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Exploring Students' Cosmopolitan Perspectives in an Undergraduate, Intermediate Spanish-Language Class

Erin Carlson

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EXPLORING STUDENTS' COSMOPOLITAN PERSPECTIVES IN AN
UNDERGRADUATE, INTERMEDIATE SPANISH-LANGUAGE CLASS

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DEDICATION

I dedicate this dissertation to the loves of my life: Erik, Birdie and Ginger.

I accomplished this moment *for* you and *because* of you.

You are my *world*.

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How can I possibly acknowledge and thank ALL of the wonderful people who contributed to *this* moment through the accumulation of *other* moments—both large and small?? I am so very grateful to each of you and I am grateful for each and every one of those moments.

My parents, Larry and Linda: You led me by example—instilling in me the qualities I most needed in this journey: hard work, dedication, kindness, resilience. I love you both more than words can say. Where would I be had *you* not believed in me first? I must thank my Oma, whose spirit of adventure taught me that I could fly. Ich liebe dich!

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But more than anyone else, I did this for my husband and my daughters. Ginger, Birdie and Erik: your support, love, and sacrifice defy measurement or quantity. I will spend my life endeavoring to deserve you.

ABSTRACT

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, it explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class. Theories of cosmopolitanism value responsible, global citizens engaged in open and respectful dialogue across geographic boundaries to learn about themselves and the world and may guide undergraduate college students in intercultural interactions. Through teacher action research utilizing qualitative case study, this study explored which activities might foster demonstrations of cosmopolitan perspectives in additional-language students while also accomplishing curricular goals in intermediate-level additional-language classes. Through data analysis, this study was not able to determine whether activities in SPAN 121 developed students' cosmopolitan perspectives—specifically dispositions of *global identity*, *global competence*, *openness*, and *responsibility to others*. However, it determined that participants' personal values and experiences appeared to affect which focal dispositions they demonstrated and in response to which SPAN 121 activities. Although participants took the same course, their personal experiences and values significantly affected how they each engaged with and demonstrated markers of focal dispositions and cosmopolitan perspectives. Based on these findings, I am able to suggest implications for educators and researchers of cosmopolitan stances.

PREFACE

“I actually have a collection of snow globes from places that I have traveled, and I very much so regret starting it because no one needs that many snow globes.”

--Lisa, Interview One

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LIST OF ABBREVIATIONS

ACTFL.....	American Council on the Teaching of Foreign Languages
ASL.....	American Sign Language
DFG.....	Douglas Fir Group
EFL	English as a Foreign Language
ESL	English as a Second Language
ESOL.....	English for Speakers of Other Languages
IRB	International Review Board
NLG	New London Group
TESOL	TESOL International Association

CHAPTER 1

INTRODUCTION

Background

Although I have German ancestry and was born and raised in South Carolina, my favorite subject in high school was Spanish. Being able to communicate in another language felt like a hidden super power. Since that time, I earned undergraduate and master's degrees in Spanish language and cultures, and I have taught Spanish for 17 years at secondary and post-secondary levels. Speaking Spanish has improved multiple aspects of my life, including my intercultural interactions in both global and local settings.

As a result of my language studies and personal experiences, I am developing *cosmopolitan* perspectives, believing that although people differ, there is much to learn from our differences (Appiah, 2006). Theories of cosmopolitanism value global citizens engaged in open, respectful, and reflexive dialogue across personal, geographic, and identity boundaries to learn about themselves and the world (Appiah, 2006, De Costa, 2014; Delanty, 2006; Hansen, 2010; Hawkins, 2014; Hull & Stornaoui, 2010; Wahlström, 2014). Following Appiah (2005), Hull and Stornaoui (2010) and Hawkins (2014), also include responsibility to others as a crucial component of a cosmopolitan perspective. Theories of cosmopolitanism are utilized to explore human interactions as we engage locally and globally, as we engage across differences, and as we engage with ourselves. This study situates its understanding of cosmopolitan perspectives in emergent, everyday, pluralistic stances that operate in the day-to-day moments of understanding

grounded in mutual respect for each other's differences. By viewing the world through a cosmopolitan lens, I continuously find joy in learning about, connecting with, and exploring new cultures, communities, and my own perspectives and practices in a variety of ways. In my career as a Spanish teacher, I have tried to impress upon my students the joy that learning additional languages, engaging in intercultural interactions, and taking up cosmopolitan perspectives might bring.

Taking a *teaching as inquiry* stance (McGlinn Manfra, 2019), I engaged in teacher action research to improve my pedagogical content knowledge as well as to reflect on my own practices (McGlinn Manfra, 2019). While much of teacher research identifies a *problem of practice* found in educational contexts and then seeks to address or improve that *problem* (Rust, 2009), I came to this study from a stance of cosmopolitan openness and inquiry (Hawkins, 2014): As described in the next section, there are many theories for exploring cultures in language-learning courses, but I was open to discovering more about theories of cosmopolitanism. I wondered how theories of cosmopolitanism might be implemented in additional-language classes and, as a result, how students might develop cosmopolitan perspectives.

Why Utilize Theories of Cosmopolitanism in Additional-Language Classes?

Although I more fully describe my theoretical framework in Chapter Two of this dissertation, theories of cosmopolitanism present possibilities for additional-language classes because they move the field away from outdated understandings guiding global interactions. Additionally, both cosmopolitan perspectives and additional-language communicative and cultural competences appear to be developed in response to similar experiences.

There is no shortage of theories attempting to understand or guide the teaching and learning of languages and their interconnected cultural practices and perspectives. Researchers have proposed a vast range of terms such as *intercultural competence* (Williams, 2009; Byram, 2000), *multicultural competence*, *cross-cultural awareness*, or *intercultural sensitivity* (Fantini, 2009) to describe skills for learning about and engaging with global others. These terms share a focus on effectively accomplishing one's goals during global encounters; however, they are not interchangeable. For example, Fantini (2009) includes personal characteristics, such as a sense of humor and motivation, as contributing to multicultural competence, cross-cultural awareness and intercultural sensitivity. Byram (2000) includes critical cultural awareness when defining intercultural competence. These theories, however, share a reliance on binaries and division.

'Multicultural' approaches usually reflect intra-national perspectives, emphasizing learning about cultures within nation-states (Banks & McGee Banks, 2004). Furthermore, the terms 'intercultural', 'cross-cultural' and 'multicultural' suggest boundaries between a student's cultural practices and the cultural practices being studied. Theories of cosmopolitanism, however, provide new ways to appreciate similarities and differences across international spaces and interactions (Appiah, 2006).

Starkey (2007) proposed cosmopolitan perspectives for language teachers who were "frustrated" by language courses built on a "bicultural, national model" (p. 69) that he described as "reductive" (p. 58). Rather than traditional *inter-* or *multicultural* approaches, Starkey (2007) argued that cosmopolitan perspectives give space for language students to emerge as *global* citizens who "use communication to make connections and comparisons between cultures and communities," (Starkey, 2007, p. 69).

Darvin and Norton (2017) also suggested “replacing the discourse of multiculturalism, which is circumscribed by national boundaries” with “a sense of global citizenship” (p.96) espoused by cosmopolitan ideals.

Darvin and Norton (2017), however, cautioned against viewing cosmopolitanism as a “romanticized multiculturalism,” (p. 97). Learning about and engaging with others’ practices and perspectives is rooted in the foundational cosmopolitan notion that *everyone matters* (Appiah, 2006). Theories of cosmopolitanism extend beyond superficial explorations of so-called exotic or elite cultures through “an assumption of human equality, with a recognition of difference, and indeed a celebration of diversity” (Kaldor, 2003, p. 19) that includes and is enriched by minoritized and silenced cultures and communities, as well (Johnson, 2014).

As students learn about global others, theories of cosmopolitanism extend beyond theories of biculturalism, multiculturalism, or interculturalism to challenge students to seize possibilities of learning more about *themselves* (Nussbaum, 2002), as well. For example, Pegrum (2008) recognized the potential of theories of cosmopolitanism in aiding language learners as they navigate complex intersections found in “the connections between themselves, their native cultural practices, alternative cultural practices, and the wider world,” (p. 145). Likewise, Darvin and Norton (2017) challenged researchers and educators to utilize a critical cosmopolitan lens to explore similarly complex intersections of languages, literacies, power and identities across international and intercultural interactions. In this vein, we see that cosmopolitan perspectives not only look outward to explore others but also attend to internal development and transformation

through participating in self-reflexivity, self-problematization and self-pluralization (Delanty, 2006).

Collectively, Starkey (2007), Darwin and Norton (2017), and Pegrum (2008) suggest that theories of cosmopolitanism address the ways in which *global identities* and *global competences* are embraced in the study of languages and cultures. They argued that cosmopolitan stances foster *openness* and *responsibility to others* when language students “recognize the value of different knowledges, cultures, modalities, and languages” (Darvin & Norton, 2017, p. 98), and “cultivate a desire to contribute to a more just society,” (Darvin & Norton, 2017, p. 99).

Additionally, there exists a distinct overlap between how researchers propose cultivating participants’ cosmopolitan perspectives and how researchers of language acquisition propose students learn or acquire additional languages. As I describe in more detail in Chapter Three of this dissertation, theories of cosmopolitanism have been utilized in educational contexts with a goal of developing participants’ cosmopolitan perspectives or providing opportunities for them to demonstrate cosmopolitan perspectives. Hansen (2014) theorized that cosmopolitan stances spring from wonder and are triggered by substantive encounters with new experiences. Across the literature, researchers of theories of cosmopolitanism suggest international sojourns (Boni & Calabuig, 2017; Coryell, Spencer & Sehin, 2014; Gu & Schweisfurth, 2015; Moskal & Schweisfurt, 2018; Oikonomidou & Williams, 2013), cosmopolitan framings of curricula (Boni, MacDonald, & Peris, 2012; Chappel, 2018; Cloete, Dinesh, Hazou, & Matchett, 2015; Crosbie, 2014; DeJaynes, 2015; Stornaïoulo & Thomas, 2018; Su & Wood, 2016; Vasudevan, 2014), and intercultural interactions intentionally embedded in a course or

project (Collins & Delgado, 2019; Hawkins, 2014; Hull & Stornaoui, 2014; Hull, Stornaoui, & Sahni, 2010; Sánchez & Ensor, 2020; Spires, Paul, Hymes, & Yuan, 2018; Wu & Li, 2019) to support development and/or demonstrations of cosmopolitan perspectives.

Language-learning research also proposes international travel and intercultural interactions to develop students' communicative and cultural competences. The majority of American undergraduates take classes to learn languages such as Spanish, French, Italian, Mandarin and Portuguese—languages that are not geographically dominant in the United States—as core requirements for graduation (Rios-Font, 2017). In these courses¹, students focus on communicating in additional languages and learning about practices and perspectives of those language communities. Researchers suggest that international travel improves students' language proficiency (Cubillos, Chieffo & Fan, 2008; Dewaele, Comanaru & Faraco, 2015; Dewey, 2004; Huebner, 1995; Juan-Garau, Salazar-Noguera & Prieto-Arranz; 2014), cultural competences (Cook 2006; DuFon 2006; Engle & Engle 1999; Kinginger 2011; McMeekin 2017), or both (Felix-Brasdefer & Hasler-Barker, 2015; McManus, Mitchell & Tracy-Ventura 2014; Mitchell 2015; Rasouli Khorshidi 2013; Ren 2013). Similarly, researchers describe how students' communicative competence (Lee & Révész, 2020; Williams, 2009), cultural competences (Anderson &

¹ Languages learned in these classes are referred to as foreign languages, world languages, second languages, or additional languages. In keeping with the theories of sociocultural literacies that frame this study, they shall be referred to as additional languages to recognize that students may come to class with multiple linguistic repertoires.

Macleroy, 2017; Michelson, 2017) or both (Thorne, 2003; Ware, 2003) improved through engagement in intentional intercultural interactions.

Therefore, theories of cosmopolitanism appear to support students in additional-language courses through perspectives that move beyond superficial or romanticized exploration of additional languages and the practices and perspectives of their language communities. Furthermore, there exists a distinct overlap between how researchers propose cultivating participants' cosmopolitan perspectives and how researchers of language acquisition propose students learn or acquire additional languages.

Assumptions

Henderson, Meier, Perry, and Strommel (2012) describe teacher researchers as drawing on combinations of theory and teacher intuition, professional experience and knowledge of students, and inquiry and reflection to develop relevant questions and assumptions. Taking together my professional teaching experiences, my knowledge of language-learning methodology and research, and my explorations of theories of cosmopolitanism, I formed the following assumptions: students in language-learning classes were likely already demonstrating cosmopolitan perspectives in response to coursework because of the overlap between activities proposed to foster language learning and cosmopolitan perspectives. Furthermore, because of that overlap, additional-language classes especially position students to demonstrate and/or develop cosmopolitan perspectives. My second assumption drove my desire to study theories of cosmopolitanism in my Spanish-language classroom.

Purpose of the Study

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class.

As a teacher-researcher, I engaged in action research through intentional and systematic inquiry to gain insight into practices that may improve teaching and learning (Henderson, Meier, Perry & Strommel, 2012). My study used qualitative methods to clarify my understanding of a phenomenon (Merriam, 1998) through the contextualizing benefits of multiple data sources and the flexibility of qualitative methods' emergent nature (Glesne, 2016; Dornyei, 2016).

I utilized case study (Stake 2013), selecting my SPAN 121 over the course of the fall 2020 semester to explore how intermediate-level language classes might be more oriented to cosmopolitan perspectives and how undergraduates enrolled in intermediate-level language classes at a large university in the American South engaged with, demonstrated, or rejected cosmopolitan perspectives and dispositions. Within this case, I utilized data from three focal participants students. *Intermediate-level* language learners can create with language, ask and answer simple questions about familiar topics, and handle simple situations or transactions (ACTFL, 2015). For example, students at this level can use Spanish to discuss themselves, their friends and family, their daily lives, and their free time activities, and/or narrate an anecdote based an experience. The majority of undergraduates in the United States are between 17-22 years old and are

enrolled in college for the first time. Undergraduates often take intermediate-level language courses during their first or second year of college because they required by many universities. As such, this course often coincides with the beginning of students' *university experience* (Falconer & Taylor, 2017). The intersection of college-age students with a course that intentionally engaged them with global others provided important insights into how students engaged with, demonstrated and sometimes rejected cosmopolitan perspectives.

Johnson (2014) described the problematic nature of 'measuring' or analyzing cosmopolitanism, noting that "it is the abstractions that complicate, rather than clarify, pinning down its substance," (p. 264) However, many researchers narrow their focus in particular studies because, as I describe in more detail in Chapter Two, each conceptualization of cosmopolitanism is comprised of multiple characteristics, traits, qualities or dispositions and "no study can do everything," (Glesne, 2016, p. 213). For example, Moskal and Schweisfurth (2018) focused their study on cosmopolitan global identities, Boni and Calabuig (2017) focused on the development of students' cosmopolitan global awareness, and both Wahlström (2014) and Spires, Paul, Hymes, and Yuan (2018) examined participants' demonstrations of self-reflexivity, hospitality, intercultural dialogue, and transactions of perspectives.

Like these researchers, I chose to focus my study on particular dispositions and the markers participants used to demonstrate them. Because "measuring the invisible contents of the mind has always been difficult," (Cook, 2006, p. 132), I sought participants' demonstrations or descriptions of their *markers* of these dispositions. I describe this process in more detail in Chapter Four, but these focal dispositions and their

markers serve as an heuristic for making cosmopolitan perspectives more visible while acknowledging that they do not encapsulate all dispositions contributing to cosmopolitan stances. Following Starkey (2007), Darwin and Norton (2017), and Pegrum (2008), I explored participants' demonstrations of dispositions of *global identity*, *global competence*, *openness*, and *responsibility to others*. I define each of these dispositions, discuss them in greater detail, and connect them to cosmopolitan stances in Chapter Two.

Furthermore, following Vertovec (2009) who described cosmopolitan perspectives as combinations of dispositions, characteristics, competences or behaviors, I sought participants' demonstrations or descriptions of *combinations* of markers of these dispositions. In this study, cosmopolitan perspectives were reflected when participants demonstrated two or more focal dispositions working in concert.

Research Questions

These questions guided my study:

1. What kinds of experiences can I embed into an undergraduate Spanish language course with the goal of engaging students with cosmopolitan thinking?

Specifically, how might SPAN 121 students demonstrate cosmopolitan perspectives in their responses when asked to reflect on to activities and experiences embedded in their class designed to engage them with cosmopolitan thinking?
2. What markers of focal dispositions of global identity, global competence, openness, and responsibility to others might students demonstrate?

To address my first research question, I embedded activities and experiences that overlap how researchers propose cultivating participants' cosmopolitan perspectives and

how researchers of language acquisition propose students learn or acquire additional languages, following the literature. Specifically, I utilized a global cosmopolitan framing (Boni, MacDonald, & Peris, 2012; Cloete, Dinesh, Hazou, & Matchett, 2015; Crosbie, 2014; DeJaynes, 2015; Stornaouiolo & Thomas, 2018) of my SPAN 121 curricula through the intentional introduction of cosmopolitan ideals and stances, references to these ideas during in-class discussion and within the instructions to activities.

This global cosmopolitan framing was also evident in the specific activities I chose to embed into SPAN 121. Researchers have suggested that direct, one-to-one intercultural interactions (Collins & Delgado, 2019; Spires, Paul, Hymes, & Yuan, 2018; Wu & Li, 2019) as well as intercultural interactions through social media (Hull, Stornaouiolo, & Sahni, 2010; Hull & Stornaouiolo, 2010) may lead to the development or demonstrations of cosmopolitan perspectives. My students engaged in direct, one-to-one intercultural interactions via TalkAbroad conversations with global Spanish speakers as well as intercultural interactions through social media via *Opciones* [Options] activities. International travel is not a requirement of SPAN 121, it is impractical and exclusionary to students with limited financial means, and it was rendered impossible because of COVID-19. For these reasons, I did not include it in SPAN 121. I describe this process and these activities in more detail in Chapter Four of this dissertation; examples of each activity are found in Appendix A.

I analyzed interview transcripts, students' diary entries, and students' written reflections, focusing on markers of dispositions of global identity, global competence, openness, and responsibility to others. Because of COVID-19, I was not able to collect data through any form of observation. In qualitative inquiry, observation is utilized to

better understand the study's setting, participants, and their behaviors (Glesne, 2016). Following Swain (2009) who viewed cosmopolitanism as situated, embodied, performed and also imagined, I believe that observations would have added contextual understandings, "new vantage points with wider horizons [and] new ways of thinking about some aspect of social interaction," (Glesne, 2016, p. 68). As a result, my findings are dependent upon students' responses to my oral and written questions. Thus, students' demonstrations of markers of dispositions are often taken from their reports of their behaviors, although some demonstrations were noted during interviews.

To respond to my research questions, I sought instances when students displayed or described displaying combinations of markers of focal dispositions contributing to cosmopolitan perspectives in response to activities embedded in SPAN 121. For example, Linda, one of my focal participants, often demonstrated cosmopolitan perspectives in response to one-to-one conversations with global Spanish speakers. She demonstrated her developing cosmopolitan stances through dispositions of global competence and openness. Linda described being open to cultural practices and perspectives that differed from her own and her propensity for finding commonalities across those differences. Reflecting the value she ascribed to personal relationships, these conversations resonated with Linda because they provided opportunities to have individualized interactions with members of global Spanish-Speaking communities.

A Gap in the Literature

Researchers have explored theories of cosmopolitanism in language-learning classes, but studies have been mostly restricted to English as a Second Language/English for Speakers of Other Languages (ESL/ESOL) (Compton-Lilly & Hawkins, in

preparation; Compton-Lilly, Kim, Quast, Tran, & Shedrow, 2019; Crosbie, 2014; Guardado, 2010) and English as a Foreign Language (EFL) students and classes (Canagarajah, 2013; Ramanathan, 2012; Roger, 2010). Scholars working with children and youth argue that ESL/ESOL students bring international experiences and practices that may already reflect emerging cosmopolitan dispositions (Campano & Ghiso, 2011; Compton-Lilly & Hawkins, in preparation; Compton-Lilly, Kim, Quast, Tran, & Shedrow, 2019). In studies of EFL classes, researchers often reference English as a *lingua franca* or World Englishes (Kachru, 1997) and the linguistic and cultural capital (Bourdieu, 1986, 1991) English entails. Ramanathan (2012) argues that for learners where English is a foreign language, learning English fosters cosmopolitanism. Roger (2010) indicates that learning English as a *lingua franca* (ELF) may position English-language learners as global citizens. People learning ELF either share in communities of Anglophone countries or in global communities comprised of ELF speakers.

ESL/ESOL and EFL studies in theories of cosmopolitanism may inform the work of additional-language researchers and educators. However, distinctions among ESL/ESOL, EFL, and additional-language learners are significant because cultivating cosmopolitan perspectives is responsive to students, their experiences, and relevant contexts (Hawkins, 2018; Oikonomidou & Williams, 2013; Rizvi & Beech, 2017). This study explores experiences of additional-language learners—specifically, English-speaking students engaging in Spanish with global Spanish speakers. Unlike students in ESL/ESOL classes, some participants brought significant international experiences—such as speaking a language other than English regularly or having spent significant time in another country—but the majority did not. Students without significant pre-existing

global experiences may demonstrate cosmopolitan perspectives differently than ESL/ESOL students.

Additional-language students may demonstrate cosmopolitan stances differently than EFL students, as well, because English enjoys status as a global *lingua franca*. Languages do more than convey information (Halliday, 1994); they are also value-laden and perspective-taking, and they scaffold human affiliation in cultures, social groups and institutions (Gee, 2001). A significant way in which cultures are manifested is through language (Kramsch, 1996). Thus, EFL students may demonstrate cosmopolitan perspectives because they anticipate membership in a global, English-speaking culture. Students learning Spanish, and other languages without status as a *lingua franca*, might demonstrate cosmopolitan perspectives differently than EFL students.

Significance of the study

This study is significant because it explored which activities might foster demonstrations of cosmopolitan perspectives in additional-language students while also accomplishing curricular goals in intermediate-level additional-language classes. My findings align with studies that suggested students may develop or demonstrate cosmopolitan stances in response to intercultural interactions with global others via social media (Hull, Stornaiuolo, & Sahni, 2010; Hull & Stornaiuolo, 2014) or direct, interpersonal communication (Collins & Delgado, 2019; Spires, Paul, Hymes, & Yuan, 2018; Wu & Li, 2019). The results from this study also follow research indicating that developing or demonstrating cosmopolitan perspectives is responsive to students, their experiences, and relevant contexts (Hawkins, 2018; Oikonomidou & Williams, 2013; Rizvi & Beech, 2017). For language educators, findings from my study may guide the

types of activities they embed in classes as well as their understandings of what outcomes they may encounter in students' demonstrations of cosmopolitan dispositions.

Not 2020 Vision – the Completely Unforeseen

This study took place in fall of 2020, during the COVID-19 pandemic, demonstrations supporting Black Lives Matter and other social justice movements, and political division caused by state and federal elections. To accommodate COVID-19 safety measures and social-distancing guidelines, I lost 67% of my face-to-face teaching time and only 'met' with students virtually. My students experienced devastating illness and death of loved ones from COVID-19. Many students struggled with new limitations on previously-available resources, such as access to libraries, on-campus Wifi and computer labs. Some students bore financial burdens associated with social distancing and restrictions on public life. Others were committed to getting into good, necessary trouble (Lewis, 2020) for righteous causes. My students also endured the emotional toll of constantly engaging with a wholly unprecedented time and adjusting to the changes it constantly necessitated.

I planned my study in early spring of 2020, anticipating a typical semester that would allow providing ample opportunities to build relationships with students and address complex topics. Even as I began the study, I could not have anticipated how different the semester would be. However, my students displayed an inspiring level of resilience and thoughtfulness. These unique circumstances fundamentally altered this study's implementation and likely affected its outcomes.

Summary

In this study, I intentionally embedded experiences that engaged students with global others in an intermediate-level Spanish-language classes. I did so to explore how undergraduates learning an additional language might develop or display cosmopolitan stances in response to class framed in cosmopolitan ideals. It addressed a gap in the research attending to theories of cosmopolitanism in additional-language classes.

This dissertation is organized in eight chapters. In this chapter, I introduced my study, describing its purpose and significance. In Chapter Two, I describe theories of cosmopolitanism and how they framed my research. Chapter Three reviews the literature, and in Chapter Four, I explain the methodology of my study. I explore my findings in detail across chapters five, six and seven. Chapter Five describes activities and how participants responded with cosmopolitan stances. Chapter Six describes focal dispositions and how each participant demonstrated them. Chapter Seven looks across the experiences of each focal participant for a deeper analysis of my findings. Finally, in Chapter Eight, I discuss how my findings fit within current literature and extend beyond it, I discuss future implications for language education and research, and I offer my conclusions.

In the next chapter, I introduce and describe the theoretical framework which guided this study. First, I explain the history of theories of cosmopolitanism, and then I situate my study in theories of emergent, *everyday*, pluralistic cosmopolitanism. Then I describe my focal dispositions of global identity, global competence, openness, and responsibility to others that may contribute to the development of cosmopolitan perspectives. Finally, I discuss the multi-faceted nature of theories of cosmopolitanism.

CHAPTER 2

THEORETICAL FRAMEWORK

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class. Theories of cosmopolitanism present possibilities for additional-language classes because they move the field away from outdated understandings guiding global interactions. Additionally, both cosmopolitan perspectives and additional-language communicative and cultural competences appear to be developed in response to similar experiences.

The purpose of this chapter is to describe theories of cosmopolitanism as they frame my work. I also describe each focal disposition—global identity, global competence, openness, and responsibility to others—and explain how these dispositions contribute to overarching cosmopolitan perspectives. Recognizing that theories of cosmopolitanism are grounded in sociocultural theory, I first provide a brief description of sociocultural theory and two related constructs. Then, I discuss theories of cosmopolitanism as they frame my research.

Sociocultural Theory, Multiliteracies and Transnational Literacy Practices

Sociocultural theory addresses the intersection of social, cultural, historical, physical, and political aspects of people's sense-making, interaction and learning (Lewis,

Enciso & Moje, 2007). As described by Gee (1999), the *social turn* (e.g., Barton, 1994; Gee, 1996; Street, 1995) has informed research on literacies and language education. Sociocultural theories shift the focus from individual behaviors and minds toward how learning “is intimately bound up with particular sociocultural contexts, institutions, and social relationships” (Lam, 2000, p. 458). This set of theories emphasizes the profound influence culture has on our literacy practices and reconceptualized our understandings of how literacy is learned.

The shared perspectives, practices and values of communities and cultures both shape and are shaped by the languaging and literacy practices of its members (Moje & Luke, 2009). Theories of *multiliteracies* (Cope & Kalantzis, 2000; Heath, 1983; New London Group (NLG), 1996) recognize that literacy practices are not universally tied to print and traditional notions of text. Theories of multiliteracies recognize and engage the diversity of texts and literacy practices used around the world as people utilize literacy in their daily lives (NLG, 1996). Multiliteracy approaches acknowledge diverse modes of communicating—linguistic, visual, audio, gestural, spatial—and recognize that these modes are often culturally and contextually specific (Skerrett, 2016). Literacy practices are “processes by which the individual is socialized for group membership in specific literate communities and, in turn, participates in shaping the social practices of these communities,” (Lam, 2000, p. 459). Furthermore, while communicating and engaging in global encounters, language students employ *transnational* literacy practices (Levitt, 2001; Portes, Gaumniz & Landolt, 1999) reflecting the movement of ideas, goods, and practices across borders. Language students engaging in sustained, cross-border literacy practices amass a quiver of “transnational, multilingual, [and] multicultural” (Stewart,

2014) literacy skills that position them as proficient in hybridized multilingual practices (Garcia Canclini, 2001) and develop the flexibility to use and understand new literacy practices (Garcia Canclini, 2001). In language-learning classes, students will engage with a variety of texts and practices specific to cultures associated with the language of the course.

Situated within sociocultural perspectives, multiliteracies and transnational literacies acknowledge the bodies of cultural knowledge, languages, and literacy practices that students bring to classrooms. Furthermore, these theories lay the foundation for students to engage with new texts in new ways during intercultural dialogue, inviting learners to navigate a wide variety of spaces and discourses. I refer to sociocultural, multiliteracy, and transnational literacy theories to describe how my students engaged with and learned from global others during my study of cosmopolitanism in a language-learning classroom. In the following section, I introduce cosmopolitanism, situate my study within an everyday, pluralistic conceptualization of cosmopolitanism, describe the focal constructs of my study, and finally describe educational applications.

Cosmopolitanism

Theories of cosmopolitanism appear to support students in additional-language courses through perspectives that move beyond superficial or romanticized exploration of additional languages and the practices and perspectives of their language communities. Specifically, they position students as globalized citizens engaged in open, respectful, and reflective dialogue across personal, geographic, and identity boundaries to reimagine themselves and the world (Appiah, 2006, De Costa, 2014; Delanty, 2006; Hansen, 2010; Hawkins, 2014; Hull & Stornaoui, 2010; Wahlström, 2014). Extending this work, Hull

and Stornaïoulo (2010) and Hawkins (2014) identify responsibility to others as a crucial component of a cosmopolitan perspective. This understanding of cosmopolitanism is a synthesis of many theories of cosmopolitanism that center global applications of “two ideals--universal concern and respect for legitimate difference” (Appiah, 2006, p. xv).

Though it has become increasingly popular in recent years, cosmopolitanism is not a new concept. Hull and Stornaïoulo (2010) refer to it as “an old philosophy newly conceived,” (p. 86). The term *cosmopolitan* originated with the Greek *kosmopolites*, which means “citizen of the cosmos.” Theories of cosmopolitanism travelled across centuries and geography, were taken up and theorized by Cynics and Stoics, later by great thinkers such as Kant, Wieland and Voltaire, and subsequently decried by both Hitler and Stalin (Appiah, 2006; Hansen, 2008). Shared among these various conceptualizations of cosmopolitanism are, as Appiah (2006) summarizes, “two strands that intertwine in the notion of cosmopolitanism. One is the idea that we have obligations to others [...] The other is that we take seriously the value not just of human life, but of particular human lives,” (p. xv). Contemporary conceptualizations take these strands as their core and expand on them as they have come into contact with and intersected across various disciplines and ways of thinking. Theories of cosmopolitanism are utilized to explore human interactions as we engage locally and globally, as we engage across differences, and as we engage with ourselves.

Engaging Locally and Globally

In his study of international journalists, Hannerz (2007) describes a common understanding of cosmopolitanism as “world-wise travellers, familiar with many places, connoisseurs of diversity. Here the emphasis is more cultural and experiential,” (Hannerz,

2007, p. 301). As he further explains, this understanding lacks necessary depth and omits fundamental tenets of cosmopolitan thought. Furthermore, it is practically indistinguishable from terms such as *intercultural competence* (Byram, 2000; Williams, 2009), *multicultural competence*, *cross-cultural awareness*, or *intercultural sensitivity* (Fantini, 2009) that describe skills for learning about and engaging with global others. In contrast, cosmopolitanism is a “philosophy for life” (Hansen, 2017, p. 212) and an “orientation” that positions “people to respond to challenge and difficulty, as well as to cultural possibility and opportunity, in richer and deeper rather than impoverished and shallow ways,” (Hansen, 2017, p. 211). Cosmopolitanism, then, is “richer and deeper” than a checklist of skills to acquire--as theories of intercultural, multicultural, and other forms of ‘competences’ appear to present.

Especially in fields where human interrelations are paramount—such as languages, history, politics, geography, tourism, or the arts—researchers seek ways to “theorize our post-colonial, interconnected, and mediated world,” (Hull & Stornaouiolo, 2014, p. 16). They utilize theories of cosmopolitanism to “refer to how humans encounter each other within forces of globalization,” (Hawkins, 2014, p. 92). Starkey (2007) proposed cosmopolitan perspectives for language teachers who were “frustrated” by language courses built on a “bicultural, national model” (p. 69) that he described as “reductive” (p. 58). Intercultural competence, multicultural competence, cross-cultural awareness, or intercultural sensitivity are insufficient, because they share a reliance on binaries and division. Furthermore, these approaches usually reflect intra-national perspectives, emphasizing learning about cultures within nation-states (Banks & McGee

Banks, 2004) and reify boundaries between one's own cultural practices and cultural practices of global others.

Echoing the notion of a plural and post-universalistic cosmopolitanism (Delanty, 2006), Starkey (2007) argued that cosmopolitan perspectives give space for language students to emerge as *global* citizens who “use communication to make connections and comparisons between cultures and communities,” (Starkey, 2007, p. 69). Darvin and Norton (2017) also suggested “replacing the discourse of multiculturalism, which is circumscribed by national boundaries” with “a sense of global citizenship” (p.96) espoused by cosmopolitan ideals. Although I describe this study's understandings of a global identity in more detail later in this chapter, a sense of globality “entails viewing the world as consisting of relations and developing the capacity to engage these relations,” (Sánchez & Ensor, 2021, p. 268). Theories of cosmopolitanism offer new ways to foster local and global relationships because they are situated in deeper understandings of what is *local* and what is *global*.

Globalizing forces have tightened physical distances (Sánchez & Ensor, 2021) through rapid changes in communications and human movement such that Beck (2006) describes *local* and *global* as increasingly interconnected and interpenetrating. Rather than viewing each as physical locations, a cosmopolitan perspective views them in dynamic relation with each other (Delanty, 2006). The relationship between *global* and *local* ebbs and flows with how individuals take up opportunities for engagement, self-reflection, and consideration of cultures and communities (Meredith, et al., 2001). Hawkins (2014) describes how perspectives on globality are likely different among members of differing groups. She contrasts globetrotters “who fly from place to place,

dropping in to sample the “local culture” and cuisine,” (p. 106), those—presumably with greater resources—who travel and/or relocate for adventure, education or opportunity, and those with fewer resources, such as immigrants who are forced to flee or relocate. Each of these groups develop and engage global perspectives, having exchanged their old *local* for a newer one. However, these understandings are co-constructed through interactions (Sánchez & Ensor, 2021) with their new *local* community—where they are now--and their new *global* communities—where they used to be. Each of these groups will view locality and globality differently due to their lived experiences and the “socio-spatial interplay” that is always “imbued in power relations” because, for example, “what is prosperous for one [*person or community*] may be inseparably linked to conflict for another,” (Sánchez & Ensor, 2022, p. 267). Thus, the *global* emphasized in a cosmopolitan perspective must also reflect richer and deeper (Hansen, 2017) understandings of systems of power at play in the dynamic relationship with *local*. Theories of cosmopolitanism are utilized to better understand and improve human interactions as we engage locally and globally

Engaging across Differences

As people and communities interact across personal, identity, and geographic boundaries, they learn more about each other and co-construct new relations. New relations may entail “calls for change [*that*] feel threatening,” (Hansen, 2017, p. 208). Especially for those who value traditionalism and preserving what they perceive as a pristine state of valued practices and perspectives, encounters with difference may “feel dissolving, undermining, and acidic,” (Hansen, 2017, p. 208). However, cosmopolitanism does not always entail embracing new ideas, values and practices (Hansen, 2017), “but it

does mean giving them a reflective hearing since they emanate from fellow human beings and matter to them” (Hansen, 2017, p. 209). Researchers see promise in the reflective openness, care, and respect afforded to others through enactments of cosmopolitan stances.

Theories of cosmopolitanism provide new ways to appreciate similarities and differences across international spaces and interactions (Appiah, 2006), because they “spotlight ways in which people can move beyond tolerance of difference, important as that is, to reimagining, appreciating, and learning with it,” (Hansen, 2017, p. 1). The “tolerance” of differences suggests the “dominance of a single center over the periphery” (Delanty, 2006, p. 38) where those at the center of local cultures merely tolerate global others along the periphery. Theories of cosmopolitanism extend beyond tolerance and superficial explorations of so-called exotic or elite cultures. They do so through “an assumption of human equality, with a recognition of difference, and indeed a celebration of diversity” (Kaldor, 2003, p. 19) that includes and is enriched by intentional inclusion of minoritized and silenced cultures and communities, as well (Johnson, 2014). Theories of cosmopolitanism “search for, and delight in, the contrasts between societies rather than a longing for superiority or for uniformity” (Szerszynski & Urry, 2002, p. 468). It eludes the pitfall of deflating into a “romanticized multiculturalism,” (Darvin & Norton, 2017, p. 97). In cosmopolitanism, we learn about others not because everyone is *interesting* but because learning about others is rooted in the foundational cosmopolitan notion that *everyone matters* (Appiah, 2006).

Engaging with One's Self

As people learn about global others, they also encounter possibilities of learning more about *themselves* (Nussbaum, 2002), as well. For example, Pegrum (2008) recognized the potential of theories of cosmopolitanism in aiding language learners as they navigate complex intersections found in “the connections between themselves, their native cultural practices, alternative cultural practices, and the wider world,” (p. 145). Likewise, Darvin and Norton (2017) challenged researchers and educators to utilize a critical cosmopolitan lens to explore similarly complex intersections of languages, literacies, power and identities across international and intercultural interactions. In this vein, we see that cosmopolitan perspectives not only look outward to explore others but also attend to internal development and transformation through participating in self-reflexivity, self-problematization and self-pluralization (Delanty, 2006).

Hansen (2017) further suggests that a person who takes up cosmopolitan stances might “come to grips with and hold his or her identity (or identities) in a kind of generative or productive tension with those of other people,” (Hansen, 2017, p. 212). Because, cosmopolitan perspectives target richer and deeper connections across similarities and differences at our core—our identities—they create space for genuine and long-lasting change in how people might “encounter difference, build relationships, and collaboratively construct meanings among themselves and global others,” (Hawkins, 2014, p. 110).

Cosmopolitanism has been contemplated and theorized multiple times, resulting in competing orientations that reflect contrasting stances and purposes. Although Robbins (1998) warned that “situating cosmopolitanism means taking a risk”, it is important to

clarify and situate how cosmopolitan perspectives are understood and utilized in this study. In the following section, I explore contrasts between static and emergent, between elitist and *everyday*, and between universalist and pluralist understandings of cosmopolitanism. Each choice I made as a researcher to narrow my understanding of these theories reveals important information about my worldview as a researcher—"framework of ideas and beliefs by which one interprets and interacts with the world," (Johnson, 2014, p. 265). The study described in this dissertation situates its understanding of cosmopolitanism within emergent, *everyday*, and pluralist stances, reflecting my constructivist ontology—that there are multiple realities (Cresswell & Plano-Clark, 2018)--and my constructivist axiology that acknowledges my inherently biased personal values and interpretations (Cresswell & Plano-Clark, 2018).

Static versus Emergent Cosmopolitanism

Older conceptualizations of cosmopolitanism paint it as a fixed, achievable goal, but recent understandings challenge this idea. Current research argues that cosmopolitan perspectives are not static, one-dimensional or holistic (Oikonomidou, 2018), but instead are *emergent*--developed across time and experiences and constantly in flux (Campano & Ghiso, 2011; Compton-Lilly & Hawkins, in preparation; Rizvi & Beech, 2017). Developing cosmopolitan stances is not a defined outcome or singular characteristic but an ever-changing disposition (Rizvi & Beech, 2017), and Skrbis and Woodward (2013) argue that no "end point" in cosmopolitanism exists.

Oikonomidou (2018) argued that the evolution of the term cosmopolitan from noun into adjective alleviates the need to classify who or what is or is not cosmopolitan. The adjective *cosmopolitan* is utilized to describe identities, characteristics, skills,

dispositions, and knowledges. However, it does not describe an achievable end-goal or particular type of person. As Hansen (2008) noted, “the term does not operate like an identity card” (p. 295), marking distinguished citizens who have attained such status. An emergent understanding of cosmopolitan perspectives recognizes students’ growth and changes across time and experiences.

Elitist versus Everyday Cosmopolitanism

Cosmopolitanism has historically been conceptualized as presenting elitist, normative, and occasionally romantic notions (Ong, 2009) that entail hierarchies of social groups according to class. In such a stance, common people were not seen as cosmopolitan, and cosmopolitanism was considered a goal. This binary is reflected in comparisons between *locals* and *cosmopolitans*, where cosmopolitans are positioned *above* locals based on an assumed level of sophistication that comes with travel and other global experiences (Hannerz, 1992). Even in recent scholarship, researchers have faced criticism for reification among students considered cosmopolitan and students considered “at-risk”, arguing that this use is binary and exclusionary (Popkewitz, 2008). For example, McLeod (2012) described how the term was used to exclude Aboriginal students in Australia. Popkewitz (2008) argued that such a discourse perpetuates societal and educational status quos.

Theories of cosmopolitanism in my study, however, do not focus on some people knowing more *than* others but on the willingness of people to learn more *from* others. Cosmopolitanism is transforming in response to rightful critique of elitist, Western-privileged points of view. Rather than classifying people in terms of elitist divisions, cosmopolitan stances seek understanding and communication across difference (Hull,

Stornaouiolo, & Sahni, 2010) by creating spaces for community through new forms of engagement within and across communities (Appiah, 2005). A cosmopolitan stance highlights "the cosmopolitan promise in so-called ordinary people," (Hansen, 2014, p. 7), and emphasizes internal development (Delanty, 2006) focused on the embodied values and acts that guide and manifest *everyday cosmopolitanism* (Hull, Stornaouiolo, & Sahni, 2010). These everyday moments of interaction (Hull, Stornaouiolo, & Sahni, 2010) have been referred to as *cosmopolitanism from below* (Hall, 2006), *cosmopolitanism from the ground* (Hansen, 2010), *rooted cosmopolitanism*, (Appiah, 2006), and *elementary cosmopolitanism* (Kromidas, 2011). Everyday cosmopolitanism entails the perspectives and actions that guide day-to-day life and that can be demonstrated by all people, not only members of 'elite' communities.

In this study, I focus on everyday cosmopolitanism as a construct that maintains that "humanity encompasses everyone--all humans in the full complexity and imbrication of their experiences--and that tradition is understood as something that students create as well as inherit" (Campano & Ghiso, 2011, p. 175). Furthermore, elitist cosmopolitanism is inconsistent with sociocultural educational practices and the value they place on the bodies of cultural knowledge, languages, and literacy practices that students bring to classrooms (e.g., Barton, 1994; Gee, 1996; Lewis, Enciso & Moje, 2007; Street, 1995). Everyday cosmopolitanism transforms day-to-day differences into moments for introspection and reflection.

Universalist versus Pluralist Cosmopolitanism

Cosmopolitanism has been theorized as either *universalist* and *pluralist*. In a universalist approach, people in positions of power traditionally established certain

values as universal, highlighting their own perspectives and beliefs. In this view, all people should adopt these assumedly universal values, which would result in harmonious, cosmopolitan solidarity (Hollinger, 2002). A universalist approach is problematic, however, because “difference matters, and people are not prepared to sacrifice their difference for inter-group solidarity” (Canagarajah, 2013, p. 195). More importantly, though, in modern approaches to cosmopolitanism, people enacting cosmopolitan perspectives “neither expect nor desire that every person or every society should converge on a single mode of life” (Appiah, 2006, p. xv). They take this view because, by definition, cosmopolitanism is an affirmation of differences and multiple voices. For this reason, this study adopts a pluralistic approach to cosmopolitanism.

Pluralistic forms of cosmopolitanism reference “the search for, and delight in, the contrasts between societies rather than a longing for superiority or for uniformity” (Szerszynski & Urry, 2002, p. 468). Beck (2006) described cosmopolitanism as embracing differences without reference to a dominant culture. Viewed as an escape from positivism, pluralistic cosmopolitanism acknowledges that there are multiple worthwhile values. Pluralistic forms of cosmopolitanism recognize that one cannot simultaneously live by all worthwhile values, and that different societies will embody different values (Appiah, 2006). Cosmopolitanism “acknowledges the differences between cultures and identities while finding modes of social cohesion to accommodate the difference” through developing the “the ability to align disparate values and features for common goals,” (Canagarajah, 2013, p. 195). Drawing on a pluralistic approach, people enacting cosmopolitan stances intentionally seek multiple perspectives and accept them all as worthwhile and valid.

Pluralistic cosmopolitanism does not mandate a blanket acceptance of all values associated with a particular culture, however. It is inevitable that students will encounter practices or perspectives that contradict their own. In these cases, “conversation doesn’t have to lead to consensus about anything, especially not values,” (Appiah, 2006, p. 85). Cosmopolitan interactions are not designed to reach unity; they seek an alignment grounded in respect for each other. After all, “the step from ‘what we *don’t* do’ to ‘what we *happen* not to do’ can be a small one” (Appiah, 2006, p. 53). For students studying in a Spanish language course, pluralistic perspectives invite them to find the joy in learning about Spanish-speaking cultures without feeling as if they must sacrifice their own beliefs, values, and cultures.

This study situates its understanding of cosmopolitan perspectives in emergent, *everyday*, pluralistic stances that operate in the day-to-day moments of understanding grounded in mutual respect for each other’s differences. As both an educator and a researcher, I struggle with limiting this study to cosmopolitanism without adding a critical lens to attend to global issues of status, power, and privilege (Delanty, 2006; Hawkins, 2018). Unfortunately, there is not sufficient time in one language course to address adequately inequalities and inequities without essentializing these cultures and communities. It is my hope that courses framed by cosmopolitanism may plant seeds that prepare students for critical work in their futures. Cosmopolitanism is a hopeful perspective that develops dispositions of openness, inquiry, and care through encounters with global others (Hawkins, 2018), and its focus on openness and responsibility to others provides space to teachers and students to consider new points of view and engage

with others respectfully. In the next section, I describe focal dispositions that may contribute to cosmopolitan stances and that guide my understandings and analyses.

Dispositions Contributing to Cosmopolitan Perspectives

Following Vertovec (2009), who suggested that a combination of attitudes, practices, and competences comprise cosmopolitan ideas, I document four dispositions common to language-learning classrooms that may contribute to cosmopolitan stances: *global identity*, *global competence*, *openness*, and *responsibility to others*. Starkey (2007), Darvin and Norton (2017), and Pegrum (2008) suggest that theories of cosmopolitanism address the ways in which *global identities* and *global competences* are embraced in the study of languages and cultures. They argued that cosmopolitan stances foster *openness* and *responsibility to others* when language students “recognize the value of different knowledges, cultures, modalities, and languages” (Darvin & Norton, 2017, p. 98), and “cultivate a desire to contribute to a more just society,” (Darvin & Norton, 2017, p. 99). These dispositions align with this study’s focus on developing *responsible, global citizens* engaged in *open, respectful*, and reflexive dialogue across personal, geographic, and identity boundaries to learn about themselves and the world (Appiah, 2006, De Costa, 2014; Hansen, 2010; Hawkins, 2014; Wahlström, 2014; Hull & Stornaïoulo, 2010; Delanty, 2006). Thus, I explore participants’ demonstrations of dispositions of *global identity*, *global competence*, *openness*, and *responsibility to others* as dispositions contributing to cosmopolitan stances. Developing these dispositions in language students supports them during global interactions while perhaps also fostering the development of cosmopolitan perspectives.

Johnson (2014) described the problematic nature of ‘measuring’ or analyzing cosmopolitanism, noting that “it is the abstractions that complicate, rather than clarify, pinning down its substance,” (p. 264) However, many researchers narrow their focus in particular studies because, as I describe in more detail in Chapter Two, each conceptualization of cosmopolitanism is comprised of multiple characteristics, traits, qualities or dispositions and “no study can do everything,” (Glesne, 2016, p. 213). For example, Moskal and Schweisfurth (2018) focused their study on cosmopolitan global identities, Boni and Calabuig (2017) focused on the development of students’ cosmopolitan global awareness, and both Wahlström (2014) and Spires, Paul, Hymes, and Yuan (2018) examined participants’ demonstrations of self-reflexivity, hospitality, intercultural dialogue, and transactions of perspectives.

Like these researchers, I chose to focus my study on particular dispositions, and they serve as an heuristic for making cosmopolitan perspectives more visible while acknowledging that they do not encapsulate all dispositions contributing to cosmopolitan stances. Although Robbins (1998) warned that “situating cosmopolitanism means taking a risk”, it is important to clarify each choice I made as a researcher and what it reveals about my worldview as a researcher—“framework of ideas and beliefs by which one interprets and interacts with the world,” (Johnson, 2014, p. 265). Following Starkey (2007), Darvin and Norton (2017), and Pegrum (2008), I explored participants’ demonstrations of dispositions of *global identity*, *global competence*, *openness*, and *responsibility to others*, reflecting my constructivist axiology that acknowledges my inherently biased personal values and interpretations (Cresswell & Plano-Clark, 2018).

In the following section, I describe each disposition and how it may contribute to an overarching cosmopolitan perspective. Following these descriptions, I explain how combinations of these dispositions contribute to cosmopolitan stances.

Global Identity

Referred to as global identity, global citizen, world citizen, or intercultural identity, these terms share a vision of "a person engaged with a global world" (Hull & Stornaoulo, 2010, p.94) who "communicate[s] in the context of global flows and connectivities" (p. 359). People enacting global identities feel as though they belong to the community of the world (Beck, 2002), and view themselves as part of a circle of belonging that transcends political or geographical boundaries (Cheah, 2006). A cosmopolitan disposition for embracing a global identity invites genuine consideration of and participation in communities beyond one's immediate own.

