my participants' understandings of what global learning "does" were shaped in large part by a cosmopolitan perspective. That is to say, they understood global learning through a cosmopolitan theoretical lens. Cosmopolitanism is defined by Hannerz (2004/2007) as "an openness toward divergent cultural experiences…[and] competence" (p. 70), and the ability to make one's way among diverse cultures. Participants demonstrated an inclination toward "critical cosmopolitanism;" they felt a moral responsibility to others around the world, such that

they learned facts surrounding local and global events and considered global issues from multiple diverse perspectives (Nussbaum, 1996/2002). But importantly and at the heart of this argument, most participants only acted in accordance with those understandings as opportunities arose in their real or theoretical classrooms. Only through a thorough examination of their own perspectives on why they believe, and think, and act as they do, may students internalize the theoretical framework from which their thoughts and actions arise, and subsequently live out those beliefs in fully authentic and meaningful ways. Those examinations would best be guided by professors of global learning in higher education.

This study also has implications for the practice of teacher educators within institutions of higher education. Global learning is transformative, as evidenced by participants' narratives herein. It opens future teachers' minds to consider, appreciate, and bring multiple perspectives to bear in course content and class discussions. Global learning also helps pre-service teachers feel prepared to teach diverse students, and to teach them in ways that will increase the equity experienced by all students. Participants in this study attributed their understanding of the necessity for creating safe classrooms, in which all students would feel a sense of community, to their global learning. They also appreciated the impact that dialogic connection making could have on their students' learning. Where but in their teacher preparation programs are pre-service teachers supposed be transformed, gain these necessary understandings, and develop equitable culturally responsive (Wlodkowski & Ginsberg, 1995) and culturally sustaining (Paris, 2012) teaching practices? It is apparent from this research that when global learning is a

mandatory aspect of teacher preparation programs, future teachers are better prepared to teach for DE&I and global learning.

As we know, global learning is practiced across the curriculum of departments and colleges at FIU (Landorf et al., 2018). Therefore, I have identified implications for that particular institution, as well. First, in my own position as a consultant of FIU professors in all things related to global learning, I find that their global learning student learning outcomes typically challenge students to develop critical thinking skills to collaboratively address complex global problems. However, among my participants, only one talked about engaging with her peers in the collaborative creation of a final project. All other participants described their "group work" as having been a negative experience or as an experience in which they merely cooperated with their peers to produce a product. Therefore, it is incumbent upon FIU professors to develop teaching strategies that will result in more students successfully acting in collaboration with their peers.

Additionally, for FIU as a whole, if its *Global Learning for Global Citizenship* (FIU, 2010) initiative is to be successful in graduating global citizens, then that aim needs to be shared openly with students. Out of all 10 participants, only one defined global learning as "learning to be a global citizen of the world" (Alina, IST). Yet, this aim is said to be at the nexus of FIU's three global learning student learning outcomes. Several participants appeared ready to act as global citizens, defined by Oxfam International as someone who: "respects and values diversity," experiences outrage at "social injustice," displays a willingness to "act to make the world a more equitable and sustainable place," and "takes responsibility for their actions" (Davies, 2006, p. 7). Among them were Katalina, Brooke, and Maddie (PSTs) and Katherine and Jesse (ISTs). I feel confident in

saying this, because these participants communicated the importance of not judging others, of acting as an advocate for their students, and not accepting others' disrespect or racist behaviors towards someone else. It seems that FIU is missing a golden opportunity to help students see themselves as citizens of the world.

Implications for Theory

In Landorf and Doscher's (2015) definition of global learning, as well as other definitions examined in this study's review of the literature, there is no focus on the feelings that global learning can engender, feelings that participants herein included in their definitions, particularly empathy. It is well known that empathy is lacking in our society at large. If global learning can increase students' feelings of empathy, why is that aspect of global learning not addressed in our definition of it? Equity is also missing from researchers' definitions of global learning. Yet, that DE&I goes hand-in-hand with global learning was the most significant finding herein. We need to revisit the creation of a definition of global learning that includes these aspects.

