

Implementation of Pakistan Studies Curriculum: A Case of Developing Students' Global Perspectives

¹ *Tajuddin*, ² *Muhammad Memon*

¹ *Assistant Profesor, Lahore Leads University*

² *Chairman, Board of Intermediate & Secondary Education, Hyderabad Sindh*

(Email: tajuddin.sharar@gmail.com)

Education system has witnessed a series of curriculum reforms in the country, however, most of these failed to produce an enlightened and inquiry-oriented curriculum. The national curriculum 2006 in general and Pakistan studies in particular seems to be an attempt towards liberating it from ideological forces and responding to the emerging global needs of twenty first century and geographical changes in the region. This case study investigated implementation of Pakistan studies curriculum for developing students' global perspectives. The study was conducted in two higher secondary schools in which three teachers from each school participated. The study employed qualitative research methodology containing document analysis, interviews and classroom observations to gather relevant data. The study found that subject matter of Pakistan Studies of secondary and higher secondary school curriculum (class X-XII) and teachers' pedagogies incorporated exotic cross-cultural contents and fostered students' awareness of perspectival differences but failed to offer insights into global issues from multiple perspectives. Teachers' pedagogies also reproduced colonial cultural perspectives informed by teachers' limited knowledge about globalization. The examination-driven teaching culture in schools and teachers' limited knowledge of world culture and economy didn't help teachers to develop students' global perspectives.

Keywords: *global education, global perspectives, pedagogies, national curriculum, nation-centric curriculum*

Introduction

Education system has witnessed a series of curriculum reforms in the country, however, most of these failed to produce an enlightened and inquiry-oriented curriculum. The national curriculum 2006 in general and Pakistan studies in particular seems to be an attempt towards liberating it from ideological forces and responding to the emerging global needs of twenty first century and geographical changes in the region. Global education is normally described as an educational approach to educate students about the interconnection of the world so that they can live responsibly and effectively in a global society by developing global perspectives (Anderson, 1990). Global perspectives include knowledge, skills and attitude of students which need to be developed among students. However, these global perspectives seem to have been influenced by western-oriented patterns of thinking and world view. The globalists refer to economic, political, cultural and technological changes which have created

multifaceted implications for education. Global scholars and educators criticize nation-centric educational and curricular approaches and call for re-conceptualization of education / curriculum to respond to the new trends of globalization(s) in order to prepare students for the challenges of globalizing world. The scholars and educators have criticized contemporary global education approaches and practices as 'west-centric' and blind to hegemonic processes of globalization rather than global-centric in a true sense.

Rationale of the Study

Pakistan national school curriculum including Pakistan Studies curriculum was revamped in 2006. Although the existing national Pakistan Studies curriculum of higher secondary level is 'nation-centric' it has incorporated some aspects of global education. Since globalization has become quite complex it must require further study to understand its implications (Kasai (2007). However,

many teachers are still learning how to put these ideas into practice in their own contexts and Pakistan is no exception. The conflicting theoretical perspectives about global education and teachers' capacity to teach national school curriculum prompted this study. A study was designed to investigate how teachers implement the national school curriculum of Pakistan Studies of secondary and higher secondary classes into action for developing students' global perspectives.

The study focused on Pakistan Studies curriculum of secondary and higher secondary (class X and XII) for two reasons. Firstly, Pakistan Studies is being taught as an extension to Social Studies curriculum at various levels. Secondly, Pakistan Studies curriculum of secondary and higher secondary level helps students to explore manifestations of global education.

Objectives of the Study

The objective of the study was to explore how teachers implement Pakistan Studies curriculum to develop students' global perspectives. Specifically, the study aimed at exploring manifestations of global education elements in the subject matter of Pakistan Studies for developing students' global perspectives. The study also explored the extent to which Pakistan Studies curriculum subject matter and teachers' pedagogies developed students' global perspectives.

Research Question

The study seeks to answer key research question i.e. 'how do teachers implement the national curriculum of Pakistan Studies to develop students' global perspectives'?