People with global identities practice local, national, and global levels of citizenship that mark a cosmopolitan stance (Osler & Starkey, 2003, 2005; Osler & Vincent, 2002), considering and responding to issues with opinions informed by each of these levels of citizenship. "Embracing a global-minded perspective entails recognizing that what is prosperous for one may be inseparably linked to conflict for another. This means that understanding the co-construction process of person–person relations is always imbued in power relations," (Sánchez & Ensor, 2021, p. 267). In such a disposition, for example, a person may consult local, national, and international news agencies to assess local and global impact of proposed legislation when planning how to vote in local elections. Enacting a cosmopolitan disposition of global identity does not transform a person into a displaced, globetrotting wanderer and does not require giving

up local traditions or affiliations (Hansen, 2006; Hannerz, 2009; Nussbaum, 1996). In a cosmopolitan perspective, people's local identities and global identities exist and are enacted simultaneously, influencing and informing each other.

Language learners may develop dispositions of global identities, a construct at the core of cosmopolitanism (Beck, 1992; De Costa, 2014; Delanty, 2006; Hansen, 2010; Norton, 2017). In particular, language education “may undermine narratives of citizenship that promote monolithic, homogeneous national identities as the sole possible sense of belonging,” (Starkey, 2007). Language education may disrupt previously held notions of identities for students through their engagement with international and intercultural flows of knowledge and resources. Intercultural interactions take many forms--online or in person, interpersonal or through engagement with multiliteracies. Each form and combination of forms allow students to recognize new spaces for global communities and new forms of engagement within those spaces (Appiah, 2006). Because students acquiring an additional language are positioned to engage in global interactions, they may develop dispositions of increasingly global identities.

This study was situated on American undergraduates learning an additional-language. If one's understanding of globality is relative to one's own understandings and life experiences (Sánchez & Ensor, 2021), then this study's understanding of globality is primarily in line with the less critical—and arguably more superficial—notions of those who travel by choice—for adventure, education, or career opportunities. This understanding of globality affects both how global identities and global competence were defined and analyzed in this study. In the next section, I define the disposition of

overarching global competence. Then I explain the contribution of communicative competence and cultural competence to global competence.

Global Competence

I begin with the term *global competence*, a key dimension of cosmopolitan perspectives relevant to language-learning classrooms. I define global competence as competent communicative and cultural knowledge and behaviors utilized in interactions with global others. Globally competent people are able to successfully navigate interactions with people who are culturally different by communicating effectively and demonstrating appropriate behaviors that reflect an understanding of cultural practices and perspectives. As I described earlier, researchers have used a vast range of terms such as *intercultural competence* (Williams, 2009; Byram, 2000), *multicultural competence*, *cross-cultural awareness*, or *intercultural sensitivity* (Fantini, 2009) to describe skills for engaging with global others. While similar in meaning, these terms are not adequate for my current study due to their shared reliance on acquiring skills, superficiality, binaries and division.

Moreover, dividing global competence across national or imagined cultural borders ignores the reality of most classrooms today. Campano and Ghiso (2011) reminded us that “many 21st century schools [...] increasingly house students who communicate in numerous languages, claim multiple identities, and often have ties which extend beyond our nation's borders to diaspora communities” (p. 166). Additionally, sociocultural theories of learning remind us that students bring different bodies of cultural knowledge, languages, and literacy practices to classrooms (e.g., Barton, 1994; Gee, 1996; Lewis, Enciso & Moje, 2007; Street, 1995), acknowledging that even within the

same country, community or classroom, everyone is culturally different. It is not necessary for students to travel to encounter someone who is culturally different; their ethnically, culturally, and linguistically diverse classrooms and neighborhoods present opportunities to develop and demonstrate global competence, as well. My study utilizes the term global competence to eliminate divisive binaries and position students to interact competently across the globe as well as within their own communities.

Finally, Fantini (2020) argued that researchers should not use the term global competence, as no person can truly be competent in every culture around the world. I contend, however, that the term global competence in a cosmopolitan perspective approaches the impracticability of global competence as *positive*. In this view, developing cosmopolitan perspectives is an ongoing process rather than a state, condition or end-goal (Campano & Ghiso, 2011; Compton-Lilly & Hawkins, in preparation; Rizvi & Beech, 2017). Thus, for people who take up its life-long commitment to learning more about others, demonstrating global competence conveys an on-going *pursuit* of multiple communicative and cultural competences.

I define global competence as the development and demonstration of competent communicative and cultural knowledge and behaviors utilized in interactions with people who are culturally different. Globally competent people demonstrate communicative competence through successful communication with a variety of global others. Globally competent people also understand various global cultural practices and demonstrate their cultural knowledge through appropriate behaviors. In the sections below, I first describe communicative competence followed by cultural competence in more detail.

Communicative Competence

Communicative competence can be a key factor in developing global competence. Canale and Swain (1980) define communicative competence as “the underlying systems of knowledge of vocabulary and skill in using the sociolinguistic conventions for a given language,” (p.15)--underpinning the notion that communicative competence embraces both skill and knowledge for successful interactions. Globally competent people demonstrate communicative competence through successful communication with global others. As people engage and communicate with one another, they utilize more resources than traditional notions of spoken and written words. *Languages* include not only oral speech and printed texts but also signing and all multimodal semiotic resources—moving images, sound, gesture, performance—used to communicate meaning to another (Hodge & Kress, 1988; Jewitt & Kress, 2003). A person improves their communicative competence as they both actively and subconsciously employ the structural features they have acquired from multiple languages (Li & Luo, 2017). Language learners communicate by drawing on a wide array of multimodal and multilingual linguistic resources, reflecting the values and perspectives of the cultures and communities of which they are a member (Gonzalez, Moll & Amanti, 2005; Moll, Amanti, Neff & Gonzalez, 1992).

My study explores students’ experiences developing communicative competence as they acquire Spanish. Spanish and its dialects are spoken in over twenty countries globally, not including the diaspora and online communities. Even for a language with as wide a reach as Spanish, learning one additional language does not necessarily lead to global communicative competence--though it may contribute to developing it. Some

students who acquire additional languages find acquiring subsequent languages to be easier (De Angelis, 2007), and acquiring multiple languages can be a clear indication of global communicative competence. Like emergent global competence, however, global communicative competence is framed as a life-long pursuit and learning an additional language is one of the first steps in that journey.

For students in language-learning classrooms specifically, communicative competence in the focal language is a main objective of the course. A purely grammatical perspective of communication, however, ignores the contextual nature of engaging with others who may bring different cultures. Examples of communicative competence include expressing formality or familiarity, giving and receiving compliments, and using slang appropriately. A key tenet of communicative competence is adaptability—being able to encounter the unknown and still choose resources from multiple communicative repertoires to satisfy specific communicative needs (Canagarajah, 2013). Thus global competence can be reflected in both the knowledge of languages and the successful deployment of languages.

Developing communicative competence is an important aspect of developing global competence. In the following section, I describe developing cultural competence, another important aspect of global competence.

Cultural Competence

People who enact globally competent dispositions understand various global cultural practices and demonstrate their cultural knowledge through appropriate behaviors. Appiah (2006) explained that “there’s a great deal of everyday life that is utterly, humanly familiar. People everywhere buy and sell, eat, read the papers, watch

movies, sleep, go to church or mosque, laugh, marry, make love, commit adultery, go to funerals, die,” (Appiah, 2006, p. 94). Many of the examples presented by Appiah (2006) are what Kramsch (2012) refers to as *small “c” culture*, or cultural practices embedded in everyday life. Small “c” cultural practices are enacted in daily situations, such as eating in a restaurant, using public transportation, or shopping at a market. Cultural competence is reflected in knowing that *how* people perform activities varies across communities and cultures (Appiah, 2006) and by demonstrating appropriate behaviors that reflect cultural knowledge. While no person can be competent in all cultures, developing cultural and global competence is a commitment to an emergent journey.

Cultural competence is developed by moving beyond basic acquisition of new cultural knowledge toward creating new understandings in relation to one’s own cultural practices (Pegrum, 2008). Cultural competence is applied in intercultural interactions by utilizing all previously learned cultural knowledge as a resource for creating new cultural understandings. For example, students learning about Taoist traditions of venerating ancestors may not have a personal connection to this practice, but they may be able to find similarities between it and Día de Muertos, another cultural practice that honors dead loved ones. A commitment to learning and understanding more about global others amasses a repertoire of related cultural practices to reference when considering new cultural knowledge. In cosmopolitanism’s pursuit of what is shared and what is legitimately different (Appiah, 2006), it is through shared experiences--both between the person and the global other as well as among the cultural knowledges each bring to their interactions--that people often find connections across geographic differences.

However, the transformative force of the Internet has diminished physical distances and amplified the level of proximity to others in everyday life and at work: people are now able to connect and engage with new communities and cultures over the internet and through international travel in ways not previously possible. Within these new proximities, “conversations across boundaries can be delightful, or just vexing: what they mainly are, though, is inevitable,” (Appiah, 2006, p. xxi). In our interconnected world, it is likely that we will encounter global others. Fostering the development of communicative and cultural knowledge and behaviors to successfully navigate those intercultural encounters is important in developing cosmopolitan stances.

In this section, I described cultural competence, communicative competence, and how they contribute to an overall global competence. I also presented examples of how those dispositions might be demonstrated. In the following section, I describe the disposition of openness and how it may contribute to cosmopolitan stances for language learners.

Openness

Because language-learning students will encounter unfamiliar communicative and cultural practices, cultivating cosmopolitan *openness* is important. Cosmopolitan openness is described as the positive recognition of other cultures and communities (Wahlström, 2014) that presents a respect for difference and a respect for actual human beings (Appiah, 2006). It is not the simple acknowledgement that practices are performed differently by others elsewhere, but a positive perception either of the difference itself or of the fact that differences exist. A commitment to cosmopolitanism “implies being open reflectively to new persons, ideas, values, and practices,” (Hansen, 2014, p. 11). A spirit

of openness presents students with possibilities to learn more about others and themselves.

Openness, however, does not require passive personal malleability or forfeiture of one's own opinion; “rather it entails engaging in dialogue and adopting generous interpretive stances” (Hull & Stornaoui, 2014, p. 92). An openness to an interest in others involves being able to imagine having the beliefs of another culture and recognizing the appeal of those beliefs, even if we do not share them (Appiah, 2006).

When considering cosmopolitan perspectives, openness is intimately related to developing global competence by learning about global others. A cosmopolitan disposition of openness positions students to create new understandings about differences in cultural practices and perspectives; likewise, a cosmopolitan disposition for actively learning about and considering others’ practices and perspectives increases a person’s capacity for openness. The two dispositions are interrelated but are not the same.

Everyday moments of openness accumulate to form “cosmopolitan habits of mind and heart,” (p. 349). A cosmopolitan mindframe invites students to engage in a transaction of perspectives (Delanty, 2006), which may lead to the cultivation of open and equitable relationships (Hawkins, 2018) and personal and societal transformations.

In this section, I described the disposition of openness and how it may be demonstrated. In the next section, I describe responsibility to others, the fourth disposition central to my conceptualization of cosmopolitanism in language students.

Responsibility For Others

Cosmopolitan openness often engenders the cosmopolitan disposition of *responsibility to others* who are culturally different. “Every human being has obligations

to every other. Everybody matters: that is our central idea,” (Appiah, 2006, p. 144). Appiah (2006) clarified that these obligations “stretch beyond those to whom we are related by the ties of kith and kind, or even the more formal ties of shared citizenship” (p. xv). It is our obligation as cosmopolitan citizens to treat others well and work toward an equitable future for everyone. Responsibility to others is often demonstrated when students see themselves as social actors with obligations towards others (Stevenson, 2003), including listening and responding respectfully and considerately (e.g., Appiah, 2006; Delanty, 2006; Hansen, 2010). In this study, responsibility to others is defined as the careful consideration of what we communicate (Rubinstein, Moore, Esbert, & Hawkins, 2020), as well as how we reflect on that communication (Sánchez & Ensor, 2017). Students in my study were guided to consider how they behaved while engaging with Spanish speakers and how they shared about those experiences.

Responsibility to others is a foundational aspect of a cosmopolitan perspective and must be addressed when fostering the emergence of cosmopolitan dispositions. It may be demonstrated via change in perspectives, words, and actions. It is often present in or a precursor to the development of other dispositions that contribute to cosmopolitan perspectives, as well as in demonstrations of cosmopolitanism themselves.

In this study, I attend to dispositions of global identity, global competence, openness, and responsibility to others as they contribute to an overall cosmopolitan stance. In my definitions of these key dispositions, I explain that they are inter-influencing and facets of each other that often overlap. For example, dispositions of responsibility to others may be induced when students consider both global and local perspectives as they participate in global communities. A disposition of openness may

influence how much a person is willing to learn about global others, and thus openness may increase global competence. Exploring the emergence of these key constructs may bring new understandings to the emergence of cosmopolitan stances as a whole.

In this section, I described the four dispositions I focus on to consider the emergence and/or demonstration of cosmopolitan perspectives and practices specific to additional-language classrooms in my study. I defined *global identity*, *global competence*, *openness*, and *responsibility to others* as they were understood in my study. In the following section, I explain how these dispositions contribute to developing cosmopolitan stances.

A Cosmopolitan Disposition -- More than Parts and Pieces

A cosmopolitan disposition is more than the sum of its parts, and developing one or more focal dispositions does not necessarily indicate development of cosmopolitan perspectives. The shift from demonstrating a singular disposition to demonstrating cosmopolitan stances requires something *more*. In descriptions of my focal dispositions, there is a point where passive or superficial characteristics common in language students transform and students demonstrate cosmopolitan stances. Enacting a global identity, for example, requires more than claiming to possess a global identity. A cosmopolitan disposition for embracing a global identity invites genuine consideration of and participation in communities beyond one's immediate own. For example, openness is not demonstrated through simple acknowledgement that other people perform practices differently in other places but through a positive opinion either of the difference itself or of the fact that differences exist. Likewise, to transform from demonstrating an individual disposition to demonstrating cosmopolitan perspectives, students need to demonstrate

combinations of these dispositions or otherwise reflect new perspectives or deeper understandings through their actions or reflections.

Cosmopolitanism is not static, one-dimensional or holistic (Oikonomidou, 2018). A commitment to developing cosmopolitan stances necessitates that people “cultivate as richly as possible their intellectual, moral, political, and aesthetic being,” (Hansen, 2010, p.8). As such, those who endeavor to demonstrate cosmopolitan stances must engage in self-improvement or self-transformation (Wahlström, 2014) across multiple dimensions. To enact cosmopolitan stances, one must “perceive, discern, criticize, and appreciate” (Hansen, 2010, p. 9) new understandings of self and others while developing dispositions. In each of these definitions, we see that theories of cosmopolitanism are comprised of multiple qualities, attributes, dispositions, or characteristics. Cosmopolitan perspectives, then, are demonstrated through varying combinations of dispositions, and in this study particularly, in combinations of focal dispositions.

In the following section, I explain how theories of cosmopolitanism may be utilized in a curriculum that develops students’ cosmopolitan stances.

Cosmopolitan Curricula in Additional-Language Classes

Implementing a curriculum intentionally designed to support the development of cosmopolitan stances is not designing the “acquisition of a fixed set of values and dispositions” (Rizvi & Beech, 2017, p. 132). Caruana (2014) describes an ‘unconscious cosmopolitanism’ as the process by which her participants—immigrants to the UK—seemingly developed cosmopolitan perspectives unintentionally through daily intercultural encounters. Most researchers of cosmopolitanism, however, argue that enacting cosmopolitan stances is not automatic and, furthermore, it cannot be directly

taught. Fundamental to enacting a cosmopolitan curriculum is the understanding that although developing cosmopolitan stances is an adventure, not all people will take on cosmopolitan perspectives (Appiah, 2006). As Hannerz (2009) questions, “How, then, do people *some people, at least* possibly arrive at such a stance?”

Researchers use terms like "foster cosmopolitanism" (Campano & Ghiso, 2011, p. 165) or "cultivate a cosmopolitan stance" (Campano & Ghiso, 2011, p. 167) to describe the process by which cosmopolitan perspectives might develop for students. Though we cannot guarantee development of cosmopolitan perspectives for all students, by crafting an explicitly cosmopolitan curriculum we may engage students' personal experiences in ways that “contribute to more comprehensive knowledge about the world we share, which may, in turn, inform local understandings and identities” (p. 167). As many scholars argue, engaging cosmopolitan perspectives in educational contexts requires a responsiveness to students and intentionality in its implementation.

Responsive to Students

Rizvi and Beech (2017) describe a cosmopolitan curriculum as an “agenda” that starts with students' everyday cosmopolitan experiences and leverages them for continued discussions and ongoing cosmopolitan encounters. Cultivating cosmopolitan perspectives is responsive to students, their experiences, and relevant contexts (Hawkins, 2018; Rizvi & Beech, 2017). Sociocultural theories of learning highlight that students will make sense of their experiences differently even when encountering the same activities or texts (Rosenblatt, 1994). Alluding to the contextualized nature of the emergence of cosmopolitanism, Campano and Ghiso (2011) argue that this process will “look different for everyone; it can't happen in a standardized class” (p. 172).

Cosmopolitan education and pedagogy, then, should value students' unique knowledges bring while expanding their local, national, and global thinking and developing their empathy (Coryell, Sehin, & Peña, 2018).

Intentionality in Implementation

Hawkins (2014) believes developing cosmopolitan perspectives requires an intentionality, both on the part of teachers and on the part of students. She argues that “this work does not happen simply by creating structures within which contact and engagement occurs” but requires educators to implement “thoughtful structuring and skilled scaffolding and implementation,” (p. 109). Spires, Kerkhoff, and Fortune (2019) advocate for educational cosmopolitanism that supports and develops students' capacities for hospitality, reflexivity, intercultural dialogue, and transactions of perspectives, opinions, and beliefs with global others (Wahlström, 2014) paired with situated practice, overt instruction, critical framing, and transformed practice (NLG, 1996). Ghiloni (2017) suggests that “educative encounters with the new double as revisions of the known,” (p. 223), echoing Hawkins' (2014) assertion that a cosmopolitan education should provide opportunities in which students' “everyday notions of familiar life events and institutions are ruptured [*and*] differences become visible,” (p. 106). If theories of cosmopolitanism are utilized to explore human interactions as we engage locally and globally, as we engage across differences, and as we engage with ourselves, then intentional encounters with the unfamiliar “can then be springboards for discussion and dialogue across difference,” (Hawkins, 2014, p. 106). Across the literature, then, we see that educators must structure and implement opportunities for students to develop cosmopolitan perspectives.

However, developing cosmopolitan perspectives requires intentionality in students, as well, as they engage in this work. Zepke (2009) argues that cosmopolitan pedagogy includes opportunities for “learners [*to*] engage with the ‘other,’ ask critical questions, discover and construct knowledge and understandings, tap the power in quality learning and achieve desired and valued outcomes [*so that*] a more cosmopolitan pedagogy can emerge,” (p. 755). Hannerz (2009) suggests “being an informed citizen” and “having a similar range of experiences out there, of others and of oneself, as one has closer at hand, in a local community or in a nation,” (p. 301), reminding us that cosmopolitan perspectives are not exclusive to international interactions. Emphasizing the relational aspects of cosmopolitanism, Hawkins (2014) suggests that the development of cosmopolitan stances is work that “can only happen through building relationships of respect and trust both within and across sites,” implying “the need for sustained communications and engagement,” (Hawkins, 2014, p. 109). Developing cosmopolitan perspectives, then, requires students to have a willingness to engage with others and build relationships, to be reflective, and to come to new understandings about both themselves and others.

A cosmopolitan curriculum, then, is responsive to students and intentional in its implementation. As educators, we strive to create conditions in which students may develop cosmopolitan stances. Cosmopolitan perspectives provide language educators with new communicative and cultural understandings that “potentially provide a space for learners to reflect on and develop new complex identities and articulate these with their understandings of citizenship” (Starkey, 2007, p. 60). I created a curriculum for my intermediate Spanish-language students that included opportunities for learning,

practicing, and reflecting on new communicative and cultural understandings in personalized ways via coursework activities, conversations with global Spanish-speakers, and social-media engagements. I describe this curriculum in greater detail in Chapter Four. In the following section, I offer my summary of this chapter.

Summary

This study uses a framework informed by theories of cosmopolitanism, which are supported by theories related to sociocultural, multiliteracies, and transnational literacies. First, I situated cosmopolitanism as emergent, *everyday*, and pluralistic. For this study, cosmopolitan perspectives entail dispositions of global identity, global competence, openness and responsibility to others. A classroom framed by emergent, *everyday*, pluralistic cosmopolitan perspectives focuses on cultivating stances that value day-to-day actions and interactions between students and global others, acknowledging that different societies will embody different yet worthwhile values.

Students were invited to demonstrate cosmopolitan perspectives and actions through enactments of global identities by considering new forms of local and global citizenship. Students displayed competent communicative and behavioral awareness as they interacted with people who are globally and culturally different. Cosmopolitan students were open to learning more about others while exercising a responsibility to/for local and global communities. Using theories situated in emergent, *everyday*, pluralistic cosmopolitanism and operationalized through constructs of global identity, global competence, openness and responsibility to others, I explored the implementation of a curriculum intentionally designed to support the development and demonstration of cosmopolitan stances. These theories provide tools for understanding and documenting

experiences of undergraduate students in a Spanish language course framed in cosmopolitan perspectives while acknowledging that they do not fully encompass all cosmopolitan perspectives.

In this chapter, I described the theoretical framework that guides my study. The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class. In the following chapter, I explore current literature and describe how my study fills a gap left by current research.

CHAPTER 3

LITERATURE REVIEW

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class.

Theories of cosmopolitanism present possibilities for additional-language classes because cosmopolitan stances and language classes both emphasize dialogues across boundaries and expanding global knowledge. In additional-language courses, students learn about, connect with and explore new cultures and communities. In doing so, they may develop and demonstrate dispositions of *global identity*, *global competence*, *openness*, and *responsibility to others*, dispositions this study views as contributing to cosmopolitan stances while acknowledging that they do not encompass all cosmopolitan stances.

The purpose of this chapter is to establish existing trends and findings in studies of theories of cosmopolitanism in educational contexts. The sections below provide an overview of what activities and experiences researchers have utilized and suggest might invite students to engage with, develop and demonstrate cosmopolitan ideals. This literature review is primarily limited to research in educational environments. The organization of this chapter addresses my first research question: What kinds of

experiences can I embed into an undergraduate Spanish language course with the goal of engaging students with cosmopolitan thinking? I describe each type of activity and results of these studies. Because my second research question asks “What markers of focal dispositions of global identity, global competence, openness, and responsibility to others might students demonstrate?”, I also highlight focal dispositions within the studies that appeared to contribute to cosmopolitan perspectives demonstrated by my participants.

Embedded Activities that Might Develop Cosmopolitan Stances

The following studies documented students’ development and demonstration of cosmopolitan perspectives and stances in response to a range of curricular interventions educators might utilize to introduce cosmopolitan views and develop cosmopolitan stances in students. These studies taken together describe possibilities for designing curricula in additional-language courses. My study was designed to identify language-learning activities that might provide opportunities for students to develop and/or demonstrate cosmopolitan stances in an undergraduate intermediate Spanish-language class.

Ghiloni (2017) suggests that “educative encounters with the new double as revisions of the known,” (p. 223), echoing Hawkins’ (2014) assertion that a cosmopolitan education should provide opportunities in which students’ “everyday notions of familiar life events and institutions are ruptured [*and*] differences become visible,” (p. 106). If theories of cosmopolitanism are utilized to explore human interactions as we engage locally and globally, as we engage across differences, and as we engage with ourselves, then intentional encounters with the unfamiliar “can then be springboards for discussion and dialogue across difference,” (Hawkins, 2014, p. 106). In the follow section, I first

describe studies where *cosmopolitan framings* were implemented in classes or other school-based activities without implementing other major curricular changes. Next I explore studies of developing cosmopolitan stances with students through *international sojourns*. Finally, I discuss studies with cosmopolitan framings that emphasized *interactions with international, global others*.

Cosmopolitan Curricular Framings

Most additional-language classes do not require significant adjustments to current curricula to accommodate open, respectful, and reflective dialogue across personal, geographic, and identity boundaries for students to reimagine themselves and the world (Appiah, 2006, De Costa, 2014; Hansen, 2010; Hawkins, 2014; Wahlström, 2014; Hull & Stornauioulo, 2010; Delanty, 2006). Additional-language students benefit from engagement in global encounters and transnational literacy practices reflecting the movement of ideas, goods, and practices across borders (Levitt, 2001; Portes, Gaurnizo & Landolt, 1999). An intentional cosmopolitan framing, however, may expand students' ways of thinking about the world and reveal the affordances of learning additional languages.

Researchers (Boni, MacDonald, & Peris, 2012; Chappel, 2018; Cloete, Dinesh, Hazou, & Matchett, 2015; Crosbie, 2014; DeJaynes, 2015; Vasudevan, 2014; Stornauioulo & Thomas, 2018) have envisioned similar outcomes in courses and educational projects where they have framed curricula in cosmopolitan perspectives but have not implemented notable changes to those courses or projects. Some educators (Chappel, 2018; Vasudevan, 2014) crafted cosmopolitan curricula with a local focus. Cosmopolitan framings with a local focus emphasize improving local educational contexts to benefit

more students. To do so, Su and Wood (2016) suggested framing everyday academic practices in cosmopolitan perspectives to create “spaces and places” (Su & Wood, 2016, p. 17) that nurture “community, openness to others, learner interaction, reflection, inclusive practices and the knowledge and personal experiences each learner brings” (p. 24). Others educators (Cloete, Dinesh, Hazou, & Matchett, 2015; Stornaoui & Thomas, 2018; DeJaynes, 2015; Crosbie, 2014; Boni, MacDonald, & Peris, 2012) implemented a cosmopolitan framing with a global focus. A global focus utilizes educational contexts “as a resource in promoting intercultural understanding and, in turn, developing graduates as global citizens,” (Caruana, 2014, p. 86). With either focus, these researchers found that students developed and demonstrated cosmopolitan stances without making significant changes to previously-created curricula.

Cosmopolitan Framing -- Local Focus

Chappel (2018) and Vasudevan (2014) proposed cosmopolitan perspectives as a lens through which students might view their coursework and each other, although teachers in these studies made few curricular changes. Utilizing Wahlström’s (2014) framework for conceptualizing “cosmopolitanism on the ground” (Chappel, 2018, p. 807) in education, Chappel framed World Literature classes in a Hawaiian high school with cosmopolitan perspectives. She focused on four ways students might demonstrate cosmopolitan stances: self-reflexivity, hospitality, intercultural dialogue, and transactions of perspectives. Part of a larger study of World Literature classes in Hawaii, teachers involved in this study did not alter their previously created assignments. They framed a particular academic unit in cosmopolitan perspectives and made connections to students’ personal experiences.

Teachers in Chappel's study (2018) reported students engaging in self-reflexivity, intercultural dialogue, and transactional perspectives. For example, Ka'imī, a literature teacher at the school, had students read commonly assigned literature, such as *King Lear*, through a Hawaiian lens emphasizing Hawaiian cultural perspectives. Teachers reported increased student engagement through utilizing cosmopolitan stances that reflect both sameness and difference. Chappel (2018) suggested that this approach afforded students ways to connect texts with their own experiences while valuing bodies of cultural knowledge, languages, and literacy practices that students bring to classrooms (e.g., Barton, 1994; Gee, 1996; Lewis, Enciso & Moje, 2007; Street, 1995).

Similarly, Vasudevan (2014) documented student experiences in secondary school theater projects framed by cosmopolitan ideals. Vasudevan (2014) utilized cosmopolitan stances to highlight cosmopolitan promise in all students (also described by Hansen, 2014). Vasudevan (2014) analyzed student experiences in a school theater project as an alternative to in-school detention through the lens of everyday and multimodal cosmopolitanism. Students who engaged in the theater project initially described themselves as "immediately dissected, disapproved of, or dismissed" (p. 57) by adults and peers in their school. In this project, however, they experienced belonging through cosmopolitan openness and responsibility to others as framing their interactions. Students learned to be open to each other's experiences, values and beliefs in a trusting environment fostered by participants' obligations to each other. Participants described feeling as though their voices were heard for the first time instead of being dismissed by parents, teachers, and classmates as they had been before. Vasudevan (2014) found that framing the theater project in cosmopolitan perspectives created spaces for these

secondary students to recognize each other's humanity and to have their own humanity recognized in return.

In studies by Chappel (2018) and Vasudevan (2014), educators framed pre-existing curricula using cosmopolitan ideals to create “spaces and places” (Su & Wood, 2016, p. 17) that nurtured “community, openness to others, learner interaction, reflection, inclusive practices and the knowledge and personal experiences each learner brings” (Su & Wood, 2016, p. 24). Their cosmopolitan framing of pre-existing curricula emphasized finding value within themselves and others. Cloete, Dinesh, Hazou, and Matchett's (2015), Stornaiuolo and Thomas (2018), DeJaynes (2015), Crosbie (2014) and Boni, MacDonald, and Peris (2012) utilized a global cosmopolitan frame focused on “developing graduates as global citizens,” (Caruana, 2014, p. 86).

Cosmopolitan Framing -- Global Focus

Participants in Cloete, Dinesh, Hazou, and Matchett's (2015) global theater project enacted dispositions of global identity, global competence and responsibility to others as they created and presented theater projects in a virtual project. Across the study, students demonstrated dispositions that contributed to cosmopolitan perspectives in response to organizers' framing of the project in relation to openness to others and self-reflection. For example, students from UWC Mahindra College in India demonstrated global competence and responsibility to others when they adapted their performance to address the “hegemony of English in an international learning environment” (p. 474) to support classmates who struggled with English but who otherwise made valuable contributions. The students at Massey University in New Zealand thoughtfully and critically questioned the globality of a project that depended on technology that was not

available to all students. In doing so, they demonstrated global identities by considering the project at local and global levels and in relation to their responsibility to others.

Participants in Cloete, Dinesh, Hazou, and Matchett's (2015) studies utilized theories of cosmopolitanism as a frame for students to "to recognize each other's humanity" (Vasudevan, 2014, p. 58). Stornaouiolo and Thomas (2018) and DeJaynes (2015) described similar outcomes when they explored students' experiences in film-making projects framed in cosmopolitan stances. Drawing specifically on critical cosmopolitanism (Latour, 2004; Mignolo, 2000), which attends to issues of power, privilege and status, in their study of two high school students' film projects, Stornaouiolo and Thomas (2018) documented instances of students from a public high school *restorying* personal narratives. Like students from UWC Mahindra College in India who reworked a theater project to give voice to less-proficient classmates (Cloete, Dinesh, Hazou, and Matchett, 2015), secondary students Sara and Gabriel recognized potential global audiences and a cosmopolitan sense of responsibility to others in their local communities (Cheah, 2006). These students, Sara and Gabriel, restructured personal "narratives to reflect perspectives and experiences that have been routinely marginalized or silenced" (Stornaouiolo & Thomas, 2018, p.353). Sara and Gabriel could have created videos focused singularly on their individual stories while demonstrating cosmopolitan perspectives. Sara and Gabriel restoried their personal narratives to address resisting anti-Black and anti-Muslim stereotypes. These students used their restoried film projects to engage in intercultural interactions and create spaces for audiences' reflection and discovery (Appiah, 2006).

DeJaynes (2015) also employed student-produced films to engage students in intercultural interactions. Situated in a year-long, required auto-ethnography course at a public high school in New York City, DeJaynes (2015) examined her students' experiences creating and sharing multimodal films that "embodied their identities" (p. 188). DeJaynes (2015) highlighted intercultural interactions that occurred within the diverse student population in the class and credits those intercultural interactions with fomenting cosmopolitan stances in her students. She found that students engaged in cosmopolitan self-reflection while interviewing family members to learn about immigration experiences in the course of crafting and presenting their "Where I'm From" auto-ethnography multimodal films. Students also displayed thoughtful receptivity to previously unfamiliar cultural perspectives and practices during classmates' presentations and subsequent whole-class discussions. Like Chappel (2018), who explored framing World Literature classes in a Hawaiian high school in cosmopolitan perspectives to make connections to students' personal experiences, DeJaynes (2015) argues for a curriculum of multimodal cosmopolitanism that might curate personally and culturally relevant resources that honor "the ordinary lived experiences that make up their [*students*'] diverse social and cultural identities" (p. 196).

Crosbie (2014) and Boni, MacDonald, and Peris (2012) documented courses where cosmopolitan perspectives empowered participants to effect change beyond the course or project. In Crosbie's (2014) study of university of advanced-proficiency ESL learners in Ireland, students worked in groups to create a presentation on a global social justice issue and then presented it to their classmates. Students in this study demonstrated responsibility to others through the marker of *inquiry*. They wanted to know more about

issues they discussed and how they could get involved to help. Students also demonstrated responsibility to others through agentic action. Students in the class reported changing practices contributing to global issues, such as only purchasing Free Trade food items when possible.

Boni, MacDonald, and Peris (2012) conducted an exploratory study of cosmopolitanism in a Spanish, university-level engineering course with the goal of introducing humanities-style thinking to STEM coursework. Researchers conducted a mixed-methods study through a pre- and post-course survey containing both quantitatively and qualitatively analyzed responses. Lectures were complemented with “case studies, moral dilemmas, role-play [...] and small and whole group discussions” (p. 182) designed to encourage theoretical debate of course content. At the end of the study, Boni, MacDonald, and Peris (2012) noted an increase in the “complexity, richness and rigor” (p. 183) of students’ responses as well as increased references to considering topics, such as sustainability, at local and global levels. Students were demonstrating dispositions of global identities and competence in their responses. They also demonstrated a new disposition of responsibility to others through their increased awareness of effecting systemic changes through their work.

Utilizing cosmopolitan perspectives in educational settings creates space for students to see cosmopolitan promise (Hansen, 2014) in themselves and make connections across differences (Appiah, 2006). In such an atmosphere, Campano and Ghiso (2011) argue that humanity may be “understood as something that students create as well as inherit,” (p. 175) without requiring cosmopolitan curricular accoutrement that may prove to be prohibitive to teachers hoping to implement cosmopolitan perspectives.

Students in these studies demonstrated dispositions of responsibility to others, both within the class or the project and beyond it. They demonstrated markers of openness and global identities as they engaged with new ideas at global and local scales. These students demonstrated capacities for “mutual evaluation of cultures or identities” (Wahlström, 2014, p. 118) with culturally diverse classmates, diverse global audiences, and potentially in future global travel experiences. In the following section, I describe studies that included students who participated in international sojourns.

International Sojourns

International travel is an ideal means to engage students in intercultural interactions, and many university language programs offer and/or require sojourns for students. Experiences such as study abroad provide students with opportunities to develop global identities, improve global competence, increase their openness, and recognize their responsibility to others. International travel, unfortunately, is not always a possibility for students, teachers and researchers, and it was not part of SPAN 121.

Researchers (Bamber, 2015; Boni & Calabuig, 2017; Coryell, Spencer & Sehi, 2014; Gu & Schweisfurth, 2015; Moskal & Schweisfurt, 2018; Oikonomidoy & Williams, 2013) explored how sojourning in other countries may significantly impact students’ cosmopolitan perspectives, but outcomes varied in individual and contextualized ways.

Coryell, Spencer and Sehin (2014) and Gu and Schweisfurth (2015) described international master’s-level students’ reported positive experiences during and after international sojourns. Coryell, Spencer and Sehin (2014) explored students’ experiences in a year-long program consisting of six sojourns lasting seven to ten days each meant to foster professional, global citizens. Each sojourn involved physically visiting a different

location, including Italy, Spain, Greece and the United States. Students participated in locally planned and led workshops. They demonstrated increased global competence as they described the new awareness and knowledge acquired during these trips as well as the “cross-cultural cooperation” (p. 155) skills they developed. These new competences contributed to new dispositions of openness to other ways of thinking and global “nontourist” (p. 158) identities, and they reported planning to continue learning about and valuing others’ lives, cultures and experiences (Coryell, Spencer & Sehin, 2014).

Gu and Schweisfurth (2015) conducted a 20-month, mixed-methods study of Chinese university students who returned home after international sojourns. These students reported that their travels contributed to “new connections, competences, and identities [that] enabled them to view and live life with a new sense of self” (p. 947). Participants described valuing their global competence developed through skills, knowledge and attitudes they acquired abroad. These students described developing cosmopolitan perspectives through new views on global identities and competences that, according to Gu and Schweisfurth (2015), appeared to be sustained over time with the support of a “diverse network” (p. 948) of peers.

Students described by Coryell, Spencer and Sehin (2014) and Gu and Schweisfurth (2015) reported positive experiences and influences on their global competencies and global identities. However international travel does not ensure positive experiences or effects on dispositions contributing to cosmopolitan stances. Moskal and Schweisfurth (2018) and Oikonomidou and Williams (2013) studied students participating in international sojourns and how their identities fluctuated across their time abroad.

In the only included study of post-graduates' experiences, Moskal and Schweisfurth (2018) studied experiences of non-Western post-graduates who sojourned in England, using cultural cosmopolitan competences as a framework for their discussion. Oikonomidoy and Williams (2013) explored experiences of female Japanese students who studied abroad in the United States. Drawing on a series of interviews, both Moskal and Schweisfurth (2018) and Oikonomidoy and Williams (2013) found that students' sense of global identities varied in relation to their linguistic and cultural competencies and the communities in which they participated. Sam, a male student from Thailand, described evolving into a global citizen as his linguistic competence improved across the semester (Moskal & Schweisfurth, 2018). Likewise, the Japanese students reported an increased "American-like" (p. 387) identity as their linguistic competence increased (Oikonomidoy & Williams, 2013). Students from both studies also reported difficulties establishing friendships with locals due to cultural differences in establishing and maintaining friendships. As a result, they described feeling like cultural 'others' during their sojourns, which diminished their identities as global citizens (Moskal & Schweisfurth, 2018; Oikonomidoy & Williams, 2013). Alice reported that her global identity was contextual: among her friends who had not sojourned abroad, she felt like a global citizen. With coworkers, most of whom had sojourned abroad or were from other countries, her global experience was treated as the norm, flattening her global identity (Moskal & Schweisfurth, 2018). In line with notions of emergent cosmopolitan perspectives, these students' perceptions of cosmopolitan competences shifted across place, time, and context.

International sojourns can affect participants' dispositions, however the effect—whether positive or negative—are neither guaranteed nor permanent. They are contextual and cosmopolitan stances especially, Bamber (2015) argues, must be nurtured for effects to persist beyond the sojourn.

Bamber (2015) explored experiences of 27 university students from England who participated in various international service-learning programs to “resource-poor countries” (p. 26) in the global South, such as Malawi, Brazil and Sri Lanka. Bamber (2015) found that nurturing cosmopolitan stances with students to foment transformative learning experiences (Mezirow, 1991, 2000) was a dynamic process requiring careful curation. Travel to other countries and participating with other cultures and communities unfortunately may result in new stereotypes replacing old ones in students' thinking. For example, students still made references to people who were “poor but happy” (Bamber, 2015, p. 38) in program locations that felt to them like “going back in time” (Bamber, 2015, p. 38) These descriptions replaced negative preconceived notions of poor, unhappy citizens but still centered Western, capitalist cultural perspectives. Bamber noted, however, that affording students opportunities to critically reflect on their own perspectives and to connect personally with local communities tended to alleviate stereotyping among participants. Bamber (2015) indicated that “Just as students must continuously remake the conditions for transformation, so must academics and institutions” (p. 40). He suggested consistently nurturing cosmopolitan stances in students and providing multiple opportunities for transformative experiences to maintain and deepen new cultural understandings gained during sojourns.

International travel enables transformative experiences for students and opportunities to develop and demonstrate new understandings of their own identities, competences, dispositions of openness and responsibility to others. However, studying abroad is not always the most effective means of enabling these transformations.

In Boni and Calabuig's (2017) study of Spanish university students, researchers utilized Delanty's (2006) critical cosmopolitanism to analyze learning spaces devoted to international cooperation. They examined students' participation in on-campus electives courses centered around international projects, an on-campus student group promoting international critical awareness, and a student program in an unnamed South American country. Boni and Calabuig documented the emergence of increased global awareness in all three learning spaces, but particularly in the on-campus student group. Boni and Calabuig (2017) explained that group participation developed participants' understanding of citizenship or identity as rooted at a local level and flourishing at a global level (Osler & Starkey, 2003, 2005; Osler & Vincent, 2002). International critical awareness activities, such as a campaign addressing Fair Trade issues in food sourcing. The locally, personally and globally relevant projects provided students opportunities to attend to obligations to others in the world. Through their work in these projects and subsequent new habits, students demonstrated cosmopolitan perspectives.

Looking across these studies, we see that although international travel may significantly contribute to development of cosmopolitan stances in students (Coryell, Spencer & Sehin, 2014; Gu & Schweisfurth, 2015), it is not always successful (Moskal & Schweisfurth, 2018; Oikonomidou & Williams, 2013), long-lasting (Bamber, 2015), nor a particularly effective strategy (Boni & Calabuig, 2017). Participants in these studies

described positive effects on their global competences through acquiring new skills. While some students described increased dispositions of global identities, others reported how their identities fluctuated according to context. In studies of language learners, researchers noted similar fluctuations in students' global identities, influenced by students' perceived linguistic and cultural competences (Moskal & Schweisfurt, 2018; Oikonomidou & Williams, 2013). In line with emergent theories of cosmopolitanism, students must "nurture" (Bamber, 2015) their cosmopolitan stances through interactions with "diverse networks" of peers (Gu & Schweisfurth, 2015, p. 948). However, because these studies examined under-graduate, graduate, and post-graduates' experiences, this review does not include information about younger students' international sojourns.

International travel would be ideal for additional-language learners because it provides opportunities to practice linguistic competence and create new cultural understandings through intercultural interactions. Unfortunately, it is impractical and cost-prohibitive for students in a 100-level SPAN course. Fortunately, researchers have explored several options for engaging students with intercultural interactions. In the next section, I describe studies that explored teacher-facilitated, social-media, and one-on-one global intercultural interactions.

Intercultural Interactions with Global Others

Dialogue with global others contributes significantly to enacting cosmopolitan perspectives in education, (Delanty, 2006; Wahlström, 2014). Intercultural interactions provide students opportunities to engage and make meaning with someone outside one's own self or in-group (Szerszynski & Urry, 2002, p. 462). Appiah (2006) framed conversations across personal, geographic, and identity boundaries as sites for ongoing

reflection and discovery about the self and the world that provide space for the development of cosmopolitan stances.

Based on previous research, intercultural interactions with global others have tended to fall into one of three categories. In some studies (Sánchez and Ensor, 2020; Hawkins, 2014; Hull & Stornaoui, 2014), interactions were teacher facilitated, with teachers appearing to control the flow of communication among participants. A second set of researchers (Hull & Stornaoui, 2010; Hull, Stornaoui, & Sahni, 2010) have explored the influence of social media on global interactions. Finally, other researchers (Collins & Delgado, 2019; Spires, Paul, Hymes, & Yuan, 2018; Wu & Li, 2019) documented experiences of students engaged in one-to-one, partnered interactions. The following studies include cosmopolitan framings of educational activities paired with intercultural interactions with global others.

Teacher-Facilitated Intercultural Interactions

In the following studies, teachers controlled the flow of communication between students and global others. For example, students participating in an international dialogue between a U.S. elementary school and a Western European refugee facility engaged in restorying. Sánchez and Ensor (2020) studied actions and interactions of elementary students as they learned about and reflected on refugees' lived experiences. These elementary students mostly utilized English as a *lingua franca*, however they did create handwritten, bilingual book inscriptions in Arabic to send, aided by their Arabic teacher. Sánchez and Ensor (2020) found that students demonstrated stances of *cosmopolitan belonging* (Sánchez & Ensor, 2020) as they restoried the experiences of staff and women at the refugee center. Across this study, elementary students were

intentional in crafting their descriptions of the refugees and restorying their narratives in respectful ways. Students were careful with word and image choices, and thoughtfully considered and selected what best represented refugees' experiences. Students took their responsibility a step further as they organized and executed a book drive and awareness project to benefit the women. Through global conversations, students recognized humanity in others and participated in ongoing reflection and discovery about the self and the world (Appiah, 2006).

Students' development and demonstration of dispositions of both cultural knowledge and cosmopolitan openness were key in outcomes of Hawkins' (2014) study based on *Stories Without Borders*, a global video-exchange program. Students (approximately 11-12 years old) from a Midwestern city in the United States and students (also approximately 11-12 years old) from Uganda utilized English as a *lingua franca* to explore each other's daily practices and perspectives through student-produced videos. In this study, Hawkins (2014) utilized critical cosmopolitanism to explore "transnational interactions, relations, and learning in a globalized, technologized world," (p. 55). For example, students from the midwestern city in the United States included images of snow in a video created for their partner group in Uganda. In the video, they explained the ongoing transition to spring. The Ugandan group had no direct experiences with snow or cultural knowledge of seasons beyond rainy and dry seasons. Rather than rejecting or ignoring previously unfamiliar experiences with snow and winter, Ugandan students were fascinated and asked questions to learn from Midwestern students. Through a "spirit of openness and inquiry" (p. 72), they were able to make new meanings through the exchange of videos and willingness to explore new ideas.

Participants in Hull and Stornaouiolo's (2014) study of teenage girls from India communicating online in English as a *lingua franca* with both male and female teenagers from New York also made new meanings by exchanging videos and exploring new ideas. Hull and Stornaouiolo (2014) explored the construct of *proper distance*, or the appropriate and respectful positioning of one's audience while constructing a text. They found that students developed cosmopolitan respect through locating themselves in relation to others, considering themselves in relation to others, and engaging in dialogue with others when creating videos to share with other students groups around the world (Hull & Stornaouiolo, 2014). In this study set in an online, Hull and Stornaouiolo (2014) argued that "balancing one's position in the world with a consideration of others and our obligations to them" (p. 91) was necessary for developing cosmopolitan dispositions. For example, Emilio intentionally included excerpts from other groups' videos to foster connections with them. Participants combined global competence with responsibility to others by adapting texts and communication to improve relationships with other groups.

Across these studies, we can see that teacher-facilitated intercultural interactions facilitated dispositions of global competence, openness and responsibility to others for participants and there were few instances of students demonstrating dispositions of global identities. However, it is possible that the participants' younger ages prevented them from feeling geographically unbounded or belonging to the community of the world (Beck, 2002). The lack of demonstrations of global identities may also be related to the teachers' roles as mediators impeding direct relationship building. Students in the following two sections were able to directly contact global others.

Intercultural Interactions through Social Media

Especially for undergraduates engaging in intercultural interactions during a time of self-transformation, Williams (2013) explained that cosmopolitan education should also attend to an “understanding of the new ways in which people and communities are converging and reimagining themselves” (p. 261). In the era of global media, even those who are relatively place-bound can interact with people from different cultures (Doti, Skey, Boylan, & Ezell, 2003). New online spaces and practices, like Facebook, Twitter, TikTok, Instagram, present opportunities for people to engage with other cultures and participate in multiple communities. Researchers who draw on cosmopolitanism (Hull & Stornaoulo, 2010; Hull, Stornaoulo, & Sahni, 2010) have engaged online spaces to facilitate direct intercultural interactions with global others.

Hull, Stornaoulo, and Sahni (2010) created the online social networking site, *Space2Cre8*. In their study high-school aged Indian girls engaged in English as a *lingua franca* with other groups of students from around the world online in *Space2Cre8*, Hull, Stornaoulo, and Sahni (2010) described small acts on the part of the girls that marked their global competence. This study documented students’ identities and development of global competence through multimodal communications. This sample of Indian girls is representative of a population without frequent access to the internet and who rarely engage with social media. Hull, Stornaoulo, and Sahni (2010) explored “cosmopolitan habits of mind” (p. 361) occurring in “moments of everyday cosmopolitanism” (p. 361) when students from different countries, cultures, and worldviews interacted via *Space2Cre8*. Their global competence was marked by moments of *hospitality* during which they posted welcoming messages and attempted to engage with other users. As

online cultural practices were new to them, adeptly navigating and participating in the social network demonstrated an global competence. Additionally, students engaged in cosmopolitan openness during online discussions that involved sharing cultural perspectives. Hull, Stornaiuolo, and Sahni (2010) observed that open, everyday cosmopolitanism jumpstarted “intercultural triggers” (p. 361)--moments that prompted direct conversation about cultural differences framed by respect for others.

Another example of cosmopolitan stances developing through social media interactions is seen in Hull and Stornaiuolo’s (2010) study of students’ self-making via interactions in English with global others on a social media network. Students demonstrated cosmopolitan stances through combined dispositions of openness, global identities, and global competence. In this study also utilizing the social media network, *Space2Cre8*, Hull and Stornaiuolo (2010) documented how De’Von and Monica, two American students, enacted cosmopolitan perspectives by using multicultural images as their avatars on the social media network. De’Von chose an image of *rinkhals*, a cobra native to India, and Monica chose a Japanese anime character. They demonstrated global identities both through participating in the online global community as well as by using symbols from other countries to represent their identities online. De’Von and Monica demonstrated openness through positive perceptions of symbols from other countries. They also demonstrated cultural global competence through adept choices of images: they understood what cultural perspectives those images reflected and purposefully chose them as their representation.

Social media is quickly being recognized as a valid form of intercultural communication (Doti, Skey, Boylan, & Ezell, 2003). This form of interaction, however,

does not replace one-on-one connections created through pen-pal style projects. The following studies linked students directly and fostered ongoing global relationships.

