

An Exploratory Study of Inter/Multicultural Education System in Higher Education Institutions of Sindh: Education Leaders' Perceptions vs. Realities

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Abstract

An exploratory study was conducted to gauge leaders' perceptions against realities in higher education institutions that observe inter/multicultural education system in Sindh, Pakistan. Since the study was purely qualitative, the data obtained through the semi-structured interview was coded first, and then further themes emerged under different codes. The codes that appear from the data included Leaders' perception and interpretations, the effect of leadership approaches towards intercultural harmony and optimization of intercultural education at HEIs, and Practices and challenges in promoting intercultural education at HEIs. Findings of the study revealed that the education leaders try their level best to facilitate and empower inter/multicultural education system, yet they fail because of the Quota system and other socio-political factors that rule Pakistani education systems. The study also established that educational leadership has a different perspective on leadership styles that should be adopted by leaders in promoting inter/multicultural education system from what literature in the field is asserting on. Most importantly, education leaders have conjectured upon the role mindset plays in promoting the inter/multicultural education systems in HEIs; undergraduates should be taught about openness, celebrating diversity, and Education leaders are the direct beneficiaries of the study. However, this study will also be significant for students and teachers alike. As promoting an open culture that fosters peace and harmony among students, teachers and administrators, both nationally and internationally would open doors of opportunities for everyone. Pakistani universities and its employees would get a chance of studying in semester exchange programs, teacher trainings, and leadership in education programs will be promoted and facilitated in Pakistan and Pakistani teachers and leaders would also get a chance to study or get trainings abroad.

Keywords: Education Leaders, Intercultural Education, Cultural Harmony, Multiculturalism.

Introduction

The term culture signifies an acceptable code of living where individuals conform to the needs, goals, and desires as a collective effort for a sustainable society. However, these behavioral codes may get slightly altered based on ethnicity, geography, religion, weather, and socio-political ideologies prevalent in any society (Malesevic, 2006). These codes of living are translated and communicated to generations through culture, institutions, and media. These pillars of society play a key role in naturalizing ideologies among the masses where ideas of peace, tolerance, harmony, and justice become a part of a society (Buden, et al., 2009). Therefore, education institutes are crucial in maintaining harmony in intercultural, and multicultural societies where one's behavioral ideology is different from the others' which is of utmost significance in today's world because of globalization, massive immigration, internet, and mass media (Sleeter & Grant, 1988; Sabira & Pandin, 2021). Hence, an education system is needed that should suffice some salient features (NCCA, 2006), including respect for diversity as a mean to bring richness to one's life and experiences, and human rights with equity: discriminating the unfair and facilitating the needy (Karacsony, et al., 2022).

With the growing challenges of meeting the global economic needs of society, societies are bound to go beyond the boundaries to meet the ends, and consequently require such individuals who have intercultural communicative competence (Leeman & Ledoux, 2003). Sensing this urgency at the global market, education leadership is bound to promote an education system that could inculcate cultural coherence as an essential curriculum element, endorsed Rose (2005). Fisher-Yoshida (2005) asserted critical understanding in cultural sensitivity needs to be developed, to empower individuals to tackle power dynamism and socio-political aspects of society that engulfs ethnicities and cultural inclinations in any education institution. Extensive research has been done in bringing reforms to the education system, highlighting the role of leaders in fashioning the curricula and teaching-learning strategies that would create positive outlook and space for cultural diversity among teachers (Language teachers more precisely), and communities. This would subsequently enhance the scope of their education system as well (Day, et al., 2003).

Banks and Banks (2007) viewed multicultural education system as an ideology that could bring a revolution in the education world, especially in Higher education as a solution for the fears of being bullied based on gender, intelligence, race, ethnicity, skin color, socio-economic background, and religion. It ensures provision of a healthy, competitive, and free environment where every individual has access to quality education and equal rights irrespective of sexual

introduction, race, class, religion, and ethnicity. Researchers like Coleman and Cardno (2006), Goddard, Goddard, and Tschannen-Moran (2007), and Marshall (2004) have encouraged researchers to study linguistic and cultural diversity in education leadership because of the literature paucity in this domain. Therefore, this research intended to explore leaders' perceptions at HEIs about the multicultural education system and their practices in terms of regulating multicultural education in classrooms.