Implications for Educational Research

The participants in this study demonstrated (pre)dispositions toward acting as global citizens; they saw themselves as "belonging to a broader community and common humanity" (UNESCO, 2015, p. 14), and were aware that people both influence and are influenced by others' perceptions, politics, and cultures. However, participants did not self-identify as global citizens, nor did they describe engagements in collaborative problem-solving. Thus, their narratives do not include instances of their acting as global citizens. Future research on students' global learning could investigate which

(pre)dispositions are necessary for students to actually engage in solving complex problems that transcend borders (Landorf et al., 2018).

It is important to note that every participant in this study, who felt their co-curricular global learning experiences were as important as their formal curricular experiences of global learning, made a conscious choice to engage in those activities. Katherine (IST), who initially had not been open to participating in co-curricular experiences prior to her global learning, found that attending one "wasn't a bad experience at all. Actually, it was really good. Like, it opened my eyes." When I asked if she would be willing to engage in that co-curricular experience again, she replied: "I would 1,000% do it again. (…) But, I'm always open to new stuff now" (Katherine, IST). Therefore, a question for future research might be: What specific attributes or attitudes lead students to value and seek out co-curricular global learning experiences?

Due to Miami's uniquely diverse ethnoscape in which a majority of the populous identifies as Hispanic or Latino/a, the results of this study may reflect the values, attitudes and perspectives of that ethnoscape. Thus, a similar comparative research study conducted in a White rural area or an area where a majority of people identify as African-American would be appropriate.

I also recommend that future research in global learning continue to develop the connections between global learning and teaching for DE&I, an area of research I personally want to delve into further. Such research might question whether or not we should include the "tiers" of diversity, which are rhetorically applied to stratify our society even further—and frequently used to negatively classify people, in our definitions of global learning. An updated definition could also include 'equity,' such that the

purpose of global learning would comprise a portion of the definition, to create more equitable outcomes for all learners.

Implications for Education Policy

This study has direct implications for education policies designed to limit the rights of students to learn about "race and racism" (Curran, 2023, para. 2) or discuss "sexual orientation and gender identity" (Thoreson, 2022, para 1) in primary and secondary schools, and institutions of higher education. One of the major findings of this study is that global learning leads to the recognition of a diversity of diversities, such that participants either planned to create or had created safe classroom environments in which diverse students would feel welcome, included, and free to share their thoughts and opinions. Another major finding was that teaching for global learning is teaching for DE&I. Participants saw the two as inextricably and positively intertwined, so they privileged students' diversity and taught (or would teach) in ways to increase equitable outcomes for all students as part of their teaching for students' global learning**.**

Assurances of Rigor

In remaining true to my participants' storied lives, I have worked to create a study that is trustworthy. Their narratives should ring true to you and perhaps even resonate with your own experiences of global learning. My theoretical framework of critical postmodernism and concern with critical pedagogy required me to intentionally seek participants' insights into how global learning applies to our everyday lives. This can be seen in the two final questions I posed to them and their subsequent answers regarding the unique meaning of global learning for teachers, and teaching without the benefit of having engaged in global learning.

A particular definition of global learning as "a process of diverse people collaboratively analyzing and addressing complex problems that transcend border (Landorf & Doscher, 2015, pp. 24-25) guided my work throughout this study, as did the global learning research of others. That body of literature offered insights into and helped me draw connections between previous work and findings that emerged during my analyses of participants' narratives. For example, the findings from Merryfield's (1998) research with pre- and in-service Social Studies teachers offered a counterpoint to mine. Her participants believed that global learning should begin with an investigation of one's own culture. Yet my research participants privileged the primacy of others' cultures in their definitions and experiences of global learning.

Authentic reports of narrative research reflect the belief that lives are constructed in stories, that narrators are actors in their own narratives, and that these can be deconstructed through analyses and reconstructed as a holistic story. As evidence of this study's authenticity, this final report is infused with rich excerpts from participants' storied lives and includes holistic one stories, or restories, of both research samples in Chapter IV.

