



“Think Global, Teach Local”: How Pre-Service Teachers Glocalise Citizenship Culture and Curriculum in Initial Teacher Education in Punjab

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ABSTRACT

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In Punjab, pre-service teachers often experience tension between global educational demands and local cultural needs as they prepare to do their jobs. The study uses Interpretative Phenomenological Analysis as a qualitative approach to explore the conceptions and negotiations of the concept of globalisation of citizenship education, cultural identity, and curriculum implementation by 16 pre-service teachers from two public sector universities in Punjab, Pakistan where they are pursuing bachelor's education. Semi-structured interviews uncovered three superordinate themes: balancing global competence and local rootedness within firmly established universal frameworks, translating universal frameworks into culturally responsive practices, and perceiving education as a site of cultural conflict. The findings reveal that pre-service teachers actively develop hybrid professional identities that respect Islamic and Pakistani values but adopt cosmopolitan viewpoints. This study contributes theoretical insights into the globalisation processes within the post-colonial teacher education setting and provides practical implications for curriculum designers interested in developing culturally sustaining strategies for international citizenship education.

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Introduction

Globally, teacher education programs are under pressure to train teachers to serve the needs of the local community while simultaneously meeting global standards in education (Zhao, 2020). Such a dual requirement is especially convoluted in a post-colonial environment, when educational systems receive Western standards of pedagogy and simultaneously provide culturally varied population groups with their own socio-historical paths (Banks, 2017). Punjab, the most populous province of Pakistan, faces a situation where pre-service teachers attending first-year teacher educational programmes are subjected to global citizenship competencies, 21st-century skills, and internationally designated learning outputs (Bano et al., 2020). Simultaneously, novice teachers do not lose their connection with local communities with an Islamic background, local linguistic pluralism, or archaic methodologies based on the South Asian educational tradition. This relocation of world educational discourse and regional cultural reality constitutes what Robertson (1995) refers to as a dynamic process, which he

calls glocalisation, where world phenomena are considered, modified, and re-accomplished within a specific condition of local existence.

The value of research on glocalisation among pre-service teachers is not restricted to the academic arena. Curriculum frameworks do not impose on teacher educators but are actors in the negotiation, interpretation, and transformation of educational matters from a culturally informed view (Cochran-Smith & Villegas, 2014). The manner in which pre-service teachers construct citizenship, culture, and curriculum in initial teacher education significantly influences how they can be viewed in the future to practice pedagogy in different classroom situations (Westheimer & Kahne, 2004). Research demonstrates that the professional identities of teachers developed during the pre-service preparation stage affect instructional decision-making, curriculum modification, and student interaction levels decades after teaching (Beauchamp & Thomas, 2009). Given the growing focus on global competence frameworks in teacher education reforms in Pakistan, in line with Sustainable Development Goal 4.7, it is necessary to understand how pre-service teachers construct the meaning of these global imperatives in their own local settings to implement the policy effectively (Bano et al., 2020). Recent research on global citizenship education in Pakistani settings demonstrates ongoing conflicts between people's national loyalty, religiousness, democratic involvement, and transformative global agency (Rauf & Muhammad, 2026).

Although there is increasing awareness of the significance of glocalisation in teacher education, gaps remain in understanding how this process works in practice as pre-service teachers go through their experiences within South Asian settings. The current body of research on citizenship education in Pakistan mainly utilises content analysis of curriculum documents and textbooks, instead of employing research methods involving the aspect of meaning-making by teachers (Khokhar & Muhammad, 2022; Rauf & Muhammad, 2025; Rauf & Muhammad, 2026). Empirical research on attitudes towards global citizenship education integration in pre-service programs finds thematic vacuity but does not elucidate how teacher educators personally experience, perceive, and manage global patterns and local realities (Bano et al., 2020). Additionally, while glocalisation in education has gained scholarly attention internationally, academic work in this area has mostly arisen within the West or East Asian contexts, unaware that research on post-colonial South Asian experiences have greatly missed the theoretical formulation (Spring, 2008). The lived experiences of Pakistani pre-service teachers as they develop professional identities amid competing cultural forces, negotiate pedagogical agency within prescribed curricula, and position themselves as both local and global educators remain under-researched in the literature.