Theoretical Framework of Study

The world has become a global society (Pike and Selby, 1988 and Anderson, 1990) with growing flows of goods, services, people, information and cultures across-border (Guillen, 2010). Because of globalization, individuals, the societies, cultures, organizations and economies of the world have become interdependent (Marsella, 2009). The notion of global interdependence explains the expansion of political, cultural, economic, and technological networks that connect different peoples, cultures, civilizations, and regions together (Anderson, 1990). However, the critics of globalization question the

notion of economic, political and cultural integration and they further argue that on the one hand the world is leading towards a greater integration in some areas of the economy, politics and culture and on the other hand it is also leading to a greater fragmentation and stratification enmeshing some states, societies and communities in the global order while marginalizing others (Tikly, 2001).

The trend of global integration or global interdependence has led to a variety of outcomes. It has made communication and knowledge sharing easier across the globe (Anderson, 1990 and Pike and Selby, 1988). The growing interdependence has strengthened linkages between distant localities, and has intensified social relations worldwide. The major impact of interdependence is that local events are shaped by events occurring in distant places of the world and events at distant places are shaped by local events (Morrow and Torres, 1997). The growing interdependence of the world is another trend of globalization in which world economies have been incorporated into a single global economy (Stewart, 2007).

The notion of global polity or global governance also reflects the political trend of globalization leading to blurring boundaries of nation-states and leading to the emergence of a borderless world (Tikly, 2001). Hence, increase in the scope and frequency of issues with inter-continental impacts is another trend of global interdependence (Pike and Selby, 1988).

Perspective consciousness is the first step towards perspective taking. Perspective consciousness refers to one's recognition and awareness that his or her view of the world is not universally shared rather people have different world views (Hanvey, 1976). Hence, teaching perspective consciousness means helping students in developing recognition that people have different perspective. Teaching perspective consciousness also refers to developing the skills of viewing the world from others perspectives (Case, 1993). Students develop their perspective taking ability while examining multiple perspectives of people on different issues, events, and ideas (Kirkwood, 2001). The inclination to empathize is one of the abilities which refers to perspective taking. The inclination to empathize refers to willingness and capacity to imagine issues and events from others perspectives (Case, 1993). It

refers to the skills that help students develop understanding of other people from the people's perspectives (Bennett, 1993). Teachers teach perspective taking while applying the concept of perspective consciousness. Global educators teach about global interconnectedness, global issues, or cultures from multiple perspectives for helping students in perspective taking (Kirkwood, 2002).

Literature on global education indicates two competing perspectives of global education practices. Global scholars and pedagogues overemphasize world political, cultural, economical and technological interdependence (Anderson, 1990 & Pike and Selby, 1988). Based on the rationale of growing global interdependence they also emphasize the need to re-think education and reconceptualise curriculum within a global education framework to respond to global challenges (Pike, 2000 & Ramler, 1991). Global pedagogues offer various models of global education and despite the diversity of global education frameworks global scholars tend to agree to some essential elements of global education. These include; multiple perspectives or perspective consciousness; comprehension and appreciation of cultures or cross-cultural awareness; knowledge of global issues or state-of-the planet awareness, and the world as interrelated systems or knowledge of global dynamics (Kirkwood, 2001). The purpose of these elements of global education is to foster global perspectives and 'world mindedness' among students (Pike and Selby, 2001).

On the contrary, critical and post-colonial scholars criticize current approaches to global education for being dominated by discourse of neoliberal globalization which failed to engage issues of racism, economic inequalities and hegemonic processes of neoliberal development (Kapoor, 2009, Kapoor, 2014 & Chana, 2011). These approaches are heavily western-centric, representing and imparting dominant western constructions of knowledge in mainstream academic knowledge and failed to represent worldviews of people from the non-western world (Merryfield, 2009 & Kapoor, 2014). The global education framework is charged for reproducing legacy of imperialism and shaping colonialism instead of promoting global perspectives among students. Merryfield (2009) emphasizes decolonizing the contents of global education and incorporate worldviews of omitted, marginalized, and

misrepresented people in mainstream academic knowledge.