Limitations

As narrative inquiries typically do, this study represents the experiences, the stories of a few pre- and in-service teacher participants. Thus, the findings herein are not intended to be generalizable to all pre- and in-service teachers. Yet, I value a narrative approach to research largely because of my predisposition to understanding and telling my life in stories and my belief that we live our lives in stories (Bruner, 2004). However, there are also inherent limitations to a narrative inquiry approach that relies solely on

interviewing participants, such as this study does. For example, a researcher can only 'capture' participants as they appear to be in their own words, in that space, in that particular moment in time. Moreover, my participants' narratives may have been shaped by my presence as a researcher and as someone who is personally interested in global learning. As a qualitative researcher, I chose to analyze participants' narratives without the use of any quantitative methods, such as word frequency counts. Thus, my interpretations of participants' experiences of global learning and retellings of their stories represent one single, unique but biased perspective. Therefore, the findings herein are limited by my particular researcher's gaze.

This study was conducted in South Florida with 10 research participants, all of whom had attended or graduated from FIU, a Hispanic Serving Institution. While it is not surprising that my participants' identities closely matched the demographics of this university, where 66% of all students identify as Hispanic (Gamarra, 2019), the voices that were not heard represent a limitation. Missing from this narrative inquiry are the global learning experiences and perspectives of Black pre- and in-service teachers because I was unable to recruit any African American, Afro-Caribbean, or Afro-Latina/o participants. This leaves a gap in what we have learned from this study, because we cannot know, compare, or even guess what the global learning experiences are of Black FIU students. But it also provides an opportunity for further research into the global learning experiences of FIU students who identify as Black and who will be, or are already, teachers.

Among the 10 participants in this study, none of them taught or would teach a science. Therefore, this study is missing the perspective of someone in the sciences. R

(ST), who was a mathematics teacher, came the closest to representing that perspective. In light of the fact that the concerns of scientists are typically more global than the concerns of those in other professions, it would be interesting to compare the global learning experiences of Science pre- and in-service teachers with the experiences of participants represented herein. Might the origins of global learning for a scientist lie in their concern about a complex global problem?

Another limitation arose from a lack of full participation in this study by one PST participant. I conducted only two interviews with Katalina (PST), although I reached out to her more than once to reschedule our third interview. Because of that, I was unable to obtain her confirmation or clarification of my initial interpretations of her experiences of global learning. I also did not receive feedback from her regarding my findings. Despite these setbacks, her voice appears frequently in this final report and I used portions of her narrative when I crafted the one story of PSTs.

Finally, it could also be that this study's findings are limited by the unequal number of male and female pre- and in-service teachers who participated. Of my 10 participants, only two identified as 'male.' Therefore, the results of this study likely represent predominantly female experiences of global learning. However, I worked to include all participants' voices equally, so that in reading their narratives you would hear a polyphony (Kim, 2008) of novel perspectives, as opposed to gendered ones. Additionally, participants' perspectives on global learning may have been somewhat limited, as several of them had taken the same or similar global learning-designated courses within FIU's teacher preparation program. Overall, participants' perceptions of

what global learning is and what it does may not be transferable to students who have not had similar global learning experiences.

Significance of This Study

This research adds to the body of qualitative research on the global learning of in-service teacher participants (Mathews & Reid-Brown, 2015) and pre-service teacher participants (Kopish, 2017) who taught, or would teach, a variety of subjects. However, this study is unique in several ways. First, the global learning stories of *both* pre- and in-service teacher participants of various disciplines were collected, which afforded us an opportunity to look at comparisons between and across both samples' experiences of global learning.

Second, this study was conducted at a Hispanic Serving Institution, which has focused on building its *Global Learning for Global Citizenship* (FIU, 2010) initiative for more than a decade, such that global learning now appears in the curriculum of more than 250 courses across all undergraduate programs of study (Landorf, Kahn, & Shoemaker, 2022).

