

Elementary Teachers' Insights about Global Citizenship Education in Pakistan: From Policy to Practice

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ABSTRACT The present study explored the knowledge, beliefs and pedagogical practices of elementary school teachers regarding global citizenship education in Pakistani Single National Curriculum. The study is qualitative and semi-structured interviews were conducted with 30 elementary school teachers. A purposive sampling strategy with maximum variation was employed to capture diverse perspectives across schools. The data were analysed using thematic analysis. According to findings, the elementary teachers in Pakistan have displayed insufficient understanding of the concepts of global citizenship. There is a significant deficiency in professional training that would aid in the effective integration of global citizenship concepts among elementary school teachers.

INTRODUCTION

The world is changing with each passing day, and to cope with the challenges of the changing world, education policies and curricula are advancing all over the globe. UNESCO (2015) has compelled nations to integrate Sustainable Development Goals (SDGs) in education to make it more responsive to the needs of the 21st century and prepare young people for a globalised world. In a corresponding context, citizenship education has undergone substantial changes. The inclusion of global dimension is the biggest modification, which led to a term change from citizenship education to global citizenship education. Global citizenship (GC) is not only an expansion of citizenship education. Rather, it adds global orientation to the model of national citizenship (Lionar et al. 2025).

GC refers to one's sense of belonging with a wider human community and awareness of the interconnected and interdependent nature of political, economic, social, and cultural systems at local, national, and global levels (UNESCO 2015). Many countries have approved the integration of GC into society, especially in the school curriculum and instruction (Ashraf et al. 2021). Global Citizenship Education (GCE) addresses the glo-

bal challenges such as climate change, inequality, and conflict and develops understanding of global systems, intercultural awareness, and responsibility toward global issues (Lionar et al. 2025; Santamaría-Cárdaba et al. 2024). SDG-4.7 is about fostering global citizenship across the globe to achieve a sustainable future for everyone.

In recent decades, most of the education systems in European countries are reviewing and revising the concept of citizenship education in order to cater the needs of democratic and global education (Ancheta-Arrabal and Galguera 2025). GCE provides a framework for preparing individuals to contribute toward solutions aligned with the SDGs (Shabalala and Photo 2025). Similarly, UNESCO (2026) highlighted that education must empower students to actively respond to global crises through critical awareness and collaborative problem-solving.

The United Nations adopted Agenda 2030, which is a visionary framework as a global plan to achieve SDGs until 2030. Pakistan was the first nation to accept Agenda 2030 by a unanimous resolution of the Pakistani parliament, and it is a signature partner of the Sustainable Development Goals. The SDGs have urged education to be Agenda 2030-responsive and to equip citizens

with competencies to meet the SDGs locally, nationally, and internationally. GCE is a key goal in education since its addition in the United Nations Agenda 2030 (Inguaggiato et al. 2025). Pakistan is a developing country with a diverse population and is facing challenges like inequalities in society, religious extremism, sectarian violence, and global warming.

Pakistan is one of the top 10 emigrating nations on the globe, and during the past 20 years, outmigration has steadily increased (Knowledge Brief 2024). The state has developed and implemented Single National Curriculum (SNC) in 2021 at elementary school level to align school education to Agenda 2030 and develop quality and equity in education. The teachers' role is crucial in preparing globally competent youth because their knowledge and practices about GC can lead to change. Global citizenship education (GCE) requires teachers' active involvement. The research on GC particularly about teachers' perceptions about GC is scarce in the context of Pakistan. Therefore, the present study aims to investigate teachers' knowledge, beliefs, and practices about GC in the context of Pakistan. Moreover, the study also investigated the issues and challenges teachers face in teaching GC.

Literature Review

Global citizenship has multiple models underlining multiple dimensions of GC, and literature shows that 'one size does not fit all'. Some of the prominent models are the following. UNESCO's (2015) GC framework focused on cognitive, socio-emotional and behavioural dimensions of GC. Bank's Transformative Citizenship Model (2008) concentrated on multicultural democracy, equity pedagogy, prejudice reduction and empowering school culture. Oxley and Morris (2013) presented typology of GC having six dimensions of political, moral, economic, cultural, environmental and spiritual GC. Westheimer and Kahne's (2004) GC typology includes personally responsible citizens, participatory citizens and justice oriented citizens.