This study was embedded in critical theoretical perspective of 'global-centric' and 'west-centric' of global education. The global education theoretical framework provided a lens to analyze manifestations of global education in Pakistan Studies curriculum subject matter and teachers' pedagogies for developing students' global perspectives whereas the critical theoretical framework provided a lens to explore influence of west-centric and neoliberal worldviews in curriculum knowledge of global education in schools.

Research Methodology

In order to seek answer to the above question, a naturalistic case study was conducted to understand teachers' pedagogy used for teaching global education within Pakistan Studies curriculum (Schreiber & Asner-Self, 2011 and Creswell, 2007). According to Creswell (2007) a case study is methodology in a qualitative inquiry which provided a rationale for exploring the case under study. According to Stake (2006), a case is the exploration of the functioning of an educational programme and event which provides a justification to employ case study approach to explore social functioning of curriculum (Apple, 2004) with reference to its response to social changes in broader social structure of the world. Case study method is considered to be appropriate for "how" questions" (Yin, 2009). Hence, case enquiry approach allowed to explore how teachers taught global contents within national school curriculum of Pakistan Studies for developing students' global perspectives. Furthermore, flexibility of case study approach allowed to employ multiple tools of data collection namely document analysis, interviews, classroom observations, and focus group discussion for an in-depth exploration of the case (Lincoln and Guba, 1985 and Marshall & Rossman, 2011).

While employing maximum variation 'purposive' sampling strategy (Creswell, 2009), two higher secondary schools (one private and one public) were selected as research sites for this study. Three volunteer teachers who were teaching Pakistan Studies to class X & XII joined the study as research participants. The study employed document

analysis, classroom observation and interviews as major tools for data collection.

A battery of various strategies was used to avoid ethnocentric approach and subjectivity. A conceptual framework containing global dimensions include perspective consciousness, cross-cultural awareness, global interconnection and interdependence, system thinking was developed. Data was analyzed by using the above dimensions of global perspective to develop a deeper understanding of global issues. It is always better to critically examine one's own ethnocentric worldviews and challenge personal beliefs (Lincoln and Guba, 1985) which was done in the study. An effort was also made to avoid asking leading questions, remain sensitive to participants' response.

Findings and Discussions

Based on data analysis, a number of findings regarding implementation of national curriculum of Pakistan Studies and teachers' pedagogies of global education in two case schools were emerged and some of these findings are discussed here.

The Subject Matter of Pakistan Studies Curriculum and Teachers' Pedagogies Use Exotic Cross-Cultural Contents

The development of cross-cultural awareness is one of the dimensions of global education. The subject-matter of Pakistan Studies dominates exotic cross-cultural elements like food, dressing, beverages and stereotypical descriptions of peoples' physiques and complexions in order to develop students' cross-cultural awareness. The textbook of Pakistan Studies Class X (n.d) describes:

The people of warm and damp climate such as Bangladesh, Sri Lanka and many such African countries are dark in complexion, short in stature and poor in physique while the people of hot and dry climate are brown and fair in complexion and have better physiques like the people of plain area of Pakistan and Iran or other such like areas. The diet of the people is also determined by climate...rice is...the staple food of the people of Bangladesh, Sri Lanka...India and the entire South East Asia. While wheat is the staple food of Pakistan, Central Asia...India. People of cold countries take a lot of animal protein food to keep

themselves warm while people of hot climate like to take more of vegetables and milk products (Translation, p. 33).

