The Construction of Cosmopolitan Glocalities in Secondary Classrooms through Content and Language Integrated Learning (CLIL) in the Social Sciences

Subin Nijhawan
Goethe University Frankfurt (Germany)

Daniela Elsner
Goethe University Frankfurt (Germany)

Tim Engartner
Goethe University Frankfurt (Germany)

Abstract
Our article argues for content and language integrated learning (CLIL) in the social sciences, as part of a new literacy towards 21st century challenges at school. At first, we will show how multilingualism is closely juxtaposed with global discourses in a worldwide network of glocalities. Thereafter, for the conceptual framework of the suggested pedagogy, we explain why cosmopolitanism must constitute an integral part thereof, accompanying the genesis of classroom glocalities. The heart of our competence model for CLIL in the social sciences fosters the promotion of global discourse competence with adolescent students. In short, this learning aim is a hybrid of subject and language learning, incorporating the merits of language didactics as well as "21st century skills". Finally, in the last step, we will present #climonomics, a simulation of a multilingual EU parliamentary debate about climate change and climate action for secondary students. This example intends to demonstrate how multilingualism through CLIL amplifies the magnitude of global discourses during a simulation yet realistic setting. It should provide 'food for thought' for similar initiatives in research and teaching, to encourage the facilitation of cosmopolitan visions in classroom glocalities.

Keywords
sustainability, climate change, multilingualism, cosmopolitanism, content and language integrated learning (CLIL)

"World, we have a problem…!" About our 21st Century Challenges

***Greta Tintin Eleonora Ernman Thunberg**, Climate Activist*, and founder of the Fridays For Future (FFF) Movement:

"I have learned you are never too small to make a difference."
[her speech at the United Conference of Parties (COP) 24 Climate Talks, Katowice, December 2018]

"Together and united, we are unstoppable."
[her speech at the largest climate strike in history with around 250,000 people attending globally, New York, September 2019]

After reading this article, it hopefully becomes evident why these two quotes, lucidly illustrating young people's urge for climate action, were chosen for opening this article. The young Swedish climate activist Greta Thunberg was able to attract the world's attention for one of the utmost and pressing 21st century challenges, namely the hazardous condition of

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the climate for our sustainable future. Owing to scientific reason, to her passion and commitment, and out of her personal concern but also for reasons of solidarity, FFF, a global movement of thousands of local groups, emerged. FFF stands for democratic activism and civil disobedience of the present younger generation to raise awareness for acting against climate change. FFF is an illustrative example for the emergence of so-called *glocalities*, a hybrid of the global and the local. Glocalities, as we will show in this article, are a space where the global and the local cannot be strictly distinguished anymore. They provide for democratic negotiation and political action, a precursor of agency. Thunberg's quotations underline her commitment, and it deserves to respectfully note the pressure a young adolescent exerted on political decision makers, along with its tremendous policy impact. We will also be closing this article with Greta Thunberg's words, as her voice is likely the most relevant and impactful in speaking to these issues.

The article will be structured as follows: we will map the vicissitude of modern globalization, and outline the nature of 21st century challenges, calling for immediate democratic action. Here, we will amplify the juncture of the global and the local, too often understood as distinct and separated spheres. Glocalities, as we will learn, provide the main arena for democratic discourse in people's life. The presence of multilingualism and the language use in glocalities deserves close attention. It is uncontested that when speaking about language, a close proximity to culture and identity is established – as a matter of fact, language is culture (Kramsch, 1998), with its strong relation to personal identity. For this reason, we will outline modes of language use in different spheres.

The ideas will be made applicable for education in establishing a new literacies approach in line with the developments of the 21st century. Thus, we will speak of classroom glocalities, within which *"21st century skills"* (Trilling & Fadel, 2009) should be pronounced, in order to support students in becoming active citizens within a democratic and transnational civil society. The transnational dimension in a global age prompts us to formulate an unambiguous plea for cosmopolitanism. In order to eschew its common elitist connotation, we will wrap up that section with the concept of relational cosmopolitanism (Baildon & Damico, 2010), enabling the genesis of organically-grown cosmopolitanism from below in our classrooms. Content and Language Integrated Learning (CLIL), building on a bi- and multilingual pedagogy, makes language a central pillar of classroom glocalities. All of these thoughts will be captured in a competence model for CLIL classes in the social sciences. In order to exemplify the competence model, we will present *#climonomics*, a multilingual EU parliamentary debate about climate change and climate action for about 200 students, at the end of the article. #climonomics demonstrates that our suggested pedagogy, synonymous with the promotion of 21st century skills, is not merely a vision. Rather, it can be regarded as a tangible concept, as we will elucidate in the optimistic outlook during the closure of the article.

Entrenching Democracy and Promoting Sustainability in Glocalities

The Vicissitude of Modern Globalization

With the end of the Cold War and the rise of information technology, the world has become an even more interconnected place, paving the way for globalization processes to gain a newfound momentum. Globalization is

virtually felt in every niche of the world, not to neglect the borderless digital space. Not only has the world thus transmuted to something like a smaller place, because interactions between different people around the globe are increasing but also political, economic and cultural questions are becoming increasingly global in nature. We see this in the rise of international and regional institutions like the United Nations (UN) and the European Union (EU), and global efforts to combat climate change, and, more recently, to coordinate initiatives to find a vaccine against the Corona virus under the auspices of an internationalized regime.

Most of all our 21st century challenges (like combatting climate change, eradicating poverty and fighting inequality, promoting human rights, and living together in a multicultural world) are global in nature. It is true that someone's own concern can be the same concern of a person ten thousand and more miles far away. While, no matter where, fighting for survival, clean water, access to education, in a broad sense for human rights and sustainability, that individual or group is never alone. The discourse about these challenges happens both at the local (e.g. community) as well the global level (*e.g*. UN, state and other summits, NGOs, increasingly in the digital space). Of course, this also applies for the intermediate space (*e.g*. the EU or nation states at a smaller level). Giddens (1999), among many others, has given an excellent account in his classic "Runaway World", sketching the new form of global dynamics happening all over the world, being felt decentralized in localities. Robertson (1990; 1995) coined this idea with the much-echoed expression of g*locali*zation. Glocalization is equated with the emergence of glocalities that span around the world like a spider's web. They emit the potential and immediate need for new forms of participatory and transnational democracy, to pay tribute to a *de facto* borderless society. The size of a glocality can vary, in accordance with communication structures given. Their emergence is not static but dynamic and not constrained to a fixed territory, because glocalities do not have clearly demarked but fluid and permeable boundaries. Even the world as a whole, or the digital space, can be characterized as a glocality under certain conditions, or said to consist of myriad glocalities during certain snapshots of our times.

Glocalities are characterized by the interplay of global and local forces. Sometimes the former dominates and deterritorializes their existence, sometimes the latter rather leads to (re-)territorialization. At present, we can witness different political forces on different levels, like the civil society as well as the governing administrations. On the one side, people in different glocalities are exerting pressure on authoritarian governments to democratize political structures (e.g. in Hong Kong, Belarus, Sudan). On the other side, many 'experienced democracies' are feeling new counterforces of nationalization and chauvinism (e.g. USA, India, Turkey, Brazil, the UK, to take Brexit). They are increasingly been pushed to the verge, following the surge of populism on a global level the last years. Social media, always bearing a potential of revolutionary force (be it democratic or anti-democratic), plays a significant role. Thus, the question how to entrench and improve democracy in glocalities, and promote transnational democratic structures becomes pressing in our times.