Henceforward, education leaders have the utmost responsibility to attain multicultural competence in order to be equipped to embrace the challenges in a multicultural classroom (Georgita, 2015). An education leader's role has become most substantial in today's world to help teachers, learners and students in coping with the socio-economic, and socio-political challenges globalization has brought to the world. An equipped teacher can educate his/her learner for social integrity in consort with tolerable, peaceful cohabitation (Sahlberg, 2004). The Universal Declaration of Human Rights has also voted for promoting multicultural education to for quality teaching-learning opportunities to both teachers and learners (UN General Assembly, 1948). This pretext supplicates for a research study to explore the perceptions of In-service university leaders (administrators in general terms) towards Intercultural and multicultural harmony in HEIs and their practices in linguistically and culturally diverse context. The study aimed to explore the following questions:

1. What is education leaders' perception about the inter/multicultural education system in Sindh?
2. What kind of leadership approaches are adopted towards the Intercultural Harmony at Higher Education Institutions of Sindh?
3. What are the challenges faced by universities against contextual realities for promoting inter-cultural practices at Higher Education Institutions of Sindh?

Leadership in Higher Education Institutes

Educational leaders' jobs in the modern era have transformed in multiple ways. Today, teachers must consider the context and multiculturalism prevalent in the classroom and adopt appropriate strategies and approaches to deal with it (Saleem, 2017). As Rizvi (1993) previously have explored the role of traditional teachers whose sole responsibility was to introduce learners to the single national identity. However, the modern era requires more tolerant and community-based classrooms. Hence, multiculturalism is the most appropriate approach; as it promotes peace and harmony among the teaching system and learning (Abacioglu, et al., 2023). Also, it does not affect the learning achievement of learners within the classroom (Saleem, 2017). Similar studies have been conducted to get detail insights about Jewish and Arab students in Israel in a master's degree program (Masry-Herzallah, 2021). This aspect has not been explored within the scenario of Pakistan in detail; as it's an evolving phenomenon. Today educational leadership, multicultural perspective and the leader's role in the classroom needs to be studied to further explore the problems and the role of educational leadership in modern and traditional classrooms. This study fills the research gap by exploring the perspectives and realities working within the province of Sindh about the educational leadership views regarding multiculturalism in the province of Sindh.

Methodology

From an Interpretivist worldview, the study worked with a qualitative approach to explore perceptions of education leaders towards intercultural and multicultural education practices in HEIs of Sindh, Pakistan. Since the study was designed in pursuit of perceptions, the qualitative approach best suited the purpose of the study. Contextual realities have been tested against leaders' interpretation and experiences of intercultural and multicultural education through case study design. Though researchers argue against the generalizability concerns in qualitative research, but the foci of the study are more on comprehensive perceptions and experiences therefore multiple case study design has been consciously chosen to receive multiple notions of leaders for intercultural and multicultural education rather than the limited reasons for a holistic account (Jackson, Drummond & Camara, 2007). The multiple case study design enabled the researcher to compare the responses of the participants.

The population of the study comprised of all the professors, BPS 21 grade as government employees in government universities of Pakistan. Besides being government employees, these professors are also involved in the administrative activities within their own universities, i.e., leaders and heads of their departments.

Quota Sampling ascertained to be the best sampling technique for data collection in the study for it "is a non-random sampling technique in which participants are chosen on the basis of predetermined characteristics so that the total sample will have the same distribution of characteristics as the wider population" (Taherdoost, 2016, p. 22). Therefore, for this study, at the first level of the sampling technique, Sindh was selected as the prime quota for data collection. At the second level, from twenty public universities of Sindh, 4 general universities, 4 medical and veteran universities, and 2 engineering universities of Sindh were wringed as a sample of the study. These universities have been selected based on their mandate, i.e., promoting community engagement and outreach through multi/intercultural education. The number of universities and the number of participants has been tabularized below:

Table 1.
Sample Size of HEIs and their Leaders

Universities	Sample Size of HEIs	Sample Size of Leaders in HEIs
General	4	118
Medical & Veterinary	4	28
Engineering	2	26
Total	10	172

Research Instrument

Semi structured questions were developed from the available literature on intercultural and multicultural education systems to be asked from the education leaders in HEIs of Sindh. These questions primarily revolved around the leaders’ perceptions, their leadership approaches, their practices and challenges, and professional development in the intercultural and multicultural education system. Semi-structured interviews were recorded after formal consent and coded for thematic analysis. Each interview with the participant was held for 30 minutes. For ethical consideration, the participants were informed that the data would be used for research purposes and their identity would not be disclosed.