The present study fills these gaps by employing Interpretative Phenomenological Analysis to investigate the lived experiences of 16 pre-service teachers in Punjab in terms of how they negotiate citizenship education, cultural identity, and curriculum implementation during their bachelor's education programmes. This study was guided by the following three research questions:

1. How do pre-service teachers in Punjab experience and make sense of global citizenship education structures in their cultural backgrounds?
2. How do they use meaning-making processes to translate the universal standards of the curriculum into culturally responsive pedagogical practice?
3. What is their experience of negotiating between foreign educational content and their practiced cultural values in teacher education?

By localising the first-person perspectives of pre-service teachers and the idiographic richness of personal experience, this study provides both empirically based theoretical knowledge on the processes of glocalisation in teacher education and practical implications for curriculum designers, teacher educators, and policymakers wishing to design culturally sustaining practices of global citizenship education within post-colonial South Asian settings.

Literature Review

Glocalisation Theory and Educational Practice

The phenomenon proposed by sociologist Roland Robertson (1995), glocalisation, reflects the universalising and particularising trends of modern culture simultaneously. Instead of considering globalisation as a process that homogenises local identity, glocalisation acknowledges that global phenomena are inescapably interpreted, adapted, and modified based on local cultural ways of seeing (Robertson, 1995). Glocalisation in education takes the form of pedagogy, curriculum, and assessment ideas spread internationally at the point of exposure to institutional cultures, national education systems, and community values (Stromquist & Monkman, 2014).

The process of glocalisation in teacher education is especially important since pre-service programmes are mediational spaces whereby global pedagogical discourse collides with local teaching culture, while pre-service teachers are engaged in the formation of professional identities that have to operate at both global and local registers (Zhao, 2020).

Research on glocalisation in teacher education has revealed several patterns. First, teachers act as agents of interpretation of global frameworks and do not simply apply models imposed on them by external forces (Cochran-Smith & Villegas, 2014). Second, effective glocalisation involves conscious consideration of contextual factors such as linguistic diversity, socioeconomic status, cultural values and institutional capacity (Stromquist & Monkman, 2014). Third, the phenomenon of glocalisation tends to give rise to fruitful tensions, which have the power to spark pedagogical dynamism when the educator ingeniously combines global and local constituents are ingeniously combined by the educator (Robertson, 1995). However, the majority of scholarly information about educational glocalisation is Western or East Asian in nature, and there is very little empirical research on how these operations function in South Asian post-colonial environments.

Global Citizenship Education in Post-colonial Contexts

Global citizenship education has become a primary subject of international educational policy and is now an important topic in UNESCO frameworks and the United Nations Sustainable Development Goals (UNESCO, 2015). However, researchers are becoming critical of global citizen approaches to education because they are based more on Western liberal democratic orientations that might not resonate with post-Western cultural backgrounds, epistemologies, and the sense of belonging (Andreotti, 2006). The global citizenship learning process among post-colonial societies has shown specific complexities as schools grapple with the colonial educational systems passed down, nationalistic identity agendas, local knowledge systems and cosmopolitan visions (Tarc, 2009).

Some distinct issues were highlighted in the review of citizenship education in Pakistan. The national curriculum system requires citizenship education focused on democratic engagement, human rights, and international awareness. Moreover, it needs content that enhances Islamic values, national allegiance, and customary culture (Bano et al., 2020). Content analyses of Pakistani textbooks show that citizenship is being built more in religious and nationalistic terms, but with little emphasis on critical global concerns (Khokhar & Muhammad, 2026; Muhammad, 2016). Research on pre-service teachers' conceptions of citizenship in Pakistan outlines rival frames: citizenship as state devotion, religious affiliation, involvement in governance, cultural understanding, and disruptive global citizenship. These opposing conceptualisations demonstrate the bigger contradictions of inherited postcolonialities, Islamic systems of governance, advances in democratisation, and forces of world integration (Tarc, 2009).

Teacher Identity Formation and Cultural Negotiation

Teacher identity refers to the beliefs, values, promises, and knowledge that orchestrate the manner in which teachers view themselves professionally and involve themselves in practice (Beauchamp & Thomas, 2009). Research has demonstrated that the development of professional identity during pre-service education significantly impacts future effectiveness in teaching, curriculum application, and career satisfaction (Cochran-Smith & Villegas, 2014). The identity of pre-service teachers is built upon a complicated set of influences on individual biographies, cultural backgrounds, institutional socialisation, pedagogical coursework, and field experiences (Beauchamp & Thomas, 2009).

