GLOBAL MEANING MAKING

Disrupting and Interrogating International Language and Literacy Research and Teaching

Edited by Lori Czop Assaf, Patience Sowa and Katina Zammit

ADVANCES IN RESEARCH ON TEACHING

VOLUME 39

GLOBAL MEANING MAKING

ADVANCES IN RESEARCH ON TEACHING

Series Editor: Cheryl J. Craig

Co-Series Editor: Stefinee Pinnegar

Recent Volumes:

Volume 19:	From Teacher Thinking to Teachers and Teaching: The Evolution of a Research Community
Volume 20:	Innovations in Science Teacher Education in the Asia Pacific
Volume 21:	Research on Preparing Preservice Teachers to Work Effectively with Emergent Bilinguals
Volume 22:	International Teacher Education: Promising Pedagogies (Part A)
Volume 22:	International Teacher Education: Promising Pedagogies (Part B)
Volume 23:	Narrative Conceptions of Knowledge: Towards Understanding Teacher Attrition
Volume 24:	Research on Preparing Inservice Teachers to Work Effectively with Emergent Bilinguals
Volume 25:	Exploring Pedagogies for Diverse Learners Online
Volume 26:	Knowing, Becoming, Doing as Teacher Educators: Identity, Intimate Scholarship, Inquiry
Volume 27:	Innovations in English Language Arts Teacher Education
Volume 28:	Crossroads of the Classroom: Narrative Intersections of Teacher Knowledge and Subject Matter
Volume 29:	Culturally Sustaining and Revitalizing Pedagogies
Volume 30:	Self-study of Language and Literacy Teacher Education Practices
Volume 31:	Decentering the Researcher in Intimate Scholarship: Critical Posthuman Methodological Perspectives in Education
Volume 32:	Essays on Teaching Education and the Inner Drama of Teaching: Where Biography and History Meet
Volume 33:	Landscapes, Edges, and Identity-Making
Volume 34:	Exploring self toward expanding teaching, teacher education and practitioner research
Volume 35:	Preparing Teachers to Teach the STEM Disciplines in America's Urban Schools

Volume 36: Luminous Literacies: Localized Teaching and Teacher Education

Volume 37: Developing Knowledge Communities through Partnerships for Literacy

Volume 38: Understanding Excessive Teacher and Faculty Entitlement: Digging at the Roots

This page intentionally left blank

ADVANCES IN RESEARCH ON TEACHING VOLUME 39

GLOBAL MEANING MAKING: DISRUPTING AND INTERROGATING INTERNATIONAL LANGUAGE AND LITERACY RESEARCH AND TEACHING

EDITED BY

LORI CZOP ASSAF
Texas State University, USA

PATIENCE SOWA
RTI International, USA

And

KATINA ZAMMIT
Western Sydney University, Australia

United Kingdom – North America – Japan
India – Malaysia – China

Emerald Publishing Limited
Howard House, Wagon Lane, Bingley BD16 1WA, UK
First edition 2022

Reprints and permissions service
Contact: permissions@emeraldinsight.com

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

ISBN: 978-1-80117-933-1 (Print)
ISBN: 978-1-80117-932-4 (Online)
ISBN: 978-1-80117-934-8 (Epub)

ISSN: 1479-3687 (Series)

To all the teachers who are grappling on a daily basis to improve the social and educational outcomes for all students.

This page intentionally left blank

CONTENTS

SECTION 2
LANGUAGE OF INSTRUCTION POLICIES AND PRACTICES

SECTION 3
ENGAGING IN GLOBAL LITERACIES

This page intentionally left blank

LIST OF FIGURES AND TABLES

This page intentionally left blank

ABOUT THE EDITORS

Dr Lori Czop Assaf, **PhD**, is a Professor at Texas State University in the Department of Curriculum and Instruction. She teaches undergraduate and graduate literacy courses and coordinates the Early Childhood – 6th ESL Undergraduate Program. Assaf directs a study abroad program in rural Eastern Cape of South Africa and conducts research in Chile. As a Fulbright Scholar, Assaf worked in Indonesia with university faculty, local classroom teachers, and primary grade students teaching language and literacy instruction. Her research includes teacher education, writing instruction, and multicultural teaching and learning with a special focus on emergent bilinguals and English language learners.

Dr Patience Sowa, **PhD**, is a Senior Literacy and Language Advisor in the International Education Division of RTI International's International Development Group. She provides technical support in language, literacy, teacher professional development and preparation to RTI projects in low and middle income countries. Sowa has worked in multicultural and multilingual contexts in Africa, the Middle East, and North America, as a teacher and teacher educator. Her research interests include preservice teacher preparation and teaching literacy and language in bi/multilingual contexts.

Dr Katina Zammit, **PhD**, works at Western Sydney University in the School of Education. She teaches literacy courses at undergraduate and postgraduate levels. As Associate Dean, Learning and Teaching, and Deputy Dean, Zammit guides the development and accreditation of teacher education programs and postinitial teacher education programs. Zammit works closely with colleagues in school and fellow academics in Australia and other countries to improve student engagement in learning and literacy outcomes for students from culturally and linguistically diverse backgrounds and/or living in poverty. Her research interests include multiliteracies, writing and creating texts in multiple modes, transformative pedagogies, and pedagogical leadership.

This page intentionally left blank

ABOUT THE CONTRIBUTORS

Ms Odelia Caliz serves in Belize's Ministry of Education as an education officer supervising schools for the island schools of San Pedro and Caye Caulker. Her research interests focus on sustaining cultural and sociolinguistic writing pedagogies. From the rural Toledo District of southern Belize, Odelia's identities include Mopan Maya, Spanish, and East Indian. Her educational experience includes attending a rural multigrade primary school, an urban secondary school, and face-to-face learning in graduate studies at a US university. Through partnerships, she leads an annual children's literacy camp in the community to sustain literacy through a cultural and linguistic context.

Ms Amanda Denston PhD is a Senior Research Fellow at the University of Canterbury. Her whakapapa affiliates with Waitaha, Kāti Mamoe, and Ngāi Tahu iwi (tribal groups). Amanda's research interests include language and literacy development and the relationship between literacy and psychosocial development and student well-being. Amanda has worked extensively with children and teachers within schools, as well as with other professionals around pedagogical strategies related to literacy.

Dr María Constanza Errázuriz teaches Spanish, and she holds a PhD in Latin-American Discourse. She is an Associate Professor at Campus Villarrica (Southern Chile's Pontificia Universidad Católica) where she trains teachers and coordinates the university's writing center.

Dr David Taufui Mikato Fa'avae is the son of Sio Milemoti and Fatai Onevai Fa'avae. He is of Tongan and Samoan ancestry, born in Niue, and raised in Aotearoa New Zealand. Currently, David is a Senior Lecturer in Pacific Education at the University of Waikato, New Zealand.

Dr K. Dara Hill, PhD, is an Associate Professor in the Department of Education at the University of Michigan-Dearborn, USA, where she prepares pre- and in-service teachers for work in urban and diverse teaching contexts.