Discussion

Leaders’ perception and interpretations

To probe the understanding of education leaders about the intercultural and multicultural education system at higher education level, 9 open-ended questions were asked from the respondents which are further classified into sub themes as presented in the table 2. The major finding that emerged from the transcribed data exposed varied perceptions of leaders towards the intercultural and multicultural education system, but rich comprehension of the philosophy. The responses highlighted that education leaders also believed intercultural education assists in learning, de-learning and re-learning about various issues in cultures and society (Alsubaie, 2015). Leaders though provided an overlapping interpretation of the intercultural and multicultural education system. However, all leaders could connect this emerging trend in the education system along with globalization (Fraise & Brooks, 2015).

Table 2.
Emerging themes under leaders’ perception and interpretations

Themes	Responses
Intercultural education and multiculturalism	<ol style="list-style-type: none"> 1. <i>It includes teaching that accepts and respects diversity in all areas of life (ELG 50)</i> 2. <i>It is an educational aspect...combination of different cultures to gain knowledge in a very collaborative environment (ELMV 20)</i> 3. <i>Intercultural education is a key element and play a vital role to globalize the world (ELE 15)</i>
Key components of intercultural education in HEIs	<ol style="list-style-type: none"> 1. <i>Leadership’ rights and responsibilities enhance the quality of teaching in effective communication (ELG 98)</i> 2. <i>Intercultural competence, internationalizing teacher education, student exchange programmes (ELE 20)</i> 3. <i>Acceptance, trust, understanding, and deeper insight to the education system (ELMV, 22)</i>
Contextual realities in relation to intercultural education system	<ol style="list-style-type: none"> 1. <i>To build a good relationship, promote creative thinking, intercultural communication, make an influential role in the economy as a state. The relationship could be strong and the development of underdeveloped & developed countries (ELE 25)</i> 2. <i>Intercultural training should become a discrete program in educational institutions of Pakistan. It should be included in curriculum, co-curricular activities and workshops, seminars can be organized to promote it (ELG 100)</i> 3. <i>There are succinct opportunities for Intercultural harmony among teachers and students, Student exchange programme and international teachers’ trainings should be promoted (ELMV 25)</i>

Bridge gap between urban and rural context	<ol style="list-style-type: none"> 1. Intercultural education should explore similarity to experience cultural heritage by way of communication which fulfills the gaps between two different lifestyles and to accept it effectively (ELG 65) 2. It refers to determine the similarities and create acceptance, adaptation and integration of diverse cultures (ELMV 14) 3. ICE and MCE is the tool to reduce the gap between urban rural areas (ELE 10)
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For education leaders of Sindh, respect, acceptance, and harmony provide the bases for the intercultural education system (Merry, 2017), therefore leaders need to develop and implement norms and traditions fostering intercultural and multicultural education system in HEIs (Kaur, Awang-Hashim & Noman, 2017). These education leaders in their responses also asserted on the crucial role intercultural education system could play in eradicating terrorism and promoting harmony and citizenship among people through open interactions among people of diverse backgrounds (Ghosh, Chan & Dilimulati, 2017). Respondents have unanimously opined that the intercultural education system promotes acceptability and adaptability towards cultures and religions which is a growing need in today’s global world. Education leaders believed in the promotion of the multicultural and intercultural education system for healthy relationships among all the stakeholders of society. Intercultural and multicultural education systems could create a room for acceptability and openness, leading to peace and harmony in the region and in the globe (Cushieri, 2010). Such an education system is needed to build a mutually respectable environment for diverse cultures where negotiation and dialogue is appreciated in solving ethical and human issues to achieve global agendas and peace (Saleem, 2017). Few respondents have expressed the urgency to introduce and integrate intercultural and multicultural education system at higher education level to ensure capacity building, consequently enhancing tolerance and the overall quality of education system in Pakistan.