Recent literature has stressed that educators working in a post-colonial setting have to negotiate their identities more or less complicatedly, as they find themselves in systems of education that both encourage modernisation agendas, nationalist initiatives, and the maintenance of cultural values (Azada-Palacios, 2021; Bentrovato & Moyo, 2025; Kaunda, 2025). Studies of Pakistani teachers have shown that tensions always exist between traditional pedagogies based on teacher authority and modern systems based on the importance of student-centred learning (Asghar & Shaheen, 2026; Farooqui et al., 2024). Nonetheless, the academic literature on how pre-service teachers directly undergo cultural negotiation within the framework of first-year professional training is sparse, specifically, the aspects of citizenship education and curriculum delivery areas of implementation experience problems concerning direct cultural confrontation with domestic cultural values.

Curriculum Translation and Pedagogical Adaptation

The process of implementing curricula is complicated by interpretation, adaptation, and enactment processes that transform official curriculum texts into tangible experiences in the classroom (Remillard, 2005). Modern research acknowledges teachers as curriculum makers who make professional decisions to convert abstract learning intentions into contextually relevant instructional tasks (Priestley & Biesta, 2013). Curriculum translation is especially complicated when official curricula are based on externally formed schemes that do not correspond to local cultural values, linguistic contexts, or available resources (Priestley & Biesta, 2013).

Curriculum implementation experiences in Pakistan shows a wide gap between the stated intentions of the curriculum and actual classroom practice. Evidence demonstrates that even during the implementation of curriculum changes where student-centred pedagogy has been raised to prominence, classroom teaching practices continue to follow old-fashioned teacher-centred models of teaching that involve memorising textbooks and teaching students to take exams (Halai, 2024). However, available studies mainly analyse curriculum implementation by in-service teachers but not the issue of capacity development of curriculum translation in pre-service teachers as beginners in professional training.

Methodology

Research Design

This study uses Interpretative Phenomenological Analysis to understand how pre-service teachers in Punjab encounter and come to terms with the processes of globalisation in citizenship education, cultural identity, and the way the curriculum is delivered. IPA has three philosophical foundations: phenomenology (an interest in following the lived experience in detail), hermeneutics (the idea of interpretation as the heart of human sense-making), and idiography (the importance of situating research and data within a specific context and individual perception) (Smith et al., 2022). IPA aligns with this study's aims, since globalisation mechanisms are essentially experiential events that entail individual sense-making, cultural explanation, and the negotiation of identity (Smith & Nizza, 2022).

Philosophical Paradigm

This study adopted an interpretive epistemological paradigm that views knowledge as socially constructed through interpretive processes (Creswell & Poth, 2023). The ontological perspective of this study takes a relativist stance, in which there are numerous realities given an individual interpretation of experience. In this philosophical context, the researcher needs to focus on their own positionality, assumptions, and interpretive frameworks in a reflexive fashion.

Participants and Sampling

The participants were selected using purposive criterion sampling, which is applicable in IPA research involving individuals with personal experience of the phenomenon under study. The group of pre-service teachers included 16 participants, which is in line with IPA's suggestions about creating rich accounts of idiography (Smith et al., 2022). The participants were aged between 22 and 26 years and comprised 12 female and four male prospective teachers. All participants had undergraduate degrees in different subjects and were pursuing a B.Ed. (1.5 Years) degree, which would allow them to work in secondary schools.

Data Collection

Data were collected through semi-structured face-to-face interviews (between February and April 2026) (Kvale & Brinkmann, 2015). The interview guide was designed with open-ended questions that were grouped into four themes: understanding citizenship and global-local relations, experience with cultural identity in teaching education, process of interpretation and adaptation of curriculum, and development of professional identity (Flick, 2022). The duration of the interviews was 60 to 90 minutes, where the participants were interviewed in their language that they were comfortable with, which was a combination of Urdu and English, and in the privacy of places within the university and hence confidentiality. All interviews were recorded with the participants' express permission and were later transcribed in their unedited version (Kvale & Brinkmann, 2015).