Third, the narrative inquiry approach taken in this study exposed the depth of meaning that participants attached to their global learning and subsequently put into actual or theoretical practice for their students. Their understanding of diverse people in global learning was a diversity of diversities, including but not limited to individuals' multiple identities and ways of being in the world. Participants described teaching practices that would honor that diversity of diversities. And some even felt compelled to act as advocates for their diverse students because global learning had transformed their view of what needed to be accomplished in their classrooms and in the world.

Finally, participants' narratives revealed overlapping concerns between global learning and teaching for DE&I. This is an especially relevant finding given today's highly political and controversial climate surrounding DE&I (Natanson et al., 2022). By locating DE&I within global learning, participants were planning and designing curriculum to meet the ends of both. Without building on this finding, there are students who will not experience the equity in education and academic outcomes that they deserve despite their engagement in global learning. We should be encouraged that participants' stories revealed this finding. We should take heart that pre- and in-service teachers' experiences of global learning continued to inform their conceptions of pedagogy, personal and professional outlooks, and actual teaching practices for global learning and DE&I beyond their teacher-preparation training.

Conclusions

Global learning can help institutions achieve a vision of education that lies beyond the achievement of meeting their traditional purpose, to educate and thus "enable students to reconstruct the social order" (Pinar, 2011, p. x). Instead, students who have engaged in global learning acquire the tools to critically deconstruct and rebuild the social order.

If teaching for global learning is also a way to teach for greater empathy on the part of future teachers, global learning should be a mandatory aspect of all teacher preparation programs. We learned from research participants' stories herein that one teacher can make a difference in a student's experience of schooling and persistence to graduation. Thus, global learning should be made mandatory in the hope that it will build pre-service teachers' empathy.

Katherine (IST) brought up an aspect of student diversity that did not come up in the majority of conversations I had with other participants, which was students' religious beliefs. She did this because, as she put it, not all students are "going to be, for example, Catholic." Global learning helps teachers adjust their ideas about diversity as they encounter it in their classrooms and prepares them to serve students equitably regardless of their religious belief systems. It increases their capacity to teach for DE&I.

There was an underlying assumption in most participants' definitions of global learning that the global learner is a curious person, someone who is filled with the desire to learn more about diverse others and willing to experience discomfort in that learning process. A global learner is someone who wants to see diverse others for who they truly are, not as they may be portrayed in popular media, reduced to a long-perpetuated stereotype or a reflection of negative biases. In light of my research finding that global learning opens students' minds to the diversity of diversities that exist, global learning is an imperative aspect of anti-oppressive teaching (Kumashiro, 2000) and critical pedagogy.

We need to capitalize on pre-service teachers' desire to teach, for being "the people who are actually making a change," as Katalina (PST) described wanting to do. Teachers can enact change towards our society being equitable, diverse, and inclusive, a society in which everyone feels that they belong. With that intent, we need to facilitate difficult conversations between all students, especially our pre-service teachers, as we teach them about multiple diverse people and perspectives, and responsibly model the pedagogy of global learning that they can then mirror in classrooms across the United States.

Global learning is necessary because of our being unavoidably interconnected—we have no "choice of how connected we are" (Alina, IST). Our interconnectedness was the original impetus for the inclusion of global learning in the United Nations University's strategic plan (Landorf & Feldman, 2017). That entity developed global learning "to produce new knowledge about the well-being of the global community," and counter "old schema, beliefs, and biases" (Landorf et al., 2018, p. 31) about diverse people. The need for global learning is as strong today as it was in then, in 1981, because as Katherine (IST) put it, "You're going to encounter people that, you know, [represent]…different everything." Global learning prepares you for those encounters. It helps you feel more comfortable with people different from yourself, less "self-centered" or self-absorbed and "knowledgeable" (Maddie, PST). With global learning, with greater understandings of and between others, we can increase the well-being of humankind.

I agree with R's (IST) observation: global learning "makes you a better teacher." I would argue that this belief, although it was only explicitly expressed by him, it is one of the most important implications of this study, as the truth of his belief was evidenced across and throughout all participants' narratives. Thus, we may conclude that students of teachers who have engaged in global learning will likely experience more equitable outcomes. Participants' narratives support my argument that global learning is a critical pedagogy for a postmodern era.

