

**GLOBAL CITIZENSHIP EDUCATION IN GOVERNMENT SECONDARY SCHOOLS:  
A CASE STUDY OF GOVERNMENT SECONDARY SCHOOLS IN NORTHERN  
SINDH**

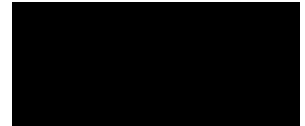
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### **Declaration**

I, Noor Hussain Shar confirm that the work presented in my thesis is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis.



### **Abstract**

Focusing on social studies and Pakistan studies, this research explores the teaching of global citizenship education (GCE) in the secondary schools of northern Sindh, Pakistan. Using the qualitative case study approach, I collected three layers of data, i.e. a) document analysis, b) classroom observations, and c) interviews with teachers of social studies and Pakistan studies. The classroom observation and interview data were analysed using Blackmore's (2016) pedagogical framework for critical global citizenship education. According to national education policies, curricula and textbooks, GCE is part of secondary education in Sindh, Pakistan. However, the data reveal that teachers do not engage students in learning the concepts at a deeper level. The students are hardly engaged in critical thinking where they can verify the accuracy of their assumptions and question the historical causes of contemporary problems such as poverty, environmental degradation and political questions. The findings indicate, that the interventions aimed to enhance the quality of education through policy changes or modifications in curricula and textbooks may have minimal impact on classroom practices unless teachers possess a strong command of the content knowledge, employ subject-specific pedagogies and are adequately trained in utilising the textbooks. Current teaching practices do not engage learners in dialogue to know alternative approaches to see the world from others' perspectives and understand the complexities of relationships and perspectives. Since GCE is a transformative process and involves identity formation, it requires transformative pedagogies, which are not part of the pedagogical culture in these schools. Teachers use textbook reading and listening as the sole teaching methodology; therefore, the process remains unsuccessful in achieving the policy objectives of developing learners as responsible global citizens. Teachers' content knowledge and pedagogy weaknesses highlight the knowledge and pedagogical gaps, making teaching-learning of GCE concepts ineffectual. These gaps account for the policy practice gap, making classroom teaching dull and unexciting for the learners. The policy practice gap, combined with the knowledge and the pedagogical gaps, have created a self-reinforcing loop of poor GCE teaching-learning practices that are difficult to escape.

## Impact Statement

This thesis explores how GCE is viewed in national education policies, reflected in the social studies and Pakistan studies curricula at the secondary level, how the relevant objectives are placed in the textbooks, and how GCE-related concepts are taught in government secondary schools in Sindh, Pakistan. The data was collected at four levels, i.e. policy, curriculum, textbooks and classrooms; the multi-layered data provides a holistic picture and deeper insights that help understand the linkages and gaps at various levels of planning, implementation and teaching.

Along with addressing the gap in research work on GCE in Sindh, this thesis offers insights for professionals working in the education sector from policy to practice, educational researchers, teacher educators and individuals and organisations working in the development sector. In the education sector, for policymakers, it offers the opportunity to reflect on how much clarity is required in suggesting the policy objectives and relevant policy actions. For curriculum developers, it offers insights to carefully position the curriculum considering the needs of society and create mechanisms for proper implementation and achievement of curricular objectives. Specifically in Sindh, this research presents insights into existing curricula while highlighting its transmission and transaction positions (Miller and Seller, 1990) in the presentation of GCE, proposes a paradigm shift towards a transformation position, and highlights a need for proper pedagogies. Most importantly, for teacher educators, considering the central role of teachers, this research offers deep insights into how the improvement initiatives at the policy and practice level are nullified if the teachers are not well-trained to teach new concepts like global citizenship. Moreover, considering the vital role of textbooks in existing educational processes, this research offers very relevant insights for textbook developers, emphasising a need to develop more comprehensive and engaging textbooks for students and teachers so that the textbooks can be instrumental in developing learners as responsible global citizens. For teachers, it offers insights into how the existing teaching practices miss the opportunities for learning and the development of learners as responsible global citizens, and it highlights the existing gaps in teaching, suggests transformative pedagogies, and sensitises the teachers about the usefulness of GCE concepts in developing students' identities as global citizens who can exercise their agency for transforming society for the better.

Additionally, researching an educational process is complex as several factors are involved in teaching-learning. Education policies, curricula, and textbooks are pivotal in classroom teaching. Considering this, the methodological approach I have used in this research encompasses a wide range of relevant areas of educational processes as it helps discover the gaps, connections and disconnections in educational processes from policy to practice. For educational researchers, due to its comprehensiveness in data collection at various levels, this methodological approach is replicable to explore other educational issues.

For individuals and organisations in the development sector, this research offers insights highlighting the importance and need of GCE in social transformation in Sindh, Pakistan, where the individual agency for social transformation is already low, and all the indicators of participation in civic life are minimal. To conclude, for academia, and the research community, this research has practical usefulness due to its replicability, and by highlighting the critical role of GCE, it presents a direction for making education socially meaningful and a transformative process that transforms the learners into responsible global citizens who can take responsible actions.

## **Acknowledgements**

I thank my Principal Supervisor, Prof. Marie Lall, and my second supervisor, Prof. Farid Panjwani, for their guidance and support during my doctoral journey. Their mentorship was incredibly instrumental in my growth during my studentship at UCL-IOE. Their commitment to quality and excellence was a source of inspiration for me.

I thank my research participants for their cooperation and consent during the research process. Without their cooperation and insights, I could not have completed my thesis.

I thank Sukkur IBA University for sponsoring my doctoral studies at a top-ranking institute UCL-IOE, and I thank UCL-IOE faculty and administration for giving me a new direction to contribute meaningfully in academia.

I am thankful to my friend Stephen D. Sheen for proofreading my thesis.

I am thankful to my friend Muhammad Zahid Shar and his family who supported me in London when I was there. I am thankful for the support and encouragement of my family. Their sacrifices and understanding have been a source of strength for me in difficult times.

I thank all of the above who have played their part in my academic and professional achievements, and I commit to making a meaningful contribution to society.

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### List of Abbreviations

B.Ed	Bachelor of Education
BISE	Board of Intermediate & Secondary Education
CIE	Cambridge International Examination
CPS	Curriculum for Pakistan Studies
DCAR	Directorate of Curriculum, Assessment & Research
DGRE	Directorate General of Religious Education
ESD	Education for Sustainable Development
EU	European Union
GC	Global Citizenship
GCE	Global Citizenship Education
GCI	Global Competitive Index
GOS	Government of Sindh
GSS	Government Secondary School
IFS	Institution-Focused Study
IGCSE	International General Certificate for Secondary Education
IIEP	International Institute for Educational Planning
M.Ed	Master of Education
MFE&PT	Ministry of Federal Education & Professional Training
MOE	Ministry of Education
NEP	National Education Policy
NGOs	Non-Governmental Organisations
PS	Pakistan Studies
RBS	Rural Boys School
RMS	Rural Mixed School
SCSS	Sindh Curriculum for Social Studies
SEF	Sindh Education Foundation
SLOs	Students' Learning Outcomes
SS	Social Studies
UDHR	Universal Declaration on Human Rights
UGS	Urban Girls School
UMS	Urban Mixed School
UNESCO	United Nations Educational, Scientific and Cultural Organisation
TTIs	Teacher Training Institutes
TVET	Technical Vocational Education and Training

## 1. Introduction

### 1.1. Background

This is a doctorate thesis that uses a qualitative case study approach to explore the teaching of global citizenship education (GCE) in secondary schools in northern Sindh, Pakistan. This research adopts a holistic approach by exploring various aspects of the topic from policy to classroom practice level. In the wake of increasing globalisation, GCE has a vital role in developing responsible global citizens, subsequently, several countries like Australia, Canada, the UK, the members of EU, and South Korea have incorporated GCE concepts in their curricula (Global Schools, 2016). A need to develop students as responsible global citizens is also highlighted in national education policies in Pakistan (MOE, 2009; MFE&PT, 2017) and the same is reflected in the curriculum and textbooks in Sindh.

With a population of 47.85 million, Sindh is Pakistan's second-largest and most urbanised province (Govt. of Pakistan, 2022). It is the Southeastern province of Pakistan, spread over 140,914 square kilometres, having Punjab in the North, Balochistan in the West, the Arabian Sea in the South-West and India in the East and South-East. Being one of the oldest civilisations in the world, known as the Indus Valley civilisation, the ancient history of Sindh is known from 3,000 BCE (Husain, Quraishī and Hussain, 2019). The remains of the old architecture and script found from archaeological sites like Moen-jo-daro confirm that in ancient history, "in Sindh there existed a teaching-learning system which enabled the people to read, write and perform other technical skills like making jewellery, minting, woodwork and civil engineering" (Shar, 2022, p.2). For centuries, Sindh has been rich in agriculture, leather industry, textile, and handicrafts (Sheedai, 2021). In the eighteenth century, Shikarpur, a city in northern Sindh, "was at the heart of trading exchanges from Sindh all the way to Central Asia" (Faiz, 2021, p.12). After the British took over, Sindh was integrated into the Bombay presidency in 1847, however, it was during the British colonial period that the Sindhi language was promoted as an official language and the schools that taught the Sindhi language received the grant from the government (ibid).

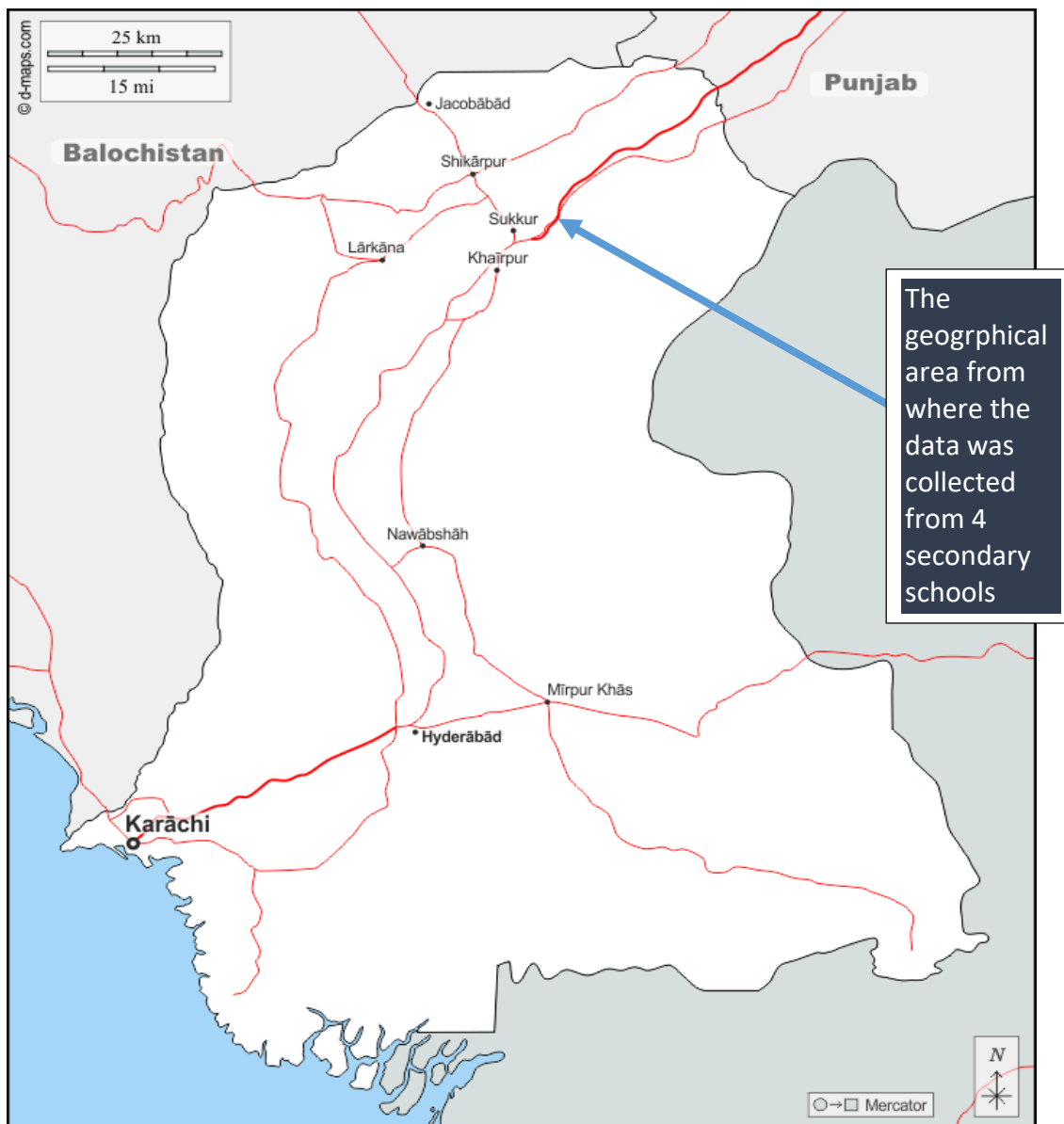
Before British rule, which ended in 1947 and Sindh became part of a newly born country Pakistan, it was ruled by various empires and dynasties, many of them came from other parts of the world. These different rulers came along with their cultures and languages making Sindh a very diverse society in terms of ethnicities, cultures, and languages. The immigrant races have

integrated with local races to such an extent that today they can hardly be identified (Allana, 2012).

The religious diversity of northern Sindh with Sukkur as its centre is evident from religious places of Muslims, Hindus, Christians, Sikhs, and Sofis, i.e. mosques, temples, churches, dharamshalas and dargahs existing in Sukkur city and throughout the whole district. From the present ethnic perspective, northern Sindh is populated by various ethnic groups, i.e. Sindhis, Punjabis, Baloch, Sraiki and in urban areas there are also Muhajir (Urdu-speaking communities) and others. In Sukkur district, the linguistic distribution of the population informs that 78.75% of the population speak Sindhi, 12.5% Urdu, 3.35% Punjabi, 2.25% Pushto, 0.85 Balochi, 0.8% Siraki, and 1.5% other languages which include Memoni, Marwari, Gujrati, Bihari, Brahui and Kachi (Bullo, 2017). Hinduism is the second largest religion in northern Sindh, having various religious places in district Ghotki and a historical temple on Sadhbelo island in the river Indus adjacent to Sukkur with pilgrims and tourists visiting from all across the country. According to the minorities affairs department of the government of Pakistan, 93% of the Hindu population of Pakistan lives in Sindh which makes up 7.5% of the total population of the province (Minorities Affairs Department, 2018). The diverse culture in Sindh is also connected with the last several decades of migration under British rule in Sindh that started with the annexation of Sindh with the Bombay presidency, accelerated during the partition of India in 1947 and the creation of a new state of Pakistan. During British rule, the population of Sindh substantially increased with the Punjabi settlers (Faiz, 2021) and then another big migration of Muslims from India at the time of partition came to Sindh. The recent influx of Pashtuns came to Sindh during the Afghan war. Another migration that has continued over the decades is from Balochistan. This influx of people of different ethnicities has made Sindh a territory where some of the people belonging to various cultures have assimilated and some others have tried to maintain their original identities. Though “the massive exchange of population between India and Pakistan fundamentally reconfigured Sindh” (Faiz, 2021, p.39), and the ethnoreligious composition of the province was changed, it did not change the diverse nature of Sindh’s population. At the time of partition in 1947, a great exodus of Sindhi-speaking Hindus from Sindh and migration of Urdu-speaking from India reshaped the social fabric of Sindh. Still, in northern Sindh a sizable population of Hindus reflects a diverse society which has become more diverse with the influx of Punjabi and Baloch population due to the proximity of Punjab and

Balochistan provinces to the northern Sindh. Sukkur, the main city of northern Sindh, located on the bank of the river Indus, is greatly a diverse city in terms of ethnicities, religions, languages and cultures. Being located almost at the centre of Pakistan and in easy access to to three provinces of the country, Sindh, Punjab and Balochistan, Sukkur possesses a cultural richness and diversity which is only second to Karachi in the country.

### Map of Sindh



Source: [https://d-maps.com/carte.php?num\\_car=197342&lang=en#google\\_vignette](https://d-maps.com/carte.php?num_car=197342&lang=en#google_vignette)



Pictures clicked from the outskirts of the rural secondary schools in northern Sindh



Pictures clicked the outskirts of the urban secondary schools in northern Sindh

Several education systems are simultaneously functioning in Sindh, including government schools, government schools adopted by Education Management Organisations (EMOs) and NGOs, low-fee private schools, elite private schools, religious schools (Deni Madaris), NGOs and trust schools, Sindh Education Foundation (SEF) sponsored private schools and armed forces managed schools and cadet colleges. According to the latest statistics from the school education and literacy department, there are 36,646 functional schools in Sindh (SE&LD, 2019).

Amongst the above-mentioned available choices of schools, the selection of schools for children depends upon the family's income, and locality. Elite private schools are only available in big cities and only affluent families can send their children either to elite private schools or

cadet schools run by the armed forces. These schools charge high fees which common people hardly afford, English is the medium of instruction, and many of these schools also offer international certifications like the International General Certificate for Secondary Education (IGCSE) and Cambridge International Examination (CIE) programmes. These certifications open opportunities for the placement of graduates in good-quality higher education institutes in Pakistan and abroad. While in all other types of schools, i.e. government schools, government schools adopted by EMOs or NGOs, low-free private schools, NGOs' and trust schools, the students graduate within the national education system which is assessed and certified by the Boards of Intermediate and Secondary Education (BISEs); their qualification does not enable them to compete with their contemporary students from elite schools having IGCSE and CIE qualifications. Thus the existing school education system perpetuates the existing divide in Pakistani society between the affluent class and those who live a hand-to-mouth existence. It is also noteworthy that teachers who teach international curricula see GCE as an opportunity for the progress and development of a good image of the country (Ashraf et al., 2021).

For the majority of the common people in cities, rural areas, and small towns there are low-fee private schools, SEF-supported private schools, government schools, trust schools and the government schools adopted by EMOs and NGOs, where with slight differences the quality of education is the same.

Religious schools or Deeni Madaris are a different phenomenon. In Sindh, according to the latest available official data, there are 758 registered (MOFE&T, 2021) and several unregistered Deeni Madaris, the majority of the registered Madaris belong to the Ahle-e-Hadis sect. In 2019 a Directorate General of Religious Education (DGRE) was established with its headquarters in Islamabad and regional offices in provinces. The DGRE has a mandate to mainstream religious education in Pakistan, register Deeni Madaris, collect data and facilitate foreign students in obtaining visas for admission to Deeni Madaris. In Sindh, DGRE has three regional offices in Karachi, Hyderabad and Sukkur. Deeni Madaris are sect-oriented representing different schools of thought in Islam i.e. Bareilvi, Deubandi, Shia, Ahl-e-Hadis and Jamaat-e-Islami (Sodhar, Rasool and Nisa, 2013). There are two types of students attending religious schools, a) a great majority of students who attend formal schools also attend Madaris, on a part-time basis, in the early morning or evenings to study the Holy Quran, and b) there are students who attend full-time residential Madaris. Since residential Madaris provide free education, their

students come from poor sections of society. Religious-mindedness of the families is another reason for sending children to the Madaris. Though there are several schooling systems and Deeni Madaris as discussed above, the government schools still accommodate the greatest chunk of the student population in Sindh. The differences in pedagogical approaches, the infrastructure of schools, and the qualifications of teachers across diverse educational institutions prompted my research focus on government schools, given their role as primary providers of education.

In Sindh, formal education starts in the early years, for which federal and provincial ministries of education have developed proper curricula. Due to frequent policy changes, and other project-based interventions, there are some overlaps in the school levels; regardless of these overlaps, the present education system in Sindh can be divided into the following levels of education.

**Table 1: Mapping of education in Sindh<sup>1</sup>**

<b>S. No</b>	<b>Level</b>	<b>Age group</b>	<b>Class/ grade</b>	<b>Remarks</b>
1	Early Childhood Education or Preschool	4-5 years	ECE	There are no separate schools for ECE; hence it is a part of primary education, but the government has a separate ECE policy and curriculum for ECE.
2	Primary Education or Elementary Education	6-13 years	I to VIII	There are three types of schools; some offer education from class I to V and other schools from class I to VIII while some others offer from class 6 <sup>th</sup> to 8 <sup>th</sup> only.
3	Secondary Education (Middle and High schools)	11-15 years	VI to X	Generally, a secondary school offers education to classes VI to X, but there are exceptions as some schools offer education from VI to VIII, or ECE to classes X or XII (in this case age group is different).

<sup>1</sup> The information in Table 1 is taken from the Pakistan Economic Survey 2022-23 (Finance Division Government of Pakistan, 2023), Early Childhood Education Policy Sindh 2014 (Government of Sindh, 2014), and Sindh Education Sector Plan 2019-24 (SE&LD, 2019).

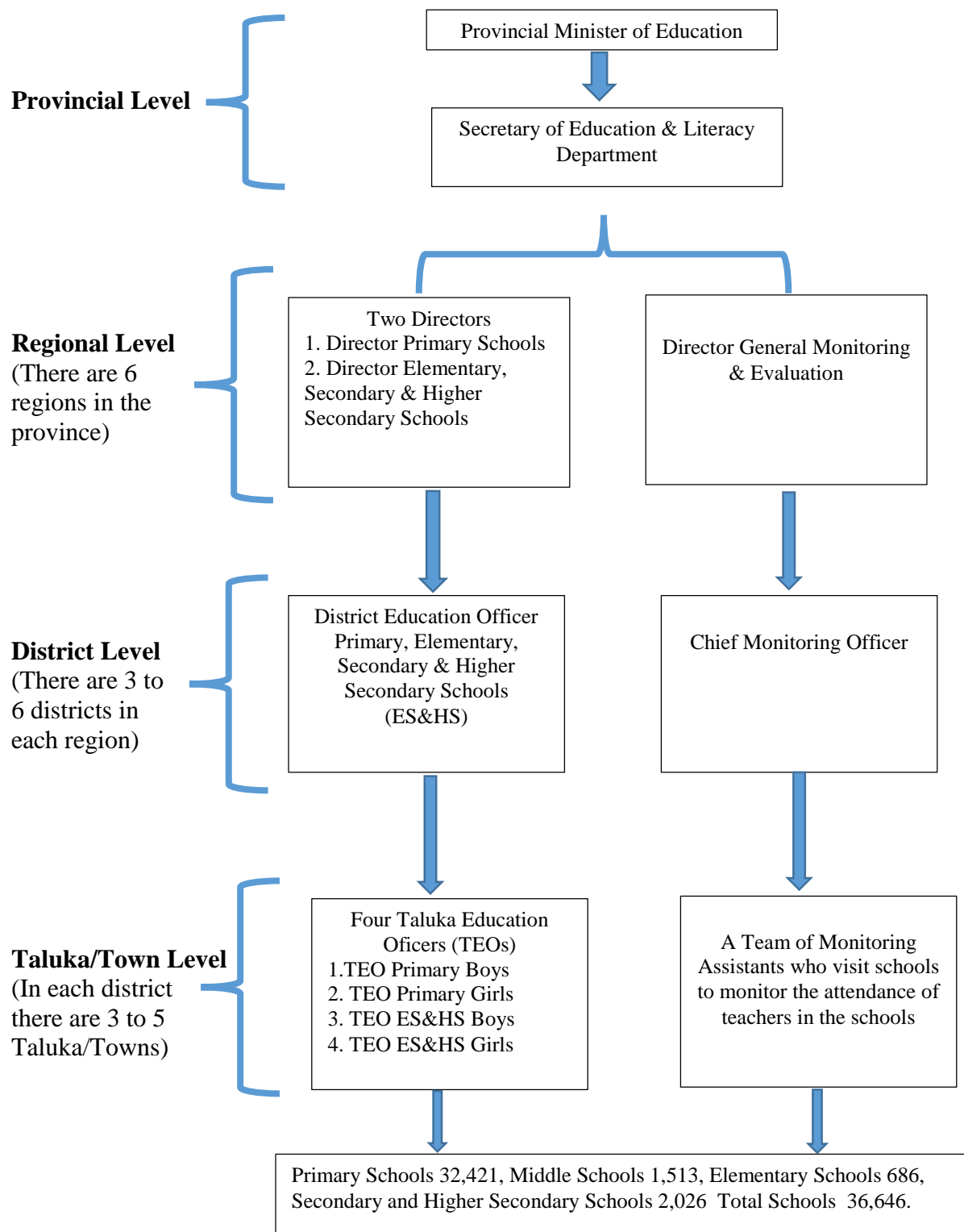
4	Higher Secondary Education	16-17 years	XI and XII	Higher secondary education has been added to high/secondary schools but has a separate curriculum. Students join various fields like Pre-engineering, Pre-medical, Computer Science, Commerce, and Humanities on their choice.
5	Higher Education & Professional Education	18 onwards	Undergraduate, Graduate and Doctorate	Some students join specialised higher education institutes like medical colleges/universities or Engineering Universities, and others join general Universities.

According to the School Education Sector Plan and Road Map for Sindh 2019-24 the administrative organisational structure of the school education system in Sindh is given below (SE&LD, 2019). This organisational structure does not mention the mixed schools, which are more in number than any single-sex category of boys or girls, but there is no separate administrative hierarchy for mixed schools, these schools have emerged from the boys' schools, therefore, they come within the same administrative hierarchy of boys schools.

The below organisational chart shows the administrative structure of a region (also called division), which is an administrative unit comprising 3 to 5 districts, and there are six divisions in Sindh. A director is the administrative head of school education in every division and he or she reports to the secretary school education and literacy department. The directorate of monitoring shown in the organisational chart, is comparatively a new induction in the system and monitors the teacher attendance in schools.



### The organisational structure of schools in Sindh



Additionally, three other ancillary institutions provide support to the school education system in Sindh and they have their separate mechanism. These support institutions include the examination boards known as Boards of Intermediate and Secondary Education (BISEs), Teacher Education Institutes (TTIs), and the Directorate of Curriculum, Assessment and Research (DCAR). The BISEs arrange public examinations of students of classes IX, X, XI & XII, assess their papers and announce results. The TTIs are responsible for teacher education programmes and the continuous professional development of teachers, and the DCAR develops, revises and updates curriculum (SE&LD, 2019).

Despite having a proper organisational set-up of the school education department and several local, national and foreign aid interventions in the education sector in Sindh the adult literacy rate fluctuates between 58 to 61 % with some contradictions in various reports (Bureau of Statistics, 2021). Moreover, reports of the Bureau of Statistics also indicate a gender gap in adult literacy, i.e. women's literacy in Sindh is 53% and men's literacy at 70% (Finance Division Government of Pakistan, 2023). This gender discrimination continues even after education a great number of women do not join the workforce. According to a report from the Asian Development Bank female labour force participation was only 25% in Pakistan in 2016 (ADB, 2016). Also, there is a difference in wages as well in the country. "Pakistan stands second to last in the Global Gender Wage Gap; women's labour force participation is a mere 22 per cent, the lowest in South Asia" (Khan, 2020, p.30).

Although the education department and its ancillary bodies have an intact organisational structure from a school to provincial headquarters, prima facie they are responsible for providing all the necessary services for education in schools, the schools' regular functions such as the availability of proper school infrastructure, textbooks for the students, and teachers according to the number of students have never been fulfilled. For instance, in 2019 after one year of the completion of the tenure of the Sindh Education Sector Plan (SESP) 2014-2018, none of the access-to-education-related targets was met and several actions were not even initiated to meet the requirements of access-related policy pillars. 50% of schools lack the most basic facilities, i.e. boundary walls, electricity, washrooms, and drinking water (UNESCO-IIEP, 2019). Due to the shortage of secondary schools, access to secondary education is an issue as the portion of secondary schools in Sindh is only 12 % while 74% of schools are primary schools which results

in huge dropout of students after the completion of primary education. In Sindh, 50% of the dropout is reported after class fifth (Ibid).

After the 18<sup>th</sup> constitutional amendment in 2010, education became a provincial subject; like other provinces, Sindh also got autonomy in legislation and other education-related matters (Jamal, 2021). Accordingly, the Sindh government has revised curricula and textbooks, while other provinces follow the single national curriculum. The government of Sindh has made GCE part of secondary education in Sindh by incorporating several GCE-related benchmarks, themes and students' learning outcomes (SLOs) in the SS and PS curricula and textbooks, which I have discussed at length in chapter four of this thesis. This addition of GCE concepts in education serves the purpose of national education policies (NEPs) which envision developing students as responsible global citizens and contribute to promoting active citizenship.

The government secondary schools, mostly called high schools, which are the specific context of this research, usually teach students from class VI to X. According to the school education literacy department, there are 2026 functional secondary schools in Sindh (SE&LD, 2019). In these schools, from class VI to VIII, the students learn three language subjects -Sindhi, Urdu, and English, and four other subjects Social Studies, Islamiyat, Mathematics, and General Science. Classes IX and X have different subjects, including three language subjects -Sindhi, Urdu, and English, four science subjects- Physics, Chemistry, Mathematics and Biology/Computer, and two additional subjects, i.e. Islamiyat and Pakistan Studies.

GCE-related concepts are embedded in SS and PS textbooks in the chapters related to history, geography, citizenship (national and global), constitution and government, human rights, national and world population, knowledge about cultures and peoples of South Asia, world resources and global governance structures like the United Nations Organisation (UNO) and its agencies and structure, local and global problems like climate change and global warming, concepts of justice, peace, tolerance and conflict resolution. Nonetheless, the findings of my Institution Focused Study (IFS) which was part of my doctorate, revealed that although the respondents, who have been to government schools, appreciated the idea of global citizenship, when it came to their identities and practices, many of them showed hesitancy about their global identities resulting in limited active participation in global citizenship activities. These findings of IFS provided an impetus for exploring the teaching of GCE in Sindh.

GCE has several definitions which I have discussed in chapter three. It has many advocates (Schattle, 2008; Brown, 2016; UNESCO, 2015) and also some scholars like Jooste and Heleta reject the very idea of global citizenship and argue that it “is not a viable and desirable proposition for the South” (Jooste and Heleta, 2017, p.39). Along with these contradictions, the idea of GCE is connected with processes of globalisation (Baildon and Alviar-Martin, 2021; Schattle, 2008a; Imber, 2002). However, I believe that GCE is a more expansive concept than globalisation which is a modern phenomenon. Global identities are an older phenomenon; in 450 BC Socrates claimed that his country of origin was ‘the world’ around a hundred years later Diogenes the Cynic claimed to be a citizen of the globe (Leduc, 2013). Considering the global interconnectedness which creates a sense of global fraternity and implicates us in a complex relationship and the “chains of production and consumption, trade and economy” (Blackmore, 2016, p.49) that makes us responsible to other fellows it is necessary for educationists and policymakers to realise that by limiting the learners to national citizenship does not enable the youth to understand and respond to ever-increasing global interdependence, yet they also need to practice and appreciate their global identities. A global framework to theorise citizenship is also essential due to the increased space of individual influence and agency, which one can exercise in a transnational or global space in exchanging ideas and doing market activities regardless of state control.

Given that Pakistan is a diverse country, wherein Sindh is the most diverse province with different languages, cultures, religions/sects, and ethnicities, and the country is facing problems like poverty, global warming, climate change, and terrorism. In one way or another, the people of Sindh face many of these problems. Heavy rain in 2022 is an example of the devastating effect of climate change on the lives of people in Sindh. According to a UN report, in Pakistan, 33 million people were affected by rains in 2022 (Balding, n.d.). Poverty is a global issue, and it has been a severe problem in Sindh for a long time. From a broader perspective, all such local and regional issues are global; therefore, they must be addressed globally. Hence, there is a need to develop young learners as responsible global citizens to play active roles. Addressing these issues requires transformative citizens who feel outraged by social injustice (Jefferess, 2012) and are ready to use their agency to improve society. GCE prepares transformative citizens who are willing “to take action to promote social justice even when their actions violate, challenge, or dismantle existing laws, conventions, or structures” (Banks, 2008, p.136). Hence GCE has a

central role in developing the learners as active citizens who play their part in addressing the issues the people are facing.

Jooste and Heleta, (2017) believe that the dominant ideas of GCE are the part of discourse generated by powerful countries and the dominant institutions shape and unfold the relevant concepts of global politics and economics and the realities of weaker nations are ignored. Therefore, it is vital to carefully analyse what approach and perspective is required to be adopted in Sindh. Considering the existing socioeconomic and political conditions of Sindh a critical approach that engages learners in critical thinking and reflection and empowers them to exercise their agency is advisable for this context. In this regard, Kadiwal and Durrani's (2018) findings indicate students' eagerness to play their role in the transformation of social, political and economic conditions which the existing education system and pedagogy cannot do. Although the students in Sindh cannot define GC, they exercise critical GC, though the students had limited capacity, they showed an outrage and a desire to take action to transform society (ibid), which characterises the practices of critical GC.

### **1.2. Statement of the Problem**

As an individual, living in a globalised world where people often collaborate, enter into business deals, exchange ideas, influence others and get influenced regardless of borders and their national identities, I realise that our past, present and future are closely connected with the whole globe, whole humanity, and other living and non-living things on the globe. This connectedness creates a sense of global fraternity and implicates us in a complex relationship and “chains of production and consumption, trade and economy” (Blackmore, 2016, p.49), which makes us responsible to other fellows and expect responsible actions from others. Hence, I believe human actions on the planet need to be ‘responsible’ because the planet is not anyone’s property, and that we all share it. Moreover, it is not only about sharing the responsibility for the present or future; there is also a need to reflect on the past, understand the historical processes that have been instrumental in creating and reinforcing inequalities and injustices, and understand our future roles as responsible global citizens. GCE, which involves critical thinking, reflection and dialogue, develops among learners a sense of agency and responsibility in a highly globalised world (Blackmore, 2016). With global identities, individuals realise an urgency to respond to local and global issues.