Social movements by the transnational civil society to realize the Universal Declaration of Human Rights (UDHR), and to (re)define and revitalize democracy and sustainable living conditions, are on the rise. This is concomitant with making prosperity a realistic concept and a human right for the entire world population.

Such counterhegemonic forces are at first positive, as they can be equated with the emergence of transnational democratic networks. As a matter of fact, they want to render the opportunities encapsulated in globalization more human – increasingly also in the global north, to deconstruct the myth that development as a shallow concept only applies to less economically developed countries (Evans, 2003). The vicissitude and dynamics of globalization *per se* are most obviously felt by the world population in their respective localities, negotiated and (re)interpreted at that very place in first instance, transforming the local sphere into glocalities.

Realizing that we live in one world, the need to improve our existence and habitat mutually and together arises. We need to foster ways of *"thinking and acting both locally and globally at the same time"* (Karliner, 2000, p. 199) – thus per definition in glocalities. The emergence of the digital cyberspace has had a tremendous impact on the understanding of glocalities the last decades, making them borderless. Glocalities are now less confided to physical space as in the past, because interaction can now theoretically happen between all individuals and groups. This requires engagement in a dialogue on eye-level with other world citizens, as ultimately cosmopolitanism and togetherness include many opportunities for conflict settlement and universal peace, for poverty eradication and sustainability in general. Promoting global discourse competence among the world population in pioneering educational ventures and making democracy of the 21st century a living and participatory construct, is set as a milestone. The role multilingualism occupies in glocalities needs not to be underestimated, as we will see in the following section.

Multilingualism in Glocalities: The Role of Languages

The role of languages and the increase in multilingualism within globalization has so far mainly been a domain of humanities and cultural studies. For transnational agency, communication across linguistic groups must be facilitated, simultaneously embracing participation of people in their most dominant language or other languages they feel most comfortable in. Fusing the valuable insights of applied linguistics with globalization from a social science perspective illustrates the dynamics of a fluid language use within glocalities *per se*. To lead to the concomitant genesis of glocalities, we will take one small step backwards and imagine distinct layers. We can contemplate that global discourses happen, roughly speaking, mainly on two levels: in the (1) global and the (2) local sphere. We should turn to each of them separately and deliberate on the respective modes of languages.

Global Space

Occasions: Discourses within the global sphere can be witnessed during personal encounters, *e.g*. during family and friends' visits, migration, traveling, living away from home, conferences, workshops, within formal and informal networks. This can be physical, but also increasingly digital, within the global media, in the cyberspace, and especially within social networks, more or less with your smartphone in your pocket.

Language use: In general, global discourses are held multilingually. It may happen that family members or friends who grew up together meet again and speak in their first language (L1). Or speakers with different L1s have a common proficiency in another

second or foreign language (Lx)[1] and hold their discourses in the relevant language of common proficiency. In many cases, as a result of modern globalization, these discourses happen in English as the global *lingua franca,* especially if people are unknown to each other and from different regions of the world. 1.27 billion people speak English as their L1 or equivalent Lx (Eberhard, Simons, & Fennig, 2020). The emergence of a digital space and digital media, and its political impact, further fuels the uncontested omnipresence of English as the main language of global discourse, as compared to the consecutively ranked world languages of L1 speakers, namely Chinese, Hindi, Spanish, French and Standard Arabic (Eberhard et al., 2020).

At a trade exhibition or international conference, English will be the quantitatively most spoken language. Against this trend, it is not unlikely, that e.g. Spanish, French, Hindi/Urdu or Chinese speakers with the relevant L1 may use the same at. In digital communication, like with social media, when people are willing to reach the widest audience possible, English is a likely reference, or an English translation for reaching a larger audience is provided (common caption of posts: *"for the English version please scroll below")*. Other languages, both national or regional *lingua francas*, or minority and indigenous languages, are used nevertheless. Although everyone wants to speak English for a good reason, the policies of international or supranational organizations like the United Nations (UN) or the European Union (EU), promote linguistic diversity (*e.g*. Council of Europe, 2018).

Local Space

Occasions: Multilingualism in local spaces is as much a common phenomenon, even in regions with only one official language. Discussions happen formally at gatherings, festivals, workshops, and so on. Informal occasions offer another important space of unstructured discourse, as at cultural events, in bars and pubs, private homes, at associations, and many more get-togethers. Media and the virtual space like social networks, instant messengers, *etc.*, also play an important role. Election hustings and democratic franchise serve as a very prominent example. But smaller settings need not to be neglected.

Language use: As with the global sphere, *de facto* multilingualism as a characteristic of local discourses is common, with some significant differences though. The surrounding dominant language, *e.g*. German in Germany, occupies the place of the *lingua franca*, as with English in global spaces (of course, it can also be English, or any of the 'Englishes' in their different variations). The surrounding local language can be the L1 or the Lx of a speaker, even in *de jure* monolingual regions. We can observe an overall decentralization of multilingualism and transculturality to the very local and thus a wide array of different L1s in localities. It is hard to imagine of any locality without a multilingual reality, be it by language variety and dialects, or even completely different language families. A speaker may take part in global discourses at the local level in his or her L1 and/or Lx. A mixed language use, in different frequencies, has become a quotidian phenomenon.

[1] During the last decade, it has become a norm during the last decade to speak about L1 (first language) and L2 (second or foreign language) in distinguishing different roles of languages with individuals. To pay tribute to the emergence of multilingualism, and the difficulty of mapping a clear language history with individuals, we adopt Dewaele's (2017) suggestion to refer to Lx for any language other than the most dominant language of an individual.

This twofold distinction models the multilingual presence of global discourses in the two different spheres, called glocality when fused within one framework. As languages play a significant role during the construction of the glocality and its intensity, the well-known postulate *"the limits of my language are the limits of my world"* (original: *"Die Grenzen meiner Sprachen bedeuten die Grenzen meiner Welt"*, by Wittgenstein, 1963) brings it to the core. This scenario will now be exemplified with the German setting, not only for contextualizing the last and practical part of the article, but also for understanding the transformative power of glocalities in general. Per definition, German is the only official language (with some minority language protection in Sorbian and Frisian areas as well as for the Danish minority in the region bordering Denmark). Most of the public discourse about global challenges in the localities takes place in German, the dominant surrounding language, especially in the media and social networks. Nevertheless, we do not want to neglect that many topics are discussed in other languages, namely, minority languages, during different unofficial or private occasions. Ethnic minorities, for example Polish and Turkish L1 speakers in Germany, with German as Lx, illustrate this train of thought. The *"multilingual reality"* (Mohanty, 2019), and processes of transculturality (Welsch, 1999) have transformed, more or less, the concept of unequivocal *lingua francas* to be more blurry in the global age. A language might be dominant, but not necessarily decisive when it comes to the formation of individual political and economic judgements and decisions. We should now turn to education and in particular to everyday school classrooms, for assessing their potential of multilayered multilingual approaches to our global 21st century challenges. We will learn that constructing 'classroom glocalities' needs to be embedded within a framework of an education for cosmopolitan citizenship.