The incorporation of inadequate exotic cross-cultural markers in subject matter may not be helpful in developing holistic cross-cultural appreciations, reducing students' perspectives of other cultures as alien and strange. The orientation of students to exotic cultural markers also may not be helpful in removing their stereotypical perspectives of other cultures and their inclination to stereotyping other cultures as inferior, bad, strange (Case, 1993). The teachers also bring exotic cross-cultural elements into their classrooms for developing students' cross-cultural awareness. A teacher teaching a lesson on sub-cultures of Pakistan offered cross-cultural comparisons in terms of popular food and eating habits in different countries as follows:

We (Pakistanis) eat bread, rice, meat, pulses and take milk and curd, tea and green tea. These things are also common in neighbouring countries like India and Bangladesh. In Western countries people have different food. They most of the time rely on fast food such as burgers, pizza and others. We eat the meat of cow but the people of Hindu religion do not eat meat of cow. In Muslim culture we...have food while seating whereas western people often eat food while standing. Chinese have interesting items in their menu. They eat ... (animals) and other insects which are prohibited in our religion. But eating meat of halal animals, rice and noodles are common among Chinese and Pakistanis (Classroom Observation)

The teacher made efforts to make students aware of other cultures exposing them to cross-cultural commonalities in food like eating bread, rice, pulses, meat, noodles and beverages. The teacher's cross-cultural pedagogy also revealed that the teacher tried to develop students' cross-cultural appreciation by exposing them to cross-cultural difference. Doing so, the teacher provided details of cross-cultural differences which were exotic and inadequate for developing cross-cultural appreciation among students. For example, the teacher touched upon cross-cultural differences such as differences found in terms of food, beverages, eating manners and

eating habits and difference of food because of religious beliefs. The teacher referred to eating meat of cow in Pakistan while its prohibition in Hindu community due to religious restrictions, as well as eating of different insects and animals in China whereas eating those as food items are forbidden in our culture. It can be inferred that the discussion on exotic cross-cultural variables may help students in fostering cross-cultural awareness.

However, the coverage of exotic cultural elements might also reinforce students' stereotypical images of other cultures. The orientation of students to superficial cross-cultural markers can make them see other culture(s) as alien, strange and inferior rather than familiar and known. For instance, the reference to other cultures in terms of eating animals and insects and prohibition of eating meat without inadequate explanations might make these cultures more strange and alien for students. The finding revealed that teachers tended to develop students' cross-cultural awareness while exposing students to tangible cross-cultural similarities and differences which cannot be helpful in developing a deeper cross-cultural awareness among students. The way cross-cultural differences were highlighted could promote students' stereotypical images of other cultures. Case (1993) also argued that teachers might provide in-depth cross-cultural knowledge to students in order to reduce their stereotypical cross-cultural perspectives which is necessary for developing students' deeper cross-cultural awareness.

Teachers' Pedagogies Produced Western and Counter Western Cultural Perspectives

The teachers used divergent cross-cultural pedagogical approaches and taught colonial and anti-colonial cultural worldviews. One of the teachers reproduced colonial knowledge of western cultural perspective, placing western and non-western people into different and distinct categories. For example;

This is a palace of a...ruler with luxurious interior decoration. This is a black child appearing to be a skeleton of starvation and this is a black mother staring helplessly at her child dying for starvation. This is stout white skin child prefers soft foods over vegetables. In this picture of one of Middle Eastern countries food is wasted. This child has no one to protect her but this white skin

child of an elite class has supper protection. This white child has preference of Nike over Adidas footwear and this black child has no option for footwear. The last slide is telling the story of noble prize "Pulitzer Prize Winning Photo" taken in 1994 by Kevin Carter during the Sudan famine. The picture depicts a famine stricken child crawling towards United Nations food camp, located a kilometer away. The vulture is waiting for the child to die so that the vulture could eat the dead child (Classroom Observation)

The finding revealed that the teacher in his cross-cultural teaching reproduced western cultural perspectives instead of developing students' cross-cultural awareness. The Western cultural perspective was reproduced by using various strategies visible from his visual and photographic presentation made in the classroom. For example, colonial cultural worldviews were reproduced which were associated richness with one culture and poverty with another specific culture as well as ascribing specific physical features with Western (i.e. Caucasian) children. The black children were shown looking like skeleton, poorer, weaker, suffering from bad nutrition, walking barefooted, naked because of extreme poverty, unprotected, abandoned and famine stricken whereas white children were shown as cleaner, tidier, smarter, well-protected during childhood, well dressed, well fed, and blessed with better life opportunities and better life choices when it comes to purchasing food and goods as shown in case of Nike over Adidas. This finding is consistent with Quijano (2000) arguing that the association of high economic status and privilege of Western people and association of low economic status and poverty with blacks was a new colonial technique referenced to as the coloniality of power. This is also similar to Said's (1978) oriental rhetoric of projected inferiority and strength and geographic division to represent Westerners, Middle Easterners and Africans in different categories.