Partnered Intercultural Interactions

Spires, Paul, Hymes, and Yuan (2018) utilized educational cosmopolitanism centering secondary students' capacities for hospitality, reflexivity, intercultural dialogue, and transactions of perspectives (Wahlström, 2014) paired with situated practice, overt instruction, critical framing, and transformed practice (NLG, 1996). Spires, Paul, Hymes, and Yuan (2018) studied a collaborative, cross-cultural, project-based learning activity on water ecology completed by Chinese high-school students who partnered with high-school students in the United States, utilizing English as a *lingua franca*. Because of time-zone differences, the groups worked asynchronously on documents kept in shared online folders and chatted via WeChat, a messaging app. Spires, Paul, Hymes, and Yuan (2018) documented several demonstrations of dispositions contributing to cosmopolitan perspectives: Both Chinese and American students demonstrated openness to hearing each other's ideas and contributions. Their openness and responsibility to others contributed to dispositions of global identity as they created and participated in a shared culture of inquiry. They also demonstrated global identities when, after the project, students indicated that they wanted to experience different cultures by travelling abroad or learning additional languages (Spires, Paul, Hymes, & Yuan, 2018).

Students demonstrated linguistic competence in Wu and Li's (2019) study of an online story exchange between Chinese and American university students. Students from both universities utilized English as a *lingua franca* to share texts with their partners that they believed reflected cultural importance that reflect their society's values. Some

Chinese participants chose popular Chinese folktales, and an American student shared the *Gettysburg Address*. Students demonstrated multiple dispositions contributing to cosmopolitan stances, such as global identities, responsibility to others, and global competence. While discussing shared texts, students often referenced their other cultural identities, such as their Greek heritage or Korean travel experiences, to substantiate their statements or responses. Wu and Li (2019) noted that students did not initially reference other cultural identities. However, they “performed these identities that emerged from the dialogic interaction with global others” (p. 118).

Wu and Li (2019) also described how Chinese students demonstrated linguistic global competence and responsibility to others through markers of text adaptation: they translated traditional Chinese folk tales to English and added annotations containing cultural information relevant to the story so American students could understand. These Chinese students utilized multiple languages to address issues through what Wu and Li (2019) referred to as *translanguaging strategies* (Canagarajah, 2013; Wei & García, 2017). Interestingly, these text adaptations seemingly produced “intercultural triggers” (Hull, Storntaioulo, & Sahni, 2010, p. 361)--moments that prompted direct conversation about cultural differences framed by respect for others. Although it is “natural for participants in transnational encounters to essentialize the perceived differences as static nation-based traits” (Wu & Li, 2019, p. 122), some American students believed all Chinese folktales were “short,” “simple,” or even “childish” (Wu & Li, 2019, p. 122). Students utilized these misunderstandings to discuss and later challenge and avoid essentializing notions, demonstrating cultural global competence and responsibility to others.

In a study of emails exchanged between students at the University of Leeds and the University of Guanajuato, Collins and Delgado (2019) explored how participants enacted stances of critical cosmopolitanism while discussing personal lived experiences via email. Utilizing English as a *lingua franca*, the exchange began with instructions for Leeds students to share stories of critical incidents—“a puzzling or conflict-laden event they had experienced” (Collins & Delgado, 2019, p. 544). Students from Guanajuato responded with initial reactions and descriptions of their own critical incidents. From this point, students directed content of the email conversations for the rest of the semester. Collins and Delgado (2019) documented four significant ways students demonstrated critical cosmopolitan stances during this engagement: struggling with notions of essentialism when discussing cultural practices, articulating the notion of culture as complex, fluid, and open-ended, their intercultural selves, and describing future concerns about local and global issues (Collins & Delgado, 2019). For example, participants Anastasia and Loana utilized statements that conveyed humor and bounding, such as “at least, in my experience” (Collins & Delgado, 2019, p. 547) to avoid essentialist--or stereotypical--descriptions discussing chaotic experiences with public bus drivers. Collins and Delgado (2019) contended that open-ended dialogue was a valuable strategy for developing critical cosmopolitan stances in students.

Students in these studies developed cosmopolitan perspectives in response to global, intercultural engagements. They made new meanings by exchanging videos and exploring new ideas (Hawkins, 2014), improved relationships with other groups (Hull & Stornaoulo, 2014), engaging in direct conversation about cultural differences framed by respect for others (Hull, Stornaoulo, & Sahni, 2010), and were intentional choices to

treat others with respect (Collins & Delgado, 2019; Sánchez & Ensor, 2020) during their intercultural interactions.

In this section, I explored current literature on curricular strategies for developing students' cosmopolitan stances that could also be useful in additional-language classes. I began with studies that included cosmopolitan framings in educational environments, like classrooms. Then I explored international sojourns and, finally, intercultural interactions with global others. The above studies, however, do not address the importance of languages in developing students' cosmopolitan perspectives. With the exception of Chinese students' *translanguaging strategies* (Canagarajah, 2013; Wei & García, 2017) in Wu and Li's (2019) study, students' language usage was not addressed as part of their cosmopolitan dispositions. In the next section, I explore studies of cosmopolitan stances in language learners.

Cosmopolitan Stances in Language Learners

As described in the introduction to this study, researchers have explored cosmopolitan perspectives in language learners, but studies have been limited to English as a Second Language/English for Speakers of Other Languages (ESL/ESOL) (Compton-Lilly, Kim, Quast, Tran, & Shedrow, 2019; Crosbie, 2014; Guardado, 2010) and English as a Foreign Language (EFL) students and classes (Canagarajah, 2013; Ramanathan, 2012; Roger, 2010).

English for Speakers of Other Languages/ English as a Second Language

Researchers (Campano & Ghiso, 2011; Compton-Lilly & Hawkins, in preparation; Compton-Lilly, Kim, Quast, Tran, & Shedrow, 2019; Guardado, 2010) have explored practices and perspectives of students whose pre-existing cosmopolitan stances

are often overlooked. These studies reveal that ESL/ESOL students demonstrate cosmopolitan perspectives, especially global identities and global competence. Researchers have described students as having global understandings related to climate, the world, and time. These students also brought global experiences—such as immigration stories, transnational literacy practices, and competences in languages other than English—to their language classes. ESL/ESOL students already participated in international sojourns and various forms of intercultural interactions.

English as a Foreign Language

Many studies included in this review of the literature were either situated in EFL (Crosbie, 2014; Gu & Schweisfurth, 2015; Moskal & Schweisfurth, 2018; Oikonomidou & Williams, 2013) classes or utilized English as a *lingua franca* (Cloete, Dinesh, Hazou, & Matchett, 2015; Collins & Delgado, 2019; Coryell, Spencer & Sehi, 2014; Hawkins, 2014; Hull & Stornaoulo, 2010; Hull, Stornaoulo, & Sahni, 2010; Spires, Paul, Hymes, & Yuan, 2018; Stornaoulo & Thomas, 2018; Wu & Li, 2019). Research on theories of cosmopolitanism in EFL classes or when English is used as a *lingua franca* may significantly contribute to research on theories of cosmopolitanism in additional-language learners.

However, researchers (Canagarajah, 2013; Ramanathan, 2012; Roger, 2010) acknowledge the globality of English as a cosmopolitan perspective that EFL learners may potentially already demonstrate. For example, Roger (2010) indicates that learning English as a *lingua franca* (ELF) may position English-language learners as global citizens—either as participating in communities of Anglophone countries or in global communities comprised of ELF speakers. Students in my study are learning Spanish as an

additional language. Spanish is not required in their daily lives, and they may never travel to a Spanish-speaking community or country where it might be necessary to utilize it. Combined with traditional means of teaching and learning Spanish that focus on accuracy in grammar and vocabulary, many students view learning Spanish as an additional language as a wholly academic endeavor without actual application in their own lives. As a result, while these studies are important, how additional-language students develop or demonstrate cosmopolitan stances is likely to differ because EFL students begin with an anticipated global, cosmopolitan end-point.

Summary

In this chapter, I reviewed scholarship on developing students' development and demonstration of cosmopolitan perspectives. I connected scholarship on framing curricula in cosmopolitan stances, international sojourns, intercultural interactions, and cosmopolitan stances in language-learning classes. I highlighted participants' demonstrations of global identities, global competence, openness, and responsibility to others as they contributed to their cosmopolitan stances—although I acknowledge that they do not encompass all cosmopolitan stances. Separately, markers of these dispositions may be inconspicuous. When considered together, they reflect *responsible, globalized citizens* engaged in *open*, respectful, and reflective dialogue across personal, geographic, and identity boundaries to reimagine themselves and the world (Appiah, 2006; De Costa, 2014; Delanty, 2006; Hansen, 2010; Hawkins, 2014; Wahlström, 2014; Hull & Stornauioulo, 2010). Students demonstrated combinations of dispositions to reflect new perspectives through their actions. When taken together, these bodies of scholarship

support my study of an undergraduate Spanish course framed in cosmopolitan perspectives.

In this chapter, I explored current literature and described how my study addresses a gap left by current research. In the following chapter, I describe the methodology I utilized in my teacher action research study.

CHAPTER 4

METHODOLOGY

In language-learning courses, students learn about, connect with and explore new cultures and communities. Theories of cosmopolitan perspectives present possibilities for language-learning classes due to their shared focus on dialogues across boundaries and expanding global knowledge while moving the field of language-acquisition research away from outdated understandings. Additionally, both cosmopolitan perspectives and additional-language communicative and cultural competences appear to be developed in response to similar experiences. Researchers have explored cosmopolitanism in language-learning classes, but studies have been mostly restricted to ESL/ESOL and EFL students and classes. Studying cosmopolitanism in additional-language students may create different understandings than studying ESL/ESOL and EFL students, who begin with cosmopolitan perspectives (Compton-Lilly & Hawkins, in preparation; Compton-Lilly, Kim, Quast, Tran, & Shedrow, 2019). The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class.

These questions guided my study:

1. What kinds of experiences can I embed into an undergraduate Spanish language course with the goal of engaging students with cosmopolitan thinking?

Specifically, how might SPAN 121 students demonstrate cosmopolitan perspectives in their responses when asked to reflect on to activities and experiences embedded in their class designed to engage them with cosmopolitan thinking?

2. What markers of focal dispositions of global identity, global competence, openness, and responsibility to others might students demonstrate?

To address these questions, I framed a Spanish-language course in cosmopolitan perspectives and embedded experiences intended to engage students with global others. I collected data via students' written reflections, language-learning diaries and semi-structured interviews for the current study. I engaged in teacher research to gain insight into practices that may improve teaching and learning (Henderson, Meier, Perry & Strommel, 2012). My study used qualitative methods to clarify understanding of a phenomenon (Merriam, 1998) through the contextualizing benefits of multiple data sources and the flexibility of qualitative methods' emergent nature (Dornyei, 2016; Glesne, 2016). I utilized case study (Stake 2006), selecting my SPAN 121 over the course of the fall 2020 semester to observe how primarily English-speaking students enrolled in an intermediate Spanish-language class at a large university in the American South engaged with, developed, or rejected cosmopolitan perspectives and dispositions. Within this case, I utilized data from three focal participants.

In this chapter I first describe the methodology and research design for my study, including a brief overview of the study, setting and participants, data sources, and data collection processes. Then I present and describe my analytic methods. Next, I discuss trustworthiness, ethics, and researcher reflexivity. Finally, I offer my summary of this chapter.

Research Methodology

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class.

Developing cosmopolitan perspectives and its contributing dispositions is a personal and contextual experience for students (Hawkins, 2018). Therefore, a qualitative research design that frames participants as sources of knowledge and uses their experiences to construct patterns, theories and interpretations (Cresswell & Plano Clark, 2018) is suitable. A qualitative design is used to describe and interpret patterns, behaviors, and culture (Glesne, 2016), utilizing observations, interviews, and other similar forms of data collection, always centering the human participant and their experiences. As described in the literature review, researchers of cosmopolitanism often employ qualitative methodologies like ethnographic studies (De Costa, 2014; Hawkins, 2014, 2018; Vasudevan, 2014) or interview studies (Boni & Calabuig, 2015; Moskal & Schweisfurth, 2017). In doing so, they center their exploration around the voice and experiences of the participants. In qualitative studies, it is the human being that is the key

and constant source of data and who provides the most data (Lincoln & Guba, 1985). This design aligns with constructivist worldview that recognizes multiple and multifaceted realities (Cresswell & Plano Clark, 2018) reflecting the multiple and multifaceted participants serving as data sources. This paradigm supports research of theories of cosmopolitanism that challenge students to see the multiple, multifaceted realities that exist globally (Appiah, 2006; Delanty, 2006).

Research Design

Teacher Action Research

To attend to my research questions, I engaged in action research through intentional and systematic inquiry to gain insight into practices that may improve teaching and learning (Henderson, Meier, Perry & Strommel, 2012). While much of teacher research identifies a *problem of practice* found in educational contexts and then seeks to address or improve that *problem* (Rust, 2009), I came to this study from a stance of cosmopolitan openness and inquiry (Hawkins, 2014): As described in Chapter Two, there are many theories for exploring cultures in language-learning courses, but I was open to discovering more about theories of cosmopolitanism. I wondered how theories of cosmopolitanism might be implemented in additional-language classes and, as a result, how students might develop cosmopolitan perspectives. Taking a *teaching as inquiry* stance (McGlinn Manfra, 2019), I engaged in teacher action research to improve my pedagogical content knowledge as well as to reflect on my own practices (McGlinn Manfra, 2019).

Teacher research is “a powerful form of inquiry for teachers examining the effectiveness of various interventions” (Rust, 2009, p. 1883). Henderson, Meier, Perry,

and Strommel (2012) describe teacher researchers as drawing on combinations of theory and teacher intuition, professional experience and knowledge of students, and inquiry and reflection to develop relevant questions and assumptions. Taking together my professional teaching experiences, my knowledge of language-learning methodology and research, and my explorations of theories of cosmopolitanism, I formed the following assumptions: students in language-learning classes were likely already demonstrating cosmopolitan perspectives in response to coursework because of the overlap between activities proposed to foster language learning and cosmopolitan perspectives. Furthermore, because of that overlap, additional-language classes especially position students to demonstrate and/or develop cosmopolitan perspectives.

According to Lytle and Cochran-Smith (1992), “Almost by definition, teacher research is case study—the unit of analysis is typically the individual child, the classroom, or the school,” (p. 466). I selected my SPAN 121 course during the fall 2020 semester as my case to explore how intermediate-level language classes might be more oriented to cosmopolitan perspectives and how undergraduates enrolled in intermediate-level language classes at a large university in the American South engaged with, demonstrated, or rejected cosmopolitan perspectives and dispositions. The limited, one-semester timeframe and focus on cosmopolitan perspectives are what McKay (2006) described as hallmarks of case study in language-acquisition research. Additionally, case-study research in language education focuses on providing detailed descriptions of learners or classes (Mackey & Gass, 2005). Within this case, I utilized data from three focal participants students to gain a greater understanding of the kinds of activities that

might cultivate students' cosmopolitan perspectives as well as what markers of cosmopolitanism students may demonstrate and how students might demonstrate them.

While the three focal participants were linked as they were all privileged white women enrolled in my classes in the same semester, the variation in their backgrounds, beliefs, and experiences during the class afforded a more compelling interpretation (Merriam, 2009) of how and why students may or may not have demonstrated cosmopolitan perspectives in response to an intentional cosmopolitan framing of SPAN 121. Each of these participants was fascinating on her own, but they also provided opportunities to see how they related to and were different from each other. In this way, they provided me with a greater understanding of how my own teaching practices contributed to students' demonstrations of cosmopolitan perspectives.

Research Process

My research project was approved by the Institutional Review Board (IRB) of the University of South Carolina during the summer of 2020. Recruitment began during the last two weeks of August 2020. Data collection for my study began in September 2020 and ended the second week of December 2020, lasting approximately fifteen weeks. I collected multiple forms of data, including semi-structured interviews with focal students, students' reflections, and students' language-learning diary entries. The research process is presented chronologically in Table 4.1 below.

Table 4.1 *Data collection by week and participant grouping*

Week	Study Activity
1	Classes begin; Study introduced; Focal participants sought.
2	
3	1 st round of interviews; focal participants begin submitting weekly language-learning diary entries.
4	Unit 1 reflections submitted. Unit 1 Language-learning diaries retrieved.
5	

6	
7	Unit 2 reflections submitted. Unit 2 Language-learning diaries retrieved.
8	Second round of interviews.
9	
10	
11	Unit 3 reflections submitted. Unit 3 Language-learning diaries retrieved.
12	
13	
14	Unit 4 reflections, Final Reflections submitted, Unit 4 Language-learning diaries retrieved.
15	Classes end. Third/Final round of interviews.

Setting

My study took place during the Fall 2020 semester in two of my sections of an intermediate-level Spanish course at a state's flagship University. Students often take SPAN 121 during the first or second year of college because it is a core requirement at the university. Most SPAN 121 students are between 17-22 years old. ACTFL defines *intermediate-level* language learners as those who can create with language, ask and answer simple questions on familiar topics, and handle a simple situation or transaction (ACTFL, 2015). For example, students at this level can discuss themselves and their friends and family, describe their daily lives and free time activities, and/or narrate an anecdote from a vacation. According to the syllabus, SPAN 121 covers grammar and vocabulary necessary for fundamental communication skills; the course assumes prior experience in Spanish.

In this particular semester, the course was set up differently than during a normal semester. Because of the global COVID-19 pandemic, the course was moved to a hybrid/online modality. The classes were split in half, with one half meeting virtually on Mondays and the other half meeting virtually on Wednesdays; Fridays were wholly asynchronous. In this semester, I only met with my students once each week for a total of

14 class meetings. In a typical semester, I meet with SPAN 121 students three times each week for a total of 42 class meetings.

Participants

In this section, I describe the participants from my case—my SPAN 121 classes—and then I describe my focal participants in more detail. Students (N = 33) participated in the study from two sections of SPAN 121 that were framed in cosmopolitanism.

Participants were between 17-21 years old and the majority was completing their first or second year of an undergraduate degree program. Of the 33 participants, 26 (79%) were perceived to be female and seven (21%) were perceived to be male. Also, 25 participants (76%) were perceived to be white and eight (24%) were perceived to be Black or Indigenous People of Color (BIPOC). Of the 33 students who participated in the study, only six (18%) reported a having had a sustained global experience—such as routinely speaking another language at home or having lived in another country. See Table 4.2 for comparative percentages.

Table 4.2 *Participant demographics by course section*

	Female	Male		White	BIPOC		Global	Not Yet
Cosmo A -- 18	15	3		14	4		4	14
Cosmo B -- 15	11	4		11	4		2	13
Totals -- 33	26	7		25	8		6	27
<i>percentage</i>	<i>79%</i>	<i>21%</i>		<i>76%</i>	<i>24%</i>		<i>18%</i>	<i>82%</i>

Although I used homogenous, typical case sampling (Glesne, 2016) in the sense that my students were generally representative of students enrolled in past sections of SPAN 121, this particular sample is not particularly reflective of the university's undergraduate population: the official website for the university's Office of Diversity and Inclusion reports 27, 502 undergraduates, of which 53.5% is reported as female and

46.5% is reported as male. Furthermore, 63.9% of the undergraduate population is reported as white, and 37% is reported as Black or Indigenous Person of Color (www.sc.edu).

All students enrolled in my two sections of SPAN 121 were invited to participate and to have their work included in the study. I made clear that they were not required to participate, they were free to discontinue participation at any time, and I assured them that I would use pseudonyms to protect their identities. Their participation or decision to not participate did not affect their grade in the course. All students agreed to have their work included, but I removed work from students who added the course after my original request or dropped the course later in the semester. These students were not included in the numbers listed in Table 4.2.

Focal Participants

Qualitative research acknowledges “that reality is not an objective entity; rather, there are multiple interpretations of reality” (Merriam, 1998, p. 22). This premise contributed to my decision to include multiple perspectives through purposive, or purposeful, sampling (Glesne, 2016). Thus, I sought voluntary focal participants from each course section and then used data collected from a class survey to select information-rich cases from each course section.

At the beginning of the semester, all enrolled students took a general biographical survey that addressed students’ cosmopolitan constructs and solicited biographical details, such as age, their home country, and language(s) spoken, and I included a question asking for volunteers for my study. Of the students who responded “Yes” to

volunteering, I eliminated anyone who had since dropped the course or who was under 18-years-old.

I wanted to include students with a variety of communicative backgrounds and opinions on cosmopolitan perspectives and actions to provide access to “information-rich cases” from which “one can learn a great deal about issues of central importance to the purpose of the research” (Patton, 2015, p. 53). I intentionally sought a variety of perspectives. Out of eight invitations, four invitations were extended to students who reported English-only or United States-only experiences, and four invitations were extended to students who reported speaking another language and/or having lived in another country. I also intentionally invited four male students and four female students. Finally, I also sought cultural diversity in my focal participants. I invited all six self-reported students of color who had responded ‘Yes’ on the survey to participate. Due to the turbulent nature of the fall semester of 2020—such as extended illness and adjusting to new hybrid schedules, only three participants who agreed to participate were able to remain committed to the study; all are white females. I describe each of them in the following section.

Linda, Steph and Lisa

In this section, I introduce each of my focal participants with a brief description. Then I describe the personal values and experiences that appeared to affect how they demonstrated the development of focal dispositions and cosmopolitan perspectives across my study. I begin with Linda, then Steph, and finally Lisa.

Linda

Linda is a white, female 18-year old undergraduate with blonde hair and a kind demeanor. She was in her first year of college and struggled with adjusting to her new life as a college student. She is from a small town within easy driving distance of the University, and she reports that she often goes home because she is simply more comfortable there. She has been out of the United States once on a mission trip to Uganda, and that trip left a lasting impression on her. She is majoring in exercise science and hopes to become a physical therapist upon graduation. She spends her free time reading for pleasure, hiking or just being outdoors, and she enjoys spending time with her family. Whenever I asked Linda about her identity or invited her to describe herself, she unfailingly included references to kindness, trusting relationships, curiosity, and Christianity. These ideas serve as pillars of Linda's life and are visible across her motivations, perspectives, actions, and life goals.

Personal Values and Experiences

Kindness

The aspect of Linda's life that most informed how she engaged with cosmopolitan stances is her commitment to kindness. Linda frequently referenced treating others with kindness in her reflections, diaries, and during our conversations. Kindness often guided her decision-making, and was borne out through her actions. Across my study, as we discussed various questions about cultural differences, disagreements, and contradictions, Linda repeatedly referenced kindness as a guiding force. Examples included:

- "I think that you should do everything with gentleness and respect." (Interview One)

- “You treat them [*others*] with kindness, no matter what it is. I don't think that you should ever treat people unfairly or wrongly in any way.” (Interview One)
- “I make it a priority to treat all people with kindness and respect (even though I fail at this often).” (Reflection Three)

Linda repeatedly utilized the word “kindness” and its synonyms, including “gentleness” and “respect”, as she described interacting with others, even when there were disagreements. I will describe instances later in this chapter in more detail, but Linda enacted her kindness and respect for others in many ways. For example, she often paused to think through her ideas carefully before responding to my questions about global others. These pauses afforded her time to construct insightful, measured responses reflecting her attempts to respond kindly to others’ perspectives. When she disagreed, Linda paused, thought, and explained why she disagreed while identifying any common ground she might share. It was through these enactments of kindness that she demonstrated her dispositions of global competence, openness and cosmopolitan stances. Linda believed that treating others with kindness, gentleness and respect was foundational in building good relationships with others, and relationships were incredibly important to her.

Trusting Relationships

Linda sought genuine connections with others that are often created through relationships, but she was specific in the types of relationships she desired. In our first interview, she told me, “I really value relationships, but relationships that are, like, deeper—not surface level. I don't trust a ton of people.” By connecting “deeper” relationships with the few people she trusted, Linda demonstrated how notions of

familiarity and confidence were bound together for her. She valued trust and intimacy in relationships, preferring a handful of close friends over larger numbers of acquaintances. It is through the lens of relationships that she often made sense of her experiences with global others during the semester.

Curiosity

Another aspect of Linda's personal values that affected how she developed and demonstrated dispositions of cosmopolitan stances was her curiosity. Linda was almost insatiably curious and seemed especially drawn to the humanities. In her writings and our conversations, she frequently expressed interest in learning more about other cultures.

- “The period of time when the Roman empire was at its peak is fascinating to me.

Their way of life was very different from any other people group but they were advanced way beyond their years in technology, paving the way for future cultures.” (Diary One)

- “I mentioned I went to Uganda. I think just, like, the African—like, just the whole continent. Like, that whole African, like, culture is so interesting.”

(Interview One)

- “I really enjoyed learning about the different architectural styles that originated and are mainly found in Spain. I think that architecture is a fascinating topic to study because it has drastically changed overtime.” (Diary Two)

- “I am interested to learn more about Chinese culture. I think their culture is very complex and is just so intriguing.” (Interview Two)

Each time we spoke and when she submitted reflections and diary entries, Linda referenced other communities or cultures that had piqued her interest. Her growing list

reflected her on-going curiosity and desire to learn more about the world. Linda used adjectives like “interesting”, “fascinating”, “complex”, and “intriguing” to express her zeal. Although she responded thoughtfully to all prompts and questions in her reflections and diaries, Linda was most enthusiastic when expressing curiosity about new cultural practices.

Christianity

Linda placed great importance on her Christian faith. She referenced her faith frequently to explain and support her personal views and stances on various topics. For example, when asked about her identity, she responded “I am a firm Christian believer and I stand strong in my faith” (Reflection Two). The reflection question was open-ended--“¿*Quién soy yo?* Who am I?”—allowing Linda a wide range of responses. Linda emphasized her Christian faith, marking its centrality in how she understands herself. Linda credited her Christian faith with inspiring her to be kind to others, and--like her kindness--she frequently credited her faith with guiding her motivations, perceptions and interactions with the world.

For Linda, her Christian faith, her sincere curiosity about other cultures and communities, and the significance she ascribed to relationships built on trust and kindness informed how she demonstrated cosmopolitan perspectives.

Steph

Steph was a white female freshman. She was a self-described Army brat hailing from many places, though her family eventually settled in a small town about half an hour from the University. Her father and his family were from Portugal, and she had many relatives still living there. They spoke Portuguese, but she did not. In several places

where Steph lived in the past, she described seeing and hearing people communicating in languages other than English. She had not yet been to Portugal, but she had been to Canada, and she kept a list of countries she planned to visit. Steph was a chemistry and business major, although she was unsure what she wanted to do upon graduation. Her demeanor was engaging, kind, and polite. Her responses seemed measured, however, and I suspected that she wanted to say more but feared revealing too much. This observation aligned with how Steph described herself as quiet and reserved until she was comfortable; then she was outgoing, friendly, and humorous. She enjoyed reading and working out in her free time. Steph played sports in high school, but during the research semester, she was involved in Greek life on campus.

Personal Values and Experiences

Wanderlust

One of the most important personal aspects that appeared to affect how Steph demonstrated markers of cosmopolitan dispositions was her desire to experience the world. Steph suffered from an acute case of wanderlust, and her participation in my study stemmed from her aspiration to travel internationally. She explained:

I feel like I'm just so ready to go out and do the real world and branch out and travel and do all these things. But obviously, like, right now I can't really do that. I'm in school and everything. (Interview Two)

Steph was ready to explore the world and would leave at a moment's notice were she not enrolled in college. Her frustration with waiting to travel was obvious, and she seemed to be biding her time before being able to escape. During our first interview, I asked each participant if there were cultures that particularly interested them. Steph had a bulleted

list in her mind that she shared instantly and included specific reasons for travelling to each location. The immediacy of her detailed response showed me that Steph was interested in learning more about the world, and she was ready to act.

Steph planned to utilize the University's international study services to spend a semester or more in another part of the world. Her planned semester abroad was frequently referenced in her reflections and diaries. She used it to make connections with the coursework. For example, she said:

I plan on studying abroad sometime through my college experience, so talking about travel and tourist activities and new places [*themes from Unit Two*] always gets me excited and interested. I was shocked when learning about the cavern in Mexico that people scuba dive in and visit, because that seems like something super interesting and I had never heard of it before. (Reflection Two)

Steph made personal connections between travel themes and her own plans for a semester abroad. In this case, she contemplated Mexico's *cenotes*, or caverns popular for swimming, through the lens of whether she would add this experience to her own itinerary. Steph appeared to add each new location we studied to her mental destination list, including action items to accomplish while there. Steph's wanderlust was evident across the course and my study—so much so that I joked with her during our second interview about holding her by the ankle to prevent her from simply taking off.

Action-Oriented

My vision of Steph running away to explore distant lands was rooted both in her burning desire to travel internationally as soon as possible and her action-oriented nature. Her propensity for taking action also appeared to influence her development of

cosmopolitan stances. When Steph was interested in particular ideas or topics, she took actions to explore them further. As with Mexican *cenotes* mentioned above, Steph identified new places to visit and activities to do within each unit of SPAN 121. She also discovered new cultural practices and perspectives to enact. For example, after Steph's first social media interactions with global Spanish speakers via *Opciones* activities, she described utilizing more hashtags and attempting to write her Spanish comments more informally. After watching YouTube videos of Nicaraguan food preparation, she sincerely wanted to sample those meals. Steph explained that interest was not sufficient for her; she valued action.

When I get excited about something or write about something exciting--like watching those videos about food, for example--that makes me like, 'Oh, that's so cool!' [*in an excited tone of voice*]. But I'm not just like, 'Oh, that's cool.' [*in a bored tone of voice*]. I'm like, 'Wow. I actually want to try that now. [...] I want to do more with what I've learned about.' I feel like I don't want to just take notes about how that made me feel and be like, 'Oh, that's exciting.' [*in a bored tone of voice*] I want to continue and take it a step further. (Interview Three)

Because interest inspired action in Steph, she consistently considered her next steps when exploring cultural practices and perspectives. Steph discerned a difference between other students' levels of interest and her own. Steph believed that "if you really were passionate about it, interested in it, you would go and live in that other country and really experience it" (Interview Two). Learning about other communities and cultures in SPAN 121 contributed to her desire to participate in those communities.

Steph's interests in travelling extended beyond well-known tourist locations and beach-front luxury resorts. She crinkled her nose when describing tourists who visited popular destinations and explained that she hoped to "engage in different cultures and see how they [*local communities*] live their lives compared to my own" (Interview One). Steph envisioned immersive experiences and participating in day-to-day moments within local communities. Her goals for travel focused on exploring and experiencing diverse cultural practices and perspectives, not simply vacationing. Steph's enthusiasm for learning about others was reflected in the value she placed on international travel and immersive experiences and how she anticipated benefitting from her experiences.

Return on Investment

Another set of values that appeared to affect how Steph engaged with cosmopolitan perspectives was her desire for competence, success, and receiving returns on investment of her time and energy. Being competent was extremely important to Steph. She was a student in the University's highly regarded honors program, and she admitted to always holding herself to very high personal and academic standards. She frequently referenced success and being successful as a goals or criteria for self-assessment. Her professional goal was to "have a successful career", even though she had not decided which career it would be. I asked her about a hobby she might like to adopt, and she responded, "I want to be able to sing really well, but I'm not musically inclined" (Interview One). Because she was unlikely to sing well, Steph had no interest in pursuing this hobby. Being successful appeared to significantly impact how she approached activities—or whether she attempted them at all. If she believed that she would be successful, Steph was willing to invest time and energy.

Drawing on concepts she learned in her business courses, Steph framed decisions around her perceived *return on investment* (Poulin & Caruso, 1993)—whether time and energy invested in an activity were worth what would be gained. As an Honors student, Steph was accustomed to achieving a level of success without exerting substantial effort. As a result, if activities required too much investment or there was too little return, she was unlikely to start or continue. When I inquired about this pattern, she described her thought process: “It’s just super frustrating when I’m just, like, not naturally good at something. And then it’s just kind of, I feel like, ‘Why am I even doing it at this point?’” (Interview Two). Steph described her reluctance to attempt overly demanding tasks as stemming from frustration. Her perceived incompetence frustrated her, and, as a result, she did not see the point, or the *return on her investment*, in continuing.

In Steph’s previous language courses, earning desirable grades required too much investment compared to how little she believed she benefitted from her work. She explained that “It’s [*Learning Spanish is*] too much--it’s so hard. And also I feel like there’s so many other people in my classes who are just so naturally good at learning another language. And I’m just not. And I just can’t” (Interview Two). Steph described feeling that previous language classes positioned her as a struggling language-learner because she found it “too hard”. She believed that she invested too much effort to achieve what others had achieved with less perceived effort. Her *return-on-investment* mindset affected willingness to invest in Spanish.

Steph was ready to explore the world. Interest inspired action in Steph, and she envisioned immersive experiences that involved learning from and participating in global communities. Notions of competence and success also influenced Steph’s choices and

actions. Steph's prior personal values and experiences appeared to play important roles as Steph engaged with focal dispositions and cosmopolitan stances across my study.

Lisa

Lisa was also from a small town within easy driving distance from the University, but Lisa was a senior with many demands on her time. She was a white female student with a matter-of-fact demeanor and a renaissance-style curiosity about learning and the world. She was a pre-med biology major and had no free time, owing to her many academic and pre-professional commitments. Lisa was constantly working on her medical school applications and completing interviews when she was not volunteering at the local Free Medical Clinic or practicing American Sign Language, a language she is learning out of a genuine interest to communicate with the Deaf population. Lisa hoped to attend medical school upon graduation and then practice medicine among underserved populations.

Lisa's Personal Values and Experiences

Being a Senior

Across the course and the study, Lisa made repeated references to her status as a senior completing her last year of undergraduate studies. She referenced this distinction from her freshman and sophomore classmates to mark how time and experience often changed people's perspectives. For example, in our first interview, I asked if she believed students at our University would be open to cosmopolitan stances. She answered that it would be "split", because seniors would view cosmopolitan stances differently than freshman. Lisa viewed SPAN 121 coursework differently than typical SPAN 121 students, who were usually freshmen and sophomores. She often used this line of

reasoning to explain her responses, even when I did not invite comparisons. Lisa viewed seniors as more likely to value the cosmopolitan framing of the course, to appreciate *Opciones* assignments, and to embrace new cultural perspectives. Lisa continually contextualized her thoughts, opinions, and responses for me, explaining that her opinion now might differ from her response as a freshman in college. Her sentiments aligned with the emergent nature of cosmopolitan stances and reflect recognition of her own growth.

As a senior, she was also preoccupied with her planned next step after graduation: applying to and attending medical school in order to become a doctor.

Becoming a Doctor

As often as Lisa mentioned her status as a senior, she also referenced her application process for medical schools. At this time in her life, it consumed her thoughts. Lisa often connected her coursework or our interviews to her future plans. For example, in her Unit One reflections, she explained: “I identify a lot by my career goals.” Although Lisa could have identified herself in a myriad of ways, she chose to claim an identity as a future healthcare provider. As she continued reflecting on the assignment, she added “It was interesting to have the opportunity to interact with someone else sharing in my health care interests via the talk abroad assignment.” What Lisa found most salient in her TalkAbroad conversation, according to her Unit One reflection, was connecting with another healthcare professional.

Lisa often referenced applying to medical school, possibly attending medical school, and becoming a doctor during our interviews. As we discussed dispositions, she referenced her interview experiences to provide examples. For example, Lisa utilized cosmopolitan dispositions to make sense of what she perceived as the wholly different

culture she encountered when she interviewed at a prestigious medical school. During her medical school interviews, she met several applicants whose socio-economic status afforded them opportunities to engage in various global activities and experiences. Lisa grappled with whether those students were “truly” demonstrating dispositions of openness during those global experiences: Were they “truly” demonstrating openness to differences if their lives consistently positioned them to interact with differences? Or were those students simply demonstrating that they had “access to opportunities”? She never arrived at an answer to her questions. That experience had a lasting effect on her, and she created new understandings by associating cosmopolitan dispositions to applying to medical school, attending medical school, and becoming a doctor.

Lisa’s personal experiences and beliefs influenced her responses to SPAN 121 activities differently than was observed with Linda and Steph. As a senior applying to medical school with goals to become a doctor and care for underserved populations, her focus was on experiences outside of the classroom—and her responses to SPAN 121 activities reflected that focus.

My study was set in a typical, undergraduate intermediate Spanish-language course at a state flagship university. I examined the experiences of three focal students. I explored how three focal students developed and demonstrated markers of focal dispositions contributing to cosmopolitan perspectives and what activities embedded in a Spanish-language course created opportunities for students to demonstrate markers of cosmopolitanism. In the following section, I describe how I intentionally framed SPAN 121 in cosmopolitan perspectives.

A Class Framed in Cosmopolitan Perspectives

In this study, I intentionally framed intermediate-level Spanish-language classes in cosmopolitan perspectives to explore how additional-language students might develop or display cosmopolitanism in response to experiences engaging with global others embedded in class. I utilized a global cosmopolitan framing (Boni, MacDonald, & Peris, 2012; Cloete, Dinesh, Hazou, & Matchett, 2015; Crosbie, 2014; DeJaynes, 2015; Stornaoui & Thomas, 2018) of my SPAN 121 curricula through the intentional introduction of cosmopolitan ideals and stances, references to these ideas during in-class discussion and within the instructions to activities.

As I previously described in Chapter Two of the current study, my study is situated in emergent, *everyday*, and pluralistic cosmopolitanism to explore perspectives and actions that guide day-to-day life. I also focused on demonstrations of dispositions of global identity, global competence, openness, and responsibility to others because they are fundamental in both fostering cosmopolitan perspectives and language learning (ACTFL, 2015; TESOL, 2006), although I acknowledge that they do not encompass all dispositions that comprise cosmopolitan perspectives. As a reminder, they are:

- Global Identity: a person who takes up the identity or position of a global citizen without giving up local traditions or affiliations (Nussbaum, 1996). *Do students describe themselves as local citizens or as global citizens? What other identities do they reference or demonstrate?*
- Global Competence: communicative and behavioral awareness and interactions with those who are culturally different. *Are they successful in their communication? In what ways do they reflect knowledge of the products,*

practices and perspectives of the countries and cultures being studied? Do they enact any of those products, practices or perspectives in class?

- Openness: the positive recognition of other cultures and communities (Wahlström, 2014). *How do they demonstrate openness to global others?*
- Responsibility to Others: Seeing one's self as a social actor with obligations to others (Stevenson, 2003); obligations to others to listen and respond respectfully and considerately (e.g., Appiah, 2006; Delanty, 2006; Hansen, 2010). *How do they demonstrate responsibility to or for global others? How do they express care in communicating with and about the Spanish speakers with whom they interact?*

In alignment with these perspectives and associated actions, my SPAN 121 class was intentionally designed to provide multiple opportunities for students to develop and demonstrate these dispositions and cosmopolitan stances by engaging them with a wide variety of cultures, communities, and global Spanish speakers.

Rather than a single cosmopolitanism-centered activity, SPAN 121 students completed a series of activities framed in cosmopolitan perspectives. I embedded activities and experiences that overlap how researchers propose cultivating participants' cosmopolitan perspectives and how researchers of language acquisition propose students learn or acquire additional languages, following the literature. Researchers have suggested that direct, one-to-one intercultural interactions (Collins & Delgado, 2019; Spires, Paul, Hymes, & Yuan, 2018; Wu & Li, 2019) as well as intercultural interactions through social media (Hull & Stornaiuolo, 2010; Hull, Stornaiuolo, & Sahni, 2010) may lead to the development or demonstrations of cosmopolitan perspectives. My students engaged in direct, one-to-one intercultural interactions via TalkAbroad conversations

with global Spanish speakers as well as intercultural interactions through social media via *Opciones* activities. International travel is not a requirement of SPAN 121, it is impractical and exclusionary to students with limited financial means, and it was rendered impossible because of COVID-19. For these reasons, I did not include it in SPAN 121. The activities are described in detail in the next section. Students completed approximately one activity each day of class, and activities are modeled after communicative activities that global Spanish speakers might complete in daily life. Both the frequency and type of activities reinforce the stance that everyday cosmopolitan perspectives and actions guide day-to-day life; cosmopolitanism is not an elite, romantic goal that my students have not yet achieved.

Another way in which my SPAN 121 class was designed to reinforce and highlight *everyday* cosmopolitan perspectives was the purposeful manner in which students interacted with global Spanish speakers. Many studies on theories of cosmopolitanism have paired students with a specific group of culturally different people. For example, Hull, Stornaoui, and Sahni (2010) and Hull and Stornaoui (2010, 2014) paired groups of culturally different students through an online social networking site called *Space2Cre8*. Sánchez and Ensor (2020) studied the actions and interactions of elementary students partnered with a refugee center. Hawkins (2018) and Vallejo Rubenstein, Moore, Esbert, and Hawkins (2020) utilized *Global StoryBridges* to partner international groups of underserved students. In these studies, students engaged in interactions with partner groups and built relationships over time.

In contrast, my current study was intentionally designed to engage students with *multiple* Spanish speakers from various Spanish-speaking cultures and communities,

lowering the possibility that they might develop deeper relationships with global others. This intentional choice reflects that, in their everyday lives, students likely will not develop a relationship with everyone with whom they interact. However, students demonstrating cosmopolitan perspectives will begin to consider anyone with whom they interact to be part of their shared global community. They interact with all people in a competent manner, be open to other perspectives, and treat all people with respect—whether a person is a student in their Spanish class, the geographically distant author of an article posted on the internet, or seatmate on a city bus. Cosmopolitan perspectives are not reserved for people with whom we have established relationships; they should be utilized at all times and in all interactions.

My SPAN 121 classes were also situated in pluralistic visions of cosmopolitanism, which acknowledge that there are many worthwhile values, one cannot live by all of them, and different societies will embody different values (Appiah, 2006). This pluralistic view underpinned how students explored Spanish-speaking cultures and communities to discover new ideas without feeling compelled to disavow their own communities and cultures. Engaging students with multiple Spanish speakers from various Spanish-speaking cultures and communities also reflected the plural and diverse population of global Spanish speakers students might encounter. It helped to dispel the monolithic image that students may have of a single, shared Hispanic/Latinx culture. A pluralistic cosmopolitanism supported students as they explored differences amongst Spanish-speaking cultures and communities and between those communities and their own.

SPAN 121 was designed to highlight *everyday*, day-to-day moments of understanding founded in a mutual respect for each other's pluralistic differences. In the next section, I explain SPAN 121 course activities in more detail.

Activities

As previously mentioned in Chapter Two, in my study, cosmopolitan perspectives encompass globalized citizens engaging in open, respectful, and reflective dialogue across personal, geographic, and identity boundaries as they learn about themselves and the world (Appiah, 2006, De Costa, 2014; Delanty, 2006; Hansen, 2010; Hawkins, 2014; Hull & Stornaoui, 2010; Wahlström, 2014). Building on the work of Appiah (2006), Hull and Stornaoui (2010) and Hawkins (2014) highlight responsibility to others, as well. With this definition in mind, SPAN 121 was designed to develop students' cosmopolitan perspectives in four ways: 1. To engage in dialogue across a variety of boundaries. 2. To learn about themselves and the world. 3. To practice being open, respectful, and responsible to others. 4. To be reflective in their own thinking. The activities were designed and sequenced to develop students' languaging skills in Spanish as well as their cosmopolitan dispositions. See Figure 4.1.

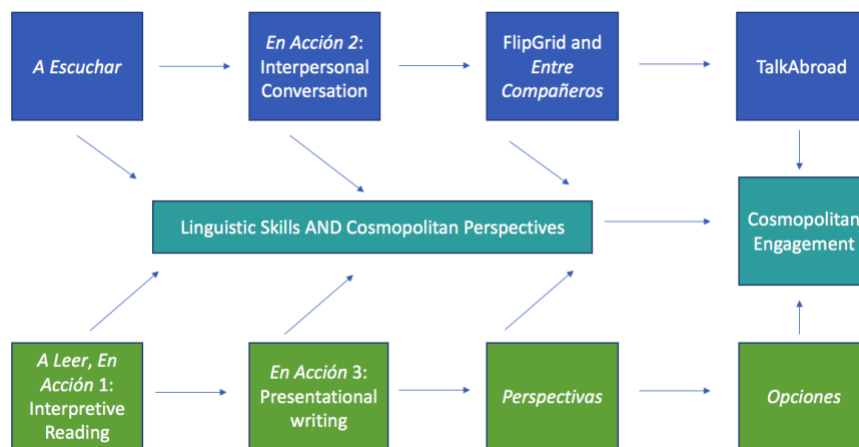


Figure 4.1 *Intentional Scaffolding of SPAN 121 Activities*

As discussed earlier in this dissertation, research demonstrates that without guided engagement with those who are culturally and communicatively different, deeper stereotyping and divisiveness may be created (Allport, 1954; Crichton & Scarino, 2007; Sidanius, Levin, van Larr, & Sears, 2008). Without guidance, students may not explore beyond superficial differences or participate in reflective practices. In my study, students were incrementally guided to do both.

For SPAN 121 students, these activities were adjusted to explicitly promote cosmopolitan perspectives through an intentional framing in cosmopolitan stances and through the addition of self-reflective questions. In all four course units, students completed all of the following activities and students reflected on them at the end of each unit. Each unit had a focal Spanish-speaking country or countries, essential questions meant to foster students' consideration of others' practices and perspectives, and three of each of the activities listed below. To be clear about textbook-supplied activities: it is not this particular textbook that I believe may contribute to cosmopolitan perspectives but the types of activities listed below. If my textbook had not supplied these activities, I would have found or created similar activities. As you will see, I also amended many of the activities to align better with cosmopolitan stances. Below, each activity is described and how they develop cosmopolitan perspectives is specifically addressed. See Appendix A for examples of each of these activities.

- **MindTap activities:** These are textbook-supplied activities.
 - *En Acción:* These activities completed in Spanish that guide students through exercises that combine considering cultural perspectives with

practicing communicative skills. Cosmopolitan goals: Students learn about themselves and others and practice being open and responsible.

- *A Leer* and *A Escuchar*: These are textbook-supplied activities that practice students' reading and listening skills in Spanish. These texts are appropriate for intermediate level Spanish learners. I added questions that direct students to reflect in English on cultural perspectives. Cosmopolitan goals: Students learn about themselves and others, practice being open and responsible, and are reflective.
- *Perspectivas*: These are also textbook-supplied activities that address specific cultural perspectives often found in the unit's focal countries. Students consider and discuss products, practices and perspectives of focal cultures to find connections and make comparisons in both Spanish and English. Cosmopolitan goals: Students learn about themselves and others, practice being open and responsible, and are reflective.
- *Entre Compañeros*: These are textbook-supplied activities where students practice conversing synchronously in Spanish. The activity supplies a prompt and specific content to include, as well as models. However, students' conversations are only guided by this information; they are not scripted. I added prompts requiring students to consider cultural perspectives as part of these conversations. Cosmopolitan goals: Students engage in dialogue, learn about themselves and others, and practice being open and responsible.

The activities listed thus far were completed by all SPAN 121 students enrolled at the University in the Fall 2020 semester. A significant difference, however, entailed the global cosmopolitan framing that permeated the course and the additional reflective questioning that I added to many of the above activities. I created the activities listed below, they were unique to my course sections of SPAN 121 and further emphasized the global cosmopolitan framing.

- **FlipGrid** is a website where students record and post videos; they can also respond to each other's videos. It is asynchronous, interpersonal communication that allows students: to listen to a speaker's recording as many times as necessary, to prepare and practice before responding, and to re-record their response if desired. Prompts are designed for students to learn about each other and to consider how they are similar and how they are different. Cosmopolitan goals: Students engage in dialogue, learn about themselves and others, and practice being open and responsible.
- **TalkAbroad** is a website that connected Spanish students with trained, paid conversation partners to practice synchronous, interpersonal speaking skills in Spanish. Students conversed with a Spanish speaker from one of the focal countries from the unit, guided by the unit's essential questions. An important objective in these conversations is to determine what practices and perspectives are shared and which are different between the students and their TalkAbroad partners. Cosmopolitan goals: Students engage in dialogue, learn about themselves and others, and practice being open and responsible.

- ***Opciones***: For each unit, students choose one of three activities that I curated and designed to address the themes of that unit and guide students' cosmopolitan consideration of and engagement with authentic, transnational texts. Because of COVID-19, these were all online. Students were required to engage with global Spanish-speakers by directly responding to someone (i.e., replying to a Tweet or Instagram comment) or tag a global Spanish-speaking person or account (i.e. @usal, the Twitter account of the Universidad de Salamanca in Spain) and communicate in Spanish. Cosmopolitan goals: Students engage in dialogue, learn about themselves and others, practice being open and responsible, and are reflective. See Appendix B for example *Opciones* activities.

By the end of each unit, students engaged in multiple asynchronous and synchronous global interactions with Spanish speakers. Through these activities, students were scaffolded toward true-to-life languaging and literacy practices that entailed conversing with someone who was culturally different or engaging with an authentic text. These activities scaffolded students' languaging practices in Spanish, as well as the development of cosmopolitan perspectives.

SPAN 121 activities provided opportunities for students to develop and demonstrate global identities, global competence, openness, responsibility to others—dispositions that contribute to cosmopolitan perspectives. Because each unit has a different geographic focus, students cultivated global identities rather than singularly identifying with one particular country where Spanish is spoken. Students practiced in Spanish and had multiple opportunities to interact with local and distant others while doing so. Each activity also called students to consider new points of view as they learned

about and developed an openness to the multiple cultures where Spanish is spoken. Students cultivated responsibility to and for others as they interacted with global Spanish speakers.