Gradually, the concept of GCE is gaining importance and getting the attention of scholars worldwide and is being studied from various aspects (Ashraf, Tsegay and Ning, 2021; Guo, 2014; Schattle, 2008). Along with increasing attention to GCE, there is a realisation that global issues cannot be addressed at the national level, and the scholars of citizenship also realise that “there are now more ways of being a citizen than have perhaps previously been recognised” (Osler and Starkey, 2005, p.8). One of them can be extending the idea of citizenship outside the geographical and political boundaries and making it global. Additionally, there is a consensus that education for national citizenship does not prepare students for global interdependence, and it is becoming essential that learners are prepared to participate in an increasingly globalised world (ibid). Hence the need to educate the youth about their roles and responsibilities as global citizens is inevitable.

Combined with the increasing relevance of globalisation in the lives of individuals and societies, the deplorable socioeconomic conditions of the people of Sindh, who are the victims of local and global issues like poverty, global warming, climate change, and violations of fundamental rights (Gul et al., 2022; Memon et al., 2019; Sherman et al., 2017) the country needs “self-reliant individuals capable of analytical and original thinking, a responsible member of society and a global citizen” (MOE, 2009, p.18). The issues people face require them to understand that their local manifestation has global roots, hence local solutions can only work if the global causes are addressed. Then the effectiveness of their agency is possible with global connectedness and consciousness of global-local dynamics. Such citizens can question the status quo and use their agency to improve society in collaboration with the global community with the expectation of a broader impact. The education policies suggest developing youth as responsible global citizens, and the ground realities of Sindh need such transformation. NEP 2009 also aims to develop the learners as self-reliant, possessing thinking and analytical skills and responsible members of society and global citizens (MOE, 2009). Thus the NEPs see education as instrumental to developing individuals who possess thinking and reflecting capabilities to play an active role in society, can be responsible citizens, and make the right choices for themselves and others. To serve this purpose, the curriculum and textbooks of SS and PS contain several GCE-related topics mentioned above and discussed in chapters four and five; however, there is no empirical evidence of how the concepts of global citizenship are taught to the students in Sindh. Considering such a gap in research on GCE pedagogy, and informed by the findings of IFS,

discussed earlier, I planned this research as a case study of government secondary schools in northern Sindh.

Although GCE has been made part of SS and PS subjects in secondary schools, there is hardly any research on GCE in Pakistan. Mainly the available literature on GCE is dominantly from Western countries, and there is little research on GCE in the Pakistani context. Only three research papers directly focus on GCE in the context of Pakistan (Pasha, 2015; Kadiwal and Durrani, 2018a; Ashraf et al., 2021), and none of these works directly explore the teaching or pedagogy of GCE. Hence there is a big gap in empirical work on GCE in Pakistan, which needs to be filled with research focusing on all levels, from policy to practice.

### **1.3. Research Questions**

By incorporating GCE concepts at the secondary level, the disciplines of SS and PS provide learners with opportunities to explore their identities and roles as global citizens. The research in the context of Sindh suggests that despite our national education policies, curriculum and textbooks explicitly emphasising the concepts necessary to develop learners as responsible global citizens, the education system has hardly been able to develop responsible global citizens (Pasha, 2015). Moreover, in Pakistan, “the meaning of citizenship for most is linked to an uncritical notion of nationalism and loyalty to an Islamic Republic, with limited understanding of civic duties and responsibilities” (Lall and Saeed, 2020, p.105). Developing an individual as a responsible global citizen is a long process involving policy and curricular expectations, the content of the textbooks, and teachers’ knowledge, skills and dispositions. The findings of my IFS and a realisation that the students of secondary schools are hardly developed as responsible global citizens provoked me to explore how the process of teaching GCE concepts takes place from policy to practice level. Taking doctoral research as an opportunity, I explored this topic in my thesis. With the excitement of exploring the teaching of GCE in detail, I decided to research this topic comprehensively with the following research questions.

***(a) The Main Research Question:***

How are GCE concepts taught in government secondary schools in northern Sindh?

***(b) Sub Questions:***

1. How are GCE concepts presented in national education policies, curricula and textbooks of social studies and Pakistan studies from class VI to X?
2. How do social studies and Pakistan studies teachers teach GCE concepts in government

secondary schools in northern Sindh?

3. How do social studies and Pakistan studies teachers reflect on and perceive their teaching of GCE concepts?

In Sindh, where citizenship agency is low (Pasha, 2015) teaching GCE concepts may be challenging, therefore, the conceptualisation of GCE needs careful thinking on what type of GCE and what pedagogical approaches will enable the students “to make sense of their role and place in the global world” (ibid, P.34). Well-thought conceptualisation and pedagogical approach will give a proper direction to GCE and make it beneficial for the learners, and the society in this context. Also, there are no teacher preparation programmes for GCE in Sindh other than the British Council’s Connecting Classrooms ([www.britishcouncil.pk/connecting-classrooms-Pakistan](http://www.britishcouncil.pk/connecting-classrooms-Pakistan)), which is run by a small number of schools voluntarily. The webpage Connecting Classrooms in Pakistan claims that “the focus of the programme is to enhance the teaching of global citizenship in schools by enriching the curriculum and inspiring improvements in teaching and school leadership, in turn, to improve educational outcomes for young people” (ibid). Given that the curriculum and textbooks of SS and PS contain a small amount of content, there is much space in these subjects for curriculum enrichment and improving students' learning outcomes to make them well-informed and responsible global citizens who can exercise their agency for creating a better future and challenge the status quo.

Along with several issues people face in the country, rights are “becoming a luxury guaranteed only to the rich or the upper middle classes, while the rest of the citizens struggle for basic amenities” (Lall and Saeed, 2020, p.30). The NEP 2009 recognises this and notes that:

“The educational system in Pakistan is accused of strengthening the existing inequitable social structure as very few people from the public sector educational institutions could move up the ladder of social mobility. If immediate attention is not paid to reducing social exclusion and moving towards inclusive development in Pakistan, the country can face unprecedented social upheavals” (MOE, 2009, p.12).

Such social upheavals have been observed in Pakistan throughout history in the shape of ethnic and religious conflicts and violence. The students must understand the nature and severity of these issues and the consistent extreme inequalities in society and realise the urgency to address



them. Regardless of the teachers' critical role in teaching, GCE can be instrumental in enabling the students to think critically and reflect on whether change is possible with existing ways of education or whether the existing education is instrumental in perpetuating inequalities.

GCE is a transformative pedagogy (Banks, 2008; Blackmore, 2016), and Banks suggests that transformative academic knowledge enables students “to challenge inequality within their communities, their nations, and the world; to develop cosmopolitan values and perspectives; and to take actions to create just and democratic multicultural communities and societies” (Banks, 2008, p.135). Considering Sindh's present socioeconomic and political conditions, it is necessary to adopt a transformative pedagogy like GCE so that the students can think critically and understand their roles and responsibilities in shaping their futures and identities. Education must enable the learners to reflect and engage in dialogue and frame their identities (Blackmore, 2016) in relation to others, recognising their roles and responsibilities.

Considering the present socioeconomic and political conditions of Sindh, it is pivotal that through education, we develop our future generations so that they can take responsibility for a better future. Only responsible citizens can make a difference in society; Osler and Starkey suggest, “citizenship is about making a difference. It is about working with others in the quest for the good society” (Osler and Starkey, 2005, p.2). The good societies at a local level are subsets of good global societies; as Tully suggests, the glocal<sup>2</sup> is a network of locales. Therefore, it is pivotal to bring in relevant perspectives on pedagogy and concepts, which is possible through researching routine teaching in the natural context of the classrooms.

Many researchers and scholars of GCE conceptualise GCE as a response to globalisation (Pais and Costa, 2020). However, in the context of Sindh, where the children in government schools have minimal access to the outside world, the idea of GCE can also be seen from a different perspective which should engage the learners in the process of identity formation where learners may take responsibility to use their agency to question the status quo. The students must be sensitised to create an urgency to resolve the most daunting issues, such as extreme economic inequalities, violations of fundamental human rights, and access to education and essential health facilities. Playing an active role in resolving such issues requires transformative and critical GCE.

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<sup>2</sup> Glocal is the other word for global used by James Tully in his concept of diverse global citizenship.

Scholars theorise global citizenship as an approach to citizenship that recognises “that urgent and troubling issues are global in scope: for example, poverty, global warming, AIDS, racism, and wars” (Pashby, 2012, p.10), therefore these issues can be addressed through using a global approach which does not oversimplify the issues and suggests symptomatic solutions, but it needs a serious approach that looks at the issues with a critical perspective. Blackmore’s pedagogical framework for critical GCE, which I have used as an analysis framework in this research, enables learners to apply logic, to explore whether our assumptions are accurate (Blackmore, 2016), and it breaks the myth that knowledge is there in the textbooks and is the same for all. When the learners are engaged in critical thinking, they realise that knowledge is fluid, provisional, and open to negotiation (Andreotti, 2010). Another dimension of critical GCE is dialogue; when learners engage with others in dialogue, they encounter alternative perspectives of seeing the world (Blackmore, 2016); thus, they know the alternatives. The third dimension in this framework is the reflection; Blackmore notes that “perhaps the signature move of a critical global citizenship education is the emphasis on reflection and a focus on examining the self and one’s own assumptions, knowledge, and implication” (Blackmore, 2016, p.44). To become responsible global citizens, the learners in Sindh need to reflect on their roles and assumptions and be able to exercise their agency for the transformation of the current state of affairs in the country. Reflection helps learners create connections between thinking, feeling and acting as responsible citizens (Blackmore, 2016). They must think about the problems they and their families and fellows face, feel the sensitivity and severity of the issues, understand the implications of such issues for the well-being of the people and develop a sense of urgency to resolve them. Such understanding and feeling coupled with the realisation of the power structures that perpetuate inequalities will be essential to prompt the use of one’s agency to change the status quo. The fourth dimension of this framework is ‘responsible being/action, which is closely connected to the previously discussed pedagogical dimensions. Responsible being/action is an outcome of critical thinking, dialogue and reflection or in Blackmore's words, as a result, “there may be transformation and change” (ibid, p.44). The existing state of affairs in the province needs transformation and social development which is also envisioned in the national education policies. For instance, NEP 2009 notes that education must bring “equitable economic growth and social advancement” (p.17). NEP 2017-25 notes that “school will act as agent of change for local community” (MFE&PT, 2017, p.139). Although the policies do not

engage at deeper level with the idea of individual or social transformation, they create a space for reflection and engagement which can be utilised to develop and enrich the curriculum and pedagogies.

#### **1.4. Organisation of Thesis**

This thesis is organised into six chapters. Chapter One introduces the whole project, and Chapter Two elaborates on the research methodology, where I discuss how using a qualitative case study approach, I collected three layers of data and its analysis using Blackmore's pedagogical framework for critical GCE. In Chapter Three, with the help of literature, I have discussed contesting GCE conceptualisations, its typologies and pedagogies, and highlighted complexities involved in theorising GCE. In the same chapter, I have also justified a need for research on GCE in Sindh. In the conclusion of the literature review, I have divided various GCE approaches into two broad paradigms: progressive GCE and critical GCE. Chapter Four analyses how GCE is placed in NEPs, reflected in SS and PS curricula and presented in textbooks. This chapter also provides a context and background for further analysis. Using Blackmore's pedagogical framework for critical GCE, Chapter Five analyses the data collected through classroom observations and interviews. Finally, Chapter Six discusses the findings, weaves together the concepts of students as global citizens, and the role of teachers in developing them as global citizens and highlights the missing connections and gaps in content and pedagogies.

To conclude, this thesis comprehensively presents a holistic picture of GCE pedagogy in Sindh and suggests using a critical approach to teaching-learning SS and PS, which is missing in government secondary schools in Sindh. The research uncovers gaps in content and pedagogy that result in policy practice gaps in teaching learning GCE in Sindh. The study sheds light on existing practices and explores potential approaches in teaching to help develop valuable human resources through education that can transform society. The discussed critical approach to teaching GCE concepts in SS and PS will help develop responsible citizens who can use their agency to change the present status quo and contribute to building a better future for themselves.

## **2. Methodology**

In this chapter, I describe the research process I have followed throughout this research. The chapter starts with a discussion of the methodology and methodological details, such as sample selection, data collection, data analysis, taking care of ethical considerations, and the researcher's positionality. Then I discuss how I ensured the safety of the participants and myself against COVID-19, and finally, before concluding the chapter, I discuss the confidentiality of participants and data storage.

### **2.1. Qualitative Case Study**

In this research, I have explored teaching GCE comprehensively from policy to practice, for which I used multiple data sources to present the holistic picture of my research topic. The purpose of collecting data from multiple sources was to explore how GCE is placed in education policies, reflected in the curriculum, presented in textbooks of SS and PS and how teachers teach the relevant concepts at government secondary schools. Rashid et al., (2019) suggest that multiple data collection tools are required to answer the research question in a case study. Based on data collection, analysis and writing approaches there are several research designs within the qualitative paradigm (Creswell, 2014). Since a qualitative case study adopts an intensive, holistic and descriptive approach (Merriam, 1998), I found the case study as the most appropriate methodology to serve the purpose of this research. I used document analysis to explore how the idea of GC and related concepts are presented in policy objectives and suggested policy actions, how the relevant policy provisions are reflected in the curriculum in the shape of benchmarks and students' learning outcomes (SLOs), and how the curricular expectations and SLOs are placed in the shape of lessons, learning projects and exercises in the textbooks. The document analysis phase was followed by classroom observations that provided data on how the relevant concepts are taught in the real world of the classrooms in secondary schools in northern Sindh. Finally, the semi-structured interviews provided data on how teachers describe, reflect on, and perceive GCE in what they teach in the classrooms. Table 2 shows a methodological mapping of the research questions, data sources and methodology. It shows how different data sources respond to relevant subquestions and the methodology used to collect data to answer each question.

Table 2. Mapping of the research questions and data sources

<b>Research Question</b>	<b>Subsidiary Questions</b>	<b>Required data</b>	<b>Methodology</b>
How are the GCE-related concepts taught in government secondary schools in northern Sindh?	How are GCE concepts represented in: <ul style="list-style-type: none"> <li>a) National education policies,</li> <li>b) Curricula of social studies and Pakistan studies from class VI to X,</li> <li>c) The textbooks of social studies and Pakistan studies of govt. of Sindh for classes from VI to X?</li> </ul>	<ul style="list-style-type: none"> <li>a) GCE-related policy provisions and suggested policy actions,</li> <li>b) GCE related Curricular standards, benchmarks and SLOs</li> <li>c) GCE-related concepts in the textbooks of social studies and Pakistan studies</li> </ul>	Document analysis of national education policies, Curricula of social studies and Pakistan studies and textbooks of the same subjects
	How do social studies and Pakistan studies teachers teach GCE-related concepts in government secondary schools in northern Sindh?	Teachers' lesson plans (if available), observations of actual classroom practices, pedagogies, interaction with students, and students' involvement inside the classroom during the teaching of GCE topics	Classroom observations of social studies and Pakistan studies classes as a non-participant observer
	How do teachers of social studies and Pakistan studies	Teachers' responses to open-ended	Semi-structured

	in government secondary schools reflect on and perceive their teaching of GCE-related concepts?	questions related to their teaching of GCE concepts	interviews with teachers
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Due to the qualitative nature of my question, the particular context of the research area, i.e. secondary schools in northern Sindh, and to gain a deeper understanding of the case, I adopted the qualitative case study as a methodology for my research. Brigitte S. (2015) suggests that qualitative inquiry is more helpful in attaining a deeper understanding. My open-ended research question needed a flexible research design that could offer a space to use multiple methods of collecting data; hence the qualitative case study approach was very apt for this research. I had two additional reasons for using this methodology for my research. First, the topic this research explores is related to the human experiences and subjective meanings that participants attach to various aspects of teaching GCE-related concepts. Such a topic related to human experiences and their conceptions can be better researched through qualitative research. Second, the relevant terms that I engage within this research, such as critical thinking, dialogue, reflection, responsible being/action (Blackmore, 2016), local, national and global identities, citizenship, globalisation, democracy, human rights, responsibilities, global issues, sustainability, and participation, are subjectively experienced, defined, and taught in schools. I also value such subjectivities by making them part of the research text in the shape of findings. Second, I wanted to present a holistic view of my research project, which is the main characteristic of qualitative research (Grbich, 2013). In doing so, I have explored the teaching of GCE-related concepts at all levels, from policy, curriculum, and textbooks to classroom practices.

Using a pedagogical framework for critical GCE (Blackmore, 2016), I have explored how the concepts are constructed in the natural classroom setting. As I believe in the social construction of knowledge, my understanding of the classroom culture is that it is “an emergent reality in a continuous state of construction” (Bryman, 2016, p.30). In this process of continuous construction of knowledge, the actors, i.e. teachers and students keep constructing, deconstructing and reconstructing the reality and its meanings; in other words, ‘knowledge’ is always in the process of construction; therefore, it is situated, partial and incomplete (Andreotti,

2010). The social constructionist approach has helped me understand the meanings of GCE-related concepts constructed during the teaching-learning process. The constructionist approach challenges the assumption that “organisation and culture are pre-given and therefore confront social actors as external realities that have no role in influencing” (Bryman, 2016, p.30). The student–teacher interactions and the pedagogies play a vital role in identity formation and constructing the meanings of various GCE concepts in social studies and Pakistan studies classes.

Merriam (1998) suggests that the decision to focus on a qualitative case study design is chosen when “researchers are interested in insight, discovery and interpretation” (p.28). The qualitative case study approach helped me understand all relevant aspects of teaching GCE, comprising relevant policy provisions, curriculum, textbooks and teaching practices, in government secondary schools in northern Sindh. I explored them at various levels, i.e. in education policies, curriculum, textbooks, and classroom practices. Then, I explored how teachers interpreted and reflected on their teaching of GCE-related topics. Insights into policy curricula and textbooks helped me discover the policy and curricular objectives, and then with the help of classroom observations and interviews, I explored and interpreted the whole case. Instead of looking for a single reality, I wanted to explore how GCE-related concepts are constructed, presented, and taught at various levels from grade VI to X. Multiple data sources helped explore the critical role of policy, curriculum and textbooks in teaching GCE concepts.

The decision to collect various layers of data was informed by my previous experience with the Institution Focused Study (IFS) which was comparatively smaller research than the thesis and it is one of the requirements of a doctorate in education at UCL-IOE. During IFS, when I collected data only at one level, i.e. from a group of students of an undergraduate teacher education programme, I realised that it was critically important to explore the teaching of GCE at all levels, from policy to practice. I decided to take this thesis research project at a broader level to explore the teaching of GCE more comprehensively and uncover the holistic picture. I collected data through multiple sources, which enabled me to explore my research topic from the policy to practice level. The case study approach was quite helpful in this regard, as case studies usually require multiple sources of evidence (Cohen, Manion and Morrison, 2011; Rashid et al., 2019).

The qualitative case study approach helped develop an in-depth understanding of how GCE is taught in government secondary schools. This approach was also helpful in seeking detailed information about that particular context which I collected through document analysis, classroom observations and interviews. These three layers of data were greatly helpful in getting rich and in-depth insights.

## **2.2. Sampling Strategy**

Since the focus of my study was teaching GCE in secondary schools, it was critically important to select the most relevant research participants involved in the process of teaching GCE at secondary schools. Hence, only purposive sampling served the purpose of recruiting the most relevant human participants, documents and events. Purposive sampling is also considered an appropriate strategy for collecting data in case studies (Campbell et al., 2020); therefore, this strategy was the most suitable option. Using this strategy, I selected teachers with teaching experience of GCE in secondary schools in the research context, which helped gather rich and detailed data. Most teachers with more than three years of teaching SS and PS in classes VI to X were recruited as participants in this research. In the following paragraphs, I discuss in detail the sampling strategy.

### **2.2.1. Purposive Sampling**

Purposive sampling is a nonprobability sampling strategy that is considered the most appropriate for a case study as it better matches the aims and objectives of the research project (Campbell et al., 2020). This strategy places the researcher's research questions at the heart of the sampling considerations (Bryman, 2016), and it "enables the full scope of issues to be explored" (Cohen, Manion & Morrison, 2011, p.220). Merriam (1998) notes, "purposeful sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned" (p.61). Hence I chose a purposive sampling approach to fulfil my research objectives.

The data sources for this research are multiple, including policy documents, curricula, textbooks, classroom observations, and teachers' interviews. These data sources were selected based on their solid relevance to providing relevant data. The research questions provided the core considerations in selecting research participants and data sources. Three NEP documents in force in the last fifteen years were purposively selected for document analysis as these policies



provide policy guidelines and suggest policy actions for education in the country, including GCE. In addition, the curricula of social studies (SS) and Pakistan studies (PS) and the textbooks of SS and PS from class VI to X were purposefully included in the document analysis as the curricula and textbooks of these subjects contain GCE-related benchmarks, SLOs and lessons. Table 2 illustrates the relationship between research questions, data sources, and methodology.

The research population consisted of three types of government secondary schools, i.e. girls' schools, boys' schools and mixed gender schools (mixed=38, girls=20, boys=20, total=78), therefore considering the number of schools, one school from each boys' and girls' category, and two schools from mixed category were selected as research sites. Additionally, since the schools are located in rural and urban setups, two schools from each setup were selected for data collection. With this distribution of schools, the primary data were collected from all available types of government secondary schools in northern Sindh.

To recruit human participants (SS and PS teachers) and schools, a survey to collect the required information about the schools and teachers was carried out in all government secondary schools (N=78) in one of the districts of northern Sindh. The criterion for selecting human participants was based on meeting two requirements, a) the research participants must be social studies or Pakistan studies teachers, and b) the participant should either have a relevant qualification (graduation in social sciences/humanities) or at least three years experience of teaching social studies/Pakistan studies in government secondary schools. The criteria for selecting schools was based on a single condition: the schools that enrolled students from grades VI to X and had dedicated classrooms for each grade level. In order to gather the necessary information, the head teachers were requested to provide the required data voluntarily through a letter (Appendix C). Out of 78 secondary schools, 50 head teachers provided the requested information, and finally, 30 schools were found to meet the criteria comprising 15 mixed schools, 7 boys schools, and 8 girls schools.

Based on the information collected through the survey, 18 SS and 6 PS teachers who fulfilled the criterion (master's degree in social sciences or three years of teaching experience in teaching SS/PS) were contacted for voluntary participation in the research. The participants' consent form (Appendix B) and the information sheet (Appendix A) were shared with them. Then on a first-come, first-served basis, the teachers who responded first were recruited for the

research. Finally, 16 teachers comprising twelve SS and four PS teachers, were recruited for the research project.

### **2.3. Data Collection**

By considering the need for comprehensive exploration and the desire to understand the holistic picture, I collected the data from multiple sources, including document analysis, classroom observation and teachers' interviews. The data set comprised three education policies, SS and PS curricula and textbooks of the same subjects for classes from VI to X, 16 classroom observations and 16 teacher interviews. In the below paragraphs, I discuss the data collection process for each component of my data set.

A case study does not claim “any particular methods for data collection or data analysis. Any or all methods of gathering data, from testing to interviewing, can be used in a case study” (Merriam, 1998, p.28). I benefited from this freedom and collected data using three methods, i.e. document analysis, classroom observations and semi-structured interviews. These three data sources helped investigate the case's depth and breadth. A sequential process was followed in data collection and analysis, i.e. the investigation started with a document analysis followed by classroom observations and then semi-structured interviews with participants. The iterative nature of the sequential data collection and analysis process facilitated a continuous cycle of reflection and review, establishing robust interconnections between diverse components of my narrative, ranging from policy to classroom practices. Analysis of policy, curricula, and textbooks helped decide the focus of classroom observations and provided background information such as curricular expectations, topics for learning, and expected SLOs that were further explored during classroom observations and in interviews with SS and PS teachers.

#### ***i. Document Analysis***

The purpose of document analysis was to collect the data from documents to use it with the data collected from other sources, i.e. classroom observations and teachers' interviews; hence the document analysis provided background information for further exploration. In a case study, documents are primarily used with other data sources (Yin, 2014). One purpose of document analysis served in this research was to provide supplementary research data. Bowen suggests that “information and insights derived from documents can be valuable additions to the knowledge base” (Bowen, 2009a, p.30). Policy documents, curricula, and textbooks are vital sources that

provide a base for content, teaching methodologies aims and objectives of education, and teacher guidelines. Here the document analysis served three purposes; it investigated how GCE has been placed in NEPs, how GCE-related concepts have been presented in the curricula of SS and PS, and how GCE-related curricular objectives have been reflected in textbooks. Glesne (1999) suggests that “documents corroborate your observations and interviews and make your findings more trustworthy” (p.85). These documents provided a sound academic and intellectual background and context to later phases of the research, i.e. classroom observations and interviews. The following policy, curriculum and textbooks documents were purposively selected for analysis.

1. National Education Policy 2009
2. National Education Policy 2017-25
3. National Education Policy Framework 2018
4. Curriculum for Social Studies Classes VI to VIII
5. Curriculum for Pakistan Studies for Classes IX-X
6. Government Published Textbooks of Social Studies for Class VI to VIII
7. Government Published Textbooks of Pakistan Studies for Class IX-X

I searched documents for GCE-related concepts and terms such as local, national, global, citizenship, globalisation, democracy, human rights, peace, pluralism, justice, identity, discrimination, responsibilities, global issues, sustainability, critical thinking, reflection, dialogue, responsible action and participation. Chapter Four of this research presents the analysis of these documents in detail. These terms have been associated with GCE by relevant scholars and academics (Falk, 2002; Nigel Dower, 2002a; Schattle, 2008a; Andreotti, 2014; Blackmore, 2016). During this process, I kept noting my comments related explicitly to in what context these terms have been placed and what might be the apparent and latent objectives of policymakers, curriculum developers and textbook writers. For this purpose, I read the policy documents, curricula and textbooks of SS and PS carefully, attached codes to relevant concepts and explored policy objectives, guidelines and policy actions related to GCE and relevant concepts. I explored the relevant SLOs in the curricula and matched them with textbooks to find whether they met SS and PS curricula objectives related to GCE concepts. Analysis of the textbooks was also used to prepare a list of lessons for classroom observations. At a later stage, this list of lessons was shared with teachers to decide the timeline for classroom observations.

## *ii. Classroom Observations*

In every school, I carried out four classroom observations, comprising three SS classes VI, VII, and VIII and one PS class X, where each classroom observation lasted for 40 minutes, the usual allocated time for a class in government secondary schools. In one day, only one classroom observation took place; thus, for classroom observations, I visited each school for four days on the dates mutually decided between the teachers and myself.

I chose classroom observation as one of the data collection tools to explore how the teaching of GCE concepts takes place in the actual classroom situation. During classroom observations, I observed the teachers while teaching GCE concepts and listened to the teachers talk with students (Robson and McCartan, 2016). In this research, classroom observations in a natural setting provided the most relevant data on what happens and how it happens when GCE-related topics are taught. The classroom observation data was the most critical in this research; it was compared with the data collected from other sources, such as interviews and document analysis. It helped in understanding how teachers use the textbooks, the curriculum, lesson planning, and their pedagogical skills to develop among students the understanding and practices of GCE, specifically, how the learners are being developed into responsible global citizens as suggested in NEPs. The classroom observations also explored the connections and disconnects between policy, curriculum, textbooks, and classroom practices. Moreover, these observations provided opportunities to verify the gaps between what is said and done; as usual, there are discrepancies between what people claim to do and what they do (Robson and McCartan, 2016).

At the stage of document analysis, a list of GCE-related concepts and SLOs available in the textbooks and curriculum was prepared. When the teachers consented to participate in the research, I shared the list of topics for observation, meaning that I could only observe their classrooms when teachers would teach specifically GCE-related topics. During the classroom observations, I prepared running notes and field notes during and immediately after every observation (Layder, 2013). My notes included how SS and PS teachers taught GCE-related concepts, engaged students, and responded to their questions or allowed them to discuss the ideas they were studying. I noted everything that happened during the classroom observation, and such notes were expanded immediately after the classroom observation.

These observations helped develop my understanding of multiple aspects of teaching GCE, such as whether or not teachers plan their lessons, how they use texts (textbooks and other

supplementary material), how they connect GCE topics with real life, what teaching methods they apply and how they engage learners in teaching-learning processes. Cohen et al. (2011) contend that the observations provide an “opportunity to gather ‘live’ data from naturally occurring social situations” (p.456) where an observer can see what is happening and how it is happening in the real world. Hence, during observations, I could see the ‘what’ and ‘how’ of teaching GCE concepts in the classrooms. In observations, I systematically noted down people, processes, events, behaviours, settings, and routines (Cohen et al., 2011). In this way, the classroom observations provided live evidence of how teaching-learning of GCE topics takes place.

Moreover, during classroom observations, I carefully observed and noted what responses and comments of students were appreciated, what type of questions were asked and how it happened. Also, I observed the classrooms' overall ambience and noted as many details as possible.

I was a non-participant observer to observe natural and authentic classroom teaching. Although differentiating between participant and non-participant observers is not easy, Bailey (2007) argues that it is difficult to “assign a categorical label to the researcher’s level of involvement in a setting” (p.81). In most observations, I silently sat like a fly on the wall in the classrooms and observed without giving any gestures or doing anything that might influence the classroom environment. I focused on how the topics related to GCE were taught in routine by classroom teachers. I did not intervene or communicate with students or teachers during the classroom observations. All my classroom observations were flexible, and I focused on what and how teachers were teaching and kept noting what was happening in the classrooms throughout the teaching time of an SS or PS class. Such observations are called unstructured, and Bailey (2007) suggests that unstructured observations are flexible but surely not haphazard, and these observations do not exclude focused attention but without using an observation guide. During observations, I concentrated on all the relevant aspects of teaching GCE-related topics in the classrooms, as I observed how teachers introduced that topic, how they engaged students, and how they assessed and provided feedback, if any. For readers' clarity, I have placed one sample of my classroom observation note in the data analysis chapter.

### *iii. Semi-structured Interviews*

After every classroom observation, I interviewed the SS or PS teacher whose class I had observed. My strategy was to interview them on the next day of their classroom observation so that the researcher and the participant could create connections between the classroom teaching that the researcher observed. A tentative schedule of interviews comprising open-ended questions (Appendix D) was designed in advance, and then based on the insights from document analysis and classroom observations several probes were included during the interviews.

With the help of semi-structured interviews, I wanted to explore the teaching of GCE-related concepts in government secondary schools in northern Sindh as much as possible. Probes followed every question in the interview schedule to dig deeper to understand the holistic picture and construct the meaning of what was observed in the classrooms. I did not stop probing unless it was clear to me what every teacher meant in what they were saying in the interviews and what meaning teachers attached to their classroom teaching activities. These interviews provided insights into how teachers interpret the ideas and concepts related to GCE, policy curricula and textbooks and how they see the process of developing students' global identities. The “in-depth interview takes seriously the notion that people are experts on their own experience and so best able to report how they experienced a particular event or phenomenon” (Darlington & Scott, 2002, p.48). Hence, many aspects of teaching GCE, such as teachers' conceptualisation, students' identities, and teachers' expectations of the students, were clarified with the help of interviews. Interviews were audio recorded and transcribed by the researcher. The transcriptions of interviews were imported to NVivo 12 and coded for identification and analysis purposes.

## **2.4. Data Analysis**

I began the data analysis process at an early stage, along with the review of relevant policy documents for this research. The early analysis of policy and curriculum documents was helpful in further data collection and analysis process. Early analysis facilitates the evolving shape of a research project, where it influences “emerging research design and future data collection” (Wellington, 2004, p.134). Hence, I continued the data collection and data analysis processes simultaneously. Glesne (1999) suggests, “data analysis done simultaneously with data collection enables you to focus and shape the study as it proceeds”(p.130). Hence, the general data analysis approach was a continuous process in this research.

My approach to document analysis combines the elements of content analysis and

thematic analysis, in which I started with systematic coding and then categorised the codes to generate themes for discussion. The purpose of such coding and categorising was to explore the large amount of textual information spread in several documents like policy, curricula and textbooks. In this approach, I explored large amounts of text from policy, curriculum and textbooks to ascertain the trends and patterns of words used, their relationship, and the structures, contexts, and discourses (Grbich, 2013). I explored and searched the GCE-related policy objectives and suggested actions, relevant topics, lessons, exercises, and words used in the text and searched for the contexts, explanatory meanings, and patterns in the texts under study. In document analysis, I focused on identifying themes that summarise the content found in all data sets and highlighted relevant content. To achieve this goal of identifying themes, I interrogated and expanded the meanings of the content (Drisko & Maschi, 2015). Then using thematic analysis, I described the GCE-related concepts as they emerged in the documents by exploring the linkages between policy, curriculum, and textbooks.

To put it more precisely, I carefully read the documents of NEPs, curricula and textbooks, focusing on the aims and objectives and policy and suggested policy actions related to the development of students as global citizens and highlighted the relevant passages. In doing so, I searched the relevant NEPs, curricula and textbooks for GCE-related themes, students' learning outcomes (SLOs) and GCE-related terms such as local, national, global, citizenship, democracy, human rights, peace, justice, identity, equality, responsibilities, participation, critical thinking, dialogue, and reflection. Then using thematic analysis, every theme was expanded and discussed at length. The document analysis stage helped set the focus for further data collection and analysis stages, i.e. classroom observations and interviews.