Cross-cultural perspective was also promoted by ascribing specific features to white and nonwhite cultures. For instance, the richness and wealth was associated with Middle Easterners as well as with Westerners. However, Middle Easterners were represented as extravagant and irrational in consumption of food and wealth. This finding was in line with Connell's (2007)

explanation strategy of colonialisation. Following this strategy, the richness of African culture and rich cultural traditions of Muslims (Connell, 2007) or richness of cultural expressions and social traditions of so-called less developed countries (Graves, 2010) was ignored, silenced or erased. Similar tendencies of Western people to behave in such profligate ways, due to western neoliberal and capitalist influences, were entirely ignored. The finding was in also consistent with Said (1978) who terms specific description of physical features, economic and geographic division made between the East and West oriental rhetoric to promote colonial worldviews and perspectives.

Teachers' Limited Knowledge of World Economy Reinforced Colonial Perspectives

Teachers' capacity of world knowledge identified as one of the factors responsible for producing colonial cultural perspectives. For example, the teacher through his presentation intended to make his students aware of the harsh realities of neoliberal globalization rather than promoting western cultural perspectives but his intention proved counter-productive. His intention was coming out from his concluding remarks at the end of his lesson:

My message is that we need justice, equality and humane attitude. Today dogs travel in Mercedes and people walk bare footed in peak summer. There are people who are always worried about their food and people for whom hunger is unknown. There are people who run in search of food for ever and there are people who run to digest the food. There are people who have no choice for food, dress and no shelter to take refuge but there are people who have maple choices and make decision about their choices is really difficult (Classroom Observation-translation).

The teacher intended to make students aware of the realities of neoliberal globalization highlighting the gap between the poor and the rich but his limited knowledge of world economic system hindered his teaching due to which he superficially highlighted the manifestation of neoliberal globalization in different countries instead of unpacking the hegemonic processes and practices of world economic systems. Doing so, he promoted western

cultural worldviews instead of promoting students' cross-cultural awareness. The finding revealed that it was the teacher's capacity rather than pedagogical intention to promote Western cultural perspectives. This is consistent with Memon's (1998) finding that teachers who demonstrate inadequate content knowledge are not able to translate curriculum intention into action which causes a gap between intended curriculum and enacted curriculum.

Teachers Pedagogies Reinforced Post-Colonial Cultural Perspectives

Teachers' pedagogies were found to be fostering post-colonial discourses and local cultural perspectives in the classroom. The teacher narrated the following distributed post-colonial cultural perspectives with reference to cross-cultural values of groupism and individualism comparing local-western cultural values:

Pakistani culture is based on the value of groupism and collectivism. The principle of collectivism is visible in our joint family system and at the time of death, birth and marriages ceremonies. These values are the best values which provide a sense of oneness and togetherness. In Europe the culture is based on individualistic principles and there is a system of nuclear family. All the family members prefer to live separately and independent life is encouraged. Old parents are often sent to old-age homes and children visit them once in a year (Classroom Observation).

The teacher discussed limitations of Western culture as compared to the strength of local-national cultures, taking groupism and individualism as case for cross-cultural analysis. He highlighted the strengths of local-national (collectivist) culture with specific reference to collective celebrations of death, birth and marriage ceremonies in local-national culture as compared to Western individualist culture, highlighting nuclear family norms, the inclination to live independently, individualistic thinking of self-achievement, and individual success. In a nut shell the teacher offered counter colonial cultural perspectives employing two different strategies. Firstly, he highlighted resisted western cultural perspective highlighting limitations and weak points of Western culture with specific reference to limitations of Western cultural values and practices.