All the above-mentioned dimensions come under the umbrella of global citizenship education. Considering the nature of local challenges, the researchers believe that the model suggested by Akkari and Maleq (2020) suits well in the Paki-

stani setting. The model presented three main dimensions of GC, that is, education for sustainable development, intercultural/multicultural education and citizenship education. Education for sustainable development addresses education for development and environmental education. Intercultural/multicultural education refers to inclusive education, social justice and equality and respect for diversity. Citizenship education involves education for gender equality and civic and moral education. GC is not a subject matter but rather a framework that is relevant to a variety of learning areas, and it is taught in a diverse milieu and not as a separate subject.

Pakistan lies at the low end of the Education Development Index in the region, with 25 million children out of school, making it the second highest number of out-of-school children in the world and above the 70 percent dropout rate from grades 1 to 10. Presently, the situation is almost the same, with the second highest number of out-of-school children in the world, which makes 22.8 million between the ages of 5 and 16, which is 44 percent of the total population (UNICEF 2023). Environmental education is also equally important from the perspective of Pakistan, like the rest of the world, because Pakistan is also facing the consequences of global warming and drastic changes in the environment. Air pollution is linked to respiratory diseases, cardiovascular diseases, and premature deaths (Earth.org 2024). Arctic melting poses a serious disaster risk for Pakistan that can result in serious damage to infrastructure, human capital, and the standard of living (Global Climate Risk 2024).

GC is not a well-researched topic in Pakistan, and the findings are inconclusive. Past research has shown that GC's true essence is rarely taught in the curriculum, and teachers and students do not have positive attitudes towards GC. Munir (2021) did a comprehensive analysis of secondary and higher secondary school curricula across education sectors and found that most of the textbooks lack teaching GC, and curriculum developers should rethink inculcating GC in the international context. Hanif (2023) has analysed GC in the Single National Curriculum, and found that GC is not only limited in the curriculum but also lacks in quality. Ashraf et al. (2021) investigated teachers' attitudes towards teaching GC across school types and reported that teachers from public and religious schools perceive GC as a

social threat, and teachers from the international curriculum sector perceive it as an opportunity for the economic growth of the country and a chance to improve the image of Pakistan at the global level. Therefore, it can be concluded that GCE is in its infancy in Pakistan.

The present study has examined teachers' understanding, beliefs, and practices through in-depth interview analysis about GC and its dimensions. Moreover, the study was carried out following the implementation of a single national curriculum. SNC is developed to achieve SDGs through education and is implemented in schools from pre-school to secondary level, and new constructs are added to the curriculum. Moreover, teachers have also attended mandatory in-service teacher training for effective teaching of SNC. Few past studies have examined GC in Pakistan. However, no study has examined the construct of GC in detail. The present study applied Akkari and Maleq's (2020) GC framework to examine teachers' knowledge about GC and its domains.

Objectives of the Study

The objectives of the study are to:

1. Investigate teachers' understanding, beliefs and practices about global citizenship education at elementary schools.
2. Explore the challenges and barriers faced by teachers in the instruction of GC in the classroom.

Research Questions

Following are the research questions of the study:

1. How do teachers understand global citizenship education?
2. What are the beliefs and practices of teachers about global citizenship education?
3. What challenges and barriers are faced by teachers in implementing GCE?

METHODOLOGY

The present study is qualitative in nature and has applied interpretive case study design to explore teachers' understanding and practices related to global citizenship education after the implementation of Single National Curriculum in

Pakistan. Interpretive case studies are particularly suitable for examining socially constructed meanings and generating conceptual insights from participants' lived experiences (Chetty 2013). In the present study, this approach facilitated an in-depth exploration of how teachers interpret, negotiate, and enact GC within their specific socio-cultural and institutional contexts. This design is applied to interpret the data by developing conceptual categories that support or challenge the assumptions about GC.