The notes were refined and typed on MS Word documents for every classroom observation immediately after the observation. Every classroom observation note was prepared with a different code and imported to NVivo 12 for further coding and analysis. With the help of NVivo 12, the nodes and codes were generated after carefully reading each of the classroom observation notes. Nodes were clustered into themes based on Blackmore's (2016) pedagogical framework for critical global citizenship. Using Blackmore's framework my approach to the analysis of classroom observation data was based on thematic analysis. Within Blackmore's framework of critical GCE, I found thematic analysis helpful in arranging the findings in four major themes, i.e. critical thinking, dialogue, reflection and responsible being. Cohen, Manion &

Morrison (2011) suggest, for analysis of observations, “the tools of qualitative analysis can be used, e.g., coding and categorising, nodes and connections, summarising, narrative accounts (of individuals, groups, behaviours, events) constant comparison, theoretical saturation, thematic analysis and patterning” (p.468). After thematic analysis with the help of NVivo 12, I related and compared the findings from observations with the findings of document analysis. This comparison also served the purpose of corroboration.

Analysis of interview transcriptions was also done using thematic analysis. Based on the pedagogical framework for critical GCE (Blackmore, 2016), which I have used as an analysis framework, I read every transcription at least three times to explore the relevant ideas and concepts. Then using NVivo 12, the interview transcriptions were analysed. In NVivo 12, I manually named the codes and nodes, and then using a thematic analysis approach, the nodes and codes were clustered into themes according to the analysis framework. In this part, I used six steps of thematic analysis suggested by Braun & Clarke (2006). Within this process, the first step of the analysis was transcribing the interviews, in which I also kept noting down the key ideas that were helpful later when writing the report. Second, with the help of NVivo 12, I coded the relevant pieces of data under various codes with particular identifiers, which helped to relate and connect the codes under various categories. Third, I connected various codes and categories under the themes. Fourth, I reviewed the themes several times to ensure they present a clear and holistic map of my research and respond to research questions. Fifth, I prepared proper headings of the themes and defined them at length, and sixth, with the help of selected extracts from codes of the data set relating to the research question and literature, I prepared a complete research report and placed it in data analysis and discussion chapters. This approach, suggested by Braun & Clarke (2006) and Grbich (2013), is widely used in qualitative psychology (Braun and Clarke, 2006b; Grbich, 2013), and due to its academic freedom, it “provides a flexible and useful research tool, which can potentially provide a rich and detailed, yet complex account of data” (p.78). Braun & Clarke (2006) suggest that thematic analysis helps reflect, unpack, and unravel the surface of reality. All the steps of analysis helped create connections among various data sources and between various themes, facilitating a holistic picture of my research report.



## 2.5. Positionality

I am cautious of the possible influence of my position on the research process as a faculty member and director in a public sector university in Sindh. I am also careful about the influence of my several years of experience in education where I have a developed perspective and insights into the educational landscape of Sindh. Throughout the research process, I have guarded such influences through continuous reflection.

I believe knowledge is constructed “through interactions between people, rather than having a separate existence” (Robson and McCartan, 2016, p.24); hence while researching, I was not searching for objective reality but the meanings and understandings jointly constructed by the research participants. I also understand the possibilities of what Bogdan & Biklen (1998) call the observer effect or “Heisenberg effect,” which means that under the influence of the observer, the people who are observed may behave differently than they do in normal conditions. Considering this, through discussing with participants and taking them into confidence, I assured them that the observations and interviews were for research purposes and had no other personal, professional, or job-related implications. During data collection and analysis, I was mindful that my primary goal was “to add to knowledge, not to pass judgment” (Bogdan and Biklen, 1998). To achieve this objective, I depended on the data I was collecting from the field. Reflecting on the whole research process, I realised the potential influence of the researcher's prior experiences and biases on the research; hence considering the importance of ensuring that my conclusions are grounded in the data collected from the participants, I was vigilant throughout the research process so that I could guard against my potential biases. I sought voluntary participation consent from the participants and developed a rapport with them so that they behave comfortably and naturally during observations and interviews. During data collection, I interacted with them in “a natural, unobtrusive, and non-threatening manner” (Bogdan & Biklen, 1998, p.35), and they reciprocated and behaved naturally.

Since a researcher plays a vital role in knowledge creation, and precisely, when you are a qualitative researcher, “separating your research from other aspects of your life cuts you off from a major source of insights” (Maxwell, 1996, p.28), therefore, “being a clean slate is neither possible nor desirable” (Bogdan and Biklen, 1998). However, by being reflective, one can adopt a balanced position. To adopt a balanced stance, I used reflexivity, which is “a major strategy for quality control in qualitative research” (Berger, 2015,p.219). Reflexivity is a continuous process

of engaging with the researcher and the research context, challenging social and cultural influences, and communicating throughout the research process (Barrett, Kajamaa and Johnston, 2020). I was cautious and sensitive toward the impact of my beliefs, biases, and relevant personal experiences and created a balance between my thoughts, literature and data. I continuously reflected on my position as an individual and researcher and my interactions with my research participants. In supervisory meetings, I have been sharing with my research supervisors what I was thinking and reflecting on during data collection and data analysis so that I could produce more accurate findings with the required level of complexity and encompass a range of different factors and perspectives.

## **2.6. Ethical Considerations**

Ethics play a central role in research, from selecting research topics to disseminating findings (Bailey, 2007). I ensured the ethical conduct of research at every stage, from the voluntary recruitment of participants to ensuring their anonymity. The interviews and classroom observations were scheduled with mutual consent between the researchers and the participants, ensuring the participants should not feel any stress or pressure. Any information that discloses participants' identity has not been shared or presented in any publication or presentation and will not be disclosed in future. Further, to ensure the ethical conduct of the research, the whole process of this research was guided by the ethics guidelines of UCL-IOE ([ucl.ac.uk/ioe/research/research-ethics/ethics-applications-ioe-students](http://ucl.ac.uk/ioe/research/research-ethics/ethics-applications-ioe-students)). Ethics approval for this research includes detailed ethical considerations.

### **2.6.1. Gatekeeper's Consent**

Since this research was carried out in government schools, it was necessary to seek permission from the head of the institution. I obtained the required permission and consent from the headteacher of each school via written request (Appendix C), which was readily allowed by most of the headteachers. Participant recruitment, classroom observations and interviews were initiated after receiving their consent and approvals.

### **2.6.2. Informed Consent from Participants**

For transparency and properly informed participation in the research, the participants (the SS and PS teachers in selected schools) were thoroughly informed about their roles,

responsibilities and rights in the research project. A detailed information sheet (Appendix A) was shared with them. The informed consent in the UCL-IOE format (Appendix B) was obtained from all the research participants before the start of the study. The consent form mentioned the rights of the participants, including anonymity and withdrawal from research or removal of provided data from the database. The information sheet and consent form inform the participants how data will be used and stored. The information sheet contains information about the researcher, expectations from participants, the time required for data collection, assurance of confidentiality, awareness of potential risks, and the researcher's and supervisor's contact information.

### **2.6.3 COVID-19 Safety Measures**

For data collection, I waited till the COVID-19 pandemic was over, and the government of Sindh announced the reopening of schools properly after a lengthy lockdown. Though the schools were reopened in September 2021, I delayed the data collection process for the completion of my vaccination cycle till November 2021 to ensure the health and safety of participants and myself. Since the data collection involved classroom observations and interviews where I was required to come into face-to-face contact with teachers and sit in the classrooms, I regularly had my COVID test, used a facemask during classroom observations and interviews and maintained a safe distance from the participants.

### **2.6.4. Confidentiality/Anonymity**

The confidentiality of the participants of this research is ensured through anonymity. Names or other identifiers of participants, such as place of work, have not been disclosed or used in data transcriptions or research reports so that the participants cannot be traced back at any research stage or later at any time. Moreover, any statements of the participants that knowingly or unknowingly disclose the identification of participants have not been used or anonymised in the thesis (Wiles et al., 2008). As an additional measure to ensure confidentiality, the proper names and places of the schools have not been disclosed and will not be disclosed at any stage in future. The signed consent forms of the participants will not be used as a source of data, and these documents will be placed separately from classroom observation notes or interview transcriptions so that the participants should not be identified.

## **2.7.Data Storage and Security**

The data was secured in an encrypted USB and the computer which were placed safely with the researcher, and it was destroyed after completing the thesis process as per the rules of UCL-IOE. This data were not shared with any other person for any purpose other than the requirements of this research.

## **2.8. Conclusion**

As described above, this case study focuses on how GCE concepts are taught in the government secondary schools in northern Sindh; the study adopts a holistic approach by encompassing a broader policy, curriculum and academic context. This broader approach has helped present a more all-inclusive picture highlighting the precise connections between policy, curriculum, textbooks and classroom practices concerning GCE concepts as given in SS and PS subjects for classes from VI to X. To conclude, the methodology used in this case study makes this research a comprehensive process by using multiple data collection sources. Data collection at various levels, from policy documents, curriculum, textbooks, and classroom observations to teachers' interviews, helped highlight the multiple aspects of how GCE concepts are taught in government secondary schools in northern Sindh. Though this research is limited to secondary schools in northern Sindh, the methodological approach used in this study is replicable in researching similar topics/areas in other parts of the Sindh province, the whole country, and other parts of the world.

### 3. Literature Review

In this chapter, with the help of existing literature on GCE, its contesting conceptualisation, typologies, and pedagogies, I have divided GCE into two paradigms. Considering the role of GCE in creating a just society, I have presented the prevalent complexities involved in theorising and teaching GCE and justified a need and relevance for research on GCE in Sindh, Pakistan.

#### 3.1. Overview of Contesting Conceptualisations of GCE

Although the need to teach GCE as a separate subject has not yet been realised, various conceptualisations of GCE have made this concept a rich field of intellectual discourse where various fields of study, most importantly, education, development, economics and politics, intersect and provide an array of concepts to be included in GCE. UNESCO also suggests its integration “across a range of subjects such as civics, social studies, environmental studies, geography, history, religious education, science, music and arts” (UNESCO, 2015, p.49). However, GCE is inextricably connected with civics which significantly deals with the relationship between the individual and the state. Traditionally the state is discussed in the context of a nation-state, and education is also conceptualised in the same frameworks of the nation-state. However, in the present age, the individuals are implicated at a broader scale, which requires a newer framework like the GCE. In a globalised context, global citizenship has become a widely used and universally understood concept “but is rarely conceptually or operationally defined” (Morais and Ogden, 2011, p.445). Dill (2013) believes that “the future of schooling will not be a question of global citizenship education or no global citizenship education, but rather *what kind* of global citizenship education” (p.2). Dill’s assumption is fundamental, though, considering the contextual needs of various communities/countries and their status in global economy and politics, there are varying directions and interpretations of GCE; in every conceptualisation, there are subsets of meanings and perceptions associated with politics, economics, religion and identity. These conceptualisations characterise a tension between two dominant perspectives on GCE: a perspective that emphasises the preparation of students for competition within the globalised world conflicts with a perspective that views GCE as instrumental for challenging global inequality and more democratisation of global governance structures. The criticism of the former argues that entrepreneurial forms of GCE perpetuate global inequality and reinforce the adverse effects of globalisation (Tarozzi and Mallon, 2019,

p.113). The conceptualisation and purposes of GCE in various countries are based on their national agenda. Several countries like South Korea, the UK, France, Ireland, the United States, and Canada have included GCE-related topics in their curricula (Goren and Yemini, 2017a; Richardson and Abbott, 2009; Rapoport, 2013). GCE is not taught as a distinct discipline in these countries, but as UNESCO (2015) suggested, the related topics are incorporated into other subjects like social studies, civic education, or citizenship education.

Formal education is positioned as a space for the development of global citizens with a deep understanding of global issues and committed to transforming the unequal interconnections between individuals and societies for the better around the world (Tarozzi and Mallon, 2019). Goren and Yemini (2017) state various reasons behind the inclusion of such content, such as the response by education to globalisation and changed workforce needs, raising awareness of global issues like the environment, and promoting critical thinking. In this connection, Pakistan's national education policies also highlight the workforce's changed needs. NEP 2009, in its strategic vision, realises the need for a well-educated workforce for the global economy. The goals and objectives of secondary education in Pakistan in NEP 2017-25 suggest the development of individuals who can “contribute constructively towards the global community” (MFE&PT, 2017, p.57). This approach represents a soft approach towards GCE (Andreotti, 2014); however, the direction of the researchers in Pakistan is more inclined towards postcolonial and critical concepts (Pasha, 2015; Kadiwal and Durrani, 2018).

Some academics from the global South reject the idea of teaching GCE. For instance, Jooste & Heleta (2017) argue that GCE is not viable for the global South. They argue that cosmopolitanism and GC “are driven primarily through liberal education institutions in the global North” (P.43). In their criticism of GCE, Jooste & Heleta have arguably looked at one side of the concept: the cosmopolitan type of GC, which Tully (2008) believes is an extension of Western imperialism. Such criticism ignores the critical perspectives, such as advocacy types of GC suggested by Oxley & Morris (2013), diverse GC suggested by Tully (2008), critical GCE by Andreotti (2006) and pedagogy for critical GCE (Blackmore, 2016). In the age of increasing globalisation, when the Internet and artificial intelligence make communication and business possible regardless of geographical and political boundaries, straightforward denunciation of GCE is not readily justifiable.

It is imperative to see it from various perspectives to develop a broader academic understanding of GCE. Adopting one perspective and rejecting the other will be academically counterproductive. For a moment, if we assume that some concepts of GCE, such as cosmopolitanism and economic globalisation, represent the Western agenda and are an extension of Western imperialism (Tully, 2008), and we accept the critiques that the GCE frameworks and agendas implemented in the West because they foreclose the complex “issues and perspectives embedded in global/local processes and events” (Andreotti, 2010, p.140); nonetheless, the GCE conceptualisations are not limited to these meanings. There are alternative conceptualisations of GCE, such as critical and diverse GCE (Andreotti, 2010; Blackmore, 2016), which directly contrast the cosmopolitanism, economic globalisation and cultural hegemony of the West and present other perspectives. Oxley and Morris (2013) contend that the critical conception of GC promotes a counter-hegemony approach that emphasises “the deconstruction of oppressive global structures” (p.312). Tully's concept of diverse GC is global, and it is described “in terms of the grassroots democratic or civic activities of the ‘governed’ (the people) in the specific relationships of governance” (Tully, 2008a, p.16). For Tully, such diverse citizenship is not a status that state or international laws confer upon an individual but a set of negotiated practices that empower the individuals and raise their status from subjects to equal partners in governance practices. One such critical conception of GCE is suggested by Blackmore (2016); she has suggested a pedagogical framework emphasising critical thinking, reflection, dialogue and responsible being/action.

Tully's diverse perspective sees citizenship as negotiated practices in contexts. It “is not status given by the institutions of the modern constitutional state and international law, but a set of negotiated practices in which one becomes a citizen through participation” (Tully, 2008, p.17). Participation is an indivisible part of responsible global citizenship and national citizenship as well. Through participation, global citizens exercise their agency and create an impact; Schattle (2008) describes participation as a primary concept of GC, where participants are directly involved in civic actions for the betterment of society. This active participation draws a line between the subject and the citizen.

Various academics conceptualise GCE from different perspectives and frame their conceptualisations based on their respective disciplines, such as education, politics and

economics, and various theoretical underpinnings within various disciplines. These conceptualisations make GCE complex and more open to discussion, making GCE a rich field of study. Oxley & Morris (2013), Tully (2008), Andreotti (2010), Veugelers (2011), and Blackmore (2016) conceptualisation are central in GCE discussions. Oxley and Morris' (2013) typology helps develop a broader understanding of GCE by classifying eight conceptions of GCE into two general types, i.e. *cosmopolitan* and *advocacy*, placing four types in each category. Cosmopolitan types include political, moral, economic and cultural GC, whereas advocacy types include social, critical, environmental and spiritual GC.

In Oxley and Morris's (2013) typology, political GC is the first cosmopolitan type, divided into three sub-types, i.e. cosmopolitan democracy, world state, and anarchy. Tully (2008) believes that cosmopolitanism is an extension of Western imperialism. Within the existing political, economic and military state of global affairs, the idea of a world state also needs to be seen through the power relationships as its proponents like Wendt (2003) define the world state as “an organisation possessing a monopoly on the legitimate use of organised violence within a society (p. 504)”. The term ‘legitimacy of violence’ in this theory of world state is quite problematic as legitimacy is always controversial, and from slavery to colonisation, all forms of exploitation and historical inequalities have been legitimised through power. This approach subdues diversity, pluralism, the multiplicity of legitimacies and democracy. For the sub-type anarchy, Gabay (2008) uses the term ethical cosmopolitanism, which refers to increasing the role of civil society that has increased after the cold war and with the growth of the transnational activities of non-governmental organisations (NGOs). This approach is also not free of problems as instead of questioning historical processes and addressing the inequalities and related issues, in most cases, activists demand addressing the issues symptomatically by allocating some recourses and engaging individuals, groups and NGOs in humanitarian activities with the expectations of reciprocity such as being thankful to donors. Temporary restoration of rain affectees in Sindh is an example of such a symptomatic solution.

The second type under the cosmopolitan category is moral GC, which implies that all human beings belong to a single moral community. Moral GC has been termed as ethical world citizenship by Dower (2002). He contends that “political communities are artificial in the sense that they are created and modified by the will of human beings, and they are contingent in that it



is an accident what political community I am born into and my membership of one is quite distinct from my essential nature as a human being” (Dower, 2002, p.30). However, ideals of moral GC are less than practical unless we invent an agency with the moral, administrative and financial authority to implement at least fundamental GC ideals like human rights and justice. So far, despite a comprehensive declaration of human rights, the role of UN with its limited authority and resources is fragile, specifically in the conditions where human rights violations occur within the ambit of powerful countries and their autocratic allies.

The third cosmopolitan type is economic GC, mainly related to economic globalisation, i.e. global business, transnational financial and free market activities. This notion of GC is criticised for its disregard for moral principles in favour of economic growth and elitism (Schattle, 2008), and its critics argue “that it disproportionately benefits rich countries” (Newlands, 2002, p.216). This criticism is justified because economic globalisation turns a blind eye to increasing income inequalities that widen the gap between the haves and have-nots. In the second half of the twentieth century and the twenty-first century, transnational trade has enormously increased with the facilitation of the World Trade Organisation (WTO), General Agreement on Tariffs and Trade (GATT), International Monetary Fund (IMF) and World Bank (Newlands, 2002) which have been instrumental in promoting capitalism and neoliberalism. In this regard, “IMF is blamed as an anti-poor institution” (Iqbal and Hussain, 2022, p.5); the recent IMF conditionalities imposed on Pakistan are an example of burdening poor people with heavy taxes, where in return, people hardly get basic facilities. Oxley & Morris (2013) argue that economic GC is tied to neoliberalism and capitalism. Neoliberal market practices represent cutthroat competition in an unequal world. In such a competitive world, the question arises; will the people who live in extreme poverty be able to participate in civic activities? Newlands (2002) contends that citizenship is not only a political or legal process but also about the quality of involvement in community affairs. Considering the low participation of the people of Sindh in civic life, the relevance of GCE is inevitable, and its inclusion in education is needed to enable the learners to use their agency in shaping their future.

Cultural GC is the fourth cosmopolitan category in Oxley and Morris’s typology. P. Aurélio, De Angelis & Queiroz (2010) define cultural cosmopolitanism as a “culturally mixed-up (i.e. cosmopolitan) lifestyle with which we have become so familiar in modern times, and

affirms this as both a possible and fulfilling way of life” (p.27). This approach disregards the local cultures, imposes dominant cultures, and tends to dissolve the cultural traditions and languages of smaller and weaker groups; thus, it is neither pluralistic nor shows respect for diversity. P. Aurélio, De Angelis & Queiroz's (2010) argument for common human capacities of language, thought, and communication to facilitate a cultural transaction is problematic when extreme inequalities exist among various cultural groups. De Ruyter and Spiecker (2008) cited in Oxley & Morris (2013), present a conception of GC that is class-based in the sense that it classifies global citizens into two classes, called minimal and maximal, based on individuals' capacities related to the use of dominant language, abiding by the laws and having moral, political and social knowledge. This classification of citizens is not aligned with the democratic ideals of society, and it is especially problematic when the minimal class has been the victim of historical injustices and inequalities.

In Oxley & Morris's advocacy types, social GC is the first type. The members of social GC act through civil society organisations; however, they do not focus their organisational ideologies; instead, they take a perspective of social issues in their context “such as gender, ethnicity, sexuality, disability and class; thus reflect elements of social GC” (Oxley & Morris, 2013, p. 312). Here it is essential to differentiate between social GC and anarchy or Gabay's (2008) anarcho-cosmopolitanism, which, according to Oxley & Morris, is a sub-type of political GC under cosmopolitan types. Compared to anarchy, social GCE is more local, focuses on a grassroots level, and does not underscore the universal ideologies of NGOs.

Critical GC is the second type under advocacy types which is in direct contradiction to cosmopolitan types. Oxley and Morris place Tully's (2008) diverse GC under the umbrella of critical GCE. The diverse GCE appreciates the collaboration between local subsets of cultures. This conception is rooted in post-colonialism and tends to promote “counter-hegemony, emphasising the deconstruction of oppressive global structures” (Oxley and Morris, 2013, p.313).

Under this typology, environmental GC, the third type of advocacy types, relates to global environmental issues. Attfield (2002), highlighting the responsibilities of global citizens towards environment-related issues such as climate change, pollution and the imperilled

condition of renewable resources, argues that if these responsibilities are ignored, our future generations, and our fellow species with whom we share the planetary biosphere, will suffer. Attfield (2002) emphasises global civil society's role in protecting the global environment's future. Environmental GC is also depicted in UN sustainable development goals (SDGs) 10 and 12, which consider climate change a global challenge and ask for sustainable life on the planet to represent environmental GC. Environmental GC is vital for students in Sindh, given the recent heavy monsoon rain in 2022 that damaged a significant part of Sindh, caused thousands of deaths, damaged houses, livestock and crops, and made people homeless. According to a BBC News report, in Sindh, people have been displaced in almost every village, and thousands of homes have completely sunk underwater; for miles, only treetops were visible from the water (Anon, 2022). However, the curriculum and textbooks in Pakistan do not adequately make students aware of how climate change can impact their lives; this will be discussed in detail in the forthcoming chapters.

According to Oxley and Morris, the fourth advocacy type is spiritual GC, which creates a relationship between faith and the world. Long before this typology was suggested, the spiritual basis of global citizenship was advocated by Lyon (1940) in response to nationalism because nationalism involves a subordination of others and conflicts with human virtues. Lyon, (1940) believes that nationalism tends to be “arrogant, narrow, unfeeling, savagely jealous of all other claims to loyalty” (p. 127). In history, we find the consequences of all these negative attributes of nationalism in the shape of wars. Armstrong (2005), connecting spirituality with global citizenship, gives references to the teachings of Confucius, the Torah and the Quran, which all teach empathy and guide to treat others in the same way as one wants to be treated. She cites a famous quote from Confucius “Do not do to others as you would not have done to you” (p.61). If fairly treating others is the core idea of this type of citizenship, Oxley & Morris (2013) contend that many religions promote this rule; “treat others as you would like them to treat you” (P.315). Having realised the close connection between religion and spirituality, Katzarska-Miller, Barnsley & Reysen (2014) contend that religiosity promotes prosocial norms, but such norms are restricted to the ingroups, not to the outgroups. This is problematic because of divergence between GC and spirituality, which is seemingly subjective due to its practical and close association with religions that frame group identities, not the universal ones. A strong connection between religion and citizenship, national and global, is also evident in the discussion on GC in

Pakistan which I have discussed in detail in chapters four, five and six.

James Tully divides global citizenship into two types, i.e. modern and diverse (Tully, 2008a). For him, the modern GC is an expansion of national citizenship at the global level, which legitimises the universal form of political association and authority under international law and global institutions. Tully believes that such modern GC is a continuation of the historical processes of exploitation, including the institution of slavery, colonisation, and finally, setting up “the institutions of global governance through which informal hegemony and postcolonial subalternity could be continued” (Tully, 2008, p.25). This approach to global citizenship is rooted in inherent inequalities and exploitation, which gives the upper hand to the citizens and organisations of the West. However, Tully’s diverse GC is rooted in local cultures and citizenship practices. It is like a “global civic federation and networkisation of local diverse citizenship practices” (Tully, 2008, p.33), which is more democratic and does not create space for the hegemony of global powers.

Veugelers (2011) presents three types of modern GC, i.e. an open GC, a moral GC and a social-political GC. Open GC recognises that the world has become smaller and interdependent and offers more possibilities for cultural diversity; therefore, people need knowledge of other cultures, and since the focus is the whole world, people should adopt a more open attitude (Veugelers, 2011). This conceptualisation focuses on knowledge and openness, where the knowledge is knowing ‘about’ others, not knowing ‘with’ others as suggested by Blackmore (2016), which is an oversimplification of complex political, economic and historical processes that place people in particular relations where some people are in a position to help “while others live hand-to-mouth existence” (Blackmore, 2016, p.42).

Veugelers' (2011) moral GC is based on equality and human rights, including the component of responsibility for the whole world. Veugelers attaches with this type of GC the respect for diversity, increasing opportunities, responsibility, and local components (Veugelers, 2011), whereas criticality is missing. People are expected to appreciate diversity and benefit from increased opportunities without asking whether these opportunities are accessible to all, particularly those disadvantaged due to historical global processes like slavery and colonisation. Similarly, this version of GC talks about responsibility at the local and global levels. However,

the concept of responsibility is one-sided as it does not engage with the question of how can we make people responsible for the global implications of their actions if we do not share with them the fruits of industrial development when they equally suffer from the negative implications of environmental degradation and climate change?

Veugelers' (2011) social-political GC is “aimed at changing political power relations in the direction of more equality and in the appreciation of cultural diversity” (Veugelers, 2011, p.476). To a certain level, this type of GC resonates with Tully’s diverse GC and Blackmore's (2016) pedagogical framework for critical GCE. Veugelers believe that teachers hardly use this concept of GC in their teaching because the forces of reproduction are more vital than transformative forces. For exercising social-political GC, however, a proper understanding of the complexities of GCE is important for individuals, this underscores the importance of proper GCE in the schools, which is not possible without the teachers who themselves understand the complexities of GC.

As discussed above, Andreotti, (2010) critiques the GCE frameworks and agendas implemented in the West because they foreclose the complex “issues and perspectives embedded in global/local processes and events” (P.140); subsequently, the GCE in those contexts reproduce Eurocentric and imperialistic assumptions. Andreotti (2014) argues that in understanding GCE, if we fail to unpack “a complex web of cultural, material local/global processes and contexts... we may end up promoting a new ‘civilising mission’”(Andreotti, 2014, p.22) and our generations will continue their contribution in reproducing power relations and violence of colonial times. Hence, it is essential to explore the topic critically to make GCE beneficial for all.

Andreotti (2014) presents two types of GCE-soft and critical. Her division between soft and critical GC is based on how both frameworks see the problem and its nature, justifications for North-South positions, the basis for caring, understanding of interdependence, the role of ordinary people, theory of change and its principles, goals, strategies and benefits. Interestingly both types of GCE address different types of issues and problems. For soft GCE, the problems include poverty, helplessness, lack of development, education, resources and skills, whereas, for critical GCE, the problems include inequality, injustice, complex structures, assumptions and power relations. From the perspective of soft GCE, the North-South differences are seen as

issues related to development, history, education, hard work, better organisation, and better use of resources and technology; in contrast, from a critical point of view, it is because of unjust and violent systems and structures. The basis for caring in soft GCE is based on humanitarian grounds, while in critical GCE, it is based on justice. In soft GCE, interdependence is based on the assumption that we are all equally interconnected and we can all do the same thing, while critical GCE realises the asymmetrical globalisation, unequal power relations and Northern and Southern elites imposing their assumptions as universal. Soft GCE understands that some individuals are part of the problem, but ordinary people can create pressure to change structures, while critical GCE believes that we are all part of the problem and the solution. Soft GCE believes that change is from the outside to the inside, which means it can be imposed and is universal, whereas critical GCE believes that change comes from inside to outside and depends upon reflexivity, dialogue, and contingency and is in ethical relation to difference. The goal of soft GCE is to empower individuals to act according to what has been defined for them as the good life, while the goal of critical GCE is to empower individuals to reflect critically, imagine different futures and take responsibility for decisions and actions. The strategies of soft GCE are to raise awareness of global issues and promote campaigns, whereas critical GCE promotes engagement with global issues and addresses complexity and power relations. The benefits of soft GCE are greater awareness of problems, support for campaigns and motivation to help, whereas the critical GCE promotes independence, critical thinking, and more informed, ethical and responsible action (Andreotti, 2014). Considering these two types of GCE suggested by Andreotti, the present socioeconomic and political conditions of Sindh demand for learning critical aspects of GCE so that the learners can be engaged in critical thinking, exercise their agency and take responsible actions.

The above discussion depicts the level of complexity and multifaceted nature of the concept of GCE. The richness of the concept makes it simultaneously attractive and controversial amongst various contesting ideologies and perceptions related to the state, society and the individual. On the one hand, there is increasing interest in GCE, while on the other recent developments related to globalisation, discussed above, have changed the relationship between the state and the individual; the state's restrictive role has been diminished, requiring a rethinking of the scope of citizenship, specifically when the individuals are implicated in connections and interactions wider than the nation-state. Such rethinking may result in the

reconceptualisation of the concept of citizenship, which implicates individuals in a context broader than the state's geographical boundaries and accepts the biological relevance of individuals to the globe.

### **3.2. Role of GCE in Creating a Just Society**

According to Andreotti, the definition of GCE “is that it should equip people to live together in collaborative, but un-coercive ways, in contemporary societies. This understanding requires an acknowledgement that contemporary societies are complex, diverse, changing, uncertain and deeply unequal” (Andreotti, 2010, p.239). Living together without understanding the complexities involved in GC and global power structures does not serve the purpose of global citizenship. For Bourn (2011), the pedagogy of GCE consists of a global outlook that recognises power and inequality in the world; he believes in social justice and equity and a commitment to reflection, dialogue, and transformation. Pashby also sees GCE from a critical perspective. She suggests, “as an ideal, the concept of educating for global citizenship encourages students to adopt a critical understanding of globalisation, to reflect on how they and their nations are implicated in local and global problems and to engage in intercultural perspectives” (Pashby, 2012, p.9).

Diverse tradition reverses the modernist approach that presupposes the institutions and rules as primary and human activities as secondary; diverse GC “takes the perspective of actual citizens in civic activities in the dwelling places” (Tully, 2008, p.28). The activities of diverse citizenship include the movement to ‘democratise democracy’ by democratising “the legal, political, and bureaucratic institutions of modern representative democracy so that the people who are subject to them are consulted and have an effective negotiated say within them wherever power is exercised non-democratically” (Tully, 2008, p.34). This type of GC is a global network of local citizenship practices; globalisation has been replaced with glocalisation. The World Social Forum (WSF) is an example of the practices of diverse GC, which provides space for participants from different cultures to enter into dialogue and learn with others and practice GC through their voice and collaborative actions. Hence, through GCE, individuals can be transformed into active citizens who raise their voices for a better society and justice and join hands with others to exercise their agency for social transformation, which shows the relevance and importance of GCE in society in transition.

### 3.3. Relevance of GCE in Pakistan

In many countries of the world, GCE concepts are part of school education, including Australia, Canada, the UK, members of the EU, and South Korea. The Australian education system calls GCE “as a key goal for Australian schooling” (Peterson, Milligan & Wood, 2018, p.7). In various provinces of Canada, GCE has become a part of social studies, history and civic education (Richardson & Abbott, 2009). However, the focus is on Canada’s role in global affairs, and this approach has its roots in the Canadian history of being a member of the British Empire, where students would learn from a British perspective (Richardson & Abbott, 2009). The textbooks used in UK schools published by commercial publishers (such as PFP Publishing Ltd, Collins Educational, and Nelson Thornes Publishers) and development agencies (such as ActionAid, Oxfam, Save the Children, and Christian Aid) include the concepts of GCE (Ibrahim, 2005). In EU countries, the concepts and ideals of GCE are taught in various schools with the help of NGOs and UN agencies like UNESCO. Due to advocacy from NGOs and international pressures, “there is a noticeable trend towards the implementation of GCE in the curriculum, though with different paces and modes in different countries” (Global Schools, 2016, p.206). South Korea claims to be a leader in GCE, and the government has adopted GCE for schools where relevant educational materials such as teacher handbooks are available for teaching at all levels, from pre-school to high school (Cho & Mosselson, 2017). GCE is taught through the curriculum and textbooks of social studies (Kim, 2019); however, the focus is on the GGE that enables learners to become workers beyond cultural boundaries, and students are encouraged to learn computer skills and foreign languages, mainly English, to become global workers. This approach to GCE represents the modern conceptualisation suggested by Tully (2008) or the soft GCE suggested by Andreotti (2014).

In Pakistan, the importance of GCE has been realised at a policy level, and related concepts have been incorporated into the curriculum and textbooks. In the country, although GCE-related concepts are included in education policies and are part of curricula and textbooks in Sindh, there are two views about the students’ identities and their readiness to act as global citizens in Sindh, i.e. Pasha argues that the students do not see themselves as global citizens (Pasha, 2015), while Kadiwal and Durrani (2018) have a different view and they note that the students in Sindh were desirous of the "transformation of the current state of affairs in Pakistan and were willing to



exercise their agency" (p.546); hence they behave as active global citizens and are desirous to take action.