The effect of leadership approaches towards intercultural harmony and optimization of intercultural education at HEIs

“There is a relationship between leadership styles and approaches to multiculturalism and argues that an integration of multicultural and leadership theory may help to define the characteristics of leaders” (McGlynn, 2008, p. 14). In order to determine the crucial role leadership approaches, styles, and strategies play in optimization of the intercultural or multicultural education system, 172 respondents were asked to answer 11 questions around the theme. The data has been coded under major as well as sub-themes provided in table 5. The respondents considered leadership as an essential element in providing a conducive environment for the intercultural and multicultural education system (Lahdenperä, 2006). Responses from the respondents talked greatly about the key competences leadership requires to promote intercultural and multicultural education system than the leadership approaches that provided a framework for leadership role in optimization of inter/multicultural education system.

Zamblyas and Iasonos (2010) has identified three approaches to inter/multicultural education system and three leadership styles that coincide with the three approaches in successfully running a inter/multicultural education system as presented in Table 4. Pakistani education leaders appear to be ignorant of the approaches and styles towards inter/multicultural education leadership. The respondents, on the contrary, are focused more on the skills and strategies a leader requires to ensure implementation of the inter/multicultural education system at higher education level. Responses by the respondents posited the idea about liberal multiculturalism under the transactional leadership style (Zemblyas & Iasonos, 2010); where openness and similarities are appreciated over differences and conservative mindset as directed by their leaders.

Table 3.

Multicultural Education Approaches and Leadership Styles (Zemblyas & Iasonos, 2010)

Multicultural Education Approaches	Leadership Styles
Conservative Multiculturalism: Emphasizes on one dominant culture, and hence fosters marginalization and social injustice	Transactional Leadership: envision education leaders to transform institutional culture through shared vision to achieve ‘respect and autonomy’ (p.168).
Liberal Multiculturalism: places emphasis on similarities, and therefore fails to appreciate cultural diversity to ensure equality and harmony	Values-led Contingency Model: weighs moral values, while implementing multicultural education approaches in the institute
Critical Multiculturalism: focuses on ideological groundings of HEIs by being critical to injustices and power relations in discourse building, and discursive practices	Critical Leadership: considers the ‘critical role of school leaders in the struggle for social justice and equality’ (p.168)

Respondents believed leaders to be equipped with persuasion skill, decision making ability, empathy, farsightedness, tolerance, problem solving skills, taking initiatives, risk management, and intercultural competence to counsel his/her faculty, staff, and staff towards inter/multicultural tolerance, peace, and harmony (Sriyanalugsana, 2008). Leaders can promote inter/multicultural opportunities within HEIs through events and activities (Confalonieri, Avezzù & Veronese, 2016) including international or national conferences, seminars, student exchange programmes, and establishing inter/multicultural offices at the universities to provide students from the diverse background with a platform to share their cultures with their fellow peers and teachers (Gil-Jaurena, 2010).

Table 4.

Emerging themes under leadership approaches and inter/multicultural education system.

Themes	Responses
Skills required to address cultural diversity	<ol style="list-style-type: none"> 1. Use understandable language, take cultural and local differences into account, identify factors that affect once ability to adapt to new cultures. And explore cultural factors which may hinder effective communication (ELG 13) 2. Establish an understanding about inter/multicultural harmony by displaying respect and openness towards cultural diversity; and celebrating differences (ELE 6) 3. Empathetic nature, polite behavior, interpersonal capacity and communicative competence are the key skills leader needs to promote inter/multicultural education system at HEIs (ELMV 5)
Leadership contribution towards inter/multicultural harmony	<ol style="list-style-type: none"> 1. Leadership' rights and responsibilities enhance the quality of teaching in effective communication (ELG 98) 2. Intercultural competence, internationalizing teacher education, student exchange, programmes (ELE 20) 3. Acceptance, trust, understanding, and deeper insight about the education system (ELMV, 22)
Promote local and global activities to ensure openness and enhance communication skills	<ol style="list-style-type: none"> 1. Acceptance of culture difference is the state in which one's own culture is experienced as just one of several equally complex world views. People reaching this level can be curious and respectful towards cultural differences. (ELG 25) 2. Organizing events such as international conferences, seminars, teacher trainings, workshops, and guest lectures, a leader can create a PRO-inter/multicultural environment where every culture flourish (ELE 2) 3. Leaders need to work with the mindset of the teachers as well as students; I believe such sessions should be arranged both for teachers and students alike that enlighten the audience with the significance of inter/multicultural competence and communication (ELMV 6)
Cultural diversity in education policy and decision making	<ol style="list-style-type: none"> 1. HEIs should foster student wellbeing and community harmony through the provision of programs and practices which counter racism and discrimination (ELG 32) 2. HEIs should provide teaching and learning programs that develop intercultural understanding, promote positive relationships and enable all students to participate as active Pakistani and global citizens (ELMV 8) 3. HEIs should deliver differentiated curriculum and targeted teaching and learning programs to address the specific learning needs of students from culturally diverse backgrounds, including newly arrived students (ELE 14)