Research Context and Site Selection

The study was conducted in Lahore, which is a major metropolitan city of Pakistan. Lahore is the second largest city in Pakistan and is also the provincial capital of the most populated and developed province of Pakistan, with a population of nearly 8 million people. On one hand, the city is modern, rich in culture, history, and religious diversity with a comparatively higher literacy rate of 75 percent (Rehman et al. 2015) and is also ranked as the sixth most polluted city in the world (Iqair 2023). On the other hand, it is also a site for events of religious extremism (Ispahani 2017; Aid to Church Organisation 2014). Therefore, Lahore presents a critical site for this research due to its complex socio-cultural composition, exposure to globalisation, and persistent socio-political and religious tensions. Though the city has relative educational advancement and diversity, it concurrently exemplifies ideological conservatism and instances of religious violence. This nature of the city makes it a relevant setting for investigating the tensions between global citizenship and local value systems.

Population and Sampling

The population of the study was drawn from public elementary schools in Lahore. Since the study aimed to examine teachers' insights regarding GCE across diverse social settings, schools from various localities were considered. Multi-stage sampling technique was used, wherein at first stage, purposive sampling technique was used for school selection, and 30 public schools (15 boys' and 15 girls') were selected from different socio-economic and geographical areas of Lahore to ensure representation. At the second

stage, a random sampling technique was used for selection of teachers from each school. From each school, one social studies teacher was selected based on voluntary participation and a minimum of five years of teaching experience, ensuring participants had sufficient exposure to curriculum implementation. The curriculum asserts alignment with global frameworks such as the Sustainable Development Goals (SDGs), including elements of global citizenship education (GCE). Additionally, public school teachers are required to undergo in-service training for SNC implementation, making them a critical group for examining how GC is interpreted in practice. The final sample consisted of 30 teachers (aged 28-51 years) with teaching experience ranging from 5 to 28 years. All participants had received in-service training related to SNC and had taught the new curriculum for more than two years. Informed consent was obtained from all teachers, and it was made sure that the data would be kept confidential. To ensure confidentiality, false participants' identities are used to present data interpretation and findings.

Data Collection

Data were collected through in-depth semi-structured interviews. An interview protocol consisting of 10 open-ended questions was developed using the global citizenship framework proposed by Akkari and Maleq (2020). The questions explored teachers' conceptual understanding of GC, beliefs and attitudes toward GC, classroom practices related to GC and perceived challenges in teaching GC. Participants received the interview protocol approximately 10 days prior to data collection to allow reflection. Interviews were conducted in school settings and lasted between 60-75 minutes. The semi-structured nature of interviews allowed flexibility to inquire deeper into participants' responses and capture nuanced perspectives. Moreover, the semi-structure format allowed the researcher to add teachers' views on the construct under investigation. The collected data was then interpreted by developing conceptual categories in the data about teachers' knowledge, understanding, beliefs, and classroom practices. Issues and challenges teachers face or could face during teaching GC are also identified in the data. During interviews, researchers did not men-

tion any issues or challenges on purpose and only asked teachers about their insights and experiences because the aim of the study was to investigate the issues and challenges particularly encountered by Pakistani teachers.

Data Analyses

The data were analysed using thematic analysis following the six-phase framework of Braun and Clarke (2006), as it provides a systematic yet flexible approach for identifying and interpreting patterns within qualitative data. The steps involved familiarisation with the data, initial coding, development of categories, reviewing and refining themes, defining and naming themes, and producing the analytic narrative. All interviews were audio-recorded, transcribed verbatim, and read multiple times to ensure familiarity with the dataset. During this phase, initial observations and analytic memos were noted to capture repeated ideas and emerging patterns. An inductive coding approach was primarily employed, allowing codes to emerge from the data while being conceptually informed by Akkari and Maleq (2020) global citizenship framework. Eloquent segments of transcript were assigned initial codes such as lack of awareness, curriculum absence, religious framing, and perceived Western agenda. Coding was conducted across all transcripts systematically, and similar codes were grouped together to reduce overlap and enhance coherence.