In Pakistan, teachers who teach religious and national curricula see GCE as a threat to Islamic values. Teachers who teach international curriculum see it as an opportunity for the progress and development of a good image of the country (Ashraf et al., 2021). Considering the diversity in Sindh, the concepts embodied in GCE hold relevance in shaping the educational landscape of a diverse society. Various GCE-related concepts are included in the social studies and Pakistan studies textbooks, which I have discussed in detail in chapters four and five. However, in the Pakistani context, three main factors hinder the theorising, teaching-learning and academic acceptance of GCE concepts. First, there is a dearth of relevant research studies; only a few studies on GCE are available so far (Pasha, 2015b; Kadiwal and Durrani, 2018a; Ashraf et al., 2021), leaving a massive gap in the relevant literature on GCE in Pakistan. Second, as Pasha finds, there is a superficial understanding of the concept of GC among students in Pakistan, which mars the students' global identity formation process. Third, the teachers' shallow conceptualisation of GCE, which I will further discuss in detail in the data analysis and discussion chapters, harms the teaching-learning of GCE concepts. Despite the issues related to teaching learning and identity formation in Pakistan, the proponents of GCE, like Ashraf et al., emphasise a need for work to narrow down "the conflicting agendas and broaden the understandings within Pakistani society" (Ashraf et al., 2021, p.1). Kadiwal and Durrani suggest postcolonial approach for exploring GCE in the country. They find that students want redressal of inequalities between different ethnic populations, social strata and provinces and some of them felt excluded as their mother tongue was accorded less social value. A more profound understanding of these issues needs a critical approach to GCE. Kadwal and Durrani's findings reveal that the students had critical views and were uncomfortable with the official ideology expressed in the textbooks; for example, a student said they "should forget what the books say and live happily" (P.548). Most importantly, their findings revealed the students' interest in the transformative form of GCE and showed concern over the "social fragmentation they perceived in their society" (p.552), which is more akin to critical GCE as suggested by Blackmore.

Keeping in view the present socioeconomic conditions of the country and the above-mentioned readiness of the students for social transformation, teaching GCE topics can be beneficial for the social transformation of society. This will require a proper understanding of

GCE and its varying conceptualisations so that the teachers and learners can make informed choices about their identity and actions that emanate from the stance they take on local and global issues. It is argued that appropriate teaching practices of GCE topics in social studies and Pakistan studies can help fulfil one of the objectives of national education policy: the development of individuals as global citizens. However, in Pakistan, Ashraf, Tsegay and Ning (2021) argue that when the teachers' identities are linked with Islam, GCE is rejected; therefore, it is challenging to teach GCE in Pakistan. Regarding identities in Pakistan, religion is the central identity and centre of citizenship conceptualisation. Therefore, there is a need to take a well-calculated stance so that teaching GCE can be used to develop learners' global identities and make them responsible local, national and global citizens.

### **3.4. Pedagogies of GCE**

The multiplicity of conceptions, models and typologies of GCE discussed here and by others (Andreotti, 2006; Oxley & Morris, 2013; Goren & Yemini, 2017; Tully, 2008; Schattle, 2008) make the idea of GCE complex, and this mix of meanings and conceptions make GC more attractive for scholars and practitioners of different fields of education, economics, and politics. Moreover, the multifaceted conception of GC is taught in various ways, and there is no single prevalent pedagogy for teaching GCE. However, transformative pedagogies involving the identity formation process and promoting critical thinking are considered more effective than conventional teaching methods for GCE concepts due to their potential for active engagement of learners.

Franch (2020) suggests four pedagogies of GCE, which she calls ideal types of GCE: neo-liberal human capitalism, cosmopolitan humanism, social-justice activism, and critical counter practice. Franch's (2020) pedagogies consider three dimensions of GCE suggested by UNESCO (2015), which accommodate the cognitive, socio-emotional and behavioural dimensions of learning. Neo-liberal human capitalism aims to prepare the youth for a global economy where the learners must learn foreign languages, economic systems, digital literacy, problem-solving, intercultural communication, flexibility and communication (Franch, 2020). In cosmopolitan humanism, learners are enabled to live respectfully and responsibly in a super-diverse society; they must learn human rights, global issues, empathy, conflict resolution, ethical and sustainable living, and community work (ibid). Social-Justice activism expects the learners

to transform the structures of power and domination; the learners are required to develop critical literacy skills, adopt multiple identities, commit to social justice, and play active roles (ibid). In critical counter practice, the learners can deconstruct the dominant global imaginary, learn about the structures of domination, other cultures, be self-reflective, commit to social justice, and learn ethical ways of seeing, knowing and relating to others (ibid).

Bosio and Schattle (2021) have presented a five-dimensional framework called the values-based pedagogy of ethical GCE. This pedagogy consists of five dimensions, i.e. “values-creation, identity progression, collective involvement, glocal disposition, and an intergenerational mindset” (Bosio and Schattle, 2021, p.1). In the ethical GCE framework, the values-creation dimension expects educators to “help students develop values such as empowerment, creativity, empathy, and a concern for humanity” (ibid, p. 4). The identity progression dimension expects the learners to develop their global identities broader than their hometown and country, “viewing the world as a single interconnected unit” (ibid. P.5). Collective involvement dimension emphasises the active involvement in activities that strive to solve the local, national and global problems. The glocal disposition dimension is about membership and participation in local, regional and global communities with fulfilling responsibilities and feelings of belongingness at various levels. Finally, the intergenerational mindset is about enabling the learner to look retrospectively and be mindful of one's obligations to future generations; thus, ethical GCE “seeks to acknowledge historical influences and help people cultivate an in-depth understanding of their own trajectories, as well as that of the world so that they apply the lessons from the past when taking actions in the present” (Bosio and Schattle, 2021, p.11).

Drawing upon Vanessa Andreotti’s and Paulo Freire’s works, Blackmore (2016) has suggested a pedagogical framework for critical GCE, which includes the dimensions of “critical thinking, dialogue, reflection, and responsible being/action” (Blackmore, 2016, p.39). I have used this pedagogical framework for my data analysis in this research. In this pedagogical framework, the role of critical thinking is to explore the assumptions and assess their accuracy. Blackmore suggests that critical thinking is consistent with the constructionist approach to knowledge, which perceives knowledge as situated, partial, incomplete and open to negotiation (Andreotti, 2010), and the use of "the critical approach resists an oversimplification of North-

South relations and emphasises the complexity of identities, problems and issues" (Blackmore, 2016, p.42). The constructionist approach necessitates the role of all partners such as teachers and students in knowledge creation. In this framework, the "purpose of dialogue is learning, and this learning emerges from the opposition between different types of knowledge that people bring to the discussion" (Blackmore, 2016, p.43). In dialogue, the purpose is not to accept or reject a specific type of knowledge but to understand the complexities and multiplicities (Banks, 2008). Learning is not 'about' others but learning 'with' and 'from' others (Blackmore, 2016). In this framework, "reflection emphasises questioning one's assumptions and knowledge" (Blackmore, 2016, p.44). The reflection is not about narcissistic thinking but requires understanding connections with others and the world around us (Blackmore, 2016). In critical GCE, reflection provides the opportunity to outward thinking and to see oneself not as the centre of the whole world but as an equal partner. Blackmore suggests that reflection helps understand the connections between thinking, feeling and acting, which are the main components of identity. Thus the reflection can result in developing awareness, responsibility and participation, which Schattle (2008) believes are the primary concepts of GC. Responsible action is central in this framework, or in other words, it is an outcome of the whole process of identity formation, and it challenges oppressive structures. Here responsibility is an ethical stance toward others because the things we use in our daily life "implicate us in complex chains of production and consumption, trade, and economy" (Blackmore, 2016, p.45). These relations make us responsible to farmers, factory workers, and land on which the crops grow for our consumption.

Blackmore's framework offers opportunities to explore GCE with an openness of mind and without any presuppositions; however, its primary notion is that GCE has a "crucial role to play in tackling injustices and making the world a more just and sustainable place" (Blackmore, 2016, p.39). In this connection, Blackmore gets the inspiration from Paolo Freire's notion of 'conscientisation', which Freire suggests is a tool to develop an epistemological curiosity that gives an awareness of one's unfinishedness, which Freire believes is part of every living thing (Freire, 1998).

Blackmore does not suggest a set of skills that must be developed in the learners to become global citizens as suggested by UNESCO (2015), but this pedagogical framework is more about forming identities conscious of the assumptions of how we view the world, how we

think it should be and “why things happen in the way they do”(Blackmore, 2016, p.42). According to this framework, ‘the global’ is not a superstructure imposed upon the ‘the local’, but global and local are coproduced; hence this is more like Tully's (2008) idea of ‘glocal’, which is a global network of locals. In this framework, critical thinking is about discovering own assumptions. Dialogue is about engaging with differences to see the limitations and gaps in one's own understanding and developing understanding in relation to others; that is, learning with others, not about others, as learning ‘about’ creates a distance and places learners in a position of dominance (Blackmore, 2016). By creating connections between thinking, feeling and acting, reflection shapes the identity and provides impetus to act responsibly. ‘Responsible being’ is expressed in responsible action, which becomes possible through the process of transformation of the identity of a citizen, and such responsible action also aims to challenge and transform oppressive structures (ibid).

In the pedagogies mentioned above, the teachers' role is critically important to ensure that the pedagogies are implemented as required, as teachers are “the most influential agents of GCE, determining both the way and the extent to which it is implemented in classrooms” (Yemini, Tibbitts and Goren, 2019, p.78). In Blackmore’s framework of critical GCE, the teachers use effective strategies to engage students in critical thinking, dialogue, and reflection in practice (Blackmore, 2016) to facilitate the identity formation process that transforms the learners into responsible beings who take responsible actions. To achieve the objectives of fostering global citizenship among students, Blackmore notes some of the strategies that include “asking questions, creating safe spaces for discussion where there are no right and wrong answers, asking students to share their assumptions, encouraging dialogue, sharing their own opinions, and showing how individual choices have an impact” (Blackmore, 2016, p.54). The suggested strategies, however, need teachers' capacity, commitment and a proper understanding of GCE concepts. This pedagogy is pivotal to developing among learners the sense of taking responsibility in Sindh, Pakistan, where the “citizenship agency is low” (Pasha, 2015, p.34), so that they can be aware of the power of their agency in bringing change for a better society and challenging the status quo.

### **3.5. Conclusion**

As discussed above, GCE has found its place in secondary education in several countries;

however, on theoretical and pedagogical grounds, it is approached differently by various scholars (Goren and Yemini, 2017b; Ashraf et al., 2021; Schattle, 2008a; Blackmore, 2016). Though most of the types and pedagogies of GCE discussed in this literature review differ in various ways, they have some overlapping objectives and teaching approaches. Though some intersections exist, I divide these approaches into two broad paradigms: progressive GCE and critical GCE. The progressive paradigm approaches GCE from a cosmopolitan and economic perspective, as Goren & Yemini (2017) suggest it is a response by education to globalisation. Within this paradigm, the learners are required to develop knowledge skills and behaviours to live and work together, learn foreign languages, take responsibility and have respect for diversity and promotion of humanitarian activities (Schattle, 2008a; UNESCO, 2015; Attfield, 2002b; Davies and Pike, 2010; Newlands, 2002b). The critical paradigm focuses ‘on negotiated practices in the contexts’ (Tully, 2008a; Andreotti, 2014; Blackmore, 2016), and it is concerned with historicity, power relations, critical identities and the transformative role of citizens in challenging and changing the existing oppressive structures (Tully, 2008a; Banks, 2008; Andreotti, 2014; Blackmore, 2016; Bourn, 2005; Pashby, 2012). With this complexity of the concept, and keeping in view the social, political and educational context of Sindh the previous research on GCE in Pakistan suggests a redefinition of the GCE concepts from a local perspective (Pasha, 2015). In the process of redefinition, I believe that a critical paradigm, that enables the students to think critically, reflect and can engage in dialogue with others is more appropriate for teaching GCE in Sindh. In this research, I use a critical perspective to view how the concepts of GCE are taught to students in government secondary schools to help students develop critical thinking and reflection, enable them to engage in dialogue, and ultimately make them responsible being at local, national and global levels so that they can practice it through their responsible actions. Therefore in the next chapter, I explore how relevant policies, curricula and textbooks present GCE, to develop critical thinkers who can understand and create connections between the past, and present, contemplate a globally connected future and take responsible actions.

## 4. Document Analysis

This chapter explores three types of documents, i.e. national education policies (NEPs), the curricula and textbooks of social studies (SS) and Pakistan studies (PS). The content analysis approach has been used to explore these documents. Content analysis is a systematic coding and categorising approach used to explore large amounts of textual information where the researcher ascertains the trends and patterns of words used, their relationship, and the structures, contexts, and discourses (Grbich, 2013). This chapter explores how GCE-related concepts are placed in NEPs, are reflected in the curricula, and then how the textbooks of SS and PS present the relevant concepts.

### 4.1. GCE-related Concepts in National Education Policies

Pakistan's three NEP documents, i.e. NEP 2009, NEP 2017-25 and NEP framework 2018, were explored for GCE-related terms, which are also available in the literature on GCE. These terms include; global citizenship, local, national, global, citizenship, democracy, human rights, peace, justice, identity, equality, responsibilities, critical thinking, dialogue, reflection, responsible action and participation. However, these concepts have been discussed in policy documents with subjective interpretations given to them in policy documents under discussion, and there is hardly any more profound engagement with these ideas.

#### 4.1.1. *Developing Individuals as Responsible Global Citizens*

According to NEP 2009, developing an individual as a “responsible member of society and a global citizen” (MOE, 2009, p.18) is one of the policy objectives. However, no policy actions suggest how to develop students as ‘responsible beings’ or how schools and teachers can enable students to take ‘responsible actions’ (Blackmore, 2016). Responsibility is connected with identity as individuals act according to how and what they have learnt to act in their social, political, religious, and economic contexts. In NEPs, identity is dominantly connected with religion and the nation-state; in this regard, NEP 2009 emphasises the “need for developing Pakistani children as proud Pakistani citizens having strong faith in religion and religious teachings as well as the cultural values and traditions of the Pakistani society”(MOE, 2009, p.9). The policy connects cultural values with the religion of the majority, and it notes that the cultural values of the majority of Pakistanis are derived from Islam; therefore, “Pakistan’s educational

interventions have to be based on the core values of religion and faith” (ibid, p.9). Similarly, the NEP 2017-25 also aims at character building of learners based on “universal Islamic values integrated with ethical values relevant to all human beings” (MFE&PT, 2017, p.10). This policy suggests that the country’s education should be able to translate Islamic ideology into beliefs, worship and actions in daily life (ibid). Hence, concerning the development of individuals, there are twofold purposes, i.e. developing individuals as responsible global citizens and developing them as good practising Muslims.

NEP 2009 highlights a need for developing children as “proud Pakistani citizens having strong faith in religion and religious teachings as well as the cultural values and traditions of the Pakistani society” (p.9). This policy statement highlights a dilemma; on the one hand, the policy shows its awareness of diverse local cultures, supports reflection of local culture in the curriculum and realises that diversity can lead to strengthening the educational outcomes; on the other, the policymakers show reluctance to value diversity. The policy document indicates this unwillingness by noting that if this diversity works at cross purposes with uniformities, it may affect the whole country and result in “extremism, security threats, and subversion of national values” (MOE, 2009, p.10). NEP 2009 expects the learners to develop a sense of tolerance, social justice, democracy, and local culture and history, but these concepts are not defined in their general or etymological meaning. They are “based on the basic ideology enunciated in the constitution of the Islamic Republic of Pakistan” (MOE, 2009, p.17).

The ideological definition of social concepts is problematic, precisely when the constitution is interpreted according to the Objectives Resolution, making Pakistan a theocratic state. Within theocratic interpretation, a global Muslim identity means ‘Muslim cosmopolitanism’, whereas the idea of cosmopolitanism is also not original to Islam (Hassim, 2021). Hassim argues that even ‘citizenship’ is not rooted in Islamic tradition. NEP 2017-25 notes that “the concept of Muslim Ummah and universal brotherhood will be promoted through curriculum and textbooks” (MFE&PT, 2017, p.25). Though Hassim (2021) argues that the concept of the Ummah is related to GC, it denotes exclusiveness. NEP 2017 uses the word ‘Muslim Ummah’ and seeks to foster universal brotherhood under this concept. Although Ummah often refers to the Muslim community, it offers conceptual multiplicities through multiple meanings, such as “ a group of people, followers of a prophet, a specific religion,



exemplary human being, unrivalled individuals, and a period of time” (Jomaa, 2021, p.21). Also, amid sectarian divides and political differences in Muslim communities, the idea of the Muslim Ummah is contentious. The religious identity as promoted in NEPs in the name of Ummah has implications for the promotion of GCE in Pakistan, where students can develop their proud exclusive religious identities but face the sectarian divide even within their own country. Such exclusive identities at the secondary school level profoundly affect students' lives as they grow up with either proud Pakistani Muslim citizens or with excluded or marginalised non-Muslim identities.

However, the NEP framework 2018 slightly deviates from the earlier policies and suggests the development of individuals as global citizens through education. This framework states that the country “has the responsibility to equip its young people with knowledge, creativity, critical thinking and leadership skills so that they can make the right choices for themselves, their country and play a responsible role as global citizens” (MFE&PT, 2018, p.2). This statement is straightforward in suggesting learners as responsible global citizens who can act according to their choice. Responsible action according to one’s own choice indicates ‘responsible being’, where an individual takes responsibility and acts under the action competence (Blackmore, 2016). However, this policy framework is a brief document that does not suggest related policy actions, but the above aspect is reflected in the curriculum of social studies in the shape of several GCE-related themes and SLOs, which I have discussed separately.

#### ***4.1.2. Local Identities***

The idea of GC does not exclude “membership in a family or a local community” (Brown, 2016, p.26), and GCE has massive local implications. The term local is used to represent grassroots-level engagement; as Tully (2008) suggested in his conceptualisation of diverse GC, the networking of local cultures makes global or glocal. Here the term local represents subnational levels from provincial to very local, like town or village. Although NEP 2009 recognises the existence of many cultures in Pakistan, these cultures are not reflected in the policy. Instead, NEP 2009 considers promoting local languages a challenge. For policymakers, it is a dilemma that the mother tongue is the primary source of local culture’s richness; in contrast, English enables a child to compete at national and international levels (MOE, 2009). This policy

document is silent on addressing this challenge and does not suggest a mechanism that simultaneously promotes local cultures and languages and accommodates the international lingua franca. Along with using local languages as a medium of instruction, the option of English as a second/foreign language has not been considered a solution.

NEP 2017-25 realises the primary role of the resources available to local communities and their potential to improve education. It also discusses creating understanding and eliminating conflicts between local, national and global levels through various library sources. However, in government secondary schools, libraries are hardly found. From the NEP framework 2018, the term local is missing. The concept of local lacks precision and focus in the policies, as we hardly find policy actions that address the issues related to the term local in education policies. Local identity is, however, vital for engaging in dialogue with others and learning with others.

#### ***4.1.3. National Identity***

Akkari and Maleq (2020) state that “all citizenship education efforts aim to consolidate national cohesion and contribute to nation-building” (p.7); hence, it only becomes possible for policymakers to incorporate GCE concepts like diversity, interdependence and responsibility when they can understand that the conceptions are not “in opposition to nation-building efforts” (Akkari and Maleq, 2020, p7). The same is evident from the great emphasis on *national* in NEP 2009 and NEP 2017-25 in Pakistan. Identity is a complex concept, and the NEPs ignore that a person may possess several identities simultaneously. There is no harm in possessing multiple identities; rather, it enriches the responsibility aspect of an individual, as people have to be responsible at multiple levels of their identity. The concepts of local and global receive lesser importance than the national. This prioritisation of national over local and global is not unique to Pakistan as around the globe, “national citizenship continues to be a core component of formal education” (Moon and Koo, 2011, p.573), and national identities get an edge over other identities, like regional, global and faith-based. However, in Pakistan, faith-based and national identities complement and compete with each other. Like other countries, in Pakistan, the greater emphasis on national than global indicates the policymakers’ concern that “is it possible to be a good and loyal citizen of one nation or state and also be a citizen of the world? Will such a person find loyalties so divided that they cannot fully commit to either, or will one loyalty dominate to the exclusion of the other?” (Sullivan, 2011, p.77). This question can be addressed

from multiple perspectives; two contesting perspectives are relevant here. First, when a country like Pakistan looks at GC and GCE as economic opportunities where the purpose of education is to develop in learners the skills that make them employable in the world and become a source of international remittances, global citizenship is welcomed. Second, when GCE is seen from a critical perspective where learners are educated to become able to think critically, reflect, engage in dialogue and being responsible, they question the status quo and want to use their agency to transform the political structures behind inequalities in power and wealth (Blackmore, 2016; Andreotti, 2010), this type of active citizenship where the individuals try to exercise their agency is not welcomed.

Moreover, in a diverse country like Pakistan, where provincial and ethnic identities are always in a struggle with national identity, a significant problem the nation-states throughout the world are facing is “how to recognise and legitimise difference and yet construct an overarching national identity that incorporates the voices, experiences, and hopes of the diverse groups that compose it” (Banks, 2008, p.133). Teaching modern GCE or soft GCE concepts such as peace, tolerance, human rights, respect for diversity, and democracy can be incredibly beneficial for promoting national cohesion in this country. However, teachers must teach these concepts using transformative pedagogy and critique the content and existing narratives. Halai and Durrani (2018) find that in Pakistan, teachers’ “approaches to engaging with the agenda of social cohesion and peace-building are largely non-critical of the national policy narrative and do not necessarily recognise diversity and reconcile the tensions” (p.249). Such apathy for criticality can be counterproductive.

#### ***4.1.4. Global and Globalisation***

Globalisation is a principal term used in discussions and scholarly works on international, transnational and global identities, events, activities and citizenship, and it plays a central role in understanding GCE. In NEPs, this term dominantly represents James Tully’s conceptualisation of modern GC, where the global governance institutions, the United Nations and international laws have central roles (Tully, 2008). In NEPs, the word global denotes global civil society, global economy, global environment, global governance, global awareness, global citizenship, and global responsibility (MOE, 2009; MFE&PT, 2017; MFE&PT, 2018). In NEP 2009, the word global approaches education from a neoliberal perspective denoting global competitive

index (GCI), global monitoring report, global citizen, global talent, global socio-economic challenges, global knowledge economy, and global markets where the purpose of education is to prepare youth for the job market at local and global levels (MOE, 2009). NEP 2009 realises that globalisation has not been given proper attention in the country's education. The policy notes that concerning globalisation, our work is minimal and limited only to the business sector, whereas the response from the education sector is missing, and the media and cultural aspects of globalisation have been ignored (ibid).

The terms global and globalisation in NEPs do not show policy engagement at a deeper level. Since no policy actions are explicitly suggested for GCE, the statements on globalisation given in the aims and objectives of policy documents give a rhetorical impression. NEP 2017-25 includes in its policy goals two core areas related to personality development; both of these areas aim to develop youth with an exclusive Muslim Pakistani identity which characterises the social, moral, ethical and spiritual development of individuals based on Islamic values, and the promotion of Pakistani nationhood and fostering the concept of Muslim Ummah (MFE&PT, 2017). An identity based on the two-nation theory encourages the exclusion of other communities and contradicts the inclusive conception of GCE. The juxtaposition of such policy ideals with the claims of developing individuals as responsible global citizens indicates confusion and contradiction within the policy that creates gaps at the interpretation and implementation levels where the textbook developers and teachers may be selective in topics and pedagogies according to their choices resulting in inconsistent approaches to developing youth identities, either national or global citizenship. I will discuss these disconnections at length in the following two chapters.

#### ***4.1.5. Citizen and Citizenship***

The Encyclopedia Britannica defines *citizenship* as a relationship between an individual and a state in which citizens are entitled to rights, duties and protection (Britannica, 2020). Marshall (1950) divides citizenship into three parts; a) the civil, which includes freedom of speech, thought, faith, property ownership, contracts, and the right to justice, b) the political, which is about the right to participate in political activity, membership in a body having political authority or acting as an elector, and c) the social, which is about the right to welfare and security

to live the life of a civilised being according to society's standards. These elements of citizenship refer to nation-state citizenship, whereas GC characterises ever-increasing trends of international life, globalisation, the historical global processes (Andreotti, 2010; Blackmore, 2016), neoliberal approaches to business and trade, erosion of state responsibility or inversely increased internal and external accountability of state (Falk, 2002).

The NEP 2009 used the term citizen(s) in several places, but it does not refer to the word citizenship as a process of active participation in political life, it is used in a general sense, in phrases like 'proud Pakistani citizens', 'citizens' trust in the state', 'equal education for all citizens', 'global citizens', 'opportunities for marginalised citizens', 'fundamental rights of citizens', and 'productive citizens'. In NEP 2009, the concept of citizenship and its promotion through education concerning rights and responsibilities is non-existent. The policy shies away from educating the learners about the relationship with the state in which the citizens enjoy rights and have equal status. This approach to citizenship in the policy document highlights an issue of indifference to active citizenship within the policy. Shying away from active citizenship roles in the country needs further focused research.

In NEP 2017-25, *citizen* and *citizenship* have been used more frequently with policy claims that education is the only source to produce responsible citizens. However, referring to the Objectives Resolution and Article 31 of the constitution of Pakistan, the policy takes a twist toward the religious aspects unique to the Pakistani context. It highlights the role of education in enabling citizens to lead their lives according to the teachings of Islam.

Thus the policy presents exclusive citizenship that considers Muslims first-class citizens, and for non-Muslims, the policy replaces Islamiyat with ethics to make them responsible citizens. Thus the policy expects to have two types of citizens; good Muslim citizens and ethical citizens. A systematic review of 120 articles published from 1950 to 2019 notes that a definition of good citizenship "always implies a conceptual position regarding how citizens are expected to act and what they are expected to believe" (Villalobos, Morel and Treviño, 2021, p.14). In this regard, NEP 2017-25 states that the education system graduates should become productive members of society and law-abiding citizens who can positively contribute to economic growth (MFE&PT, 2017). The state's expectations from the citizens highlight the productive citizens

who contribute to the country's economic growth. Such a neoliberal perspective is also evident in NEP's chapter on vocational education, which notes, "provision of quality technical vocational education & training (TVET) is necessary to make the youth useful, and economically productive citizens" (MFE&PT, 2017, p.68). The same policy connects literacy with active citizenship, assuming that reading, writing and numeracy skills can make them active citizens. The policy claims that literate citizens participate in decision-making processes at local, provincial, and national levels and the "democratic institutions and norms are strengthened when voters are literate, can read newspapers, and acquire the ability to make informed choices" (MFE&PT, 2017, p.34). This ignores the critical aspect about the ability of citizens to question the information and assumptions using agency.

Although in NEPs, the policy objectives suggest the development of individuals as responsible global citizens, we do not find such engagement with the term GC. However, with the increasing relevance of GC in the wake of global developments and international laws binding on the state, we know "that the rights and duties of individuals no longer begin and end with the discretion and authority of the state" (Falk, 2002, p.17). Globally, many people identify themselves as global citizens, and GC is an "appealing and meaningful way to frame their sense of membership, participation, and responsibility in political, social, cultural, and economic spheres" (Schattle, 2008, p.159). Online platforms, such as [www.globalcitizen.org](http://www.globalcitizen.org), are available to them where they can act and use their agency and make their voice heard to transform the world for the better. With the awareness of international human rights and the spread of democratic ethos, individuals are becoming increasingly capable of acting on their own without the protection or intervention of the state (Falk, 2002). From the progressive GC perspective, the capacity of individuals they have acquired due to global political and legal developments, and the awareness they have developed, calls for more understanding of GC to play their role as active global citizens. Moreover, GC offers more opportunities for participation at a broader level and does not contradict state citizenship, however, such aspects have been ignored in policies.

#### ***4.1.6. Democracy and Human Rights***

Democracy and human rights are core GCE concepts. After the promulgation of the Universal Declaration of Human Rights (UDHR) in 1948, human rights in any country are no more a country's internal matter, but "human rights in every country are the world's business"(Brown, 2016, p.22). Regardless of national citizenship, a person is entitled to human rights (Moon and Koo, 2011). The terms human rights and democracy have not been used frequently in NEPs. Since, with its political meaning and implications, the discourse on democracy has been in the context of the sovereign state, there were no common institutions and shared ways of reaching democratic decisions. Hence there is no context for global democracy (O'Neill, 2002).

Limiting the concept of democracy to the nation-state within a territory does not match recent global social, economic and political developments. Seubert (2014) argues that the historical conditions that framed democratic citizenship are being challenged, and our traditional thinking about democracy has "become inadequate in light of new social facts, especially growing interdependence and increasing vulnerability to domination in the global era" (Seubert, 2014, p.547). This idea is supplemented by accepting some universal covenants, such as the UDHR. Scholars like Dower and Williams (2002) have also highlighted the demands for strengthening global democracy. A state's citizenship rights to the insiders are refused to those living outside the state's boundaries (Held, 2002). However, as earlier discussed, after the developments that have taken place in the last few decades, such as the global flow of goods, capital, people, knowledge, fashions, transnational networks, and social movements, the meaning of political community needs to be re-examined (Held, 2002). Subsequently, political terms like democracy and its scope within state boundaries and outside need rethinking.

In NEP 2009, the word democracy is mentioned in the vision of the policy. Second, it concerns the Objectives Resolution of the country's constitution, which refers to democracy with its Islamic conceptualisation. The constitution of Pakistan does not talk about popular sovereignty, but it states, 'sovereignty belongs to Almighty God'. It expects that education in the country should create a sense of democracy based on the basic ideology of Pakistan. The Islamic conceptualisation of democracy is not easy to comprehend as the concept of democracy, as a

political term, is tied with personal freedom and “the value of autonomy which contradicts the fundamental Islamic principle of obedience to God” (Benhenda, 2011, p.89). Hence the rule of individual agency is limited, and submission is expected where the individual is more a subject than a citizen.

Along with connecting democracy with Islamic interpretation, the policy aims to raise individuals committed to democratic values. It is a subjective understanding of democracy and expects the individual to adhere to those subjective values given in the preamble of the constitution of Pakistan. If democracy is not based on popular sovereignty, what might be the democratic values? In an Islamic state, the Holy Qur’an becomes the supreme law, and legislation is done in the light of the teaching of the holy book, not according to the people's wishes. In this regard al-Hibri, ( 1992) suggests that Qur’an is the supreme law for a Muslim state as the US Constitution is the supreme law for the US. “Islamic law rests on the consent of the Muslim people in the same way the American constitution rests on the consent of the American people” (ibid. P.26); however, according to Pakistan's constitution, the legislature cannot legislate in contrast to the teachings of the Quran. Thus, the majoritarian approach of democracy mismatches with the Islamic ideology, where the majority cannot make decisions that contradict Sharia (Islamic law). Thus, in the socio-political context of Pakistan's education policies, faith and politics are inseparable, and citizenship is not based on the social contract between the individual and the state. However, people are the subjects of a state where sovereignty belongs to Almighty God. Hence, the idea of GC seems far off in this context, where individual agency is impractical.

The NEP 2017 promotes “peace, tolerance, respect for human rights, universal brotherhood, understanding and mutual co-existence” (MFE&PT, 2017, p.10). However, in Pakistan, human rights workers have many reservations about human rights amid the extrajudicial killings of minorities and blaming them for blasphemy. Many parts of the country are no-go areas for human rights activists (Lall and Saeed, 2020; Jamal, 2020; Julius, 2016). The international community has also criticised the country’s blasphemy laws for violating human rights standards (Ahmed, 2022; Hayee, 2012). Although “it was clear to the leaders of the Pakistan movement that, once created, Pakistan had to be a secular state with equal rights for minorities” (Hayee, 2012, p.26), the minorities never enjoyed equal rights; instead, they became



second-class citizens. Thus, a division in humans based on religion contradicts the basic principles of global citizenship, democracy and human rights. How can the scholars of GCE place the concepts of democracy and human rights and expect the flourishing of a democratic society in the context of Pakistan, where the social and political divisions are deep? Looking for the acceptance of democracy in Pakistan is critical because when the world asks for the democratisation of democracy, we are still confused about how to accept democracy.

#### ***4.1.7. Responsibility and Participation***

Responsibility and participation are two primary concepts of GC (Schattle, 2008a), and both acquire an essential place in Blackmore's pedagogical framework for critical global citizenship (Blackmore, 2016). Blackmore suggests that when critical GCE is imparted through critical thinking, reflection and dialogue, it transforms individuals into responsible beings. In the twenty-first century, the notion of *responsibility* in GCE is related to "producing global citizens who are able to take responsibility for a plethora of global challenges in 'uncertain times'" (Hartung, 2017, p.16). In contrast, NEP 2009 narrows down the term responsibility and places the state at the central point where individuals are responsible towards the state but not the broader society. In NEP 2017-25, the term responsibility has been connected to Islamiyat. The objectives of NEP 2017-25 state that teaching Islamiyat will produce responsible citizens who will work for the country's development, implying that Islamiyat will also serve the purpose of civics. The policy suggests "providing a school environment conducive for imparting moral values, civic sense, character building, democratic behaviour and social responsibility among the students" (MFE&PT, 2017, p.56). One of the education policy goals is to prepare students as responsible citizens. However, the responsibility of citizens is not highlighted as global citizens; invariably, allegiance to the state is considered the primary purpose.