In language-learning courses, students learn about, connect with and explore new cultures and communities. Theories of cosmopolitan perspectives present possibilities for language-learning classes due to their shared focus on dialogues across boundaries and expanding global knowledge. In my study, I intentionally framed intermediate-level Spanish-language classes in everyday cosmopolitan perspectives and actions that guide day-to-day life. I did so to explore how students learning an additional language might develop and display cosmopolitan stances in response to experiences embedded in class that engage them with global others. In the following section, I detail the data collection process I used to inform the results of my study.

Data Collection

My study benefitted from the collection of data from varied sources. Case study researchers of cosmopolitanism, identities, literacies, and languaging frequently collect data from multiple sources, noting that “the combination of such methods that provided the rich data necessary to understand the learners and their classroom ... as socially, historically and politically constructed” (Norton, 2013, p. 15). Multiple data sources provided multiple lenses for studying cosmopolitan perspectives and actions and how they varied within and across contexts. Furthermore, using multiple data sources to validate claims, or *triangulation*, increased my study’s trustworthiness (Dornyei, 2016; Glesne, 2016). Researchers may triangulate data across collection methods and types of data, including observations, interviews, diaries, and other sources.

I collected participants' reflections at the end of each of four units. These were submitted approximately every four weeks over the semester. I also collected a Final Reflection at the end of the semester. I conducted semi-structured interviews with focal participants in the first week of September, the second week of October, and the second week of December, which approximately corresponded with the beginning, middle, and end of the course. Focal participants also submitted weekly language-learning diary entries beginning the first week of September and concluding the first week of December. Table 4.3 includes an overview of data collection for the study. Unit Reflections, Final Reflections and weekly diary entries were submitted via the university's online course management system that required dual-factor authentication. Interview videos and transcripts were kept on a password-locked external drive accessed through a password-locked laptop. Due to COVID-19 restrictions, the laptop and external drive were kept in the locked home-office of the researcher.

Table 4.3 *Data Collection by Study Participants*

	Per Focal Participant
Student Reflections	4 Unit, 1 Final
Interviews	3
Diary Entries	11

I collected data via interview transcripts, students' diary entries, and students' written reflections, however, because of COVID-19, I was not able to collect data through any form of observation. In qualitative inquiry, observation is utilized to better understand the study's setting, participants, and their behaviors (Glesne, 2016). Following Swain (2009) who viewed cosmopolitanism as situated, embodied, performed and also imagined, I believe that observations would have added contextual understandings, "new vantage points with wider horizons [and] new ways of thinking

about some aspect of social interaction,” (Glesne, 2016, p. 68). As a result, my findings are dependent upon students’ responses to my oral and written questions. Thus, students’ demonstrations of markers of dispositions are often taken from their reports of their behaviors, although some demonstrations were noted during interviews.

In the following sections, I describe each type of data I collected. I begin with a description of the reflections. Next I describe the semi-structured interviews and weekly language-learning diaries.

Reflections

A reflective stance is central to the development of cosmopolitan perspectives (Delanty, 2006). “Cosmopolitanism underscores how the reality of other people and their modes of dwelling address us, metaphorically speaking, with questions about ourselves,” (Hansen, 2014, p. 11). All students submitted reflections at the end of each unit. Students reflected on all of the activities from that unit, though some focused on particular activities and experiences. Lindberg (2003) notes that adult learners of an additional language may feel robbed of their intellectual capability when asked to express complex views in their additional language instead of their primary language. As a result, while students had the opportunity to respond in either English or Spanish, my three focal participants (as well as their classmates) chose to respond in English.

Students’ reflections for Units 1 and 2 were guided by the following questions I purposefully created to address cosmopolitan ideals:

(A) With whom did I engage in Spanish and how? How did it go? What language content from class did I use?

(B) What did I learn from this experience that is similar to my own community?

What is different? What do those similarities and differences reflect about underlying perspectives?

(C) What did I encounter that made me uncomfortable or required me to rethink my beliefs? What did I learn about myself and my own ideas/practices/beliefs, and how did these activities specifically help me to learn it?

(D) ¿*Quién soy yo?* (Who am I?)

Students were not be required to address each of these questions specifically, but they were expected to reflect on their work in relation to these topics. Question (A) asks students to reflect on both the content from class as well as cosmopolitan perspectives and acts of global competence for achieving communicative success. Students' responses to question (B) address global competence and cosmopolitan openness. Responses to question (C) address the reflexivity and openness. Question (D) asks students to describe themselves and poses the possibility of a cosmopolitan perspective on global identity.

After the second Portfolio submission, I changed the questions to more directly address the focal dispositions contributing to cosmopolitan stances. I created these questions to guide their third reflections:

(A) You engaged with multiple Spanish-speakers this unit: your classmates, Profa C., the people on social media as part of your *Opción* activity, and your TalkAbroad conversation. Do you think your communicative skills are improving? Why or why not? Do you feel more comfortable, less comfortable, or about the same level of comfort while engaging with Spanish speakers now as you felt at the beginning of our course? Why?

(B) As you become an Spanish speaker yourself and engage with people from all over the world, do you feel like you are a member of a global community? Why or why not? What does a 'global community' mean/look like to you?

(C) What do Spanish and the cultures we studied have in common (and how are they different than) your own languages and cultures? Do you feel like you have more awareness of cultural practices other than your own? Why is this important?

(D) One of the goals of our course is to practice being more open to other ideas--not that you have to adopt those ideas, though! Tell me about a time during this course when you had to have more of an open mind: what was the situation?

What required you to have a more open mind? How do you think or feel about that situation now, looking back on it?

I changed the questions again in their fourth entry because of the overwhelmingly positive feedback I received about having changed the questions for the third unit.

Students remarked that they enjoyed answering new questions each time. They commented that repeating the same questions got boring and new questions made them think in different ways. I created these questions to guide their fourth entry:

(A) You engaged with multiple Spanish-speakers this semester: your classmates, Profa C., the people on social media as part of your *Opción* activity, and your TalkAbroad conversation. What was your favorite way to engage with Spanish speakers? Why? (B) As you become an Spanish speaker yourself and engage with people from all over the world, do you feel like you have a global identity? Why or why not? What does a 'global identity' mean/look like to you?

(C) One of the goals of our course is to develop an cosmopolitanism. A cosmopolitan is someone who has a global identity, who has global competence, who is open to others, and who recognizes their responsibility to others. Which of these four characteristics increased/improved the most for you? Why? How? Which was the least? Why?

I created a Final Reflection for students to look across their experiences during the semester. Students responded to the following prompt that I created for their final reflections:

Choose one of the following quotes and respond to it in a planned, thoughtful reflection. Reference the different topics we have discussed in class and reference your own reflections from each of the previous chapters.

- "Every human is like all other humans, some other humans, and no other human." -- Clyde Kluckhohn
- "The world in which you were born is just one model of reality. Other cultures are not failed attempts at being like you. They are unique manifestations of the human spirit." -- Wade Davis
- "In studying other cultures, we learn more about ourselves and our relationship to all things in this world." --Eustace Conway

Each of these quotes related to cosmopolitan stances, and students were able to choose and engage with the one of their choice. This reflective process was evocative, forcing some students to articulate and grapple with their own notions of languages, literacies, and cultures in ways they may not have before. SPAN 121 students reflected

on class activities as they considered perspectives and values that underscore languaging and literacy practices related to language learning.

Language Learning Diaries – Focal Participants Only

Along with the reflections submitted as part of SPAN 121, focal participants kept a language-learning diary to chronicle their experiences during the semester. Participant-produced, diary-style writing is a valuable source of data in qualitative studies. Diary-style writing provides an unobtrusive means of tapping into people's thoughts and experiences that may otherwise be inaccessible (Gibson, 1995) and diaries or journals are viewed as an important tool for studying language learning (Chaudron, 1988; Nunan, 1992). Diary writing is a rich source of data for eliciting subjective descriptions and interpretations of the events in students' own words and as activities unfold. Like the reflections, focal participants chose to write these in English.

Following Johnson (2013) who studied self-reported learning of adult students in a first-semester, college Spanish class to determine what participants learned in addition to Spanish, my focal participants submitted diary entries each week of the semester in response to the following questions:

1. What did you learn about people in other parts of the world?
2. Did you have any experiences outside of class and work assigned for class that related to what we are learning in Spanish class? (Johnson, 2013, p. 9)
3. Is there anything we learned or discussed that caused you to feel excited, shocked, or disturbed? If so, please explain. (Johnson, 2013, p. 9)

If cosmopolitan stances describe students as presenting an expanded regard and relation to the world that accompanies them wherever they go (Hansen, 2014), it was

important to learn whether participants demonstrated focal dispositions or cosmopolitan stances are demonstrated elsewhere and not just in response to class activities. Johnson's (2013) participants reported learning about "differences, about connectedness, and about learning itself," (p. 18). The diaries in my study were a window into students' Spanish-language learning experiences within and outside of class.

Interviews – Focal Participants Only

I conducted semi-structured interviews in English with focal participants three times during the semester. Through interviews, researchers have "the opportunity to learn about what they cannot see and to explore alternative explanations of what they do see," (Glesne, 2016, p. 97). Especially when studying topics related to theories of cosmopolitanism, including identity, openness, and a sense of responsibility to others, which a researcher cannot necessarily see, interviews were a way to access focal participants' thoughts and perspectives. Semi-structured interviews allowed for adjustments to interview protocols as new questions arose during the course of fieldwork while ensuring necessary topics and themes were still addressed (Glesne, 2016).

During interviews, I asked focal participants about their notions of global identities, their intercultural experiences in which they engaged, their concepts of cultures and communities, and other topics that emerged during the study through their reflections, diaries, and previous interviews. See Appendix C for interview protocols for each interview. Prior to the second interview, I sent each participant transcripts of their first interview and copies of their Units One and Two reflections and diaries. They were instructed to read through the documents and be ready to reflect on them at the start of the second interview. Prior to the third interview, I sent each participant transcripts of

their second interview, copies of Units Three and Four reflections and diaries, and their final reflections. They were given similar instructions to read and be ready to share their reflections. It was both enlightening and clarifying to hear focal participants discuss themselves in this way, and it also served as member checking (Glesne, 2016).

Prior to the second and third interviews, I also looked across participants' diaries and reflections and created personalized questions for each participant. These questions asked participants to clarify or expand on what they had written or shared during the previous interviews. For example, Steph mentioned in her Unit Two Reflections that she felt uncomfortable commenting in Spanish on Instagram posts but, in contrast, liked TalkAbroad conversations even when she believed she "messed up". I asked her to tell me more about why Instagram posts made her uncomfortable but TalkAbroad conversations were fun. For this reason, I often utilized quotes from interviews with participants because they demonstrated particular dispositions or other ideas most clearly. This process served as a form of triangulation and member-checking. See Appendix C for interview protocols, including questions asked of all participants and questions asked of individual participants.

To further increase the trustworthiness of my study (Glesne, 2016), I recorded interviews via Zoom and wrote reflective memos immediately following each interview. I also coded transcripts as soon as they were completed and wrote additional memos upon re-reading them to capture immediate reactions, observations, and to pose further questions.

After each set of data I collected, I first read through the documents and jotted down initial reactions and questions in the margins. Then I wrote reflective memos where

I included any thoughts and questions I had about patterns or tensions I saw in these data. Then I coded the data in NVivo; after using NVivo's data visualization tools, I wrote memos reflecting on any additional insights coding may have offered. In the following section, I explain how I coded and analyzed the data.

Analytic Methods

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class.

I analyzed interview transcripts, students' diary entries, and students' written reflections, focusing on markers of dispositions of global identity, global competence, openness, and responsibility to others. Markers are actions, reactions, characteristics, or perspectives generally associated with particular dispositions. These markers were gathered from literature on theories of cosmopolitanism, how participants in studies of cosmopolitanism were described as demonstrating cosmopolitan perspectives, and from my own participants through open and *in vivo* (Saldaña, 2013) coding.

Because of COVID-19, I was not able to collect data through any form of observation. In qualitative inquiry, observation is utilized to better understand the study's setting, participants, and their behaviors (Glesne, 2016). Following Swain (2009) who viewed cosmopolitanism as situated, embodied, performed and also imagined, I believe that observations would have added contextual understandings, "new vantage points with wider horizons [and] new ways of thinking about some aspect of social interaction,"

(Glesne, 2016, p. 68). As a result, my findings are dependent upon students' responses to my oral and written questions. Thus, students' demonstrations of markers of dispositions are often taken from their reports of their behaviors, although some demonstrations were noted during interviews.

In the following section, I explain how I collected each source of data and prepared it for analysis. Then I explain my process to code and analyze these data.

Interviews

For each interview with focal participants, I followed the same process: I video-recorded each interview on Zoom and audio-recorded it on my cell phone, as well. To focus on participants and their stories, I chose not to take notes during interviews. Immediately after completing the interviews, I typed up reflective memos to capture my impressions, thoughts, and questions about the interviews and what participants shared (Glesne, 2016). I sent Zoom recordings to Rev.com for automated transcription, and I typically received transcripts within one or two days. Because transcripts were created by automated computers, I listened to the videos while looking at transcripts in order to correct any errors. This part of the process was surprisingly beneficial, as it provided additional opportunities to engage with data by re-reading and re-listening. Once transcripts were accurate, I printed hard copies with exaggerated margins. I re-read post-interview reflective memos to remind me of my initial impressions. Then I read hard copies again and annotated in the margins. During this reading, I informally coded for demonstrations of cosmopolitanism and/or focal dispositions, but I also sought additional salient themes and tensions. When finished, I wrote additional memos to summarize my impressions, thoughts, and questions thus far. Next, I imported transcripts into NVivo and

coded them by hand. I used NVivo's data visualization tools to gain additional understandings. Once I finished, I wrote summarizing memos. See Figure 4.2 for a summary.

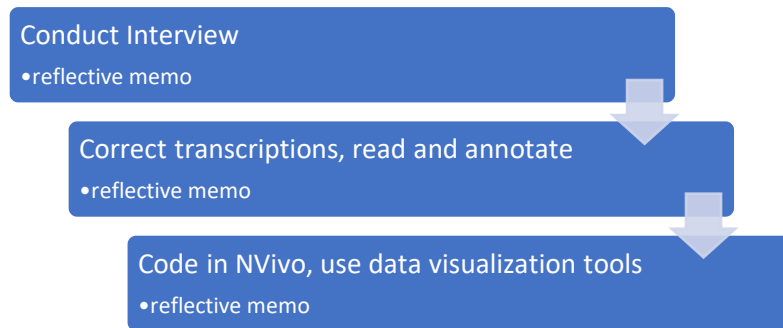


Figure 4.2 *Process for collecting and analyzing interview transcripts*

Reflections, Diaries, and Final Reflections

For reflections and focal participants' diary entries, I followed a similar process. After students submitted these documents via the online course management system, I printed hard copies with exaggerated margins and annotated in the margins. During this reading, I informally coded for demonstrations of cosmopolitanism and/or focal dispositions, but I also sought additional salient themes and tensions. When finished, I wrote reflective memos to summarize my impressions, thoughts, and questions thus far. Next, I imported documents into NVivo and coded by hand. I used NVivo's data visualization tools to gain additional understandings. I wrote a final summarizing memo for each document. See Figure 4.3 for a summary.

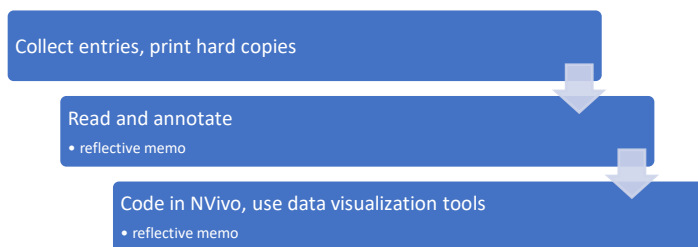


Figure 4.3 *Process for collecting and analyzing reflections and diaries*

Coding Process

Johnson (2014) described the problematic nature of ‘measuring’ or analyzing cosmopolitanism, noting that “it is the abstractions that complicate, rather than clarify, pinning down its substance,” (p. 264) However, many researchers narrow their focus in particular studies because, as I describe in more detail in Chapter Two, each conceptualization of cosmopolitanism is comprised of multiple characteristics, traits, qualities or dispositions and “no study can do everything,” (Glesne, 2016, p. 213). For example, Moskal and Schweisfurth (2018) focused their study on cosmopolitan global identities, Boni and Calabuig (2017) focused on the development of students’ cosmopolitan global awareness, and both Wahlström (2014) and Spires, Paul, Hymes, and Yuan (2018) examined participants’ demonstrations of self-reflexivity, hospitality, intercultural dialogue, and transactions of perspectives.

Like these researchers, I chose to focus my study on particular dispositions and the markers participants used to demonstrate them. Following Starkey (2007), Darwin and Norton (2017), and Pegrum (2008), I explored participants’ demonstrations of dispositions of *global identity*, *global competence*, *openness*, and *responsibility to others*, while acknowledging that they do not encompass all cosmopolitan stances. I defined each of these dispositions, discuss them in greater detail and connect them to cosmopolitan stances in Chapter Two. Although Robbins (1998) warned that “situating cosmopolitanism means taking a risk”, it is important to clarify and situate how cosmopolitan perspectives are understood and utilized in this study.

Because “measuring the invisible contents of the mind has always been difficult,” (Cook, 2016, p. 132), I sought participants’ demonstrations or descriptions of their

markers of these dispositions. These focal dispositions and their markers serve as an heuristic for making cosmopolitan perspectives more visible while acknowledging that they do not encapsulate all dispositions contributing to cosmopolitan stances.

Furthermore, following Vertovec (2009) who described cosmopolitan perspectives as combinations of dispositions, characteristics, competences or behaviors, I sought participants' demonstrations or descriptions of *combinations* of markers of these dispositions. In this study, cosmopolitan perspectives were reflected when participants demonstrated two or more focal dispositions working in concert.

I analyzed interview transcripts, students' diary entries, and students' written reflections, focusing on markers of dispositions of global identity, global competence, openness, and responsibility to others. Because of COVID-19, I was not able to collect data through any form of observation. In qualitative inquiry, observation is utilized to better understand the study's setting, participants, and their behaviors (Glesne, 2016). Following Swain (2009) who viewed cosmopolitanism as situated, embodied, performed and also imagined, I believe that observations would have added contextual understandings, "new vantage points with wider horizons [and] new ways of thinking about some aspect of social interaction," (Glesne, 2016, p. 68). As a result, my findings are dependent upon students' responses to my oral and written questions. Thus, students' demonstrations of markers of dispositions are often taken from their reports of their behaviors, although some demonstrations were noted during interviews.

Each choice I made as a researcher to narrow my understanding of these theories reveals important information about my worldview as a researcher—"framework of ideas and beliefs by which one interprets and interacts with the world," (Johnson, 2014, p.

265). The study described in this dissertation situates its understanding of cosmopolitanism within emergent, *everyday*, and pluralist stances, reflecting my constructivist ontology—that there are multiple realities (Cresswell & Plano-Clark, 2018)--and my constructivist axiology that acknowledges my inherently biased personal values and interpretations (Cresswell & Plano-Clark, 2018).

To analyze these data, I engaged in several rounds of qualitative coding (Saldaña, 2016). They were 1. A priori and open/ in vivo coding, 2. Thematic and open coding, 3. Axial Coding (Saldaña, 2016). In this section, I describe each round of coding in further detail.

First Round

In my first round of coding, I sought markers of focal dispositions contributing to cosmopolitan stances central to the present study--global identity, global competence, openness, and responsibility to others. The focal dispositions were used as an heuristic and do not include all dispositions that contribute to cosmopolitan perspectives. I curated a list of markers of global identity, global competence, openness, and responsibility to others from existing literature on cosmopolitan perspectives. (See below for my second codebook and list of markers.) For example, Spires, Paul, Hymes, and Yuan's (2018) studied cosmopolitan stances among Chinese and American high school students working together to complete a group project. Students demonstrated *hospitality*—a marker of *responsibility to others*—by praising and encouraging their group members. Curating this list assisted me in finding or more clearly understanding markers of students' dispositions.

Because of the emergent nature of qualitative study (Glesne, 2016), I was also open to other salient themes and understandings that emerged from my study. I concurrently completed open and *in vivo* (Saldaña, 2013) coding using students' own words to enhance and deepen my understanding of their conceptualizations of emergent global identities, global competence, openness and responsibility to others as parts of their cosmopolitan stances. By comparing codes using data visualization tools in NVivo and reflective memos, I determined prominent characteristics of each focal participant. I was intentional, though, to look for disconfirming instances, as well.

One important affordance of qualitative inquiry is its *emergent nature*. Dornyei (2016) defines emergent research nature as open, fluid, responsive, and flexible with the possibility of entailing new details or openings that may emerge during the study. This inductive methodology reflects a constructivist research paradigm (Creswell & Plano Clark, 2018). As I collected data and came to new understandings, I was able to adjust and amend aspects of the study, including research questions, data collection methods, data analysis, and timetable. Once I settled into the semester, I finalized my research questions and chose to focus on connections between key dispositions, their markers, and SPAN 121 activities described above.

Because I had initially hoped to determine how students' dispositions developed, I coded each disposition along a continuum from *Rejecting* to *Emerging* along with the disposition name—such as *Openness*. For example, I had coded an instance first as *Emerging* and then again as *Openness*. However, results from initial coding queries in NVivo 12 were confusing and inaccurate because I had been double coding. For increased accuracy and clarity, I created an '*emerging*' and '*rejecting*' child code for each

focal disposition—such as *EmergingOpenness* or *RejectingGlobalID*. I also determined that each focal disposition needed a ‘*grappling*’ child code to mark instances where students were not outright rejecting dispositions, but neither were they embracing them. For example, Hilde, a SPAN 121 student, included this statement in her Unit Three reflections: “*I’m not sure I’m a global citizen. Can one Spanish class actually change that?*” Some students expressed confusion in relation to developing focal dispositions. Adding a ‘*grappling*’ child code along with ‘*emerging*’ and ‘*rejecting*’ child codes for each disposition increased clarity and accuracy of my findings. Because I ultimately was not able to determine whether activities in SPAN 121 developed students’ cosmopolitan perspectives, I ended up not referring to dispositions as *Emerging*. See Table 4.4 for more detail on each code. In addition to changes to these child codes, I added additional codes derived from my open/*in vivo* coding for markers of focal dispositions that students demonstrated.

Table 4.4 *Coding for key dispositions, including illustrative examples taken from collected data*

Global Identity	
Is...	Is not...
a person who takes up the identity or position of a global citizen without giving up local traditions or affiliations (Nussbaum, 1996). <i>Do students describe themselves as local citizens or as global citizens? What other identities do they reference or demonstrate?</i>	--Expressing confusion or outright rejecting the concept of developing or having a global identity --“I’m not sure...”, “Not yet...”, “I don’t want...” with negative explanations, i.e “I’m not sure I’m a global citizen. I don’t think one Spanish class will change that.”
Examples from the literature	
Expanded orientation of the world (De Costa, 2014); interculturality, engaging concepts at global/local scales (Collins & Delgado, 2019); imagining, trying out future and potential selves (Hull & Stornauioulo, 2010)	
GRAPPLING with/REJECTING Global Identity	
Is...	Is not...

Expressing confusion or outright rejecting the concept of developing or having a global identity; <i>“I’m not sure...”, “Not yet...”, “I don’t want...”</i> with negative explanations, i.e <i>“I’m not sure I’m a global citizen. I don’t think one Spanish class will change that.”</i>	Positive or accepting statements Declarative statements without clarifying explanation, i.e. <i>“Developing a global identity takes work.”</i> <i>“I’m not sure...”, “Not yet...”</i> with positive or affirming explanations, i.e <i>“I don’t know if I am a global citizen yet, but I think by learning more about others and speaking in Spanish, I’m getting closer!”</i>
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Global Competence	
Is...	Is not...
communicative and behavioral awareness and interactions with those who are culturally different. <i>Are they successful in their communication? In what ways do they reflect knowledge of the products, practices and perspectives of the countries and cultures being studied?</i>	--Expressing confusion or outright rejecting the concept of developing or having global competence; <i>“I’m not sure...”, “Not yet...”, “I don’t want...”</i> with negative explanations, i.e <i>“I don’t think I speak Spanish well enough to say I am competent. Can that even happen in one semester?”</i> --Declarative statements without clarifying explanation, i.e. <i>“I learned about Día de Muertos today.”</i>
Examples from the literature	
Bravery, trying something new (Hull, Stornaoulo & Sahni, 2010); intercultural dialogue, evaluating and navigating other languages (Spires, Paul, Hymes, & Yuan, 2018); using commonalities as a source of knowledge for participation, (Moskal & Schweisfurth, 2017)	
GRAPPLING with/REJECTING Global Competence	
Is...	Is not...
Expressing confusion or outright rejecting the concept of developing or having global competence; <i>“I’m not sure...”, “Not yet...”, “I don’t want...”</i> with negative explanations, i.e <i>“I don’t think I speak Spanish well enough to say I am competent. Can that even happen in one semester?”</i>	--Positive or accepting statements --Declarative statements without clarifying explanation, i.e. <i>“Developing global competence takes work.”</i> -- <i>“I’m not sure...”, “Not yet...”</i> with positive or affirming explanations, i.e <i>“I don’t know if I am globally competent yet, but I think by learning more about others and speaking in Spanish, I’m getting closer!”</i>

Openness	
Is...	Is not...

the positive recognition of other cultures and communities (Wahlström, 2014). <i>How do they demonstrate openness to global others?</i>	--Expressing confusion or outright rejecting the concept of developing or having a global identity; “ <i>I’m not sure...</i> ”, “ <i>Not yet...</i> ”, “ <i>I don’t want...</i> ” with negative explanations, i.e. “ <i>I’m not sure I’m a global citizen. I don’t think I Spanish class will change that.</i> ”
Examples from the literature	--Declarative statements without clarifying explanation, i.e. “ <i>I learned about Día de Muertos.</i> ”
Inquiry, exploring others’ lives, beliefs and experiences, (Hawkins, 2018); asking questions, (Hawkins, 2014); acceptance, fostering a communal energy (DeJaynes, 2015); imagination, understanding other people’s emotions, wishes and desires, (Boni & Calabuig, 2015)	--“ <i>I was surprised by...</i> ”/ “ <i>I was shocked by...</i> ” without clarifying explanation, i.e. “ <i>I was surprised to learn that they have class at different times.</i> ”
GRAPPLING with /REJECTING Openness	
Is...	Is not...
Expressing confusion or outright rejecting the concept of developing openness to other cultures, practices, perspectives --“ <i>I’m not sure...</i> ”, “ <i>Not yet...</i> ”, “ <i>I don’t know...</i> ” with negative explanations, i.e. “ <i>I don’t know what y’all think, but sugar skulls are weird.</i> ”	--Positive or accepting statements --Declarative statements without clarifying explanation, i.e. “ <i>Developing openness takes work.</i> ” --“ <i>I’m not sure...</i> ”, “ <i>Not yet...</i> ” with positive or affirming explanations, i.e. “ <i>I don’t know if I am very open, but I think by learning more about others and speaking in Spanish, I’m getting closer!</i> ”

Responsibility to Others	
Is...	Is not...
Seeing one’s self as a social actor with obligations to others (Stevenson, 2003); obligations to others to listen and respond respectfully and considerately (e.g., Appiah, 2006; Delanty, 2006; Hansen, 2010) <i>How do they demonstrate responsibility to or for global others? How do they express care in communicating with and about the Spanish speakers with whom they interact?</i>	--Expressing confusion or outright rejecting the concept of developing or having responsibility to others --“ <i>I’m not sure...</i> ”, “ <i>Not yet...</i> ”, “ <i>I don’t want...</i> ” with negative explanations, i.e. “ <i>I’m not sure how responsible I should be to people I don’t even know.</i> ” --Declarative statements without clarifying explanation, i.e. “ <i>Kindness is important.</i> ”
Examples from the literature	
giving importance to diversity (Boni & Calabuig, 2015); seeking common ground, going beyond the particular (Wu & Li, 2019); listening into, empathy, agency, (Sánchez & Ensor, 2020)	

GRAPPLING/REJECTING Responsibility to Others	
Is...	Is not...
-- Expressing confusion or outright rejecting the concept of developing or having responsibility to others; <i>"I'm not sure..."</i> , <i>"Not yet..."</i> , <i>"I don't want..."</i> with negative explanations, i.e. <i>"I'm not sure how responsible I should be to people I don't even know."</i>	--Positive or accepting statements -- <i>"I'm not sure..."</i> , <i>"Not yet..."</i> with positive or affirming explanations, i.e. <i>"I'm not sure what my obligations are to others, but it's important to learn!"</i>

Second Round

Next I completed a round of Thematic Coding (Saldaña, 2016), focused specifically on: 1. Instances of emerging, grappling or rejecting global identity, global competence, openness and responsibility to others, 2. Instances where students attributed a key disposition to MindTap, FlipGrid, Opciones, or TalkAbroad, and 3. Continued open coding for other salient points. I used Table 4.5 below as my codebook during this round. I also referenced my list of markers from the literature to assist in finding instances of focal dispositions, but I did not code for them specifically in this round.

Table 4.5 *Coding for SPAN 121 activities*

<u>TalkAbroad</u>	Conversations in Spanish with trained, global Spanish speakers via an online service. An important objective in conversations is to determine what perspectives and practices are shared and which are different between students and TalkAbroad partners.
Is...	Is not...
Referred to by name or otherwise explicitly referenced [ex: "Native/ authentic/ real/ actual/ etc." speakers, partners, or conversations]	--A general statement without attribution, i.e. <i>"All the opportunities to speak Spanish..."</i> --Conversations with classmates --Conversations with Spanish-speakers <i>outside</i> of class activities
<u>Opciones</u>	Activities I curated and designed to address themes of unit and guide students' cosmopolitan engagement with authentic, transnational texts. All online. Students required to engage with global Spanish-speakers by directly responding to someone (i.e., replying to a Tweet or Instagram comment) or tagging a global Spanish-speaking person or account (i.e. @usal, the Twitter account of the Universidad de Salamanca in Spain)
Is...	Is not...

Referred to by name or otherwise explicitly referenced [ex: References to Twitter, Instagram, TikTok]	--A general statement without attribution, i.e. “ <i>Learning more about other cultures made me a more open person!</i> ” --“the culture activities” as referring to MindTap
-------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

MindTap	Textbook publisher-produced, online, asynchronous component of SPAN 121. Includes content for learning and practicing language. It also includes activities to introduce and invite students to thoughtfully consider cultural practices, products and perspectives.
Is...	Is not...
Referred to by name, specific activity names, or otherwise explicitly referenced [ex: Homework/classwork activities, “the videos”, “the readings”]	--A general statement without attribution, i.e. “ <i>Learning more about other cultures made me a more open person!</i> ” --“the culture activities” when referring to social media or Opciones

This Class	Referencing the class/course overall/ in a general way.
Is...	Is not...
A general attribution to “ <i>this class</i> ” as a whole, i.e. “ <i>I learned so much about being open to other cultures because of this class.</i> ” [ex: “this class”, “this course”, “SPAN 121”]	--A general statement without attribution, i.e. “ <i>Learning more about other cultures made me a more open person!</i> ” --A specifically attributable/ code-able list, i.e. “ <i>TalkAbroad, MindTap and Opciones all increased my openness so much!</i> ”

While running initial queries after this round, I realized I needed to ‘clean up’ my coding. I ran queries by focal disposition, critically re-read each instance to verify my initial coding, and made necessary changes. I was especially intentional in verifying my coding process/criteria for *Cosmopolitanism*. I sought instances where students demonstrated multiple dispositions working in concert to demonstrate cosmopolitan stances. To find them, I ran queries to find instances where I coded multiple focal dispositions, critically re-read each instance, and made necessary changes.

Table 4.6 *Coding for demonstrating, grappling and rejecting cosmopolitan stances*

Cosmopolitan Stances	
Is...	Is not...
Multiple dispositions working together plus self-improvement or self-	Expressing confusion or outright rejecting the concept of developing cosmopolitan

transformation (Wahlström, 2014) or perception, discernment, and appreciation (Hansen, 2010, p. 9)	perspectives; “ <i>I’m not sure...</i> ”, “ <i>Not yet...</i> ”, “ <i>I don’t want...</i> ” with negative explanations, i.e. “ <i>I’m not sure if I’m ever going to use all this. Why do I need to know about kite festivals?</i> ”; Demonstration of a single disposition or demonstrating multiple dispositions at a superficial level of understanding.
GRAPPLING/REJECTING Cosmopolitan Stances	
Is...	Is not...
Expressing confusion or outright rejecting the concept of developing or having a cosmopolitan stance; “ <i>I’m not sure...</i> ”, “ <i>Not yet...</i> ”, “ <i>I don’t want...</i> ” with negative explanations, i.e. “ <i>I’m not sure if I’m ever going to use all this. Why do I need to know about kite festivals?</i> ”	Positive or accepting statements Declarative statements without clarifying explanation, i.e. “ <i>Developing cosmopolitan perspectives takes work.</i> ” “ <i>I’m not sure...</i> ”, “ <i>Not yet...</i> ” with positive or affirming explanations, i.e. “ <i>I don’t know if I am cosmopolitan yet, but I think by learning more about others and speaking in Spanish, I’m getting closer!</i> ”

Third and Final Round

Finally, I utilized Axial coding (Saldaña, 2016) to condense various, individual markers into themes. I did this round twice—once for developing dispositions in focal participants and once for dispositions with which they grappled or outright rejected. See Table 4.7 for themes that emerged after this round.

Table 4.7 *Prominent Themes*

Demonstrating <u>Global Identity</u>	<u>Global Competence</u>	<u>Openness</u>	<u>Responsibility to Others:</u>
Potential Selves Participating Learning ab Others Languages Global/Local Perspectives	New Skills/Perspectives Learning about Others Personalized Knowledge Enjoying Building Confidence Authenticity	New Perspectives Curiosity/Inquiry Hospitality Embracing Differences Embracing Plurality Adventures	Participating Respect Obligation Helping Others
Grappling/Rejecting <u>Global Identity</u>	<u>Global Competence</u>	<u>Openness</u>	<u>Responsibility to Others:</u>
Not Enough GC – Ling	Misunderstandings Refusal	Discomfort	Uncertainty

Not Enough GC – Cult Don’t Want It Don’t Feel It Balance	Struggling Negative Emotions		
----------------------------------------------------------------------	---------------------------------	--	--

After three rounds of coding, I was able to determine consistent trends among my data and interpret relationships between dispositions, markers, activities and my participants.

This information is summarized in Table 4.8 below.

Table 4.8 *Final codebook: Codes for Constructs, SPAN 121 activities, and markers of constructs*

Dispositions				
<u>Demonstrating, Grappling or Rejecting:</u>	Global Identity	Global Competence --Communicative --Cultural	Openness	Responsibility to Others
Markers				
<u>Demonstrating:</u>	Potential/Future Selves Participating in Global Communities Learning Language Global/Local Perspectives	Using Commonalities New Perspectives Learning About Connecting Information Personalized Knowledge Enjoying Building Confidence Authenticity	New Perspectives Curiosity/Inquiry Hospitality Embracing Differences Embracing Plurality Adventures	Participating Respect Obligation Helping Others
<u>Grappling or Rejecting:</u>	Not Enough GC – Ling Not Enough GC – Cult Don’t Want It Don’t Feel It Balance	Wrong Information Do Not Want Did Not Engage Confused Balancing Struggling Room for Improvement Negative Emotions	Discomfort	Uncertainty
Activities				
<ul style="list-style-type: none"> • MindTap (MT) • Opciones (Ops) 		<ul style="list-style-type: none"> • TalkAbroad (TA) • “This Class” (TC) 		

NVivo 12 software was useful for sorting through data (Bryant & Charmaz, 2010). It assisted me in identifying trends within my data that addressed my research questions.

I ran queries to determine how often the participants demonstrated:

Table 4.9: *NVivo Queries and which Research Question they Addressed*

Queries sorted by Research Question Addressed	
RQ 1	RQ 2
1. each disposition across activities 2. particular combinations of dispositions 3. 'cosmopolitanism' 4. 'cosmopolitanism' by activities	5. each disposition across all data. 6. each disposition across markers 7. markers by activities

I compared the results of these queries with my focal participants' documents, my reflective memos, and my personal experiences with them for interpretation. I utilized triangulation (Glesne, 2016; Lincoln & Guba, 1985) to confirm or disconfirm my interpretations. I used mind-mapping (Glesne, 2016) to draw pictures that aided in making further connections and understandings. This process for analyzing data was appropriate for addressing my research questions.

Because of the dearth of studies set in additional-language classrooms, it is not known how a cosmopolitan framing may develop cosmopolitan perspectives in students in an additional-language class. My first research question addressed this gap in the literature: while analyzing data, I looked specifically for instances when students connected cosmopolitan perspectives to class activities. To address the second research question, I analyzed interview transcripts, students' reflections and diaries to determine which constructs of cosmopolitanism—specifically global identities, global competence, openness and responsibility to others--students displayed and in what ways they displayed them. My study sought to explore how SPAN 121 might be designed to foster

and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class. In the previous section, I described the research design of the current study. In the next section, I explain how I approached trustworthiness in my study.

Trustworthiness

Here, I address my measures for increasing my study's trustworthiness. To contribute to the trustworthiness of my study, I utilized triangulation and multiple participants, member checking on collected data, debriefing with peers and supervisors, negative case analysis, monitoring of subjectivity, and an audit trail (Glesne, 2016; Lincoln & Guba, 1985). I collected multiple forms of data to validate claims, or *triangulation*, from multiple participants who brought varied life experiences and perspectives. I engaged in *member checking* (Glesne, 2016) for clarity in my understandings and transparency in the process through providing focal participants copies of all of their documents, encouraging participants to reflect on what they shared in diaries, reflections, and interviews. I also checked my own understandings of the data with participants, and I asked questions for clarification. I met with my advisor to discuss my progress with the study and initial understandings, and I utilized a *critical friend* (Samaras & Roberts, 2011) for reflection, questioning, and discussion. I wrote extensive memos to record my thoughts and questions, and the memos serve as part of my audit trail for how I decided on including and excluding codes. I engaged in a rigorous coding process, and I utilized a second coder for verification of my findings. I consulted with

both my critical friend and my advisor on my findings and discussion. All of these measures contributed to increasing the trustworthiness of my study. In the following section, I address ethical considerations.

Ethics

In this section, I discuss ethical considerations of my study. My research project was approved by the Institutional Review Board (IRB) of the University of South Carolina. All students enrolled in my two sections of SPAN 121 were invited to participate. Although IRB determined that my study was exempt, I still requested permission to have their work included in my project. (See Appendix D for IRB Approval letter and Student Consent to Participate.) I made clear that they were not required to participate, they were free to discontinue participation at any time, and I assured them that I would use a pseudonym to protect their identities. Their participation or abstention did not affect their grade in the course. Unit Reflections, Final Reflections and weekly diary entries were submitted via the university's online course management system that requires dual-factor authentication. Interview videos and transcripts were kept on a password-locked external drive accessed through a password-locked laptop. Due to COVID-19 restrictions, the laptop and external drive were kept in my locked home-office of the researcher. Participants were assigned a code, and only I knew which focal participant was assigned to each code; not even my critical friend or advisor knew. As I collected data, I used only their codes when labeling files, etc. That code was turned into a pseudonym, and any references to specific or possibly identifying details have been removed. In the following section, I consider my researcher reflexivity.

Researcher Reflexivity

This section explains how my background, experiences, and ideas may have influenced my research. To some degree, I was able to assume an emic approach to my study. My students brought a wide variety of backgrounds, beliefs and experiences to my classes. My lived experiences have positioned me to be able to share and connect with my students in sometimes contrasting ways. My past life enabled me to connect with students who have more modest means, and my present enabled me to connect with those who have similar privileges.

For example, at my students' age, my family and I did not have much money. I lived in a conservative small town that followed Christian norms. My global experiences were very limited: I had traveled to Germany once, but I had never lived anywhere other than my hometown and my college town; both towns were in the same state. Some students may have backgrounds that were very similar to mine, or they shared one or two particular experiences.

At the time of the study, my family was financially much more comfortable. I lived in a more metropolitan city, and I interacted with people who brought a variety of beliefs. I had the opportunity to travel extensively, and I had lived in Spain and Peru. From this perspective, I was able to model that knowing Spanish and having cosmopolitan perspectives are new ways to learn more and offer new opportunities. Having both perspectives was helpful to me as an educator to connect with my students. It also allowed me to connect with my focal participants—one participant also comes from a family with more financial resources, although the other two did not. We all, however, come from a place of privilege as white women whose understanding of

globality is primarily in line with the less critical—and arguably more superficial—
notions of those who travel or relocate by choice—for adventure, education, or career
opportunities.

Additionally, like many of my students, I am from an immigrant family: my
grandmother immigrated with my mother from Germany to the United States in the mid-
1950s. Furthermore, my best friend as I grew up was deaf. (She still is deaf, but we are no
longer best friends.) As I learned to speak as a child, I also learned American Sign
Language to communicate with my friend. My childhood was a swirl of English, ASL,
and German. In this sense, a cosmopolitan perspective came easily to me, and I was able
to highlight that fact with students who also brought multiple communicative repertoires.

On the other hand, like my students, I learned Spanish as a student in a classroom.
I was fortunate to study abroad for a semester, but no one else in my family spoke
Spanish. Students appreciated when I shared my experiences learning Spanish. They
appreciated when I acknowledged that learning another language can be difficult, and
they told me that I served as a model proving they could do it, too. Students especially
liked my stories about communication gaffes or when I pushed myself to explore new
things. A perennial student favorite was a series of videos I made when trying foods
common in Peru but not South Carolina. For example, they watched me initially hesitate
to eat *cuy* (guinea pig) followed by an openness to trying it and my changed perspectives
on eating *cuy* as part of a meal. Through videos documenting my own developing
dispositions, they saw that cosmopolitan perspectives are developed and not inherent.

At the time of the study, there had been very few situations where I felt like I had
very different experiences than my students: I am not a person of color nor am I a

member of the LGBTQ+ community. I considered myself an engaged ally of both of these groups, but I recognized that my lived experience was vastly different than theirs. For example, I had not faced legal discrimination nor feared for my safety and wellbeing as those communities continuously must. Furthermore, I am not male, and I am not conservative. I did not find it difficult to connect with male-identifying students solely due to their gender, but I recognized that our experiences were very different. I had many students who expressed very conservative opinions in my career, but I did not have any negative experiences or issues serving as their instructor. Theories of cosmopolitanism appealed to me because of its openness to and responsibility for others. In my experience, cosmopolitan perspectives starkly contradict conservative views.

Another important consideration was my dual positions of instructor and researcher. Both the study and the course were constructed around my understandings of cosmopolitanism and each of the focal dispositions. Thus, how cosmopolitanism was presented in class, discussed during the interviews, and analyzed in the data are all significantly influenced by my own understandings. My dual role also presented a power imbalance. Participants may have wanted to please me by responding in ways they thought I wanted, or they may have feared retaliation for saying or doing something displeasing to me. This power imbalance is especially important when considering that my findings are based on students' reports of their behaviors, although some demonstrations were noted during interviews. I have to trust that my students did what they said. In both roles, I recognized that I must build and maintain relationships with students, especially focal participants, so that they could trust me and share their honest views. I did not allow my relationship with focal participants to affect their grades, either

positively or negatively. I did not allow focal participants' academics to affect how I viewed the data.

Overall, my priority was to collect data that reflected students' experiences without allowing either my personal beliefs or my role as their instructor to influence how I interpreted data. I was intentional in keeping these roles as separate as possible. Although I engaged in several steps to mitigate my own subjectivity—such as participating in a rigorous dissertation proposal defense, meeting with my advisor to discuss my progress with the study and initial understandings, utilizing a *critical friend* (Samaras & Roberts, 2011), engaging in a rigorous coding process, and utilizing a second coder for verification of my findings—it is still likely that some parts of my own subjectivities are reflected in my findings and discussion. In the following section, I summarize this chapter.

Summary

In my study, I intentionally framed intermediate-level Spanish-language classes in everyday cosmopolitan perspectives and actions that guide day-to-day life. I embedded activities and experiences that overlap how researchers propose cultivating participants' cosmopolitan perspectives and how researchers of language acquisition propose students learn or acquire additional languages. Specifically, I utilized a global cosmopolitan framing of my SPAN 121 curricula, direct, one-to-one intercultural interactions via TalkAbroad conversations with global Spanish speakers as well as intercultural interactions through social media via *Opciones* activities.

I did so to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how

English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class. I engaged in teacher research to gain insight into practices that may improve teaching and learning (Henderson, Meier, Perry & Strommel, 2012). My study used qualitative methods to clarify understanding of a phenomenon (Merriam, 1998) through the contextualizing benefits of multiple data sources and the flexibility of qualitative methods' emergent nature (Dornyei, 2016; Glesne, 2016). I utilized case study (Stake 2006), selecting my SPAN 121 over the course of the fall 2020 semester, but within this case, I utilized data from three focal participants students.

In this chapter, I reviewed the purpose of my study and research questions that guided my research. I explained my reasons for choosing a qualitative methodology and teacher action research with a case study in particular. I described the setting, participants, and specifics of framing a SPAN 121 class in cosmopolitan perspectives. I discussed my types of data sources, as well as how I collected and analyzed data. I also addressed issues of trustworthiness, ethics, and researcher reflexivity. In the next chapter, I discuss my findings.

CHAPTER 5

SPAN 121 ACTIVITIES AND PARTICIPANTS' COSMOPOLITAN PERSPECTIVES

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Cosmopolitan stances include dispositions of responsible global citizens engaged in open, respectful, and reflective dialogue across personal, geographic, and identity boundaries to learn about themselves and the world (Appiah, 2006; De Costa, 2014; Delanty, 2006; Hansen, 2010; Hawkins, 2014; Hull & Stornaoui, 2010; Wahlström, 2014). I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class. My first research question questioned how SPAN 121 students demonstrated cosmopolitan perspectives in response to activities and experiences embedded in the course. Specifically, what *combinations* of markers of dispositions of global identity, global competence, openness, and responsibility to others did students demonstrate? Markers are actions, reactions, characteristics, or perspectives generally associated with particular dispositions. These markers were gathered from literature on theories of cosmopolitanism, how participants in studies of cosmopolitanism were described as demonstrating cosmopolitan perspectives, and from my own participants through open and *in vivo* (Saldaña, 2014)

coding. I sought participants' demonstrations or descriptions of their *markers* of these dispositions, utilizing them as an heuristic for making cosmopolitan perspectives more visible while acknowledging that they do not encapsulate all dispositions contributing to cosmopolitan stances.

I examined students' diary entries, written reflections and interview responses for descriptions of their engagement with each activity or experience. I relied on students' responses to my oral and written questions because I was not able to observe and analyze their interactions. *TalkAbroad* conversations, *Opciones* social media interactions, and *MindTap* academic activities scaffolded students' languaging practices in Spanish while engaging them with cosmopolitan perspectives. See Appendices A and B for examples of each of these activities. I also examined their responses to a global cosmopolitan framing of SPAN 121 that students often referenced as "This Class." I sought moments when participants demonstrated markers of multiple focal dispositions that worked in concert to reflect cosmopolitan stances in response to SPAN 121 activities and experiences specifically. I determined that:

1. I could not determine whether activities in SPAN 121 *developed* students' cosmopolitan perspectives.
2. Participants most often demonstrated markers of cosmopolitan dispositions in response to SPAN 121 activities that closely aligned with their *personal values and experiences*.
3. Some activities only fostered demonstrations of *individual dispositions* but did not significantly foster demonstrations of *cosmopolitan perspectives*.
4. Some activities elicited *problematic responses*.

Even though these participants had similar coursework experiences, their personal experiences and values significantly affected how they each engaged with and demonstrated markers of focal dispositions and cosmopolitan perspectives.

In this chapter, I first briefly explain why I could not determine whether SPAN 121 developed students' cosmopolitan perspectives. Then I discuss my other findings, activity by activity.

Development?

Although my teacher action research project was driven by a desire to create a curriculum that might develop students' cosmopolitan perspectives, I have found that I cannot determine whether these activities contributed to the development of those perspectives. While qualitative inquiry cannot imply causation (Glesne, 2016), my data analysis was incomplete and I did not have sufficient types of data to support claims about students' cosmopolitan development. However, my other findings support salient trends in students' demonstrations of cosmopolitan perspectives. I will address these points in more detail in Chapter Eight, when I discuss my study's conclusions and limitations.

In the next section, I discuss my findings, activity by activity. I begin each section with a brief description of the activity and describe participants' overall responses to it. Then I focus on the focal participant who most often responded to those activities with cosmopolitan perspectives. Finally, I describe whether participants grappled with activities. I first explore *TalkAbroad* conversations followed by *Opciones* social media interactions and then *MindTap* academic activities. Then I introduce and explore "This Class" and "Everyday Life." Finally, I offer my conclusions.

TalkAbroad

TalkAbroad is a website that connected SPAN 121 students with trained conversation partners to practice synchronous, interpersonal speaking skills. Students conversed with a global Spanish speaker during the final week of each of the four units in SPAN 121. Students' conversations were guided by the unit's essential questions. Furthermore, students sought to determine what practices and perspectives they shared and which differed between students and their TalkAbroad partners. All three participants enjoyed TalkAbroad conversations. Steph and Lisa appreciated that the conversations were pleasant and described believing that these "actual" conversations were more valuable than typical coursework. Linda most often demonstrated cosmopolitan perspectives in response to her TalkAbroad conversations. See Table 5.1 for a summary of participants' responses to TalkAbroad.