Classroom Glocalities in Education

The given framework of the preceding section outlined how global discourses about our 21st century challenges are negotiated in different spheres, with a differentiated and multilingual language use. It is apparent that glocalities constitute a microcosm and bring global discourses close to people, feeling and experiencing these challenges every day. The role of education becomes instrumental in providing the coming generation with knowledge and facts, preparing them for an active participation and their agency within a democratic and transnational civil society. Classrooms serve as an apt arena for the construction of glocalities with tailored pedagogies and a problem-based approach. The goal can be defined to engender *classroom glocalities* as a space for the seamless promotion of global discourse competences, with integrated *"21st century skills"* (categorized in "learning and innovation skills, digital literacy skills und life and career skills", according to Trilling & Fadel, 2009). This can be regarded as prerequisite for the sustainable future of present and coming generations.

About Cosmopolitan Visions

We will develop an argument for all pedagogies within classroom glocalities, during our turbulent global times, to require one decisive characteristic: a purely cosmopolitan nature. An excursus why cosmopolitanism is juxtaposed with the genesis of glocalities in classrooms will follow. By no means do we have the space for a complete overview about the field

of cosmopolitanism.[2] Rather we will select the most salient thoughts of a very contemporary body of literature in order to relate it to our concept of glocalities and classroom cosmopolitanism.

The idea of *cosmopolis* is an ancient Greek idea and was rejuvenated during the age of enlightenment. The renaissance of cosmopolitanism as a modern academic field of study occurred after the end of the Cold War, same as with the attention the sociology of modern globalization attracted. Mendieta (2017, p. 253) argues that *"[i]t could be claimed that we live in an age of cosmopolitanism, just as Kant can be said to have lived in an age of enlightenment."* What can already be called classical accounts of the two decades after the fall of the iron curtain, have in turn opened the arena and set the stage for present-day debates, mainly launched in the last decade. Academics from all over the globe have been critically tracing and examining the presence of everyday cosmopolitanism in everyone's live, in an endeavor to omit its initially elite character and to design conceptional accounts for our future on the globe. Many interdisciplinary 'from below approaches' have commenced to redefine the field, deconstructing the post-Cold War euphoria surrounding around ideas of a world government under institutional auspices of the UN. They challenge universalist approaches from above, often synonymous with a liberal and modernist western outline of the new monopolar world order (e.g. Fukuyama, 1992) and thus an elite and privileged notion of the metaphoric frequent traveler (Hawkins, 2018; Ingram, 2016; Kurasawa, 2004).

According to this new and growing research strand, cosmopolitanism has its main roots in the local sphere, also explaining the genesis and the power of glocalities. Held (2010) argues that linking the global and the local has already been identified as one of the most important endeavors in our times. There have been voices suggesting that the purest form of cosmopolitanism organically grows at the local level. Especially, but not exclusively, modern migration with people in motion deserve special attention. This is because *"migrant cosmopolitanism"* plays a significant role within glocalities and their interconnectedness, as *"[t]he twenty-first century will be the century of the migrant"* (Nail, 2015, p. 187). This not only counts for controlled migration but is especially relevant for a large group of people having suffered forced migration, namely refugees. Refugees have to quickly adapt to new circumstances in the wake of their migrant trajectory, acquire language and everyday skills in their new environments, contributing an indigenous form of a cosmopolitan outline and surpassing any national-bound identity formation. Any personal encounters of 'new locals' with other people in their environment, who in turn may already possess alternate interpretations of cosmopolitan awareness, lead to a new form of exchange. Cosmopolitanism appears more as a way of life and thinking in a constructivist fashion, individually, sociologically and culturally. It has by no means ethnic hybridity or any other hard criteria as precondition but stands for an individual or collective philosophy. Hawkins (2018, p. 67) offers the lens of *"critical cosmopolitanism to integrate a focus on creating and sustaining just, equitable, and affirming relations with*

[2] Nearly every one of the cited publications contains a history of cosmopolitanism from ancient Greece via the epoch of enlightenment with special reference to Kant to the new post-Cold War world order. The edited reader by Brown and Held (2010) offers an excellent set of texts with general and mor specific accounts for obtaining an idea of an academic field in transition.

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." Building on her notion, the construction of glocalities, with physical and digital, real-time and asynchronous interaction, across time and space, trespassing language boundaries, constitutes a roadmap towards promoting critical cosmopolitanism. From the view of education, classrooms with commonly diverse student bodies constitute natural glocalities, calling for a tailored pedagogy to emerge the potential of students' inherent cosmopolitan knowledge and awareness.

To use Beck's (2006) popular title in context of the main principles of the EU, we will now sketch our *"cosmopolitan vision"* for today's classroom glocalities. It falls in line with a democratic outline of the well-established teaching and learning culture. Ingram (2016, pp. 68, 76) states that *"[…] cosmopolitanism must be contestatory […] radically democratic."* Thus, such debate culture has its core in fact-based, open and controversial discourses about our 21st century challenges, recognizing the multitude of opinions. Mendieta (2017, p. 254) summarizes this overall train of thought: *"There is no single cosmopolitan vision, but a process of arriving at it through an engagement with a dialogical imagination that opens up the spaces of mutual transformation."* The presence of diverging cosmopolitan visions is felicitated, paving the way for unity & diversity and valuing the transcultural dynamics within our multicultural world. We as authors subscribe to the plural form cosmopolitan visions in sincerity, and value the uniqueness of every glocality, be it a global megacity or a small, more remote space.

Once again, Germany exemplifies the power of cosmopolitanism for the construction of classroom glocalities. Current demographics from 2019 tell us that almost 40% of all German students have a migration history (this category is relevant with at least one parent holding another citizenship than German). Compared to the numbers of 2005, this proportion has gradually been on a rise, with an ongoing trend *(Table 1)*. We have no official numbers about the first (L1) and any other languages (Lx) being spoken by these students. However, we can carefully infer that an increasingly multilingual cohort has become common in German classrooms today, with a wide array of different L1 and Lx that – directly and indirectly – find entrance into German classrooms, adding to the cosmopolitan spirit.

Year of survey	*2019*		*2015*		*2010*		*2005*	
Country of birth: *DE - Germany* *OT – out of Germany*	DE (%)	OT (%)	DE (%)	OT (%)	DE (%)	OT (%)	DE (%)	OT (%)
Students officially counted with a migration history	28.2 | 10.3 **38.5**		27 | 5.9 ***32.9***		24 | 5.2 **29.2**		18.8 | 7.6 **26.4**	

Table 1 lists the amount of students with a migration history, born in- and outside of Germany (data source: *Bevölkerung mit Migrationshintergrund - Ergebnisse des Mikrozensus - Fachserie 1 Reihe 2.2 – Statistisches Bundesamt:* https://www.statistischebibliothek.de/mir/receive/DESerie_mods_00000020).