Dr Meagan A. Hoff is a Professor of English at Collin College. She earned a PhD in Developmental Education from Texas State University with a focus on literacies. As a Peace Corps Coverdell Fellow, she earned an MA in International and Cross-Cultural Education from Bowling Green State University. Her research focuses on the intersections of language and learning, sociocultural literacies, audibility, and college readiness. Meagan's most recent research examines the

academic literacy development of students from refugee backgrounds and the impact of forced migration on the transition into postsecondary studies.

Dr Chinwe H. Ikpeze is an Assistant Professor in the Inclusive Education Department at St. John Fisher College, Rochester, NY. Her research focuses on literacy instruction and pedagogy, teacher education, urban education, culture-based education, and digital pedagogy. She is the author of the book *Teaching across Cultures, Building Pedagogical Relationships in Diverse Contexts* and the coeditor of the book *Reprocess*ing *Race, Language and Ability, African Born Educator and Pedagogy in Transnational America.*

Dr Lijun Jin is a Professor in the Elementary Education Department at Towson University, Maryland, USA. Her areas of research include early literacy development, reading motivation, multicultural education, and high-leverage practices in teacher education. She has also devoted herself to increasing K-12 classroom teachers' knowledge of modern China through multiple Fulbright-Hays Group Projects Abroad that have resulted in implementations of new curriculum and instructional strategies in classrooms across the United States.

Dr Shea N. Kerkhoff is an Assistant Professor of literacy and secondary education at the University of Missouri, St. Louis. Her research on teaching and learning has spanned three continents, including schools in the United States, Belize, China, India, and Kenya.

Mr Ray Lawrence Sr is a Belizean secondary school principal whose early educational background was in mathematics education. He spent 26 years as a secondary school educator, serving as department chair, staff representative, board member, and vice principal of students' affairs at Stann Creek Ecumenical College. Ray completed a Master's Degree in Social Science at Galen University. His research interests include curriculum development, reading and classroom assessment, teacher education, and mathematical literacy for secondary school students, and he has also presented his work at AERA. He also serves on the National Curriculum Reform Steering Committee for Belize. Ray identifies as Belizean Creole.

Ms Carol Abiri Leo has been a postgraduate student at the School of Education at Western Sydney University, New South Wales, Australia. She is a teacher educator with extensive experience in teaching English as a Foreign Language in secondary and primary teacher education institutions in Papua New Guinea (PNG). She has also been involved in primary literacy curriculum development and training for elementary and primary school teachers. Her research is focused on teaching reading comprehension in early primary grades using the sociocultural theoretical perspective. Carol is particularly interested in exploring how Grade 4 primary school teachers facilitate reading comprehension using English texts drawing from students' linguistic repertoires including translanguaging pedagogy to facilitate comprehension. She is also interested in reimagining indigenous education and how the teaching of literacy has shifted in the

twenty-first century to include multimodal texts with new and varied forms of representation.

Ms Rachel Martin is a Senior Lecturer at the University of Otago. Rachel affiliates with Waitaha, Kāti Mamoe, and Ngāi Tahu iwi (Tribal groups). Rachel's research interests include culturally and linguistically sustaining Te Tiriti-based frameworks for research. Rachel holds extensive experience in bilingual education, Māori Education, intergenerational transmission of Te Reo Māori (the language of Indigenous Māori peoples in Aotearoa New Zealand), intergenerational and historical trauma, Kaupapa Māori research, primary teacher education, and Indigenous education.

Mr Rashid Murillo has been a Primary School Teacher in Belize City for 15 years. Although he teaches all subjects, his scholarly interest is in multicultural literature and its impact on children's reading motivation. Having a mix of cultural heritages that include Jamaican, Mexican, and Miskito Indian, Rashid identifies as Belizean Creole. Throughout his career, Rashid has had the opportunity to participate as well as conduct Continuous Professional Development workshops in language arts, reading, and financial literacy. Rashid was an Adjunct Instructor at the University of Belize, teaching courses in the Bachelor's Degree program in Primary Education.

Dr Lucía Natale teaches academic writing, and she holds a PhD in Linguistics. She is a Teacher-researcher at Universidades Nacionales de Luján and General Sarmiento (Argentina). She coordinates a curricular space known as "Acompañamiento a la Lectura y la Escritura en las disciplinas" (ALED) – "Reading and Writing Assistance in the disciplines."

Ms Denise Neal is a rural primary school Principal whose research interest includes writing pedagogies and exploring best practices for teaching writing to English learners. She identifies culturally as Belizean Creole and grew up on the south side of Belize City. Throughout her 27 years of experience in education, Denise had the opportunity to teach all elementary grade levels. As a school leader, she presented at the Belize Literacy Symposium on Writing Strategies for Elementary Students and the OSU Symposium on Writing Instruction.

Dr Juan Antonio Núñez Cortés teaches Language Teaching, and he holds a PhD in Education. He is a teacher at the "Departamento de Filologías y su Didáctica de la Facultad de Formación de Profesorado y Educación," where he also coordinates the faculty's writing center.

Dr Kristie O'Donnell Lussier is a Professor of English and Integrated Reading and Writing at Collin College. She is a graduate of Texas State University where she earned a PhD in Developmental Education – Literacy and an MA in Rhetoric and Composition. Kristie's professional interests lie in literacy education, academic literacies, postsecondary educational transitions, and the role of language in personal and educational development. Kristie has presented and published on college student literacy development, teacher education in

international and multilingual settings, student identity development, humanizing pedagogy, and language and literacy development in international settings.

Dr Desireé Pallais, PhD, **PhD**, is a clinical faculty at the University of Texas at Austin, teaching graduate and undergraduate students, and is also the coordinator of a bilingual preservice teacher cohort. She investigates cross-language and cross-cultural aspects of teaching and learning, especially with Spanish-speaking and Latinx populations. She has been a literacy consultant and a program evaluator in Latin America and maintains collaboration with several literacy initiatives in the region. In the United States, her research has addressed the linguistic and pedagogical contributions of bilingual teacher candidates as part of creating and teaching with informational texts that incorporate the background knowledge and experiences of Latinx individuals. Her areas of specialty include research and evaluation methods in multilingual settings, second language acquisition, literacy development, and teaching methodologies. She is interested in turn-around pedagogies in reading and writing that integrate skill development into a framework where the social context is considered, and where students' personal dimensions are at the center.

Dr Jiening Ruan, **PhD**, is a Professor of Reading Education in the Department of Instructional Leadership and Academic Curriculum in the Jeannine Rainbolt College of Education at the University of Oklahoma. Her current research interests include literacy practices in the international context and culturally responsive teaching practices in K-6 and teacher education settings.

Dr Jessica Cira Rubin is a Senior Lecturer in Literacy Teacher Education at the University of Waikato, New Zealand. Jessica's research interests include teacher education and the literacy practices of children and adolescents, particularly as those topics relate to priorities of nonviolence and social and ecological justice.