Data Analysis Procedures

Data analysis followed the IPA procedures systematised by Smith et al. (2022). The initial analysis involved reading and re-reading the first transcript to attain immersive familiarisation. Early notetaking: Close line-by-line and indicated descriptive observations, linguistic phenomena, and conceptual interpretations (Smith et al., 2022). The second step of the analysis was to generate emergent themes by summarising the exploratory notes in brief phrases that represented the key qualities of the experiences (Smith & Nizza, 2022). The third step identified the relationships among the emergent themes (Smith et al., 2022). Once the first case was analysed, the procedure followed a systematic succession of the rest of the transcripts. Subsequently, a cross-case analysis was conducted to elucidate the convergence and divergence among the participants.

Use of CAQDAS Software

Interview data were analysed using NVivo 15 to facilitate the improvement of analytical rigour and organisation (Jackson & Bazeley, 2024). The code systems of the support software proved to be helpful in formulating and managing the code, searching and structuring texts during the interpretive process, and drawing the relationship between the themes in a visual

form (Woolf & Silver, 2018). All interviews, coding schemes, analytical memos, and thematic map transcripts were stored in the NVivo project file, which was able to fully manage data and provide a transparent audit trail (Jackson & Bazeley, 2024).

Trustworthiness and Rigour

The methods employed in this study were aimed at enhancing credibility, dependability, confirmability, and transferability (Lincoln & Guba, 1985). Extended contact, member checking (reading the transcripts and preview interpretations by the members), and peer debriefing (discussion with fellow experienced qualitative researchers) established credibility (Creswell & Poth, 2023). Reliability was also considered by ensuring that a thorough audit trail was upheld, which logged all methodological decisions and analysis procedures (Lincoln & Guba, 1985). Reflexive journaling was used to attain confirmability and base all interpretations on a large number of verbatim quotes (Tracy, 2010). Transferability was achieved using a thick description that entailed the description of the context (Patton, 2015).

Ethical Considerations

The study was approved by the Institutional Review Board. Informed consent was obtained from all participants after a detailed explanation of the research purpose, procedures, risks, benefits, and rights (Creswell & Poth, 2023). Anonymity and confidentiality were ensured using pseudonymous participant identifiers, deletion of identifying information in transcripts, and storage of all data in encrypted files (Patton, 2015).

Findings

The analysis generated three superordinate themes representing pre-service teachers' lived experiences of globalisation in Punjab teacher education contexts.

Navigating Dual Professional Identities

Pre-service teachers found their new professional identities to be based in one location: local cultural representatives and, at the same time, world educational contributors.

Embracing cosmopolitan awareness while honouring tradition

The participants spoke about the growth of broader perspectives when exposed to foreign pedagogic systems and experienced powerful compulsions to maintain cultural heritage and Islamic values simultaneously. One participant said,

When we read about being a global citizen and 21 st century skills, I feel pumped up since learning should make students updated to the contemporary world. But I have a duty to uphold our values, our respect towards the elders, and our Islamic principles. However, these results are consistent. The teacher should be up to date yet grounded. (Participant 7)

However, another participant provided more detail:

At first, I thought global education meant becoming Western, copying their methods, and forgetting our own culture. However, as I studied and did my practicum, I understood that glocalisation means being selective about what we take from the global idea and localising our glocalisation. To illustrate, critical thinking is a priori in all corners of the world; we can educate critical thinking by discussing Iqbal's poems or writing about what happened in the course of Islamic history. It is a universal skill, but also our content. (Participant 3)

Professional expectations conflicting with personal cultural beliefs

Despite integration efforts, the participants too often had to deal with instances when the expectations of their professional roles conflicted with their strongly held cultural or religious beliefs. Multiple participants mentioned gender-related curriculum conflicts:

In our education courses, we are taught about gender equality and women's empowerment, and I agree with that fully. However, at times, the curriculum introduces concepts that seem alien to our culture, such as the idea that traditional family roles are oppressive. In my opinion, women must possess equal opportunities, but I respect our family structure as well. What can I do to include gender content without being offensive to either the movement or convention? (Participant 12)

Another participant spoke about conflicts with religious education: "The curriculum focuses on religious tolerance and knowledge about other religions, and this is necessary. Since I am a Muslim teacher, there are limits to my teaching experience. This balance was extremely difficult to achieve during the practicum" (Participant 5).