Glocalities cannot be automated with a cosmopolitan outcome, reasoning the need for a tailored pedagogical approach. How can we transform classroom glocalities into arenas of cosmopolitan citizenship? The resources and worldly knowledge the diverse body of students possesses from home provide as helpful for the outset of classes (e.g. *"my father was born in …; "my mother grew up in and speaks Lx…"; "my friend was born in…")*. Personal encounters along with a dialogical nature from an early age also leads to cosmopolitan awareness and spirit with all remaining students with genuinely local roots, as ethnic diversity is no required criterion. Classroom cosmopolitanism can be equated with praising diversity and looking beyond boundaries as a personal philosophy. Providing ample space for an organic growth and assembly of diversified forms of cosmopolitanism in educational contexts facilitates the transformation of classrooms into educational glocalities. A pedagogy making the existing cosmopolitanism visible and further promoting cosmopolitanism awareness and transnational spirit, thus amplifying the role of glocalities in combatting 21st century challenges sustainably, will be sketched in the following section.

Our suggestion to engender educational glocalities is an amended concept in accordance with Baildon and Damico (2010), proposing *"relational cosmopolitanism"* as a new literacy for 21st century challenges. Their approach resembles a pedagogy for education for sustainable development (ESD), because their pedagogy means to *"help prepare students to live in 'new times'"* (Baildon & Damico, 2010, p. 1), requiring them to mutually work towards identifying problems and deliberating on pathways for their solution within a transnational democratic framework. Moreover, also elucidating the role of the media and new technologies in the global world, this new literacy has a clear nexus to Trilling & Fadel's (2009) 21st century skills, we made an argument for before. Relational cosmopolitanism welcomes different local interpretations of global issues and promotes awareness for a shared global destiny. The term r*elational* means that there is no universal cosmopolitan vision, building on contesting and perpetually (re-)defining plural cosmopolitan visions in glocalities within a global framework. The pedagogy moves along the following definition:

> Relational cosmopolitanism begins with an integrated view of knowledge within the social studies. Rather than understanding knowledge as segmented, disjointed, and fragmented, an integrated perspective helps frame social studies content and curricula in ways that understand various social, economic, political, historical, and contemporary issues and problems as interconnected and shared. […] One particular way to promote a stance of interconnectedness is to integrate local dimensions of human experience with global conditions and concerns. For instance, a complex and multifaceted issue, such as poverty, pollution, immigration, income inequality, war, or climate change, can and needs to be investigated as it occurs in a particular place and it needs to be investigated as an issue that cuts across the globe in comparable and distinct ways. (Baildon & Damico, 2010, p. 26)

We will introduce a conceptual framework for CLIL lessons in the social sciences as panacea and put language, in particular foreign language education on eye level with the content of the suggested new literacy. Our approach follows the seminal work of Osler and Starkey (2015), arguing that foreign language education is education for cosmopolitan citizenship. Reference to L1 besides the school language as well as other surrounding or available languages constitutes another key feature of the suggested pedagogy, to foster multilingual skills for cosmopolitan visions in glocalities. After the presentation of the competence model, we will exemplify our thoughts with a practical example, namely *#climonomics*, a multilingual EU conference on combatting climate change.

CLIL and the Promotion of Global Discourse Competences: the PolECulE-Project

Realizing the potential of CLIL in the social sciences to transform classrooms into cosmopolitan glocalities, the *PolECulE*-project at Goethe-University Frankfurt was founded, yielding an innovative and symbiotic partnership of didactic research with school practice.[3] Thus far, no educational standards had been defined for any CLIL subject, despite the exponential growth of CLIL programs in the 1990s, mostly in English (Breidbach & Viebrock, 2012). PolECulE's first target was set to develop a conceptual framework with a competence model for CLIL classes in Politics, Economics & Culture, adding culture as addendum to highlight the humanist approach. The second step foresaw the practical implementation of the conceptual framework with teaching methods, recognizing the demand for general and subject-specific CLIL didactics, and responding to the scarcity of CLIL teaching materials.

CLIL in the social sciences with its globalization-related curriculum offers an apt arena for global discourses. The multilingual approach sets the stage for realizing a diversified language approach. The target language is English as the main language of global discourse. It needs to be clearly highlighted at this point, however, that the bilingual approach with English as foreign language and German as the official school language only defines the starting point of the project due to many different L1s of students. The teaching methods and material will incorporate multilingual facets beyond mere bilingualism, to pay tribute to the potpourri of languages in glocalities, as demonstrated during the presentation of *#climonomics* in the final section. The remainder of this section presents the most salient points of the competence model *(Figure 1)*, recognizing our envisaged promotion of cosmopolitan classroom glocalities from the preceding sections.[4]

[3] More about the project can be found online at www.polecule.com.

[4] The full document can be found at Elsner, Engartner, Nijhawan, and Rodmann (2019). A closer analysis has been composed by Nijhawan (2019), and a review of the work written by Wohnig (2020).

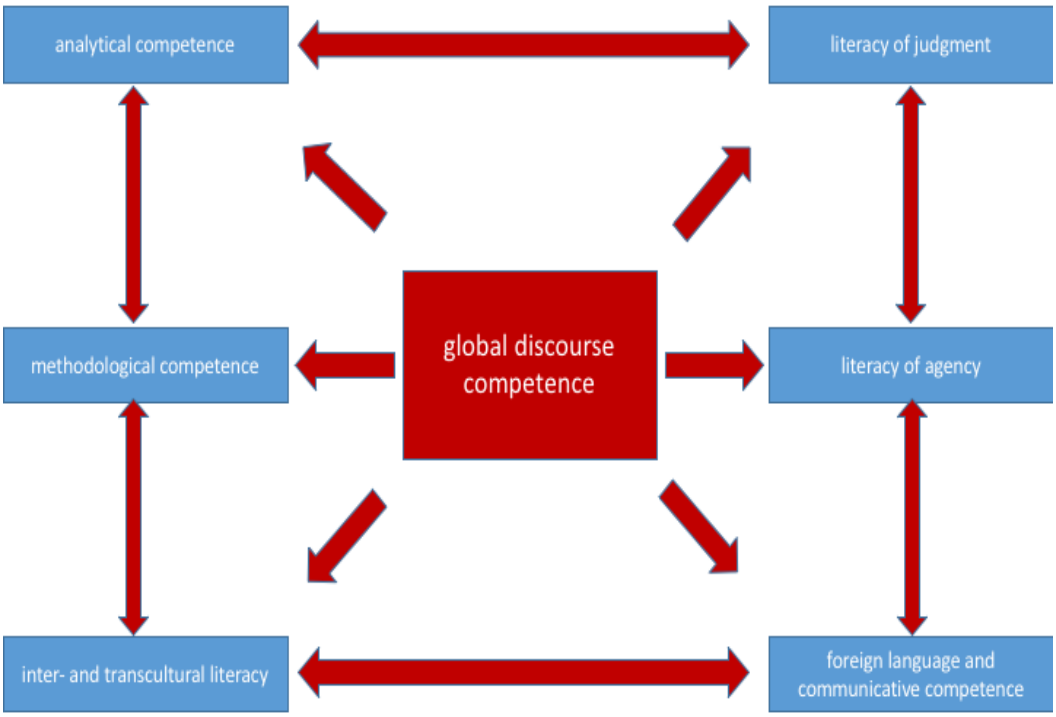

Figure 1 contains the competence model for CLIL classes in Politics, Economics & Culture for social science education (taken from Elsner et al., 2019, p. 24).