Dr Jennifer Sanders is a Professor of Literacy Education at Oklahoma State University. Her scholarship focuses on writing pedagogy, diverse representations in children's and young adult literature, and literacy teacher education. She has published a coedited book on multiliteracies called *Literacies, the Arts, and Multimodality* (2010) and a coauthored book on writing peer tutoring called *They're All Writers: Teaching Peer Tutoring in the Elementary Writing Center* (2017). She is also the cofounder of The Whippoorwill Book Award for Rural YA Literature. Culturally, she identifies as a half-Korean-American who grew up in Japan and the southern United States.

Dr Susan M. Schultz is a Professor at St. John Fisher College in the Inclusive Education Department. She teaches at the undergraduate and graduate levels and supervises Student Teachers and Doctoral Candidates. Her research interests include urban and rural special education. She is on the Board of Directors for the American Council for Rural Special Education. She is also a board member for The New York State Monroe # 1 Board of Cooperative Educational Services

(BOCES), Teacher Center Policy Board. She has several publications in refereed journals.

Ms Yvonne Tyndall-Howell works in the teacher education department of Belize's Ministry of Education. She coordinates professional learning opportunities for teachers across the country and serves as an assessor and a team leader of the Ministry's Associate of Arts in Primary Education Program. As part of her work, she also mentors newly qualified teachers enrolled in the Ministry's one-year Induction program. Before working with the Ministry, she taught for 20 years in Belize's elementary schools and has served both rural and urban communities in multicultural settings. Her professional interests include comprehensive literacy framework, critical literacy, culturally sustaining pedagogies, and technology pedagogies.

Ms Deborah Williams teaches English language arts and reading at a rural high school in Toledo, Belize. She is the head of the department for English language arts at the high school where she currently teaches. Her passion for literacy has led her to coordinate a reading intervention program for underserved or marginalized students at the ninth grade level. She also lectures at the University of Belize, Toledo Campus, teaching College English at the associate degree level. Her scholarly interests include culturally relevant pedagogy, critical literacy, and adolescent literacy for English learners.

Dr Ming Yi was an EdD candidate and research assistant in the Department of Educator Preparation and Leadership at the University of Missouri, St. Louis, at the time of the study. He is now a Lecturer at Shenyang Normal University in China. His research focuses on global education and teacher identity studies.

This page intentionally left blank

PREFACE

Global meaning-making: Venturing beyond the "out-of-bounds"
Robert J. Tierney

Preface for Katina Zammit, Lori Czop Assaf and Patience Sowa (Eds.), *Global Meaning Making: Disrupting and Interrogating International Literacy Research and Teaching.* Emerald Publishing.

The contributors to this volume explore global meaning-making – the pursuit of global moves that emanates from the foundational deliberations and objectives of global and Indigenous educators, postcolonialists, and others. Instead of emphasizing comprehension approaches that focus on reading simply for understanding, global meaning-makers examine our worlds – including how ideas and peoples are positioned – to unmask, reflect, and act upon sociopolitical analyses. Central to global meaning-making are changes that embrace pluralism and multiculturalism.

Anchoring the book is the suggestion that a shift to global meaning-making can contribute to a wave of change that considers the crucial roles our diversities play in our futures. To this end, the editors and authors detail how the goals and nature of their pursuits step out of the bounds of standardization and buck monolinguistic, assimilative tendencies. They initiate practices aligned with multitopic or pluriverse imaginaries – forms of literacy that extend to agency, activism, and alternatives.

To foster this aspirational imaginariness of global meaning-making, the editors and authors foreground endeavors that pursue spaces where pluralism is embraced. As editors Katina Zammit, Lori Czop Assaf, and Patience Sowa state in their introduction:

> The authors of this edited book are global meaning-makers. In a multiplicity of research contexts around the world about teachers, teacher educators, teacher candidates, communities and students, their chapters illustrate their willingness to question and self-interrogate, cross borders, collaborate, translanguage, promote indigenous languages, decolonize, reimagine, transform, and adapt research and pedagogical practices in language and literacy.

Further, the editors note how the authors draw upon the notion of global meaning-making in concert with a Freirean advocacy for "reading the world" (Freire & Macedo, 2005):

> The authors in this book are educational activists, taking action in their own contexts to question the dominant educational and language and literacy discourses. They employ critical pedagogy in which "literacy becomes a meaningful construct … viewed as a set of practices that functions to either empower or disempower people… [and] is analyzed according to whether it serves to reproduce existing social formations or serves as a set of cultural practices that

promotes democratic and emancipatory change" (Freire & Macedo, 2005, p. 220). The authors have given voice to marginalized communities, interrupting the existing educational discourses, questioning and critiquing the enacted language and literacy policies and practices, recommending alternative ways for local, indigenous communities to be heard and included, and offering possible strategies for the use of researchers, teacher education students, teacher educators, teachers and policy makers to encourage them to also become educational activists. They demonstrate global meaning making in action.

The Call and Nature of Global Meaning-Making

Global meaning-making involves complex negotiations that are not preset or standardized, but anchored in ethics – ethics aligned with respect for the local, the pursuit of reciprocity between local and global, and ecological eclecticism. As the chapters of this volume suggest, the dimensions of global meaning-making are akin to a set of values and guidelines – like compass points for telescopes, in search not of a single destination but of multiple paths forward. The discussions put forth by the authors and editors convey how global meaning-making is therefore not a scripted reading of the world applied in a singular or monolithic fashion. Its dynamic processes are, by their very nature, situated, diversified, multilayered, and multifaceted – involving fusions and adaptations.

Global meaning-making also assumes all behaviors are political; that responsible and responsive meaning-making respects and serves the interests of all of our worlds; and that meaning-makers' engagements seek to change, challenge, or mitigate unjust systems. This view builds upon discussions among the growing circle of literacy scholars invested in global thinking, especially those researchers who investigate translanguaging, hybridity, global mobility (e.g., Lam & Warriner, 2012; Nelson, Barrera IV, Skinner, & Fuentes, 2016; Pieterese, 2005; Rizvi, 2009a; Robertson, 1985); global citizenship (e.g., Andreotti & de Sousa Santos, 2011; Torres, 2015; UNESCO, 2015); and ecopedagogy (Grigorov & Fleuri, 2012; Misiaszek, 2015). It stems from the search for other spaces, as discussed by Escobar (2018), Perry (2020), Gutiérrez (2008), and Gutiérrez, Baquedano-López, and Tejeda (1999). It befits the argument for deference to and respectfulness of cultures (e.g., Campano, Honeyford, Sánchez, & Vander Zanden, 2010; de Sousa Santos, 2007b, 2013; Singh, Fenway, & Apple, 2005; Stein, 2017). It draws heavily upon issues of mobility – in terms of people, cultures, and literacies. It is consistent with the model of community-based literacy events and practices explored by Victoria Purcell-Gates (2006) and her colleagues (Purcell-Gates, Perry, & Briseño, 2011); explorations of the participatory dynamics of literacy across time and space (e.g., Dyson, 1988; Jenkins, Purushotma, Weigel, Clinton, & Robison, 2009; Jenkins, Shresthova, Gamber-Thompson, Kligler-Vilenchik, & Zimmerman, 2016); and pursuits of epistemological diversity, especially Indigenous ways of knowing (e.g., Archibald, 1995, 2008; Assié-Lumumba, 2017; Battiste & Henderson, 2000; Bishop, 1994; Connell, 2007; de Sousa Santos, 2007a; Nakata, 2001; 2004; Rigney & Hattam, 2018; Rigney, Hemming, & Bignall, 2018).