Respondents unanimously opined the view that the inter/multicultural education system promotes similarities, reduces differences, and empowers learners to resolve issues that may occur among minority and host cultures (Gil-Jaurena, 2010). The respondents have also posited the idea that there is an immediate need for a rich inter/multicultural curriculum that encompasses values, diversity, harmony, cultural competence, equity and equality among people of different cultures. A curriculum that would facilitate identifying and solving inter/multicultural conflicts that may arise because of cultural differences as “education for global competence can promote cultural awareness and respectful interactions in increasingly diverse societies” (OECD, 2018).

The respondents have made a point that overall education policy should adhere to the principles of equality and indiscrimination and should resolve to provide for the needs and well-being of students. According to the Policy paper of the European Union (2016), “formal and non-formal education must strive to break stereotypes and be constantly vigilant against the perpetuation of prejudice through ensuring safe, inclusive and accessible learning environments (p. 2).”

Practices and challenges in promoting intercultural education at HEIs

Gorski (2001) has defined multicultural education as:

A transformative movement in education that produces critically thinking [and] socially active members of society. It is not simply a change of the curriculum or the addition of an activity. It is a movement that calls for new attitudes, new approaches, and a new dedication to laying the foundation for the transformation of society (p.1)

Question number 17, 19, 20, 21, 25, and 26 explored respondents’ perceptions about practices that promote intercultural education at higher education institutions. They were also questioned about the contemporary practices of educational leaders at HEIs for cultural harmony and integrity. 80% of the respondents claimed that in public institutions usually the quota system [The quota system in Pakistan was established to give every region of the country representation in institutions according to their population] prevails, which provides the opportunity to individuals from a diverse cultural background to achieve higher education in the host culture. However, the same system has failed to provide quality education and to eradicate racism and cultural discrimination (Amer, 2017).

The respondents expressed aversion about the quota system owing to the discrimination local students’ face in terms of merit, opportunities, and teachers’ discriminatory attitude towards students who do not share the same culture as that of the teacher. Forrest, Lean, and Dunn (2017) opined the view; “teachers should be agents for change through multicultural education and combatting racism through strategies aimed at fostering cultural inclusiveness” (p. 28). Respondents believed in promoting such practices where students could interact with each other with respect and empathy about socio-cultural background including history of ideas, celebrating diversity through cultural days, cultural cuisine, art, architecture and literature (folk tales and legends in each culture), and a reenactment of folklore through plays and dramas (Popova, Jayaratne, & Jankovic, 2018) as discussed under the themes in Table 6.