CLIL can already be regarded as an early effort of a reformist pedagogy, realizing its genesis out of a *"grassroots movement"* (Marsh, 2002, p. 56) in its initial stage of development. The transcurricular approach, combining language with subject learning, constitutes a more holistic view of education. The theoretical thoughts have been translated into **global discourse competence** as the main competence aim, summarized as the ability to understand, assess and act towards a sustainable future within a democratic, multicultural and transnational civil society.

The model builds on constructivist approaches to education, realizing the need for problem-solving pedagogies amidst the demand for 21st century literacies (Baildon & Damico, 2010). The grand innovation proposed by the model is the pivotal role of language, language learning and language awareness, juxtaposed with the inherent achievements of language didactics. This has been manifested with the foreign language and communicative competence as one subcompetence. In terms of the cosmopolitan outlook within the classroom as glocality, inter- and transcultural literacy, realizing the merits of foreign language didactics, embellishes the model. Interculturality mainly focuses on the relationship towards alternate cultural patterns (with the prominent development of the *5 savoirs* by Byram, 1997). Looking deeper, Kramsch (1993) defines *"Third Places"* within classrooms, engendering during the negotiation of culture and meaning in foreign language classes. During cross-cultural communication, intercultural communicative competence develops herein. Her notion, to some extent, also includes transculturality and the genesis of both stable and dynamic third cultures.

Transculturality, as a concept or process, recognizes the dynamic and perpetual change of cultures in our modern age of global mobility, owing to the increasing encounter and mixture of people with different backgrounds and experiences (Welsch, 1999). It has been added to the competence model, to partly

challenge the idea of interculturalism with its static notion of isolated, and often nation-state based cultures. The inclusion of more dynamic cultural models, felicitating the fluidity of culture during modern globalization and migration, thus questioning the definition of otherness and looking *"beyond other cultures"* (Schulze-Engler & Doff, 2011)[5], amplify the cosmopolitan design of the model. It highlights 'unity in diversity' as spirit, enabling togetherness and cosmopolitanism from below. Code-switching languages as well as constructed *"translanguaging spaces"* (Wei, 2011), as common in cosmopolitan glocalities, play a significant role. Translanguaging promotes empathy and solidarity, using affect control as well as a balanced stance towards self-interest and altruism (Nijhawan, 2020). This overall approach also manifests an opposition towards the surge of populism and nationalism by more recent communitarian trends (Merkel, 2017), with serious parochial, provincial and chauvinist threats to local and transnational democracy. The competence model we presented with its endeavor to construct classrooms glocalities with cosmopolitan visions can be seen as a further development of inter- and transculturality. *Figure 2* binds the preceding sections together.

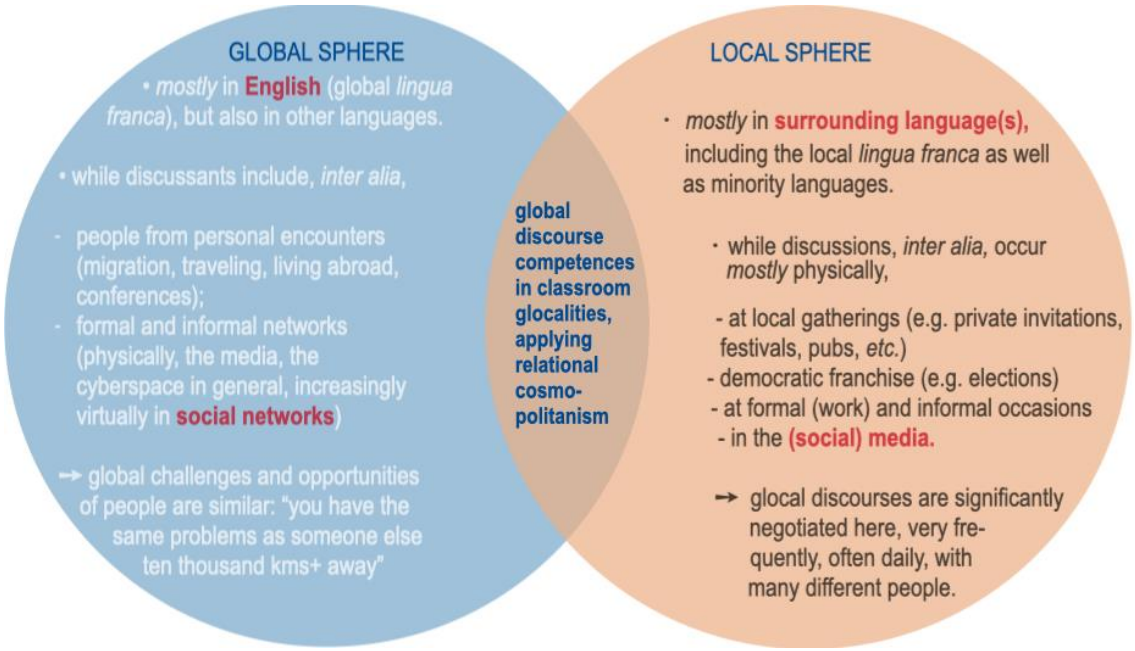

Figure 2 sketches different spheres of global discourses, with classroom glocalities as intersection for promoting cosmopolitan visions.

The next section will introduce *#climonomics* as a practical example for the implementation of the given framework. The roadmap was set to construct the conference room as a cosmopolitan glocality for motivating the students towards climate action.

A Cosmopolitan Approach Towards Climate Change: #climonomics

Following the widespread media attention FFF is still attracting, *#climonomics*, a multilingual EU parliamentary debate about

[5] This edited volume is highly recommended as a source of inspiration to understand teaching concepts and practices that deconstruct the perception of otherness, still common in contemporary classrooms.

climate change and climate action, was designed by the *PolECulE* project. In October 2019, almost 200 students across Germany assembled and debated EU climate politics and developed masterplans for local, regional and global climate action, to promote their agency in the future. The large-scale event served as piloting exercise to refine the conceptual framework. We wanted to make #climonomics available also for later simulation in everyday classrooms as well as with larger student populations, across schools, and even beyond country borders, and ultimately also as digital project in the virtual cyberspace, to recognize that physical constraints of glocalities are abating. The following part presents the idea of the project, students' data, the proceedings and selected evaluation results.

Project and Objectives

The central objectives of *#climonomics* is to address two of the most burning and contemporary 21st century challenges in society with a tailored and integrative pedagogical concept: (1) climate change and (2) cohesion in the EU in promoting democratic awareness. Amidst the dynamics of the global FFF movement, *#climonomics* means to equip secondary school students across the age of 13-19 years with scientific climate facts. It offers a differentiated pedagogical concept to render widespread participation at related debates, and consequently students' agency possible. Moreover, noting with concern current disintegrating developments in the EU (i.e. Brexit and the surge of populist parties), *#climonomics* intends to frame the simulation of the EU parliamentary debate, in order to strengthen democracy in its core. The heart of *#climonomics* is the simulation of a multilingual debate, highlighting the merits of pluralism and transnational cooperation, mirroring the multilingual reality of the world.