It is quite understandable that with the erosion of state authority in the wake of the globalisation forces where individuals can act on their own (Falk, 2002), individual responsibility has increased, and now more than before, individuals participate in economic and social life with lesser control by the state authorities or even totally out of the ambit of state laws. Individuals and groups are taking action and participating in activities they believe are needed to

improve the world. Examples include the World Social Forum, Trident Ploughshares<sup>3</sup> in the UK, Sanctuary Movement<sup>4</sup> in the USA and Greenpeace<sup>5</sup> (Dower, 2002).

Moreover, Schattle (2008) divides participation into two principal strains of thinking, i.e. a) voice and activity and b) the quest for reform. Voice and activity are participation in a community's political and social life, whether living in one's own country or abroad, and the quest for reform is the outcome of a burning desire to change the world for the benefit of the least advantaged people. However, in NEPs, the term participation has been used to represent participation within the limited parameters of national life. The policy aims to develop individuals with a sense of personal responsibility and participation in productive social activities for the common good. Most importantly, the policy claims that "steps shall be taken to ensure the full participation of women in all the spheres of national life" (MOE, 2009, p.16). However, this policy is silent on how women's participation will be ensured and what steps will be taken towards achieving this goal. Moreover, a commitment has been made in NEP 2009 to provide more significant "opportunities to the citizens and areas that have been largely excluded from the mainstream development and participation in the national processes by ensuring even and equitable human development across Pakistan" (p. 27). The policy realises the role of education in preparing individuals for participation in civic activities and democratic processes, but the policy does not discuss it at length.

#### **4.2. GCE Concepts in the Curriculum**

Till 2010, curriculum development was the responsibility of the curriculum wing of the Federal Ministry of Education in Pakistan. However, after the 18th constitutional amendment, education has become a provincial subject; therefore, the provinces organise "education according to their local needs, environments and cultures" (Butt, Butt and Ullah, 2013, p.415). The government of Sindh revised the curricula of various subjects from primary to higher secondary levels, including social studies and Pakistan studies curricula in 2015 and 2019

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<sup>3</sup> Trident Ploughshares is a group of activists in UK working to get rid of Trident nuclear submarines. They are engaged in actions of non-violent civil disobedience at navel bases. They symbolically damage nuclear submarines.

<sup>4</sup> Members of Churches who protect and hide economic refugees in USA.

<sup>5</sup> The environmental organisation committed to taking strong action to stop environment damaging activities.

respectively. In this part, the revised curricula of the Sindh government for SS and PS have been analysed.

#### ***4.3.1. Sindh Curriculum for Social Studies (SCSS) Grades VI, VII and VIII (2015)***

History, geography, political science/civics, economics, and sociology are the main components of SCSS. UNESCO 2015 suggests that the concepts of GC can be incorporated into all these subjects. Each of the components of SS contains several GCE-related benchmarks and SLOs. The history part of the curriculum states that history promotes the appreciation of individual existence in a global context and expects the students to “interpret and reconstruct narratives of the past ... by using various sources of history” (ELDS, 2015, p.7). The benchmarks of the history component expect the students to analyse the contribution of world leaders to various fields of life, identify key people and historical events and describe patterns of change such as the “rise of civilisations, the growth and breakdown of colonial systems... the impact of major events on the world history” (ELDS, 2015, p.7). These benchmarks underscore critical thinking, which is the central aspect of the pedagogy of critical GCE (Blackmore, 2016).

The benchmarks of the civics part of the curriculum expect the students to study the role of citizens in South Asia, Asia and the world, describe citizens’ rights, responsibilities, and roles in the “development of individual and society at local, national and global levels” (ELDS, 2015, p.11). These curricular expectations are relevant to GCE concepts. Learners are required to study the responsibilities of the state and the role of civil society and political parties in decision-making. The students must also examine social issues and “take various forms of citizen action to influence public policy and decision-making” (ELDS, 2015, p.12), which represents the advocacy type of GC (Oxley and Morris, 2013b). Taking citizen action is critically essential for active global citizens, and according to Blackmore (2016), responsible action is the ultimate purpose of GCE. The curriculum under discussion does not elaborate on ‘citizen action’ but relates to three main aspects of GC. First, the “roots of active civic involvement among global citizens generally tend to be within domestic politics” (Schattle, 2008, p.11). Schattle reported that many individuals who identified themselves as global citizens said that their initial experiences of political activism started with domestic causes and campaigns, which shows how GC could originate at home. Second, taking action represents a range of holistic and anti-

individualistic advocacy types of global GC, such as social, critical, environmental and spiritual (Oxley and Morris, 2013b). The third and most important aspect is to transform the learners into responsible beings and expect from them responsible actions, which is also the core purpose of critical GCE suggested by Blackmore (2016). The SS curriculum expects to develop students' "social consciousness so that they become agents of positive social change" (ELDS, 2015, p.54). This transformation will be possible when they can use their agency to transform society. Hence the process and pedagogy of GCE need to be transformative.

Additionally, many history-related SLOs suggested in SCSS expect the students to learn about individuals and historical events worldwide, which may help widen learners' horizons and develop a sense of global identity among them. These SLOs help students discover many historical processes that shape present conditions and develop their sense of responsibility for a better future. For example, learners can understand the association and influence of these events in their lives by studying the Enlightenment, the Industrial Revolution, the French Revolution, advances in science and technology, and political theories. Understanding the present in the light of the past (ELDS, 2015) is an exciting SLO that informs the learners about the role of historical processes in shaping the present political and economic conditions of the country and its citizens. However, the successful implementation depends upon how these SLOs are presented in the textbooks.

The concepts of democracy, civil society, and human rights are spread across the SS curriculum. Specifically, for class VIII, a particular theme on "human rights and role as global citizenship" (ELDS, 2015, p.46) includes fifteen different SLOs related to the topics ranging from the definition of human rights, its classification in the UDHR, the principles of justice, freedom, equality, non-discrimination, the responsibilities of global citizens, active citizenship at the global level, to evaluating oneself as a responsible global citizen. Under this theme, two of the SLOs specifically expect the learners to identify the responsibilities of global citizens and evaluate themselves as responsible global citizens. Such SLOs expect the development of individuals as global citizens and their understanding of the responsibilities of global citizens. Understanding of UDHR and human rights is vital to GC. The Global Citizenship Commission notes that UDHR conveys that "we all belong to a single global community, and that each human being has moral ties and responsibilities to all others"(Brown, 2016, p.13). Therefore, the theme

of human rights and global citizenship given in SCSS can play a vital role in developing learners as global citizens. However, at this stage, it is too early to ascertain to what extent this theme serves the purpose of developing students as responsible global citizens, as suggested in NEPs. There is a need for a critical examination of all these concepts, specifically in social sciences. Blackmore contends that “knowledge always comes from somewhere, from a particular historical and political context, and all can be questioned” (Blackmore, 2016, p.42). The students must be able to ask where the concepts like human rights and global community come from and whose interests these terms serve (Pashby, 2012).

Education for sustainable development (ESD) is another concept inseparable from GCE (Bourn, 2005; UNESCO, 2016; Schattle, 2008a; Marshall, 2011). According to UNESCO (2016), GC is “about civic actions that promote a better world and future” (p.6). Sustainable development “meets the needs of the present without compromising the ability of future generations to meet their own needs” (UNESCO, 2016, p.6). Considering the severe issues related to sustainable development, such as climate change, access to water, and food shortage faced by Sindh (Solomon, 2019), ESD has a central role in developing students as responsible beings who can take responsible actions (Blackmore, 2016). Under this theme, SCSS expects the students to explore and identify the issues impacting the land and the people of Sindh, Pakistan and the world. Within that, they are also expected to explore the role of global agreements for sustainable development, suggest measures to reduce greenhouse gasses, identify the reasons behind water shortage, know about the countries suffering from it, and explore the measures to address the water-related issues in different parts of the world (ELDS, 2015). However, it is too early to accept or reject whether the students of secondary schools in northern Sindh get the opportunity to explore the abovementioned themes and topics effectively. The following two chapters explore this with the help of data from classroom observations and interviews and ascertain the effectiveness of classroom practices in SS and PS subjects from class VI to X.

Interdependence is another important GCE-related concept (Torres, 2015; UNESCO, 2015b) that has found its place in the SCSS curriculum (ELDS, 2015). The SS curriculum expects the students must study the reasons for, the ways of, and examples of global cooperation to solve the problems related to natural disasters, conflicts, and other issues. The students are also expected to explore how human actions in one part of the world affect elsewhere. The

curriculum also expects the students to study the role of global humanitarian agencies like Oxfam, Amnesty International and Greenpeace, which come under modern GCE as discussed in the literature review chapter.

Understanding the development of various local, regional and global organisations and global governance structures are also core GCE-related topics (UNESCO, 2015b) and are included in SCSS (ELDS, 2015). This curriculum includes specific SLOs concerning the UNO, World Bank, North Atlantic Treaty Organisation, Association of Southeast Asian Nations, the European Union and Organisation of Islamic Cooperation. Students study the aims and objectives of UNO and its core organs, i.e. the General Assembly and Security Council and the roles of UN agencies like UNICEF, UNESCO, UNDP, WHO, ILO and FAO. These concepts are directly related to modern GCE, which expects the learners to develop knowledge about global governance structures; however, it depends upon whether teachers and classroom practices can explore these concepts critically. For instance, the benchmarks of SCSS expect the students to describe the problems and issues facing the region of South Asia, Asia and the World. Another SLO of the same curriculum expects the learners to describe the six agencies of UNO (UNICEF, UNESCO, UNDP, WHO, ILO and FAO). Under global governance, other SLOs expect the learners to identify the organs of UNO, and its aims and objectives (ELDS, 2015).

The SCSS includes various GCE-related concepts; however, effective pedagogies required for the transformation of learners into responsible global citizens are missing. Transformative pedagogies that engage learners in identity formation are necessary to develop learners as responsible global citizens (Blackmore, 2016). Mainly the curriculum uses transactional and transmission orientations, which focus on specific learning outcomes or the development of analysis skills (Miller and Seller, 1990). Through transformative pedagogies, learners can be engaged in authentic learning experiences on relevant topics. They can be sensitised to local and global issues such as poverty, climate change and human rights. Transformative pedagogies involve the transformation of both the learner and educator (Harrell-Levy and Kerpelman, 2010). The existing curriculum suggests inquiry as one of the teaching methodologies, but the discussion on inquiry is at the surface level. To what extent the pedagogies suggested in the curriculum and are used in classroom teaching will be discussed in chapters five and six.

#### ***4.3.2. Curriculum for Pakistan Studies (CPS) Grade IX and X (revised, 2019)***

Arguably, Pakistan studies was introduced to strengthen Pakistani nationhood and apparently, “the main purpose of the subject was to promote national integration, cohesion, solidarity and harmony among the new generation” (Mehboob, Khan and Reba, 2019, p.208). The revised PS curriculum claims that the students will understand “the rights and responsibilities of citizens at the local, national and global level” (DCAR, 2019, p.7) and that all biases based on gender, religion, sect, ethnicity, caste and creed have been removed from the curriculum, and it promotes tolerance and harmony in society (DCAR, 2019). By incorporating the understanding of rights and responsibilities at the global level, the curriculum claims the inclusion of GCE.

Moreover, the curriculum claims to promote Pakistani nationhood by removing all types of biases and creating national cohesion in society. However, there are other factors at work; for example, our NEPs promote exclusive religious identities. For this purpose, the preamble of the constitution of Pakistan has been reproduced in the NEP 2009 and 2017-25. Specific chapters in these education policies have been given to emphasise the Islamic teachings that focus on developing Islamic identities and promote the concept of Ummah or Muslim cosmopolitanism (Hassim, 2021). To an extent, the PS curriculum allows the exploration of historical processes, which may offer a ground for critical thinking and reflection, which are fundamental aspects of developing learners as global citizens (Blackmore, 2016). For example, one of the benchmarks of the PS curriculum expects the students to analyse the effects of colonial rule on the social and cultural history of the Indian subcontinent (DCAR, 2019); however, the policy and curriculum both miss the depth of this and do not suggest specific SLOs.

The PS curriculum suggests enabling the learners to take responsible actions, as suggested by Blackmore in her pedagogy for critical GCE; however, the required pedagogies are missing in the curriculum. Moreover, this curriculum intends to develop the learners' “social consciousness so that they become agents of positive social change” (DCAR, 2019, p.26). Developing such consciousness is a transformative process practicable and possible through the use of transformative pedagogies like the pedagogy for critical GCE suggested by Blackmore (2016), which suggests the role of critical thinking, reflection, dialogue and responsible

being/action. In this connection, the PS curriculum further notes that such transformation will be possible when the students are prepared “to take responsible actions to improve society” (DCAR, 2019, p.26). This responsible action as suggested by Blackmore (2016) in her framework, is the outcome of action competence which cannot be imparted to the learners by telling them “what they should or should not do but by providing them with information and encouraging them to find appropriate solutions” (Blackmore, 2016, p.45).

This curriculum suggests discussion as another way of effective teaching. The idea of discussion is similar to ‘dialogue’ in Blackmore’s framework as the curriculum notes that through discussion, students “explore a diversity of ideas, views and experiences; learn to respect others’ views and opinions” (DCAR, 2019, p.26), where Blackmore also suggests that “dialogue is about ‘learning from and with ‘others’ in relationship rather than ‘learning about’ others” (Blackmore, 2016, p.43). Hence some of the pedagogies suggested in the PS curriculum resonate with Blackmore’s pedagogy of critical GCE.

The CPS includes GCE-related concepts concerning human rights and identity formation. Along with a theoretical understanding of human rights, the CPS expects the students to explore Pakistan’s current human rights situation and the state’s responsibilities regarding human rights; however, the PS textbook does not reflect the same. Within this subject, students are required to compare the rights of the citizens in the 1973 constitution with the UDHR (DCAR, 2019) and understand human rights at a global level.

As discussed above, the SS and PS curricula contain many mentioned above SLOs related to GCE concepts; additionally, the curricula suggest several pedagogies like discussion, role play, cooperative learning, round table, think pair share, and inquiry. Teachers who use these pedagogies can effectively teach GCE in secondary schools; however, policy and curriculum, in many ways, emphasise GCE less than other aspects of identity formation, such as religious identities.

#### ***4.4.1. Textbooks of Social Studies for Classes VI, VI & VIII***

GC has been one of the SS goals in the curricula of various countries, and UNESCO also suggests integrating GCE topics in SS and other subjects (Choi and Kim, 2020; UNESCO,



2015). Aligned with UNESCO's expectations, the NEPs also envision the development of students as responsible global citizens and GCE objectives are reflected at various levels in the government-published textbooks of SS for classes VI, VII, & VIII as well.

In class VI, GCE concepts are brief and hardly fulfil the curricular expectations discussed in the previous section. For example, this book presents the South Asian identity as a common identity that transcends national boundaries, but the commonalities are not explained at length. Instead, the differences have been more emphasised; for example, in the first chapter of unit 9, the textbook of SS for class VI notes that the nations of South Asia “do not share a common culture. There have [sic] different languages and religions and social systems” (Jumma et al., 2021, p.187). In this textbook, under the heading of ‘common history’, there is only one sentence that states that “all the countries of South Asia with the exception of Afghanistan, Nepal and Bhutan, were under British rule until 1947” (ibid, p.105). In the same textbook, the chapter on the people of South Asia and their ways of life presents eight small boxes; each box briefly describes the people of one country. This chapter provides opportunities to learn about the peoples of other South Asian countries, which is one of the aspects of soft or modern GCE, but the information given in the textbooks is minimal. The end-of-the-chapter exercises also do not engage learners in critical thinking, dialogue, and reflection (Blackmore, 2016), which are necessary for developing students as responsible global citizens and developing a sense of agency to change society for the better. The curriculum expects the students to explore the factors that influence identity formation, but the content in the textbook is too brief to provide an opportunity to explore the concepts properly.

The SS textbook for class VII (Hashmi et al., 2019) includes the GCE-related concepts in the chapters on citizenship rights and responsibilities and the role of civil society and active citizenship. The first chapter expects the students to define citizenship and identify citizens' rights, freedom, responsibilities, and situations in which they might not be expected to fulfil their responsibilities. It further expects the students to describe how fulfilling responsibilities ensure others' rights and the role of a citizen in a democratic society. This chapter also includes the main features of the UDHR and the role of civil society organisations; however, it does not suggest engaging learners in some activities or projects to have real-life experiences of global citizenship activities.

The minorities are subsided in the textbooks. The chapter includes a small paragraph on minorities which presents minorities as disadvantaged groups in Asian societies. However, it does not present the problems and issues related to the topic, mentions a minor role of minorities in society, and does not bring forward any contributions of those minority groups to society. For example, the textbook states, “members of a minority group are usually cut off from full involvement in the workings of the society... More often they have served as manual labourers” (Hashmi et al., 2019, p.164). The negative representation of a section of the country’s population does not serve any good purpose for democracy, citizenship, and human rights, which are the core concepts of GCE. In the same chapter, the negative presentation of the consequences of holding different ideas is appalling. The young minds are taught that holding different ideas is problematic, resulting in corruption, intolerance, economic imbalance, and child labour (Hashmi et al., 2019). As a reinforcer, the students have been suggested an activity to explore the problems of holding different views. Such views do not represent NEPs or the SCSS but have negative implications for young learners as they do not learn to respect differences and diversity; instead, the students may develop a sense of disliking diversity.

The SS for class VIII (Sahar, Wadood and Alam, 2018) contains three chapters related to GCE, including the world population, world resources and the United Nations (UN), but this textbook hardly contains activities and projects for the learners. Global governance is another crucial concept of GCE (Dower, 2002; Schattle, 2008b; Imber, 2002; UNESCO, 2015) and in this textbook, the chapter on the UN discusses several global initiatives such as “decolonisation, the universal declaration of human rights, nuclear non-proliferation, numerous peacekeeping operations, and global conferences such as the Rio earth summit” (Imber, 2002, p.115). The textbook discusses the structure and organs of the UN, i.e. the General Assembly, Security Council, Secretariat, International Court of Justice, Economic and Social Council and its specialised agencies like UNICEF, UNESCO, FAO, WHO, ILO, and the World Bank. However, the text in the chapter touches only the surface, and it does not mention the issues or questions the assumptions, for example, how democratic the UN is, how it helps protect human rights, what challenges it faces, and what issues related to world peace are there. It does not even mention the alternative propositions and the demands for the democratisation of the UN. The end

of the chapter exercises contain only memory-based questions, which do not engage learners in critical thinking and reflection.

#### ***4.4.2. Textbook of Pakistan Studies for Class X***

PS for class X (Khokhar, Ahmed, Dhanani, Qureshi, et al., 2021) starts with the ‘ideological basis of Pakistan.’ Ideology in the academic context of GCE and the political context of Pakistan is an essential topic for discussion because of its role in identity formation. The first chapter of this textbook describes the ideology in general terms, and then it discusses the ideology of an Islamic society. The textbook mentions three sources of Islamic ideology, i.e. the Holy Quran, the sayings of Prophet Muhammad (SAW), and the cultural traditions and values that are not opposed to the Islamic teachings. This chapter creates an impression of Pakistan as an ideological state where the whole business of the state must be seen from an Islamic perspective. This chapter states four principles of democracy in Islam: justice, equality, fraternity, and tolerance. The will and voice of the people are not discussed as a part of democratic decision-making. Pakistan is presented in this chapter as a theocratic state where citizenship is the exclusive right of Muslims. In this connection, the textbook has reproduced the selected sayings of Jinnah and Allama Iqbal, representing the country as a religious state. The textbook represents a selective interpretation of history: only those historical movements and events have been presented from Indo-Pak history relevant to Muslims in the Indo-Pak subcontinent. The rejection of diversity and exclusion of local cultures is evident from the selected sayings of Jinnah quoted in the textbook. The textbook quotes Jinnah’s address of 15th June 1948, where he said:

“We are now Pakistanis instead of Balochi, Pathan, Sindhi, Punjabi and Bengali. Our thinking and actions should look like a Pakistani, and that we should be proud of being a Pakistani” (Khokhar et al., 2021, p.33).

Being a charismatic leader, Jinnah could have envisioned a Pakistani identity discarding the people’s regional identities they had lived with for centuries. However, it would create an identity crisis for Pakistanis observed after the independence, and the country is still facing it.

This textbook lists citizens' responsibilities that emphasise Islamic national identity and support the Islamic type of democracy, which, according to the textbook, is different from Western democracy. The textbook mentions that sovereignty belongs to God in Islam, while Western democracy is based on the principle of people's will. The textbook states:

- The citizens should lead their lives according to the teachings of Islam.
- They should support the Islamic democratic system as Western democracy is unsuitable for Pakistan.
- They should be loyal, patriotic, and ready to sacrifice for the country.
- They must earn their livelihood through fair means.
- They should behave in a civilised manner.
- They should cooperate with law enforcement agencies.
- They should work for national integrity.
- They should contribute to the welfare of the society.
- They should be helpful and promote the Muslim brotherhood and glory of humankind (Khokhar et al., 2021).

Then the Objectives Resolution is repeated in the textbook, which makes the country exclusively a state for Muslims where the believers of other faiths are called minorities. The textbook refers to the 1973 constitution, which reserves the offices of the Prime Minister and President of Pakistan for Muslims only. The whole text of the PS textbook promotes exclusive citizenship, where good Muslims are considered responsible citizens of the state. In doing so, the textbook seeks support from the constitution of Pakistan. Hence instead of promoting inclusive or global citizenship, the textbook promotes exclusive citizenship for Muslims only, and Islam remains a central part of discussions about global or national citizenship in Pakistan (Ashraf et al., 2021).

Universal brotherhood and peace is another GCE-related topic that finds its place in the textbook of PS (Khokhar et al., 2021). The textbook states that now problems of the world are common to all nations. In the “event of catastrophes, famines, and destruction, countries of the world quickly come to the rescue of the affected part of the world” (Khokhar et al., 2021, p.165). Under the heading of universal brotherhood, the textbook refers to processes of globalisation, the role of the UN, the use of space satellites, and common problems such as natural calamities that nations of the world may face and come to each other's help. However, the textbook does not consider universal brotherhood as a natural association of all human beings but presents it from a

religious perspective. It states that “as an Islamic country, Pakistan believes in the Islamic principles of peaceful co-existence. For universal brotherhood and peace, an atmosphere of love among the nations is to be created” (Khokhar et al., 2021, p.166). This stance is problematic in the broader context of Pakistan’s curriculum, textbooks and education policies, where exclusive Muslim identity is promoted for being a good Pakistani citizen.

In the same textbook, there is a chapter on civic life in the country relevant to GCE, which includes topics like democracy, freedom of expression, citizens' rights and duties, and the individual's role in society (Khokhar et al., 2021). However, the definition of democracy in the textbook contradicts the earlier discussed Islamic democracy in the same textbook. Here the textbook repeats the famous statement of Abraham Lincoln; democracy means the “government of the people, by the people, and for the people” (Khokhar et al., 2021, p.169). The textbook discusses freedom of expression; however, freedom of expression is conditional on the nation’s interest. The state will decide whether a particular statement given by a citizen is in the country’s interest or not, hence the freedom of expression is subjectively interpreted. In this way the textbook of Pakistan studies also presents a mixed picture where global citizenship is wrapped into religiosity and does not engage learners in critical thinking, dialogue, and reflection where they can develop their responsible global identities.

#### **4.5. Challenges for GCE in Pakistan**

As discussed above, GCE concepts have been given religious interpretations in NEPs. Religious interpretation of political concepts is far from practical and offers challenges as Kung (2002) argues,

“there will be no peace among the nations and civilisations without peace among the religions. But many people all over the world will ask: do not precisely the religions often support and inspire hatred, enmity, and war? Indeed:” (Kung, 2002, p.134).

However, Kung’s argument is debatable because interfaith understanding is gradually increasing and other economic and political factors behind the hatred and enmity cannot be ignored.

Ashraf, Tsegay and Ning, (2021) argue that teaching GCE could be challenging in Pakistan, where most citizen identities are closely connected to Islam. They find that the “teachers from the national and religious curriculum sectors viewed GCE as a threat to Islamic values” (Ashraf et al., 2021, p.1). Such consideration about GCE is not unique to Pakistan but usually, GCE is perceived as a threat to nationalism and nationalistic ideologies (Davies and Pike, 2010). As NEPs promote Pakistani nationalism, any ideology that offers a counter-argument against nationalistic thinking cannot be welcomed in the country. Historically, religion has played a vital role in identity formation in Pakistan. Ignoring other social and civic relationships between the state and individual, Islamic identity has always been decisive; as Lall argues, “the relationship between individuals and the state was not fostered, the issues between ethnic and national identities were not addressed. What mattered if one was to be a Pakistani was to be a Muslim. Consequently, national identity, religion and citizenship are three concepts that to this day are often mixed up” (Lall, 2012, P.75). This mixing of national identity, religion and citizenship is evident in the NEPs, curricula and textbooks, where secular interpretations of political terms like global citizenship, peace, justice, and democracy face resistance and cannot find easy acceptance to faith-based interpretations.

In the current global political, economic, and social environment, nation-state’s geographical and ideological boundaries cannot guard the business, social, entrepreneurial and communicational boundaries. However, religion is a crucial factor in Pakistani society, and through educational efforts, the government has been trying to make Pakistanis good (Muslim) citizens. As a result, when necessary, people come out to express their staunch affiliation with the religion through street power on religious issues like blasphemy, but on citizenship-related issues like rights and responsibilities, people are mostly silent. With faith-based identities, where people hardly accept the non-Muslim citizens of their own country, promoting the idea of GC is a highly daunting task. However, the existing research endorses that “it is essential for policymakers to understand that national citizenship alone cannot respond to the global interdependence that is intensifying with time, yet they also need to appreciate that global identity and national identity do not have to be in contradiction (Pasha, 2015, p.49). Without developing global identities, a tunnel approach to viewing the world may deprive youth of several opportunities to contribute and alienate their sense of agency for a better future.

#### 4.6. Conclusion

The conceptualisation of GC in NEPs, curricula, and textbooks is more tentative, creating divergent interpretations of GCE. These interpretations include four major conceptualisations of it, a) neoliberal GCE, which follows the South Korean model and promotes market economy and competitiveness (Choi and Kim, 2020), b) the religious concept of GCE, which is termed Muslim cosmopolitanism (Hassim, 2021), c) critical democratic GCE that emphasises “the principles of social justice, diversity, equality, and deliberative democracy” (Pais and Costa, 2020), and d) critical GCE that enables the learners to use their agency through responsible action (Blackmore, 2016). Such multiple conceptualisations in textbooks show a lack of clear direction, specifically, when exploring multiple conceptualisations is not the objective of the textbook.

The SLOs given in curriculum documents of SCSS and CPS represent GC from a perspective that is more akin to the one suggested by UNESCO (2015), in which curricula incorporate the issues related to human rights, sustainable development, global issues like climate change, the interdependence of nations, global governance structures, conflict resolution and peace-building (ELDS, 2015; DCAR, 2019). This interpretation, as Pais and Costa (2020) suggested, is critical democratic, which emphasises the principles of “social justice, diversity, equality and deliberative democracy” (p.5). The pedagogies suggested in the curriculum of PS suggest critical thinking, dialogue and responsible action, which represent the pedagogy for critical GCE (Blackmore, 2016).

As discussed above, one of the interpretations of GC in Sindh, Pakistan, assumes a neoliberal or economic approach, or as suggested by Tully (2008), modern GC. With this perspective, the policymakers in two consecutive education policies want to develop the country as a knowledge economy, develop marketable skills in the youth, and make the country globally competitive. In this sense NEP 2009 calls education “a vital investment for human and economic development” (MOE, 2009, p.9). However, the economic conception of GC, is primarily an outcome of economic globalisation and perpetuates economic inequalities (Newlands, 2002). In the present conditions of Sindh, where a sizable portion of the population lives below the poverty line, any conception that perpetuates economic inequalities may have adverse implications for

the communities. Tully (2008) believes that economic or modern GC legitimises the political authority of global institutions and Western imperialism over the non-western world. Cho & Mosselson (2017) find that the idea of GC is more attractive to the children of affluent sections of society, which resonates with Goren & Yemini's (2017) findings in Israel. Most students studying in government secondary schools in Sindh belong to families of a low socio-economic class already facing substantial economic disparities. We need to understand whether economic GCE benefits economically disadvantaged people of Sindh. Here the role of Blackmore's critical GCE pedagogy is vital, enabling the learners to question the status quo and use their agency to change the existing power structures (Blackmore, 2016).

The analysis of NEPs, the curriculum, and the textbooks reveals that the idea of GCE in Sindh, Pakistan, has been muddled by Islamic, exclusivist, neoliberal/economic, and critical interpretations. This muddling of the concept of GCE shows a lack of coordination among policymakers, curriculum developers, and textbook writers, creating confusion and gaps that hamper the teaching of GCE in Sindh at the secondary school level. If the GCE does not get the proper attention of teachers in the schools, it will lose the opportunity to develop young learners as responsible global citizens. Alternatively, considering the present internal ethnic and sectarian fault lines (Lall and Saeed, 2020) and the country's uneasy relations with other countries in the region, the proper focus on GCE-related concepts can be beneficial in developing youth as responsible global citizens as envisioned in NEPs.



## 5. Data Analysis

### Classroom Observations and Interviews

This chapter analyses the data collected through classroom observations and interviews using a pedagogical framework for critical GCE (Blackmore, 2016). At the outset, the chapter presents the research context, discusses the data analysis framework and unpacks the dimensions of Blackmore's framework; then, it discusses the findings under seven themes. I conclude that the existing pedagogical culture is like a null pedagogy which confines the students to read the content from SS and PS textbooks, restricting their learning to factual knowledge, fostering complacency, and reinforcing their roles as passive participants in the existing social system.

In her research, Blackmore (2016) observed the lessons in geography, history and English in one English secondary school, where she adopted a pupil pursuit approach attending lessons throughout the day with the pupils. However, my research focuses on the GCE concepts in SS and PS in four government secondary schools in northern Sindh, where I observed 16 classes as a non-participant observer and conducted 16 semistructured interviews with the teachers of the same classes. In data analysis, I have used Blackmore's dimensions of critical thinking, dialogue, reflection and responsible being/action, as suggested in her framework for critical GCE. Though there is a difference in context, these dimensions are very relevant in government secondary schools in Sindh, Pakistan and have helped the in-depth exploration of the teaching of GCE concepts in government secondary schools in northern Sindh.

#### 5.1. Research Context & the Participants

This research was carried out in four government secondary schools in northern Sindh; the following table lists the details of schools from where the data was collected through classroom observations and interviews.

Research Sites/schools	Quantity
Urban mixed school	1
Urban girls school	1
Rural boys school	1
Rural mixed school	1

<b>Classroom Observations</b>	
Social Studies grade VI	4
Social Studies grade VII	4
Social Studies grade VIII	4
Pakistan studies grade X	4
<b>Interviews with teachers</b>	
Social Studies teachers teaching grade VI	4
Social Studies teachers teaching grade VII	4
Social Studies teachers teaching grade VIII	4
Pakistan Studies teachers teaching grade X	4

## 5.2. School Profiles

The urban mixed school is housed in two adjacent buildings in the centre of a city in northern Sindh. Although the school is spread over a sizeable space, it cannot accommodate the current enrolment of 1076 boys and 592 girls (a total of 1668). All the classes are overcrowded with students, the classes observed for this research had a student-teacher ratio (STR) of 35:1 in grades VI to VIII and 40:1 in grade X. The school manages the shortage of space issue by allowing half of the students to attend classes for the first three days of the week and the remaining half to take classes for the remaining three days. The school has a mixed teaching staff of 12 women and 31 men teachers. All the teaching staff and headteacher possess master's degrees and professional qualifications of B.Ed/M.Ed. The headteacher is an experienced man with three decades of experience in teaching and school management. He is a welcoming and cooperative person who always welcomed me warmly.

The urban girls' school is located in a city in northern Sindh, housed in a spacious building, having an enrolment of 625 girls. At the time of data collection, the STR was 45:1 in grades VI to VIII, and in class X, it was 40:1. The headteacher is a welcoming and cooperative senior lady with forty years of teaching and school administration experience. The teaching staff of this school consists of eighteen lady teachers. All teachers possess a master's degree along with B.Ed/ M.Ed.

The rural boys' school is in a village surrounded by sugarcane fields in northern Sindh. It is a high school with 544 boys. This school has sixteen teachers with master's degrees and

professional qualifications, i.e. B.Ed and M.Ed. These teachers come from local areas, including the same village where the school is located and nearby villages. The grades that were observed for this research had an STR of 35:1.

The rural mixed school is located in a village surrounded by agricultural fields in northern Sindh, where the buffaloes move around throughout the day. The school has a purposefully built building with fourteen spacious classrooms and offices. There is a mixed enrolment of 566 students (309 boys and 257 girls), where the boys and girls sit in the same classrooms, with all girls sitting in rows on the right side and all the boys on the left side in the classroom. The teaching staff includes twelve men and three women teachers. All teachers possess master's degrees and professional qualifications. The STR for the observed grades in this school was 40:1 at the time of observation.

It took me four months to collect the data, including 16 classroom observations and 16 interviews. Though the data collection was smooth, there were short intervals due to teachers' non-availability (casual leave) and winter vacations.