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APPENDICES

Appendix A

Interview Protocols

Initial Interview Protocol

Tell me the story about how you came to FIU.

How would you describe your identity? [What pronouns do you identify with? How do you describe your ethnic identity?] What things have influenced how you see yourself?

Tell me about your decision to become a teacher.

Which of your classes have been/were really meaningful to you? Why?

How have your experiences shaped how you see others? [Can you give an example of one of those experiences or describe an event that made you think that? How did that make you feel? Do you remember what you were thinking when that happened?]

How will you apply/do you apply that in your classroom?

[What experiences have you had that shape how you will see/see your students?]

Tell me about experiences you have had that influence how you will teach/teach.

How do you describe your teaching philosophy – your approach to teaching?

How do you describe your approach to teaching diverse students/different from yourself?

How, if at all, do you feel your worldview has changed because of your learning at FIU?

How, if at all, do you think your learning experiences at FIU have been unique?

Can you describe an experience you had solving a problem with others? (Alternate question: Tell me about a time when you collaborated on a FIU class project.)

One of the things FIU is known for is being a community of diverse learners. Can you describe an example of how you experienced diversity at FIU?

The purpose of my study is to look at the global learning experiences of pre- and in-service teachers. How do you describe or define global learning and what it means to you?

Second Interview Protocol

Tell me about your memories of global learning before you came to FIU.

Last time me met, you described/defined *global learning* as this _____.

Does this capture everything you think about global learning/what it means to you?

Given your description/definition of global learning, how did your global learning at FIU begin?

What were your initial thoughts about global learning when you signed up to take your first global learning course? (Alternate question: How would you explain global learning to a freshman or transfer student?)

What does it feel like to engage in global learning?

What connections, if any, do you draw between: a) your global learning and your perspective?; b) your global learning and your teaching?; c) your global learning and your students?

Does global learning mean something different to you because you are/will be a teacher?

What things do you feel you are more aware of now than you were before your global learning experiences at FIU?

How do you think about global learning in relation to what goes on in your classroom?

How is your classroom symbolic of your global learning and/or your identity?

How does global learning connect with who you are as a person or as a professional?

What stories of global learning have your students shared with you?

What stories of global learning may your students tell?

How, if at all, do you feel global learning informs your frame of reference or outlook? (on

world/global issues?)

If you had never engaged in global learning, how might you/your teaching be different?

Final Interview Protocol

How has this research experience affected you?

How, if at all, has engaging in this research affected your ideas about global learning?

How, if at all, have your reflections on your global learning affected your teaching practice?

What do you hope readers of this research will gain from your experiences, your global learning story?

How could this research process have been improved?

Appendix B

Recruiting Message

Oral Recruitment Announcement (S. Beeson)

Narratives of Global Learning for Global Citizenship: A Postmodern Story of Pre- and In-Service Teachers' Global Learning Experiences
I am a graduate student here, at FIU in the department of Teaching and Learning. I am here to recruit FIU students, who are currently pre-service teachers, for my dissertation research on their stories of global learning.
I am recruiting 12 pre-service teachers to participate in three individual interviews that will be no more than one-hour long each. There are no foreseeable risks in participating in this research. If you do participate, you will help me understand what global learning means to you and how you have experienced global learning.

Your participation will be greatly appreciated and lead to better understandings of global learning in and outside of this university.
*If this announcement is made during a face-to-face/in person class meeting: I will now pass around a Sign-Up Sheet. If you are interested in participating, please print your name and an email address where we can best reach you. Once I get back to my office in Primera Casa, I will send those of you who sign up an email with information about this study and the consent form I will ask you to sign. I will use that email correspondence to set up a time to interview you at your convenience. While the Sign-Up Sheet is being passed around, I can answer any additional questions you may have about the study or your participation.

**If this announcement is made during a Zoom/virtual class meeting: If you are interested in participating, please email me at sbeeson@fiu.edu (I will put this address in the Chat function). Once I receive your email, I will respond via email with information about this study and the consent form I will ask you to sign. I will use that email correspondence to set up a time to interview you at your convenience. I can now answer any additional questions you may have about the study or your participation.