Befitting practices of shuttling back and forth been local and wider worlds, global meaning-making also weaves together notions of cosmopolitanism

(e.g., what has been described as public diplomacy) with a fundamental respect for cultural diversity. As with Rizvi's (2009b) discussion of cosmopolitanism, global meaning-making is "a political philosophy, a moral theory and a cultural disposition" (p. 253). It is, as Martha Nussbaum (1997) suggests, a process of critical reflection and reflexivity – one that identifies with the global human community and engages one's ability to imagine across cultural differences. As Allan Luke (2004) explained, this involves:

> … exploring the conditions for intercultural and global intersubjectivity… an engagement in globalized analyses that continually situate and resituate learners… their local conditions, social relations and communities, in critical analyses of the directions, impacts and consequences of global flows of capital, bodies, and discourse. (pp. 1438–1439, 1441)

This disposition and process of engaging across local and global sites similarly reflects transliteracy approaches. It explores dimensions such as emergence, uptake, resonance, and scale as a way of capturing "different kinds of relations among people and things – whether in horizontal, vertical, rhizomatic, or other relationships – and highlight(ing) people's literacy practices within and across systems that (re)produce, exacerbate, and/or challenge social inequities" (Stornaiuolo, Smith, & Phillips, 2017, p. 84).

As noted, global meaning-making builds upon sociocultural views of reading (e.g., García, 2009; García, Johnson, & Seltzer, 2017; García & Kleifgen; 2020; Lee, 2020; Purcell-Gates, 2006); discussions of globalism (Rizvi, 2009a; Robertson, 1985; Singh, 2005; Singh & Lu, 2020); and postcolonial epistemologies (e.g., Connell, 2007; Connell, Collyer, Maia, & Morrell, 2017; de Sousa Santos, 2013; Ndimande, 2018; Said, 1979, 1993; Tierney, Smith, & Kan, 2021). In keeping with discussions of pluralism, global meaning-makers adopt different stances to see how the worlds of others may or may not be part of their own (Escobar, 2018; Perry, 2020). They interrogate issues of indigeneity, sovereignty, and cultural affirmation, and read against the deep-rooted systems and hegemonies that perpetuate planetary affronts to diversity – including those that seek cultural homogeneity or advantages tied to historic privilege (Tierney, 2017, 2018, 2020).

Global meaning-making thus comprises a triad of critical contemplation, analysis, and advocacy, stemming from the convergence of sociocultural, critical, and globalist views. At one level, a reader's sophistication in terms of engaging with these processes is relative. It rests upon their pre-existing knowledge about people, places, and times; their adroitness and the tools available to support them as they move with others within and across borders of space and time; and their ability to adapt and adjust to shifting norms and expectations. At another level, global meaning-makers require knowledge of themselves as they step in, out, and to the side of worlds to observe and engage with others with respect (Freire, 1973; Smith, 2000, 2005).

This facet of global meaning-making demands self-interrogation of one's own enculturation – ongoing scrutiny of one's interests, activities, positionality, perspectives, and biases. As Spivak (1988) cautions, such self-examinations should be ongoing, lest they become aligned with the systems they purport to challenge. This

undoubtedly requires a study of self that seeks to challenge both self-righteous objectives as well as failures to self-implicate. Global meaning-makers should, as Spivak (1988, 1990) suggests, be contemplative as they reconcile their complicity with their own privilege, and adopt dispositions and approaches that are not presumptuous, colonizing, or recolonizing. Global meaning-making is a call to break away from pretailored worlds governed by practices and policies that perpetuate insularity, homogeneity, monolingualism, and assimilation. To such ends, global meaning-making is rarely solitary, and engagements are apt to require collaborators with local knowledges, Indigenous histories, migrant pasts, and cultural moorings from a range of places.

Indeed, global meaning-making entails reckoning with oneself and one's cultural ways of knowing as one journeys across borders with others, with and for the interests of all. It represents a mix of participatory literacies, promoting approaches that are cooperative, collaborative, and contrastive while being respectful and reciprocal (Smith, 2000, 2005). It befits a planetary view that is ecumenical and emancipatory. A key thesis undergirding the rationale for global meaning-making is the advancement of "other" alongside "all," in concert with accommodation for (rather than assimilation of) differences. It is the pursuit of eclecticism in support of a global complementarity, or inter-operationality. It entails a turn from self-righteousness to critical reflexivity; from imposition and imperialism to respect and restraint. It involves what Hymes (1990) describes as a kind of dialectic between insider–outsider perspectives.

Broadly considered, then, global meaning-making involves a mindfulness toward the world. It demands agency, responsibility, and respect as one acts upon sociopolitical discernments in ways that are ethical and community-based. Whereas prior notions of meaning-making may have stressed the importance of building from one's background knowledge and experiences, global meaning-making represents a shift in the intimacy of one's engagement with texts and the world of media. Global meaning-makers are action-oriented – moving beyond the page to consider possibilities, recognize their roles in relation to others, and respond carefully, respectfully, and responsibly. They embrace an ethos of acceptance and reconciliation, adopt a planetary epoch outlook, and are informed by notions of plurality and universal rights. Distinguished from engagements that seek merely to understand others, such transformative global engagements reckon with, challenge, and change hegemonies, with a reverence for the sovereignty and various ways of doing by others.

That said, questioning the nature of proposed changes – as well as their presumed benefits – is essential to this activist stance. Lest meaning-makers become interlopers and opportunists, they should not assume positions that advance pursuits in the interest of others without full regard and respect for those interests. They should not be blinded by arrogance and discount the need for cultural intermediaries situated in communities to guide any engagement. Instead, they should engage in practices that lay a foundation for trust and allyship (Bishop, 2009; San Pedro, 2018). Similar to Marilyn Cochran-Smith's (2000) suggestions in her discussion of racism, global meaning-makers need to continually interrogate their "own complicity in maintaining existing systems of privilege and

oppression" (p. 186). It is crucial that they not turn a blind eye to the systems at play, including educational approaches that supplant cultures, dismiss local knowledges, and relegate nonmainstream populations to positions where their backgrounds lack currency.