### **5.3.Data Analysis Framework**

Data analysis is one of the important aspects of the thesis as it is a knowledge-creation process which is sensitive and needs to be informed by and based on the data and must be useful for educational research, professional communities and general audiences. Based on the research context and data set, I reflected and searched for a suitable framework for data analysis. Though there are several frameworks to explore GCE, I was cautious that if GCE “is shaped by the forces and ways of thinking that have framed traditional accounts of education in the first place, we are bound to have more of the same kind of failures” (Andreotti, 2010, p.233). Although in my IFS I had used UNESCO’s framework with its three dimensions, i.e. Cognitive, Socio-emotional and Behavioural, here I was more careful and wanted to guard against being instrumental in promoting any intellectual global agenda. Kadiwal and Durrani (2018) find that student narratives in Pakistan generated recommendations for a more critical, transformative and historically nuanced postcolonial/decolonial approach to global engagement” (ibid. P.538). Pakistan being a postcolonial society also justifies such decolonial approaches. However, “if decolonisation is truly about confronting subjugation, critical assessments of all forms of knowledge and practice are essential for emancipation”(Lee, 2023, p.196). Therefore, in this research, I do not confine my work within the limits of decolonisation, rather I keep the

knowledge creation process more open to accommodate all possibilities to create a more inclusive academic space. I wanted to go beyond the limits of developing students' knowledge, skills and behaviours and intended to find a framework that could accommodate the possibility of questioning knowledge, its sources and goals and develop among learners the competence to take responsibility for their actions. So I needed a framework that may provide space to create meanings with freedom for those who teach and those who learn. This search for an open-for-all approach was inspired by Anderioti's idea of keeping the conversation open and avoiding the feeling that our work is done (Andreotti, 2021). A framework of soft versus critical GCE presented by Andreotti, (2014), which she framed drawing upon the works of Andrew Dobson and Gayatri Spivak presents a comprehensive structure for an analysis of GCE by comparing the soft and critical conceptualisations. This framework is more appropriate for researching higher education or teacher education as Waghid has used it in his research on teachers' pedagogical practices (Waghid, 2023). Additionally, for critical GCE a 'Reflexive Dialogic Framework' has been suggested by Bosio, (2023). In his exploration of the views of five educators who taught an online course on 'Dialogues on GCE' most of the participants were experienced educators having doctorate degrees and more than ten years of experience, Bosio proposed a "tri-dimensional reflexive dialogic GCE situated within a critical paradigm informed by Freirean critical pedagogy ingrained in reflexive dialogue, praxis and students' critical consciousness development" (Bosio, 2023, p.189). Though all of these frameworks were highly relevant for researching GCE, I needed a framework suitable for researching secondary school context. Therefore, I used Blackmore's, (2016) framework which she developed for her research on GCE in English secondary schools. Along with being relevant to secondary schools this framework also addresses the 'how' aspect which is the core of my research question. i.e. 'how' are GCE concepts taught in government secondary schools in northern Sindh? Blackmore used a pupil pursuit approach whereby she attended lessons throughout the day with pupils, however, using the dimensions of her framework, which are discussed below, I adopted a wider approach and explored the GCE and relevant concepts from policy to classroom practices.

Drawing upon Vanessa Andreotti's and Paulo Freire's works, Blackmore (2016) has suggested a critical pedagogical framework for GCE. This framework includes the dimensions of "critical thinking, dialogue, reflection, and responsible being/action" (Blackmore, 2016, p.39).

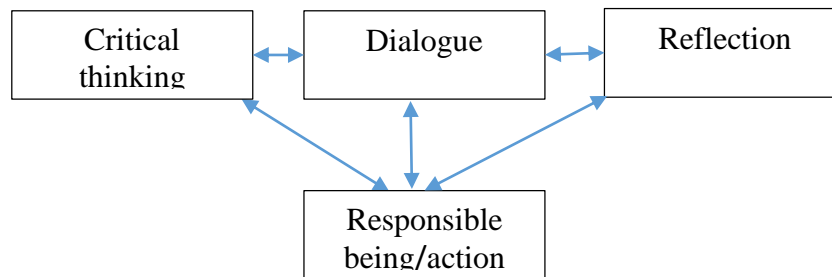


Figure 1 Critical Global Citizenship Education Framework (Blackmore, 2016).

### 5.3.1. Critical GCE Framework

#### *I. Critical Thinking*

Critical thinking is about knowing our assumptions and assessing their accuracy. These assumptions may be "paradigmatic- how we view the world; prescriptive-how we think the world should work and how people should behave; and causal- why things happen the way they do" (Blackmore, 2016, p.42). Blackmore discusses two prevailing views of critical thinking, i.e. technical and political (Burbules and Beck, 1999). The technical tradition of critical thinking employs logic, conceptual analysis, and reflection, while the political tradition is concerned with the politics of truth and passion for social justice (Burbules and Beck, 1999; Blackmore, 2016). Hence this framework suggests the use of why and how questions in GCE through which this research tries to know how GCE is taught in government secondary schools in northern Sindh and assess teachers' assumptions about teaching GCE.

Blackmore suggests that critical thinking is consistent with the constructionist approach to knowledge, which perceives knowledge as situated, partial, incomplete and open to negotiation (Andreotti, 2010), and the use of "the critical approach resists an oversimplification of North-South relations and emphasises the complexity of identities, problems and issues" (Blackmore, 2016, p.42). Therefore knowing how the teachers construct GCE-related concepts in the classrooms is central to the research question. Hence, investigating how teachers view and reflect on teaching or constructing GCE concepts to the students is also central to this research.

#### *II. Dialogue*

Dialogue is a prerequisite for critical thinking because it allows learners to engage with others having different opinions, and "the most obvious way to engage with the difference is through dialogue" (Blackmore, 2016, p.43). It is challenging to see the limitations and gaps in our understanding (Burbules and Beck, 1999), and when we engage with differences through

dialogue, we come to know such gaps and, as a result, transform our identities and relationships and develop alternative perspectives of the future. "The purpose of dialogue is learning, and this learning emerges from the opposition between different types of knowledge that people bring to the discussion" (Blackmore, 2016, p.43). In dialogue, the purpose is not to accept or reject a specific type of knowledge but to understand the complexities and multiplicities (Banks, 2008). Learning in dialogue is not learning 'about' others but learning 'with' and 'from' others (Blackmore, 2016). Hence GC provides an ideal platform to learn 'with' others as it accepts diversity where 'self' and 'others' are positioned in a setup of equality irrespective of power relationship.

### ***III. Reflection***

In general, reflection is considered a regular exercise for all ordinary people. Like in other fields, reflection emphasises questioning one's assumptions and knowledge in GCE. (Blackmore, 2016, p.44). Since a global citizen sees oneself in connection with others, the reflection is not about narcissistic thinking but requires understanding connections with others and the world around. (Blackmore, 2016). Hence, in GCE, reflection provides the opportunity to outward thinking and to see oneself not as the centre of the whole world but as an equal partner. Blackmore suggests that reflection helps understand the connections between thinking, feeling and acting, as in reflection, people consider themselves in relation to their social contexts and vice versa (Blackmore, 2016, p.44) and act accordingly. The ability to reflect has a profound role in GCE as people consider themselves in relation to their local, national and global contexts and act responsibly. Thus the reflection can result in developing awareness, responsibility and participation, which Schattle (2008) believes are the primary concepts of GC. However, the possibility of developing reflexivity among students is connected to how teachers reflect on their own actions and beliefs and provide learners with opportunities for reflection.

### ***IV. Responsible Being/Action (Transformation)***

Transformative pedagogies create conditions for developing identities of teachers and students in relation to one another, where knowledge is constructed in the participation of educators and learners, and the process of identity formation is like "being-in-becoming" (Farren, 2016, p193). Developing learners' identities assigns teachers a critical role, where teachers facilitate interpretation of the concepts of GCE and its practices; hence, it becomes

crucial to explore how teachers conceptualise GCE, what pedagogies they use and provide the learners with the opportunities to use critical thinking, dialogue, and reflection. According to Blackmore's framework, the ultimate purpose of GCE is the transformation which occurs as a result of critical thinking, dialogue and reflection and culminates in responsible actions. Connecting responsible action with personal values, Blackmore describes it as a result of action competence, where the actions result from reflection grounded in contextual realities. For example, when global citizens observe social, political or economic issues, they feel an urgency and use their agency to take responsible action; such actions might be like advocacy with government agencies or awareness campaigns with the community to empower them to create their say in decisions related to them. This aspect is critical in Sindh, Pakistan where "citizenship agency is low" (Pasha, 2015b, p.34). The idea of action competence is distinct from behaviour change in that it does not advise learners what they should or should not do but provides information and encourages them to find solutions (Blackmore, 2016). This makes teachers change agents, who themselves do not bring change but facilitate the process of enabling the learners to use their agency for social transformation.

Responsible action is central in this framework and the process of GCE as it challenges oppressive structures. Here responsibility is an ethical stance toward others because the things we use in our daily life, such as "the clothes we wear, implicate us in complex chains of production and consumption, trade, and economy" (Blackmore, 2016, p.45). These relations make us responsible to farmers, factory workers, and land on which the crops grow for our consumption. Developing learners as responsible beings is not as simple as supporting the less fortunate in the sense of charity, but it is using one's agency to transform society for the better. Hence, it is essential to understand whether teaching GCE in government secondary schools in northern Sindh enables the learners to understand the aforesaid complex relations and whether teachers have the capacity, skills and understanding of such relations and the required transformation in learners' personalities.

#### **5.4. Data Analysis**

The government of Sindh revised SS and PS curricula in 2015 and 2019, respectively, which contain GCE-related concepts such as conflict resolution and peacebuilding, knowledge about local, regional and global institutions, interdependence, global warming and climate

change, sustainable development and issues facing the land and the people of the world, human rights, global governance, and ideas and events that shape the modern world (ELDS, 2015). These concepts have been included in the textbooks and are taught in the classrooms. Here I have explored how these concepts are taught in government secondary schools in northern Sindh. This analysis starts with exploring the teachers' conceptualisation of GC and then explores how critical thinking, dialogue and reflection have been used to develop students as responsible beings.

#### **5.4.1. Teachers' Conceptualisation of GCE**

Since GCE is a transformative pedagogy (Banks, 2008) where the teachers' role is critically important, it is crucial to know how teachers conceptualise it and whether they engage students in the transformation and identity formation process. The teaching-learning approaches of GCE depend upon how teachers make sense of global citizenship, what concepts they relate to GCE, and how they engage students in the processes. Their interpretation of GCE will shape the pedagogies and the learner's transformation into responsible beings and process of transformation in the lives of learners, making them active global citizens who feel outraged (Banks, 2008) at the systems of injustice and inequalities at various levels and are ready to use their agency to change the society for the better. If the teachers are happy with the existing conditions of life and do not feel any urgency to change society for the better, they may not be ready to prepare the learners as active agents of change in society who question the status quo. Therefore no matter how much we enrich the curriculum, as the Sindh government has already added many GCE topics, teachers will not be able to prepare students as responsible global citizens.

The data reveals that teachers mainly associate GC with *knowledge*, which requires less cognitive processing as students remember some information representing lower-order thinking (Adams, 2015). By limiting GCE to knowledge, teachers hardly facilitate learners in higher levels of cognition and transformation, such as critical thinking, dialogue, reflection and responsible being/action (Blackmore, 2016).

A social studies teacher in a rural boys' school described GCE as below:



*Global citizenship education means the students should know the world. They should possess knowledge of the names and currencies of different countries and their geography (RBS-VII Teacher SS).*

Another teacher in the same school said:

*Global citizenship education means the students should know about the world. They should possess knowledge about all the continents and countries (RBS-VIII Teacher SS).*

A social studies teacher in a rural mixed school defined GCE as below:

*It is knowledge about the world; when we educate the children about other countries of the world, it is global citizenship education (RMS-VII Teacher SS).*

As already discussed, rather than learning ‘about’ others, GCE is about learning ‘from’ and ‘with’ others (Blackmore, 2016). Knowing the names of continents, countries, and currencies hardly makes an individual a global citizen. Teachers’ understanding that focuses on ‘knowing’ factual knowledge can make learners informed citizens, but GCE is about developing learners' awareness of local and global issues, responsibility towards others, participation (Schattle, 2008) and the formation of global identities. When the ultimate purpose of GCE is the transformation of learners into responsible beings who employ their agency in "transforming the structures that perpetuate inequality" (Blackmore, 2016, p.46), limiting them to a knowledge level will serve no purpose in this regard. Through responsible action, global citizens question the existing knowledge, norms and structures perpetuating inequalities. In the context of Sindh, Pakistan, the development of the listed above attributes at the secondary school level requires a critical engagement of teachers with the content of textbooks, SLOs of the curriculum and proper facilitation to the students, which requires proper preparedness of teachers for teaching GCE and a proper understanding of the whole idea of citizenship-related identities. However, the teachers' responses only focus on the knowledge aspect.

Although knowledge has its role in the cognitive development of learners, a knowledge-based conceptualisation of GCE not only ignores personal engagement, critical thinking, dialogue and reflection, but the above statements of teachers show that for them, knowledge is fixed and static, whereas according to the pedagogical framework for critical GCE, "knowledge is situated, partial and incomplete" (Andreotti, 2010; Blackmore, 2016). Teachers' assumption of 'static and fixed' knowledge makes them comfortable teaching what is in the textbooks without asking where it comes from and its authenticity. They hardly facilitate learners' critical

engagement with the concepts and the transformation process through relevant learning projects. Dependency on factual knowledge may help in taking informed decisions but it does not provide the impetus to take action and use one's agency for social transformation.

Responding about how teachers facilitate the students to develop as global citizens, a lady teacher in an urban girls' school said:

*I give them knowledge about the world, they know about other countries and understand why other countries are prosperous, and our country is backward or less developed than others (UGS-X Teacher PS).*

This teacher's statement of giving knowledge, which underscores the transmission position of the curriculum (Miller and Seller, 1990), is based on two different assumptions about GCE; first, it emphasises knowing 'about' the others, which separates the knower from the object of knowing, where knowledge exists independent of the context and knower and is not negotiated. Second, it asks a critical question, why are some countries prosperous and others are not? This question shows a level of critical thinking and an engagement with historical processes and can provide a perfect ground to engage students in critical thinking, reflection and historicity; however, upon further probing, the teacher replied, "*it is all in the textbooks*", which signifies the fixity of knowledge and its presence in the textbooks without questioning who has written these books and for whom (Pashby, 2012). The classroom observation of the same teacher revealed her dependence on reading from the textbook and listening to others when they read. Such dependence on textbooks and emphasis on knowledge reveal that teachers do not consider knowledge as fluid, open to negotiation and provisional (Andreotti, 2010; Blackmore, 2016) but take it as it is in the textbooks.

A Pakistan studies teacher in an urban mixed school said:

*A child should know about the neighbouring countries, their currency, their population, and their living styles. All that information is available in our textbook of Pakistan studies (UMS-X Teacher PS).*

The above statement confirms the teachers' exclusive reliance on the textbooks and a conformist approach which does not question the sources of knowledge, whereas the GCE is an identity formation process like "being-in-becoming" (Farren, 2016, p193) where knowledge is open to negotiation (Andreotti, 2010; Blackmore, 2016). "Knowledge always comes from somewhere, from a particular historical and political context, and all knowledge can be

questioned" (Blackmore, 2016, p.42); instead, the classroom observations and teachers' interviews confirm that for teachers of SS and PS, the knowledge is available there in the textbooks and is meant to be transferred to the students to make them global citizens.

*I believe it [education policy] expects the teachers to enable the students to become international (global) citizens. Our students should possess knowledge about the globe... We transfer the knowledge about global citizenship to the students (RMS-X Teacher PS).*

*Our curriculum intends to make students global citizens. The curriculum contains global knowledge, such as knowledge about all the continents and the lives of people living in different countries and continents. Social studies cover the whole geography and lives of the people (RMS-VI Teacher SS).*

Doubtlessly, knowledge is essential; however, the underlying issue is what kind of knowledge is relevant for developing global citizens. The story of developing learners as responsible global citizens does not end with imparting knowledge; it involves a whole process of identity formation. Knowing about the continents and the people's lives does not shape learners' global identities. The statements above confirm that the teachers believe the knowledge in the curriculum and textbooks is enough to become global citizens. In this way, along with emphasising the necessity of knowledge, using transmission orientation of the curriculum (Miller and Seller, 1990), the teachers suggested the 'transmission' of knowledge for developing students as responsible global citizens. This curriculum orientation adopts a behaviourist learning approach that appreciates learning factual knowledge and skills with the help of textbooks, where learners, when required in regular classes or examinations, are rewarded for reproducing the content they learn from the textbooks. They do not question or critique it; if they do, they are penalised and get poor grades. Here the role of learners is passive and complacent, where they are not the partners in the construction of knowledge, which positions them in a particular power relationship with producers of knowledge (i.e. policymakers, curriculum developers, and textbook writers) where they accept what they are given as knowledge. In this setup, teachers ensure to transmit to students what is in the curriculum and textbooks.

An excerpt of an interview with a social studies teacher focusing on knowledge is below. The teacher was confident that knowledge about the world is sufficient to develop learners as

global citizens, whereas the role of students in constructing knowledge and questioning the existing knowledge is missing.

*Question: Are you developing your students as responsible global citizens?*

*Teacher: Yes, I am developing students as local and global citizens and national citizens.*

*Probe: How do you develop them as global citizens?*

*Teacher: I give them the knowledge that is in the textbook, and also, from my side...*

*Probe: Is knowledge enough to become global citizens?*

*Teacher: Yes, they should have information about the world" (RBS-VIII Teacher SS).*

The above statement reveals that the teacher is confident that the knowledge and information about the world are enough to develop learners as global citizens. The teachers do not expect the students to question the authenticity of knowledge or critique the textbook information.

GCE needs active participation where the learners take responsibility for their actions. Wood et al., (2018) suggest that the learners should be offered "opportunities to participate in their communities" (P.259); such opportunities for active participation, like community projects, offer authentic learning experiences where learners are positioned as 'responsible being' and taking 'responsible actions' (Blackmore, 2016) as stakeholders in society. Small school projects like tree plantation and energy saving may be activities of responsible global citizenship and practical examples of how 'local and global are co-produced' (Blackmore, 2016). For example, a PS teacher linked the local with the global in the following statement.

*They [students] are local, national and global citizens because it starts from local, then national and then global citizens. It is like a ladder, where the students start from the lowest stage they finally reach the highest stage. If children do not know about local matters, they will not develop their understanding at a national or global level. So I think all three levels are essential (RMS-X Teacher PS).*

Becoming a global citizen is not a linear process that should start locally and reach a global level, but as discussed above, local and global are coproduced, and GCE is a complex process of identity formation.

The observations reveal that the student-teacher interactions are limited to asking questions that repeat what they read in the textbooks. Teachers do not encourage students to

question the existing knowledge, its authenticity, and its sources. Such a mechanical way of asking questions and responding does not provoke a desire for learning or more profound cognitive activities (Browne, Rex and Bouzat, 2018), which are extremely important for developing a sense of active and responsible global citizenship or transformative citizenship (Banks 2008). In this way, the centripetal force of teachers' conceptualisation of GCE is 'knowing' about the world, where textbooks are the only source of knowledge.

#### **5.4.2. Critical Thinking**

NEP framework 2018 highlights the state's "responsibility to equip its young people with knowledge, creativity, *critical thinking* and leadership skills so that they can make the right choices for themselves, their country and play a responsible role as global citizens" (MFE&PT, 2018, p.2). Hence the NEP framework incorporates critical thinking, though it misses its proper elaboration, as critical thinking is not limited to making the right choices within existing socioeconomic structures; according to the pedagogy of critical GCE (Blackmore, 2016), it is about questioning assumptions, historicity and is context-specific. In a technical sense, it expects the application of logic, conceptual analysis and epistemological reflection (Burbules and Beck, 1999). Pashby suggests that GCE empowers the learners to think differently and reflect critically on the legacies and processes of their own cultures "so that they can imagine different futures and take responsibility for their actions and decisions" (Pashby, 2012, p.11). Hence it is critically important to understand whether the learners in Sindh get the opportunities, in their GCE-related classes, to develop their critical thinking skills which they use to critically examine their past, relate it to their present and contemplate and connect their present actions with sustainable future.

The critical thinking dimension of Blackmore's framework expects the learners to know their assumptions, assess their authenticity, and explore context-specific issues and historical processes. This section explores whether, or to what extent the students get opportunities to question their assumptions and check their authenticity with the help of teaching-learning resources and teachers. To present a more vivid picture, as a sample, I have presented in Textbox-1 a classroom observation note taken during classroom observation of a PS class.

Textbox-1 presents GCE's pedagogical culture in government secondary schools in northern Sindh. Data reveals that this culture takes teaching processes relatively shallow and

does not engage learners in higher-order thinking processes. In contrast, GCE needs to be transformative, where learners must be at the centre of the educational processes.

### **Classroom Observation of a female teacher in an urban girls school**

**Class X, (40 girls)**

**Subject: Pakistan Studies**

**Topic: Protection of citizen's rights and the role of Institutions**

The teacher enters the class, where 40 students face the blackboard, and I (researcher) am already sitting at the back of the class behind the students.

As the teacher enters the class, all girls stand up and sit down in a moment.

Teacher: "Today, we shall study chapter 13. Please open your books on page Number 184."

Without waiting for whether students have opened the books or not, she writes on the board 'Ombudsman'.

The teacher starts her lecture by saying, "Dear students, General Ziaul Haq established the Federal and Provincial Ombudsman office to provide easy justice to the people. This institution is like a court of the poor people where no FIR or lawyer are required. Moreover, to resolve the issues with women, there is a separate women ombudsperson in Pakistan."

She pauses and again continues, "The Ombudsman can hear the people's complaints against the maladministration issues of government institutions, but the institution of Ombudsman cannot investigate the matters related to the armed forces, that is, Army, Navy and Air Force. If a person has an issue with the provincial or federal institution, they can complain by writing and application to the Ombudsman."

The teacher stopped her lecture and asked the girls to read from the textbook of Pakistan studies. A girl starts reading and in between teacher keeps explaining the key terms.

The student continues to read from the textbook and her voice is quite audible in the class as I sitting at the back, can clearly understand. The other girls are looking into the textbooks.

When the first girl completes a paragraph, the teacher randomly selecting asks another girl to read from the textbook; the girl stands up and starts reading. The teacher continues to explain the key terms in the same way. In this way, five girls read the passages from chapter 13 of the textbook of Pakistan studies. When the girls are reading, the teachers keep moving in the classroom in the aisles between the desks.

Then the teacher moves to the front and says, "Ok now you have understood what we have studied, now I have some questions. Please tell the answers."

Teacher, "What is the function of the Ombudsman?"

Then the teacher looks at the girls and points to a girl sitting in the centre of the class, calls her name and says, "Please tell me, what is the function of the Ombudsman?"

The girl replies, "Miss, the Ombudsman is like a court, so if people have any issues with any government institutions, they may lodge complaints directly. They don't need any FIR (First Information Report) in police".

Teacher, "Do we need the services of any legal counsel to fight our case at Ombudsman?"

The same student said, "NO, miss we don't need."

After a slight pause teacher asks another question, "what kind of cases can be filed at the Ombudsman?"

A girl stands up and says, "Miss, the cases related to corruption and other administrative injustice can be lodged at Ombudsman."

The teacher says "Ok, you can ask if you have any questions."

A girl stands up and asks, "Miss do we have an office of Ombudsman in Sukkur?"

The teacher says, "Yes"

And there is a bell to indicate that the class is over. The teacher stops and says ok we will study the remaining part of this chapter in the next class.

The lesson mentioned above started with a small lecture and a reading activity. The teacher's lecture consisted of a few sentences that informed students about the ombudsman institution. The lecture did not unpack the terms in the PS textbook, nor did it discuss *why* we need this institution. In her lecture, the teacher said:

*This institution is like a court of the poor people where no FIR<sup>6</sup> is required. (UGS-X Teacher PS).*

This statement is heavily loaded with content and is thought-provoking as to why we need such a specific court for poor people and why access to justice is so expensive in a country where people with low incomes cannot access it in an ordinary court of law. The teacher did not discuss this issue with the students, and the students did not get the opportunity to question the assumptions in the teacher's lecture or the textbook. Furthermore, the textbooks also provide such information, which is questionable. This lesson has no examples of students' engagement in critical thinking. The students did not discuss how people experiencing poverty will get justice at the ombudsman's office without the help of a lawyer and how ordinary people will fight their cases without knowing the intricacies of the law. Students did not get to discuss and question their assumptions about justice and courts. At the end of the lesson, the teacher asked the following questions.

*What is the function of the Ombudsman?*

*Do we need the services of any legal counsel to fight our case at the Ombudsman?*

*What kind of cases can be filed at the Ombudsman? (UGS-X Teacher PS).*

These questions demand the reproduction of the answers already written in the textbook; while responding to these questions, students just utter lines from the textbook. The teacher could hardly facilitate the students to engage with the text critically. From the teachers' interviews, it appears that there are no proper systems of guidance, supervision, monitoring and mentoring in schools for the teachers to change these practices. Teachers sound helpless as there is no one to guide them. For example, when a social studies teacher was asked why he did not use the curriculum, he directly said:

*Honestly, nobody has ever asked us to do so (RBS-VIII Teacher SS).*

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<sup>6</sup> FIR stands for First Information Report, which is registered at police station about a criminal act as soon as possible after the happening of a crime.

Another social studies teacher in a rural boys' school confidently said:

*Nobody in our school or other government schools do lesson planning, and I think it is not required* (RBS-VII Teacher SS).

Given that there are no proper supervisory and monitoring practices in schools, teachers use their discretion in teaching and assessing; as a result, teaching lacks the required seriousness. For this research, even though classroom observations were already planned, and teachers knew that their teaching was to be observed, the teachers came unprepared, and without lesson plans, they used a random approach, which indicates a lack of seriousness and enthusiasm in teaching.

Engaging learners in critical thinking is a well-thought-out and planned activity that cannot be carried out haphazardly; however, all the classroom observations revealed that teachers never plan before teaching and the teaching process is a simplistic and almost aimless activity that does not require critical thinking.

A lady teacher in an urban girls' school said:

*We have learnt planning, and we know it, but it is not in practice; we are used to teaching without a plan, and nobody prepares a lesson plan"* (UGS-VII Teacher SS).

Another social studies teacher in the same school expressed her indifferent attitude towards lesson planning in the following lines.

*Teacher: I do not do lesson planning in writing, but it is in my mind.*

*Probe: How is that possible?*

*Teacher: It is our experience; we teach based on that experience. But I do not prepare a write-up of the lesson plan. You will note that nobody prepares a lesson plan* (UGS-VIII Teacher SS).

The classroom observation data reveals that students were usually engaged in reading and answering the teacher's textbook-based short questions. In some classes, the teacher's brief lecture was missing, while in a few classes, teachers read loudly from the textbook in front of the students and asked simple questions from them. In every class, 5 to 10 students read from the textbook while others listened, this represents a typical approach to teaching SS and PS in government secondary schools in northern Sindh.

In SS and PS classes, the assumptions given in the textbooks are not questioned; for example, how the ombudsman is a "poor man's court" (Khokhar et al., 2021, p.184) and how it



enforces administrative accountability. The students hardly get opportunities to question the historical authenticity of establishing specific institutions and their role in society; instead, they accept what is in the textbook. Moreover, it was observed that real-life examples were absent, making learning irrelevant; in such teaching-learning, the students were not partners in knowledge construction and meaning-making. Students do not think critically and question the usefulness of such knowledge as their teachers do not facilitate them accordingly.

The political tradition of critical thinking has a passion for social justice; therefore, for a global citizen, "to be critical is to question the historical and contemporary problems such as poverty, globalisation, and environmental damage" (Blackmore, 2016, p.42). However, the existing pedagogical culture in secondary schools in northern Sindh hardly questions the historical processes behind injustices but submits to the existing system of inequalities by accepting and diverting the learners toward the subsystems like the ombudsman, which is another way of perpetuating the injustices and dividing the society into classes. The learners do not question why the justice system is so expensive and not accessible to people with low incomes, why some people are too poor to afford the existing justice system, and what possible consequences are when some sections of society do not have access to justice.

Alternatively, there are a few instances where teachers highlighted critical thinking in their interviews; however, the same critical approach was not found in their classroom practices. The following statement of a teacher shows a critical engagement with the PS textbook.

*Probe: Is there anything in Pakistan Studies that can promote tolerance, which is one of the aspects of GC?*

*Teacher: In our textbook of Pakistan studies, there are no such things. On the contrary, it promotes intolerance.*

*Probe: What type of intolerance does it promote and how?*

*Teacher: It promotes religious intolerance; for example, it says Hindus were cruel towards Muslims. I think such things should not be part of our textbooks.*

(RMS-X Teacher PS).

Although a teacher showed apprehension about the textbooks, in the classroom, the same teacher relied on the same textbook without any critique or questions. The review of textbooks confirms this teacher's apprehension about textbooks. This teacher's statement can be

substantiated by the evidence from the textbook excerpts below, showing how the PS textbook for class X promotes exclusiveness and division.

“The designs of Hindus to hold supremacy over the Muslims on the basis of their majority were very clear. They wanted to keep Muslims backwards in all fields of life” (Khokhar et al., 2021, p.21).

“Sir Syed Ahmed advised the Muslims to remain out of Congress because of the selfish designs of Hindus to hold supremacy over the Muslims” (Khokhar et al., 2021, p.21).

“The Hindu enmity and hatred for Muslims became apparent” (Khokhar et al., 2021, p.23)

“Hindu leadership wanted to enforce a constitution for South Asia in which the Hindus were to become masters due to their numerical majority and the Muslims as slaves” (Khokhar et al., 2021, p.25).

These statements in the PS textbook present Hindus as enemies of Muslims; however, followers of both religions have been living together for centuries (Jabbar, 2018) and are still living together, particularly in India and Pakistan. Such text in the PS textbook represents the hate curriculum promoted during the Zia era and afterwards, as Lall (2008) discusses the selective interpretation of history in India and Pakistan and notes that the PS textbook in 1991 “reinforced a very anti-Indian and anti-Hindu image” (p.113). Portraying a negative image of Hindus does not serve any decent purpose in a diverse country like Pakistan, where many Hindus contribute substantially to business, health, education, and other fields of life (Jabbar, 2018). The awareness of this issue within textbooks by a government school teacher shows a critical stance by the teacher; however, this criticality is not translated into teaching practice when teaching GCE concepts in classrooms, which indicates that even if some of the teachers have the capability to critique the content in the textbooks, they do not apply it when they teach in the classrooms.

The critical stance adopted by the teacher does not translate into classroom teaching because textbooks are the most powerful tool in the educational milieu of government schools in

Sindh where students have to pass the examination for promotion to the next grade, and such examinations are based on the content of textbooks. As discussed in the literature review, although the students want transformation and even if some teachers talk about critical thinking in their interviews, the teaching practices follow the same tradition of reading from the textbooks where critical thinking is missing. Only when the students will be engaged in critical thinking, they will be more explicit about their roles as responsible global citizens. Even though the curriculum and textbooks contain several GCE-related concepts, such as human rights, climate change, global institutions, local, national and global citizenship, and sustainable development, the opportunity to develop responsible global citizens is lost when students lack critical engagement with concepts at the classroom level. Although the NEPs suggest developing students as responsible global citizens, the same is reflected in the relevant SLOs in the curriculum, and the textbooks also contain GCE-related concepts; teachers teach GCE concepts in a highly oversimplified way making the whole process aimless.

#### **5.4.3. Dialogue**

Dialogue engages learners with differences and gives the "impetus for learning how to ask critical questions comes from engaging with difference" (Blackmore, 2016, p.42). However, the learning process of GCE concepts in the government schools in northern Sindh is limited to textbook reading, where the students receive the information teachers call 'knowledge' about the world. Although the curriculum suggests discussion as an effective teaching strategy, and the textbooks contain several activities to engage students in discussion and dialogue, data reveals that reading and listening are the only pedagogies and classroom practices. The learners do not get opportunities to engage with alternative perspectives and other ways of seeing the world, which is essential in critical approaches to GCE (Blackmore, 2016, p.43).

Teachers have some predefined assumptions about children; they think children of poor socioeconomic families cannot become global citizens. A teacher said that children of low-income families could not become global citizens because they cannot travel abroad, whereas travelling outside one's country is not required for global citizens. In his interview, the teacher said:

*At the high school level, it is not easy. This is a government school, where you will see the children of low-income families. They hardly go abroad, so they cannot become global citizens (RMS-VII Teacher SS).*

The above statement of the teacher indicates three assumptions; a) high school is not an appropriate level for developing learners as global citizens, b) government schools cannot teach GC, and c) the children of low-income families can not become global citizens. This teacher underestimates the potential of government schools, assumes families' socioeconomic conditions hinder students' development as global citizens and connects GC with visiting foreign countries. The teacher negates students' role and agency in transforming society. Here the teacher's response represents his thinking which is inconsistent with the teacher's facilitative role where students and teachers are required to jointly engage as participants in the process of identity formation.

In GCE, dialogue is a process of identity formation concerning the wider world and history; it requires transformative pedagogy that "creates conditions that support teacher and pupils (participants) in developing their identity as persons in relation to one another" (Farren, 2016, p.191). Dialogue requires the active engagement of learners with others to learn the alternatives and create negotiated meanings; these others may be fellow students, teachers, and the writers of the textbooks used in the classrooms. This dialogue is missing in the case of government secondary schools in northern Sindh. Table 3 below is based on classroom observations; it is a typical example of how reading and listening are exclusive pedagogies in teaching SS and PS in secondary schools in northern Sindh.