Table 5.1 *Summary of Participants' Responses to Talk Abroad*

TalkAbroad	
Positive responses	Conversations were "nice", having "actual" conversations gave meaning to the assignment.
Particularly resonated with [participant name] because...	Linda; valued personal relationships
Combinations of dispositions that contribute to cosmopolitan stances	openness, global competence and responsibility to others
Problematic responses	None

Steph's and Lisa's TalkAbroad Conversations

Steph stated that she enjoyed TalkAbroad conversations more than the other activities in class. TalkAbroad conversations appealed to Steph because they "felt [...] authentic and the people were all so nice and understanding" (Reflection Four). Steph enjoyed the "nice" conversations with global Spanish speakers because they were pleasant experiences. Steph also emphasized that the conversations "felt [...] authentic"

to her because “you're *actually* talking to someone else. So, it's--you're not trying to waste their time. And you're *actually* trying to get a meaningful conversation out of it” (Interview Three). Steph repeatedly used the term ‘actually’ to validate *TalkAbroad* conversations. Steph valued action, and during these assignments, she was “actually” communicating with global Spanish speakers.

Lisa also valued these conversations for similar reasons. She described appreciating *TalkAbroad* conversations because “it was nice to talk with other individuals” (Reflection Four) instead of creating individual recordings for homework. Lisa echoed Steph’s use of “actually” to validate her conversations. Lisa explained that she and her partners “weren't just having a conversation for the sake of sport--we were *actually* communicating.” Direct interactions via *TalkAbroad* conversations with global Spanish speakers “were the best way to actually practice useful engagements with Spanish speaking individuals” (Lisa, Interview Three) and provided purpose for language practice.

For Steph and Lisa, activities on MindTap or conversations with classmates were “just assignments in school” (Steph, Interview Three) that positioned them as Spanish-language *students*. ‘Actual’ conversations, however, positioned Steph and Lisa as Spanish *speakers* because they were “*actually* communicating” and having “meaningful conversations” with global Spanish speakers.

Linda’s Demonstrations of Cosmopolitan Perspectives in Response to *TalkAbroad* Conversations

Upon analyzing my data closely, I found that participants demonstrated cosmopolitan perspectives in response to multiple SPAN 121 activities. However, they

most often displayed cosmopolitan perspectives in relation to activities that closely aligned with their personal values and experiences. Perhaps because she valued personal relationships, Linda most often demonstrated cosmopolitan stances in response to one-on-one TalkAbroad conversations. Although she reported enjoying *Opciones*, MindTap, and in-class activities, Linda preferred personal connections afforded by conversation practice “with people who actually live in another country and experience a unique culture on a daily basis” (Reflection Four). She reported feeling like she learned more about cultural practices and perspectives through conversations because “through the TalkAbroad conversations--I was able to kind of, um...It allowed me to connect more to their lives.” Linda routinely demonstrated cosmopolitan perspectives in response to her TalkAbroad conversations with global Spanish speakers.

For example, Linda reported that she could “relate to” her partner and “connect more to their lives” during her Unit Two TalkAbroad conversation. While this conversation was designed to focus on travel practices, but Linda found another aspect of the conversation more salient. She reported:

And I really got to understand, like...the music that they listened to--and there's one woman, she listens to, like, the same music that we really listen to here. And, um, she'll like hang with all her friends, she likes to be outside and do all these things--the same things that we enjoy doing. (Interview Two)

Although she and her TalkAbroad partner were assigned to discuss travel and tourism, Linda focused her reflections on everyday connections with her partner: they listened to the same music, they both hung out with friends, and they both spent time outside. These similarities in everyday moments excited Linda.

Linda also valued differences she encountered and described how these conversations helped her to understand cultural practices and perspectives better. Linda reflected on a separate TalkAbroad conversation:

[*Our*] similarities demonstrate how communities are much more alike than we first expect. The differences are constructive as well. Our two living arrangements are different but we enjoy the things we can do in each place and we call our cities home. (Reflection Three)

As I detailed below, in both excerpts, Linda demonstrated dispositions of openness and global competence. Linda's dispositions entailed finding small moments of "everyday cosmopolitanism" (Hull & Stornaoui, 2014) during these conversations.

Linda displayed openness through markers of *inquiry* and *hospitality* in both excerpts. Linda demonstrated *inquiry* by exploring her partners' practices and perspectives regarding recreational activities and communities during her conversations. She described how she demonstrated *hospitality* by fostering a communal energy with her partners during her reflections. In the first excerpt, she fostered commonality by matching similarities during their conversation; in the second, she repeatedly used the communal pronoun "we" even when describing differences.

In both excerpts, Linda also demonstrated global competence through markers of *using an additional language* and *connecting information*. Linda *used an additional language* to navigate these conversations in Spanish. Although she completed these conversations in Spanish for the class assignment, there were students who spoke primarily in English to their partners and others who opted not to participate in the conversations. Linda also demonstrated her global competence by *connecting information*

about recreation activities and community life across their respective communities and cultures. She connected information she learned about her partners' lives to her prior knowledge to create new understandings.

Another way Linda responded to TalkAbroad conversations with cosmopolitan stances occurred when Linda revealed an awareness about the nature of languages and their influence on how she could "relate to" her partners and "connect more to their lives". To clarify why TalkAbroad conversations were her favorite activity in SPAN 121, she explained, "I was able to connect with these people better mainly due to the fact that I could speak their native language" (Interview Three). To Linda, communicating in Spanish with global Spanish speakers improved her ability to "connect" with them. She believed conversation in Spanish improved personal connections because her conversation partners "were more comfortable" (Interview Three) She continued "I think that whenever you learn any new language, I think that not only can you better communicate with those people, I think that they trust you more" (Interview Three). Like the students in Hull, Stornaoui, and Sahni (2010) who demonstrated small moments of reaching out to communicate with and welcome others into conversation, Linda demonstrated how she connected comfort, languages and trust for improved communication.

In this conversation, Linda displayed cosmopolitan perspectives through demonstrations of openness, global competence, and responsibility to others. She demonstrated a disposition of global competence by *using additional languages* to connect with global Spanish speakers. Linda also demonstrated a disposition of openness through the marker of *hospitality*, to communicate with and welcome global others into

dialogue with her. She demonstrated how communicating in others' preferred languages may improve interactions and build better relationships (Douglas Fir Group, 2016; Schrum & Glisan, 2016). Linda also displayed an disposition of responsibility to others by *respecting* the importance of learning from people in languages they prefer to use. Her developing dispositions of global competence, openness and responsibility to others worked in concert to demonstrate cosmopolitan perspectives.

TalkAbroad conversations afforded Linda multiple opportunities to engage in open, respectful, and reflective dialogue across personal, geographic, and identity boundaries to learn about herself and the world (Appiah, 2006; De Costa, 2014; Delanty, 2006; Hansen, 2010; Hawkins, 2014; Hull & Stornaoui, 2010; Wahlström, 2014). As described in Chapter Four, Linda valued relationships built on trust, and she described feeling like she could “connect” with her partners who could “trust” her. Linda demonstrated developing dispositions of openness, global competence and responsibility to others, although these conversations did not appear to develop a disposition of global identity in Linda. While these conversations were one part of an overall cosmopolitan framing of her SPAN 121 course, Linda most often displayed cosmopolitan perspectives in response to them.

Opciones

Opciones—the Spanish word for Options—were a culminating end-of-unit assignment. I created three online options for engaging students with global Spanish speakers and communities. Students then chose among those activities and reflected on what they learned about themselves and global others in the process. For all three options, students were required to engage with global Spanish-speakers by directly tagging

(including @ with their username) or responding to someone (i.e., replying to a Tweet or Instagram comment). See Appendix B for an example and Table 5.2 for a summary of focal participants' responses to *Opciones*.

Table 5.2 *Summary of Participants' Responses to Opciones*

<i>Opciones</i>	
Positive responses	Lisa enjoyed the continuity of interaction past initial engagement and new pathways to communicate with Spanish speakers.
Particularly resonated with [participant name] because...	None
Combinations of dispositions that contribute to cosmopolitan stances	No combinations—only individual dispositions
Problematic responses	Steph feared others' judgment of her language usage; Linda, Steph and Lisa disliked the timing of when they were assigned.

How Participants Engaged with Opciones

Linda rarely mentioned *Opciones* in her interviews, diaries, and reflections. She appeared to view these social media accounts as static sources of information rather than dynamic opportunities for engagement. For example, she described *Opciones* by saying, “I thought that I was able to learn more and maybe gain a little bit more understanding about other people through the videos or the links” (Interview Three). In this example and across the study, Linda reported information she learned by looking at the webpages, but she did not reflect on interactions with global Spanish speakers.

Steph often described discomfort with social media interactions in *Opciones* in her Reflections. As I will describe in more detail in Chapter Six, Steph worried that global Spanish speakers would notice and judge her inaccuracies. After reading her Unit Two Reflections, I inquired why these activities made her uncomfortable. She mimicked how she feared someone might think while reading her writing, saying “ ‘Oh, they

spelled this wrong.’ Or like, ‘They spelled that wrong’” (Interview Two). She described being fearful that global Spanish speakers might read what she had written and point out her mistakes. As described in the following chapter, however, Steph did report building confidence in social media interactions across the semester.

In contrast, Lisa liked communicating in Spanish with global Spanish speakers through *Opciones* “because there's a continuation of interaction past that [*initial posting*]” (Interview Three). She continued by describing how she had started to access social media accounts that included Spanish-language content. Lisa enjoyed how these sites afforded new opportunities for additional practice in Spanish. She said “I think [*communicating in Spanish via social media*] is interesting because I didn't realize there are alternative ways for me to regularly engage in Spanish through my regular social media interactions” (Reflection One). While she reported using Spanish regularly in her volunteer position, here Lisa recognized additional avenues for Spanish-language interaction.

Limited Cosmopolitan Perspectives

After analyzing my data, I did not find specific or salient instances of participants demonstrating cosmopolitan perspectives in response to *Opciones* activities. As described in my theoretical framework, cosmopolitan perspectives are demonstrated through varying *combinations* of focal dispositions because theories of cosmopolitanism are comprised of multiple qualities, attributes, dispositions, and characteristics, Linda, Steph and Lisa often lumped TalkAbroad and *Opciones* together as they reflected on “actual” interactions with “real” Spanish speakers. However, there were no instances of *Opciones*—or a specific activity choice within *Opciones*—to which the participants

responded with multiple dispositions working in concert to demonstrate cosmopolitan stances.

Linda, Steph, and Lisa may not have engaged with *Opciones* because they described them as somewhat problematic for reasons unrelated to the activities themselves. Linda stated that *Opciones* least contributed to her cosmopolitan stances. She said:

Because it was more work. Um, and it would always be during the exam week that we would have. So maybe if it wasn't during that same period, um, where I'm already studying stuff, I probably would have enjoyed it more. (Interview Three)

Lisa and Steph mentioned similar objections. Lisa stated “It's not that I don't care about [*Opciones*]. It's just that it's at the end [*of the unit*].” (Interview Two) Steph agreed and suggested that students may get more out of *Opciones* activities by “bringing more of those lessons in the class” (Interview Two). They agreed that the timing of *Opciones* due dates influenced how they did or did not engage with the activities.

Although focal participants reported problems with *Opciones*, Linda, Steph and Lisa demonstrated markers of singular focal dispositions in response to *Opciones* activities. In Chapter Seven of this dissertation, we will see how *Opciones* activities contributed to Linda's disposition of global competence through *connecting information*. They contributed to Steph's disposition of global identity through *participating in communities* and to her global competence through *building communicative confidence*. *Opciones* contributed to Lisa's global competence through *using additional languages*. While *Opciones* did not appear to elicit cosmopolitan stances from the participants, these

activities did appear to support the development of individual dispositions that may have contributed to participants’ overall cosmopolitan perspectives.

MindTap

MindTap activities were textbook-supplied activities that engaged students with cultural perspectives and practices while practicing communicative skills. Students considered and discussed products, practices and perspectives related to focal cultures to find connections and make comparisons. To clarify: it is not this particular textbook and MindTap/textbook-supplied activities that I believe may have contributed to cosmopolitan perspectives but the types of activities provided. If my textbook had not supplied these activities, I would have found or created similar ones. In this sense, MindTap activities represented static activities through which students learned *about* Spanish-speaking cultures and communities without engaging in interactions *with* those cultures and communities. See Appendix A for examples and Table 5.3 for a summary of participants’ response to MindTap.

Table 5.3 *Summary of Participants’ Responses to MindTap*

MindTap	
Positive responses	Introduced communicative and cultural content necessary for other activities; Linda, Steph and Lisa enjoyed learning cultural content
Particularly resonated with [participant name] because...	None
Combinations of dispositions that contribute to cosmopolitan stances	No combinations—only individual dispositions
Problematic responses	Steph and Lisa described them as “cheesy”; Linda idealized other cultures based on inaccurate understandings

How Participants Engaged with MindTap

Steph found MindTap activities to be “cheesy” (Interview Three), because many activities “seem staged” and she questioned whether “people actually talk like this” (Interview Two). To Steph, MindTap utilized pedagogical tools to support students’ communicative skills, such as “staged” conversations about “cheesy” topics that engaged focal vocabulary and grammatical structures. Although Steph found many activities to be inauthentic, she conceded that she “totally understood” why MindTap made the adjustments that she criticized. She said, “We’re trying to learn the language--they [*MindTap ‘characters’*] wouldn’t have just, like, an *actual* conversation” (Interview Two).

Steph also reported enjoying the videos about focal countries, cultures and communities provided by MindTap. As I described in Chapter Four, Steph suffered from wanderlust and was ready to travel the globe. As she reflected on the videos, she seemed to be adding each new location to her growing global itinerary. Lisa described “enjoying the different cultural exposures” (Reflections One) she encountered via MindTap, and Linda reported similar opinions in her Reflections, as well. As I describe in the next section, Linda’s engagement with MindTap activities both contributed to her disposition of global competence and how she grappled with cosmopolitan stances.

Limits of MindTap

During my study, Linda consistently referenced how important to her it is to be a kind and trustworthy person who treats others respectfully. Furthermore, as a dedicated student, she took seriously my instructions to consider how cultural perspectives inform cultural practices. As a result, she often adopted “generous interpretive stances” (Hull &

Stornauioulo, 2014, p. 92) when encountering global differences. It is likely that her kind, respectful nature combined with her efforts to understand underlying perspectives produced cosmopolitan rose-colored glasses that transformed her cosmopolitan stances into inaccurate idolization.

A generous perception of newly-encountered cultural practices is evident in her response to different family dynamics. For example, Linda learned that, in many Spanish-speaking communities, familial relationships are highly valued, including those with extended family members. In this dynamic, family members are routinely involved in each other's lives. For example, extended family members may play a significant role in raising children. American students often view this practice positively. However, Linda seized on this information and extrapolated her thoughts with an almost-idolizing reverence. Linda referenced these cultural perspectives in her Unit Two Reflections. When I asked her during an interview about what most interested her from the class, she spoke at length:

Then the last thing that I thought was really interesting and really significant is going back to the family part, how the entire family, even the extended family plays a major role in raising the kids. And so a lot of times in America, people have a harder time, especially, like, impoverished people who have maybe one-parent homes and they have--there's only one parent [*so*] it's kind of hard for them to work or it's a concern for them—what they're going to do with their kids. And I feel like in their [*culture*]*—in, like, Spanish culture and in these other, like, Latin American countries, they have less of that worry because they know that the aunts or uncles or cousins are going to help take care of those kids. I feel like money's*

not ever a concern either, because I think that if they need help [...] they know that that help will be there if they need it. (Interview Two)

Linda attempted to demonstrate her cosmopolitan dispositions but arrived at an incorrect understanding. Linda made an effort to *connect information* by comparing an idealized understanding of this practice with what she presented as American cultural practices and perspectives regarding family. She incorrectly determined that with an involved extended family, Spanish-speaking communities have fewer money woes.

Linda followed a similar path when writing about the Guatemalan tradition of creating *barriletes*, or traditional giant, colorful kites in her Unit Three Reflections. Through her idealized understandings, she determined that Guatemalans do not require money to have fun and, as a result, were happier than Americans. While these are flattering misunderstandings of the cultures and communities she studied—and better than unsubstantiated negative assumptions—they are nonetheless inaccurate.

Based on my initial codebook, believing inaccurate information was a rejection of global competence and cosmopolitan stances. When I envisioned such instances prior to the study, I assumed the actions would be intentional and the misinformation would be negative. For example, I anticipated that some students might bring nationalist perspectives to the course. Linda, and the handful of other students who idealized other cultures and communities based on inaccurate understandings, challenged my understandings of the ways in which dispositions and cosmopolitan stances might be demonstrated.

Like *Opciones* activities, Linda, Steph and Lisa did not appear to demonstrate combinations of focal dispositions that contributed to cosmopolitan perspectives in

response to MindTap activities specifically. However, participants demonstrated individual focal dispositions, as described in Chapter Seven. Furthermore, MindTap activities introduced participants to communicative content and cultural practices and perspectives necessary for TalkAbroad conversations and *Opciones* assignments. As I will describe in more detail in Chapter Seven, the communicative content introduced in MindTap contributed to *participating in communities*, marking Steph and Lisa's global identities. It also contributed to *building communicative confidence* in Steph and *using additional languages* for Lisa as they developed a disposition of global competence.

Cultural content from MindTap contributed to Steph and Lisa's *potential and future selves* as well as Linda's and Lisa's *global and local perspectives*, marking dispositions of global identities. Linda utilized cultural information from MindTap to *connect information*, marking her developing global competence—although this is also an area with which she struggled. In addition, it contributed to demonstrating an disposition of openness through *embracing differences* and *embracing plurality*, as well as in the *respect and obligation* marking Linda, Steph, and Lisa's developing dispositions of responsibility to others.

“This Class”

As described in my methods chapter, I focused my analysis on data collected from my three focal participants. However, I collected data via Unit Reflections from all SPAN 121 students enrolled in my classes during the study. Across the semester, I utilized a global cosmopolitan framing (Cloete, Dinesh, Hazou, & Matchett, 2015; Stornauioulo & Thomas, 2018; DeJaynes, 2015; Crosbie, 2014; Boni, MacDonald, & Peris, 2012) of my SPAN 121 curricula through the intentional introduction of

cosmopolitan ideals and stances, references to these ideas during in-class discussion and within the instructions to activities.

An intriguing finding that emerged from the full data set was students' attribution of developing cosmopolitan stances to "this class" as a whole or general entity. While I anticipated that TalkAbroad conversations and *Opciones* would prompt demonstrations of cosmopolitan perspectives, I did not anticipate the saliency of the global cosmopolitan framing. Although specific activity names were listed in the Reflection prompts that I provided, many students intentionally used phrases including "this class," "this course," or "SPAN 121" to encompass multiple aspects of the course rather than naming a specific activity. Using "this class", "this course", or "SPAN 121" as umbrella terms, students credited and its activities as positively impacting their worldviews. Below are examples from other participants as written in their Unit Reflections:

Ginger: I do think that my communicative skills are improving, *this class* allowed me to freshen up on my vocabulary skills and all of the speaking activities allowed me to gain practice and confidence in my speaking abilities.

Birdie: In *this class* I was definitely able to learn about an [*and*] engage with different cultures, but I think that this is just the beginning for me.

Erik: *This course* forced me to look outside my bubble and see other cultures and take the time to recognize them and learn about them.

Larry: I am someone who has respect for and loves to learn and see other cultures and hear what they have to say. That is why I enjoy *this class* so much because one day I will be able to engage with a whole other part of the world.

Seth: I firmly believe that in *this Spanish class*, I have connected more with the global identity of Spanish speakers and more.

Taina: After taking *this course*, I do feel like I have a global identity now. I like that we have the ability to connect with people all over the world.

Multiple students referenced *This Class* while describing their perceived development of focal dispositions. Ginger referenced how she *built confidence* in her communicative abilities, while Birdie and Erik referenced learning more other cultures and communities. Ginger, Birdie and Erik credit *This Class* with developing dispositions of global competence. Larry described learning more about other cultures, but he also indicated that he might “engage with a whole other part of the world”. Engaging with global others is a form of *participating in global communities*, which marked an global identity. Seth and Taina also described how *This Class* “connected” them more to global identities. These students’ reflections show that intentionally framing SPAN 121 in cosmopolitan perspectives was as salient to students as activities like TalkAbroad or *Opciones* that directly engaged them with global Spanish speakers. See Table 5.4 for a summary of focal participants’ responses to *This Class*.

Table 5.4 *Summary of Participants’ Responses to This Class*

“This Class”	
Positive responses	Framing SPAN 121 in cosmopolitan ideals was salient to students; demonstrated emergent nature of Steph’s cosmopolitan stances
Particularly resonated with [participant name] because...	Steph; prior negative Spanish experiences and a <i>return-on-investment</i> mindset
Combinations of dispositions that contribute to cosmopolitan stances	openness and global competence
Problematic responses	Making comparisons felt divisive to Steph, and she questioned validity of dispositions without actual experiences; Lisa’s cosmopolitan stances already more advanced

How Linda and Lisa Engaged With *This Class*

Although many SPAN 121 students referenced *This Class* as a particular and intentional reference, neither Linda nor Lisa did. As I will describe in more detail in Chapter Six, one of Linda's strengths was specificity. She was able to *connect information* encountered during SPAN 121 in specific ways—either across cultures or to her own thoughts and feelings—to create new understandings and demonstrate a disposition of global competence. Linda practiced this same level of specificity when reflecting on the work she did in SPAN 121 by naming specific activities in her Reflections and interviews. As a senior applying for medical school, Lisa focused on experiences outside of *This Class*. Steph, however, demonstrated cosmopolitan perspectives in response to *This Class* through combinations of displays of openness and global competence.

Steph's Cosmopolitan Perspectives in Response to This Class

Of the three focal students, I only documented salient responses to *This Class* from Steph. Steph likely responded to *This Class* positively because of her prior negative experiences in Spanish-language courses and her return-on-investment mindset. In Steph's previous language courses, earning desirable grades required too much investment compared to how little she believed she benefitted from her work. Steph described past language courses as "book work." *This Class*, however, invited exploring communities and cultures, participating in global interactions, and having "real" experiences. These activities framed in cosmopolitan ideals added value to the course. She described the value she saw in the course, saying:

You're not just learning about how to speak the language. You're not just learning about another language. You're learning about the people, the culture, everything--where the language comes from and how it's used. And I feel like that just makes people appreciate it more and just gives them the drive to speak a little bit more.

(Interview Two)

To Steph, investing energy into SPAN 121 offered greater returns than courses that focused only on language. A return-on-investment mindset runs contrary to cosmopolitan ideals, however it serves as a kind of conduit through which Steph could move past a focus on the linguistics of Spanish and demonstrate dispositions of openness and global competence. These *new perspectives* on learning “the language” marked possible dispositions of openness to learning Spanish and engaging with global Spanish speakers. They also marked an openness to learning about global Spanish speakers’ cultural practices and perspectives. Steph linked “learning about another language” with “the people, the culture, everything--where the language comes from and how it is used.” Steph emphasized how learning Spanish also afforded opportunities to explore new cultural understandings that reflected an cosmopolitan perspective.

Steph continued, “It [*This Class*] makes it [*learning Spanish*] a little bit more real. I'm not just learning a language--I'm learning about other people. This language is *spoken* in other countries; other people *use* this.” (Interview Two). Steph again emphasized her disposition of openness to “learning about other people” and *embracing differences*. She also focused on how she might develop her disposition of global competence by using additional languages that “other people use”. Steph’s demonstrations of openness and global competence contributed to cosmopolitan perspective.

We witness the emergent nature of cosmopolitan stances (Compton-Lilly & Hawkins, in preparation; Campano & Ghiso, 2011; Rizvi & Beech, 2017) as we compare Steph's initial perspectives on languages, cultures and communities with perspectives voiced in her final interview. In her first interview, Steph described prioritizing a willingness to immerse herself in other cultures over learning additional languages. Steph seemed to consider openness as sufficient for successful interactions with global others. After a semester in SPAN 121 framed in cosmopolitan ideals, her perspectives have changed.

I've never not been accepting of different ways, but I—I understand that more [through] learning the language and watching the videos about your foods and everything [we do in class]. It's—I can do more than *just accept*; I can *actually understand* their culture and language and everything else in a better sense. So I feel like that definitely has helped me become more cosmopolitan. (Interview Three)

Whereas she initially believed her openness to travel and immersing herself in other cultures was sufficient, through *This Class*, she recognized her openness is only a starting point. Although she was open to *embracing differences* or *embracing plurality* by “just accept[ing]” others, Steph explained that *This Class* showed her that she could “do more.” In this statement, Steph appeared to position passive acceptance in contrast with active engagement needed to “actually understand” others—such as “learning the language” and exploring cultural practices, including “foods and everything.” Steph displayed how she valued *connecting information* and *using additional languages*-- markers of global competence. Steph's openness and developing global competence

worked in concert to demonstrate an cosmopolitan stance that emerged over time and practice (Compton-Lilly & Hawkins, in preparation; Campano & Ghiso, 2011; Rizvi & Beech, 2017) through activities embedded in *This Class*.

Problems Engaging with *This Class*

Although many students had positive reactions to how SPAN 121 activities engaged students with cosmopolitan ideals, Lisa reflected on potentially problematic issues. Although I already noted that Lisa rarely referenced *This Class* in her diaries and reflections, a salient instance appeared during our final interview. I commented to Lisa that her reflections did not seem to suggest new insights or reflect excitement or introspection like other students in her class. I inquired if she already had realizations that other SPAN 121 students were having in response to activities. Lisa agreed and added:

I would be more concerned, honestly, [if] there wasn't a difference there to some degree on like, with regard to, like, if I was having all of these realizations now. I think that that would be a little bit concerning, being I'm, like, about to go out into the world and be a person. (Interview Three)

Lisa again referenced her senior status to explain how she experienced SPAN 121 differently than her younger classmates. She believed that she already had realizations through her lived experiences across four years in college that her classmates expressed in SPAN 121 reflections, a suspicion that aligns with notions of emergent cosmopolitanism developing across time and experiences (Campano & Ghiso, 2011; Compton-Lilly & Hawkins, in preparation; Rizvi & Beech, 2017). Although activities embedded in *This Class* challenged her as a language learner, Lisa had already amassed

similar experiences across her four years at the University; class activities did not inspire her as they inspired her classmates.

By engaging students with cosmopolitan ideals embedded in a SPAN 121 class, my goal was to develop cosmopolitan perspectives that would further develop across time and experiences. I selected activities commonly utilized in Spanish-language courses and framed them to address cosmopolitan ideals. However, not all students responded to these activities. Developing cosmopolitan stances is personal (Rizvi & Beech, 2017) and contextual (Hawkins, 2018), and Lisa's contexts were different than her classmates'.

This Class provided Linda, Steph, and Lisa with multiple opportunities to engage in open, respectful, and reflective dialogue across personal, geographic, and identity boundaries to learn about themselves and the world (Appiah, 2006; De Costa, 2014; Delanty, 2006; Hansen, 2010; Hawkins, 2014; Hull & Stornaoui, 2010; Wahlström, 2014). Of my three focal participants, Steph most often responded to *This Class* with cosmopolitan stances through combinations of openness and global competence.

And Lisa?

Importantly, Lisa did not display salient responses to TalkAbroad, *Opciones*, MindTap, or "This Class". Lisa believed that she experienced "This Class"—and all the activities embedded within it—differently than her classmates because of her prior lived experiences. Lisa rarely produced more than surface-level reflections on SPAN 121 activities, however she was already enacting cosmopolitan and critical cosmopolitan stances in spaces outside of class. Importantly and problematically, without her diaries and interviews—which were not assigned to other SPAN 121 students beyond the focal participants—I would not know the depth of Lisa's cosmopolitan perspectives. Because

her cosmopolitan perspectives were not demonstrated in response to SPAN 121 activities, I discuss Lisa’s descriptions and demonstrations of her cosmopolitan stances in Chapter Seven of this dissertation.

Conclusions

In this chapter, I explored participants’ engagement with TalkAbroad conversations, *Opciones* social media interactions, MindTap academic activities, and “This Class”. I began each section with a brief description of the activities and described participants’ overall responses to them. Then, I focused on the focal participant who most often responded to those activities with cosmopolitan perspectives. See Tables 5.7 and 5.8 for summaries of my findings. Other activities listed and described in chapter four of this dissertation, such as asynchronous FlipGrid conversations or recorded conversations with class partners, were either rarely mentioned or not often referenced in connection with developing cosmopolitan dispositions. As a result, they are not included my analysis of these findings.

Table 5.5 *Summary of Findings by Activity*

	TalkAbroad	<i>Opciones</i>	MindTap	“This Class”
Positive responses	Lisa and Steph thought conversations were “nice”, having “actual” conversations gave meaning to the assignment.	Lisa enjoyed the continuity of interaction past initial engagement and new pathways to communicate with Spanish speakers.	Introduced communicative and cultural content necessary for other activities; Linda, Steph and Lisa enjoyed learning cultural content	Framing SPAN 121 in cosmopolitan ideals was salient to students; demonstrated emergent nature of Steph’s cosmopolitan stances
Particularly resonated with [participant]	Linda; she valued personal relationships	<i>None</i>	<i>None</i>	Steph; prior negative Spanish experiences

name] because...				and a <i>return-on-investment</i> mindset
Combinations of dispositions that contribute to cosmopolitan stances	openness, global competence and responsibility to others	No combinations—only individual dispositions	No combinations—only individual dispositions	openness and global competence
Problematic responses	<i>None</i>	Steph feared others' judgment of her language usage; Linda, Steph and Lisa disliked the timing of when they were assigned.	Steph and Lisa described them as “cheesy”; Linda idealized other cultures based on inaccurate understandings	Lisa's cosmopolitan stances already more advanced

Table 5.6 *Summary of Overall Findings For Research Question 1*

Summary of Overall Findings
<p>RQ 1: Which SPAN 121 coursework activities might invite participants' engagement with cosmopolitan ideals? Specifically, how might SPAN 121 students demonstrate cosmopolitan perspectives in their responses when asked to reflect on to activities and experiences embedded in their class designed to engage them with cosmopolitan thinking?</p> <ul style="list-style-type: none"> • I was not able to determine whether activities in SPAN 121 developed students' cosmopolitan perspectives. • Participants most often demonstrated markers of cosmopolitan dispositions in response to SPAN 121 activities that closely aligned with their <i>personal values and experiences</i>. • Some activities only fostered demonstrations of <i>individual dispositions</i> but did not significantly foster demonstrations of <i>cosmopolitan perspectives</i>. • Some activities elicited <i>problematic responses</i>.

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in

response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class. While I found that I could not determine whether these activities contributed to the development of participants' cosmopolitan perspectives, there were interesting trends across the data concerning their demonstrations of those perspectives. I found that participants most often demonstrated markers of cosmopolitan dispositions in response to SPAN 121 activities that closely aligned with their *personal values and experiences*. Furthermore, participants demonstrated *individual dispositions* in response to all activities, but *Opciones* and MindTap activities did not significantly foster demonstrations of *cosmopolitan perspectives*. Finally, some activities elicited *problematic responses*. I describe these findings in further detail below.

Aligned with Personal Values and Experiences

Linda, Steph, and Lisa completed the same activities in SPAN 121, but their responses significantly differed. Participants most often demonstrated cosmopolitan stances in response to SPAN 121 activities that closely aligned with *personal values and experiences*. Their personal values and experiences also affected how they engaged with other activities, as well.

Linda most often demonstrated cosmopolitan stances in response to TalkAbroad conversations. She demonstrated cosmopolitan stances through combinations of openness, global competence and responsibility to others. TalkAbroad conversations resonated with Linda because she valued personal relationships and enjoyed learning about other cultures. *Opciones*, in contrast, provided opportunities to engage with global

Spanish speakers, but social media lacked the one-on-one aspect of TalkAbroad conversations.

Steph demonstrated cosmopolitan perspectives through combinations of openness and global competence. She likely responded to *This Class* because of her prior negative experiences in Spanish-language courses, wanderlust, and *return-on-investment* mindset. *This Class* provided opportunities for “actual conversations” with “nice” global Spanish speakers, which made her “appreciate it more.” MindTap, however, was “cheesy” and reminiscent of work she completed in previous Spanish courses.

As a senior applying to medical school, Lisa no longer focused on class but engaged in experiences preparing her for a career in medicine. She described being too busy and already had extensive life experiences to produce in-depth, revelatory reflections in response to TalkAbroad, *Opciones* and Mindtap.

Responding Solely with Individual Dispositions

All tracked activities appeared to foster focal participants’ demonstrations of *individual dispositions*, however *Opciones* and MindTap activities did not significantly foster demonstrations of *cosmopolitan perspectives*. As described in my theoretical framework, theories of cosmopolitanism are comprised of multiple qualities, attributes, dispositions, characteristics, etc. In order to demonstrate *cosmopolitan perspectives*, participants needed to demonstrate combinations of focal dispositions. Linda, Steph, and Lisa only demonstrated singular dispositions of openness or global competence in response to *Opciones* and MindTap activities. As will be described in Chapter Six, for example, MindTap activities introduced participants to communicative content and cultural perspectives that supported their global competence. However, I did not find

specific instances of Linda, Steph, and Lisa demonstrating *combinations* of dispositions that marked cosmopolitan perspectives in response to *Opciones* and MindTap activities.

Problematic Responses

Across the study, I observed that some activities elicited *problematic* responses from Linda, Steph and Lisa. For example, Steph expressed fear of others judging her language usage while engaged in social media aspects of *Opciones* assignments. Furthermore, although they described enjoying *Opciones* activities, Linda, Steph, and Lisa agreed that due dates influenced how they engaged with *Opciones* activities. Due dates were an extraneous factor unrelated to cosmopolitan stances, but they significantly affected participants' responses to *Opciones* activities. MindTap also invited problematic responses. Linda and other students sometimes appeared to extrapolate an almost-idolizing reverence of other cultures from information learned from MindTap, leading to several inaccurate understandings. In addition, Steph described experiencing divisiveness created through consistent cultural comparisons in *This Class*.

In this chapter, I described activities embedded into SPAN 121 that invited participants to engage with cosmopolitan ideals and how they demonstrated their cosmopolitan perspectives. In the following chapter, I describe how students demonstrated markers of individual dispositions across the semester.

CHAPTER 6

MARKERS OF INDIVIDUAL FOCAL DISPOSITIONS

In this chapter, I respond to my second research question addressing which markers of focal dispositions become evident in students' responses to reflections on activities designed to engage them with cosmopolitan thinking. I focus on participants' demonstrations of markers--outward manifestations—of the individual dispositions of *global identities, global competence, openness, and responsibility to others* while acknowledging that they do not encompass all cosmopolitan stances. Markers are actions, reactions, characteristics, or perspectives generally associated with particular dispositions. These markers were gathered from literature on theories of cosmopolitanism, how participants in studies of cosmopolitanism were described as demonstrating cosmopolitan perspectives, and from my own participants through open and *in vivo* (Saldaña, 2014) coding.

Importantly, this chapter focuses on individual dispositions. The heuristic I utilized to focus on *combinations* of focal dispositions in response to SPAN 121 activities made many demonstrations of cosmopolitan perspectives visible—as described in Chapter Five. However, this heuristic also excluded other dispositions described in the literature as well as participants' possible overarching focal dispositions and cosmopolitan perspectives. As a result, this chapter includes data showing how participants demonstrated *individual* dispositions that were not in combinations reflecting cosmopolitan perspectives and/or not in response to a particular SPAN 121 activity.

Although it is not a finding of this study, demonstrations of all four focal dispositions during the semester may suggest that participants were engaging with overarching cosmopolitan perspectives in ways not attended to by this study.

I analyzed interview transcripts, students' diary entries, and students' written reflections, however, because of COVID-19, I was not able to collect data through any form of observation. As a result, my findings are dependent upon students' responses to my oral and written questions. Thus, students' demonstrations of markers of dispositions are often taken from their reports of their behaviors, although some demonstrations were noted during interviews.

Through careful consideration of my data, I determined that

1. Steph, Linda, and Lisa's personal values and experiences appeared to affect which focal dispositions they demonstrated.
2. I also determined that dispositions were not demonstrated *equally by each participant*. Participants demonstrated certain dispositions more than other participants.
3. Finally, I found that participants did not demonstrate dispositions *consistently* across the semester.

In this chapter, I describe each focal disposition and what markers each participant used to demonstrate it. I then summarize findings related to each disposition. I begin with global identity, followed by global competence. I then explore openness, and, finally, I describe responsibility to others. Then I offer my conclusions.

Global Identity

In my study, I define *global identities* as practicing local, national, and global levels of citizenship (Osler & Starkey, 2003, 2005; Osler & Vincent, 2002) and belonging to communities of the world (Beck, 2002). People who display dispositions of a global identity may also be referred to as global citizens or members of a global community. This study was situated on American undergraduates learning an additional-language. If one's understanding of globality is relative to one's own understandings and life experiences (Sánchez & Ensor, 2021), then this study's understanding of globality is primarily in line with the less critical—and arguably more superficial—notions of those who travel by choice—for adventure, education, or career opportunities.

As described in my methodology chapter, I identified eight markers of students demonstrating potential dispositions of global identities. For example, students demonstrated an expanded orientation of the world (De Costa, 2014); interculturality or engaging with concepts at global and local scales (Collins & Delgado, 2019); and imagining or trying out future and potential selves (Hull & Stornaoui, 2010).

Across my study, Linda, Steph and Lisa demonstrated many markers that displayed a disposition of a global identity. Each of these participants demonstrated *learning* about cultures and using the *language* routinely during SPAN 121, but markers of *participating in global communities*, *potential and future selves*, and *global and local perspectives* were more salient in this study. See Table 6.1 for a summary.

Table 6.1 *Participants' Demonstrations of Global Identity by Markers*

Disposition	Markers	Linda	Steph	Lisa
Global Identity	Participating in Global Communities		X	X
	Potential & Future		X	X

	Selves			
	Global & Local Perspectives	X		X

Participating in Global Communities

The global identity marker most often demonstrated by participants was *participating in communities*, which has been described as a first step toward belonging to communities of the world (Beck, 2002). Although it was the most common marker in the data set, Linda did not display this marker. All three focal participants completed SPAN 121 assignments designed to engage them directly with global Spanish speakers, although other students did not. While Lisa viewed SPAN 121 assignments as preparation for enacting her developing global identity later in her life, Steph perceived her participation in these activities as actively *participating in global communities*.

Of the markers related to displaying a disposition of a global identity, Steph most often displayed evidence of *participating in global communities*. As previously described, Steph envisioned future immersive experiences and participation in local communities in order to learn about diverse cultural practices and perspectives. Her intention to travel and have these experiences revealed her anticipated membership in a global community.

I think a global community looks like a group of people who do not come from the same background and/or speak the same language and/or have different cultures but they still find a way to connect with each other and get to know about other cultures ad [and] languages. (Reflection Three)

Steph described a diverse group of people *participating in global communities* as connecting and communicating with each other. She reported feeling that she was

“forming a global identity, though, by forming these connections” (Reflection Three) with global Spanish speakers specifically through interpersonal conversations and social media interactions completed for class.

Steph described her SPAN 121 coursework assignments as tools connecting her to global Spanish speakers and inviting *participation in Spanish-speaking communities*. She explained:

[*They*] helped [me] create a global identity, because I was actually contacting other people from different countries and learning about them. [...] I think anyone can have a global identity if they are accepting of other cultures and make an effort to communicate with them in some way. (Reflection Three)

She reported connecting with global community members, communicating with them, and learning about them by “actually” contacting global Spanish speakers. True to her action-oriented nature, Steph linked enactments of her *participation in global communities*—connecting, communicating, learning--to the development of her disposition of global identity.

Lisa also displayed the marker of *participating in communities* across my study, but her *participation* occurred only outside the classroom. In her diaries and during interviews, Lisa described communicating with Spanish-speaking patients in order to provide quality healthcare at the free clinic where she volunteered. Language practices signal community membership (Heath, 1983; Kramsch & Widdowson, 1998), and Lisa’s Spanish-language communication marked her participation in the community and her global identity, but rarely demonstrated markers of global identity in relation to class activities.

Potential and Future Selves

Another marker of global identity entails references to *potential or future selves*. Students engaged with cosmopolitan perspectives sometimes imagine or explore future and potential identities (Hull & Stornaoulo, 2010) as they learn more about themselves and the world through global interactions. In my study, *potential or future selves* reflected instances in which participants described who they might be or become as they interact with global others.

Steph entered my study already claiming a global identity, which was likely influenced by her father's Portuguese heritage and her family's history of moving often. When I inquired if she considered herself a global citizen, she quickly agreed, saying, "I would definitely identify myself as a global citizen." But she immediately qualified her claim, saying, "I just... haven't had the opportunity to go and travel, meet new people" (Interview One). While she had only travelled to Canada, she envisioned her *potential or future self* as traveling the world. Thus, Steph already considered herself a citizen of global circles:

I think anyone who is open to that idea [*of having a global identity/identifying as a global citizen*] and who was open to meeting new people and trying new things and having that adventurous lifestyle can be identified as having a global identity. (Interview One)

In her view, global identities reflect a desire for global experiences, although global experiences are not prerequisites. Her *potential self*, based on her espoused openness, and her *future self*, who intended to travel the world, positioned her as demonstrating an disposition of global identity or global citizenship.

Although Lisa interacted with global communities at the medical clinic, she also had global plans for her *future self*. In contrast to Steph who envisioned world travel but had not taken action to bring it to fruition, Lisa had taken significant steps toward achieving future global experiences. At the time of the study, Lisa was awaiting news of her semi-finalist position for an internationally-recognized and highly prestigious award to study internationally (that she eventually was awarded), and was completing an application for a program in Spain sponsored by the United States Embassy. Lisa chose these global opportunities “to further engage with diverse cultures as I continue in my professional pursuits.” (Interview Three). Her international experiences would entail *participation in global communities*. Furthermore, they would serve as preparation for her future self to become a doctor and provide improved healthcare to “diverse” communities.

Global and Local Perspectives

A third marker of dispositions of global identities is a participant’s consideration of *global and local perspectives* on issues and topics. Considering global perspectives has been described as part of practicing local, national, and global levels of citizenship (Osler & Starkey, 2003, 2005; Osler & Vincent, 2002). In my study, participants explored *global and local perspectives* as a marker of a developing disposition of global identity. Participants demonstrated this disposition when they considered topics and ideas as they apply both *locally* and *globally*. Across my study, Steph did not demonstrate this marker, Linda grew in this area, and Lisa regularly made global connections.

Linda often engaged with concepts at a personal level. As I will describe in more detail in the next section, she explored new understandings of previously unfamiliar

cultural practices and perspectives by comparing and contrasting them with her own. In the next section, I describe how Linda engaged with perspectives about particular holidays by situating them in relation to her own practices and beliefs. These initial instances were limited in scope, however, because her new understandings were solely personal in nature. Across the study, Linda demonstrated growth in considering *global and local perspectives* as she moved away from personalizing her responses and considering broader global and local communities. For example, by the third interview, she described *global and local perspectives* on learning an additional language:

I feel like all these countries and all these people, not just Latin America and like Central America, but like a wide variety of countries in the world, those people know English. And I feel like they're in that they grow up knowing I because they're just kind of forced to.[...] Other people are forced to learn English--they're kind of having to conform more to our world or our [*English-speaking/American*] society to like fit in, I guess. We don't; I wish we did. I wish that these [*American*] kids grew up little learning other languages, not just knowing English and that being it. (Interview Three)

Linda compared *global and local perspectives* on learning another language as she described how people in countries where other languages are spoken *also* learn English while American students *only* learn English. She addressed power imbalances faced by *global* others who were “forced” to learn English to interact with Americans, and how *perspectives* on language learning were different for *local* students.

Across my study, Lisa often engaged with new understandings by connecting her responses to class activities with her experiences with applying to medical school,

attending medical school, and becoming a doctor. Furthermore, she rarely demonstrated individual dispositions, because Lisa brought well-developed cosmopolitan stances with her to SPAN 121. While the example given below demonstrates a cosmopolitan perspective through a combination of global identity and responsibility to others, I chose to focus on her demonstration of a global identity. Lisa demonstrated *global and local perspectives* through her commitment to serving other people in the field of medicine and healthcare.

My beliefs with medicine is that every single person, um, deserves adequate health care. [...] I don't look at the things that I want to do in medicine is I want to fix it in the United States. It's--I want my efforts to *globally* reduce the burden of cancer. And it's not just about any one person. It's about everyone. (Interview One)

Lisa understood her work and her mission by recognizing and attending to *global and local perspectives*. Her personal goal was to “reduce the burden of cancer,” but Lisa’s *perspectives* on healthcare extended beyond *local* practices here in the United States to addressing *global* cancer burdens. Lisa embodied a global identity and cosmopolitan perspective that recognized that everybody matters (Appiah, 2006) and that we are social actors with obligations towards others (Stevenson, 2003).

Focal Participants’ Dispositions of Global Identity

Each of my focal participants demonstrated multiple markers of global identity. Steph’s disposition of a global identity was marked by her *participation in communities* and references to her *potential and future selves*. However, her global identity was still

somewhat superficial since Steph did not explicitly demonstrate *global and local perspectives* and the deeper cosmopolitan understandings that accompany them.

Linda's disposition of a global identity was marked by her consideration of *global and local perspectives* on topics and issues, but her global identity was limited to gaining knowledge about others. In her reflections, she reported "I am becoming a member of a global community because this occurs when one gains more knowledge about a diverse group of individuals." (Reflections Three) and "I have a global identity based on the knowledge I have gained [...] which is the keystone of having a global identity." (Reflections Four). If having a global identity is practicing local, national, and global levels of citizenship (Osler & Starkey, 2003, 2005; Osler & Vincent, 2002), Linda's disposition of a global identity must extend beyond knowledge to recognize her coursework as a potential form of participation and by finding other ways of participating in global communities.

Lisa demonstrated all tracked markers consistently across the study, clearly displaying a disposition of global identity the most among the three participants. However, Lisa did not fully claim a global identity because she felt like "a global identity is relevant to perspective. We have different identities based on context. I also think identity is more fluid than constant and can be more transient" (Interview Three). Specifically, Lisa believed that she demonstrated her disposition of a global identity in particular contexts, "for example if I am working in the clinic and actively trying to engage with Spanish speaking patients or I am in a situation where global identity is relevant" (Interview Three). In these contexts, when she was participating with global

communities, she demonstrated aspects of a global identity, but she did not believe that her identity was fully global across all of her contexts.

In this section, I described the markers of a developing disposition of global identity as demonstrated by my focal participants. I also identified limits on their development of global identities. In the following section, I discuss participants' demonstrations of global competence.

Global Competence

As described in my theoretical framework, global competence is comprised of communicative competence and cultural competence—or knowledges and practices for successfully navigating global interactions. In the literature, students demonstrated bravery and trying something new (Hull, Stornaoui & Sahni, 2010); intercultural dialogue through evaluating and navigating other languages (Spires, Paul, Hymes, & Yuan, 2018); and using commonalities as a means for participation, (Moskal & Schweisfurth, 2017). This study was situated on American undergraduates learning an additional-language. If one's understanding of globality is relative to one's own understandings and life experiences (Sánchez & Ensor, 2021), then this study's understanding of globality is primarily in line with the less critical—and arguably more superficial—notions of those who travel by choice—for adventure, education, or career opportunities.

Students in SPAN 121 increased their understandings of cultural practices and perspectives through specifically designed activities. Because increasing cultural and communicative knowledge and practices are course objectives, Linda, Steph and Lisa often demonstrated various markers of a disposition of global competence in the context

of course activities. Unlike the disposition of global identity where participants shared markers, salient markers of global competence were individual and specific, reflecting their personal values and lived experiences. Linda demonstrated global competence by *connecting information*, Steph demonstrated her *building confidence*, and Lisa demonstrated the marker of *using additional languages*. See Table 6.2 for a summary.

Table 6.2 *Participants' Demonstrations of Global Competence by Markers*

Disposition	Markers	Linda	Steph	Lisa
Global Competence	Connecting Information	X		
	Building Confidence		X	
	Using Additional Languages			X

Connecting Information

As previously described, exploring global cultural practices and perspectives in Spanish-speaking cultures and communities is a course objective for SPAN 121. Thus, students are required to practice communicating in Spanish and learn about cultural practices in global Spanish-speaking communities. As a result, many students made general references to cultural practices in their reflections. However, referencing practices without *connecting information*—or connecting new, unfamiliar practices and perspectives to familiar ideas in order to create new understandings--does not constitute a disposition of o global competence.

Across her diaries, reflections, and interviews, Linda often demonstrated *connecting information* about cultural practices to the cultural perspectives undergirding them. Linda explained why she felt it was important to make these *connections*:

If you don't really know the other person's point of view, you're more likely to judge [*a previously unknown cultural practice or perspective*]--more likely to

judge the difference rather than if you did know their point of view and you did understand it a little bit more - you'd be more likely to accept [*a previously unknown cultural practice or perspective*]. (Interview One)

Linda recognized the importance of understanding perspectives behind the cultural practices she encountered and avoiding uninformed judgment. By *connecting information* about cultural practices to cultural perspectives, Linda demonstrated an disposition of global competence.

Furthermore, while her classmates often made general statements or references to what they claimed to have learned, Linda demonstrated global competence through her specificity while *connecting information*. Linda consistently named specific cultural practices or perspectives from coursework and *connected* that *information* to her thoughts, feelings or new understandings (Byram, 2000; Fantini, 2009; Williams, 2009). For example, when her classmates generally described Nicaraguan food customs, Linda *connected* recently-learned *information* with prior knowledge and experiences to describe how similar Nicaraguan and American perspectives on unhealthy foods are.