To these ends, global meaning-making involves a combination of stances, including:

(1) *Perspectival*: To engage different perspectives, especially those stemming from considerations of context and relevance, so that engagements are respectful, responsive, and proffer understandings of events that illuminate different understandings.
(2) *Evaluative*: To delve into different readings and analyses and consider the assumptions, norms, and tenets that serve as the bases for perspectives and understandings. That is, to bear responsibility for judging the ideologies represented in and by the text, including the systemic forces at play that undergird societal hierarchies and frame exchanges.
(3) *Reflexive*: To seek understandings of one's frames and their nature or potential for influence – especially in terms of limiting or skewing understandings; to acknowledge self-interest; and to respect the interests of others (i.e., Indigenous interests and ways of knowing, etc.).
(4) *Proactive and Transformative*: To promote and pursue agency, advocacy, and transformative change (i.e., forms of systemic change that address the development needs of communities in ways that are respectful, organic, and sustainable).
(5) *Ethical*: To be responsive, respectful, and trustworthy; to address matters of human rights and planetary responsibilities with an eye toward – and reverence for – the local and global.

Closing

The pursuit of global meaning-making is a call for exchanges to flow across and within a futuristic, pluralistic world. Its approach to everyday literacy involves shared responsibilities as well as alternative spaces that afford expression and advocate for change (Gutiérrez, 2016). These ideas reflect Kris Gutiérrez's (2008) discussions of a third space – an aspirational hybrid space wherein exchanges flow across cultural identities and positionalities, in accordance with sociopolitical dynamics. Within this third space, improvisations within and across borders and identities serve to both empower engaged individuals and improve the group as a whole. As noted by postcolonialists, meaning-makers can too often find themselves confined to sites where forms of epistemological imposition and resocialization occur. These insular sites might be tailored to Eurocentric traditions that befit colonialist or assimilatist models rather than those espousing epistemological eclecticism, Indigeneity, and internationalism (Abdi, 2015; Connell, 2007; Nozaki, 2009; Takayama, 2009; Takayama, Sriprakash, & Connell, 2017).

Global meaning-makers must instead read for sociopolitical currents and pursue critical forms of advocacies that advance diversity. In so doing, they

engage an ethics of respect for sovereignty and self-determination – one that supports rather than imposes, and codevelops rather than intervenes. At the same time, they are never untethered from their own histories, predispositions, and positioning, including the influence of mainstream forces of colonization (e.g., marketing strategies tailored to digital user profiles). To fuse self with others, global meaning-makers must therefore engage with persona and ethos, the pragmatics of language use, and notions of identity over space and time. As they consider the diverse circumstances within and across countries and cultures, their communications may take the form of translanguaging and other means of criss-crossing meaning-making communities. As Willinsky (1998) suggested, meaning-makers should engage not as imperialists but as critical culturalists, working across borders with a view of themselves as foreigners in support of others (see also: Kristeva, 1991).

As noted, the process of global meaning-making requires a combination of contemplation, analysis, and advocacy undergirded by reflexivity and self-consciousness. It calls for meaning-makers to recognize their own biases and consider how broader systems and influences inform their perspectives, color their interpretations and evaluations, or constrain their discernment. Alongside the meanings derived from the text or circumstance, global meaning-makers are themselves subject to critical interrogation as they consider their roles and potential complicities relative to systems and hierarchies. Global meaning-making requires support for and commitment to engaging with forms of border crossings, as one steps across or out of line. It is more provocative than neutral, and more disruptive than dissociated. In a way, it is similar to forms of counterdiscourse, coupled with proactive engagements, such projects or praxis, that are directed toward transformative change.

In closing, let me express my thanks to the editors and authors for what they shared, as well as my sincere appreciation for the opportunity to respond and contribute to their volume. As I have indicated, this volume is inspirational. Writing this chapter not only fueled my passion but also spurred my sense of responsibility to interrupt and transform our educational approaches – especially our literacy practices. As educators we need to ensure that our educational and literacy practices build upon the synergies of our diverse cultures, experiences, ways of knowing, and languages, to afford understandings that lean upon, grow, and affirm our diversities. This book does not represent an appeal to tokenism or simply a study of issues. This goes beyond suggestions of adjustments on the margins. The essence of global meaning-making is a call for transformative change. It may seem daunting, but I would suggest necessary.

REFERENCES

Abdi, A. A. (2015). Decolonizing global citizenship education: Critical reflections on the epistemic intersections of location, knowledge, and learning. In A. A. Abdi, L. Shultz, & T. Pillay (Eds.), *Decolonizing global citizenship education* (pp. 11–26). Rotterdam: Sense.

Andreotti, V., & de Souza, L. M. T. M. (2011). *Postcolonial perspectives on global citizenship education*. New York, NY: Routledge.

Archibald, J. (1995). Locally developed Native studies curriculum; an historical and philosophical rationale. In M. Battiste & J. Barman (Eds.), *First Nations education in Canada: The circle unfolds* (pp. 288–312). Vancouver, BC: University of British Columbia Press.

Archibald, J. (2008). *Indigenous story work: Educating the heart, the mind, body and spirit*. Vancouver: University of British Columbia Press.

Assié-Lumumba, N. T. (2017). The Ubuntu paradigm and comparative and international education: Epistemological challenges and opportunities in our field. *Comparative Education Review*, *61*(1), 1–21. doi:10.1086/689922

Battiste, M., & Henderson, J. Y. (2000). *Protecting indigenous knowledge and heritage: A global challenge*. Saskatoon, SK: Pirich.

Bishop, R. (1994). Initiating empowering research? *New Zealand Journal of Educational Studies*, *29*, 175–188.

Bishop, A. (2009). *Becoming an ally: Breaking the cycle of oppression*. Halifax, NS: Fernwood.

Campano, G., Honeyford, M. A., Sánchez, L., & Vander Zanden, S. (2010). Ends in themselves: Theorizing the practice of university–school partnering through horizontalidad. *Language Arts*, *87*(4), 277–286.

Cochran-Smith, M. (2000). Blind vision: Unlearning racism in teacher education. *Harvard Educational Review*, *70*(2), 157–190.

Connell, R. (2007). *Southern theory: The global dynamics of knowledge in social science*. Cambridge: Polity Press.

Connell, R., Collyer, F., Maia, J., & Morrell, R. (2017). Toward a global sociology of knowledge: Post-colonial realities and intellectual practices. *International Sociology*, *32*(1), 21–37. doi:10.1177/0268580916676913

Dyson, A. (1988). Negotiations among multiple worlds: The space/time dimensions of young children's composing. *Research in the Teaching of English*, *22*(4), 355–390.

Escobar, A. (2018). *Designs for the pluriverse: Radical interdependence, autonomy, and the making of worlds*. Durham, NC: Duke University Press.

Freire, P. (1973). *Education for critical consciousness*. New York, NY: Seabury Press.

Freire, P., & Macedo, D. (2005). *Literacy: Reading the word and the world*. London: Taylor and Francis.

García, O. (2009). *Bilingual education in the 21st century; a global perspective*. Malden, MA and Oxford: Basil/Blackwell.

García, O., Johnson, S., & Seltzer, K. (2017). *The translanguaging classroom. Leveraging student bilingualism for learning*. Philadelphia: Caslon.