For rather complicated scenarios related to the climate, games and simulations, both online and offline have proven to be effective tools. Wu and Lee (2015) were able to demonstrate that real world simulations, with an active engagement of students, help to engage a broader student population with the controversy. Bandura and Cherry (2019) highlight the role of social media and its reach and motivation for the youth when it comes to exerting pressure for an effective global environmental regime. With their model, they point out social-cognitive theory as a resource for *"children's innovative practices"*, leading to behavioral change as consequence of the global movement, with a variety of remedies in *"diverse social milieus"* (p. 6).

The idea to develop the project mainly resulted due to the evolution of FFF, involving young people globally to be engaged in their local communities. FFF's objectives, with Greta Thunberg initially refusing to attend school in order to protest for immediate climate action, have significantly transformed in due process. Not only have demands been expressed to combat climate change and promote a sustainable future for enabling human mankind a livelihood in dignity. But also FFF now goes further in urging far-reaching societal reforms up to a complete system change, away from the growth economy to a more solidaric societal outline. There has been criticism that FFF has an 'elitist character', with supporters mainly from the youth of the educated middle class, while large parts of students from mostly marginalized backgrounds do not have access to the discourse gravitating around climate change. Furthermore, recent populist movements, in its extreme form expressed in Brexit, indicate disenfranchisement with politics. In accordance with Held (2016), we can tie all of the objectives of *#climonomics* together, in arguing that cosmopolitanism, as

the competence model envisions, would only be possible in a democratic and sustainable world.

One of the core features is the multilingual outline of *#climonomics*. On the one side, multilingual approaches can serve as positive resources and valuable scaffolding tools, enabling and supporting the seamless participation of a wider student community with native languages other than the official school language. On the other side, such an approach has also proven to be a modern pedagogy for foreign language learning. Here, the transformation of CLIL has undergone within the last decade to a problem-based pedagogy, as a solution for 21st century challenges (Coyle, Hood, & Marsh, 2010) plays into hands. The integration of content and language, constituting CLIL's DNA, has rendered it to be an apt approach for global discourses within glocalities, using novel multilingual methods for deeper cognitive processing of the content matter (Nikula & Moore, 2019). This idea is displayed in the competence model of the previous section.

In order to enable students of all competence levels and with different language proficiencies an active participation, a digital and student-reviewed conference reader was developed.[6] The reader organized the project threefold (*inter- and transcultural literacy* and *foreign language and communicative competence* as well as the *methodological competence* are promoted within all phases). The reader caters students' affordances and takes differentiated steps.

Knowledge and Analytical Competence

Equipping students with information on the EU and its institutions as well as scientific facts about climate change constituted the beginning of #climonomics. In a stakeholder-led exercise, optional multilingual sources were researched by students with other L1 than German and English. They served as differentiated and affordance-based supplement for students with various language histories, concomitantly highlighting different perspectives and the desired plurality of opinions. Perspective changes were initiated with role cards, prompting the students to enter the topic from their allocated role. As didactics suggests, they help students to form a legitimate and multilayered judgement during controversial discourses, also respecting alternative views along with a genesis of empathy. The majority of role cards represented EU parliamentary groups/parties, but also other important actors from politics and civil society beyond the EU were added to offer a more global view (e.g. Ibrahim Solih, President from the Maledives, Ram Nath Kovind, President of India, Greta Thunberg, Michael O'Leary from Ryanair from the private sector *etc.*). This underlines that perspectives on climate politics are not unequivocal, while finding compromises in democracies is not as easy as it appears. The groups were mainly composed in accordance with language skills, amplifying the multilingual concept, and encouraging students to use less dominant languages as well. Moreover, this arrangement facilitated language learning.

Decision and Literacy of Judgement

The students proceeded to the EU parliamentary debate, also chaired by them. Half

[6] A reworked version of the *#climonomics* reader, incorporating the experiences and evaluation results of *#climonomics*, is currently under review and nearly ready for publication by a renowned publishing house. It is a pilot project to broadly disseminate the project in the form of a hybrid product (digital/printed), to develop digital forms of teaching materials.

of the groups spoke in English the first half of the conference, the other in German. After half the time, they had to switch to the other language. Thus, they had to bilingually prepare beforehand during the group phase. Students were, however, encouraged to use any other language. Any such contribution was given priority, provided one group member was ready to immediately translate into one of the two main conference languages for all other participants. Students were able and actively requested to send real-time tweets from the accounts of their role to the main screen of the conference venue, in order to make the debate even more controversial, and also more realistic – keeping in mind that social media with its groundbreaking dynamics has become a decisive sphere of political discourse (see examples in the *Appendix*).

Literacy of Agency

After the one-hour long debate, turning out to be very spectacular in its nature, the participants were supposed to turn back to their own personality. This last step was supposed to motivate students to become politically active, be engaged in a transnational civil society, realizing the merits of the EU as a citizens' network for peace, exchange and mutual understanding. Now, they were asked to develop local, European and global masterplans to combat climate change on different levels, in accordance with the knowledge they accrued the preceding phase as well as balancing the legitimate opinions of other actors. Figure *3* visualizes the process of *#climonomics*.