**Table 3 Textbook Reading Approach; Source: Classroom Observations**

<b>Class</b>	<b>Textbook reading approach</b>
Rural Mixed School	The teacher asks the students to open the textbooks on a particular page. Then the students are called individually in front of the class and read from the textbook.
Rural Boys School	The students are asked to open a particular page of the textbook then the teacher randomly indicates a student to read a passage from the textbook; when a student completes a paragraph, another student is indicated to read the next paragraph.

Urban Girls School	First, the teacher reads a passage from the textbook, then asks a few questions from the same text she had read, and then asks the students to read from the textbook. The students read the same text one by one.
Urban mixed school	The teacher asks the students to open the textbook and starts reading. After reading one or two sentences, he explains what he has read.

Table 2 shows that textbooks published by the government of Sindh are the primary sources of knowledge. It was noted during classroom observations that in a regular class of 35 minutes, only ten students could read from the textbook; the remaining students only listened while others read in the class. When the teachers were inquired about why they focused on reading only, they reported that they wanted to develop the students' reading skills. Teachers' focus on reading indicates that teachers hardly think about the GCE-related aims and objectives of education, i.e. to develop the individual as "a responsible member of society and a global citizen" (MOE, 2009, p.18). Where reading is the sole pedagogy, the students are not engaged in listening to others to understand alternative perspectives; ultimately, they are not in a position to "see the limitations and gaps in their own understandings" (Blackmore, 2016, p.43). They hardly get the opportunity to learn and transform their views, identities and relationships; subsequently, they develop a narrow understanding of their own local and global identities.

When teachers talked about listening to others, it was also in a very narrow sense; for example, an SS teacher from a rural mixed school said:

*When they read, they improve their reading skills. When they listen to other students, they remember the information. Many students cannot read, so it is necessary to help them if they cannot (RMS-VII Teacher SS).*

Here listening is not in the sense of listening to others' perspectives, but listening to other fellows while they are reading from the textbook. The teachers' statement also indicates that the purpose of listening is to retain information. However, the "purpose of dialogue is learning, and this learning emerges from the opposition between different types of knowledge that people bring to the discussion" (Blackmore, 2016, p.43). Teaching GCE concepts in government secondary schools in northern Sindh is the opposite of dialogue because it romanticises the information written in the textbooks and does not represent the complexities. Banks (2008) argues that mainstream citizenship education promotes the status quo, does not include civil,

political, social and cultural aspects, and does not teach how global factors influence the learners' lives. The same is the condition in the case of government secondary schools in northern Sindh. The learners do not encounter other perspectives; but by reading from the textbooks, they learn 'about' others, not 'from' and 'with' others and through dialogue; they do not put their assumptions at risk of being challenged; hence the existing pedagogical culture weakens all the possibilities of transformation and global identity formation.

#### **5.4.4. Reflection**

Reflection supports us in encountering complex knowledge (Blackmore, 2016). It helps examine one's "own assumptions, knowledge and implication", and it helps in "making connections between thinking, feeling, and acting" (Blackmore, 2016, p.44); hence by connecting our actions with our thinking, it plays a central role in particular identity formation. Rather than getting information from textbooks, reflection is more about oneself; to understand others first, one has to investigate the self. However, the pedagogical culture in government secondary schools in northern Sindh does not provide space to examine one's assumptions and relate one's actions with feelings. The data do not provide evidence that students or teachers use reflection to understand or evaluate text, information, and roles as responsible global citizens. A typical example of SS and PS classes given in textbox-1 does not allow students to think and reflect on the contents of the textbooks or their roles as responsible global, national or local citizens. The questions asked at the end of textbox-1 indicate an oversimplification of the topic, where the students have no opportunity to ask questions and reflect on the ombudsman's office. They do not ask why, in the presence of a proper judicial system in the country, a separate judicial system for people with low incomes was established, marginalising poor people from the mainstream system. Why is such segregation being systematised by establishing a separate system? The students neither question nor reflect upon why some people are poor, nor do they reflect on a separate system of justice for them and without the help of a lawyer, will people experiencing poverty be able to get their problems redressed? Blackmore (2016) argues that poverty is an example of structural violence; if the students do not reflect on it, they will learn a complacent attitude and never use their agency to change their socio-political conditions and the status quo. By limiting learning to reproducing answers to memory-based questions, prevalent

culture separates daily life experiences from what the students read and listen to in the classroom. Hence, with this pedagogical culture, education and real life are two worlds apart.

Moreover, the SS and PS textbooks suggest several learning activities that help initiate reflection, such as small inquiry projects; however, the teachers missed such learning opportunities by avoiding these activities. A teacher in an urban mixed school said he could not do such activities because of a lack of resources:

*There are many things you need when working with children. We lack resources. I mean teaching-learning material.* (UMS-VI Teacher SS)

Another teacher in an urban girls' school also presented a similar explanation:

*We do not have materials to use in the classrooms for activities. Children are also from low-income societies, so we do not ask them to purchase the material* (UGS-VI Teacher SS).

Another teacher from a rural mixed school showed his lacklustre attitude towards classroom activities in his interview:

*Probe: You did not engage students in any learning activity; is there any specific reason for that?*

*Teacher: There is no specific reason. We should do that.*

*Probe: Do you face any problems with doing activities?*

*Teacher: There is no such problem”* (RMS-VII Teacher SS).

The lack of resources as an explanation for not engaging students in learning activities is common, but it cannot be justified; the activities given in the textbooks do not require many resources. The textbooks include many small inquiry and survey projects and group discussions, which students can easily do at school or home and reflect on their roles and responsibilities as global citizens; these activities do not require specific resources. By not facilitating reflection, the opportunities to question one's assumptions and understand “connections between oneself and others, and the wider socio-political and natural environment” (Blackmore, 2016, p.44) are lost, and students do not learn to question the status quo and the historical reasons behind inequalities. Hence, students hardly develop a sense of responsibility towards society locally or globally. When they do not engage with others in dialogue, they miss the opportunity to see from different perspectives and negotiate with others. Teachers miss these opportunities to transform students' identities without feeling they are missing something important.

#### 5.4.5. Responsible Being/Action

Responsible being and responsible action are the ultimate stages of transformation, where learners can use their agency to transform society. In the present socio-political conditions of Sindh, students must learn to take responsibility so that they can exercise their agency to transform society for a better tomorrow. Since “responsible being/action is important in bringing about transformation and challenging oppressive structures” (Blackmore, 2016, p.45), it is critically important to explore how the students are developed as responsible beings in a natural classroom setting. Responsible being and responsible action are the outcomes of critical thinking, dialogue and reflection, and the purpose of GCE suggested in NEPs is also to develop responsible global citizens. One of the policy objectives of NEP 2009 is “to develop a self-reliant individual, capable of analytical and original thinking, a responsible member of society and a global citizen”(MOE, 2009, p.18). NEP 2017-25 suggests “to develop balanced individuals cognizant of their responsibilities as citizens of the state, as well as their obligations to contribute constructively towards the global community” (MFE&PT, 2017, p.57). However, responsible action needs enough sensitisation of human beings to feel outraged at the existing injustices and unfair power structures, and this will be possible when they critically think about and reflect on real-life examples of injustice. The information on real-life issues is not available in the SS or PS textbooks, so the teachers have to fill this gap, which again brings to the forefront the role of teachers in curriculum enrichment. If the teachers are appropriately skilled, they can develop community projects on local issues to help uncover such harsh realities as injustice and poverty. The existing teaching practices do not include such projects in their regular schooling.

Interviews with teachers revealed that some teachers wanted students to become responsible citizens and learn to take responsibility locally and globally; however, the classroom observation data do not confirm this. The following excerpts from the teachers' interviews show how teachers conceptualise responsibility.

A Pakistan studies teacher in an urban girls' school connected GCE with responsibility.

*Teacher: Global citizenship education is about responsibilities. If students are responsible in their education, they will observe the country's laws and know about the world outside their own country.*

*Probe: Would you clarify this more?*



*Teacher: It starts at home. If a child follows the rules and takes responsibilities at local level that child will become responsible at the national and global levels (UGS-X Teacher PS).*

In the above statement, the teacher uses the term responsibility with a connotation of complacency within existing circumstances. Another teacher of the same school believed that students who understand their responsibilities at the local level would grow up as global citizens.

*Teacher: Those who understand their responsibilities at a local level will also become global citizens.*

*Probe: Do you mean that global citizenship is all about taking responsibility?*

*Teacher: Yes, the children who take responsibility are global citizens” (UGS-VII Teacher SS).*

The teachers' statements show that they take responsibility in its most superficial meaning, i.e. a teacher believes that *responsibility is how to behave in society*. Another teacher sees responsibility in the sense of showing *responsible behaviour in education and obeying the laws of one's country*. The teachers' above statements reflect a shallow understanding of responsibility/responsible being/action which is limited to making students complacent and obedient to state laws. These pedagogical practices hardly go beyond the oversimplified meanings of GCE-related terms. Their teaching practices do not expect any transformation in the individuals, and it is enough for the teachers that students can respond to their questions. Since students are not engaged in critical thinking, reflection and dialogue, they hardly understand issues and use their agency in the change process; instead, they might develop a complacent attitude towards the existing norms. Responsible action is an individual's choice after a proper understanding of the context, and such action is aligned with competence, which does not happen simply by telling the learners what they should or should not do.

Pashby suggests that GCE is a “pedagogy that seeks to promote social justice on a world scale” (Pashby, 2012, p.12). However, a passive environment in which students usually listen to others reading in the classroom or sometimes read from the textbook subverts and marginalises them, and they hardly learn to use their agency for change. This way of teaching is a dismal activity for students, where they are not partners in learning and becoming active local, national or global citizens. The students in government schools in Sindh belong to low socioeconomic families, and it is alarming that the teachers underestimate the strength of students in this

segment of society. For these students, the textbooks and teachers limit GCE to a more simplistic understanding; for example, teachers relate GCE to knowledge about the world, ignoring that “through GCE approaches, students can gain a sense of agency and action that goes beyond charity and includes structural critiques of social issues” (Pashby, 2012, p.10). When students from low socioeconomic backgrounds only know about the affluent world, it is more discouraging if the knowers cannot use their agency to change the world for their better futures.

The responsible being/action is a transformative aspect of GC, and Banks (2008) argues “that an effective and transformative citizenship education helps students to acquire the knowledge, needed to function effectively within their cultural community, nation-state, region and in the global community” (Banks, 2008, p.129). Effective functioning within the community and nation-state is not a complacent process but a transformative one, whereby citizens will question and challenge the existing structure in favour of a more just society; the data reveals that such an educative process is not evident in the case of government secondary schools in northern Sindh.

In Pakistan, transformative global citizenship is imperative because rather than asking for humanitarian help and charity, the young people in Pakistan demand the “transformation of conditions that produce poverty and conflict” (Kadiwal and Durrani, 2018, p.552). Transformative pedagogy or critical GCE, as suggested by Blackmore, requires learners’ active engagement; however, the teachers in the research context undermine the students and keep them limited to reading. In favour of limiting the students to reading and listening, teachers give odd explanations; for example, an SS teacher said:

*Teacher: Since the pronunciation of some of the students is not correct, we ask them to hear from others and correct their pronunciation.*

*Probe: Isn't it the responsibility of the language teacher to focus on pronunciation? You are a social studies teacher!*

*Teacher: I understand it, but even then, the student should read the text so that the child should know about the text and respond to the questions related to a particular chapter (UGS-VI Teacher SS).*

The above statements show that the students and teachers are not partners or negotiators in meaning-making. The teachers are only interested in the content of the textbooks, and their chief concern is whether the students are reading it with the correct pronunciation. However,

unlike the language textbooks, the textbooks of SS and PS are not required to be read by students. The SS class VI and VII textbooks encourage the teachers to further develop the ideas and activities mentioned in the textbooks as children learn when they are engaged in activities that help them think. When students are engaged in activities and thinking they develop a sense of responsibility (Jumma et al., 2021; Hashmi et al., 2019). However, this power of education, where learners learn to become responsible is not used in this context where the teaching-learning process is a mere reading activity. In the context of the present socioeconomic conditions of the country, the responsible being and responsible action dimension of critical GCE pedagogy is quite a powerful idea where students can exercise their agency in social transformation. In contrast, by denying opportunities for participation, existing pedagogical culture plays a facilitative role in perpetuating the inequalities, sustaining the status quo and excluding the youth from shaping the future.

#### **5.4.6. Responsible Being and Identity Formation**

Responsible being/action and identity are connected inextricably, as responsible action is a practical expression of an individual, which a person takes consciously knowing his/her place in relation to others. Identity in critical GC is an outcome of critical thinking, reflection, and dialogue (Blackmore, 2016), which is missing in the case of GCE teaching practices in secondary schools in northern Sindh. Since the teachers do not use pedagogical strategies to influence identity formation, wherein learners take up specific roles and can relate and position themselves in relation to others, the teaching-learning of GCE topics hardly impacts global identity formation. Although NEPs objectives suggest the development of individuals as responsible global citizens, the conceptualisation of citizenship and identity formation in Pakistan has become more exclusive, making citizenship education synonymous with Islamic education (Dean, 2010). The same is evident in NEP provisions that suggest the development of Muslim identities. NEP 2017-25 notes that theoretical and practical Islamic knowledge will be imparted for the “development of Muslim students’ personalities” (MFE&PT, 2017, p.25), where the term ‘personality’ has been used in the meaning of identity. The same policy uses the term Ummah in a broader sense than Pakistani nationhood. The ‘Muslim Ummah’ concept is broader than national identity but narrower and more exclusive than GC. The policy notes that “the concept of Muslim Ummah and universal brotherhood will be promoted through curriculum and

textbooks” (MFE&PT, 2017, p.25). Hence, the NEPs create confusion by the simultaneous promotion of global citizenship and Muslim Ummah where Muslim identity is more expressive in the policies, curriculum and textbooks than global citizenship identity.

The classroom observations reveal different stories. The teachers see the development of students' identities in many different ways. Some teachers believe they are developing students with multiple identities, i.e. local, national, and global, while others believe they are developing them as local or national citizens; however, the classroom practices do not confirm any of these claims. Only one example from the data reveals that students identify themselves with religion, country and province. During classroom teaching, when a teacher asked students to identify themselves, the students identified themselves as below:

*The first student said: First, I am a Muslim, then Pakistani, and then Sindhi.*

*The second student said: First (I am) Sindhi, then Muslim and then Pakistani (UMS-PSX).*

Though the above responses indicate multiple identities, after the students' responses, the teacher did not engage students in critical thinking, for example, to explore what it means to be a Muslim, a Pakistani or a Sindhi, how they practice these identities, or what roles and responsibilities are associated with these identities. Despite studying GCE-related concepts in SS in previous years, these students do not identify themselves as global citizens. Moreover, the existing pedagogical practices do not engage them in the identity formation process of “being-in-becoming” (Farren, 2016, p.193). In the identity formation process, the role of SS, PS subjects and the GCE concepts within these subjects are minimal due to existing pedagogical practices, which need rethinking and reconceptualisation. Here the role of the teacher is fundamental and critical in developing learners as global citizens, and it is essential to know how teachers conceptualise GCE and global identities.

Some teachers believe they are developing students only as local citizens, but when asked ‘how’, their responses show that they believe they do it by imparting ‘knowledge’. The following excerpts from the interviews reveal how teachers see the formation of the students’ identities at a local level.

A teacher in a rural boys’ school said:

*I think they will be local citizens or provincial. As you know, we do not have social studies related teaching aids... like globes. So social studies is not developing the*

*required things in the students. So, I think we are developing them only as local citizens (RBS-VI Teacher SS).*

*It is indeed challenging, but it is good if a child becomes a global citizen, but a student cannot become responsible for the whole globe. A child can become a responsible citizen of his village or town (UGS-VI Teacher SS).*

The above statement shows the teachers' shallow conceptualisation of the very idea of citizenship and she believes that local and global are different worlds that students cannot manage. Blackmore suggests that the local and global are co-produced. This teacher's statement reveals her perception of global responsibility, which she thinks is beyond the approach of secondary school students; thus the teacher underestimates the students' ability to associate themselves with multiple identities i.e. local and global.

A social studies teacher in a rural boys' school also thinks that the students cannot become global citizens because government school children belong to low-income families.

*I believe that it [curriculum] will develop the students as local and national citizens, but not the global because these children belong to low-income families and cannot go abroad (RBS-VII Teacher SS).*

Considering the profound divisions in Pakistani society based on the country's socioeconomic conditions, one can effortlessly witness the yawning differences in the living conditions of the people, their lifestyles and access to resources and facilities. For example, mainly the children of poor sections of society study in government schools. Poverty is an unhappy situation; it is also a global issue and a topic for GCE, which should provide an impetus to feel outraged against the existing power structures and readiness to play a transformative role, but the teachers' perceptions differ; they make poverty an explanation for not being a global citizen. Another teacher was adamant about the possibility of developing students with local and national identities but not global identities; the following excerpt from his interview reflects his view:

*Question: Do you think you are developing your students as responsible global citizens?*

*Teacher: No, I do not think so, I am developing them as local and national citizens.*

*Probe: But what about the topics of GCE in the textbook?*

Teacher: *They are relevant for developing students as local and national citizens (RBS-VII Teacher SS).*

Despite the text and exercises on GCE being available in SS textbooks, the perceptions and practices are not helpful. This statement shows the teacher's shallow understanding of GCE as he thinks SS does not include GCE concepts. In this way, the teachers who are unaware of the idea of GCE cannot play an active role in teaching GCE or transforming the students into active global citizens.

Some other identity-related issues, such as exclusive citizenship and religious identity, surfaced during interviews. One such identity was an exclusive religion-based identity, which is problematic in the sense that it compartmentalises human beings based on faith; subsequently, it promotes the thinking of 'us' and 'others', which promotes divisions, clashes and confrontation, whereas the idea of GCE is inclusive and is meant for peace and respect for diversity. The consequences of exclusive identities have been disastrous for Pakistani society in the shape of violence (Haleem, 2003). When education promotes exclusive identities and divisions in society, and it works at cross purposes with the policy objectives and norms of education, it undermines the established objectives of education. Within this divide, the religious identity is quite profound, as another teacher in an urban mixed school, in his classroom teaching, defined culture only from a religious perspective; he said in his lecture:

*People have their own cultures. For example, we are Muslims, we pray in the Mosque, Christians pray in the Church, and Hindus pray in their Temples (UMS-SSVII).*

Along with emphasising religious identities, the above statement divides people between 'we' and 'they.' The teacher in this lecture did not discuss any cultural and social intersections among the people of various religions; he ignored the shared values of South Asian people.

Conversely, some other teachers possess a better understanding of the relevant issues within the curriculum and textbooks. A teacher in a rural mixed school reported that the textbooks present confused and self-contradictory things; therefore, we, as Pakistanis, have never been able to become a nation for the last 75 years; this teacher's concern resonates with Jabbar's (2018) concerns that the search for Pakistani nationalism is facing and will continue to face multi-dimensional challenges. This teacher said that these textbooks provide misleading information to

the students: By providing selective content that hides some relevant information and presents half-truths, the textbooks have not served a good cause.

*This has been happening for the last 75 years; as a result, we have never developed into a nation; there is no clear concept of nationhood. There are conflicts based on regions, language, and nationality. The contradictions continue (RMS- VIII Teacher SS).*

This teacher believed that the base of Pakistani nationhood on the two-nation theory was problematic because he believed that the idea of a nation is social, not religious.

*For example, the two-nation theory talks about religious nationalism; however, there is no concept of religious nationalism in the world. In this theory, Sir Sayed Ahmed Khan suggested that Hindus and Muslims are two different nations.... society should not be divided based on religion, creed or caste. Society is a combination of people where people live together. They should not be discriminated against by their religion, creed, profession or anything else (RMS-VIII Teacher SS).*

This teacher's statement shows a level of engagement with critical thinking about the idea of nationhood and issues within the textbooks, but this engagement ignores GCE. His disagreement with religious nationalism shows his understanding of a more inclusive concept of nationhood, not the GCE. He identified the issues and pointed out how the ethnic issues have affected society and thwarted social cohesion. Although such teachers look at the textbooks and curriculum critically, their classroom practices represent the same pedagogical culture that expects the learners to memorise the factual knowledge and reproduce it into examination papers. They do not engage students in critical thinking, reflection and dialogue.

The classroom observation data reveal students' identities, including national, global, Muslim, Pakistani, Sindhi, and students with multiple and inclusive identities. However, the existing pedagogical practices do not explore these identities and the roles the individuals play when these identities are at work. The 'why' and 'how' questions are missing in teaching practices. Why the students associate the given identities with themselves and how they practice these identities are not addressed in teaching. Avoiding a critical examination of the roles and responsibilities attached to these identities stops learning about the practical implications of the identities and minimises the role of education in identity formation. In this way, the existing

classroom practices characterise passiveness, where these identities and their societal implications are hardly explored.

#### **5.4.7. Inconsistencies and Disconnects in Policy Curriculum and Practice**

There are severe disconnections and inconsistencies at various levels of curricular hierarchy that hinder the path of developing learners into responsible global citizens. Findings related to these inconsistencies bring insights for policymakers, curriculum developers and textbook writers to reflect on possibilities to align the objectives, policy actions, curriculum and textbooks.

A lack of synergy and coherence prevails across policies, curricula, textbooks and prevalent teaching-learning practices making the process of teaching GCE a confusing exercise that does not bring the expected outcomes. As discussed in chapter four, there are inconsistencies between various aims and objectives of the national education policies, which create an impression of a lack of seriousness. The inclusion of global citizenship in NEP 2009 is vague as the policy does not explain who are global citizens, how learners can be developed as responsible global citizens, what are their possible roles and responsibilities and how they exercise their citizenship agency. One of the objectives of education in the country is the development of individuals as responsible members of society and global citizens (MOE, 2009); however, where the policy document suggests policy actions for implementation of other policy intervention areas it is silent on global citizenship. Additionally, the NEPs put forward three incompatible propositions. First, NEPs present GC as a global economic opportunity, which is a neoliberal interpretation of GC; second, the policies suggest education must promote the idea of a welfare state; and third, NEPs suggest that the learners must develop their Muslim identities, whereas religious identities are exclusive identities. NEP 2017-25 places the development of individuals who can contribute constructively towards the global community as one of the goals of higher secondary education (MFE&PT, 2017), however, the same policy presents the identity and all concepts related to democracy, peace and tolerance from a religious perspective where the humanity is divided between ‘them’ and ‘us’.

There is another disconnect between the content of textbooks and the curriculum. In this regard, the SS and PS revised curriculum of the Sindh government includes several GCE-related benchmarks and SLOs, which I have discussed in chapter four, such as responsibilities



for citizens at local, national and global levels, critical thinking, and responsible action (ELDS, 2015). Interestingly, the social studies textbooks have used the curriculum themes as chapter headings and SLOs as topics. Every chapter contains a list of SLOs copied from the curriculum document, but the content under every topic is limited to one or two sentences that neither elaborate on the concept nor engage the students by providing the required knowledge. For example, under the heading “who is a citizen?” in SS of class VII, there is only one sentence which reads:

*“A person who is a legally recognised resident of a particular country and has rights because of being born there or a person who lives in a particular town or city is called citizen”* (Hashmi et al., 2019, p.42).

In the same chapter, political rights are defined in two small sentences, as given below;

*“Political rights include freedom of expression, freedom of association, and assembly. Every citizen has the right to take part in the government and he/she has the right to vote and stand for election at the time of elections”* (ibid).

The above text is insufficient to meet the curricular objectives of developing the students' understanding of active citizenship; thus, the curriculum is not appropriately translated into the textbooks, creating inconsistencies between the curricular expectations, the textbooks, teaching and students' learning.

There is another disconnect which I call pedagogical disconnect, which creates inconsistency between the SLOs suggested in the curriculum and textbooks and the teaching-learning practices in the classrooms. During 16 classroom observations, I found no teacher engaging students in any discussion and learning activity or project, albeit the textbooks suggest many such activities and learning projects wherein the students can practice their ‘responsible actions’ as responsible beings (Blackmore, 2016). Teachers ignore the pedagogies suggested in the textbooks and only focus on textbook reading. Reading-focused pedagogy creates a pedagogical disconnect between curricular expectations or SLOs and classroom practices; subsequently, the policy objectives of developing students as responsible global citizens seem unachievable.

This research does not include textbook developers as participants; therefore, exploring the reasons behind the disconnect between textbooks and curriculum is beyond the scope of this research. However, the pedagogical disconnect indicates the lack of relevant

professional development of SS and PS teachers. The data analysis reveals that since the teachers do not get proper training on GCE, they are not well prepared to teach the relevant concepts, and they confuse these concepts with language lessons and ignore teaching-learning activities in textbooks. The abovementioned inconsistencies adversely affect teaching and learning; despite the GCE concepts in the textbooks and curriculum, the students miss the opportunities to learn these concepts. Rather than being a transformative process, teaching GCE concepts has become a hollow exercise in the government secondary schools in Sindh that does not provide opportunities for the learners to develop their global identities.

#### **5.4.8. Conclusion**

While exploring how GCE-related concepts are taught in government secondary schools in northern Sindh, this research discovered a pedagogical culture that excludes the students from active participation in knowing, understanding, critical thinking, and reflecting, which may otherwise result in transforming the learners into responsible being which they would express through their responsible actions (Blackmore, 2016). I use the term ‘null pedagogy’<sup>7</sup> for this pedagogical culture which is an outcome of teachers' shallow conceptualisation of GCE and their ways of teaching. Null pedagogy confines the students to read the content from SS and PS textbooks which, along with restricting their learning to factual knowledge, fosters complacency, reinforcing their roles as passive participants in the existing social system. Subsequently, the system survives with structural violence, inequalities and injustices. The active roles of the teachers and students are missing. This pedagogical culture characterises a random approach to teaching where the selection of teaching methodology entirely depends upon teachers' expediency and, at the same time, the teachers' indifference towards developing students' specific identities as responsible global citizens weakens the whole process of identity formation.

The data candidly reveals that although our policy documents, curriculum, and textbooks contain some helpful content and projects, the implementation at the classroom level attenuates the provided content and exercises. The data reveals that the teachers are not well prepared to teach GCE concepts, and they confuse these concepts with language lessons focused on reading

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<sup>7</sup> Borrowing word ‘null’ from mathematics terminology where null set which is represented with Greek letter  $\emptyset$  contains no member at all and is an empty set, I use the term **null pedagogy** for a teaching learning approach which does not use any specific teaching methodology, and due to its unplanned nature it has no specific learning outcomes.

and listening skills. This approach to teaching-learning GCE concepts entirely ignores the involvement of human learning and transformation aspects such as critical thinking, dialogue, reflection and responsible being/action (Blackmore, 2016). The teaching-learning process of GCE concepts in government secondary schools is like an opportunity lost.

Discussing GC in the Pakistani context, Pasha argues “that, in areas where there is a weak grasp of the notion of citizenship, it may be difficult to move forward to grasping the philosophy of global citizenship and internalising it in meaningful ways” (Pasha, 2015a, p.48); conversely, a weaker grasp of national citizenship offers the opportunity for GC to flourish and fill the existing gap, as national citizenship suspects GC as an intruder that might weaken the sense of nationhood by eroding the distinct cultural, ethnic, and linguistic boundaries of nation-states. However, I do not advocate GCE at the cost of national citizenship or as an alternative idea; instead, I see GCE as an enrichment in the concept of national citizenship where the citizens play an active role as ‘responsible beings’ (Blackmore, 2016) at a broader level. Being responsible global citizens and critical thinkers, they will sense the global implications of their local actions and be aware of the local implications of global activities. They can also question the notion of development and exercise their agency to create a just society, “make the right choices for themselves, their country and play a responsible role as global citizens”(MFE&PT, 2018, p.2) as envisioned in the NEP framework.

## 6. Discussion and Conclusions

This chapter starts with an overview of the study, followed by a discussion. The discussion part weaves together the concepts of students as global citizens, the role of teachers in developing them as global citizens, and the contribution of this research to knowledge, finally, I conclude that the teachers are unprepared for teaching GCE, which creates gaps in content and pedagogy resulting into policy practice gaps making teaching learning of GCE ineffective.

### 6.1. An Overview of the Study

To explore how GCE concepts are taught in government secondary schools in northern Sindh, this research was carried out as a case study where data were collected through document analysis, classroom observations and teachers' interviews. Three education policy documents issued by the government of Pakistan in the last fifteen years (MOE, 2009; MFE&PT, 2017; MFE&PT, 2018 ) suggest that education in the country should develop students as responsible global citizens. The policy provisions are reflected in the SS and PS curricula revised by the government of Sindh. Several GCE-related concepts, such as global and national citizenship, local, national and global identities, democracy, human rights, peace, justice, equality, responsibilities, critical thinking, reflection, dialogue and participation, find their place in the SS and PS curricula (ELDS, 2015; DCAR, 2019). The review of textbooks of SS for class VI (Jumma et al., 2021), SS for class VII (Sahar et al., 2018), SS for class VIII (Sahar et al., 2018), and PS for class X (Khokhar et al., 2021) reveals that many of the GCE related concepts given in curricula have been placed in the government textbooks.

To explore how GCE concepts are taught in classrooms, sixteen classroom observations were carried out in the government secondary schools in northern Sindh, and sixteen in-depth semistructured interviews with SS and PS teachers supplemented the classroom observation data. The findings reveal a) teachers' shallow understanding of the idea of GCE, which primarily connects GC with visiting abroad, b) a pedagogical culture where reading and listening are the sole purposes of pedagogy, c) students are hardly engaged in critical thinking, reflection and dialogue which are necessary for the transformation of learners to become responsible and critical global citizens, and e) disconnects and gaps in content and pedagogy resulting in a gap between policy and practice. In the following paragraphs, I discuss to conclude how it happens.

## 6.2. Discussion

As discussed in Chapter Four, national education policies posit multiple propositions, making GCE a contested and multifaceted phenomenon in the educational context of the country. First, GC is considered an economic opportunity offered by the neoliberal world and the processes of globalisation. In this connection, NEP 2009 considers education “a vital investment for human and economic development” (MOE, 2009, p.9). More than developing global identities, this policy emphasises skill development to prepare employable youth in the world's markets. The economic perspective of GCE is a neoliberal conceptualisation, which according to Oxley and Morris (2013), is a cosmopolitan type, and the economic conceptualisation does not engage with identity formation processes like critical thinking, dialogue, reflection and responsible being/action (Blackmore, 2016). Considering GCE's role in better futures and a more just society, we need to reflect on to what extent economic opportunities promote economic democracy in the given socioeconomic conditions of the country. Considering Pakistan's low literacy rate and the questionable quality of education, if education is a vital investment for human development, it benefits a few. In this case, the role of education is debatable, whether it is adding to the economic divide and perpetuating inequalities or improving the economic conditions of the less advantaged class.

In connection to economic or neoliberal GCE, Oxley and Morris suspect the GCE-related ambiguities of international development, such as making technologies available to all, reducing infant mortality rates and decreasing the number of people living in extreme poverty when violent crime, racism, suicide, isolation, alienation, and environmental destruction are already high in the countries called developed otherwise (Oxley and Morris, 2013b). Hence, the developed and developing world relationship needs critical analysis and rethinking. The learners should be empowered enough to question such norms and traditions. Here, Blackmore's critical pedagogical framework can help engage students in critical thinking, dialogue, and reflection to develop them as responsible citizens with competence for responsible actions (Blackmore, 2016) which they take under their action competence.

Second, the NEPs promote the idea of making Pakistan a welfare state. Education aims to "create a sense of unity and nationhood and promote the desire to create a welfare state for the people of Pakistan" (MOE, 2009, p.17), though Pakistan has never been a welfare state (Lall and

Saeed, 2020) and the policy actions are also not directed towards such a welfare state.

Combining the ideas of the welfare state with neoliberalism sounds rhetorical, and the NEPs are silent on how education will synthesise neoliberalism and the welfare state; hence such claims are self-contradictory and open to multiple interpretations and ambiguities. The welfare state has no place in the world, where neoliberalism has become “the default logic for public policymaking across the globe” (Schram, 2018, p.309). It is impossible to reconcile the market’s logic with the welfare state’s logic in the real world.

It is essential to critically examine how GCE benefits the people whose interests it serves and how it can benefit the learners in Sindh, Pakistan. GCE's economic or neoliberal interpretation primarily results from economic globalisation that perpetuates economic inequalities (Newlands, 2002b; Pais and Costa, 2020). Tully (2008) believes that the modern GCE legitimises the political authority of global institutions and Western imperialism over the non-Western world. Cho & Mosselson (2017) find GCE more attractive to the children of affluent societies. In Sindh, most children studying in government schools come from a low socioeconomic stratum; they face huge economic disparities. The findings show that reading and listening are the only pedagogies used in teaching GCE concepts to these students. In this teaching-learning, the learners' role is passive and they do not get opportunities to engage in critical thinking where they can question the status quo and explore the possible solutions of their problems, they are not developed as agents of change. The whole process of teaching learning does not inform the learners about the historical processes behind their problems and it does not create a sense of urgency for changing the existing oppressive structures. This teaching process brings to the fore the role of teachers, who themselves have not properly learnt the concepts of GCE and they have not received any trainings which they also highlighted in their interviews.

Most of the students studying in government schools belong to poor sections of society, and the biggest problem they face is poverty which is a local, national and global issue. The parents’ and the students’ core expectation from education is to break the vicious circle of poverty by simply being employable through education, where social transformation is not their concern. Additionally, the pedagogy that only focuses on reading and listening does not instrumentalise education to resolve socioeconomic issues through alternative approaches, but education, including GCE, is considered formally as a process of acquiring factual knowledge. In

this situation, exploring what and how GCE concepts can contribute to these children's learning and development is pivotal.