García, O., & Kleifgen, J. A. (2020). Translanguaging and literacies. *Reading Research Quarterly*, *55*(4), 553–571. doi:10.1002/rrq.286

Grigorov, S., & Fleuri, R. (2012). Ecopedagogy: Educating for a new eco-social intercultural perspective. *Visão Global, Joaçaba*, *15*(1–2), 433–454. Retrieved from http://www.academia.edu/4111655/Grigorov_S_and_Fleuri_R._2012._Ecopedagogy_educating_for_a_new_eco-social_intercultural_perspective._Visao_Global_UNOESC_Florianopolis.

Gutiérrez, K. (2008). Developing sociocultural literacy in the Third Space. *Reading Research Quarterly*, *43*, 148–164.

Gutiérrez, K. D. (2016). Designing resilient ecologies: Social design experiments and a new social imagination. *Educational Researcher*, *45*(3), 187–196. doi:10.3102/0013189X16645430

Gutiérrez, K. D., Baquedano-López, P., & Tejeda, C. (1999). Rethinking diversity: Hybridity and hybrid language practices in the third space. *Mind, Culture and Activity*, *6*, 286–303.

Hymes, D. (1990). Emics, etics, and openness: An ecumenical approach. In Y. Headland, K. Pike, & M. Harris (Eds.), *Emics and etics: The insider/outsider debate* (pp. 120–126). Newbury Park, CA: SAGE.

Jenkins, H., Purushotma, R., Weigel, M., Clinton, K., & Robison, A. J. (2009). *Confronting the challenges of participatory culture: Media education for the 21st century*. Cambridge, MA: The MIT Press. doi:10.7551/mitpress/8435.001.0001

Jenkins, H., Shresthova, S., Gamber-Thompson, L., Kligler-Vilenchik, N., & Zimmerman, A. (2016). *By any media necessary: The New Youth activism, connected youth and digital futures*. New York, NY: New York University Press.

Kristeva, J. (1991). *Strangers to ourselves*. New York, NY: Columbia University Press.

Lam, W. S. E., & Warriner, D. (2012). Transnationalism and literacy: Investigating the mobility of people, languages, texts, and practices in contexts of migration. *Reading Research Quarterly*, *47*, 191–215.

Lee, C. D. (2020). Social and cultural diversity as lens for understanding student learning and the development of reading. In E. B. Moje, P. Afflerbach, N. K. Lesaux, & P. Enciso (Eds.). *Handbook of reading research* (Vol. V, pp. 37–56). New York, NY: Routledge.

Luke, A. (2004). Teaching after the market: From commodity to cosmopolitan. *Teachers College Record*, *106*(7), 1422–1443.

Misiaszek, G. W. (2015). Ecopedagogy and citizenship in the age of globalisation: Connections between environmental and global citizenship education to save the planet. *European Journal of Education*, *50*(3), 280–292. doi:10.1111/ejed.12138

Nakata, M. (2001). Another window on reality. In B. Osborne (Ed.), *Teaching democracy and diversity* (pp. 331–353). Altona, VIC: Common Ground Publishing.

Nakata, M. (2004). Ongoing conversations about Aboriginal and Torres strait islander research agendas and directions. 2004. *The Australian Journal of Indigenous Education*, *33*, 1–6. doi:10.1017/S1326011100600807

Ndimande, B. S. (2018). Unraveling the neocolonial epistemologies: Decolonizing research toward transformative literacy. *Journal of Literacy Research*, *50*(3), 383–390. doi:10.1177/1086296X18784699

Nelson, N., Barrera IV, E. S., Skinner, K., & Fuentes, A. M. (2016). Language, culture and border lives: Mestizaje as positionality/lengua, cultura y vidas de frontera: El mestizaje como posicionalidad. *Cultura y Educación*, *28*(1), 1–41. doi:10.1080/11356405.2014.980121

Nozaki, Y. (2009). Orientalism, the West and non-West binary, and postcolonial perspectives in cross-cultural research and education. In M. Apple, W. Au, & L. Gandin (Eds.), *International handbook of critical education* (pp. 382–390). New York, NY: Routledge.

Nussbaum, M. C. (1997). *Cultivating humanity: A classical defense of reform in liberal education*. Cambridge, MA: Harvard University Press.

Perry, M. (2020). Pluriversal literacies: Affect and relationality in vulnerable times. *Reading Research Quarterly*. doi:10.1002/rrq.312

Pieterese, J. N. (2005). *Globalization and culture*. London: Routledge.

Purcell-Gates, V. (2006). What does culture have to do with it? In B. Maloch, J. V. Hoffman, C. M. Fairbanks, & J. Worthy (Eds.), *National reading conference 55th yearbook* (pp. 43–59). Oak Creek, WI: National Reading Conference.

Purcell-Gates, V., Perry, K. H., & Briseño, A. (2011). Analyzing literacy practice: Grounded theory to model. *Research in the Teaching of English*, *45*, 439–458.

Rigney, D. M., Hemming, J., & Bignall, S. (2018). Indigenous "Posthumanisms:" Relational sovereignity, "Country," and decolonizing pedagogies. Paper presented at the American Educational Research Association annual meeting, New York, NY.

Rigney, L., & Hattam, R. J. (2018, April). Toward a decolonizing culturally responsive pedagogy? In Paper presented at the American Educational Research Association annual meeting, New York, NY.

Rizvi, F. (2009a). Global mobility and the challenges of educational research and policy. *The Yearbook of the National Society for the Study of Education*, *108*, 268–289.

Rizvi, F. (2009b). Toward cosmopolitan learning. *Discourse Studies in the Cultural Politics of Education*, *30*(3), 253–268.

Robertson, R. (1985). Glocalization: Time-space and homogeneity-heterogeneity. In M. Featherstone, S. Lash, & R. Robertson (Eds.), *Global modernities* (pp. 25–44). London: SAGE.

Said, E. W. (1979). *Orientalism*. New York, NY: Vintage Books.

Said, E. W. (1993). *Culture and imperialism*. New York, NY: Vintage.

San Pedro, T. (2018). Abby as ally: An argument for culturally disruptive pedagogy. *American Educational Research Journal*, *55*(6), 1193–1232. doi:10.3102/0002831218773488

Singh, M. (2005). Globalizing education: Perspectives from above and below. In *Globalizing education: Policies, pedagogies & politics*. New York, NY: Peter Lang Publishing.

Singh, M., Fenway, J., & Apple, M. W. (2005). Globalizing education: Perspectives from above and below. In M. W. Apple, J. Fenway, & M. Singh (Eds.), *Globalizing education: Policies, pedagogies and politics* (pp. 1–31). New York, NY: Peter Lang.

Singh, M., & Lu, S. Y. (2020). *Postmonolingual critical thinking: Internationalising higher education through students' languages and knowledge*. New York, NY: Routledge. doi:10.4324/9780367810405

Smith, G. H. (2000). Protecting and respecting Indigenous knowledge. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. 209–224). Vancouver: University of British Columbia Press.