Appendix C

Timeline of Research

2/21/21 – IRB and D-3 Complete; Sent pre-service teacher recruitment email to 25 FIU professors in Teaching and Learning

2/22/21 – Responded to faculty replies, requested date/time to make recruiting announcement

2/23/21 – Made first announcement to a class of pre-service teachers; Got first participant

2/24/21 – Got second participant

2/25/21 – Announcement of recruiting made in five different classes

3/1/21 – Held first interview with 1st pre-service teacher participant

3/2/21 – Recruited in another class

3/3/21 – Recruited again

3/4/21 – Recruited again; Held first interview with 2nd pre-service teacher participant

3/9/21 – Emailed 3rd participant Informed Consent

3/15/21 – Held second interview with 1st pre-service teacher participant

3/16/21 – Held first interview with 3rd pre-service teacher participant

3/18/21 – Held second interview with 2nd pre-service teacher participant

4/5/21 – Held third interview with 1st pre-service teacher participant

4/8/21 – Held first interview with 4th pre-service teacher participant; third interview with 2nd pre-service teacher participant

4/16/21 – Held second interview with 3rd pre-service teacher participant

4/27/21 – Held second interview with 4th pre-service teacher participant

5/11/21 – Held third interview with 4th pre-service teacher participant

7/27/21 Held first interview with 5th pre-service teacher participant

8/10/21 – Held second interview with 5th pre-service teacher participant

8/25/21 – Held third interview with 5th pre-service teacher participant

1/19/22 – Emailed 19 FIU professors in Teaching and Learning asking them to help with recruitment of 6-12 in-service teachers; Responded to 3 professors – 2 agreed to forward my email to former students, another asked to post my recruiting email on LinkedIn

1/19/22 – Received email from possible 1st in-service teacher participant; sent Informed Consent

1/20/21 – Emailed 13 former students of one professor in Teaching and Learning; received email from 2nd possible in-service teacher participant; received replies from 3 more possible

1/21/21 – Received email from Teaching & Learning Office Manager – she will forward my recruiting email to all alumni

1/22/21 – Received email from possible 5th in-service teacher participant

1/25/21 – Interviewed 1st in-service teacher participant

1/26/21 – Interviewed 2nd in-service teacher participant; Interviewed 4th in-service teacher participant

1/27/21 – Interviewed 3rd in-service teacher participant

2/2/21 – Interviewed 5th in-service teacher participant

2/8/21 – Held second interview with 1st in-service teacher participant

2/9/21 – Held second interview with 2nd in-service teacher participant; Second interview with 4th in-service teacher participant

2/10/21 – Held second interview with 3rd in-service teacher participant

2/16/21 – Held second interview with 5th in-service teacher participant

2/22/21 – Held third and final interview with 1st in-service teacher participant

2/23/21 – Held third and final interview with 2nd in-service teacher participant; Held third and final interview with 4th in-service teacher participant

2/24/21 – Held third and final interview with 3rd in-service teacher participant

3/9/21 - Held third and final interview with 4th in-service teacher participant

7/31/22 – Sent all participants a copy of their Restory and Definitions of Global Learning for member checks; Received member check back from 1 of 10 participants

8/1/22 – Received member checks back from 3 of 10 participants

8/2/22 – Received member check back from 1 of 10 participants

8/4/22 – Received member check back from 1 of 10 participants

8/31/22 – Initial Findings reviewed by Chair

9/14/22 – Initial Findings reviewed by Co-Chair

2/11/23 – Revised Chapter III Feedback Received

2/22/23 – Chapter IV Feedback Received from one committee member

3/27/23 – All Chapters Submitted to Committee for Feedback

Appendix D

Tables

Table D1

Pre-Service Teachers' Anticipated School Setting

Participants	Level	Grade	Discipline
Brooke	Elementary	K-5	All subjects
Camilla	Elementary	K-5	All subjects
Katalina	Secondary	6-12	History
Maddie	Elementary	K-5	All subjects
Priscilla	Any Level	K-12	Special Education