The foods they consider unhealthy are the same foods we would consider unhealthy. It surprised me when she said that 50% of the citizens fo [*of*] Nicaragua are obese. I did not realize that was such a problem there. I think this goes to show that unhealthy eating habits continue to be a growing concern worldwide, not just in the United States. (Diary Four)

In this excerpt, she described being surprised to learn that Nicaraguans are also facing an obesity epidemic. Before watching these videos, she reported believing that most Central Americans ate relatively healthy diets. Linda situated her new understandings by

connecting information about Nicaraguan diets to her prior knowledge of American diets, actively engaging with what she was learning rather than passively receiving cultural knowledge.

Linda *connected information* in her written Reflections several times during the semester, Linda followed a similar process: when learning about university schedules and technology usage (Reflections One), travel locations and motivations (Reflections Two), cultural celebrations (Reflections Three), notions of hospitality and traditional meals (Reflections Four) across various Spanish-speaking cultures. In each of these situations, Linda *connected new information* to her previous knowledge or community practices in order to create new understandings regarding cultural practices and the perspectives that influence them. By *connecting information*, Linda displayed a disposition that may serve her in varying future intercultural interactions, not solely those with Spanish speakers--a skill that will continue to foster her global competence.

Building Communicative Confidence

Steph demonstrated her developing disposition of global competence most often through the marker of *building communicative confidence*. Steph's confidence in her communicative knowledge and practices emerged across the semester. Every unit provided multiple opportunities for her to interact with global Spanish speakers. Steph described her growing communicative competence as "strange" and "surprising".

Unit One Reflection: This [*TalkAbroad conversation*] went surprisingly well. It was *strange* to me that I could a better conversation in Spanish than I could with my partner for the flipgrid activity but everything just flowed so smoothly.

Unit Two Reflection: I didn't speak in English at all which was *surprising* to me but I think overall I did a pretty good job keeping up with the conversation.

Unit Three Reflection: I was not super confident going into the conversation, but [...] I was *surprised* at how much I actually did understand and how little I had to rely on the provided questions. I was super comfortable making up my own questions and communicating them to her.

In Steph's reflections, we see that as she *built communicative* competence and *confidence*, she increased her expectations for success. Steph was pleased and surprised by how smoothly she completed her first conversation, avoiding English in her second, and not relying on the prompt in the third. Each TalkAbroad conversation presented new goals to achieve, and achieving them *built* her *communicative confidence*.

Steph also demonstrated *building communicative confidence* as a marker of a disposition of global competence in her written Spanish communication, as well. Initially, Steph described disliking engagement via social media, fearing other people's judgment of her contributions. She explained, "I was kind of uncomfortable commenting on other people posts because I think that I may have messed up a few words or something."

(Reflection One) Steph described worrying about mistakes because she was "not used to the way these other people post" (Reflection One). In contrast, Steph described feeling more *confident* at the end of the semester. For the final unit, she participated in Spanish in the comments section of a Spanish-language YouTube video that introduced Nicaraguan recipes. She said:

When I wrote stuff in Spanish, I didn't feel as much like, 'Oh, I'm taking this--I'm doing this for my Spanish class, and I'm writing.' I felt like it was more natural to

me like that. Like I can write something in another language and it wouldn't just be like, 'Oh, this girl, she just...' [Steph mimicked a judgmental face, alluding to a global Spanish speaker dismissing her participation as insincere] Yeah. So I felt like that was good. That was a lot better. (Interview Three)

Steph described feeling more “integrated” or valid commenting in Spanish on the video because she had *built* her *communicative confidence* writing in Spanish. In Steph’s view, her *communicative confidence* and competence shifted her writing from “I’m doing this for my Spanish class” to feeling like “it was more natural”. This shift made it less likely, she believed, that her comments in Spanish might garner criticism or judgement from global Spanish speakers. In contrast with participating as a Spanish student, her “more natural” communication in Spanish signaled emergent community membership and reflected cultural norms of practice (Heath, 1983; Kramsch & Widdowson, 1998). Steph demonstrated a developing disposition of global competence through the marker of *building communicative confidence*.

Using Additional Languages

Lisa marked her disposition of global competence when she described *using additional languages*—Spanish and American Sign Language—with people in the community. In contrast, Linda and Steph used Spanish in SPAN 121 activities but not beyond class. Lisa, however, frequently communicated in Spanish while volunteering the free medical clinic near the University. Lisa described a particularly salient experience at the free clinic that involved *using Spanish language* skills with immigrant patients:

I spent the whole morning translating in the free clinic for a Spanish speaking patient. It was nice being able to do that in the clinic! Granted I had to use a

translator [*app on phone*] for what I said, but it was nice to understand what the patient said (for the most part). The nurse practitioner did laugh after we left the room because she thought my accent sounded very funny combined with Spanish. However, I just decided to brush this off because in the grand scheme of things, I was able to effectively communicate with the patient in the clinic today. (Diary Two)

Lisa described an instance where she was able to augment a patient's care by *using* Spanish *language* during her appointment. Lisa needed assistance from an app to supplement her proficiency in Spanish, which is understandable for a student in a SPAN 121 course. However, Lisa was proud of "effectively" communicating with her patient, because *using* Spanish improved the patient's healthcare experience.

Although Lisa did not describe specific instances of treating Deaf people at the free clinic, she explained why *using* American Sign *Language* (ASL) is important to her. She said:

I started taking it ASL is because I realized, you know, Deaf culture is an entirely separate entity and that's a population of people that I will be interacting with and I wanted to learn about them and, you know, I don't know what might pop up along the way. (Interview One)

Lisa was also learning American Sign Language at the University. She was fascinated by differences in how the Deaf population communicates. Beyond signing, Lisa recognized that there were unique, significant practices and perspectives that inform Deaf culture (DFG, 2016; Heath, 1983; Kramsch & Widdowson, 1998). In her work at the free clinic

as well as in the future when she practiced medicine, Lisa would be prepared to serve more people by *using additional languages*.

Although Lisa is an emergent user of both Spanish and ASL, she described her belief that simply acknowledging communicative and cultural differences and making an effort to understand others contributed to one's competence. She said:

I think that what makes you competent is *actively making an effort* and *acknowledging that cultures are different* and *making efforts to understand* the other cultures or [...] *being aware that there are differences* in cultures. I think that that is, is where the competency comes in because no individual is just fully informed on every single aspect of every culture. It's not feasible. Um, but I think, I think that the competency really comes in in *acknowledging that it is different for different cultures*. (Interview One)

In this description of global competence, Lisa emphasized an awareness of differences and her eagerness to bridge them (Byram, 2000; Fantini, 2009; Williams, 2009) while delivering medical care. In her definition, awareness of and acknowledging differences combined with “making an effort” are more important than accuracy. Lisa believed that “making the effort” to *use additional languages* at the clinic created opportunities to treat patients who might not have received the same level of care otherwise. Lisa's goal was to eliminate disparities in healthcare to the best of her abilities, and developing her disposition of global competence will improve the level of care she is able to deliver.

Focal Participants' Developing Dispositions of Global Competence

SPAN 121 includes course objectives emphasizing the development of both communicative and cultural knowledge and practices—global competence as defined in

this study. As a result, participants demonstrated multiple markers of an global competence as defined in my codebook, including *new skills and perspectives*, *learning about* other cultures, and *enjoying* global interactions. The salient markers that Linda, Steph, and Lisa most often demonstrated reflected their personal values and lived experiences.

For Linda, the goal of increasing one's global competence was a valuable addition to language class curriculum. She said, "It will be more useful than if we were just—if the whole goal was just to learn Spanish. [...] I actually really like that idea." Linda had an insatiable curiosity to learn more about other cultures, and she emphasized new understandings she created through *connecting information* across cultural contexts. Although she completed all of her assignments and increased in her Spanish languaging skills, she rarely referenced communicative knowledge and practices that would have contributed to her global competence.

Steph was influenced by her criteria for success, getting a return on her investment of time and energy, and her prior negative experiences in Spanish courses. She was "surprised" by her *building communicative confidence* as an emerging Spanish speaker. Steph rarely referenced cultural knowledge or practices—except to comment on them as "cool" or "interesting". Her developing disposition of global competence is confined to her increased communicative knowledge and practices.

Lisa demonstrated her disposition of global competence by *using additional languages* outside of class. As a senior, she focused less on classroom and coursework experiences and more on 'real life' experiences that prepared her for her future career in

medicine. Lisa used Spanish and American Sign Language to augment the health care provided to current and future patients, demonstrating her communicative competence.

In this section, I described the markers of a disposition of global competence my focal participants demonstrated. In the following section, I discuss participants' demonstrations of markers of dispositions of openness.

Openness

In my study, openness is defined as the positive recognition of other cultures and communities (Wahlström, 2014) that presents a respect for difference and a respect for actual human beings (Appiah, 2006). It is not the simple acknowledgement that practices are performed differently by others elsewhere but a positive perception either of the difference itself or of the fact that differences exist. As described in my methodology chapter, I identified five markers of a disposition of openness: *embracing plurality*, *curiosity or inquiry*, *hospitality*, *embracing differences*, and *adventures*. Participants might demonstrate *curiosity or inquiry* by exploring others' lives, beliefs and experiences, or asking questions, (Hawkins, 2014); *embracing differences* by stating it or fostering a communal energy (DeJaynes, 2015); or *embracing plurality* by understanding other people's emotions, wishes and desires, (Boni & Calabuig, 2015).

All three focal participants began my study already demonstrating dispositions of openness. Across my study, Linda and Steph demonstrated *embracing differences*, Linda, Steph and Lisa all demonstrated *embracing plurality*, and Linda grappled with and sometimes rejected this disposition, as well. See Table 6.3 for a summary.

Table 6.3 *Participants' Demonstrations of Openness by Markers*

Disposition	Markers	Linda	Steph	Lisa
Openness	Embracing Differences	X	X	

	Embracing Plurality	X	X	X
	Grappling with or Rejecting	X		

Embracing Differences

As described in chapter five, a personal value that appeared to affect how Linda took up dispositions was her *curiosity* about global cultures, marking a disposition of openness. In fact, Linda described college as an opportunity to increase her openness to new ideas. She stated that “the whole point of us being here [*at college*] is to get an education and learn more and be more open minded in the other things that we already were aware of” (Interview One). Expressed in her statement is a sense of agency rather than passivity: Linda reported *wanting* to learn more, not just *happening* to learn more. To Linda, choosing to attend college is choosing a disposition of openness through creating new understandings and challenging old ones. Linda displayed a positive reception of differences that invited an disposition of openness (Wahlström, 2014).

Across my study, Linda demonstrated openness by *embracing differences*. Cosmopolitan stances acknowledge and celebrate *differences* in cultural practices (Appiah, 2006). Linda often discovered new cultural practices or perspectives in SPAN 121 that she could imagine adopting. For example, she *embraced* how global Spanish speakers communicatively afford respect to each other through their use of familiar and formal language practices. She also *embraced differences* in cultural perspectives that placed value on family in many Spanish-speaking communities. Linda said, “I have enjoyed learning about the family dynamic of Spanish [*Spanish-speaking*] cultures. I think it is a really great thing for families to be valued as much as they are and I wish it was more like that in the U.S.” (Diary Two). Spanish-speaking communities often value

family members and the roles they play in each other's lives more than American communities. Linda *embraced* this *difference* and wished "it was more like that in the U.S."

Steph also demonstrated an disposition of openness by *embracing differences*. Steph described herself as "definitely [*being*] interested in learning about other countries and cultures" and "want[*ing*] to learn about everything. Like all the different places--totally open to, like, learning about any country" (Interview One). In these descriptions, and she demonstrated *embracing different* countries and cultures. Interestingly, *embracing differences* and a disposition of openness also factored strongly in Steph's definition of a person demonstrating a global identity.

[*A person with a global identity*] would make an effort to try new things. Like that's a pride--one of their priorities in their lives is just to be open and understanding about everyone. And they really want, or [*are*] searching for that new experience and finding out about the world. [...] They're just open to everything. They want to try new things. They're not very stuck in their ways.

They're not attached to one place. (Interview One)

Although Steph's definition of global identity does not reflect a cosmopolitan understanding of one, it does reflect a strong disposition of openness to others by repeatedly emphasizing being "open" and the value of "new things" over being "attached" or "stuck in their ways." She described how she is ready to *embrace differences* through experiencing new cultures and places and being "just open to everything." Being "open to meeting new people and trying new things" are "a pride" for

Steph. Steph was ready to travel, explore the world and *embrace differences* she might find in cultural practices and perspectives she encounters along the way.

Embracing Plurality

While Linda, Steph and Lisa generally *embraced differences* that they encountered in SPAN 121, there were practices and perspectives with which they disagreed. A pluralistic approach to cosmopolitan openness, however, does not require adopting each other's differences--only that we are able to imagine having and recognizing the appeal of differing stances, even if we do not share them (Appiah, 2006). In these instances, Linda *embraced plurality* in cultural perspectives she encountered that contrasted with her own. When faced with these contrasts, Linda explained

I don't think that you have to accept those beliefs as your own. Definitely I don't feel that you have to do that, but I think that you--the harder things that you disagree with, you kind of have to take with a grain of salt. I don't think that you should be rude about it or show violence, or anything. I think that you should do everything with gentleness and respect. (Interview One)

Displaying her trademark kindness, Linda calmly explained that she took differences “with a grain of salt”. *Embracing plurality*, though, differs from simply disagreeing because it delights in contrasts (Szerszynski & Urry, 2002). For example, Linda *embraced plurality* when she referenced *Día de Muertos*, an annual celebration in many Spanish-speaking communities.

During *Día de Muertos*, families create altars to remember loved ones and to welcome their spirits as they visit the living during this celebration. Linda described the celebration in her Unit Two Reflections as “unique and very exciting” but immediately

added, “But I don’t believe that the dead come back to visit us” and described creating altars as a “strange act.” Linda began with a positive description that she immediately followed with language that appeared to backtrack or clarify that she did not believe these ideas for herself. The juxtaposition of ideas was somewhat jarring and thus salient. She clarified her thoughts during our interview.

Personally, in my faith, we don't believe souls stay here. We believe that when they die, your body is here, but your soul either goes to heaven or hell. And, uh, so I--I don't believe that that really happens. But for them [*celebrants of Día de Muertos*]-I don't think that their ancestors *really* come back to visit them--but I think that it's, like, a really beautiful concept. (Interview Two)

Linda demonstrated *embracing plurality* as she described the celebration in respectful terms, without scorn or judging celebrants. She recognized the appeal of *Día de Muertos* while making clear that she did not agree with the beliefs guiding the celebration. Linda demonstrated her disposition of openness by *embracing plurality* in regard to the perspectives she encountered in SPAN 121.

Steph also demonstrated her disposition of openness by *embracing plurality*. She did so through general statements rather than in response to specific cultural practices or perspectives she encountered. Steph often responded to new cultural practices and perspectives by summarizing or describing them without qualifying them with either positive or negative opinions. However, Steph often referenced *embracing plurality* in broader contexts. For example, she said, “I think it is important for people to realize that their culture is not the only one and that there are so many people with different views and ways to live their life.” (Reflection Two) Steph described decentering one’s own

culture as “not the only one” and utilized pluralistic perspectives in recognizing “different views and ways to live [...] life.” She *embraced plurality*, demonstrating a disposition of openness.

Like Linda and Steph, Lisa also demonstrated her developing disposition of openness through *embracing plurality*. As I described in the section on global identities, Lisa *embraced a plurality* of identities, because a global identity was only one of the many identities she claimed. Lisa *embraced plurality* through learning multiple additional languages instead of anticipating that the world would converge on one language. Lisa claimed a disposition of openness at the beginning of my study, saying “I grew up in, um, a rather a rural area with rather limited perspectives. And that's one of the things that's driven me to be a person that's very considerate of alternate perspectives.” (Interview One). She demonstrated openness in moments of disagreement by *embracing a plurality* of perspectives, recognizing that her younger classmates, her co-workers, people from her hometown, and her future patients had different values and lived experiences that influenced their perspectives.

In her final interview, Lisa described engaging with new cultural practices and perspectives as a key takeaway from SPAN 121. She said, “I appreciate differences a lot. I think that differences are extremely valuable. The word ‘different’ sometimes--and this might just be my own opinion--can sometimes carry a slight negative connotation, but I think differences are a good thing.” Lisa *embraced plurality*, “appreciating” that “differences are valuable” even if differences might be viewed negatively by others. Differences, she believed, drove innovation and change. She explained that “nothing would get done if everybody was the same—if everybody thought the same way, acted

the same way--we would literally get nothing done,” (Interview 3). Lisa demonstrated a disposition of openness when she *embraced plurality* in thoughts and actions and valuing how differences that drive change.

Grappling with and Rejecting Openness

Across the study, Linda more often demonstrated markers of openness than markers of other focal dispositions. Openness, however, was also the disposition with which she most often grappled and even, at times, rejected. She *embraced differences* or *embraced plurality* in several practices and perspectives during SPAN 121. There were instances, however, when she would not even consider practices or perspectives because they contradicted her Christian faith. Linda explained that “If [*a new cultural practice*] was something that...it would change me for the better, I would do that. But if it was something that would be completely against my core values, then there would be a limit to that.” Linda noted that she was open to changes and differences that she might encounter, unless they challenged her “core values.” A core value for Linda, as described in the Chapter Four, was her Christian faith.

Linda seemed caught between her genuine desire to be open to all people around the world and her desire to stay true to her religious beliefs. The gentle kindness and respect that encourage her openness to other cultures and communities stemmed from her Christian faith that emphasized loving others. At the same time, her faith advocated that only Christian practices were correct, and Linda clearly grappled to reconcile these two viewpoints. In our second interview, I asked Linda if there is a contradiction between cosmopolitan and Christian perspectives. She struggled to articulate her response.

I want to experience other cultures, meet new people, and be around new people. But [...] I'm a very religious person. I'm a Christian. [...] That means that there's a certain way that I should live that's supposed to, like, be a blessing not only to God but to other people around me. And I think that that tension comes because so, like, in Christianity, we're told to live in the world but not to live of it. [...] We believe this world is filled with sin and bad things. [...] We're supposed to share our values and our faith to people and the gospel of Jesus Christ and his sacrifice. Um, and so [...] as a Christian, you're kind of hesitant to be around a lot of that other experiences because you don't want... I don't want to say you don't want to lose your faith--not that--but you don't want other things to negatively influence you in a way that would cause you to stray from your faith. So I think that's where that tension does come from for me. I am—there're things I want to experience, but at the same time, I want to keep it like arm's-length away because those values that I already have about my religion is something I don't ever plan on changing. It's something that is defined to who I am. (Interview Two)

Linda vacillated between expressing an openness to everyone while keeping others at “arm's-length” in order to avoid negative influences on her faith. She wrestled with the boundaries of her Christianity while still displaying a openness to others and the world. In this confusing liminal space, Linda grappled with how open she could be and still be Christian.

Linda explained in her first interview that her understanding of openness did not require accepting all new ideas. Instead, she would only accept those that were “worth it” to her. Linda described how her perceptions of worldly belongings changed when she

travelled to Uganda. The personal experiences she gained working with people living in poverty inspired her to reconsider what she most valued in life. This change, to her, was “worth it” because it aligned with her Christian values. In our second interview, I asked her to describe an idea or situation she might encounter that either definitely was or definitely was not “worth” changing her perspectives. She responded by drawing a line at learning about other religions.

Something, I guess I would consider that wouldn't be worth it is like when understanding or being informed on--on the other religions that are out in this world and everything like that. I think that I would be open to learning more about those religions so that I can address questions better, but something that I would consider...I don't want to say, like, ‘Not worth it.’ I think it's something that we do need to understand more about –just, all of the religions, but something that you should definitely be cautious about. Because [...] my Christian beliefs are obviously something that my life is surrounded by. For me to have learned more about another religion that had, like, influenced what I believe in now, I don't think, be something I would be--something maybe I wouldn't be open to.

(Interview Two)

In Linda's response, she clearly rejected whole-heartedly *embracing differences*, *embracing plurality* and the overall disposition of openness. While she was able to *embrace plurality* in response to Día de Muertos celebrations and what they mean for celebrants, here she flatly rejected learning about other religions. She rejected this idea with a single exception: she was open to learning more about other religions in order to better teach others about Christianity. While I knew that Linda's Christianity was

incredibly important to her, this response contradicted my understanding of Linda's disposition of openness.

Up until this point in the study, Linda had demonstrated dispositions of global identities, global competence, openness, responsibility to others and other cosmopolitan stances. When I questioned what would not be "worth it", I had anticipated responses generally held as negative ideas, such as sacrificing humans, genital mutilation, or sex trafficking. I did not expect her clear-cut rejection of learning about other religions. To understand her perspective better, I asked if she might be open to pluralistic views of religion, but this idea was also roundly rejected.

Erin: A cosmopolitan view of religion might be that there are multiple correct religions. What do you think about that idea?

Linda: With my religion [...], they [*Christians*] believe that Christianity is the one and only religion. I believe that those people who are Hindu or Islam or Buddhists, they do not believe that Jesus Christ is the only way to heaven and that without his dying on the cross for our sin--if they do not believe that that they will ultimately go to hell. And that is such a scary thing, and that's such a sad thing because there's so many people in this world that don't believe that. And so in that aspect, I don't believe in plurality in that way. I believe that there's just one fundamental, right religion. (Interview Two)

Linda delivered this response in a tone of voice that reflected a sincere sadness for people who do not also practice Christianity and the fate she believed awaited them. While Linda demonstrated an openness to some practices and perspectives, but she was sincere in rejecting stances that contradicted her faith.

Focal Participants' Dispositions of Openness

Linda presented a fascinating case for the study of cosmopolitan perspectives because of the multiple ways she engaged with openness. She rejected openness to other religions. While cosmopolitan ideas do not require adopting others' differences (Appiah, 2006), religion plays a fundamental role in many cultural perspectives and practices around the world. A clear rejection of others' religion may impede the development of a fully cosmopolitan perspective in Linda's future. On the other hand, in many ways openness was one of her strongest dispositions. Linda did *embrace differences* and *embrace plurality* that she encountered in SPAN 121.

Lisa, on the other hand, described how she valued difference. She fully *embraced plurality* in a variety of ways that demonstrated her disposition of openness to practices and perspectives. Steph also *embraced plurality*, although she expressed it a surface level through general statements instead of in response to specific practices or perspectives. She also claimed to *embrace differences*, but there were very few clear-cut instances where she demonstrated markers of openness rather than simply discussing them.

In this section, I described the markers of a disposition of openness my focal participants demonstrated and where they might focus further development of their dispositions of openness. In the following section, I discuss participants' demonstrations of responsibility to others.

Responsibility to Others

It is our obligation as cosmopolitan citizens to treat others well and work toward equitable futures for everyone. Responsibility to others is often demonstrated when students see themselves as social actors with obligations towards others (Stevenson,

2003), including listening and responding respectfully and considerately (e.g., Appiah, 2006; Delanty, 2006; Hansen, 2010). SPAN 121 routinely referenced the dispositions of global identity, global competence, and openness, but the challenges of COVID-19 limited how students were able to demonstrate and enact responsibility during my study. As a result, responsibility to others was not a frequent focus in course activities. I anticipated that there would be few demonstrations of this disposition. Linda and Steph demonstrated this developing disposition through markers of *respect for others* and a sense of *obligation*, while Lisa demonstrated these as well as *helping others*. See Table 6.4 for a summary.

Table 6.4 *Participants' Demonstration of Responsibility to Others by Markers*

Disposition	Markers	Linda	Steph	Lisa
Responsibility to Others	Respect and Obligation	X	X	X
	Helping Others			X

Respect and Obligation

Because my study focused on dispositions of global identities, global competence, openness and responsibility to others, I asked each participant about these dispositions in our first interview. Linda and Steph had strikingly similar responses.

Linda: Everyone kind of has a responsibility to others--in a way--where you respect them and you treat them with kindness, no matter what it is. I don't think that you should ever treat people unfairly or wrongly in any way. I think that's the responsibility that everyone should have towards others. (Interview One)

Steph: You're responsible to treat people with respect and hear people out. Be patient, just little things. You have like a civic responsibility to other people and how you treat them. But at the same time, you're not responsible for--I guess it's

nice if you help people with their problems and everything--but you're not necessarily responsible for anyone but yourself--but you are responsible to treat people in a certain manner. (Interview One)

Linda and Steph both immediately referenced demonstrating responsibility to others by *respecting* them. Linda described treating others with “kindness” and avoiding treating people “unfairly or wrongly in any way”. Linda’s definition of respect reflected the value she placed on kindness and respect described in Chapter Four. Steph described “hear[ing] people out”, being “patient” and other “little things.” Both participants described *respect* for *others* as an *obligation*; they believed that “everyone” has an *obligation* to *respect others* and “treat them in a certain way.”

Interestingly, Steph placed limitations in her definition of responsibility to others. She hedged the level of responsibility she believed we were obliged to demonstrate to others when she quickly interjected “but you're not necessarily responsible for anyone but yourself.” It was salient to me that Steph placed a clear limitation on responsibility while Linda only considered limitations after I asked what responsibility to others might entail.

Without the ability to observe students interacting with each other either in the classroom or in interactions with global Spanish speakers, documenting demonstrations of responsibility to others was difficult. None of the focal participants demonstrated moments of grappling with or rejecting responsibility to others. However, neither did Linda or Steph demonstrate especially salient markers of responsibility to others. They demonstrated their *respect* for others in “little things” - by being kind to classmates and TalkAbroad conversation partners and speaking *respectfully* of people, communities,

cultures and countries studied in SPAN 121. In contrast, Lisa was able to describe distinct moments when she enacted markers of a disposition of responsibility to others.

The shift from “little things” to clearer demonstrations began when I inquired whether Lisa felt a responsibility to others. As described earlier, Lisa feels an *obligation* to serve global others through healthcare. She described this *obligation* in more detail:

I feel more responsibility to work with underserved communities. [...] I definitely feel a responsibility to a lot of people. Um, I mean, any and every day that you get up, I feel a responsibility to be a better person in terms of how I influence the people around me, but through every choice that I make. [...] because I feel like I am responsible for the outcomes of my actions and behaviors and thoughts and things that I say. (Interview One)

While Lisa also referenced to *respecting others* through her “behaviors and thoughts and things that I say”, the *obligation* is not on “everyone” or a general “you”, as Linda and Steph described. Lisa placed the *obligation* of responsibility on herself by repeatedly stating “*I feel responsibility*” and “*I am responsible*”. This might suggest that Lisa more clearly sees herself as a social actor while Linda and Steph may need more experiences for their dispositions of responsibility to others to develop fully.

Helping Others

It was especially important to Lisa that she serve people whose needs are not currently being met. When discussing responsibility to others, Lisa revealed a strong connection to her future medical work:

And, and that's [*responsibility to others*] like important for me going into medical school and trying to become a doctor is--is to address when people are just not

receiving adequate care and when social determinants are impeding care quality for people. (Interview One)

Lisa believed that another of her *obligations* is *helping others*. She envisioned a life of *helping others* through medicine by “addressing when people are just not receiving adequate care.” Through her general volunteer work and more specifically through translating, she addressed when “social determinants”, such as income level or language, were “impeding care quality.” Lisa was already demonstrating her disposition of responsibility to others by *helping others* at the free medical clinic.

Focal Participants’ Dispositions of Responsibility to Others

Although responsibility to others is a key aspect of cosmopolitan perspectives, it was the focal disposition that we addressed least often in SPAN 121 during the study. As a result, there were few instances when Linda, Steph and Lisa demonstrated markers of this disposition. Linda and Steph demonstrated *respect for others* in “little things” across the study, marking their disposition of responsibility to others. While I could not encourage them to break social distancing protocols, students with more developed dispositions of responsibility to others sought ways to engage with others as social actors. Lisa enacted her disposition by *helping others* at the free clinic by volunteering her time, medical knowledge, and languaging skills.

In this section, I described the markers of a disposition of responsibility to others my focal participants demonstrated and how they might develop their dispositions. In the following section, I offer my conclusions on my findings.

Conclusions

In this chapter, I focused on participants' demonstrations of markers of *global identities*, *global competence*, *openness*, and *responsibility to others*, dispositions that may contribute to cosmopolitan perspectives. I described each focal disposition, what markers participants used to demonstrate it, and I summarized findings for each disposition while acknowledging that they do not encompass all cosmopolitan stances. See Tables 6.5 and 6.6 for summaries.

Table 6.5 *Summary of RQ2 Findings by Dispositions and Markers*

Disposition	Markers	Linda	Steph	Lisa
Global Identity	Participating in Global Communities		X	X
	Potential & Future Selves		X	X
	Global and Local Perspectives	X		X
Global Competence	Connecting Information	X		
	Building Confidence		X	
	Using Additional Languages			X
Openness	Embracing Differences	X	X	
	Embracing Plurality	X	X	X
	Grappling with or Rejecting	X		
Responsibility to Others	Respect and Obligation	X	X	X
	Helping Others			X

Table 6.6 *Summary of Overall RQ1 Findings*

Summary of Overall Findings
RQ 2: What markers of focal dispositions of global identity, global competence, openness, and responsibility to others might students demonstrate?
Participants demonstrated focal dispositions: <ul style="list-style-type: none"> • Closely aligned with <i>personal values and experiences</i>. • <i>Unequally</i> among participants • <i>Inconsistently</i> across the semester

Closely Aligned with Personal Values and Experiences

In response to my first research question addressing which markers of these focal dispositions participants demonstrated, I first determined that Steph, Linda, and Lisa demonstrated focal dispositions through markers that closely aligned with personal values and experiences. Linda had an insatiable curiosity to learn more about other cultures. Her developing disposition of a global identity was marked through her *global and local perspectives* on topics and issues, but her development of a global identity was limited to knowledge-based endeavors. Similarly, Linda marked a developing disposition of global competence as she emphasized new understandings she created through *connecting information* about cultural practices and perspectives, but she rarely referenced her communicative competence. In many ways, openness was Linda's strongest disposition. She *embraced differences* and *embraced plurality* as she encountered new cultural perspectives and practices in SPAN 121. However, Christianity was important to Linda, and she rejected openness to other religions. Linda demonstrated *respect for others* in "little things" across the study, marking her beginning disposition of responsibility to others and reflecting the value she gives to being kind and respectful at all times.

Steph was ready to travel the world and focused on action. Her disposition of a global identity was marked by her active *participation in communities* and when she referenced her *potential and future selves* traveling the world. Steph did not demonstrate *global and local perspectives* and the deeper understandings that accompany them. Steph was influenced by her prior negative experiences in Spanish courses and was "surprised" by her *building communicative confidence* as an emerging Spanish speaker. Steph rarely referenced cultural knowledge or practices, demonstrating a disposition of global competence that was somewhat superficial in ways similar to her disposition of a global

identity. Steph *embraced differences* and *embraced plurality* to mark her disposition of openness, although she expressed it a surface level through general statements instead of in response to specific practices or perspectives. Steph demonstrated *respect for others* in “little things” across the study, marking her disposition of responsibility to others.

Lisa was a senior on her way to medical school, and she focused on experiences outside of class. She described her engagement with immigrants at the free medical clinic and plans for a medical career. Lisa demonstrated *participation in communities, potential and future selves*, and *global and local perspectives* consistently across the study, clearly displaying her developed disposition of a global identity. Lisa demonstrated her disposition of global competence through the marker of *using additional languages*-- Spanish and American Sign Language--to augment the health care of current and future patients, demonstrating her communicative competence. Lisa fully *embraced plurality* across various experiences that demonstrated her disposition of openness to practices and perspectives. Lisa enacted her disposition of responsibility to others by *helping others* at the free clinic by volunteering her time, medical knowledge, and language skills.

Unequally among Participants

I also determined that dispositions were not demonstrated *equally by each participant*. The extent to which each disposition was demonstrated by each participant varied among them.

Lisa diverged from Linda and Steph in how they each demonstrated markers of global identity. While Linda and Steph each demonstrated two markers of a global identity, Lisa demonstrated *participation in communities, potential and future selves*, and

global and local perspectives consistently across the study, clearly displaying the most developed disposition of a global identity among the three participants.

Because communicative and cultural knowledge and practices are key learning objectives of SPAN 121, it was expected that all three participants would demonstrate markers of global competence. Linda and Steph's demonstrations were limited to coursework activities: they used Spanish in class, however Lisa chose to use additional languages in her personal life and demonstrated a more developed disposition of global competence.

Lisa also surpassed Linda and Steph in demonstrations of responsibility to others. Linda and Steph demonstrated *respect for others* in "little things" across the study, marking their disposition of responsibility to others. While I could not encourage students to break social distancing protocols, Lisa enacted her disposition by *helping others* at the free clinic by volunteering her time, medical knowledge, and languaging skills. Lisa demonstrated a more developed disposition of responsibility to others by seeking ways to engage with others as a social actor.

Inconsistently across the Semester

I found that participants did not demonstrate all dispositions *consistently* across the semester. Steph's disposition of global competence increased across the semester as she *built confidence* in her *communicative* skills. As Steph increased in communicative competence, she increased her expectations for success, recognizing how competence may improve her global travels. Linda presented a fascinating case for the study of cosmopolitan perspectives because of the multiple ways she engaged with openness. She demonstrated a disposition of openness in response to many cultural practices and

perspectives. Reflecting her curiosity and desire to learn more about others, Linda consistently named specific cultural practices or perspectives, and specifically connected them to her precise thoughts, feelings or new understandings by comparing recently learned information with prior knowledge and experiences. Linda also sought commonalities across these differences in order to build relationships, reflecting her kindness. However, Linda rejected cultural practices or perspectives that contradicted her religion.

Across my study, Steph, Linda, and Lisa's *personal values and experiences* influenced which focal dispositions they demonstrated, as well as to what level they demonstrated them. Participants demonstrated certain dispositions more than other participants, through varying markers, and *inconsistently* across the semester.

In this chapter, I described each focal disposition, what markers participants used to demonstrate it, and I summarized findings for each disposition. In the next chapter of this dissertation, I summarize Linda's, Steph's, and Lisa's experiences across the study, including ways they may have demonstrated cosmopolitan perspectives not reflected in my data analysis.

CHAPTER 7

SEEN AND UNSEEN

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class. I embedded activities and experiences that overlap how researchers propose cultivating participants' cosmopolitan perspectives and how researchers of language acquisition propose students learn or acquire additional languages. Specifically, I utilized a global cosmopolitan framing of my SPAN 121 curricula, direct, one-to-one intercultural interactions via TalkAbroad conversations with global Spanish speakers as well as intercultural interactions through social media via *Opciones* activities. I analyzed interview transcripts, students' diary entries, and students' written reflections, focusing on markers of dispositions of global identity, global competence, openness, and responsibility to others, while acknowledging that they do not encompass all cosmopolitan stances. Because of COVID-19, I was not able to collect data through any form of observation.

While my study and data could not support documentation of participants' development of cosmopolitan perspectives, I was able to determine trends in how participants demonstrated their cosmopolitan perspectives in response to the ways in

which I embedded cosmopolitan ideals into SPAN 121. I discussed those in Chapter Five of this dissertation, noting how participants' responses to each activity were closely aligned with their personal values and experiences. In Chapter Six, I described how focal participants demonstrated markers of individual dispositions on their own or not in response to a particular SPAN 121 activity. Participants demonstrated dispositions in ways closely aligned with their personal values and experiences. They also demonstrated them unequally across participants and unevenly across the semester. Demonstrations of all four individual focal dispositions during the semester may suggest that participants were engaging with overarching cosmopolitan perspectives in ways not attended to by this study

Utilizing four focal dispositions as an heuristic made many demonstrations of students' cosmopolitan perspectives visible. However, my heuristic is a reductive analysis of a complex and nuanced concept. As a result, it excluded many other demonstrations of cosmopolitan perspectives. In the current chapter, I summarize the 'seen' experiences of each focal participant—Linda, Steph, and Lisa—as they engaged with, demonstrated and sometimes rejected cosmopolitan perspectives. Then I describe the ways these women demonstrated cosmopolitan perspectives that may have gone 'unseen' because of my focus on four focal dispositions. I begin with Lisa, then I discuss Steph, and, finally, I discuss Linda.

Linda

As I completed my dissertation study and began analyzing data, I found myself thinking of each of the focal participants as displaying particular types of cosmopolitan stances. Linda displayed *amiable* cosmopolitan stances, as she was ceaselessly kind and

trustworthy, and she approached her work in SPAN 121 from a position of adoring curiosity. Linda most often demonstrated cosmopolitan perspectives and focal dispositions in ways that closely aligned with her sincere curiosity about other cultures and communities and the significance she ascribed to relationships built on trust and kindness.

Seen Cosmopolitan Perspectives in Response to TalkAbroad

Linda most often demonstrated cosmopolitan perspectives in response to TalkAbroad conversations, where she could engage in one-on-one conversations that emulated building trusting relationships. Linda preferred personal connections afforded by conversation practice when she could “relate to” her partner and “connect more to their lives”. Linda’s dispositions of openness, global competence, and responsibility to others contributed to finding small moments of “everyday cosmopolitanism” (Hull & Stornaoulo, 2014) during these conversations.

Linda most often demonstrated cosmopolitan perspectives through combinations of openness, global competence, and responsibility to others. Linda displayed a disposition of openness through markers of *inquiry* and *hospitality*. Linda demonstrated *inquiry* by exploring her partners’ practices and perspectives regarding free time activities and communities during her conversations. She demonstrated *hospitality* by fostering a communal energy with her partners during her reflections. Linda demonstrated a disposition of global competence by *using an additional language* because she navigated these conversations in Spanish. Furthermore, Linda also displayed a disposition of responsibility to others by *respecting* the importance of learning from people in languages they prefer to use. Her developing dispositions of global competence,

openness and responsibility to others worked in concert to demonstrate cosmopolitan perspectives.

Other SPAN 121 Activities and Focal Dispositions

Linda rarely mentioned *Opciones* in her interviews, diaries, and reflections. She appeared to approach these social media accounts as static sources of information rather than dynamic opportunities for engagement or *participation in a global community*—a marker of a global identity. Linda’s disposition of a global identity was marked instead through her *global and local perspectives* on topics and issues, reflecting her insatiable curiosity about other cultures and communities. Her demonstrations of global identity were limited to these knowledge-based endeavors rather than ways she might enact her global identity.

MindTap fostered individual demonstrations of Linda’s global competence and openness, however, she did not demonstrate these dispositions consistently across the semester. MindTap also elicited *problematic responses* from Linda. Linda utilized cultural information from MindTap to *connect information*, marking her developing global competence—although this is also an area with which she struggled. Linda appeared to focus on cultural practices and perspectives, and she rarely referenced her communicative competence. In addition, it is likely that her kind, respectful nature combined with her efforts to understand underlying perspectives problematically produced cosmopolitan rose-colored glasses that transformed potential cosmopolitan stances into inaccurate idolization of the cultures being studied.

Linda presented a fascinating case for the study of cosmopolitan perspectives because of the multiple ways she engaged with openness. She *embraced differences* and

embraced plurality as she encountered new cultural perspectives and practices in SPAN 121. However, Christianity was important to Linda, and she rejected openness to other religions. When describing whether Christianity contradicted cosmopolitan stances, Linda displayed her trademark kindness and calmly explained how she took differences “with a grain of salt”. Although she explained that she was not open to religious differences, she believed that her responsibility to others is *respecting* others. Linda demonstrated *respect for others* in “little things”—such as treating others with “kindness” and avoiding treating people “unfairly or wrongly in any way” even when they disagreed—across the study.

Across my study, Linda demonstrated various dispositions and cosmopolitan perspectives in response to SPAN 121. Her responses displayed an interesting dichotomy, however, in that she appeared to value building trusting relationships with others while also attempting to keep them at “arm’s length”. She seemed to center her cosmopolitan perspectives in *knowing about* global others rather than *engaging with* them.

Unseen Cosmopolitan Perspectives

As described across this dissertation, my analysis paints an incomplete picture of Linda’s cosmopolitan perspectives. At several points during my analysis, I noted where Linda appeared to demonstrate a cosmopolitan perspective, however it did not adhere to my focus on focal dispositions. In this section, I attend to demonstrations of cosmopolitan stances that might have gone ‘unseen’.

Linda demonstrated cosmopolitan perspectives as she navigated complex intersections found in “the connections between themselves, their native cultural practices, alternative cultural practices, and the wider world,” (Pegrum, 2008, p. 145).

Once was while we discussed instances when she allowed her cosmopolitan perspectives to transform into an idolizing perspective. I explained that misinformation was, according to my codebook, a rejection of cosmopolitan stances, although I had initially anticipated *negative* misinformation and misunderstandings. I also explained how I, as a researcher, questioned whether the same definition was true in instances of *positive* misunderstandings. When I asked her opinion, she responded:

I do think that that is a rejection of cosmopolitanism. I really do think it is, but I don't think that, um, that was the--the intention of it. And I don't think that that usually is our [*referring to herself and the classmates who also did this*] intention of it. [...] And I think that we make those invalid observations and assumptions because we're not actually there; we--we're not there. We don't live there; we're not immersed in it. Um, so I think that a lot of times we do incorrectly conclude those things because we just--we just perceive it incorrectly because we're just kind of taking something we see off of social media or on a website. And we're trying to...we--we ended up kind of, I think, conforming it to the way that we see the world already, instead of just actually seeing it for face value that way. So that's probably what I would say about it--is that it's not intentional. I just think that that's just something that ends up happening because--from just not being there.

Linda demonstrated cosmopolitan perspectives through self-reflexivity and self-problematization (Delanty, 2006). Although Linda had an opportunity to deflect or shift the 'blame' for misunderstanding from herself to someone else--possibly even me as her instructor, she did not. She reflected on her actions and saw that making "invalid

observations and assumptions” was problematic. Furthermore, in her response, Linda demonstrated that one’s understanding of globality is relative to one’s own understandings and life experiences (Sánchez & Ensor, 2021) when she proposed that their misunderstandings likely stemmed from “conforming it [*what they were studying, such as Guatemalan giant kites*] to the way that we see the world already”. As Linda learned about global Spanish-speakers, she also encountered possibilities of learning more about *herself* (Nussbaum, 2002), as well.

To discuss another time Linda demonstrated cosmopolitan stances, I re-visit an instance already seen to describe another view of cosmopolitan stances within it. In our third interview, Linda described *global and local perspectives* on learning an additional language. In doing so, she explained how the languages we use are an important part of how we express ourselves, and asking others to speak English is an imposition of power. She said:

I feel like all these countries and all these people, not just Latin America and like Central America, but like a wide variety of countries in the world, those people know English. And I feel like they're in that they grow up knowing I because they're just kind of forced to.[...] Other people are forced to learn English--they're kind of having to conform more to our world or our [*English-speaking/American*] society to like fit in, I guess. We don't; I wish we did. I wish that these [*American*] kids grew up little learning other languages, not just knowing English and that being it. (Interview Three)

Linda described how people in countries where other languages are spoken *also* learn English while American students *only* learn English. She addressed power imbalances

faced by *global* others who were “forced” to learn English to interact with Americans, and how *perspectives* on language learning were different for *local* students. In doing so, Linda she demonstrated an understanding of the “just, equitable, and affirming relations with global and local others in global engagements and interactions through attending to the workings of status, privilege, and power between people and groups of people,” (Hawkins, 2018, p. 66) found in critical cosmopolitan perspectives. Although it was initially presented as the demonstration of an individual disposition—global identity—because of my data analysis, it is clear that Linda was demonstrating critical cosmopolitan perspectives, as well.

By focusing solely on participants’ demonstrations of focal dispositions in response to SPAN 121 activities, my data analysis excluded examples of Linda’s cosmopolitan perspectives. My analysis points to an incomplete understanding of Linda as she engaged with, demonstrated, and sometimes rejected cosmopolitan stances, however, another look revealed Linda’s richer and deeper engagement (Hansen, 2017). In this section, I described Linda’s seen and unseen demonstrations of cosmopolitan perspectives. In the following section, I discuss Steph.

Steph

Across my study and while analyzing data, I found myself thinking of Steph as displaying *adventurous* cosmopolitan stances. Steph most often demonstrated cosmopolitan perspectives and focal dispositions in ways that closely aligned with her desire to explore the world and her notions of competence and success. Interest inspired action in Steph, and she envisioned immersive experiences that involved learning from and participating in global communities.

Seen Cosmopolitan Perspectives in Response to “This Class”

Steph often referenced “this class”, “this course”, or “these activities” to describe what prompted changes in her understandings or practices. Steph likely responded to *This Class* positively because of her prior negative experiences in Spanish-language courses and return-on-investment mindset. In Steph’s previous language courses, earning desirable grades required too much investment compared to how little she believed she benefitted from her work. *This Class* changed Steph’s perspectives on learning Spanish and the people with whom she might communicate. As she reflected on the overarching impact of *This Class*, Steph demonstrated cosmopolitan perspectives. Steph again emphasized her disposition of openness to “learning about other people” and *embracing differences*. She also focused on how she might develop her disposition of global competence by *using additional languages* that “other people use”. Steph’s developing dispositions of openness and global competence contribute to a cosmopolitan perspective on connections between languages and communities.

Whereas she initially believed her openness to travel and immersing herself in other cultures was sufficient, through activities in SPAN 121—or “This Class”—she recognized that openness is only a starting point. Steph described developing her global competence--through markers such as *connecting information* and *using additional languages*—as important when engaging in global interactions. She also described “*actually understand[ing]* their culture”—referencing active learning about global others—as well as how she might *embrace differences* and *embrace plurality*, demonstrating her developing disposition of openness. Steph included multiple dispositions and a developing cosmopolitan perspective that emerged over time and

practice (Compton-Lilly, in preparation; Ghiso & Campano, 2011; Rizvi & Beech, 2017) through activities embedded in *This Class*.

Other SPAN 121 Activities and Focal Dispositions

Steph stated that she enjoyed TalkAbroad conversations most out of the activities in class. TalkAbroad conversations appealed to Steph because they “felt [...] authentic and the people were all so nice and understanding” (Reflection Four). Steph valued action, and during these assignments, she was “actually” communicating with global Spanish speakers. TalkAbroad conversations and *Opciones* social media activities provided her with opportunities to demonstrate her global identity by *participating in global communities*. They also contributed to her *building communicative competence*, marking her global competence, although Steph initially described discomfort interacting via social media, worrying that global Spanish speakers would notice and judge her inaccuracies. Steph found MindTap activities to be “cheesy” (Interview Three), that many activities “seem staged” and she questioned whether “people actually talk like this”. (Interview Two) Even so, Steph reported enjoying videos about focal countries, cultures and communities provided through MindTap, although they did not

Steph demonstrated cosmopolitan perspectives less often than Linda. Steph often gave generalized responses to my written and oral questions, especially in references to her global competence, her openness, and her responsibility to others. Such generalizations might reflect a surface-level understanding of cosmopolitanism or that she has not yet engaged with the second foundational tenet of cosmopolitanism—“that we take seriously the value not just of human life, but of particular human lives,” (Appiah, 2006, p. xv).

Unseen Cosmopolitan Perspectives

As described across this dissertation, my analysis paints an incomplete picture of Steph's cosmopolitan perspectives. At several points during my analysis, I noted where Steph appeared to demonstrate a cosmopolitan perspective, however it did not adhere to my focus on focal dispositions. In this section, I attend to Steph's demonstrations of cosmopolitan stances that might have gone 'unseen': Unlike Linda, who demonstrated additional cosmopolitan dispositions outside focal dispositions, Steph perceptively commented on ways she was not fulfilling a fully cosmopolitan stance in response to SPAN 121 through an unintentional divisiveness she experienced and questioned the validity of her newly developing dispositions.

Activities embedded in SPAN 121 were intentionally framed in cosmopolitan perspectives that consistently invited students to consider what they shared and how they differed from people around the world. In the following example, Steph described a line of questioning she frequently utilized as she reflected on engagements with previously unknown global practices and perspectives.

I was doing some kind of Spanish review and something about one country, like, they ate dinner at nine. And when you first read that, you're like, 'Wow, that's so weird. Why do they eat so late?' But then you're like, 'Maybe we eat too early?' I feel like it's just interesting to see how different it is and the practices. It's like, 'What time did I eat lunch? When do they wake up?' You never know. (Interview One)

Steph used this style of questioning to interrogate both what she had learned as well as her own practices. Activities embedded in *This Class* were purposefully framed in

cosmopolitan perspectives that routinely invited students to consider what they shared and how they differed from cultures and communities they studied.

A goal of this cosmopolitan framing was to guide students to search for and delight in contrasts between societies (Szerszynski & Urry, 2002). Steph described an unintended result of these comparisons:

But I just--I noticed throughout the time, I feel like when I write about--like write in terms of, 'Oh, what did I notice about, um, Spanish-speaking people and about their culture?' There's kind of--I feel like there's kind of a divide--like me and then Spanish-speaking people [*on the other side*], which I know that I wasn't completely comfortable with that. [...] I feel like that made more of a division, if that makes sense. [...] I'm *looking* for things about these people. (Interview Three)

Steph indicated that a consistent focus on what she shared and how she differed from global Spanish speakers during *This Class* was polarizing and created divisions between her and global others. Starkey (2007) proposed cosmopolitan perspectives for language teachers who were “frustrated” by language courses built on a “bicultural, national model” (p. 69) that he described as “reductive” (p. 58), and it appears that Steph was frustrated by “*looking* for things about these people”. Steph recognized the reductive nature of her comparisons, noting, “I just think it [*comparisons*] also can lead me to make some generalizations about everything as a whole, which isn't the best.” Regardless of whether she found similarities or differences, Steph worried that sometimes led to essentializing thinking (Collins & Delgado, 2019) that oversimplified other cultural practices and perspectives and ignored nuances.