After the initial coding, broader categories were developed and afterwards codes were developed into themes through a recurring process of comparison, contrast and enhancement. The internal consistency was ensured through continuously reviewing the relationship between coded extracts and the entire dataset. Moreover, the conceptual clarity of themes was maintained. As a result of this process key themes are identified, which includes limited conceptual awareness of global citizenship, curriculum-policy disjuncture, selective integration of dimensions of global citizenship, ideological resistance, tension between patriotism and global identity, and structural constraints on teaching practices. As a next step, the themes found in the data were clearly defined, analysed and supported with the representative quotes of participants, which ensured grounding in the data. During the data analysis,

reflexive practices and an audit trail were maintained to ensure transparency and minimise researcher bias. This rigorous analytical process enabled a nuanced interpretation of teachers' perspectives, moving beyond description to reveal the underlying socio-cultural and institutional factors shaping the implementation of global citizenship education.

Trustworthiness

Trustworthiness is integral to qualitative research due to the subjective nature of data. The present study employed various strategies to ensure credibility through prolonged engagement with participants during in-depth interviews and the use of verbatim quotations to accurately represent their perspectives. This method allowed for maximum transparent interpretation of teachers' views on global citizenship. Further, systematic analysis was performed through maintaining a transparent approach in data analysis and documentation of each stage of coding data to ensure reliability and dependability. Moreover, the authors applied reflexive practices about personal bias and subjectivity, which supported in ensuring conformability. Furthermore, transferability was facilitated by providing rich, contextual descriptions of the research setting, participants, and educational context, allowing readers to assess the applicability of the findings to similar contexts. Lastly, ethical research practices were maintained by taking informed consent and use of pseudonyms to ensure participants' confidentiality and integrity of the data.

RESULTS

The study's findings are organised under themes derived from the thematic analysis of the data and are presented below. Each theme explains teachers' knowledge, beliefs, and practices about global citizenship and its dimensions. The findings for each theme are strengthened by providing quotations from respondents' data. The summary and interpretation of thematic analysis are presented in Table 1. The frequency range for data interpretation was categorised as 1-10 = less prevalent, 11-20 = moderately prevalent, and 21-30 = highly prevalent.

Global Citizenship and Its Understanding

Many teachers reported being unfamiliar with the concept of global citizenship. Participants reported hearing terms such as '*global village*' and '*global warming*' often in the media, but not '*global citizenship*'. Some teachers have the misconception that global citizenship is relevant only to people who have some international exposure, like people who live abroad. A few teachers could explain GC in terms of a few dimensions of GC, and only one teacher explained the cosmopolitan nature of GC. Although some teachers were aware of the term global citizenship, they reported that they had never heard of terms like transnational citizenship, cosmopolitan citizenship, or world society. Therefore, it can be concluded that GC is a new concept for teachers and they lack in its understanding.

Curriculum Policy Disjuncture

A few teachers reported that GC is introduced only in one Social Studies textbook of SNC, which briefly describes it, however, only in terms of environmental education, human rights, and respect for diversity. Teachers stated that they generally avoid discussing topics they are unfamiliar with, including global citizenship. Saleha reflected, "*If GCE were explicitly included in the curriculum and teacher training programs, teachers would likely make an effort to educate themselves about it*". When they were asked if the term global citizenship is present as an aim in SNC, they responded that maybe the government has developed a policy for it. However, it is neither part of SNC nor included in professional development training. According to Anas, "*Being a digital global citizen is taught in one or two social studies textbooks, which describe the responsibility of being a digital global citizen*". One participant articulated that digital global citizenship in the SNC teaches social ethics to use technology. Thus, the results confirm that the Single National Curriculum manifests a clear gap between policy and practice.