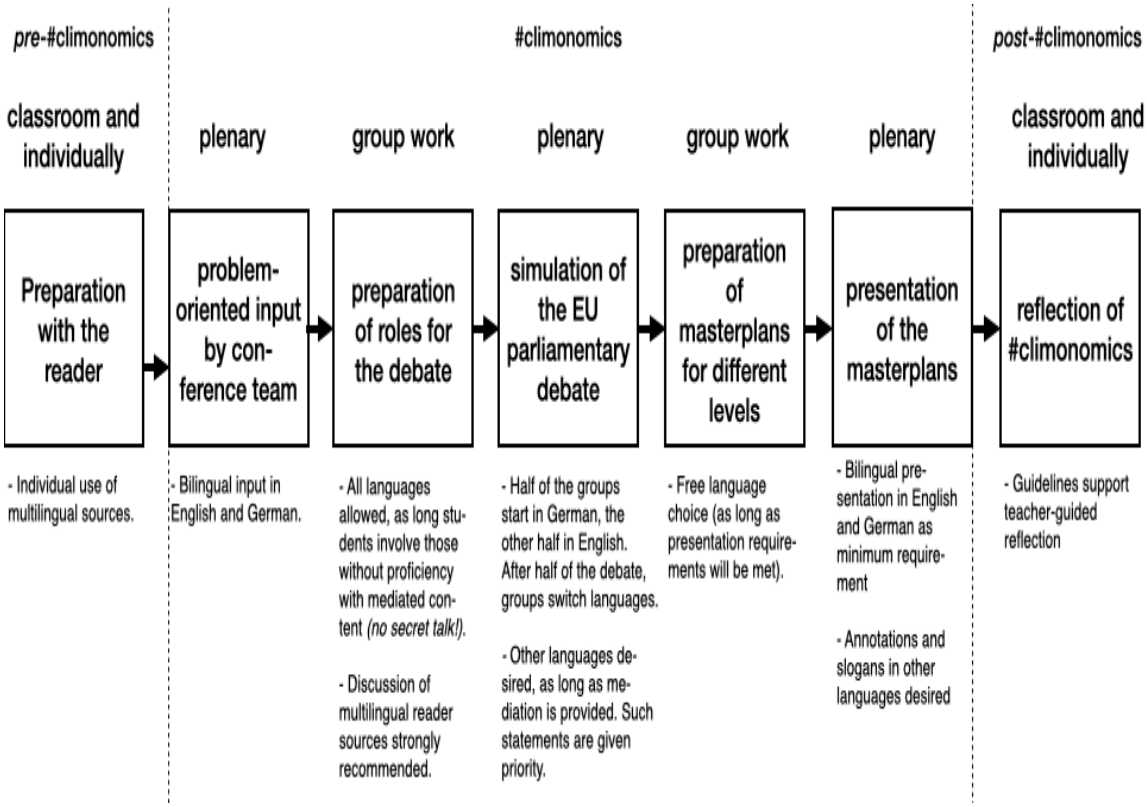

Figure 3 illustrates the outline of the *#climonomics* conference.

It deserves mention that the *#climonomics* conference had an attached teacher workshop, split in two parts. Participants had observation tasks and were requested to take structured notes. At a second session, the observations set the basis for the development of teaching models in terms of multilingualism and climate change in classroom glocalities.

Information and Data about Participating Students

An application to take part at *#climonomics* was open to every student in Germany. In some cases, teachers from schools requested to take part with their whole learning group. The set goal was to have at least 30% of students from secondary schools other than the elite *Gymnasiums*[7]. This decision had been made, because there had repeatedly been concerns expressed that projects like *#climonomics* are in many cases exclusively addressed towards privileged students, leaving students with rather weaker socioeconomic backgrounds often behind. In total, 193 students registered for *#climonomics*. The detailed data, mainly the data on language proficiency, was used for the planning of the conference. *Table 2* shows the overall student profiles, also containing basic information on languages spoken by students.

Student responses in the registration survey (N=193)	
Age range	13-19
Average age / median age / standard deviation (SD)	16.05 / 16 / 1.3
Students from non-*Gymnasium* background	30%
Proficiency in number of languages beyond German and English (covering all competence levels)	29 <u>Highest frequencies ≧5:</u> - English: all students - French: 75 - Spanish 34 - Italian, 25 - Turkish & Kurdish, 13 - Persian, 7 - Serbian, Croatian and Bosnian: 5
Students with first languages other than German, or another (second) language proficiency close to a first language (often a language spoken at home)	59 students (31 %); 19 different first or equivalent second languages <u>Highest frequency of first or equivalent other (second) language, ≧5:</u> - Turkish: 12 - Persian: 7 - Polish: 6 - Portuguese: 5 - Serbian, Croatian and Bosnian: 5

Table 2 contains basic data that helped to plan and assemble groups for *#climonomics*.

[7] In most of Germany, students visit an elementary school for the first four years. In 2018/2019, about 2.8 Million children were at an elementary school. Thereafter, they continue either at a *Gymnasium* (40%), a *Realschule* (14%), a *Hauptschule* (7%), a cooperative comprehensive school (10%) with different models, an integrated comprehensive school with mutual learning (19%), a school for students with special needs (6%), or at another state-permitted school (5%). The *Gymnasium* as a traditional and elite institution is a classical grammar school, ending with the *Abitur* (A-level equivalent graduation, enabling to enroll in higher education) after either 8 or 9 years. The other schools are in general rather for weaker students, and often more practically oriented. Vertical movements of students exceeding or missing the expectations of each school type is possible. Numbers in brackets indicate the percentage of students enrolled at each of the school types in 2018/19 (data source: https://de.statista.com/statistik/daten/studie/3377/umfrage/anzahl-der-schueler-nach-einzelnen-schularten/).

Overall, the set quota of 30% students from non-*Gymnasium* background was just fulfilled. The data lets us observe an impressive pool of language proficiency in 28 languages beyond German and English. 19 of these languages were first or equivalent second languages of students. We should note the common fact that students do not have to have a proficiency in the first languages of their parents (even if both parents have the same first language). Noteworthy is that some students indicated in the survey's comment field their proficiency not only in other national languages, but also in certain regional or minority languages and dialects, respectively (e.g. Telugu, spoken in the Indian state of Andhra Pradesh). They indeed were willing to narrate and explain their personal language history and showed awareness and dedication. The given language diversity of the participants justifies #climonomics' multilingual CLI pedagogy for integrating students' L1 both as resource and additional perspective into the concept. In line with the theoretical account of the preceding sections, it facilitates the construction of the conference room as educational glocality. It not only constructs a realistic setting of transnational politics, but also promotes multiply of thought and arguments in line with the given notion of cosmopolitanism from below, rooted in diversity.

Proceedings

The group size was 8-10 students. In accordance with the concept, groups for the roles during the simulation were mainly assembled in accordance with the language competences students brought along, building on CLIL's meticulous approach to promote multilingualism with diversified L1 use. Especially when the number of students with L1 other than German or English were at least 5, their L1 constituted the majority within the group. The group work was quite concentrated, as the students were motivated with the prospects for the debate. Languages other than German or English were often spoken. At the same time, they were directed not to hold secret talks but to mediate their content in German or English to their group members not proficient in their L1. They apparently felt comfortable and even proud when using the multilingual source section of the digital reader with their electronic devices, to look at opinions beyond that of German and international English media.

We observed a very vividly held debate about a topic of immediate concern of the coming generation. Participation was strong, even though not every statement could be given during the 90 minutes debate. The natural adherence to the language rules after a couple of minutes, resembling a habit, made the debate truly multilingual. This is indeed natural when compared *e.g.* to the European Parliament, a UN summit, or other conferences. Mainly the contributions were in English and German, the main conference languages. Other contributions were also given in Polish (with both translations to English and German), Portuguese and Turkish. Some of these contributions came from non-*Gymnasium* students, emanating pride in demonstrating a competence not shared by everyone in the lecture hall. Here, we learned that CLIL's unique pedagogy with systematic L1 use results in a genesis of multilingualism and prepares students to feel comfortable within such environments. The contributions on Twitter were by times rational and fact-based, but at times sarcastic, satirical and humorous. They aptly mirrored the proceeding of the debate ending without a climate deal. The *Appendix* contains a selection of tweets that were projected in real-time on the main screen of the projector. Not even a minimal consensus could be reached due to conflicting positions.