While Steph saw value in framing SPAN 121 through a cosmopolitan lens, she also questioned whether a cosmopolitan framing was enough to invite students to engage with cosmopolitan ideals. Likely inspired by her action-oriented nature and wanderlust, she grappled with how sincere her new perspectives could be when everything she learned had been from a distance.

So I've learned that it's--it can be kind of difficult to label yourself as super accepting in my understanding of everything when you aren't exactly put in this situation where, on a day-to-day basis, you experience different cultures and are immersed in different cultures. And, um, I feel like that's not necessarily a bad thing because it's just--this is just where I am. [...] I can't really consider myself to be super immersed, super accepting if I'm not fully immersed in the culture in a day-to-day life, I guess. (Interview Three)

Steph believed that without visiting countries or communities and having immersive experiences, her dispositions of openness and global competence were untested.

Borrowing Delanty's (2006) metaphor, through noting "this is just where I am", Steph saw that she was still in her personal *center* and the cultures we studied still existed at her *periphery*: Steph has only explored certain perspectives and practices in *This Class*, but she had not experienced them for herself. As a result, Steph noted that the true capacity of her cultural understandings and openness to differences was limited by a lack of direct engagement. In SPAN 121, Steph not only looked outward to explore others but also attended to internal development through participating in self-reflexivity, self-problematization (Delanty, 2006).

By focusing solely on participants' demonstrations of focal dispositions in response to SPAN 121 activities, my data analysis excluded examples of Steph's cosmopolitan perspectives. My analysis points to an incomplete understanding of Steph's understandings of cosmopolitan perspectives. Another look, however, revealed Steph's perception that SPAN 121 tended to succumb to the pitfall of deflating into a "romanticized multiculturalism," (Darvin & Norton, 2017, p. 97). In this section, I described Steph's seen and unseen demonstrations of cosmopolitan perspectives. In the following section, I discuss Lisa.

Lisa

Across my study and while analyzing data, I found myself thinking of Lisa as displaying *applied* cosmopolitan stances. Lisa was a senior on her way to medical school, and she focused on experiences outside of class. Unlike Linda and Stephanie, Lisa did not generally demonstrate cosmopolitan stances in response to TalkAbroad, *Opciones*, MindTap, or *This Class*. During the semester, I read and evaluated students' reflections as part of their portfolios. Lisa's reflections were simple and surface level. In contrast with Linda and Stephanie, whose entries reflected excitement and interest in SPAN 121 course content, Lisa mostly remarked on her frustration with technology or her busy schedule. However, she was already enacting cosmopolitan and critical cosmopolitan stances in spaces outside of class. Lisa focused her diaries and interviews on describing engagements with immigrants at the free medical clinic and her plans for a medical career. Lisa believed that she experienced *This Class*—and all the activities embedded within it—differently than her classmates because of her prior lived experiences. Importantly and problematically, without her diaries and interviews—which were not

assigned to other SPAN 121 students beyond the focal participants—I would not know the depth of Lisa’s cosmopolitan perspectives.

Other SPAN 121 Activities and Focal Dispositions

Lisa rarely demonstrated dispositions individually. She demonstrated focal dispositions in combinations, reflecting cosmopolitan perspectives, and in more developed ways than Steph or Linda. She demonstrated *participation in communities*, *potential and future selves*, and *global and local perspectives* consistently across the study, clearly displaying her developed disposition of a global identity. Lisa demonstrated her disposition of global competence through the marker of *using additional languages*--Spanish and American Sign Language--to augment the health care of current and future patients, demonstrating her communicative competence. Lisa fully *embraced plurality* across various experiences that demonstrated her disposition of openness to practices and perspectives. Lisa enacted her disposition of responsibility to others by *helping others* at the free clinic by volunteering her time, medical knowledge, and languaging skills.

Unseen Cosmopolitan Perspectives in Everyday Life

Lisa brought cosmopolitan perspectives to SPAN 121 developed prior to the study. Although Lisa’s Reflections on SPAN 121 activities lacked significant references to her cosmopolitan markers and dispositions, her Diary entries focused on life outside of SPAN 121 and were filled with fascinating deliberations on her daily life and professional experiences. Reading about them in her Diaries led to discussing significant moments during our interviews, and she demonstrated markers of an global competence, openness, and responsibility to others as they contributed to her cosmopolitan stances and

though this study does not attend to critical cosmopolitan perspectives (Hawkins, 2014, 2018), Lisa demonstrated a surprising depth of understanding regarding equity in healthcare and systems of power. However, when describing her volunteer work in a free medical clinic. Lisa often displayed critical cosmopolitan stances during our discussions of her volunteer work at the local free medical clinic—information that is excluded in my study’s focus on participants’ demonstrations of focal dispositions in response to SPAN 121 activities.

Lisa demonstrated cosmopolitan perspectives especially through dispositions of global competence and responsibility to others as she discussed experiences volunteering at a local free medical clinic. She demonstrated her disposition of global competence by *using additional languages* and her disposition of responsibility to others by *helping others* in her free time. In our first interview, I asked each young woman if they spoke Spanish outside of class time or envisioned themselves speaking it in the future. Lisa responded that she sometimes *used additional languages to help others* by translating for Spanish speakers when she volunteered at the medical clinic.

We have a lot of undocumented patients, um, and they’re—they have to have a translator come with them, and sometimes that’s difficult, too. So, sometimes I’m in situations where I have to translate in clinic. Um, generally medical settings have probably be the most relevant for me. Um, but you never know when it can pop up. (Interview One)

Lisa described utilizing her Spanish languaging skills to serve immigrant patients who spoke Spanish. She noted that they might not otherwise get healthcare. In doing so, she demonstrated a “moral and ethical imperative to engage in and sustain equitable and just

relations” (Hawkins, 2014, p. 97). Lisa’s responses show her dispositions of communicative global competence and responsibility to others working in concert to care for typically medically underserved populations, enacting critical cosmopolitan stances.

In Chapter Six of this dissertation, I described a particularly salient experience Lisa had while volunteering at the medical clinic in more detail, but it is useful here, as well.

I spent the whole morning translating in the free clinic for a Spanish speaking patient. It was nice being able to do that in the clinic! [...] The nurse practitioner did laugh after we left the room because she thought my accent sounded very funny combined with Spanish. However, I just decided to brush this off because in the grand scheme of things, I was able to effectively communicate with the patient in the clinic today. (Diary One)

Lisa described an instance where she was able to *help others* by augmenting a patient’s care through *using additional languages* by translating during the appointment. If language practices signal community membership (Heath, 1983; Kramsch & Widdowson, 1998), then Lisa successfully utilized Spanish to signal that her patient belonged in this community. This instance is another example of Lisa demonstrating cosmopolitan stances in which she utilizes an disposition of global competence to enact her disposition of responsibility to others.

While this experience stood out to Lisa because of her pride in “effectively communicat[ing]” with her patient, it was clear that Lisa wanted to discuss this situation because of the nurse practitioner’s response to Lisa’s work. Even though Lisa served her patient, the nurse practitioner “did laugh” and thought her “accent sounded very funny

combined with Spanish.” In our subsequent interview, she immediately referenced this incident and explained it further:

The nursing manager—who had not even been in the room—thought that the concept of someone speaking a language with an accent was a funny enough concept to share with other people. I think this is informative of that one individual’s perception of other cultures. This is something that is so important in a medical setting. Providers have a responsibility to not just treat their patients, they should also care for their patients. Also, it shows the stigma southern society has placed on expressing alternative cultures. While I am unfazed by her comments, it makes me think about how many other people share her opinions. She would not have even attempted to communicate with that patient because in her mind it would be laughable or embarrassing. I think this is a barrier to effectively providing health care to so many people and serves to maintain health disparities. (Interview Two)

Lisa insisted to me that she was not frustrated that the nurse was rude to her. Instead, the situation revealed the nurse’s biases that may be a “barrier” to providing a high quality of health care. Lisa continued, “My main concern with that is that if she’s making fun of me for—for trying to bridge the cultural gap, how can she possibly be giving the patients the adequate care that they deserve?” (Interview Two). Her concern for her patients from other countries and other people who were medically underserved extended past this particular nurse and the walls of her clinic. She worried about systematic biases. “It’s not just the free clinic. I mean, there’s, you know, not everybody that works in healthcare is open to other cultures and not everybody is open to other people” (Interview Two).

Lisa continued to express her doubts, fear, and frustrations related to this situation and others like it.

I was the only person in there that was listening to her [*the patient*]. And I don't know. I mean, it did bother me that no one else was open for that. I mean, open to even trying to communicate with her. The second I walked in the clinic day, I got snatched by the manager and the director, and they were like, "Oh, you take Spanish!" And I'm like, "Okay, there's no one here that speaks Spanish at all?" Um, so, it was difficult and I—I did the best that I could, but [...] I could have communicated with her better than I did too. And, you know, I had to give her EKG and stuff, too. And I'm like, you know, having a stranger touch you is not—I don't take that lightly. And I think that communication is important in that regard, too. And it was a serious situation, and it just got turned into a joke.

(Interview Two)

Because Lisa was "the *only* person in there that was listening to her [*the patient*]. [...] *no one else* was open [...] to even trying to communicate with her [*the patient*]", she argued that these situations may be happening because providers are not enacting cosmopolitan dispositions, such as global competence or openness, when working with populations who most need them. As she continued, Lisa demonstrated a commitment to "just, equitable, and affirming relations with global and local others in global engagements and interactions through attending to the workings of status, privilege, and power between people and groups of people," (Hawkins, 2018, p. 66). Lisa described the respect and status she afforded her patient by "not taking [*touching the patient's body*] lightly" and understanding that "communication is important in that regard, too" whereas the other

providers there turned “a serious situation” into “a joke”. Across Lisa’s description of this incident, she described *using an additional language, embracing differences, and helping others*, marking her dispositions of global competence, openness, and responsibility to others and how they worked in concert to demonstrate her cosmopolitan stances.

Educators hope that the knowledge and skills students acquire in their classes will benefit students’ “everyday life”—or time spent outside of class. By engaging students with cosmopolitan ideals embedded in a SPAN 121 class, my goal was to develop cosmopolitan perspectives that would further develop across time and experiences. I selected activities commonly utilized in Spanish-language courses and framed them to address cosmopolitan ideals. However, not all students in SPAN 121 responded to these activities. Developing cosmopolitan stances is personal (Rizvi & Beech, 2017) and contextual (Hawkins, 2018), and Lisa’s contexts were different than her classmates’. Lisa most often demonstrated her cosmopolitan dispositions in response to experiences that happened in her everyday life. By focusing solely on participants’ demonstrations of focal dispositions in response to SPAN 121 activities, my data analysis excluded the most salient examples of Lisa’s cosmopolitan perspectives—both that she demonstrated critical cosmopolitan stances as well as how she enacted them in everyday life. In this section, I described Lisa’s unseen demonstrations of cosmopolitan perspectives. In the following section, I discuss my summary.

Summary

Johnson (2014) described the problematic nature of ‘measuring’ or analyzing cosmopolitanism, noting that “it is the abstractions that complicate, rather than clarify, pinning down its substance,” (p. 264) However, many researchers narrow their focus in

particular studies because, as I describe in more detail in Chapter Two, each conceptualization of cosmopolitanism is comprised of multiple characteristics, traits, qualities or dispositions and “no study can do everything,” (Glesne, 2016, p. 213). Like these researchers, I chose to focus my study on particular dispositions and the markers participants used to demonstrate them. Each choice I made as a researcher to narrow my understanding of these theories reveals important information about my worldview as a researcher, particularly my constructivist axiology that acknowledges my inherently biased personal values and interpretations (Cresswell & Plano-Clark, 2018). Global identity, global competence, openness, and responsibility to others were, in my view, the most important dispositions contributing to cosmopolitan perspectives that are also demonstrated in most additional-language classes. However, I also acknowledge that while these dispositions contribute to cosmopolitan perspectives, they are not the only ones that do so, and a study focusing on them excludes other important dispositions, as well. As such, it was also important to me to note instances when Linda, Steph and Lisa demonstrated cosmopolitan perspectives in ways not addressed by my data analysis.

In this chapter, I summarized the seen and unseen demonstrations of cosmopolitan perspectives in each of my focal participants. In the next chapter of this dissertation, I discuss my findings in further detail and offer my conclusions.

CHAPTER 8

DISCUSSION AND CONCLUSION

The purpose of this study was to explore how SPAN 121 might be designed to foster and support students' development of cosmopolitan perspectives. Specifically, I explored how English-speaking students might demonstrate cosmopolitan perspectives in response to activities engaging them in Spanish with global Spanish speakers as part of their undergraduate, intermediate Spanish-language class. Cosmopolitan stances include dispositions of responsible global citizens engaged in open, respectful, and reflective dialogue across personal, geographic, and identity boundaries to learn about themselves and the world (Appiah, 2006, De Costa, 2014; Delanty, 2006; Hansen, 2010; Hawkins, 2014; Hull & Stornaoui, 2010; Wahlström, 2014). Although theories of cosmopolitanism present possibilities for language-learning classes due to a shared focus on dialogue across boundaries and expanding global knowledge, there is little research exploring theories of cosmopolitanism in additional-language classes. My study addressed this gap in the literature by exploring experiences of primarily English-speaking students engaging in Spanish with global Spanish speakers.

In this chapter, I first summarize my study. Then I discuss my findings, addressing Research Question One followed by Research Question Two. Next I describe limitations of my study and offer implications for educators and researchers. Finally, I discuss my conclusions.

Summary of Study

In my study, I intentionally framed intermediate-level Spanish-language classes in emergent (Campano & Ghiso, 2011; Compton-Lilly & Hawkins, in preparation; Rizvi & Beech, 2017), *everyday* (Hansen, 2014; Hull, Stornaouiolo, & Sahni, 2010), pluralistic (Appiah, 2006; Beck, 2006; Szerszynski & Urry, 2002) cosmopolitan perspectives. I embedded activities and experiences that overlap how researchers propose cultivating participants' cosmopolitan perspectives and how researchers of language acquisition propose students learn or acquire additional languages. Specifically, I utilized a global cosmopolitan framing of my SPAN 121 curricula, direct, one-to-one intercultural interactions via TalkAbroad conversations with global Spanish speakers as well as intercultural interactions through social media via *Opciones* [Options] activities. I did so to explore how students learning Spanish as an additional-language might develop or display cosmopolitan stances in response to embedded experiences engaging with global others. Following Starkey (2007), Darvin and Norton (2017), and Pegrum (2008), I explored participants' demonstrations of dispositions of *global identity*, *global competence*, *openness*, and *responsibility to others*. I sought participants' demonstrations or descriptions of their *markers* of these dispositions. I describe this process in more detail in Chapter Four, however these focal dispositions and their markers serve as an heuristic for making cosmopolitan perspectives more visible while acknowledging that they do not encapsulate all dispositions contributing to cosmopolitan stances.

As a teacher-researcher, I engaged in teacher action research through intentional and systematic inquiry to gain insight into practices that may improve teaching and learning (Henderson, Meier, Perry & Strommel, 2012). Taking a *teaching as inquiry*

stance (McGlinn Manfra, 2019), I engaged in teacher action research to improve my pedagogical content knowledge as well as to reflect on my own practices (McGlinn Manfra, 2019). While much of teacher research identifies a *problem of practice* found in educational contexts and then seeks to address or improve that *problem* (Rust, 2009), I came to this study from a stance of cosmopolitan openness and inquiry (Hawkins, 2014): I wondered how theories of cosmopolitanism might be implemented in additional-language classes and, as a result, how students might develop cosmopolitan perspectives. My study used qualitative methods to clarify my understanding of a phenomenon (Merriam, 1998) through the contextualizing benefits of multiple data sources and the flexibility of qualitative methods' emergent nature (Glesne, 2016; Dornyei, 2016). I utilized case study (Stake 2006), selecting my SPAN 121 over the course of the fall 2020 semester, but within this case, I utilized data from three focal participants students. For language educators, findings from my study may guide types of activities they embed in classes as well as understandings of what outcomes they may encounter in students' cosmopolitan dispositions.

Discussion

Close inspection and analysis of my data revealed important findings. (See Table 8.1) In this section, I address and explain my findings, situating them in relation to current literature. I begin by addressing my first research question, and then I address my second research question.

My study was guided by the following research questions:

1. What kinds of experiences can I embed into an undergraduate Spanish language course with the goal of engaging students with cosmopolitan thinking?

Specifically, how might SPAN 121 students demonstrate cosmopolitan perspectives in their responses when asked to reflect on to activities and experiences embedded in their class designed to engage them with cosmopolitan thinking?

2. What markers of focal dispositions of global identity, global competence, openness, and responsibility to others might students demonstrate?

Table 8.1 *Summaries of Findings*

Summaries of Findings	
<p>RQ 1: What kinds of experiences can I embed into an undergraduate Spanish language course with the goal of engaging students with cosmopolitan thinking? Specifically, how might SPAN 121 students demonstrate cosmopolitan perspectives in their responses when asked to reflect on to activities and experiences embedded in their class designed to engage them with cosmopolitan thinking?</p>	<p>RQ 2: What markers of focal dispositions of global identity, global competence, openness, and responsibility to others might students demonstrate?</p>
<ol style="list-style-type: none"> 5. I was not able to determine whether activities in SPAN 121 developed students' cosmopolitan perspectives. 6. Participants most often demonstrated markers of cosmopolitan dispositions in response to SPAN 121 activities that closely aligned with their <i>personal values and experiences</i>. 7. Some activities only fostered demonstrations of <i>individual dispositions</i> but did not significantly foster demonstrations of <i>cosmopolitan perspectives</i>. 8. Some activities elicited <i>problematic responses</i>. 	<ol style="list-style-type: none"> 1. Steph, Linda, and Lisa's personal values and experiences appeared to affect which focal dispositions they demonstrated. 2. I also determined that all four dispositions were not demonstrated <i>equally by each participant</i>. Participants demonstrated certain dispositions more than other participants. 3. Finally, I found that participants did not demonstrate dispositions <i>consistently</i> across the semester.

Research Question One

My first research question examined what kinds of experiences can I embed into an undergraduate Spanish language course with the goal of engaging students with cosmopolitan thinking. I examined participants' reflections on *TalkAbroad* conversations, *Opciones* social media interactions, and *MindTap* academic activities. I also examined their responses to "This Class", or an intentional reference to all aspects of SPAN 121. Because cosmopolitan stances entail multiple dispositions (Oikonomidoy, 2018; Vertovec, 2009; Wahlström, 2014), I sought moments when participants demonstrated markers of multiple focal dispositions that worked in concert to reveal cosmopolitan stances while acknowledging that they do not encapsulate all dispositions contributing to cosmopolitan stances.

Henderson, Meier, Perry, and Strommel (2012) describe teacher researchers as drawing on combinations of theory and teacher intuition, professional experience and knowledge of students, and inquiry and reflection to develop relevant questions and assumptions. Taking together my professional teaching experiences, my knowledge of language-learning methodology and research, and my explorations of theories of cosmopolitanism, I formed the following assumptions: Students in language-learning classes are likely already demonstrating cosmopolitan perspectives in response to coursework because of the overlap between activities proposed to foster language learning and cosmopolitan perspectives. Furthermore, because of that overlap, additional-language classes especially position students to demonstrate and/or develop cosmopolitan perspectives.

After careful analysis of my data, I found:

1. I was not able to determine whether activities in SPAN 121 developed students' cosmopolitan perspectives.
2. Participants most often demonstrated markers of cosmopolitan dispositions in response to SPAN 121 activities that closely aligned with their *personal values and experiences*.
3. Some activities only fostered demonstrations of *individual dispositions* but did not significantly foster demonstrations of *cosmopolitan perspectives*.
4. Some activities elicited *problematic responses*.

In the following section, I address each of my findings. For each finding, I briefly summarize the relevant data, describe how it fits with current literature and, if applicable, describe how it might create new understandings. When findings suggest an implication for future researchers or additional-language educators, I *briefly* describe that implication. I describe all implications for researchers and educators *in more detail* in the Implications section of this chapter.

Research Question One, Finding One: Development?

Although my teacher action research project was driven by a desire to create a curriculum that might develop students' cosmopolitan perspectives, I have found that I cannot determine whether SPAN 121 developed those perspectives in my participants. While qualitative inquiry cannot imply causation (Glesne, 2016), I did not have sufficient types of data to document development of those perspectives and my data analysis was incomplete. These findings leave too much space for interpretation and questions and

thus cannot reveal insights as to whether SPAN 121 had any effect on an overarching development of their cosmopolitan perspectives.

Insufficient Data. I cannot determine whether SPAN 121 developed those perspectives in my participants because I did not collect sufficient data. My study was too short in duration, and it lacked observations of enactments of cosmopolitan perspectives and/or focal dispositions. McKay (2006) described a limited, one-semester timeframe as a hallmark of case study in language-acquisition research, however, it is difficult to discern what perspectives and dispositions participants brought to SPAN 121 and *whether, which, or how* they might have developed during the study. Such a brief timeframe challenged my ability to collect the kinds of data necessary to document significant changes attributable to SPAN 121 coursework.

Also, as described, because of COVID-19 I was not able to collect data through any form of observation. Although I analyzed interview transcripts, students' diary entries, and students' written reflections, my data is missing a key component of study in theories of cosmopolitanism. Following Swain (2009) who viewed cosmopolitanism as situated, embodied, performed and also imagined, completing and analyzing observations would have added contextual understandings, "new vantage points with wider horizons [and] new ways of thinking about some aspect of social interaction," (Glesne, 2016, p. 68). As a result, my findings are dependent upon students' responses to my oral and written questions, which are imbued with a power imbalance described further in Chapter Four. Thus, students' demonstrations of markers of dispositions are often taken from their *reports* of their behaviors, although some demonstrations were noted during interviews.

Incomplete Data. I also cannot determine whether SPAN 121 developed those perspectives in my participants because my data analysis was incomplete. I sought participants' demonstrations or descriptions of their *markers* of these dispositions. Johnson (2014) described the problematic nature of 'measuring' or analyzing cosmopolitanism, noting that "it is the abstractions that complicate, rather than clarify, pinning down its substance," (p. 264). Although these focal dispositions and their markers serve as an heuristic for making cosmopolitan perspectives more visible while acknowledging that they do not encapsulate all dispositions contributing to cosmopolitan stances, this form of data analysis ignores other dispositions and demonstrations of cosmopolitan perspectives. Furthermore, demonstrations of all four individual focal dispositions during the semester may suggest that participants were engaging with overarching cosmopolitan perspectives in ways not attended to by this study, as described in Chapter Six. While I engaged in rigorous coding to document instances in which students demonstrated cosmopolitan perspectives, I cannot speak to their development because my analysis is incomplete.

Finally, a significant reason I cannot speak to students' development stems from my other findings. As I described in Chapters Five, Six, and Seven, participants demonstrated instances of cosmopolitan perspectives in response to activities I embedded in my course, however sometimes they only demonstrated instances of individual dispositions or they demonstrated cosmopolitan perspectives in ways not attended to in my analysis. Perhaps participants were responding to my course in cosmopolitan perspectives but they 'left those perspectives at the door', so to speak, and did not engage with them outside of my course. Perhaps their cosmopolitan perspectives were developed

in experiences outside of class--“in those mysterious ways we know happen but which we cannot definitively pin down or measure,” (Hansen, 2017, p. 8)—and participants merely demonstrated them in response to SPAN 121. Perhaps, as we saw in Lisa’s case, they do not demonstrate cosmopolitan perspectives in response to SPAN 121 coursework but are enacting cosmopolitan perspectives in life away from class in richer and deeper (Hansen, 2017) ways. These possibilities indicate that my findings cannot be used to document whether SPAN 121 had any effect on the development of participants’ cosmopolitan perspectives, although I documented salient trends on how participants demonstrated these perspectives in response to SPAN 121 activities.

Research Question One, Finding Two: Aligning with Personal Values and Experiences

In my study, participants most often demonstrated cosmopolitan stances in response to SPAN 121 activities that closely aligned with their *personal values and experiences*. TalkAbroad conversations likely resonated with Linda because she valued personal relationships and enjoyed learning about other cultures. Dialogue with global others contributes significantly to developing cosmopolitan perspectives (Delanty, 2006; Wahlström, 2014), and intercultural interactions provide students with opportunities to engage and make meaning with people outside one’s own self or in-group (Szerszynski & Urry, 2002, p. 462). Linda preferred personal connections afforded by conversation practice when she could “relate to” her partners and “connect more to their lives”. Linda’s dispositions of openness, global competence, and responsibility to others contributed to finding small moments of “everyday cosmopolitanism” (Hull & Stornaoui, 2014) during these conversations.

Steph likely responded to the global cosmopolitan framing of SPAN 121--“This Class”-- due to her prior negative experiences in Spanish-language courses, wanderlust, and *return-on-investment* mindset. While Steph was discouraged by her previous, negative Spanish experiences, she appreciated that “This Class” provided opportunities for “actual conversations” with “nice” global Spanish speakers that positioned her as an emerging Spanish speaker, not a struggling student. Her experiences aligned with pluralistic views of cosmopolitanism that value bodies of cultural knowledge, languages, and literacy practices that students bring to classrooms (e.g., Barton, 1994; Gee, 1996; Lewis, Enciso & Moje, 2007; Street, 1995).

Lisa did not demonstrate cosmopolitan perspectives in response to any tracked activities. Lisa dedicated her energies to activities she found personally relevant while eschewing in-depth, revelatory reflections in response to TalkAbroad, *Opciones* and MindTap. Lisa described enacting cosmopolitan stances in her “Everyday Life” while engaged in her volunteer work in a free medical clinic. Boni and Calabuig (2017) similarly documented how student choice of locally, personally and globally relevant projects provided opportunities for students to attend to obligations to others in the world and demonstrate cosmopolitan perspectives.

Finding that participants demonstrated cosmopolitan perspectives in response to SPAN 121 activities that closely aligned with their personal values and experiences was both surprising and unsurprising. It was surprising because, as described in Chapter Four, all tracked activities were designed to engage students with cosmopolitan ideals. In this sense, participants would demonstrate cosmopolitan perspectives in response to all of them. This finding was also unsurprising, however, because implementing a curriculum

intentionally designed to support the development of cosmopolitan stances is not designing the “acquisition of a fixed set of values and dispositions” (Rizvi & Beech, 2017, p. 132). Although all tracked activities were designed and implemented in line with previous research, their personalized demonstrations of cosmopolitan perspectives *also* aligns with previous research. Specifically, this finding aligns with sociocultural theories of learning which suggest that students will make sense of their experiences differently even when encountering the same activities or texts (Rosenblatt, 1994). Additionally, this finding also aligns with previous research on developing cosmopolitanism--specifically that crafting a curriculum with a goal of developing cosmopolitan perspectives must be responsive to students, their experiences, and relevant contexts (Hawkins, 2018; Rizvi & Beech, 2017) and that the development of cosmopolitan stances will “look different for everyone” (Campano & Ghiso, 2011, p. 172). As a result, this finding implies that additional-language educators might implement a variety of activities in their classes—both to achieve their curricular goals as well as to provide multiple opportunities for students to make the personal and contextual connections necessary for developing and/or demonstrating cosmopolitan perspectives. This finding also suggests implications for teachers’ expectations—that is, for teachers who implement cosmopolitan activities, this finding implies anticipating varied responses to those activities.

Importantly for this finding, although literature indicates personal and contextual development and demonstration of cosmopolitan perspectives (Hawkins, 2018; Rizvi & Beech, 2017), most studies explore the development or demonstration of cosmopolitan perspectives in response to a single activity. Whether data was analyzed and reported for a whole class, smaller groupings, or individual students, most studies looked only at

responses to either a curricular framing, an international sojourn, or an intercultural interaction. They do not compare individual students' cosmopolitan perspectives across multiple activities. Thus, although the data analysis in this study is limited by its focus on focal dispositions, the intersection of personal and contextual responses to a variety of activities framed in cosmopolitan ideals across the same, individual students suggests implications for researchers of theories of cosmopolitanism in educational contexts.

Research Question One, Finding Three: Demonstrating Solely Individual Dispositions

All tracked activities appeared to foster focal participants' demonstrations of *individual dispositions* although some did not appear to foster demonstrations of cosmopolitan perspectives. Linda, Steph, and Lisa demonstrated dispositions of openness and global competence in response to *Opciones* and MindTap activities, however *Opciones* and MindTap did not significantly foster participants' demonstrations of *cosmopolitan perspectives*.

This finding is both surprising and not surprising. It is surprising because, as described for the previous finding, I utilized previous research to design and implement activities—such as a global cosmopolitan curricular framing (Boni, MacDonald, & Peris, 2012; Chappel, 2018; Cloete, Dinesh, Hazou, & Matchett, 2015; Crosbie, 2014; DeJaynes, 2015; Stornaoulo & Thomas, 2018; Su & Wood, 2016; Vasudevan, 2014) and both synchronous one-on-one (Collins & Delgado, 2019; Spires, Paul, Hymes, & Yuan, 2018; Wu & Li, 2019) and asynchronous, social media-based (Hull & Stornaoulo, 2014; Hull, Stornaoulo, & Sahni, 2010) intentional intercultural interactions--that might provide students opportunities to demonstrate cosmopolitan perspectives. Again, in this sense, participants would demonstrate cosmopolitan perspectives in response to all

activities. This finding was also unsurprising, however, because, as described above, implementing a curriculum intentionally designed to support the development of cosmopolitan stances is not designing the “acquisition of a fixed set of values and dispositions” (Rizvi & Beech, 2017, p. 132). Furthermore, finding that certain dispositions were demonstrated in response to certain activities but not to others is not surprising. Looking again at Spires, Paul, Hymes, and Yuan (2018), this finding echoes students’ demonstrations of capacities at each stage of a multi-stage project. However, Spires, Paul, Hymes, and Yuan (2018), noted that certain stages prompted demonstrations of particular dispositions more than other stages—and at certain stages, some dispositions were absent completely.

Finding that *Opciones* did not foster demonstrations of cosmopolitan perspectives is surprising, however, because of the intentionality of the design. Hawkins (2014) suggests that a cosmopolitan education must be responsive to students and intentional in implementation. She argues that “this work does not happen simply by creating structures within which contact and engagement occurs” but requires educators to implement “thoughtful structuring and skilled scaffolding and implementation,” (p. 109). *Opciones* were designed for students to choose among multimodal (Skerrett, 2016), transnational (Levitt, 2001; Portes, Gaurinzo & Landolt, 1999) texts purposefully curated to engage with global Spanish-speakers. Students then chose among a variety of multimodal texts to respond to carefully designed questions asking them to reflect on their engagement. This design aligns with Coryell, Sehin, and Peña’s (2018) suggestion that cosmopolitan education and pedagogy should value students’ unique knowledges while expanding their local, national, and global thinking.

It is also unsurprising that *Opciones* did not foster demonstrations of cosmopolitan perspectives. In previous studies utilizing social media interactions, participants interacted with a small number of global others within a closed network (Hull & Stornaouiolo, 2010; Hull, Stornaouiolo, & Sahni, 2010). These participants, while using a similar means of communication, had opportunities to build relationships across their social media interactions, and Hawkins (2014) suggests that the development of cosmopolitan stances is work that “can only happen through building relationships of respect and trust both within and across sites,” implying “the need for sustained communications and engagement,” (Hawkins, 2014, p. 109). This finding implies, as described, focusing on relationship building.

Research Question One, Finding Four: Problematic Responses

Across the study, I observed that some activities elicited *problematic* responses from Linda, Steph and Lisa. Linda sometimes appeared to extrapolate an almost-idolizing reverence of other cultures from information learned through MindTap, leading to several inaccurate understandings. MindTap’s activities were mostly automated and completed individually. As a result, it appears that that without guided engagement with those who are culturally and communicatively different, deeper stereotyping and divisiveness may have been created (Allport, 1954; Crichton & Scarino, 2007; Sidanius, Levin, van Larr, & Sears, 2008).

Another problematic response entailed Steph’s perceived feeling of divisiveness. She described a feeling of division created by the focus “This Class ” placed on discovering what she shared and how she differed from global Spanish speakers. Although Chappel (2018) suggested that utilizing cosmopolitan stances to reflect on both

sameness and difference could provide opportunities to connect international perspectives with personal experiences, Steph found that consistent cultural comparisons were polarizing. Finally, despite the careful curation of a curriculum framed in cosmopolitan ideals, I would not have known Lisa was already enacting cosmopolitan and critical cosmopolitan stances in “Everyday Life” without her diaries and interviews.

This result, like the others, is both surprising and unsurprising. It is surprising because, as noted in the previous two findings, I utilized prior research to design activities that might develop students’ cosmopolitan perspectives or provide opportunities to demonstrate them; it is unsurprising because we know that cosmopolitan perspectives are not guaranteed. Likewise, Lisa’s lack of cosmopolitan perspectives in response to SPAN 121 activities is both surprising and unsurprising for the same reasons.

Steph’s perceived divisiveness in response to a global cosmopolitan framing is surprising. Bamber (2015) proposed a curriculum that was designed to consistently nurture cosmopolitan stances in students and provided multiple opportunities for transformative experiences to maintain and deepen new cultural understandings. However, Steph described the consistent nurturing as fostering and reifying binaries between her and the cultures we studied. Student responses, like Linda’s misunderstandings from MindTap, Steph’s perceived divisiveness, and Lisa’s lack of in-class demonstrations, might have been different if not for COVID-19 and its effects on the SPAN 121 curriculum. As described in Chapter One, I lost 67% of my anticipated class meeting time. As a result, Linda’s misunderstandings, Steph’s perceived divisiveness, and Lisa’s lack of engagement might have been addressed during class time

or avoided altogether with more class time to include “thoughtful structuring and skilled scaffolding and implementation,” (Hawkins, 2014, p. 109).

Taken together with the previous finding on individual dispositions, this finding implies that additional-language educators might implement additional activities and/or changes—such as including more discussion or fostering an *emplaced* cosmopolitanism (Anderson, 2011)--to provide opportunities for students to demonstrate cosmopolitan perspectives. As such, researchers might study effects of fostering an *emplaced* cosmopolitanism (Anderson, 2011) in an additional-language class.

In summary, the four findings listed above address my first research question and provide a condensed view of data across Chapter Five. The next section addresses my second research question.

Research Question Two

To explore my second research question, I analyzed data to find participants’ demonstrations of markers of *global identities*, *global competence*, *openness*, and *responsibility to others* in response to activities embedded in SPAN 121. Importantly, this question focuses on *individual* dispositions. The heuristic I utilized to focus on *combinations* of focal dispositions in response to SPAN 121 activities made many demonstrations of cosmopolitan perspectives visible—as described in Chapter Five. However, this heuristic also excluded other dispositions described in the literature as well as participants’ possible overarching focal dispositions and cosmopolitan perspectives. As a result, Chapter Six included data showing how participants demonstrated *individual* dispositions that were not in combinations reflecting cosmopolitan perspectives and/or

not in response to a particular SPAN 121 activity. Through careful consideration of my data, I determined:

1. Steph, Linda, and Lisa's personal values and experiences appeared to affect which focal dispositions they demonstrated.
2. I also determined that all four dispositions were not demonstrated *equally by each participant*. Participants developed or demonstrated certain dispositions more than other participants.
3. Finally, I found that participants did not demonstrate dispositions *consistently* across the semester.

Although it is not a finding of this study, demonstrations of all four focal dispositions during the semester may suggest that participants were engaging with overarching cosmopolitan perspectives in ways not attended to by this study.

In the following section, I address each of my findings. For each finding, I briefly summarize the relevant data, describe how it fits with current literature and, if applicable, describe how it might create new understandings. When findings suggest an implication for future researchers or additional-language educators, I *briefly* describe that implication. I describe all implications for researchers and educators *in more detail* in the Implications section of this chapter.

Research Question Two, Finding One: Influenced by Personal Values and Experiences

How Linda, Steph, and Lisa developed focal dispositions that contributed to their cosmopolitan perspectives was influenced by personal values and experiences. In my study, Linda, Steph, and Lisa's values and experiences appeared to affect how they took

up, grappled with, or rejected dispositions of global identity, global competence, openness, and responsibility to others.

During the study, Linda consistently referenced treating others with kindness, building and maintaining trusting relationships, learning about other cultures, and practicing Christianity. Reflecting her *curiosity about other cultures*, she demonstrated developing dispositions of global identity and global competence. However, markers of these dispositions were limited to knowledge-based endeavors. *Christianity* was important to Linda, and she rejected openness to other religions. Conversely, Linda referenced treating others with *kindness* and *building trusting relationships* alongside demonstrating openness and responsibility to others.

Steph suffered from wanderlust, was action-oriented, and valued getting a return on investment, but she had negative experiences in her previous Spanish classes. Steph's demonstrations of global identity and global competence were marked by a desire for 'actual' experiences, reflecting her *wanderlust* and *action-oriented* nature. She perceived a greater *return on her investment* in a SPAN 121 that was framed in cosmopolitan ideals because of her *prior negative experiences* in more traditional Spanish classes. However, Steph rarely referenced deeper cultural knowledge and understandings, and she only expressed surface-level openness through general statements. Without deeper consideration of specific cultural practices and perspectives, Steph developed somewhat superficial dispositions.

Lisa was a senior with many demands on her time, including working on medical school applications and volunteering at the local free medical clinic. Lisa demonstrated

all focal dispositions consistently across the study by volunteering her time, medical knowledge, and languaging skills.

This finding can be taken together with the next finding. As such, I address them both within the next section.

Research Question Two, Finding Two: Unequally across Participants

I also determined that dispositions were not demonstrated *equally by each participant*. Thus, Linda Steph and Lisa did not demonstrate focal dispositions equally. Lisa frequently diverged from Linda and Steph in how she demonstrated global identity, global competence and responsibility to others. Lisa consistently enacted these dispositions outside of class as she finished her final year of undergraduate studies and prepared for medical school. Linda and Steph's experiences were limited to SPAN 121 coursework, and they appeared more focused on future possibilities.

Taken together, these findings are unsurprising. All people bring individual life experiences and knowledges to every situation they encounter while creating new understandings (e.g., Barton, 1994; Gee, 1996; Street, 1995). For this reason, Rizvi and Beech (2017) argued that the contextual nature of cosmopolitan stances centers on personal experiences and values. In addition, Hawkins (2014, 2018) argued that developing cosmopolitan stances was a contextualized process: students' understandings of place dictated what could be seen and noticed and how they understood that information. Although most studies of theories of cosmopolitanism do not explore individual dispositions as they contribute to cosmopolitan perspectives, some researchers did focus on particular dispositions. For example, Roger (2010) documented how five out of seven highly proficient Korean EFL learners took up global identities while two

students rejected them. Like my participants, these students were influenced by personal reasons, including future stature, employment possibilities, and the importance of local citizenship.

Much like the second finding addressing my first research question describing how students demonstrated cosmopolitan perspectives in response to activities that aligned with their personal values and experiences, this finding also suggests implications for educators' expectations—that is, for teachers who implement cosmopolitan activities, this finding implies anticipating varied responses to those activities.

Research Question Two, Finding Three: Inconsistently across the Semester

Participants demonstrated dispositions *inconsistently* across the semester, reflecting an emergent understanding of cosmopolitan stances as developed across time and experiences (Campano & Ghiso, 2011; Compton-Lilly & Hawkins, in preparation; Rizvi & Beech, 2017). Like Daniella, a Vietnamese student learning EFL who grew more confident in her class participation (DeCosta, 2014) and the Indian girls who demonstrated small acts of cosmopolitan bravery within *Space2Cre8* (Hull, Stornauioulo & Sahni, 2010), Steph's disposition of global competence increased across the semester as she built confidence in her communicative skills.

Linda demonstrated openness in response to many cultural practices and perspectives encountered in SPAN 121. However, she rejected cultural practices or perspectives that contradicted her religion. Like Linda's inconsistent, contextualized disposition of openness, Lisa described her global identity as contextual--when she was participating with global communities, she demonstrated aspects of a global identity, but she did not believe that her identity was fully global across all of her contexts. Contextual

demonstrations of dispositions are discussed in the literature. For example, international graduate students in Moskal and Schweisfurth's (2018) study also described their global identity contextually—more prevalent among friends but less important among co-workers, more salient in some contexts rather than others.

This contextual understanding of global identities aligns with cosmopolitan views on the dynamic relation between global and local (Delanty, 2006). Hawkins (2014) describes how perspectives on globality are likely different among members of differing groups. For example, Lisa claimed a more global identity while interacting with Spanish-speakers at the free clinic, however she claimed this identity less while interacting with other applicants during interviews for a prestigious medical school. Understandings on globality are co-constructed through interactions (Sánchez & Ensor, 2021) that are always “imbued in power relations” (Sánchez & Ensor, 2021, p. 267). As a result, Lisa felt empowered to claim this identity while speaking Spanish but less empowered to claim it while talking with peers with significant international travel experiences.

Thus, although the data analysis in this study is limited by its focus on focal dispositions, the inconsistent and contextual nature of students' dispositions suggests implications for researchers of theories of cosmopolitanism in educational contexts.

In summary, the three findings listed above address my second research question and provide a condensed view of data across Chapter Six. The next section discusses the significance of this study and my overall findings.

Significance of Study and Overall Findings

This study is significant because it addressed a gap in the literature regarding how theories of cosmopolitanism might be studied in additional-language classes. A described

in both the introduction to this dissertation and the literature review, theories of cosmopolitanism in language-learning contexts have been mostly limited to ESL/ESOL (Compton-Lilly & Hawkins, in preparation; Compton-Lilly, Kim, Quast, Tran, & Shedrow, 2019; Guardado, 2010) and EFL (Crosbie, 2014; Gu & Schweisfurth, 2015; Moskal & Schweisfurth, 2018; Oikonomidou & Williams, 2013) contexts. Although Starkey (2007), Darwin and Norton (2017), and Pegrum (2008) have all called for the study of cosmopolitanism in additional-language classes, there is a dearth of research.

I designed this study because I wondered how theories of cosmopolitanism might be implemented in additional-language classes and, as a result, how students might develop cosmopolitan perspectives. Based on my personal experiences and what I had learned about theories of cosmopolitanism, I assumed that students in additional-language classes were likely already demonstrating cosmopolitan perspectives in response to coursework because of the overlap between activities proposed to foster language learning and cosmopolitan perspectives. Furthermore, because of that overlap, additional-language classes especially position students to demonstrate and/or develop cosmopolitan perspectives. My second assumption drove my desire to study theories of cosmopolitanism in my Spanish-language classroom.

To address this gap, this study explored which activities might foster demonstrations of cosmopolitan perspectives in additional-language students while also accomplishing curricular goals in intermediate-level additional-language classes. I utilized a global cosmopolitan framing of my SPAN 121 curricula, direct, one-to-one intercultural interactions via TalkAbroad conversations with global Spanish speakers as well as intercultural interactions through social media via *Opciones* [Options] activities.

Findings addressing both my first and second research question align with literature on theories of cosmopolitanism and thus support my assumption that additional-language classes especially position students to *demonstrate* cosmopolitan perspectives because of the overlap between activities proposed to foster language learning and cosmopolitan perspectives.

Another way this study addresses this gap in the literature was to create new understandings regarding how students learning Spanish as an additional language may have developed or demonstrated cosmopolitan perspectives. I had anticipated that additional-language students might develop or demonstrate cosmopolitan stances differently because EFL students begin with an anticipated global, cosmopolitan endpoint (Canagarajah, 2013; Ramanathan, 2012; Roger, 2010). While I could not determine whether or how students developed cosmopolitan perspectives, my findings on participants' demonstrations of cosmopolitan perspectives actually align with those of researchers who explored cosmopolitan perspectives in EFL students. Both Moskal and Schweisfurth (2018) and Oikonomidou and Williams (2013) found that EFL students' sense of global identities varied in relation to their linguistic and cultural competencies and the communities in which they participated. In line with notions of emergent cosmopolitan perspectives, these students' perceptions of cosmopolitan competences shifted across place, time, and context.

I believe, however, that this finding is a result of the limitations of my data analysis. Because of my focus on four focal dispositions, my analysis excludes other dispositions important in demonstrating cosmopolitan perspectives. In addition, because I looked for demonstrations of cosmopolitan perspectives specifically in response to SPAN

121 activities, my analysis also misses other possible demonstrations, as well. As a result, this finding suggests an implication for researchers to continue studying theories of cosmopolitanism in additional-language classes with less restrictive data analysis.

In summary, the findings listed above address my research questions and provide a condensed view of my data. The next section discusses implications for researchers of theories of cosmopolitanism in educational contexts and additional-language educators based on my findings.

Implications

I engaged in teacher research to gain insight into practices that may improve teaching and learning (Henderson, Meier, Perry & Strommel, 2012). In doing so, I created both *local knowledge* and *public knowledge* about teaching (Lytle & Cochran-Smith, 1992). Findings from my study may be useful to my future classes, as well as to larger university and educational communities (Lytle & Cochran-Smith, 1992). Taking a *teaching as inquiry* stance (McGlinn Manfra, 2019), I engaged in teacher action research to improve my pedagogical content knowledge as well as to reflect on my own practices (McGlinn Manfra, 2019). Such a stance allows teacher-researchers to integrate theory into practice and develop theory through practice (McGlinn Manfra, 2019). As such, findings from my study suggest implications for researchers of theories of cosmopolitanism in educational contexts as well as for additional-language educators. I begin with implications for teachers, because my study was primarily an examination of my own teaching practices.

Implications for Teachers

Below, I describe possible implications for additional-language educators hoping to implement cosmopolitan perspectives in class. I begin with implications for my own teaching practices, and then I suggest implications for other teachers.

For Myself

Teacher research is “a powerful form of inquiry for teachers examining the effectiveness of various interventions” (Rust, 2009, p. 1883). I wanted to explore how SPAN 121 might be designed to foster and support students’ demonstrations of cosmopolitan perspectives. To improve my own practices, I anticipate implementing several changes.

The two findings that most concerned me in my role as a teacher were that MindTap and *Opciones* only appeared to foster demonstrations of individual dispositions and that MindTap and “This Class” elicited problematic responses from participants. I was not surprised that MindTap did not resonate with participants. However, *Opciones* were carefully designed and curated, as described above. Following Hull, Stornaouiolo, and Sahni (2010) and Hull and Stornaouiolo (2010), I will focus on relationship building through sustained communication and engagement (Hawkins, 2014) with global Spanish speakers in place of the isolated opportunities I provided in this study.

Student responses, like Linda’s misunderstandings from MindTap, Steph’s perceived divisiveness, and Lisa’s lack of in-class demonstrations, might be mitigated through implementation of opportunities for informal discussion among students both with and without teacher input. In their study of an international email exchange among students, Collins and Delgado (2019) contended that open-ended dialogue was a valuable

strategy for developing critical cosmopolitan stances in students. Wu and Li (2019) also described how Chinese and American university students utilized misunderstandings to discuss and later challenge and avoid essentializing notions during conversations.

Clarifying discussions among participants may alleviate some problematic responses.

Discussions such as these, however, require a classroom environment in which students feel comfortable. As part of a global cosmopolitan framing, I might implement an *emplaced* cosmopolitanism (Anderson, 2011) that promotes “acceptance of the space as belonging to all kinds of people” (p. 22). Perhaps framing the classroom, the social media site, or the tool for mediating intercultural conversations as “a setting in which people of diverse backgrounds come together, mingle with strangers, and gain from their social experience a critical folk knowledge and social intelligence about others they define as different from themselves,” (p. 29) will foster brave discussions.

Finally, I want to implement a critical cosmopolitan perspective in my courses. Hawkins (2018) describes critical cosmopolitanism as “just, equitable, and affirming relations with global and local others in global engagements and interactions through attending to the workings of status, privilege, and power between people and groups of people,” (p. 66). Especially in our current sociopolitical climate and as a teacher of Spanish--a language that has been used to racialize its speakers and therefore cannot be separated from conversations about immigration (Flores & Rosa, 2015)—I must be very careful not to present global Spanish speakers from deficit perspectives. Implementing such a framing is difficult at lower levels of SPAN courses because of the crush of content to be covered; it would be much easier in higher-level courses, where the focus often switches from learning language to using Spanish to learning content—such as

history or literature. To implement a critical cosmopolitan framing at a lower level, such as my SPAN 121 course, I might create a project modeled after either the international email exchange among students, Collins and Delgado (2019) in which they described interesting cultural moments from their lives or Wu and Li's (2019) cultural text exchange between Chinese and American university students. The personal stories or cultural texts could be tailored to align with curricular content while implementing my two other suggested changes--building relationships and engaging students in more in-depth discussion.

For Other Teachers

For other teachers who might implement cosmopolitan ideals in their classes, my findings suggest the following implications for classroom practice.

Implementing Multiple Cosmopolitan Activities. Although the majority of the literature documents students' cosmopolitan perspectives as they engaged in a particular activity, my study analyzed their responses across a series of activities that were intentionally scaffolded and implemented (Hawkins, 2018). This dissertation explored participants' experiences with TalkAbroad, *Opciones*, MindTap, and "This Class." I found that students responded differently to each type of activity in SPAN 121, highlighting personal and contextual connections participants made with each activity. This finding implies that additional-language educators might implement a variety of activities in their classes—both to achieve their curricular goals as well as to provide multiple opportunities for students to make the personal and contextual connections necessary for developing and/or demonstrating cosmopolitan perspectives. In this way,

cultivating cosmopolitan perspectives is responsive to students, their experiences, and relevant contexts (Hawkins, 2018; Rizvi & Beech, 2017).