Critical GCE offers hope for the poor sections of society, it aims to develop the learners' consciousness of the issues, and the SS curriculum expects the students to develop “social consciousness so that they become agents of positive social change” (ELDS, 2015, p.54). In this regard, Blackmore’s proposition of ‘responsible being/action’ in her pedagogy of critical GCE is very much relevant. Critical GCE allows learners to think critically by questioning the contextual assumptions and looking into the historical processes behind the existing structures of inequality. Through dialogue, students engage with a range of alternative perspectives and learn with others, and reflection provides them with opportunities to encounter complex knowledge, which makes them conscious, and they become responsible for their actions (Blackmore, 2016). As a result, they become ready to exercise their agency for change. However, to make GCE successful and valuable for students of government schools, it is advisable to conceptualise it from a critical perspective. In doing so, the role of teachers is pivotal. However, the findings of this research show that teachers have an oversimplified conceptualisation of GCE, which ignores the complexities involved in the concepts and their transformative role. Teachers' simplified conceptualisation of GCE is reflected in their teaching pedagogies resulting in children learning only factual knowledge; alternatively, learners do not realise their roles as change agents and the urgency to play active roles in social transformation. Even though the policies, curriculum and textbooks contain GCE and its concepts, if the teachers are not well aware and developed properly for teaching these concepts, developing learners as responsible global citizens is hardly possible. In the case of secondary schools in northern Sindh, the role of teachers, which should have played a central role, is minimal. Hence, it is critically important that the SS and PS teachers must be prepared and appropriately trained for teaching critical concepts like GCE.

GC is an identity formation process that requires transformative pedagogies and profound teacher engagement with students. Generally, in the appointments of teachers in secondary schools, subject-related concerns are ignored, which results in teachers' indifferent attitudes towards their respective subjects, specifically in social studies and Pakistan studies. Additionally, GCE-related concepts have been added to the curriculum and textbooks by the government of Sindh; however, teachers have not received any training on GCE; consequently, they continue with the pedagogies and teaching approaches they have been using in their routines which mars

the identity formation or in the words of Farren, (2016) “being-in-becoming” (p.193). A well-thought professional development mechanism is essential for SS and PS teachers before teaching SS and PS in secondary schools. If the teachers are not adequately trained in GCE teaching methodologies, they believe that students can be developed as global citizens by imparting knowledge and awareness about local and global issues.

Teachers’ views about developing students as responsible global citizens through imparting knowledge represent the deficit model of human development. In the neoliberal world, issues like poverty are usually identified as a result of shortcomings based on established standards like lack of certain knowledge, skills and attributes rather than exploring the reasons like historical injustices and structural inequalities. Any deficit model of social transformation and development imposed from the above that ignores historical realities cannot become successful as the structural violence will continue to control the resources and suppress the weaker sections; therefore, the learners must get the full opportunities to think critically, engage in dialogue, reflect on their role and take responsible actions (Blackmore, 2016). Imposing knowledge through textbooks and ignoring the learners’ agency in knowledge construction and finding the solutions to their problems is similar to ‘abyssal thinking’ placing students “on the other side of the line”(Santos, 2007, p.45), where their role is passive, and they have no say in knowledge construction. There is a need to reposition the students, teachers and curricula so that the students should not be at the receiving end but the partners in constructing knowledge and forming their identities through critical thinking, reflection and dialogue, being partners in the whole process and being responsible for their actions. The present role of teachers is limited to transferring the knowledge from textbooks to students, which ignores their critical roles in designing relevant activities and projects. First, only if the teachers identify themselves as responsible global citizens and work accordingly they will be able to develop learners as global citizens.

Moreover, from a critical perspective, attaining predefined educational goals, like promoting the desire to create a welfare state, cannot develop ‘action competence’ (Blackmore, 2016) in learners. In present teaching-learning approaches, the learners do not negotiate and reflect upon the learning outcomes. The learners’ role is passive and at the receiving end, where the goals are predefined; hence, learners' agency in constructing knowledge and identity formation is missing. Specifically, in GCE and generally at a broader level in teaching-learning,



when learners are placed on the ‘other side of the line’ they are not the partners in shaping their futures and cannot take responsibility for such actions.

Keeping children’s identity at the centre of discussion, Blackmore’s (2016) critical pedagogical framework assumes GCE as a transformative educational process where learners’ agency has a crucial role, they use critical thinking, reflection and dialogue, and subsequently, they develop their identities as responsible beings, and ultimately they take responsible actions. However, the classroom observation data reveals that the dimensions of critical GCE are missing in the existing pedagogical culture of government secondary schools in northern Sindh.

Moreover, the teachers usually underestimate the students' capabilities; for example, when in interviews, teachers were asked why they use only 'reading and listening' as pedagogy, the teachers' responses discussed in chapter five indicate that the teachers believe that the students are not able to read. Subsequently, teachers provide them with opportunities to improve their reading skills. This focus on reading converts the GCE lessons into language lessons. Hence the teaching of these concepts has no impact in terms of GCE. Although many GCE-related concepts mentioned at the beginning of this chapter are available in the SS and PS textbooks, the pedagogical culture discussed in chapter five does not engage the students, but in the teaching-learning process, students can only get information about the world as mentioned by the teachers. This pedagogical culture again brings the teachers’ role into the limelight; if the teachers underestimate the learners' capacity and oversimplify the teaching-learning, the process of developing responsible citizens will not occur.

Another predefined goal of the education policies is to develop students with exclusive Muslim identities. The formation of religious identities comes under spiritual GC, one of the advocacy types in Oxley and Morris’s typology. Spiritual GC “promotes a form of holism and connections between faith (or emotion) and our relationship to the world” (Oxley and Morris, 2013b, p.315). Religious identity intersects with cosmopolitan types, as Hassim (2021) terms the sense of “solidarity among all Muslims” (p.27) as Muslim cosmopolitanism. As discussed in chapter four, NEP 2017-25 uses the term ‘Muslim Ummah’ for the concept of Muslim cosmopolitanism. The policy notes that “the concept of Muslim Ummah and universal brotherhood will be promoted through curriculum and textbooks” (MFE&PT, 2017, p.25). However, there is no single Muslim Ummah among Muslim communities' sectarian divide and political differences. Hassim (2021) avoids this issue by using the term Muslim

cosmopolitanisms in its plural form. Considering the multiple religious, ethnic and political identities, the idea of a single Muslim cosmopolitanism sounds utopian. The idea of GC is universal; it cannot be limited to a single religion. UNESCO (2015) suggests that developing learners as global citizens requires them to “experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights” (p.22). The NEP and UNESCO have diverging agendas of GCE in scope; however, these agendas are not mindful of learners' status, agency, and futures as active global citizens. By ignoring the child's economic, political and cultural contexts, both agendas represent thinking from the above (Tully, 2008b) and do not provide the opportunity to question the existing norms and historical processes responsible for the present state of affairs.

The findings show that teaching GCE concepts in government secondary schools adopts a narrow approach to identity formation. By expecting the development of students with predefined religious and national identities, the NEPs oversimplify the identity formation process, specifically in a diverse Pakistani society where multiple ethnic, cultural, linguistic, and religious/sectarian identities are at work. The identity formation process suggested in NEPs excludes the learners' agency and active role and adopts a transmission position of curriculum (Miller and Seller, 1990) in teaching. In contrast, Banks suggests that in the 21<sup>st</sup> century citizenship education must be reimagined through a shift from mainstream academic knowledge to transformative academic knowledge. This shift emphasises the central role and agency of citizens in transforming society. Towards this end, “transformative citizens take action to promote social justice even when their actions violate, challenge or dismantle existing laws, conventions, or structures” (Banks, 2008, p.136). Blackmore's pedagogical framework suggests that the transformative citizens' action represents ‘responsible action’. These responsible actions are taken under action competence, where the actors take full responsibility for their actions; such ‘action competence’ requires a profound understanding of the logic of social actions, social justice and democratic values.

Blackmore's pedagogical framework prefers transformative citizenship over active citizenship. This framework sees the whole GCE as a transformative process where the learners are transformed into ‘responsible beings’ who can take responsible actions. In transformative global citizenship, identity formation needs learners' engagement in alternative perspectives about the relationships, views and identities (Blackmore, 2016). Within this framework, critical

thinking emphasises the complexity of identity as it explores the historical and contemporary manifestations of power. It also asks why some people are positioned to extend help while others live hand-to-mouth lives (ibid). Hence identity is explored more holistically and historically and is placed in relation to others who, in one way or another, influence our existence. The pedagogical culture of teaching GC in government schools in northern Sindh is far from students' engagement in any of the four dimensions of Blackmore's framework. Moreover, Dean (2010) also notes that Pakistan's education system does not promote the active participation of learners in democratic life in the country. However, researchers have found the presence of criticality among the students in secondary schools in Sindh, and the students were willing to exercise their agency for a better tomorrow (Kadiwal and Durrani, 2018). The presence of criticality among the students is not capitalised on by the teachers who underestimate them.

### **6.3. Students as Global Citizens**

Although the students were not the direct participants in this research, their role is central to the GCE teaching-learning and identity formation processes as the overall purpose is students' learning. The teaching-learning approach that the teachers use in the classrooms places students in passive roles where they are not participants in knowledge construction and identity formation. Students are required to read what is in the textbook and believe that it is 'the truth' and follow the line of action as suggested by teachers or as written in the textbooks. This approach also resonates with the conceptualisation of the listed GCE concepts in NEPs discussed in chapter four. However, the students possess critical views about politics and citizenship in Pakistan as Kadiwal and Durrani (2018) note that students take a critical stance on the ideology of Pakistan; they are of the view that the ideology of Pakistan does not recognise cross-border ties as many Pakistanis have families in India and they do not hate them. They also find some students critical of the underrepresentation of Balochs and poor people in the textbooks. Therefore, it is vital to explore to what extent the learners get opportunities for self-actualisation and developing themselves as global citizens when they study GCE-related concepts. Dean believes that "the curriculum and textbooks present a single point of view encouraging students to view the world in 'black and white' and 'us versus them' terms" (Dean, 2010, p.75). However, many GCE concepts are included in the SS and PS textbooks, which, according to Blackmore's pedagogical framework, provide the learners with opportunities to reflect, think critically about

self and others, engage in dialogue with fellows, develop one's stance, exercise agency, and change the status quo. These concepts will be helpful only if they are appropriately taught through transformative and critical pedagogies. If teachers are adequately prepared and trained to teach GCE, the textbooks and curriculum can be quite helpful as they already contain the GCE concepts. However, it is comparatively easier to revise the curriculum and textbooks, as the government has been doing, than changing the teachers' ways of teaching and developing them as transformative teachers or adopt the transformation position of the curriculum (Miller and Seller, 1990) where learners identify the problems and work with others for solutions.

Since individuals' agency has a crucial role in becoming active citizens, Blackmore's framework helps shape a pedagogy with relevant dimensions of critical thinking, dialogue and reflection to develop individuals as responsible beings. Within this framework, the role of students becomes central as they are fully responsible for their actions, as suggested in the idea of action competence. Considering the low socioeconomic status of the student's families, when GC is taught using the critical pedagogical framework, it offers a new perspective that realises the learners' agency "in tackling injustices and making the world a more just and sustainable place" (Blackmore, 2016, p.39). Under this pedagogy of GCE, the students are not prepared to become employable and earn livelihoods, but they are prepared to play an active role in transforming society to be more just and democratic; subsequently, the quality of their life also gets transformed. However, the findings of this research show that the teachers hardly engage students in the processes of critical thinking, dialogue and reflection, but as discussed in chapter five, teachers keep students limited to textbook reading and listening. Placing students passively in a classroom may have negative implications as they develop the habit of passiveness throughout their lives.

Conversely, Kadiwal and Durrani, (2018) found in their research in Sindh that the students were desirous of using their agency to transform the state of affairs in Pakistan; they wanted "political accountability for social, economic, cultural and political structural inequalities" (p.546). When teachers do not complement such readiness of the students, they cannot transform students or make them change agents. In the case of secondary schools in northern Sindh, the teachers use oversimplified teaching methods which ignore the complexities of GC and identity formation. Such an oversimplified version of GCE does not create urgency for transformation and does not place the learners in a leading position to challenge the status quo.

Although the NEP 2009, 2017-25, and NEP framework 2018 suggest the development of individuals as responsible global citizens, as discussed in chapter four, the policies do not suggest specific policy guidelines or actions for the education sector to develop the learners accordingly. The government of Sindh's revised SS and PS curricula and textbooks include several benchmarks and concepts for developing learners as global citizens. (ELDS, 2015; DCAR, 2019; Jumma et al., 2021; Hashmi et al., 2019; Sahar et al., 2018; Khokhar et al., 2021). However, such GCE concepts find minimal space and superficial content in the textbooks, which hardly engages the students in critical thinking. Here comes the role of teachers to enrich such concepts, which is also missing in this context. A small amount of content in the textbooks spares the teachers a good space for enrichment; however, teachers miss this opportunity by heavily relying on the textbooks and adding nothing from their side. This space in textbooks brings teachers' roles to the forefront, but teachers miss these opportunities as they are unprepared for such roles.

The general trends of pedagogical culture, i.e. teaching without planning, reading and listening as sole pedagogy, create a disconnect between curriculum objectives and classroom teaching, simultaneously avoiding hands-on activities represent the transmission position of the curriculum (Miller and Seller, 1990), which is a one-way process and only focuses on learning factual knowledge. This pedagogical culture and the teachers' superficial concept of teaching-learning GCE hardly serve the purpose of developing learners as responsible global citizens. Such a passive pedagogical culture makes the whole process of teaching GCE concepts uncreative or sometimes counterproductive by creating a sense of inadequacy and making students indifferent toward GCE and society. According to UNESCO (2015), knowledge only covers the cognitive dimension of GCE; however, knowing does not cover the whole cognition process, which according to Bloom's Taxonomy, has six levels (Anderson and Krathwohl, 2001), where knowledge is the lowest level. Conversely, for teachers, knowing is equal to learning, whereas GCE demands the transformation of learners, making them active global citizens, which is only possible through transformative pedagogies and critical approaches where teachers are active agents in shaping adolescents' identities (Harrell-Levy and Kerpelman, 2010).

#### 6.4. Role of Teachers

The existing pedagogical culture ignores learners' active involvement in identity formation through critical thinking, dialogue, reflection and responsible being/action. Critical thinking needs the opportunity to question the existing norms, practices and systems; however, the existing pedagogical culture uses a counterproductive conformist approach as it promotes complacency. Hence the policy objectives of NEPs that expect to develop learners as responsible global citizens are far from achievable.

The findings reveal that teachers, who play a crucial role in developing students' global identities, conceptualise GCE in an oversimplified manner and associate it with knowing factual knowledge. However, in the specific context of Sindh, using a critical approach like the one suggested by Blackmore (2016) is advisable for teaching GCE. With their shallow understanding of GCE pedagogies, teachers connect GC with learning about others; GCE does not require learning 'about' others but learning 'with' others (Blackmore, 2016). Teachers' emphasis on textbooks also highlights their assumption about the fixity of knowledge; however, according to the critical pedagogical framework, "knowledge is situated, partial and incomplete" (Andreotti, 2010; Blackmore, 2016). In their responses to how they develop students as responsible global citizens, most teachers talk about imparting knowledge which is in the textbooks, such as they say, *I give them knowledge about the world, they learn about the names of the continents, countries, and their currencies, they know about the neighbouring countries* (interviews with teachers).

As discussed in data analysis, teachers' knowledge-based conceptualisation of GC is based on their assumption that separates the knower from the object of knowledge, and the knowledge is assumed to exist independently; such knowledge has no role in the identity of the knower. Such conceptualisation of GCE hampers the transformative role of GCE and limits it to possess some information about the world. The data analysis reveals that coupled with the meagre quality of content in the textbooks, the teachers' oversimplified conceptualisation of GCE makes teaching relevant concepts a purposeless exercise. The teachers do not show the capacity to apply both aspects of critical thinking, i.e. technical and political (Burbules and Beck, 1999). The classroom observations and interviews data reveal that the teachers cannot assess the accuracy of assumptions and apply logic, do conceptual analysis and reflect, and in the political sense, they are not concerned with the politics of truth and passion for social justice (Burbules

and Beck, 1999; Blackmore, 2016) subsequently, they cannot impart the same attitudes and principles in learners. An EU-funded research report reveals that due to the increasing relevance of GCE, Universities across Europe are playing an important role in the provision of GCE through teacher education programmes, and policymakers are taking an interest in GCE (Tarozzi and Mallon, 2019); however, such interest is not evident in case of Sindh, Pakistan. Although the country is vulnerable to climate change, increasing poverty and debt trap, the GCE has not received the proper attention of policymakers, curriculum, and textbook developers.

### **6.5. Contribution to Knowledge**

This thesis contributes to knowledge in several ways. It highlights the crucial role of teachers in students' identity formation. Active learning and identity formation are integral parts of GCE as a transformative pedagogy; however, both processes, i.e. active learning and identity formation, depend upon how teachers interpret classroom content and the pedagogies they use to facilitate students' active engagement. In this process, the teachers play an active role as Farren (2016) argues that transformative pedagogy places teachers and students, as participants, at the centre of the educational process as whole persons where identity formation is a process of "being in becoming" (p.193). Harrell-Levy and Kerpelman (2010) argue that teachers are active agents in adolescents' identity formation. Their role becomes more effective when they use transformative pedagogical approaches, as these pedagogies play a vital role in identity formation through the active engagement of students in the educational processes. Although teachers have a central role in developing students as responsible global citizens, it depends upon teachers' pedagogical skills and mastery of relevant content.

The findings of this research discussed in chapter five reveal that when teachers are pedagogically unprepared and do not possess a mastery of GCE content, they make the teaching-learning of GCE a mundane exercise where learners do not show any excitement. Such dull teaching, which I call null pedagogy, ignores critical thinking, dialogue and reflection, making the educational process shallow and ineffectual where the students' engagement is minimised. The findings of this research further reveal that classroom practices are inconsistent with the policy objectives of developing learners as responsible global citizens. When the teachers lack GCE-related content knowledge and are not trained in transformative pedagogies, it hampers their ability to become active agents in students' identity formation. Subsequently, they heavily

depend upon SS and PS textbooks; however, their dual feebleness in content and pedagogy also hampers the proper use of textbooks.

This thesis finds gaps in pedagogy and teachers' content knowledge. The knowledge gap shows that the teachers of SS and PS are not well aware of the GCE-related concepts, which incapacitates them from engaging students in meaningful discussion and dialogue on the relevant concepts. The pedagogical gap indicates that the teachers lack appropriate teaching methodologies, which hinders the effective use of textbooks and other resources; subsequently, the students do not get the opportunity to be involved in required teaching-learning activities and projects suggested in the textbooks. The knowledge and pedagogical gaps account for the policy practice gap, making classroom teaching dull and unexciting for the learners.

The knowledge and the pedagogical gaps among SS and PS teachers have severe implications for teachers as professionals and the teaching-learning process. These gaps put teachers in a feeble position where they lack professional standing. The findings show that teachers rely on textbooks; however, their reliance is more of a paradoxical dependency on textbooks, exacerbating the teaching process. Although they depend upon textbooks, they are not pedagogically equipped to use them effectively, making teaching an aimless activity where students read some text without knowing the implications and context of the text. In classroom observations, I found teachers using textbooks partially, where they ignored the exercises and learning activities suggested in the textbooks. It also means that revising the curricula or textbooks is not sufficient for changing how students are taught GCE and other subjects as most of the reforms tend to lose their effectiveness when it comes to the classroom level.

The teachers' shallow conceptualisation of GCE-related concepts and their paradoxical dependency on the textbooks have a dual negative impact on student learning as it not only obstructs the proper use of the textbooks but also prevents the use of other sources of relevant knowledge. When the superficial understanding of the subject matter knowledge of GCE is combined with the teachers' limited proficiency in utilising the textbooks effectively, it produces a dual problem that hinders the process of fostering global identities in students and results in a policy and practice gap. In conclusion, the interventions aimed to enhance the quality of education through policy changes or modifications in curricula and textbooks may have minimal impact on classroom practices unless teachers possess a strong command of the content knowledge, employ subject-specific pedagogies and are adequately trained in utilising the



textbooks. Unless through rigorous training programmes, teachers are made strong in the GCE-related content and pedagogy, their cursory understanding of GCE, which creates gaps between policy and practice, seems to endlessly obstruct student learning and the formation of their global identities by making teaching-learning sporadic and unsystematic. The policy practice gap, combined with the knowledge and the pedagogical gaps, has created a self-reinforcing loop of poor GCE teaching-learning practices that are difficult to escape.

### ***Implications***

GCE, as portrayed in literature, the NEPs, curricula and textbooks and taught in schools in northern Sindh, on the one hand, represents ambiguity where everyone has a separate imagination based on how one has noted or felt it, while on the other had it represents pedagogical and knowledge gaps resulting into policy and practice gap. The literature also shows that GC is imagined and taught differently in different countries. Hence there is no single unified definition and interpretation of GC; neither is it expected due to multiple political ideologies and national interests involved in the idea of GC. Due to multiple interpretations and no specialised training of teachers on the subject, the ways of teaching also vary. However, in this fast-changing world, technological advancements are increasingly empowering individuals. Subsequently, the individuals' agency to act and influence the world and get influenced has enormously increased, and there is a need to educate individuals about the world in which they live, influence and are influenced. Like other parts of the world, in Sindh, it has created an urgency to define and introduce GCE more candidly in the education systems. The present teaching-learning of GCE in Sindh is minimal due to content and pedagogical gaps.

In Blackmore's framework of critical global citizenship, the role of teachers is pivotal. Effective teaching of GC requires long-term engagement and continuous follow-up with teachers to ensure that they work with students, assess how they transform their behaviours and take responsible actions for their satisfaction as responsible beings. Since the GCE process takes place in a school setting where children spend several years, the teachers can also assess how the transformation takes place over time and students become responsible and exhibit the same through their actions. However, the SS and PS teachers in Sindh are unaware that teaching GCE differs from teaching other topics, as it is a transformative process involving identity formation.

Findings reveal that there is no culture of planning teaching in secondary schools in northern Sindh, which makes the whole teaching-learning process haphazard and mundane, where students hardly take an interest in learning, and teachers work without any zeal and enthusiasm. Therefore, there is a need for a complete overhaul of the GCE pedagogical culture discussed above and in the previous chapter. Under transformative pedagogy, the students must be positioned as central to learning, development and identity formation processes, where they can critique and question the available knowledge, norms and structures and assume the roles of transformative citizens (Banks, 2008). For such proper teaching, there is a need to fill the knowledge gap that I have discussed above and teachers must be prepared accordingly. Comparatively, GCE is a new topic for teachers, and relevant concepts have also been included recently in the curriculum, but teachers' development has not taken place, which needs attention.

To develop learners as responsible global citizens, Banks suggests that transformative citizenship education “needs to be implemented in schools if students attain clarified and reflective cultural, national, regional, and global identities and understand how these identities are interrelated and constructed” (Banks, 2008, p.135). However, the current pedagogical practices are the opposite, where the students' role is passive listeners. A great deal of transformation is needed at all levels, from policy to practice, and the process of reflection that takes cognisance of the world that is becoming borderless can be helpful in the reconceptualisation of the GCE at the secondary school level. Such reconceptualisation must include the aspects of filling the pedagogical and content gaps enabling teachers to develop among students a sense of urgency for social transformation and use their agency to improve society to make it more just and sustainable; for such transformation, GCE has a central role.

## **6.6. Conclusion**

GCE is a transformative process and involves identity formation; it requires transformative pedagogies, which are not part of the pedagogical culture in these secondary schools of northern Sindh. Findings show that though the GCE concepts are present in the textbooks, the teachers are not sensitised enough and are unprepared for the unique pedagogical needs for teaching these concepts, and they do not consider teaching-learning as an identity formation process. In the technical sense, teachers are not in a position to teach GCE due to a lack of understanding of the concepts and the complexities involved. Subsequently, they resort to

textbook reading and listening as a teaching methodology; therefore, the process seems unsuccessful in achieving the policy objectives of developing learners as responsible global citizens.

Moreover, the inconsistencies in the presentation of GCE from policy to practice level hamper the teaching-learning and identity formation process. The policy objectives expect to develop the learners as responsible global citizens but do not suggest policy actions that may help the curriculum and textbook developers develop appropriate curricula and textbooks. As discussed in chapter five, the textbooks include GCE-related concepts, but the textbooks deal with these concepts briefly and in an oversimplified way. Therefore, despite its presence in policy to the textbook level, GCE does not get appropriate attention in the schools resulting in losing a great opportunity for the students. Such inconsistencies combined with content and pedagogical gaps account for gaps in policy and practice that obstruct student learning and their identity formation as global citizens who can use their agency to transform society.

Considering the socioeconomic and political conditions of Pakistan's diverse society and the country's vulnerability to climate change, increasing poverty and debt trap, the teaching of GCE needs proper attention to make students more engaged citizens, which is pivotal for the youth of Sindh, Pakistan. If the students get appropriate opportunities to learn GCE-related concepts and engage in the transformation process, which GCE stands for, they can develop a sense of being essential members of a global community and realise their agency in the transformation of the society in which they live. They can reflect on historical and political processes that have influenced their past lives and will keep influencing them in the future. Thus, if appropriately taught using appropriate pedagogies, GCE can play an active role in social transformation where educated citizens can take responsibility for their futures.

## 7. References

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August 2021 September 2022

## 8. Appendix-A

### **Information sheet for research participants (Teachers of social studies and Pakistan Studies)**

My name is Noor Hussain and I am inviting you to take part in my research project, titled 'Exploring the teaching of global citizenship education related concepts in secondary schools in northern Sindh, Pakistan.' I am a student of Doctor of Education (Ed.D) at UCL Institute of Education.

#### **Who is carrying out the research?**

I (Noor Hussain) am carrying out research under the supervision of Professor Marie-Carine Lall and my second supervisor is Prof. Farid Panjwani

#### **Why am I doing this research?**

I am doing this research for my EdD thesis.

#### **Why are you being invited to take part?**

Since you are an experienced/qualified teacher of social studies/Pakistan studies in a government secondary school, you meet the criteria to become a participant of this research. Therefore, you are invited to take part in this study on voluntary basis.

#### **What will happen if you choose to take part?**

If you choose to take part in this research and sign the consent form, the researcher will contact you, and according to your convenience classroom observation and interview dates will be scheduled for data collection purpose. Afterwards, according to mutually agreed plan classroom-observations of your social studies/Pakistan studies classes and an interview with you will be conducted by the researcher. The classroom observation will continue throughout your social studies/Pakistan studies class that is approximately 40 minutes. The classroom observation will be followed by an interview that will also last for around 40 minutes. The interview will be audio recorded by the researcher.

#### **Will anyone know you have been involved in?**

Research ethics forbid disclosure of the identification of the participants. Any type of data that can disclose your identity will not be shared with any one. Even if you know that this research is being conducted with other teachers in your school, none of the participants shall have access to the responses or any other source disclosing any participant's identity.

**Could there be problems for you if you take part in this research?**

This research does not collect any sensitive data and in fact there are no chances of any problem in this research, however, if any participant thinks that he or she finds it inconvenient to respond or does not like to be observed in their classroom or interviewed, at any time he or she can withdraw participation from the study.

**What will happen to the results of the research?**

This research is for the purpose of thesis of doctoral studies of the researcher. Once its process is completed, approved by my supervisor and assessed it can be published in appropriate research journal of social sciences/education and will be disseminated through conferences and seminars. In dissemination of research the identity of participants will not be disclosed.

**Do you have to take part?**

The participation in this research is voluntary. It is entirely up to you, whether or not you choose to take part.

**Contact for Further information**

**Supervisor:** Prof. Marie-Carine Lall [m.lall@ucl.ac.uk](mailto:m.lall@ucl.ac.uk)

**Researcher:** Noor Hussain email: [noor.shar.17@ucl.ac.uk](mailto:noor.shar.17@ucl.ac.uk) cell number (+92) 3343676811

If you have any further questions before you decide whether to take part, you can reach me at Sukkur IBA University, Admin Block, second floor, Room No. 309 Nisar Ahmed Siddiqui Road Sukkur Sindh Pakistan or call me at the cell number given above or email me on the given email id.

If you would like to be involved, please complete the attached consent form and return me by hand, or send through courier, or mail me at [noor.shar.17@ucl.ac.uk](mailto:noor.shar.17@ucl.ac.uk) by 15<sup>th</sup> May, 2021.

Thank you very much for taking the time to read this information sheet.

## 9. Appendix-B

### Participant Consent Form

After reading information sheet, if you are happy to participate in this study please complete this consent form by ticking each item, as appropriate, and return to the researcher via the contact details below:

- 1) I confirm that I have read and understood this information sheet, and have had the opportunity to consider the information, ask questions, and have had these questions adequately answered.
  
- 2) I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.
  
- 3) I know that I can refuse to answer any or all of the questions and that I can withdraw from the interview at any point.
  
- 4) I agree for the interview to be recorded, and that recordings will be kept secure and destroyed at the end of the project.
  
- 5) I agree that small direct quotes may be used in reports (these will be anonymised).

Name:.....  
 .....

Signature: ..... Date:  
 .....

Name of researcher: Noor Hussain Shar.

Signature: ..... Date:  
 .....

Cell # 03343676811, email noor.shar.17@ucl.ac.uk

Address: Room No. 309 Admin Block, Sukkur IBA University, Nisar Ahmed  
 Siddiqui Road Sukkur

## 10. Appendix C

### Head Teacher Permission/Consent (Gatekeepers consent)

The Head Teacher

GHS-----

Dear Sir/Madam,

I (Noor Hussain) am a doctoral student at UCL Institute of Education. Through this letter, I request your permission to carry out my research in your school. My research is related to teaching of the concepts of global citizenship education in the subjects of social studies and Pakistan studies in classes from VI to X.

If you accord permission, I shall carryout classroom observations of social studies and Pakistan studies classes in your school and conduct interviews with teachers of the same subjects.

However, before data collection, through this survey, I request following information about your school;

- Whether the school caters all the classes from class VI to X.
- Whether the school has subject-specific teachers of social studies and Pakistan studies,
- Whether the teachers who teach social studies and Pakistan studies have relevant qualifications (graduation in social sciences/humanities) or they have relevant teaching experience of at least three years.

If you allow and your school meets the above criteria, the school can be selected as a research site. After your permission, the researcher (I) will contact teachers and request them for voluntary participation. If they agree to participate, the researcher will proceed with data collection process. In data collection process, five classroom observations will be carried out from class VI to X in your school and two teachers will be interviewed.

If you agree to allow the participation of your school in the research, kindly tick the appropriate boxes given below for each statement, put your signature and return this letter to the address given

below. The information you provide and the data collected from your school will be confidential and will not be shared with anyone. The data will only be used for this research purpose.

Thank you very much for taking the time to read this and for your cooperation.

- |   | YES | NO  |
|---|-----|-----|
| 1. This school possesses classes VI, VII, VIII, IX and X.                                       | [ ] | [ ] |
| 2. In this school there are specific teachers who teach social studies.                         | [ ] | [ ] |
| 3. In this school there are specific teachers who teach Pakistan studies.                       | [ ] | [ ] |
| 1. The teachers of social studies possess graduation in social sciences or humanities.          | [ ] | [ ] |
| 2. The teachers of Pakistan studies possess graduation in social sciences or humanities.        | [ ] | [ ] |
| 3. The teachers of social studies possess five years experience of teaching social studies.     | [ ] | [ ] |
| 4. The teachers of Pakistan studies possess five years experience of teaching Pakistan studies. | [ ] | [ ] |

Signature of Head Teacher

**Please return to:**

Noor Hussain

Room. No. 309

Admin Block, Sukkur IBA University

Nisar Ahmed Siddqui Road, Sukkur IBA

Cell. XXXXXXXXXX

## 11. Appendix D

### Interview schedule

#### Formal greetings

Although the participants will have already received the information sheet about the research project and agreed to participate voluntarily, once again, before the start of the interview, they will be informed about the purpose of the research and their right to withdraw from the process.

**Question 1:** How did you become a social studies/Pakistan studies teacher, and how long have you been teaching this subject?

**Question 2:** What do you know about the education policy expectations of the subject that you teach (Social studies/Pakistan studies)?

**Question 3:** What do you think, what type of citizens does the curriculum of social studies/Pakistan studies wants to develop, for example, local citizens, national citizens, global citizens or any other type that you might think of?

**Question 4:** One of the objectives of the national education policy of our country is to develop students as ‘responsible global citizens’: what do you understand by global citizenship education?

**Question 5:** How do you think you are developing your students as responsible global citizens?

**Question 6:** Do you use, or seek help from the curriculum document for planning the lessons related to GCE concepts?

**Question 7:** I have observed your classroom teaching; why do you use this particular teaching methodology in GCE-related lessons?

**Question 8:** What knowledge, skills and attitudes do you want to inculcate in the students while teaching them GCE concepts?

**Question 9:** How do you think you are meeting the policy requirements of developing students as responsible global citizens?

**Question 10:** What challenges do you face in teaching the concepts related to GCE?

**Question 11:** How do you address the challenges that you face while teaching GCE related concepts?

**Question 12:** What global opportunities do Pakistani young people have to exercise their global citizenship?

**Question 13:** What factors enable or restrict their capacity to be global citizens?