The last and final phase was meant to equip students with hope and a sense of agency and enabled them to take an individual cosmopolitan perspective on the controversies. They could freely choose groups, in which they were supposed to negotiate either local, regional or global masterplans with measures they identified as appropriate to combat climate change. The language choice was free, but results had to be composed at least in both German and English. The results were handed to the patron of the conference, Mr. Peter Feldmann, the Major of Frankfurt, urging to act towards climate justice immediately. Since the concept of the conference was very innovative, and the topic of debate one of the prime topics in public discourse, media attention was tremendous. TV, nationwide newspapers and radio stations as well as other observers attended the conference and enabled a widespread news coverage.[8]

In all three phases, CLIL's distinction of being a genuinely transcurricular approach became visible. The multilingual methods employed not only resembled an authentic setting, but also caused students' deliberation of a more careful language use, to make sure they deliver their point appropriately and are actually understood. This clearly led to deeper cognitive processing to facilitate seamless de- and encoding, having a positive effect on the content. It appeared the multilingual climate facts offered security and scaffold to the group, since clear reference was given throughout to the material, mediating the content diligently. We believe this thwarted affective behavior and had a positive effect also on subject-based learning, which however was not formally assessed but can only be concluded from the overall proceedings and the final results of the last phase. For the entire conference, we felt the power of the glocality and the cosmopolitan visions of the students.

Evaluation

In order to gain insights for further research and development of the *PolECulE*-project, both for science and teaching practice, the students were asked to voluntarily participate in an evaluation at the end of the day. They were given a QUANQUAL questionnaire. 108 students gave their feedback (56%), summarized in the following paragraph. Detailed results are available in *Table 3* of the *Appendix*.

The quantitative part of the evaluation shows overall satisfaction with the multilingual concept of the conference. It does not seem that it disrupted the global understanding of climate change. As many qualitative comments indicate, it seemed to be a refreshing exercise, and helped the students to absorb the topic of climate change from different perspectives due to the higher use of cognitive resources necessary for following the conference. Some students indicated in the qualitative part of the survey that they had to concentrate more than usual, but in the end were able to improve language skills and language awareness, and to better understand the complexity of the subject. Disappointment about not being able to have ample speech time was expressed, as proxy for the overall motivation to actively take part in the proceedings.

Students were also asked to provide feedback with one emoji on their smartphones,

[8] A conference video as well as the full media portfolio can be accessed here: http://polecule.com/2019/11/05/climonomics-so-lief-unsere-mehrsprachige-eu-klimakonferenz-fuer-schuelerinnen-25-10-2019/

in order to have a capture of their emotional state and feelings. A software tool was used to create a visual representation of the most frequently used emojis by size, while removing single-use emoji. *Figure 4* shows the result. We learned that many questions remain open, that further work is necessary, but also a certain state of confusion and even desperation, in accordance with the debate ending without an agreement. The positive smiley faces appear to indicate positive emotions and feelings about the project day. On the other side, also boredom was expressed, which should not be surprising considering the size of the conference.

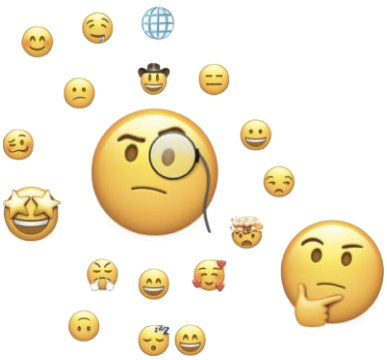

Figure 4 emulates the emotional snapshot immediately after the conference, displayed by an emoji of choice.

The questionnaire as well as the immediate oral feedback serves as an incentive for refinement and project development for multilingual teaching concepts about 21st century challenges. It provides stimuli about how classroom glocalities can be constructed. In accordance with the informed consent of the students, the conference was fully videotaped. The close analysis of the footage will end in a more detailed videographic analysis. The digital reader has been edited and is in the process of publishing, to make #climonomics available not only for special events, but also for everyday teaching.

Looking to the Future: an Optimistic Outlook

From *#climonomics*, we learned that the construction of classroom glocalities with cosmopolitan visions in order to teach new literacies is more than just a theoretical model or a concept we had presented in the preceding sections. The development of both classroom and project-based teaching material, in accordance with research on sustainability didactics defining new literacies to prepare students for their agency towards 21st century challenges, remains an exciting exercise. We want to highlight that a theory-practice cooperation is essential for successful implementation of such ambitious visions.

Such a cooperation builds on the practical knowledge of stakeholders in schools (teachers and students), to render their pool of knowledge scientific, for further dissemination purposes. *PolECulE's* idea of thought were such partnerships, to produce sustainable teaching methods and material together with practitioners and students. Realizing often acrimonious debates about migration and refugees, to us it appears that a framework of seeing the positive sides of migration and cultural hybridity meets one of the main 21st century challenges, an epoch characterized by globalization. Classroom glocalities with cosmopolitan visions, mirroring the multilingual everyday reality, provide an apt conceptional framework for reformist movements in education. Both language skills and awareness as well as subject knowledge can be productively used by using student's knowledge and resources as productive starting points. ESD, as legally concluded by the member states of the United Nations Economic, Social and Cultural Organization (UNESCO), provides for a desired concept in line with the needs for coming generations. *PolECulE* as a project will end mid of 2021. Due to the demand in accordance with

official political targets, funding for *"The Blue Planet"* as a follow-up project with the goal to promote a didactic for ESD in similar spirit has already be secured. It seems that many young people have already understood the challenges that await them. The task of didactic and educational research is to provide them with tools to develop agency and meet these challenges.

As previously stated, we opened this article with two quotes from Greta Thunberg, as her voice exemplifies the importance of youth speaking out about glocal issues, and now we will conclude with her powerful and pointed words.

> *"This is the year 2019. This is not the time and place for dreams. This is the time to wake up. This is a moment in history where we need to be wide awake."*
> [her speech in front of the United States Congress, Washington, D.C., September 2019]

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We would like to thank the anonymous reviewers as well as the editors for the very detailed and helpful comments to improve the course of arguments in the article.

Appendix

A Selection of Tweets during the Main #climonomics Parliamentary Debate

The following selected tweets, which on purpose remain uncommented for the readers of the article to develop own impressions, mirror the proceedings of the EU plenary debate of *#climonomics*.

Evaluation Data of #climonomics

Item	average	SD
I liked the digital conference reader…	1.8	0.8
I liked the multilingual concept of the conference…	1.7	0.7
4 point Liekert scale: 1 – very much; 4 – not at all *(positive scaling)*		

Item	Average	SD
I learned a lot of new climate facts…	3.3	1.1
The multilingual concept was instrumental for properly occupying my role during the debate…	2.9	1.4
I feel insecure answering in a foreign language in front of others…	2.4	1.2
Multilingualism actually led to miscommunication in groups and the plenary…	1.7	1
Using foreign languages lead me to see the topic more globally…	3.4	1.4
It was more difficult for me to persuade others in a foreign language…	2.7	1.2
I was able to note that my political judgement is different in a foreign as compared to my first language…	2.0	1.3
I listened more carefully during multilingual phases…	3.5	1.3
Switching languages also enabled me to switch to other positions …	2.7	1.3
I could participate better, because I was allowed to use my first language besides German and English *(only for non-first language users of German and English: N=16)…*	2.8	1.5
I rather consider the multilingual part as unnatural…	2.2	1.1
Thanks to the multilingual concept, I was able to improve my English language skills in the topic area beyond my German knowledge	3.7	1.1
5 point Liekert scale: 1 – completely disagree; 3- neutral; 5 – completely agree *(negative scaling)*		

Table 3 lists selected quantitative evaluation results (N = 108).

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