While choice is important, it is equally important to push students out of their comfort zones. Ghiloni (2017) suggests that “educative encounters with the new double as revisions of the known,” (p. 223). TalkAbroad conversations initially made many students, including Steph, nervous, however, by the end of the semester, they loved them. Students were glad to have been pushed to have these conversations because the conversations proved to students how capable they truly were. Lisa was surprised by her work in *Opciones* activities. Through her social media interactions, she created new understandings about communication and the communities with which she might participate. Implementing various activities engaging students with global others created multiple opportunities for students to discover more about themselves and the world (Appiah, 2006) and further develops cosmopolitan stances.

Interactions with Global Others. Researchers have emphasized the importance of intercultural dialogs in studies on theories of cosmopolitanism (Delanty, 2006; Wahlström, 2014). Appiah (2006) frames conversations across personal, geographic, and identity boundaries as sites for ongoing reflection and discovery about self and the world. Intentionally including intercultural interactions with global others is recommended in language-acquisition research, however it can prove difficult to manage and unwieldy for teachers. In my study, Linda, Steph and Lisa most often displayed markers of cosmopolitan perspectives in response to direct interactions with global Spanish speakers. Intercultural interactions—whether through TalkAbroad conversations, *Opciones* social media activities, or in “Everyday Life”—were sites of significant “mutual evaluation of

cultures or identities” (Wahlström, 2014, p. 118). These engagements created personal connections, built communicative confidence and competence, and validated students’ participation in global Spanish-speaking communities. For language educators, including interactions with global others will support both students’ language development as well as their cosmopolitan perspectives.

Implications for Researchers

Below, I describe possible implications for researchers of theories of cosmopolitanism in educational contexts. I begin with implications for my own research, and then I suggest implications for other researchers.

For Myself

Because they are detailed both in the discussion of my findings as well as in my Limitations described below, I will only briefly attend to implications for my own research. My findings from this study are limited because my data is insufficient for studies on theories of cosmopolitanism. I plan to utilize both formal and informal observations as a key form of data in future studies. My findings are also limited because my focus on four focal dispositions and four SAN 121 activities makes my data analysis reductive and superficial. I will utilize analytical frameworks that take into consideration the nuance and complexity in theories of cosmopolitanism.

For Other Researchers

My teacher action research focused primarily on my own practices as a teacher. However, my findings do offer two suggested implications for researchers: studying multiple students across multiple activities and continuing to study cosmopolitanism in additional-language classes.

My finding that participants responded with demonstrations of cosmopolitan perspectives to activities that closely aligned with their personal values and experiences suggests an interesting implication for researchers. Although literature indicates personal and contextual development and demonstration of cosmopolitan perspectives (Hawkins, 2018; Rizvi & Beech, 2017), most studies explore the development or demonstration of cosmopolitan perspectives in response to a single activity. Whether data was analyzed and reported for a whole class, smaller groupings, or individual students, most studies looked only at responses to either a curricular framing, an international sojourn, or an intercultural interaction. They do not compare cosmopolitan perspectives across multiple activities. I noted two exceptions: Spires, Paul, Hymes, and Yuan (2018) and Boni and Calabuig (2017).

Spires, Paul, Hymes, and Yuan (2018) utilized educational cosmopolitanism centering secondary students' capacities for hospitality, reflexivity, intercultural dialogue, and transactions of perspectives (Wahlström, 2014). Spires, Paul, Hymes, and Yuan documented students' demonstrations of each capacity at each stage of a multi-stage project, noting that certain stages prompted demonstrations of particular dispositions more than other stages. Although it is a singular project, the different stages were comprised of different activities and is somewhat similar to my study. In their analysis, however, Spires, Paul, Hymes, and Yuan (2018) speak about students as a general group at each stage but do not explore individual differences across students. Boni and Calabuig (2017) analyzed learning spaces devoted to international cooperation, including on-campus electives courses centered around international projects, an on-campus student group promoting international critical awareness, and an international sojourn. Each

learning space was populated by different students, thus Boni and Calabuig (2017) speak about students as a general group at each space or activity, but they could not explore students' individual differences *across* activities.

Spires, Paul, Hymes, and Yuan (2018) and Boni and Calabuig (2017) compare cosmopolitan perspectives across multiple activities, however they do not compare across multiple students, as well. In this way, my study extends beyond current literature in that it analyzes data both across activities and across students. Such an analysis provided a finer-grained look at just how personal the demonstrations of cosmopolitan perspectives might be, and it suggests implications for other researchers.

Importantly, I echo Starkey (2007), Darvin and Norton (2017), and Pegrum (2008) who called for theories of cosmopolitanism to be studied in additional-language classes. I believe that there is much to learn from approaching language learning through a lens of cosmopolitan stances. Developing cosmopolitan stances supports undergraduates as they seek understanding and communication across differences (Hull, Stornaoulo, & Sahni, 2010) in newly created spaces for community and new forms of engagement within those communities (Appiah, 2006) during a time of great change in their lives (Falconer & Taylor, 2017).

In this section, I outlined possible implications for researchers of theories of cosmopolitanism and additional-language educators. In the next section, I describe my study's limitations.

Limitations

As described across this dissertation, my study is limited in several ways. My data is insufficient for studies on theories of cosmopolitanism. My data analysis is reductive

and superficial because of my focus on four focal dispositions. My analysis is further limited by my dual role as both the teacher in the class and the researcher in the study.

One limitation concerns the insufficiency of my data for studies on theories of cosmopolitanism. When planning this study in early spring of 2020, I envisioned a convivial face-to-face classroom as my students and I explored cultural practices and perspectives of Spanish-speaking cultures and communities. To study additional-language classrooms framed by cosmopolitan stances, classroom observations “provide new vantage points with wider horizons [and] new ways of thinking about some aspect of social interaction,” (Glesne, 2016, p. 68). I intended to use formal and informal observations of students’ in-class behaviors as a key source of data, because an important goal of observation in case study is to better understand the study’s setting, participants, and their behaviors (Glesne, 2016). I hoped to capture how students treated each other and reacted to cultural differences—both within class and with global others.

Unfortunately, the COVID-19 global pandemic altered the modality of my class meetings. I did not have sufficient curricular time to explore cultural practices and perspectives as deeply as I had planned, and my SPAN 121 classes met wholly online for the entire semester. As a result, most students’ faces were hidden behind digital avatars. (See Figure 8.1.) Although I initially attempted to observe students, I found that observation was not a fruitful source of data.

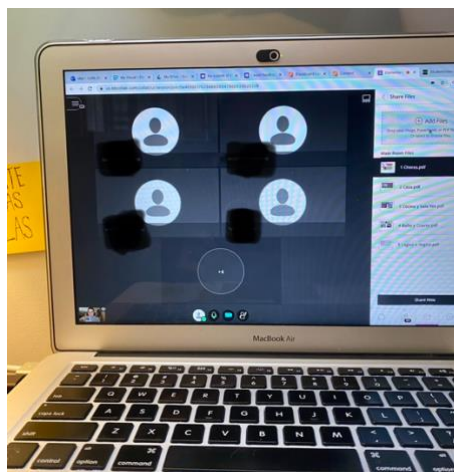


Figure 8.1 *My view of my students in a virtual “classroom”*

Formal and informal observations provide enhanced opportunities to document as students perceive and respond to differences among cultures and communities. One example may include a lesson on the cultural practice of *tapas* in Spain, or the Spanish custom of getting a small serving of an appetizer-style food free with the purchase of a drink. Examples of possible observations include students’ declarations of openness to or curiosity about the cultures we studied (e.g., “Wait, they get free food when they buy a drink during tapas? I wish we had that here!”) or students’ demonstration of cultural knowledge (“I read that the Royal Family in Spain is getting unpopular, so that’s probably why the hashtag #nomasborbones is trending...”). I might also attend to gestures and other forms of communication, including gasps of delight or disgusted facial expressions.

In a previous semester, discussing the practice of *tapas* led to deeper conversation. Without prompting, students considered and discussed the cultural perspectives underpinning the practice of *tapas* and how those differed from cultural perspectives guiding business practices in their own communities. Because of these differences, my students decided that they liked *tapas*, but *tapas* likely would not succeed

or become popular in the United States. Lessons focused on cultural practices may prove fruitful for observing demonstrations of cosmopolitan perspectives in students.

Without data from observations, my data analysis was dependent upon participants' descriptions of demonstrations of focal dispositions and cosmopolitan perspectives. As described in my Researcher Reflexivity section, participants may have tailored their responses and descriptions to align with the types of responses they thought I wanted.

Further contributing to limited data was the small sample size. My three focal participants present intriguing data, but Stake (2013) recommends at least ten participants for multiple case studies; although this is not a multiple case study, additional participants might bring additional understandings in similar ways suggested by Stake. Furthermore, Glesne (2016) recommends prolonged engagement for qualitative studies, and my study only spanned 16 weeks (one semester). Most importantly, all of my focal participants were white women. In combination with my own status as a privileged white woman, my study misses important experiences and perspectives from other populations. In future studies, I will re-double my efforts to include a plurality of voices.

My study is also limited by the reductive and superficial nature of my data analysis. Because of my focus on four focal dispositions, my analysis excludes other dispositions important in demonstrating cosmopolitan perspectives. In addition, because I looked for demonstrations of cosmopolitan perspectives specifically in response to SPAN 121 activities, my analysis also misses possible demonstrations in other contexts, as well. I addressed this limitation in more detail in Chapter Seven, and I included demonstrations

of cosmopolitan perspectives that might have gone ‘unseen’ with too faithful adherence to my original data analysis.

Another set of limitations involves my use of teacher-research for my study. I described these limitations in my Researcher Reflexivity section, as well, but I re-visit them here. As both the researcher and the participants’ teacher, there is an inherent imbalance of power (Henderson, Meier, Perry & Strommel, 2012). Participants may have tailored their responses to please me in either of my roles (Henderson, Meier, Perry & Strommel, 2012). Because I created both the curriculum and the study, both the class and the data analysis are structured by my understandings of cosmopolitanism. Other possible limitations inherent in teacher research include overlooking certain behaviors, participant assumptions about teacher-researcher knowledge, and bias (Unluer, 2012). I hope that steps I detailed in my methodology chapter to improve my study’s trustworthiness mitigate these issues.

Although my study has limitations, it does shed light on undergraduate students’ experiences as they demonstrated cosmopolitan perspectives in response to activities embedded into their SPAN 121 course. While I did not conduct observations, the interviews, reflections and diary entries were very informative. Without them, I would not have known how insightful Linda was, why Steph was uninterested in learning Spanish, and that Lisa was one of the most driven and selfless students I know. It was through these intimate interactions that I learned about the personalized and contextual nature of emergent cosmopolitan stances. The next section concludes this chapter and this dissertation.

Conclusion

I began this dissertation with almost 20 years of experience teaching Spanish as an additional language—first to high-school students and then to university students. My interest in studying a Spanish class framed in cosmopolitan ideals was informed by my personal teaching experiences and knowledge of the many ways theories of cosmopolitanism and objectives for learning additional languages overlap. I designed this study because I wondered how theories of cosmopolitanism might be implemented in additional-language classes and, as a result, how students might develop cosmopolitan perspectives. Based on my personal experiences and what I had learned about theories of cosmopolitanism, I assumed that students in additional-language classes were likely already demonstrating cosmopolitan perspectives in response to coursework because of the overlap between activities proposed to foster language learning and cosmopolitan perspectives. Furthermore, because of that overlap, additional-language classes especially position students to demonstrate and/or develop cosmopolitan perspectives. My second assumption drove my desire to study theories of cosmopolitanism in my Spanish-language classroom.

I found that demonstrations of cosmopolitan perspectives and the dispositions that may contribute to those perspectives are more nuanced than I had anticipated. Linda, Steph and Lisa continually challenged me to release previous notions and dig deeper into the literature to understand the unevenness and inconsistency of their demonstrations paralleling the curiosity, excitement, and generosity of spirit I also observed in the women. I anticipated learning more about specific activities or dispositions to highlight in

SPAN 121 classes, but I found that the field of cosmopolitan research in additional-language classes may still only be scratching the surface of its understandings.

The surreal semester during which my study occurred was, to borrow from Steph and Lisa, still an “actual” semester during which “actual” students “actually” took SPAN 121. Although it was not the study I envisioned, my study addresses a gap in the literature, extends what is understood about cosmopolitan perspectives, and offers educators and researchers future directions and applications. A global pandemic is rarely scheduled in advance and online education is becoming a norm. Educators contend with a variety of irrational curricular changes, but nurturing students’ cosmopolitan perspectives is always a good idea.

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APPENDIX A

SAMPLE SPAN 121 ACTIVITIES

A. En Acción, B. FlipGrid, C. Entre Compañeros, D. TalkAbroad, E. A Leer, F. A Escuchar, G. Perspectivas

A. En Acción:

Preguntas esenciales 2

¿Qué significa ser un buen amigo?

Primero: PIÉNSALO

Let's think about the essential question before hearing some different viewpoints.

What qualities are most important in a friend? Indicate your opinion by selecting the appropriate option in each case.

A. Es **muy** importante. B. Es **un poco** (*a little bit*) importante. C. **No** es importante.

_____ 1. Es cariñoso(a) y generoso(a).

_____ 2. Es honesto(a) y responsable.

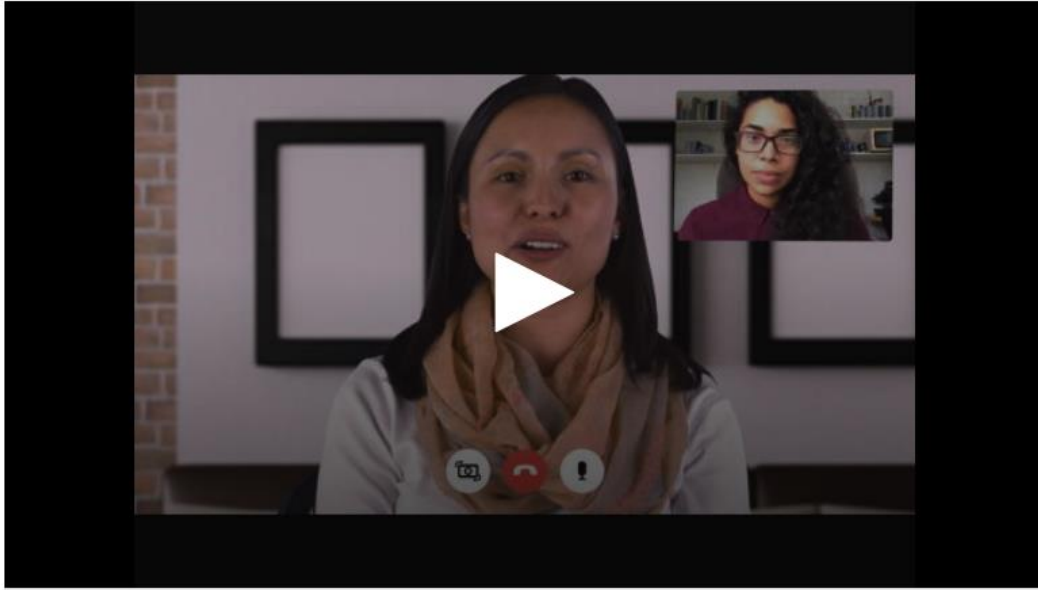
_____ 3. Es comprensivo(a) y discreto(a).

_____ 4. Es inteligente y trabajador(a).

_____ 5. Es divertido(a) y bromista.

Segundo: LA OPINIÓN DE MINETTE

Puerto Rican student Minette Bonilla Ramos describes the qualities of a good friend.



Frases útiles: te ayudan a crecer *help you grow* de verdad *true*

Watch the video and then select the correct answer to each question.

_____ 1. According to Minette, what does a good friend in Puerto Rico do?

- a. Is fun loving, but is also a responsible worker or student.
- b. Tells you the truth and helps you grow as a person.
- c. Is there for you, but does not smother you.
- d. Helps out with financial problems when the need arises.

_____ 2. One kind of friendship is among **compañeros(as)**. Who are **compañeros**?

- a. People who used to be good friends, but aren't any more
- b. Neighbors and people you see only occasionally
- c. People who attend the same church
- d. People you work with or have classes with

_____ 3. Who are **panas**?

- a. Family members who are also your friends
- b. Slight acquaintances who could become friends
- c. Your best friends
- d. Friends who become spouses

Tercero: OTRAS OPINIONES

Here are four quotations about friendship from noteworthy Hispanic authors.

“El amigo... ni aconseja ni recrimina; ama y calla” —*Jacinto Benavente, dramaturgo español*

“La buena y verdadera amistad no debe ser sospechosa en nada” —*Miguel de Cervantes, escritor español*

“Decir amistad aquí es decir[...] fidelidad” —*Gabriela Mistral, poeta chilena*

“La amistad es un amor que no se comunica por los sentidos” —*Ramón de Campoamor, poeta español*

Here are English equivalents of the four quotations about friendship. Use your knowledge of cognates and context to match each one to its author by selecting an item from each group.

A friend does not advise or reproach; (a friend) loves and keeps quiet.

True and good friendship should not be suspicious of anything.

To say friendship is to say loyalty.

Friendship is a love that cannot be communicated through the senses.

Jacinto Benavente

Miguel de Cervantes

Ramón de Campoamor

Gabriela Mistral

B: FlipGrid: ¿Quién soy yo? / ¿Quiénes somos?

1. lunes, el 24: Go to FlipGrid and record a video of you. Show us 3 things from your life and explain how each reflects who you are.
2. miércoles, el 26: Watch your partner's video on FlipGrid while taking notes. Respond to their video, explaining at least one thing you have in common and one way you are different.
3. viernes, el 28: Watch their response to you, listening carefully. Go to FlipGrid and record a quick video just for me summarizing what you learned (in Spanish) and reacting (in English) to what you learned about yourself, your partner, what each of you focused on, etc.

C: Entre Compañeros: Opiniones personales

With a partner online, complete this activity in which you compare yourselves. Assign the roles of Estudiante A and Estudiante B and record your conversation in Spanish. Do the following:

- To start, greet each other by name.
- Take turns asking and answering questions.
- Take turns starting each exchange of information.
- To end, thank each other and say good-bye.

Modelo

¿Quién es menor? Yo tengo... ¿Y tú?

Estudiante A: ¿Quién es menor? Yo tengo diecinueve años. ¿Y tú?

Estudiante B: Yo tengo veintitrés años. Tú eres menor que yo.

Las preguntas:

1. ¿Quién es menor? Yo tengo... ¿Y tú?
 2. ¿Quién tiene más hermanos? Yo tengo... ¿Y tú?
 3. Los estudiantes en España viven con las familias o en apartamentos. Yo vivo... ¿Dónde... ?
 4. ¿Quién estudia más horas por (*per*) semana? Yo estudio... ¿Cuántas horas... ?
 5. A los estudiantes españoles les importa mucho el fútbol, y muchos estudiantes practican en un equipo. Yo practico... ¿Qué deportes... ?
-
-

D: TalkAbroad: Be sure to connect with a speaker from one of our focal countries. Use the essential questions from our unit to guide your conversation. You do not have to address every question. *¿Es esencial la tecnología en el salón de clase de la universidad? ¿Cuáles son las carreras más populares? ¿Por qué eligen los estudiantes esas carreras? ¿Cómo es el horario de un estudiante universitario? ¿Cómo es un fin de semana perfecto? ¿Qué importancia tiene la familia extendida? ¿Qué significa ser un buen amigo?*

Your goals are: A. Speak as much as possible. B. Use what we are learning in class. C. Determine how you and your TalkAbroad speaker are similar and different regarding the topic(s) you choose. D. Have fun!

When you are finished, go to FlipGrid and record a quick video just for me summarizing what you learned about yourself, your TalkAbroad partner, etc. (in Spanish) and reacting (in English) to what you learned. What surprised you? What fascinated you? Did you disagree on anything?

E: A Leer:

Diccionario de abreviaturas que más se usan y su significado

Aquí os dejamos la lista de algunas de las palabras más comunes que se utilizan en el Messenger, Whatsapp, sms, Facebook, Twitter, Instagram y su **abreviatura** por orden alfabético.



a2 = adiós	mx = mucho	bn = bien	n = en / no
d = de	nv = nos vemos	dnd = dónde	qtl = qué tal
ft = foto	s = es	gcs = gracias	sds = saludos
hl = hasta luego	sts = estás	ksa = casa	xdon = perdón
mb = muy bien	x fa = por favor	mña = mañana	

A. Key Word Recognition

What Spanish chat abbreviation in the reading corresponds to each of these English words? Write each abbreviation in the associated blank. **Modelo:** where **dnd**

- | | |
|--------------------|-------------------|
| 1. sorry _____ | 4. see you _____ |
| 2. thank you _____ | 5. good-bye _____ |
| 3. very well _____ | |

B. Main Idea

6. _____ What is the main idea of this reading? Select the best option.
- a. A new Spanish dictionary of abbreviations has been published online.
 - b. Accent marks are not used in Spanish social media sites.
 - c. Spanish uses abbreviations for postings on social media sites.

C. Supporting Details

7. What details are provided in the reading? Select the three points of information that are included.

- _____ A list of abbreviations _____ A list of common words
- _____ A list of messaging apps _____ A list of spelling rules
- _____ A list of Spanish social media terms

D. Guessing Meaning From Context

Based on their use in the reading, what do the following boldfaced phrases probably mean in English? Reread the part of the article with each phrase so that you can benefit from the broader context; then, select the best option. Do not consult dictionaries or translation tools.

8. _____ “Diccionario de abreviaturas que más se usan y **su significado**” (*in the title of the reading*)

- a. your stories b. their meanings c. their popularity

9. _____ “Aquí os dejamos la lista de **algunas de las palabras más comunes** que se utilizan...” (*1st part of sentence*)

- a. some of the most common words b. all of the text messages c. the undefined words

10. _____ “... y su abreviatura **por orden alfabético**.” (*last part of sentence*)

- a. by country of origin b. in alphabetical order c. in order of importance

E. Perspectivas:

11. Did it surprise you to learn that Spanish-speakers also use abbreviations while they text each other? Why or why not?

12. Do you use abbreviations while texting? Why or why not?

F: A Escuchar

<https://drive.google.com/file/d/1CkmozMDDPmZ1Nu4VSIV1uN4gU3Zvdoh9/view>

Context and task: Imagine that the Spanish Club at your school has regular **tertulias**—informal meetings where students who are learning Spanish can practice with students who are native Spanish speakers.

The club also sponsors online **tertulias**, and several students from Spanish-speaking countries have signed up to participate. Watch the video in which three of these students introduce themselves. Then answer the questions.

A. Supporting Details What details are provided in the video?

Are the following topics discussed in the video? Check Sí or No.

	Sí	No
1. What their professors are like		
2. What their university campuses are like		
3. What they do with their friends for fun		
4. Their majors/ what they study		
5. What sports teams are offered at their universities		

Write the letter of the correct answer to each question in the blank.

_____ 6. What information does Arturo share about where he lives?

- a. He lives with his family, rather far from the university.
- b. The city where he lives is in the center of the country.
- c. He lives in a dorm in the center of campus.

_____ 7. What does Susana say about her university and her studies?

- a. The university is small but modern; it has a new gym and swimming pool.
- b. Like most students there, she lives with her family, not in a dorm.
- c. She attends the **Universidad del Norte** and studies communication.

_____ 8. What information does Marisel share about her school?

- a. The campus is large, and the university has many, many students.
- b. She studies history and likes it a lot.
- c. Her university is the oldest one in Costa Rica.

B. Main Idea What kind of information do the students include in their video introductions?

_____ 9. Write the letter of the best response, based on the video, in the blank.

- a. name, email address, and phone number
- b. name, where they are from, and where they study
- c. name, where they study, and details about their families

C. Key Word Recognition What Spanish word or phrase in the video best expresses the meaning of each of these English words and phrases? Write your responses in Spanish.

TIP: The number of words you need to write is indicated in parentheses.

1. Hi (*in Arturo's video, one word*) _____
2. My name is . . . (*in Arturo's video, two words*) _____
3. university (*in Susana's video, one word*) _____
4. very big (*in Marisel's video, two words*) _____
5. See you soon! (*in Marisel's video, three words*) _____

D. Guessing Meaning from Context Based on their use in the video, what do the following boldfaced words and phrases probably mean in English? Write the letter of each correct answer in the blank.

_____ 10. **estudio** (*from Arturo's introduction*)

- a. I study
- b. student
- c. studious

_____ 11. **súper linda** (*from Susana's introduction*)

- a. grocery store
- b. very pretty
- c. a great friend (*slang*)

_____ 12. **edificios históricos** (*from Marisel's introduction*)

- a. historic buildings
- b. history of architecture
- c. ancient history

E. Perspectivas

13. This activity references 'native speakers'. Who is a 'native speaker' of a language? Who is not a 'native speaker'? Are there exceptions to the 'rules'?

14. Should sounding like a 'native speaker' be the ultimate goal of learning another language? Why or why not? If not, what is the goal? What is your goal?

G: Perspectivas:

El mundo hispanohablante

Spanish is widely recognized as an important language to study and know for those who value intercultural and international collaboration. This short article provides some additional statistics about the Spanish language.

El español en cifras

- Más de 540 millones de personas hablan el español como lengua nativa, segunda o extranjera.
- Es la tercera lengua más utilizada en Internet por detrás del inglés y del chino.
- Casi 20 millones de alumnos estudian español como lengua extranjera.
- 2050: El año en que Estados Unidos será el país con más hispanohablantes.

Fuente: Foro Internacional del Español

A. Using the information in the article, respond to the following questions **IN ENGLISH** with detailed, thoughtful answers that show that you are thinking about the connections or comparisons between the products, practices and perspectives of the cultures that we study.

1. What statistics in the article support the assertion that Spanish is a widely spoken language? Cite details from the reading.

2. In addition to the prominence of the Spanish language, what do you think are some other reasons why the Spanish-speaking world is an important topic of study?

B. Based on what you read above and what you learned in class, respond in at least 2 detailed, creative **Spanish** sentences. Answers will be evaluated via rubric.

1. ¿Cómo es tu clase de español? ¿Cuál es tu clase preferida? ¿Por qué?
What's your Spanish class like? Which is your favorite class? Why?
2. ¿Te gusta aprender el español? ¿Prefieres hablar, escribir, leer o escuchar en español?
¿Qué hacen Uds. en tu clase de español? *Do you like learning Spanish? Do you prefer to speak, write, read or listen in Spanish? What do y'all do in your Spanish class?*

APPENDIX B

EXAMPLE OF LAS OPCIONES/PORTFOLIOS

(English Version – students received this in Spanish)

Unit 1: Ch 1-3 -- Spain, Puerto Rico, Cuba, Dominican Republic “The points of entry to cross-cultural conversations are things that are shared by those who are in the conversation. Once we have found enough we share, there is the further possibility that we will be able to enjoy discovering things we do not share. We can learn from one another; or we can simply be intrigued by alternative ways of thinking, feeling, and acting.” Kwame Appiah <i>Is technology essential in a university classroom? What are the most popular majors? Why do students choose those majors? Describe the typical university student’s schedule. Describe the perfect weekend. How important is extended family? What does it mean to be a good friend?</i>			
Do all	En Acción 1	En Acción 2	En Acción 3
	FlipGrid	Entre Compañeros	Talk Abroad
	A leer: Mensajes de Texto		A escuchar: Tertulias
	Perspectivas 1		Perspectivas 2
Opciones Choose One <u>And answer the questions in Spanish:</u>	Visit tinyurl.com/IDglobal Write a tweet with your opinion and with our hashtag, #CarlsonSPAN121 Do you see your own identity in this list? Are you a hybridization of 2 or more identities? The infographic says that these are global identities. Do you agree? What identities aren’t on the list—or what DON’T you see? Based on the infographic, what kind of person is important or is NOT important to the artist?	Explore a hashtag (in Spanish) that corresponds with our themes in this unit: university and students, families, friends. Write , at the minimum, 3 comments in Spanish with this hashtag and with our hashtag, #CarlsonSPAN121 Which social media site did you use and why? What do you see/read/what is there? What don’t you see/read/what isn’t there? What fascinates you? What bothers you? According to the hashtag, what is important in (university, students, family, friends—the student’s choice) or what is NOT important?	Compare the website for the University of Salamanca with that of UofSC. Write a Tweet to @usal with your opinion and with our hashtag, #CarlsonSPAN121. Describe USAL’s webpage. Is it more similar to or different than that of UofSC? What do they have in common? How are they different? What do you see/read/what is there? What don’t you see/read/what isn’t there? According to the webpage, what is important in university education? Do you agree? Is there something more important?

You may present your response to the above activity in any of the following formats. (Do you have a different idea of how to respond? Contact Profa C to get it cleared!)

→Twitter thread

→Listicle/ Infographic

→Instagram/Facebook story

→TikToks

→Song/Rap/Spoken-word poetry

→Reaction video

Don't forget to write and submit your reflection!

A: Visit



Visita <https://tinyurl.com/identidades> **Escribe** un Tweet con tu opinión y con nuestro hashtag, #CarlsonSPAN121

Y contesta las preguntas en español:

¿Ves tu identidad en esta lista? ¿Eres una hibridización entre dos o más?

La infografía dice que estas son identidades globales. ¿Estás de acuerdo? ¿Cuáles de las identidades no hay en la lista—o qué NO ves en la infografía?

Según la infografía, ¿qué tipo de persona es importante al artista? O ¿qué tipo de persona NO es importante al artista?

Visit this webpage. Write a tweet with your opinion and with our hashtag, #CarlsonSPAN121

And answer the questions in Spanish:

Do you see your identity in this list? Are you a hybridization of two or more identities?

The infographic says that these are global identities. Do you agree? What identities aren't on the list—or what DON'T you see?

According to the infographic, what kind of person is important to the artist—or what kind of person is NOT important to the artist?

B: Explore



Explora un hashtag (en Español) que corresponde con nuestros temas en esta unidad: la Universidad y los estudiantes, las familias, y los amigos.

Escribe, por lo menos, 3 comentarios en Español con este hashtag y con nuestro hashtag, #CarlsonSPAN121

Y contesta las preguntas en español:

¿Qué red social usas y por qué?

¿Qué ves/lees/hay? ¿Qué NO ves/lees/hay?

¿Qué te fascina? ¿Qué te molesta?

Según el hashtag, ¿qué es importante en (la universidad, los estudiantes, la familia, los amigos)?
O ¿qué NO es importante?

***Explore** a hashtag (in Spanish) that corresponds with our themes in this unit: university and students, families, friends.*

***Write**, at the minimum, 3 comments in Spanish with this hashtag and with our hashtag, #CarlsonSPAN121*

And **answer** these question in Spanish:

Which social media site did you use and why?

What do you see/read/what is there? What don't you see/read/what isn't there?

What fascinates you? What bothers you?

According to the hashtag, what is important in (university, students, family, friends—the student's choice) or what is NOT important?

C: Compare



Compara la página web de la Universidad de Salamanca (<https://www.usal.es>) con la de UofSC. **Escribe** un Tweet @usal con tu opinión y con nuestro hashtag, #CarlsonSPAN121.

Y contesta las preguntas en español:

Describe la página de USAL. ¿Es más similar o diferente que la de UofSC? ¿Qué tienen en común? ¿Cómo son diferentes?

¿Qué ves/lees/hay? ¿Qué NO ves/lees/hay?

¿Qué te fascina? ¿Qué te molesta?

Según la página web de USAL, ¿qué es importante en la educación universitaria? ¿Estás de acuerdo? ¿Hay algo más importante?

***Compare** the website for the University of Salamanca with that of UofSC. Write a Tweet to @usal with your opinion and with our hashtag, #CarlsonSPAN121.*

And answer the following questions in Spanish:

Describe USAL's webpage. Is it more similar to or different than that of UofSC? What do they have in common? How are they different?

What do you see/read/what is there? What don't you see/read/what isn't there?

What fascinates you? What bothers you?

According to the webpage, what is important in university education? Do you agree? Is there something more important?

APPENDIX C

INTERVIEW PROTOCOLS

Interview 1

1. What is your name and how did you come to be in (Honors) SPAN 121?
 - a. Why Spanish—why not French, Russian, Chinese, etc.?
2. As a student enrolled in a Spanish course, where/how do you anticipate communicating in Spanish?
 - a. Where would you like to communicate in Spanish?
 - b. Where do you imagine Spanish speakers in our community communicate with each other?
 - i. Do you go to those spaces, too?
 - ii. Would you communicate in Spanish there, as well?
 - c. What are your (other) goals for our course?

IDENTITY

3. What is your definition of identity?
 - a. How does identity come to be?
 - b. Is identity static or dynamic? Does it stay the same or does it change?
 - i. Why does it change—what causes it to change?
4. Tell me about your identity. How do you identify yourself?
5. What characteristics might identify someone as a global citizen?
 - a. Who can identify as a global citizen?
 - i. Is there a required length of time or a particular level of language proficiency?
 - ii. What might you need to accomplish to become a global citizen?
 - iii. Are you a global citizen? Why/not? Do you *want* to be a global citizen?

GLOBAL COMPETENCE

6. How would you describe global competence? What does that look like in a person? How do they think? What do they do?
 - a. Do you think that you are a globally competent person?
 - b. Will learning Spanish contribute to your global competence? How so?/Why not?

- c. How does a person increase their global competence? Is that a worthwhile goal? Why/not?

OPENNESS

- 7. Are you interested in learning more about other countries and cultures? Why/not?
 - a. Are there any that interest you in particular? Why/not?
 - b. Any that you do NOT want to learn about? Why/not?
- 8. What happens when you learn about a country or culture that does something differently from you? How do you approach that?
 - i. 'Small' differences—meal times, drive on other side of the road
 - ii. 'Major' differences—LGBTQ+ rights, Universal healthcare
- b. How important is it to understand the other person's point of view in differences such as these? Why do people do things differently?
- c. In a conversation about topics such as these in which the participants disagree, does one person have to be 'right' and the other 'wrong', can they 'agree to disagree', or something else?

RESPONSIBILITY TO OTHERS

- 9. Do you feel responsibility to others? Within your own community? Country? In other countries?
 - a. To what extent? Is there a limit to our responsibility to others?
 - i. What about a situation in which you can easily help?
 - ii. What about a situation that would require a change in the culture of the location?
- 10. Is there anything else you'd like to add or discuss?

Interview 2

- 1. What did you think of what you shared (diaries, reflections, interview transcripts)? Is there anything you'd like to discuss?
- 2. Do you think that you represented yourself well? Do you think that what you wrote in your reflections, the answers that you gave in the interview, what you put in your diaries--do you think that they reflect who you are?
- 3. Is there anything that you'd like to clarify with me?
- 4. My follow-up questions—specific to each participant
 - a. **Linda**
 - i. I kept seeing a recurring theme of trust that you--that trust is very important to you, being able to trust someone is important to you, and that you believe that trust is, I think, fundamental, in being a more cosmopolitan person, because you'd have to be trustworthy and you need to earn people's trust. People need to be able to trust you. Does that seem right to you? Do you have any other thoughts about that?

- ii. I think you're kind and curious, and I can see that you want to learn about other cultures and people. However, there's a tension or grappling with your core values not being changed unless it is "worth it", and then that comes through experience. Can you give me an example of something that would be worth it or something that wouldn't be worth it?
- iii. You mentioned that you'd be interested in learning more about Chinese culture and that their culture is complex and intriguing. Tell me more about that.
- iv. You mentioned that you were really interested in Día de Los Muertos. And you say "Although this seems like a strange act, they do these things in hopes that their ancestors will visit them". What do you think about the idea of ancestors coming to visit?
- v. How does being cosmopolitan--so a global person, an open person, a responsible person--interact with your identity--with your Christian identity? Is there a conflict between being global open, responsible to others and still being a Christian?
- vi. A cosmopolitan vision of religion would be that there are multiple correct religions. What do you think about that idea?
- vii. You said that if you could start a collection, you would start an old record collection. Tell me more about that. Why an old record collection?
- viii. One of your reflections says "Hearing about other people's family dynamic through MindTap helped me to come to the realization that, um, family should be more respected". And you said also that when you started college, you didn't realize how important family was and now you do. So did those things just kind of happen, happen at the same time? Is there a relationship between you reading about it in class and what's happening in your life?
- ix. You mentioned going back to Spartanburg for the weekends to see your family. Why not stay here? Why not stay in Columbia?

b. Steph

- i. I think that you are insightful, smart, and clever. I also saw openness and a willingness--almost an itch to *go* and *do*. You are open and ready for it. I feel like I almost have to like keep a hold of you to keep you from running off, to go and explore anything and everything. Would you say that those things are true about you? Is there anything to add to it?
- ii. I think that being competent is extremely important to you. For you, is it 'Either do it well or don't do it'?
- iii. You want to go, you want to travel, even immerse yourself in cultures you want to learn. You have seen Spanish in action when you lived in San Antonio. You know the value of knowing another language, but you have zero desire to continue it past your classes. Is it because you think you're not good at it? Would you want to learn it just for fun when there aren't grades attached to it?

- iv. You mentioned that you were uncomfortable commenting on other people's Instagram posts because you think you may have messed up. Based on your positive TalkAbroad interaction, why do you think you might have still felt fear commenting in Spanish?
- v. You talked about the person who came to talk about international business in one of your classes, and he discussed how everywhere drinks coffee—and this reminded you of our class. Do you think that you would have made the connection between what we're learning in class and what he talked about if I had not specifically asked you for it?
- vi. You said that understanding the thought process is essential to really understanding the culture, which is insightful. With the way we discuss cultural practices in class, including the things that you do in MindTap, do you think that we do that well enough? Or do you think there's room for improvement?
- vii. You said in our last interview, “I think it's interesting to learn that everything is not like how it is here, if you were really passionate about it and I'm assuming like something that's done differently, um, you would go and like live in that other country and really experience it.” Can you tell me more about that? What did you mean by that?
- viii. A person with a global ID is ready to have these travel and cultural experiences. What does being *ready* look like?

c. Lisa

- i. You're going to med school. I see that, that you are driven and you're hardworking, and you're interested in a lot of different things—very Renaissance man. However, when something catches your particular attention, when something interests you, or really just like hooks you in a personal way, you are going a hundred miles an hour with it--you are all in. On the other hand, if it's something that is not interesting to you, seems pointless, or doesn't seem beneficial, you're not into it. What do you think about that?
- ii. You mentioned that you had planned to take SPAN 121 in Spain, but COVID changed your plans. What a let down for you that you had to finish this semester in a virtual class that meets once a week, instead of going to Spain! How might that have affected your experiences?
- iii. You don't like not feeling linguistically competent during your TalkAbroad conversations, but you liked engaging in Spanish on Tik Tok. What's the difference between the two?
- iv. Tell me more about the situation at the Free Clinic when the nurse made fun of your Spanish.
- v. What if it had been a conversation in French or German? Is there a language that she would have been impressed by even with your accent?

5. Many of you commented on your TalkAbroad partners, saying “she was very respectful towards the fact that I’m not a good speaker” or other people said variations on, “Oh, they were so nice. And that was a surprise. They were so kind, even though I wasn’t a good speaker”. So my question is: If their niceness was such a surprise, what did you anticipate?
6. Is there anything else you’d like to ask or add?

Interview 3

1. What did you think of what you shared (diaries, reflections, interview transcripts)? Is there anything you’d like to discuss?
2. Do you think that you represented yourself well? Do you think that what you wrote in your reflections, the answers that you gave in the interview, what you put in your diaries--do you think that they reflect who you are?
3. Is there anything that you’d like to clarify with me?
4. Is there anything else about you that you feel like these documents (and the others) DO NOT say about you that you think I should know?
5. Do you feel more cosmopolitan? Why or why not?
6. Describe a time/ situation when you felt the most cosmopolitan. What made you feel that way? (If a class-related time, ask about out-of-class times, and vice versa.)
7. What from our class most contributed to your sense of cosmopolitanism? Why? What contributed to it the least??
8. Do you have any suggestions on how to improve the experience?
9. Do you think that being part of this study has affected how you think about these ideas? More/less than your classmates?
10. Has this class had any impact on your life? Do you think that impact will be long-lasting?
11. Overall, most students fell into one of two camps: “I realized that we aren’t all so different after all!” or “I realized that we aren’t all exactly alike!” Which are you and why?
12. Was there a particular reason you chose that Final Reflection quote instead of the other 2?
13. My follow-up questions—specific to each participant:
 - a. **Linda**
 - i. Now that you’re back home, do you miss being on campus at all? (You still loving your family when they’re in your face every day???)
 - ii. You had some great questions about the readings and videos—did you ever look up the answers or otherwise try to find out?
 - iii. Loved your analogy about TalkAbroad being like a primary source. How did you come up with that idea? (reiterated that talking with people first-hand is important in reflections)[HARD QUESTION: Is that a de-humanizing metaphor?]
 - iv. Speaking of TalkAbroad, you say that it has been most helpful, but you reference learning new info from the MT videos more.

- v. Because I could speak *their* native language. Will you ever think of it as *our* language?
- vi. In our last conversation, a few of your answers felt like you embraced cosmopolitanism only so that you could be a better missionary—so that you could bring your faith to others... Is that the only goal you have for it?
- vii. You said that you are open, want to meet others and learn new things at the beginning of our conversation but that you haven't made many new friends or have much to do because you haven't met people who share the same values as you. Is cosmopolitanism only for travel/people from other countries?
- viii. Does it bother you to think that people in Latin American countries could just be richer than you/your family?

b. Steph

- i. "Studying other cultures truly helped me to learn about myself and others" What is something new that you learned about yourself?
- ii. When I read over your documents and/or code for you, I often mark a construct + action or 'taking a leap'. What do you think about that? ("I can learn about so I can introduce to others", "Made me excited and want to try the foods")
- iii. Seem to equate valuing something with taking action on it. "People fail to open their eyes and see the world around them and all of the different cultures and languages because they are so stuck in their routines, however taking classes like this one helps people to recognize that there are so many different ways of life around them and it kind of helps to take a break from the routine and look around" Is "looking around" an action? Is awareness/knowledge ever enough?
- iv. "I was surprised by..." what do you think that shows or reflects? Can you dig deeper here? Can you connect it to any of our 4 constructs—global id, global competence, openness and/or responsibility to others? ("I was surprised to see how easy it was to book an AirBnB" "I was surprised to learn the foods we think are 'Mexican' are not", "I was surprised by how easy it was to communicate (during a TA")
- v. You mentioned that these are making your GID grow, but not as much bc they are for school assignments. Tell me more. Can a person develop cosmopolitanism without knowing it?
- vi. Not sure about responsibility to others bc "I do not think I really owe people anything besides acceptance and kindness and openness"
- vii. Your definition of GID is accepting of other cultures and making an effort to communicate with them in some way—but you said before that you didn't care to learn the language. (NOT NEEDLING YOU!) This is a tension. Explain?

- viii. Your version of cosmopolitanism is veering a bit toward a ‘jet-setter’ cosmopolitanism. You have remarked on the difference between travelers and tourists yourself. What can you do to make sure that ‘jet-setter’/ consumptive cosmopolitanism isn’t where your journey stops?
- ix. I wrote in my notes that to you, cosmopolitanism is an adventure and will allow you to suck the marrow out of life. You seem to ask “Through cosmopolitanism, what can I learn and experience from others?” /// What can others learn and experience *from you*?

c. **Lisa**

- i. Hard time reconciling the Lisa from your work (checking boxes) with the Lisa from interviews and diaries. Possible that you didn’t engage much with reflections bc you are already there?? You weren’t making new realizations?
- ii. Portfolio projects = creative freedom = open mind?? // Allowing students choices = allowing students to stay in their silos?
- iii. You (and many other students) mention having confidence in TalkAbroad conversations—is confidence important in cosmopolitanism? How important is confidence in cosmopolitanism?
- iv. “My thought on global identity for me personally is that stepping away from your identities is the best way to remain open to other cultures and experiences” Tell me more. When you’re communicating with someone in Spanish, are you stepping away from your identities?
- v. You say that you were already open and responsible to others—I agree, so global competence is where you grew the most. Do you feel like your global identity has changed?
- vi. Linda is my amiable cosmopolitan—cosmopolitanism engenders kindness, and kindness will save the world! Steph is my adventurous cosmopolitan—she wants to suck the marrow out of life, go experience EVERYTHING. How are you different? (You are my applied cosmopolitan.)
- vii. Is having access to opportunities the same thing as being open? The same thing as being cosmopolitan?
- viii. Tell me more about the others and their ‘responsibility to others’. Could they already be cosmopolitan?
- ix. Can one ever “reach” full cosmopolitanism? Should ‘chasing’ cosmopolitanism be a goal?
- x. Is cosmopolitanism incompatible with notions of elitism?
- xi. Tell me one way in which you are MORE cosmopolitan, you believe, than the people you described in your diaries (who have access but who do not fully engage).

APPENDIX D

IRB LETTER OF APPROVAL AND STUDENT LETTER OF CONSENT

A. IRB Letter of Approval



OFFICE OF RESEARCH COMPLIANCE

INSTITUTIONAL REVIEW BOARD FOR HUMAN RESEARCH APPROVAL LETTER for EXEMPT REVIEW

Erin Carlson, MEd
College of Arts & Sciences
Department of Languages, Literatures, and Cultures
1620 College Street
Columbia, SC 29208

Re: **Pro00103873**

Dear Mrs. Erin Carlson:

This is to certify that the research study *Developing Emerging Cosmopolitan Perspectives in Undergraduate Spanish-Language Learners: Global Identities, Global Competence, Openness, and Responsibility to Others* was reviewed in accordance with 45 CFR 46.104(d)(1), the study received an exemption from Human Research Subject Regulations on **9/8/2020**. No further action or Institutional Review Board (IRB) oversight is required, as long as the study remains the same. However, the Principal Investigator must inform the Office of Research Compliance of any changes in procedures involving human subjects. Changes to the current research study could result in a reclassification of the study and further review by the IRB.

Because this study was determined to be exempt from further IRB oversight, consent document(s), if applicable, are not stamped with an expiration date.

All research related records are to be retained for at least three (3) years after termination of the study.

The Office of Research Compliance is an administrative office that supports the University of South Carolina Institutional Review Board (USC IRB). If you have questions, contact Lisa Johnson at lisaj@mailbox.sc.edu or (803) 777-6670.

Sincerely, |

A handwritten signature in blue ink, appearing to read "Lisa M. Johnson".

Lisa M. Johnson
ORC Assistant Director and IRB Manager

B. Student Letter of Consent

Cosmopolitanism in Undergraduate L2 Classes

You are being asked to take part in a research study that seeks to answer the following questions: 1) What happens in an undergraduate Spanish language course when there is an intentional focus on cosmopolitanism? 2) How might that focus affect students' markers of cosmopolitanism--global identities, global competence, openness and responsibility to others? 3) What markers of a cosmopolitan stance do students demonstrate and in what ways? I am asking you to take part because you are a student in SPAN 121 the fall of 2020 and because you indicated interest in participating. Please read this form carefully and ask any questions you may have before agreeing to take part in the study.

What the study is about: The purpose of this study is to explore the experiences of undergraduate Spanish language students engaging in cosmopolitanism through communication with global others using a variety of semiotic resources. In other words, can using everyday language and literacy skills in Spanish and English affect how you see yourself, especially your sense of global identity, your global competence, your openness, and your responsibility to others.

What we will ask you to do: If you agree to be in this study, you agree to be interviewed two to three times during the semester, to keep a weekly 'language learning' diary, and to complete the course assignments. Interviews will be conducted on either Blackboard Collaborate Ultra or Zoom, recorded, and the videos will be professionally transcribed. They will last about 30 minutes to an hour. Diary entries are informal reports on your language-learning experiences from the week. You will have guiding questions, but you are encouraged to include anything that feels relevant to you, your life, and your learning experiences--especially your sense of global identity, your global competence, your openness, and your responsibility to others.

Risks and benefits:

I do not anticipate any risks to you participating in this study other than those encountered in day-to-day life.

Compensation: If you complete all of the weekly diary entries and all scheduled interviews, then you will be provided with a \$50.00 Amazon gift card at the end of the semester. If circumstances prevent you from completing all parts of the study, then you will receive an amount proportionate with what you contributed.

Your answers will be confidential. The records of this study will be kept private. I will not include any information that will make it possible to identify you. If desired, you may choose to have a pseudonym used in place of your name. Research records will be kept in a locked file; only the researchers will have access to the records. All samples will be kept for one year and then destroyed.

Taking part is voluntary: Taking part in this study is completely voluntary. If you decide not to take part, it will not affect your current or future grades or relationship with the University of South Carolina. If you decide to take part, you are free to withdraw at any time.

If you have questions: The researcher conducting this study is Erin Carlson. Please ask any questions you have now. If you have questions later, you may contact Erin Carlson at ecarlson@mailbox.sc.edu. If you have any questions or concerns regarding your rights as a subject in this study, you may contact the Institutional Review Board (IRB) at the University of South Carolina's Office of Research Compliance (803) 777-7095.

You will be given a copy of this form to keep for your records.

Statement of Consent: I have read the above information, and have received answers to any questions I asked. I consent to take part in the study.

Your Signature _____ Date _____

Your Name (printed) _____

Printed name of person obtaining consent Erin Carlson Date _____

This consent form will be kept by the researcher for at least three years beyond the end of the study.