Table D2

In-Service Teachers' School Setting

Participants	Level	Type	Grade	Discipline
Alina	High School	Private	9-12	Geography, History
Aurora	Middle School	Public	6-8	History, Law Studies
Jesse	Multi-Level	Public	K-8	Civics
Katherine	Elementary	Charter	K-5	*ELA
R	High School	Public	9-12	Math

*English Language Arts

Table D3

Findings and Understandings

Deductive Findings	Understandings
The origins of participants' global learning	Experiencing global learning in travel, with diverse others (in and outside the classroom), in coursework and co-curricular activities (i.e., lectures, cultural celebrations)
Participants' definitions of global learning	Global learning is learning about the world and others, learning how to communicate effectively with others, and is experiential learning
Power in the process of global learning	Global learning heightens the learner's awareness of issues of power Power sharing as collaboration with students Empowering students by teaching critical thinking skills Displaying cultural humility
Inductive Findings	**Understandings**
What global learning does	Expands the learner's worldview, perspective, and mind Draws the learner into more relational ways of being with diverse others Prepares the learner to work with or teach diverse people/students Creates a desire to communicate appropriately with diverse people
A diversity of diversities	Global learning recognizes a diversity of diversities
What it means to teach for global learning Teaching for equity Meeting the needs of English language learners	Teaching for global learning is teaching for diversity, equity, and inclusion

Table D4

The Three-Dimensional Space Narrative Structure

Interaction		*Continuity*			
Personal	*Social*	*Past*	*Present*	*Future*	*Situation/Place*
Inward to internal feelings and dispositions	Outward to existential conditions in environment with others	Backward to remembered experiences and stories	Current experiences, feelings, and stories	Forward to implied and possible experiences	Context, time, place, situated in physical landscape or setting

Source: Adapted from Ollerenshaw and Creswell (2002)

Appendix E

List of Initial Codes

Reasons why came to FIU – Part of Deductive Analysis

Reasons why became a teacher – Part of Deductive Analysis

Global learning is/Definition of global learning – Part of Deductive Analysis

Memorable Professors at FIU

Global learning began at FIU, but not necessarily in GL designated courses

Global learning began before coming to FIU

Global helps you:

Global learning induces and/or comes from a place of empathy; Predispositions towards GL

Choosing course content that is relevant to students' lives

Making sure students see themselves in the curriculum/course content

Encountering diversity in the classroom; The "bubble" kids who grew up in before GL

Diversity is the norm at FIU—Diversity not found elsewhere

Making spaces for student voices in the classroom and quieting the voice of authority

Understanding, connecting with, or relating to students

GL changes worldviews/perspectives

Global learning is/isn't in the textbooks; Global learning was/not addressed in high school