Selective Acceptance of GC Dimensions

The participants reported that selective dimensions of GC are focused on in the curriculum and instruction. These include environmental

Table 1: Thematic analysis of the teachers' insights about GCE

Theme	Sub-theme	Description	Frequency (N = 30)	Rating	Illustrative quote
GC and its understanding	Lack of awareness about GC	Teachers lack understanding of GC and associate it with globalisation superficially	22	Highly prevalent	"We hear about global warming, but global citizenship is something new for us."
Curriculum-policy disjuncture	Absence of GC in teacher training. Textbook dependency	GC is not sufficiently and clearly integrated in curriculum and training	25	Highly prevalent	"If it was important, the department would have trained us for it."
Selective acceptance of GC and its dimensions	Acceptance of environmental and moral education. Rejection of pluralism	Culturally and religiously aligned aspects are accepted. New and Western aspects are rejected	18	Moderately prevalent	"We teach morality, but from an Islamic point of view, not a global one."
Ideological resistance to GC	Religion and nationalism. Anti-Western perceptions	Conflict in GC values with Islamic values and nationalism	20	Moderately prevalent	"These are Western ideas; we cannot follow them blindly."
Tension between patriotism and GC	Clash between GC values of cosmopolitanism and patriotism. Curriculum contradiction	Teachers perceive GC as conflicting patriotism, which is integrated both in policy and training	17	Moderate prevalent	"Patriotism talks about borders, GC says no borders. This creates confusion."
Social and cultural restrictions	Fear of backlash. Lack of agency	Teachers avoid GCE due to societal and institutional pressure and threat	16	Moderately prevalent	"I cannot risk my job teaching something controversial."

Source: Authors December 2025

education, global warming, and moral education, and teachers enjoy teaching them. Ahmed opined, "*Moral education is a basic theme in citizenship education, and the religion of Islam is the major motivating factor for teaching morality*". Saleha stated, "*We teach moral education as an Islamic value and not as a human value, and therefore, sometimes I feel bad for non-Muslim students about how they could relate themselves to such a learning experience*". While discussing dimensions of GC, Sana added, "*Oh! I am afraid I do not teach moral education from a global perspective or morality across religions*". The findings demonstrated that selective dimensions of GC are taught presently, which are mostly taught under the umbrella of Islam.

Ideological Resistance to GC

Participants reported the incorporation of some new dimensions of GC in the curriculum,

like digital global citizenship, gender equality, appreciation of diversity, and integration of peaceful co-existence. However, most of the participants reported that they do not believe in these values blindly or as Western countries want the world to. Most of the participants opined that gender equality should be within limits, and they do not support it when it challenges the social values of society. Ali said, "*We believe in national cohesion and teach it to our students; however, we will not teach integration and friendships across religions or social integration across borders. Our Muslim identity is more precious to us than any worldly success. We are well aware that these are Western values, and it is Western propaganda to integrate these values into Muslim societies, so we lose our own identities and follow them blindly*". The study found that presently, teachers are not prepared to accept the social change in values, which is the demand of the

21st century. Moreover, it was found that male teachers were keener on teaching conventional social and religious values instead of the values and skills required in the 21st century.

Tension between Patriotism and GC

Participants foresee a clear challenge in teaching GC due to the emphasis on teaching patriotism in the curriculum. Umber reported, *"Patriotism and Islam are in our roots, and anything that tries to put them aside would be in trouble. Therefore, I see a clear challenge in teaching cosmopolitanism"*. Alia indicated, *"Universal brotherhood is not taught in the school curriculum"*. Shan reflected, *"Patriotism talks about borders, and GC suggests no borders and just one world, which means they are in a clash with each other"*. He added, *"Therefore, I believe teaching GC can put teachers in a difficult position"*. Waqas reflected, *"I am not sure if GC is an aim in education policy or not, but patriotism is; therefore, when I have to choose one, I will choose patriotism"*. Farooq reflected, *"The world might like to teach global citizenship, but we are not trained for it, we are not instructed for it, and we believe we are not supposed to teach it"*. Hence, the study establishes that teachers tend to align their instruction with national policy priorities and the absence of explicit provision for GCE in the SNC, they believe patriotism as taking precedence over global or cosmopolitan values.