Constructing flexible professional selves

The participants adapted professionally to respond to tensions in a context that allowed them to modify their focus according to various circumstances, thereby forming contextually adaptable professional identities. One participant described this flexibility as follows:

I was able to learn that I do not have to be the same teacher at all times. In the case of students, I would be able to stress Pakistani examples and Islamic values in my teaching. I am able to prove my knowledge of international structures in case of academic tasks. This flexibility is not a fake one; it is being a professional and strategic thing. (Participant 14)

Another pragmatic adjustment was stated as follows:

In one school, I can be teaching on the topic of citizenship: in that case, I could be more interested in educating about national loyalty and Islamic civic duty, since that is what the people appreciate. In a school where families are more liberal, I would stress global interconnections. Both are valid forms of citizenship education, and the context will decide which practice benefits students in the most beneficial way. (Participant 9)

Pedagogical Translation as Cultural Mediation

The second overarching theme reveals how pre-service teachers view curriculum implementation as complicated cultural mediation and demand active translation between abstract concepts and local life realities.

Interpreting abstract global frameworks through local lenses

The participants reported experiences of encountering citizenship education frameworks that were unrelated to their students' experiences. They also performed interpretative work to localise these frameworks. One participant explained this as follows:

In our curriculum global citizenship and sustainable development goals are mentioned, yet many students on practicum hardly had their textbooks, and many of them belonged to families that were not able to afford basic needs. I was forced to put these giant universal ideas into a usable form for them. When discussing global interdependence, I also used examples of how products available in the local markets have a country of origin and how Pakistani workers abroad remit money to their relatives here. When it is made real and related to their lives. (Participant 4)

One of the other participants said that they taught the concept of democratic participation:

It is easy to talk about democracy and civil participation, but in our case, what students are witnessing is corruption and poor governance. Instead, I attempted to make them understand the principles of democracy through classroom implementation, allowing them to make their own choices concerning group work. Democracy turns into what they experience and not what they memorise. (Participant 11)

Selecting culturally resonant examples and materials

The participants acknowledged that the key to effective teaching was finding examples that were attractive to the cultural backgrounds of students. One participant said:

In teaching the responsibility of being a citizen, the textbook provided European and American examples. My students were unable to connect with these contexts. I substituted them with examples from Pakistani society, such as discussing citizens' duties during floods. The notion is the same, but the cultural context makes it significant. (Participant 6)

An example of material adaptation can be found in another response:

In teaching cultural diversity, I provided examples in textbooks concerning other nations, whereas I concentrated on diversity in Pakistan alone. We discussed various provinces, such as Punjabi, Sindhi, and Pashto, and various ethnic culture and customs. This has transformed diversity into a reality. Students understood that they were already living in a diverse society and must learn to be tolerant of their neighbours, not only imagining it in the rest of the world. (Participant 13)

Negotiating tensions between prescribed and preferred content

The participants also encountered inter-departmental differences in the curriculum content that was required to be taught, which appeared to be the most suitable. For example, one of the participants stated:

There are areas in the curriculum I do not feel comfortable teaching, or that do not appear relevant to our situation. I cannot disregard them since they are included in the examinations; however, I reduce the amount of time spent on them and concentrate on what I think is of more value to the students in terms of becoming good Muslims and citizens of Pakistan. (Participant 8)

The same strategic course was expressed by another participant:

My practicum was to cover a unit on individual rights, rather individual autonomy and freedom. Although I believe in rights, the manner in which they were delivered was very individualistic and Western. I not only delivered the needed material, but I also combined it with discussions about responsibility, local needs, and Islamic rules concerning rights, which are present in social dynamics. I attempted to uphold the curriculum requirements and my own cultural values. (Participant 2)

Experiencing Education as a Site of Cultural Contestation

The third theme revealed the participants' critical awareness regarding education functioning as a space where various cultural visions, political agendas, and paradigms of knowledge are in conflict.

Recognising colonial legacies in educational structures

Some participants described their critical awareness of how the Pakistani education system had borrowed from the structures of British colonialism. One participant observed:

Even now, our education system functions largely as the British intended, that is, to create workers but not critical thinkers or individuals who have confidence in their culture. Even teacher training is fearful of focusing on the techniques that are developed in other countries instead of looking into our rich educational traditions of Islamic learning or South Asian pedagogy. This understanding was both disheartening and empowering, as it assisted me in realising that I could choose not to teach in the same manner. (Participant 15)

This consciousness spilled over into language politics:

English is the language of prestige in our education system, and Punjabi, our native tongue, is ignored as inferior. This colonial attitude continues to hurt students' self-confidence and self-esteem. As a teacher, I would like to appreciate the home languages of the students and assist them in learning English to help them with practical uses. (Participant 10)