Secondly, he provided counter Western cultural perspectives showcasing local cultural values, practices and social sanctions with the intention to instill the importance of local culture in his students so that they could proudly celebrate the strengths of their own culture. Kirkwood (2002) also argued that global educators sometimes helped their students in comparing their own cultures such as family, values and beliefs, and ways of life with diverse cultures, in order to find similarities and differences between the two.

Local Cultural Manipulation Informed Post-Colonial Cultural Pedagogy

The teachers' post-colonial cultural pedagogies were shaped by local cultural manipulation by western culture. The teacher used cross-cultural pedagogy as a tool to respond to the unbridled spread of western culture which was undermining local-national cultural distinctiveness and creating a boring cultural sameness. Doing so, he tried to make his students aware of the strengths of local-national cultures and limitations of western culture. For example, the teacher explained during post observation discussion that he wanted to make his students appreciate the strengths of their own culture from other cultural perspectives and see the limitations of western culture from local cultural lenses instead of singing the song of western cultural superiority. He justified his comparative cross-cultural pedagogy (local-western) cultures by saying that:

Western culture is eroding our culture and there is a danger that the students might adopt the things which are not good for our culture. I encourage them to avoid what is not good for them. Therefore, I compare local culture with others so that students can appreciate the strengths of their own culture and be aware of bad things in western culture (Teacher Interview-Translation).

Teachers offered post-colonial cultural perspectives as a resistance to western cultural worldviews taking local-western cultural perspectives as a reference of analysis. The aim of anti-colonial cross-cultural pedagogy was to help students avoid developing Euro-centric cultural perspectives being seen as superior and their own culture as inferior. Krishna (2009) also argued that the distribution of local cultural perspectives was an effort of intellectual

resistance to western cultural domination. Doing so, the teacher used western culture as a yardstick for developing students' appreciation of local-national culture. Anderson (1982) rightly said the use of local and western cultures as yardstick for offering post-colonial cultural perspectives to promote students' cross-cultural awareness.

Subject Matter of Pakistan Studies and Teachers' Pedagogies Fostered Students' Awareness of Perspectival Differences but Fail to Develop Multiple Perspectives on Topical Issues

The dimension of perspective consciousness referred to the awareness that one's perspective was not universally shared rather different people held different perspectives. The subject matter of Pakistan Studies incorporated some manifestations of perspective consciousness. The textbook of Pakistan Studies class XII (n.d) contained the following content of perspective consciousness:

The solution of any problem of the world is only possible through negotiation...the willingness for negotiation and open-mindedness during negotiation is the key for the solutions of problems...One must convince others and be flexible enough to accept the others perspective if more convincing and carries more weight. Rigid attitude is harmful on many occasions (Translation, p. 34).

The emphasis on negotiation for understanding each other's perspectives and convincing others through argument for the solution of the problems indicated curriculum intention of making students conscious to different perspectives. Moreover, perspective consciousness was portrayed as desirable and inevitable for solving many problems and it was emphasized to be tolerant to the people holding different view points on various matters and issues. The subject matter put emphasis on negotiation, open-mindedness and flexible in attitude to resolve problems and suggestion made to accept other perspectives based on reasoning was indicative to the intention of developing perspective consciousness among students.

The teachers tried to develop perspective consciousness of their students. However, it was done on the acceptance and recognition level. It means that the intention of their teaching was to

make students aware of perspectival difference of people on topical issues. None of the teachers taught one perspective as the only truth. A teacher reinforced official textual knowledge in the classroom and taught multiple perspectives of some Muslim leaders perceiving western education as the solution to the problems of Muslims whereas others advised Muslims to refrain themselves from receiving Western education. The teacher explained to students as follows:

Aligrah movement led by Sir Syed Ahmad Khan...thought modern education as the solution of Muslim problems...[For] Deobandis the root cause of the decline of Muslims was [Muslims'] unawareness of religious education...[declared] learning English Haram for Muslims. Leaders of NadwatulUlema considered both religious and modern educations important for emancipation of Muslims...Both the movements played their roles in the creation of a separate homeland for Muslims...[through initiation of] Khilafat movement and Lacknow Movement. Because of these movements Muslims were able to achieve a separate homeland for themselves (Classroom Observation).