The different ways COVID entered into or shaped the conversation

Understanding that learning English poses a serious struggle for many students

Global learning includes teaching for equity in the classroom

Global learning improves your ability to interact with others

Co-curricular global learning activities were especially meaningful

Appendix F

Image of a Participant's Three-Dimensional Story

Interaction		*Continuity*			
Personal	*Social*	*Past*	*Present*	*Future*	*Situation/Place*
I'm Cuban American. My grandparents lived in Cuba since they were in their 30s, and then they had my mom and my uncle, and then they moved to America. And the same thing for my father, he was also born in Cuba and left as a toddler. And I love that. I always tell my friends, I feel like I have the best of both worlds, because I have this really huge Cuban side and then I also have my parents, who grew up Cuban but grew up in the States, in America during the	When I was quite young, I learned how tough it could be for students who are going to school and not understanding material, not understanding the language. They're probably lonely, they're probably going through a million things, and it's a lot. And I remember like even here where I live, you know, there's a big Cuban population, but a lot of the kids who are born and raised here make fun of kids who are refugees, who just came here and they don't know English,	So, my entire life I've always really enjoyed being in school, because in school I didn't have that many friends when I was really young. So I would always cling to my mom, who was a teacher at the same elementary school that I went to. And I would, like, love how she taught her students. You know, I used to be like, "Oh, my God! Like it's in this field. You're so powerful. You're teaching us. Like, you're on the board," you know? "You're demonstrating all this content,	So for me, I really want to make history fun and exciting. I just, I love it and I want all my future students to really have an appreciation for history. Because there's so much outside of living in just [a Cuban city within Miami-Dade county]. There's so much. Like, I feel like a lot of me and the generation of kids who grew up here, grew up as third-generation Hispanics. They kind of had this bubble where it's like, "Oh, we can just travel to Cuba and back to	I know there's some things that curriculum would be like, "Nah, you can't teach that." Maybe that's something I would really love to do, if I ever joined the Union Board, the Union in Miami-Dade, or if ever I am a teacher, I would really love to fight for more students to talk about things in a free range, like talk about anything they need to. I know for a fact that I will have to fight for what I want to teach in the classroom or what I want to at least implement to make students feel more comfortable.	I first started my associates degree at a Community College nearby. I have lived in [a Cuban city within Miami-Dade county] my whole life, and it was much easier to do the first two years there, and then you'll be accepted into FIU. So I went the like easy route. I see the difference in people when I leave out of Miami, because I've lived in South Florida my whole life. And here in South Florida it's just a lot of Cubans, a lot of Hispanics. I'm Cuban, as well.

CURRICULUM VITAE

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EDUCATION, EXPERIENCE, TEACHING CERTIFICATIONS

Dates	Degree	Institution	Field
July 2023	Ph.D.	Florida International University	Curriculum & Instruction Specialization: Language, Literacy, and Culture; International & Intercultural Education Focus; Social Studies Cognate
May 2006	M.Ed.	Dallas Baptist University	Education: School Counseling
Dec. 1997	B.S.	Illinois State University	Education: Deaf and Hard of Hearing

Dates	Institution	Rank	Field
May-June 2020	Florida International University	Adjunct	C&I/Social Studies Education Graduate
August 2016-Spring 2019	Florida International University	Assistant	Office of Global Learning Initiatives
Spring 2014-Spring 2015	University of North Texas	Graduate Fellow	C&I/Foundations of Education
Spring 2015-Decemer 2015	University of North Texas	Graduate Assistant	Higher Education

State	Description	Effective Date	Expiration Date	Status
Texas Educator Certificate	School Counselor	05/11/2006	04/30/2017	Inactive
Texas Educator Certificate	Secondary Generic Special Education	08/30/1999	Life	Valid

Dates	Place of Employment	Title
Fall 2008 – Spring 2013	Rucker Elementary School, Prosper Independent School District	School Counselor
Fall 2007 – Spring 2008	Baker Elementary School, Prosper Independent School District	School Counselor
Fall 2006 – Spring 2007	Folsom Elementary School, Prosper Independent School District	School Counselor
Fall 2002 – Spring 2006	Bennett Elementary School, McKinney Independent School District	Lead Special Education Teacher
Fall 1998 – Spring 2002	Henrietta Junior High School, Henrietta Independent School District	Special Education Teacher
February 1998-May 1998	Michigan School for the Deaf	Secondary Teacher

Dates	Role
March 2022 – Present	Program Manager, Office of Global Learning Initiatives

RECENT PUBLICATIONS

Beeson, S. R. (2023). Leading while leaning back beneath the 'glass ceiling.' *New Horizons in Adult Education and Human Resource Development, 35*(2), 65-71.

Beeson, S. R. (2019, October). [Review of the book *Making global learning universal: Promoting inclusion and success for all students,* by Hilary Landorf, Stephanie Doscher, & Jaffus Hardrick]. *New Horizons in Adult Education and Human Resource Development, 31*(3), 72-74.

Beeson, S. R. & Mathews, S. A. (2019). Inspiring examples of critical peace education: Will we rise to the occasion? [Review of the book *Critical peace education and Global citizenship: Narratives from the unofficial curriculum* by Rita Verma]. *Theory and Research in Social Education,* 47(2), 301-305. [Blinded, peer-reviewed, flagship journal; Acceptance Rate: 13-15%]