Experiencing pressure from multiple stakeholders

The participants reported being tugged in various directions by various stakeholders, such as university instructors, supervisors and school administrators, students, families, and communities. The following participant described this experience:

Everyone has ideas about what teachers should do. Professors in universities want us to follow new practices. Even during practicum, the supervising teachers tended to reject such ideas as impractical. Parents desire high examination scores. Students desire stimulating subject matter. There is required content in the curriculum. Islamic values are noted by religious leaders. Education policies require international competencies. I feel like I am trying to please everyone and forget who I am at times. (Participant 1)

As another participant stated:

I negotiated competing demands: One of my cooperating teachers taught in a very traditional and lecture-heavy way. However, I had been asked to conduct active learning as a student by my university supervisor. I was attempting to combine the two methods based on whom I was speaking to, and this felt dishonest but was apparently necessary to allow through the examinations. (Participant 16)

Envisioning culturally sustaining pedagogical futures

Participants had hopeful visions of a pedagogical future, even though hindrances were experienced. One participant reported having dreams.

I envision a classroom setting where the students will be educated on handling the world and its problems with critical thinking skills, and at the same time, be proud to be Pakistani and have a robust Islamic belief. We have technology and advanced ways, yet we maintain respect and discipline. In places where students study English because it offers a chance,

they appreciate Punjabi because of its culture. This is my vision for my preparation as a teacher. This can occur when we do not view the global and local as opposites. (Participant 3)

Prolonged pondering about cultural sustainability was present in another description:

People believe that Pakistan has to make a decision between tradition and modernity, our culture and the modern global world. But this is a false choice. Successful countries preserve their cultures while participating in the global arena. The teachers are prominent since we determine the consciousness of the next generation. We can make this synthesis when we teach students to cherish their heritage and prepare them with skills in the 21st century and show ourselves as models of how to integrate Islamic values in democratic participation. This is the meaning of glocalisation for me. (Participant 7)

Discussion

Interpretation of Core Findings

The findings of this study provide insight into glocalisation in pre-service teacher education, which is an experiential undertaking comprising processes of identity negotiation, pedagogical translation, and negotiating a cultural setting of contestation and challenge. The participants formed hybrid professional identities, which were dynamically engaged by shifting between cosmopolitan consciousness and place-based parochialism, as opposed to seeing global and local arenas as different arenas requiring a choice between alternatives. This finding aligns with Robertson's (1995) theoretical proposition that glocalisation simultaneously involves universalising the particular and particularising the universal. The character of participants in dual identity navigation is what Bhabha (1994) refers to as a third space for the creation of new forms of hybrid culture through creative synthesis. The flexibility of strategy among the participants, depicts a complex kind of cultural code-switching that is a by-product of adaptivity to address conflicts of various demands in the post-colonial educational setting.

Pedagogical translational processes reveal that teaching is an interpretive and mediating activity involving cultural knowledge, innovative capacity, and ethical discourse. This observation echoes Remillard's (2005) idea that teachers are curriculum makers and that they actively construct an enacted curriculum by constructively interacting with it, as opposed to applying in the manner of a script what is already available in pre-produced scripts. However, this research expands the current literature because it records the specific cultural aspects of such an agency, as players struggled to address both international education standards and local values.

The fact that education is seen by participants as a site of cultural contestation indicates the development of critical consciousness as part of pre-service preparation. This result is related to post-colonial education studies that focus on how education systems in post-colonial states or societies still reveal the effects of power relations instituted in colonies during colonialism (Tarc, 2009). Their hopes of culturally sustaining pedagogy correspond to the framework of the asset-based approaches offered by Paris and Alim (2017) to appreciate the cultural and linguistic resources of students.

Connection to Existing Literature

This study's findings confirm and extend existing research on teacher identity, glocalisation, and citizenship education. Dual identity navigation is also close to research showing that in post-colonial contexts, teachers manage to create professional identities between traditional and contemporary pedagogical orientations (Ashraf & Rarieya, 2008). However, this study adds more insight, as it sheds light on the phenomenological colour of this negotiation. The strategic flexibility of participants observed broadens the conceptualisation of teacher identity based on Beauchamp and Thomas (2009) and explains why the conceptualisation is dynamic and multifaceted.