The teachers offered some insights of multiple perspectives with reference to how people see the same thing with two stark different lenses and how people with the same vision of liberating Muslims from colonial rulers atrocities, however they viewed getting western education and learning English vital for Muslims' emancipation as well as further deterioration of Muslims. The teachers teaching multiple perspectives could be helpful for students in recognizing perceptual differences among people with regard to problems, events, issues and their solutions. The teaching of multiple perspectives can also be helpful in recognizing that people may have different perspectives and the opposing perspectives can be equally valid at the same time.

Finding revealed that subject matter of Pakistan Studies at secondary and higher secondary levels and teachers' pedagogies did not teach absolute ethnocentrism projecting one perspective as the only truth rather they all intended to develop perspective consciousness among their students. This finding doesn't corroborate with findings of

Pike and Selby (1988) regarding teachers developing ethnocentric attitude among students through teaching one perspective as the only truth or universally shared. However, it does not mean that the subject matter and teachers pedagogies provided their students an opportunity to consider local-global issues from different vantage points required for developing students' ability to analyze issues from multiple perspectives. This finding support Pike and Selby's (2001) view on teachers for not considering issues from a variety of cultural, political and ideological vantage points which was necessary for forming informed and fair-minded judgment of local-global issues under-consideration.

Teachers' Limited Repertoire of World Knowledge and Examination Driven Pedagogy Shaped Teachers' Teaching Multiple Perspectives

Finding revealed that the teachers' multiple perspectives were shaped by teachers' limited repertoire of world knowledge. One of the teachers said that "I always feel lack of knowledge while teaching some topics such as environmental issues, economic and world cultures and I cannot do justice with these sorts of topics (Teacher Interview).

Teacher's teaching multiple perspectives was informed by textbook-oriented and examination-driven pedagogies. One of the teachers explained that he often selected topics and perspectives provided in the textbook because of textbook-driven teaching culture in schools which is in turn informed by the textbook-driven assessment systems in schools.

We teach to make our students pass examinations because we are accountable for the results of our students. We cannot afford to deviate from the textbooks too much and we do not have a culture of teaching other than textbook contents. We are not worried to update our students with new knowledge rather we are the carriers of the knowledge provided in the textbook (Teacher Interview).

This indicated that teachers' limited knowledge of world issues and systems restricted teachers teaching multiple perspectives. Teachers need adequate content knowledge to be able to discuss issues from various perspectives in world context. Kasai (2007)

identified similar findings and found teachers' knowledge, experience, and perceptions about education for developing global perspectives affecting their instructional decision-making. The textbook and examination-driven teaching found to be another factor hindering teachers' teaching multiple perspectives. Teachers' textbooks and examination-driven teaching restricted teachers' capacity of teaching issues from multiple lenses for developing global perspectives.

Conclusion

The subject matter of Pakistan Studies and teachers' pedagogies provided exotic cross-cultural contents to promote students' cross-cultural awareness. The cross-cultural pedagogical approaches of teachers' revealed that one of the teachers reproduced western-cultural perspectives whereas other two teachers somewhat offered a mixture of colonial and post-colonial cultural perspectives to offer resistance to the perceived western cultural perspectives. The former underlined the western cultural strength whereas the latter showcased local cultural strength as a resistance to western cultural perspectives. Teachers' inadequate content knowledge of globalization reinforced teaching of colonial cultural knowledge whereas the threat of western cultural adulteration in local culture reinforced post-colonial cross-cultural pedagogies. The subject matter and teachers' pedagogies promoted absolute ethnocentrism rather than developing students' perspective consciousness. However, teachers' lack of professional competencies don't develop students' abilities to analyze issues from multiple perspectives. Teachers' limited knowledge of topical issues, textbook and examination-driven teaching culture in schools were two main reasons affecting teaching of multiple perspectives from different vantage points.

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