Issues and Challenges

The significant challenge in teaching GC is the teachers' own beliefs about GC. Many teachers responded that they do not support the teaching of values that clash with the values of their society and, particularly, religion. Saleha explained, *"The classroom is the environment where we should transfer social values that conform to the norms of society and not those that challenge society and religion"*. Samra stated, *"I would propagate only those values that we have experienced as good values; I would not do experiments on my students"*. Sana opined, *"I would not teach something I do not believe in"*. Moreover, as reported by educators, the curriculum itself is the issue, and teachers argued they would only teach GC when the curriculum clearly manifests it. Most of the teachers pointed out

that they are bound to teach values that are embedded in the curriculum, whether they believe in those values or not. Furthermore, teachers stated that they teach acceptance within the limits of society and religion. Hina reflected, *"We cannot teach our students to integrate with non-Muslims; we only promote peaceful co-existence"*.

Some teachers argued that the curriculum might state teachings of active citizenship. However, they emphasised that it is challenging to teach and practice it in the present socio-political context. Tehreem contended, *"I do not think policies will support active citizenship. Only those aspects of active citizenship could be acknowledged in our society that do not challenge the socio-cultural values and practices, like growing trees, saving resources, and helping others"*.

Some teachers argued that they do not agree with the idea of teaching global citizenship, and it would be challenging to train them for it. Rida emphasised, *"GC is often perceived as a Western value, and such values are generally considered difficult to implement in Muslim-majority societies"*. This reveals that several personal, social, and religious challenges impede the teaching of GC, and teachers are not prepared to teach it.

DISCUSSION

The present study contributes to the body of knowledge on global citizenship regarding teachers' beliefs and preparation to integrate GCE in instruction. In line with recent research, the study found that school teachers exhibit a narrow conceptual understanding of GC, which significantly impacts their instruction in the classroom. Similarly, Ancheta-Arrabal and Galguera (2025) found that GC is a vague concept for teachers, and they highlighted that their institutions required them to teach it. However, they struggle to integrate it into their pedagogical practices due to insufficient knowledge and relevance. Moreover, Vishwanath and Mummery (2026) found that teachers were unable to differentiate between GCE, citizenship education, and internationalisation. These findings are in line with the findings of Bruce et al. (2019), who found that pre-service teachers were unaware of harmony and sameness across diversity. Hence, teachers need proper training and guidance pertaining to the concept of GC, its local and global relevance, and integrating it in classroom settings.

Similarly, Tahir and Habib (2025) investigated practices and challenges they face in teaching GC at the primary level in underprivileged areas and reported that though the curriculum includes elements of GC, teachers lack in awareness and training to teach GC. Martinelle et al. (2024) reported that teachers who were convinced and committed to teach GC still faced challenges in translating their professional development of GC into classroom practices. Borkovic et al. (2026) found that though GC is necessary for occupational therapy educators, many educators had little knowledge about it, and they perceive it as irrelevant and institutionally imposed, and only a few teachers accept it as an important construct for their field. In the present study, teachers opined that GC appears to be complex, akin to Barry et al. (2024), who emphasised that teaching GC at schools is widely accepted as a complex phenomenon. Palacios-Rodriguez et al. (2026) recommended that technology and digital competence should be used to educate teachers about the successful implementation of GCE in classroom environments.

The study further contributed to the developing body of knowledge on global citizenship education (GCE) by emphasising the persistent gap between global policy aspirations and classroom practices, particularly in Global South contexts. Teachers argued that education policy might have some international commitments to teaching GC at school. However, in practice, it has not been applied yet. Munir (2021) reported that curriculum developers should reconsider GCE in the curriculum and should present it in a global context that is lacking in the SNC. Correspondingly, Hanif (2023) reported that GCE is low in quality and quantity in the SNC. Shabalala and Photo (2025) suggested that GCE can only serve as a transformative value when it is integrated across national curricula, teacher training programs, and developmental agendas.

The findings further demonstrated that teachers have low motivation to teach those GC values that are new in the context of Pakistan, and they are not in favour of teaching them, like active citizenship, freedom of speech, integration across religions, pluralism, and cosmopolitanism, because these values are not based on their social and religious values. Findings from Boonsuk et al. (2026) revealed that in the Global South coun-

tries like Thailand, Vietnam and Iraq, teachers reported that they are confused between the global aspirations and local identities, and aimed to build pluralistic societies through local models of global citizenship. Therefore, it can be concluded that not only teachers in Pakistan accept selective dimensions of GC, but other countries do have similar experiences about teaching GC.