The findings on the effect of pedagogical translation affirm earlier studies showing discrepancies between the intents and the practised curriculum in Pakistani education and provide novel information on the interpretive mechanisms that involve teachers in mediating these discrepancies. In cases where the absence of studies has been seen to entail a lack of implementation strategies, this study highlights opportunities for pedagogical adaptation as a complex cultural work in terms of agency and responsiveness to context. Such reframing implies that teachers' education needs to actively develop their ability to translate, as opposed to mere compliance with what is required to be taught.

Implications

Theoretically, this study adds to the body of glocalisation research by providing an empirically supported phenomenological explanation of how they occur as experienced by teachers working in post-colonial classroom settings. These findings imply

that glocalisation is not only a matter of institutional phenomena but can also be seen as a way of life through working on who I am, cultural translation and constant negotiation.

The implications of the results for teacher education curriculum design are enormous in practice. The realisation that identity negotiations are tricky among pre-service teachers means that teacher education should offer explicit grounds over which a bit of tension may be created on both global paradigms and local values. Student teachers need improved training that includes methodical reflection on cultural identity and on how practising teachers think about dual roles in professional identity development (Cochran-Smith & Villegas, 2014). The consideration that pedagogical translation is a higher level of cultural mediation indicates that the courses cannot be conducted using generic instructional means any longer, but rather, the skills of contextualisation must be developed.

The results indicate to policymakers that the timelines set by different stakeholders, including themselves, demonstrate that curriculum reforms targeting global competencies need to take into account the implementation environments where teachers must navigate numerous conflicting demands.

The findings indicate that curriculum reforms that aimed at global competencies must consider implementation contexts where the teachers must negotiate through a multiplicity of competing demands. Top-down directives, which are resource-lacking and does not collaborate with local culture, tend to create obedience and not significant changes (Priestley & Biesta, 2013).

Limitations

However, there are a few methodological weaknesses that should be considered. The subjects were 16 individuals from three universities in Punjab, which limits the applicability of the findings to other contexts. The idiographic approach of IPA is depth-oriented instead of breadth-oriented, meaning that the results are used to explain the detailed experiences of people and not universal trends. The data were self-reported by the participants based on interviews, which often do not reflect in-classroom practice in every respect.

Future Research Directions

Longitudinal studies of pre-service teachers from the preparation stage to the early years of their careers would help clarify the effects of the processes of globalisation as experience increases. Comparative research on the experiences of globalisation in various provinces of Pakistan or between government and non-government institutions would help demonstrate how contextual factors influence these processes. Self-reported data can be supplemented by research using an observational approach to investigate the effect of pre-service teachers on the implementation of globalisation in practical teaching. Research examining how teacher educators conceptualise and model glocalisation may offer insight into improving preparation programmes.

Conclusion

This study examined how pre-service teachers in Punjab navigate the potentially confusing landscape in which international educational requirements intersect with local cultural requirements during initial teacher training. Interpretative Phenomenological Analysis of 16 pre-service teachers' lived experiences revealed that globalisation is active in two ways: creating dual identities and starting with cultural mediation pedagogical translation. Second, education is seen as a disputed cultural space. Instead of living in global and local forms of wide dissimilarity between opposites, participants collectively formed hybrid professional identities with both cosmopolitan awareness and cultural rootedness in their home countries. As they navigated the contradictory demands of various stakeholders, they conducted highly skilled interpretive practices in translating abstract world structures into practices that make sense within specific contexts into educational and learning activities.

These findings have far-reaching implications for the reconceptualisation of teaching education in the post-colonial environment. They demonstrated that pre-service teachers play an important role in determining and changing the discourse of global education. One of their professional strengths is their creativity in mediating between cultures, which should be strategically trained through preparation programs. This paper criticises binary thinking, which is more likely to juxtapose tradition and modernity or local and global as the two possible sides. Instead, the outcomes show that synergistic integration may be possible in situations when teachers are informed about the complex nature of the negotiations that such synthesis implies.

Finally, this research paper is relevant to the vision of education as a cultural practice in which teaching does not imply an objective delivery of general knowledge and calls upon the interpretations of particular cultural systems, values, and contexts.

In the case of pre-service teachers in Punjab and other post-colonial environments around the world, professional preparation should not just prepare them to apply pedagogical techniques, but also to develop cultural consciousness, ethical reasoning, and flexible identification that help them maintain a firm hold on local wisdom traditions and become culture-neutral actors in international educational dialogue.

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