Smith, L. T. (2005). On tricky ground: Researching the native in the age of uncertainty. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (pp. 85–108). Thousand Oaks, CA: SAGE.

de Sousa Santos, B. (Ed.). (2007a). *Another knowledge is possible*. London: Verso.

de Sousa Santos, B. (2007b). Beyond abyssal thinking: From global lines to ecologies of knowledge. *Eurozine*, *33*, 45–89.

de Sousa Santos, B. (2013). Epistemologies of the south: Justice against epistemicide. *Paradigm*. doi:10.4324/9781315634876

Spivak, G. C. (1988). *Can the subalterns speak?* Basingstoke: Macmillan.

Spivak, G. C. (1990). *The post-colonial critic: Interviews, strategies, dialogues*. New York, NY: Routledge.

Stein, S. (2017). The persistent challenges of addressing epistemic dominance in higher education: Considering the case of curriculum internationalization. *Comparative Education Review*, *61*(1), S25–S50.

Stornaiuolo, A., Smith, A., & Phillips, N. C. (2017). Developing a transliteracies framework for a connected world. *Journal of Literacy Research*, *49*(10), 68–91. doi:10.1177/1086296X16683419

Takayama, K. (2009). Progressive education and critical education scholarship in Japan: Toward the democratization of critical educational studies. In M. Apple, W. Au, & L. Gandin (Eds.), *International handbook of critical education* (pp. 354–367). New York, NY: Routledge.

Takayama, K., Sriprakash, A., & Connell, R. (2017). Toward a postcolonial comparative and international education. *Comparative Education Review*, *61*(S1), S1–S24. doi:10.1086/690455

Tierney, R. J. (2017). Multitopia: Global citizenship across diverse spaces. *Global Commons Review*, *1*, 75–81. Retrieved from https://independent.academia.edu/RobTierney/Papers

Tierney, R. J. (2018). Toward a model of global meaning making. *Journal of Literacy Research*, *50*(4), 397–422. doi:10.1177/1086296X18803134

Tierney, R. J. (2020). Notes on global reading: Critical cultural traversals, transactions and transformations. In L. I. Misiaszek (Ed.), *Exploring the complexities in global citizenship education: Hard spaces, methodologies, and ethics* (pp. 36–68). New York, NY: Routledge.

Tierney, R. J., Smith, G. H., & Kan, W.(2021). Global literacies research diversity: A manifesto for change. *Journal of Literacy Research*, *53*(3), 1–19.

Torres, C. A. (2015). Global citizenship and global universities. the age of global interdependence and cosmopolitanism. *European Journal of Education*, *50*(3), 262–279. doi:10.1111/ejed.12129

United Nations Educational, Scientific and Cultural Organization (UNESCO). (2015). *Global citizenship education: Topics and learning objectives*. Paris: UNESCO. Retrieved from http://unesdoc.unesco.org/images/0023/002329/232993e.pdf

Willinsky, J. (1998). *Learning to divide the world: Education at empire's end*. Minneapolis, MN: University of Minnesota Press.

ACKNOWLEDGMENT

Firstly, we would like to acknowledge the local and Indigenous people and communities around the globe who allowed us to enter their spaces and lives and learn with them. We acknowledge the power we hold as researchers and are aware of our responsibility to authentically represent the lived experiences and voices of the students, teachers, and families.

A big thank you to our peers in the Literacy Research Association International Innovative Community Group and Dr. Rob Tierney who instigated our inquiry into global meaning making and served as thinking partners and cocollaborators on this book. We are grateful to Stefinee Pinnegar who was instrumental in helping us pursue the critical aspects of meaning making and supported this edited book. Finally, we are so grateful to our families who are always supportive and who inspire us to follow our passions.

This page intentionally left blank

SECTION 1

LITERACY PROGRAMS, POLICIES, AND CURRICULUM

Section 1 highlights critical analysis of collaborative language and literacy programs, policies, and curriculum in Peru, Belize, New Zealand, Spain, Chile, and Argentina.

This page intentionally left blank

INTRODUCTION: STITCHING A GLOBAL MEANING MAKING PATCHWORK QUILT

Patience Sowa, Katina Zammit and Lori Czop Assaf

ABSTRACT

This chapter explains how the idea of this book occurred, and introduces readers to Tierney's multidimensional framework for global meaning making. It describes the organization and structure of the book and the contents of each chapter and calls on readers to transform international language and literacy research through global meaning making.

Keywords: Bordercrossing; education; indigenous peoples; language; literacy; low-and-middle income countries; self-study; translanguaging

In this introductory chapter, we describe the genesis of this book and introduce global meaning making (Tierney, 2018) as a multidimensional framework for interrogating our international language and literacy research and pedagogical practices. Last, we describe the organization of the book, the focus of each section and chapter, and how they align with the different tenets of global meaning making.

The idea for this book emerged from study group meetings of the International Innovative Community Group of the Literacy Research Association. As a group, we delved deeply into the teaching and learning of language and literacy in international contexts, as well as the paucity of published research representing Global South perspectives. In the study group, we held conversations and discussions about the challenges and tensions inherent in collaborating as well conducting research in international contexts, cross-cultural settings, and across epistemologies, as well as our ethical responsibilities to interrogate our

Global Meaning Making
Advances in Research on Teaching, Volume 39, 3–7

ISSN: 1479-3687/doi:10.1108/S1479-368720220000039001

approaches to language and literacy research and teaching. In 2018, the *Journal of Literacy Research*, published Tierney's article "Toward a Model of Global Meaning Making." In this article, Tierney (2018) highlights seven tenets of global meaning which are:

(1) Interrupting existing frames;
(2) Decolonizing spaces: Adapting, translanguaging, fusing, and border crossing;
(3) Reading self;
(4) Shifting to an ecology of eclecticism;
(5) Being mindful: Finding a higher moral plane;
(6) Being an activist or actionist; and
(7) Interrogating truth and posttruth.

Tierney posits that using these tenets can serve to develop a model of literacy and language research and teaching which reaches across cultures and borders, encompasses local ways of knowing, and develops rich understandings of the world we live in to develop global readers – learners who read the word and the world (Freire & Macedo, 2005). His article encapsulated our thinking about international research and global collaboration, providing us with a framework within which we might explore our work, question our stances as international language and literacy scholars, and move away from teaching and research that exist in a "Eurocentric cultural cocoon (p. 398)." Tierney exhorts us, as international scholars, to interrogate and confront practices which privilege some ways of knowing and perpetuate racism, social inequity, and colonizing practices. Instead, he advocates research and pedagogical practices which are culturally inclusive and respectful, and honor diverse understandings.

Our practices as global meaning makers should advocate for local self-determination and community activism. Through the implementation of the tenets of global meaning making, Tierney maintains we can create transformative, collaborative, and democratic spaces in international language and literacy research. The authors of this edited book are global meaning makers. In a multiplicity of research contexts around the world, about teachers, teacher educators, teacher candidates, communities and students, their chapters illustrate their willingness to question and self-interrogate, cross borders, collaborate, translanguage, promote indigenous languages, decolonize, reimagine, transform, and adapt research and pedagogical practices in language and literacy.