Moreover, the study found that some teachers are positive towards the integration of GC in the school setting, but some are reluctant to do it, as they see it as a threat. In a similar manner, some other studies reported that GC is treated superficially and is expected to fail to reach from policy to practices (Aktas et al. 2017; Baker and Fang 2021). Likewise, Ashraf et al. (2021) found that generally, people in Pakistan are conservative and have strong nationalistic sentiments, which are based on love for Islam and conflict with other countries. Past research has shown that blind patriotism hampers the teaching of GC, however, constructive patriotism supports it (Kaya 2022).

The study further revealed that teachers were afraid to teach GC values that go against the social and cultural norms and, therefore, might result in social backlash, for instance, cosmopolitanism over patriotism. Barry et al. (2024) interrogated GC teaching practices of three teachers in Ireland and reported that teacher values and structural and cultural tensions impact GC teaching. Tahir and Habib (2025) reported that primary school teachers pointed out that socio-economic barriers hinder the teaching of global citizenship because local challenges take priority over global perspectives in Pakistan. Sullivan et al. (2025) underscored that a study abroad strategy for a year or so showed significant results in the development of an individual's global competency. The study concludes that teachers demonstrate limited awareness and practice of global citizenship, highlighting the need for strengthened policy, institutional, and social support to facilitate its effective implementation in classroom settings.

CONCLUSION

The present study provided an in-depth analysis of teachers' insights about global citizenship education and substantially contributed to the current body of knowledge. The present study concluded that educators lack awareness about

GC and do not have a clear understanding of the term. Teachers' responses to the term GC and its dimensions showed their misconceptions about the construct. Therefore, teachers do not include it in their classroom instruction. The findings showed that the policy of teaching GC under the umbrella of SDGs is not properly aligned with its integration in the Single National Curriculum. Moreover, GC is not emphasised in professional teacher training programs, including the training given prior to the implementation of the Single National Curriculum. Therefore, teachers believed that limited incorporation of GC in the curriculum and teacher training showed a lack of state commitment in promoting this concept.

The study showed interesting outcomes regarding the dimension of GC, wherein teachers were adopting dimensions of GC that are in harmony with the social and cultural values of society, even when they are emerging and new, for instance, the sustainability of resources. However, aspects of GC that are perceived to conflict with prevailing religious and cultural values were met with limited acceptance among teachers. Moreover, the majority of the respondents contended that the moral dimension is taught on the basis of its significance in Islam. Furthermore, the data emphasised that teachers' ideological resistance to GC and its dimensions was because Pakistan came into being on the basis of building a country whose foundation is embedded in Islam. Therefore, Western values are generally not welcomed and might be suspected of being propagandistic. Similarly, Pakistan is a nationalist country that is very diverse in terms of ethnicity, culture and religion, and patriotism is a factor of unity. Consequently, patriotism is explicitly manifested in education policies and textbooks, hence teachers emphasised that they were confused either to teach patriotism or cosmopolitanism. Because certain dimensions of GC were perceived to conflict with prevailing social and cultural values, teachers expressed reluctance to teach them due to concerns about potential controversy.

RECOMMENDATIONS

Due to teachers' lack of awareness about GC, the present study suggests that pre-service and in-service teacher training programs should be organised to enhance teachers' conceptual clarity,

pedagogical competence, and confidence in addressing GC-related themes such as diversity, peace education, gender equality, and digital citizenship. Moreover, teachers should be provided with institutional support in translating their GC knowledge into pedagogical practices. Furthermore, institutional support is essential to reduce vagueness among teachers and to ensure that GC is not perceived as an elective or peripheral topic. The present study recommended that SNC be refined further to explicitly integrate GCE and SDGs into the curriculum to ensure a more structured and systematic development of global awareness and active citizenship among students. Due to the complex nature of the society, GC and its dimensions should be adapted in a way that harmonises global perspectives with local values. Emphasis should be placed on shared human values such as peace, respect, coexistence, and responsibility, which can help reduce resistance and enhance acceptance among teachers and communities.

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