STRUCTURE OF THE BOOK

The book consists of three sections, which are framed by this introduction and the conclusion at the end of the book. Each of the three sections represent a key theme or topic in which chapter authors explore global meaning making in language and literacy across various international contexts. After each chapter, the authors provide additional readings. The sections are described below.

Section 1: Literacy Programs, Policies and Curriculum

Section 1 comprises four chapters which provide critical analyses of collaborative language and literacy programs, policies, and curricula in Peru, Belize, New Zealand, Spain, Chile, and Argentina. In Chapter 2, Pallais-Downing begins this section with a critical review of how international literacy-based projects are often undergirded by assumptions that disregard the alternative ideas and ways of knowing in the South American Amazon. She critiques these projects for frequently ignoring country contexts, oral language practices, and lived histories of Amazonian communities. Her chapter is followed by Caliz, Lawrence, Murillo, Neal Sanders, Tyndall-Howell, and Williams' autho-ethnographic self-study in Chapter 3, which uses a dialogic format to describe how these researchers explored, interrogated, and ultimately decolonized their language and literacy education program to become more Belizean in content.

Rubin and Fa'avae (Rubin and Fa'ave continue in Chapter 4, with the theme of ensuring that the work of international scholars is culturally relevant and sustaining by interrupting existing frames associated with a literacy teacher education curriculum which privileged colonial ways of knowing. In Chapter 5, making explicit the tensions inherent in literacy initiatives in Ibero-American contexts through a critical review of three academic literacy programs in Argentina, Chile, and Spain; Errazuriz, Natale, and Núñez Cortés explore practices which are truly contextualized, collaborative, and co-designed by faculty, students, and tutors in the contexts of these countries, leading to richer, localized curriculum and program improvement.

Section 2: Language of Instruction Policies and Practices

Section 2 of this edited book highlights the impact of the language of instruction policies and practices in low-and middle income countries in Africa and Asia, and indigenous peoples in Australasia. The authors in this section explore the experiences and practices of teachers, teacher candidates, and researchers as they grapple with the power and privilege which accompany colonial legacies of language of instruction in these countries. In a variety of ways, the authors question and interrogate their own assumptions as well as explore transformative teacher practices which integrate learner ways of knowing, as well as their social and cultural capital. In Chapter 6, Sowa uses a scoping review to explore the characteristics and nature of successful upper primary interventions in low- and middle-income countries. Her findings reveal that the interventions were successful mainly in part because researchers and teachers decolonized classroom spaces by using learner's linguistic repertoires, their cultural and social capital, and school communities to achieve learning outcomes.

Martin and Denston describe in Chapter 7 how intentional noticing made them, as a research team, become more aware of their assumptions about teaching and learning in an indigenous Maori school in New Zealand. These authors noticed how indigenous teachers in their research study interrupted existing Western models of pedagogy to ensure children learned how to read. The

research study led these authors to recognize more the importance of building relationships with indigenous people when conducting cross-cultural research.

In Chapter 8, Abiri and Zammit discuss the impact of country language of education policies on teaching and learning. These policies can serve to delegitimize indigenous or mother tongue languages and position colonial languages such as English as languages of social mobilization, power, and prestige. Abiri and Zammit discuss changes in the Papua New Guinea curriculum regarding English as a language of teaching and learning and how teachers subvert the system and use strategies such as translanguaging to tap into learner linguistic repertoires to support their learning of English.

Assaf, Lussier, and Hoff in Chapter 9 move us from classrooms and teachers to teacher candidates and a description of a service-learning program in rural South Africa. As teacher candidates collected and observed community and school literacy practices, they became more aware of broader definition and use of literacy which transcends reading and writing to encompass audio, visual, and gestural tools which can be used for communication. Their experiences also led to deeper understandings of the politics of language education, and how language policies, ideologies, and histories such as apartheid continue to impact educational and social practices.

Section 3: Engaging in Global Literacies

Section 3 includes studies that describe global literacy pedagogy with inservice teachers and students from the United States, Belize, Germany, and China. Hills' chapter (Chapter 10) on immigrant and refugee youth in Germany explores how teachers interrupted existing frames which treated these students from a deficit point of view, and instead used culturally relevant pedagogies and mindfulness to support these youth. In Chapter 11, Hoff, too, explores the use of literacy pedagogies with refugee students. She interrogates the narrowly defined literacy practices that were implicitly valued by a community college and describes how these refugee students navigated the expectations of a college program.

Next, in Chapter 12, Kerkhoff and Yi explore the tensions, benefits, and challenges inherent in using a cosmopolitan approach to literacy instruction to cultivate and promote globally minded students through the lenses of 24 educators from Belize, China, and the United States.

Ikpeze and Schulz in Chapter 13, touch on how the COVID-19 pandemic exacerbated the inequities in education world-wide generally and more specifically reveals the impact of the digital divide even in rich countries in the Global North like the United States, for students from culturally and linguistically diverse backgrounds. Ikpeze and Schultz describe teacher reflections on using digital pedagogies during the pandemic noting that poverty and the digital divide were the major barriers to successful learning. The authors emphasize the need for social emotional learning skills to be infused in literacy teaching to support students, skills which are often left out of language and literacy programs, teaching, and research.

In Chapter 14, Ruan and Jin explore the reading motivation of three Chinese students when they were in fourth and sixth grades and the patterns of motivational development as the students in these studies progressed. Informed by the global meaning making tenets of decolonizing and indigenizing, Ruan and Jin's study introduces a new model of reading motivation development from a Chinese sociocultural context.

The concluding chapter highlights the ways in which authors in this book address three themes of interrupting existing practices and policies, decolonizing spaces for learning and indigenous curriculum and pedagogy. In this chapter, Zammit, Sowa, and Assaf, also call for stakeholders in international literacy and language education to continue a dialogue which leads to the creation a shift to a place where all ways of knowing are equally heard, respected, and valued.

In *Global Meaning Making: Disrupting and Interrogating International Literacy Research and Teaching* chapter, authors grapple with the tensions and challenges inherent in global meaning making among all stakeholders in language and literacy education. They critically reflect on their research, their identities, perspectives of the world, and privilege. These authors reimagine and describe global approaches that respect and honor the histories, ways of knowing, needs, hopes, and values of marginalized voices in the Global South and Global North, weaving and quilting a rich tapestry of the possibilities of transformative and democratic literacy research and pedagogies. As Tierney (2018) notes, global meaning making is a work in progress, a patchwork quilt which "explores readings of our worlds against the push and pull of internationalization versus Indigeneity, standardization versus ecological diversity" (p. 399). We invite you, our readers, to join us in adding to this quilt to chart a way forward in global meaning making in international literacy teaching and research, for "there is still much work to be done" (Tierney, 2018, p. 399).

REFERENCES

Freire, P., & Macedo, D. (2005). *Literacy: Reading the word and the world*. New York, NY: Routledge.

Tierney, R. J. (2018). Toward a model of global meaning making. *Journal of Literacy Research*, *50*(4), 397–422. doi:10.1177/1086296X18803134

This page intentionally left blank