Table 5.
Emerging themes under practices and challenges

Themes	Responses
Quota System- A Challenge	<ol style="list-style-type: none"> 1. <i>Because of the quota system, unfortunately we get enrolment of students with low caliber and higher percentages which creates discrimination among students. (ELE 7)</i> 2. <i>Quota system often brings such students who have never been to any other culture beside theirs and avoid being friends with students from other cultures. (ELG 62)</i> 3. <i>Students coming from the quota system tend to manipulate teachers of their own culture to gain extra scores and favors in class. (ELMV 4)</i>
Practices promoting inter/multicultural openness	<ol style="list-style-type: none"> 1. <i>Introducing a course of ‘Culture and Identity’ for newly enrolled students develop a strong understanding about personal identity and social identity across different cultures. (ELE 17)</i> 2. <i>The social and welfare activities, educational programs, celebrations of events, festivals as part of policy of HEIs. (ELMV 23)</i> 3. <i>Institutions should encourage peer support, cooperative activities, causal campaigns, guest speaker sessions are all means to promote intercultural education. (ELG 116)</i>
Capacity building of educators	<ol style="list-style-type: none"> 1. <i>The capacity building of faculty members along with the student and student bodies should also be an essential part of the academic cycle. (ELG 22)</i> 2. <i>Educators need to be trained so that a cooperative environment within the institute can replace unhealthy competition among faculty members and students. (ELE 13)</i> 3. <i>Education leaders also need to attend several seminars and conferences to educate themselves with the current trends in leadership and inter/multicultural education system. (ELMV 16)</i>
Lack of openness in educators	<ol style="list-style-type: none"> 1. <i>Some common issues include lack of openness, rigidity, the language barrier, cultural misconceptions and stereotyping, conflict between gender roles, resistance to change, and most importantly different mind sets. (ELMV, ELG, ELE)</i>

Capacity building has been reported to be a crucial element in inter/multicultural education system according to respondents. National Education Policy (2017) has also outlined capacity building in education among teachers, educators, education institutions, library staff, and students. Jokikokko (2002) has delineated five basic types of knowledge for capacity building among teachers embracing knowledge of one’s own culture (codes and conducts that shape up intersubjectivity), knowledge of other’s culture; their history, norms, attitudes, and patterns to avoid stereotyping. Finally, a teacher should be equipped with a critical insight to the global perspectives in education and society.

Besides these, education leaders have asserted to have faced problems with the attitude of students as well. Such as lack of openness, rigidity, the language barrier, cultural misconceptions and stereotyping, conflict between gender roles, resistance to change, and most importantly different mindset serves as the biggest hindrance in achieving the goal of unbiased and just inter/multicultural education in Pakistani HEIs. This problem could be solved by capacity building among teachers who will consequently devise such teaching-learning practices that would bring changes to mind sets. These practices may include developing personal and multicultural identity of students, designing inclusive classrooms, confronting inequality and assumptions, fostering community works, and promoting intercultural perspectives (Teaching in the Intercultural Classroom, 2010).

Conclusion

Globalization thrived with the advent of the internet when physical boundaries could be lanced through digital outreach. This free mobility at digital space allowed people to interact with each other and explore more about 'other' culture; opening an array of opportunities for various cultures to exchange ideas, learning opportunities, equipment, and what not. Saleem (2017) claimed that intercultural communication across different cultures and individuals have opened gates for better understanding of each other and conflicting situations often resulting from culture shock. It is highly significant to create an environment that promotes peace, harmony among each other and future generations and this pillar of knowledge is transformed through the education system across different educational institutes.

Research findings of this study have highlighted crucial role education leadership can play in instilling and fostering inter/multicultural harmony, equity and equality, and peace among the primary and secondary stake holders of education institutions such as students, teaching faculty, office staff, administrative staff, families, societies, communities, and cultures at length.

The study considered education leaders' perceptions about the inter/multicultural education system against contextual realities, practices, and challenges. 92% of the respondents have acquiesced in education institutions' significant role in instilling and fostering the much-needed tolerance, harmony, peace, and openness among students with different cultural backgrounds; ultimately transforming these students into global citizens, who could be the ambassador for peace and harmony. Therefore, such courses, training sessions, workshops, exchange programmes, and seminars should be made a compulsory element at higher education institutions of Pakistan. These courses would polish Pakistani students by making them competitive graduates of Pakistan who can embrace the challenges being faced at global economic and business market. Besides, these courses will help education institutions in capacity building of teachers, educators, administrators, and university staff for the inter/multicultural education system.

When inquired about leadership approaches that are being used in a Pakistani context for the successful implementation of inter/multicultural education system in HEIs of Sindh, respondents narrated about the essential skills leader needs to execute in education institutions. They postulated approaches for skills and have claimed communicative competence, intercultural competence, openness, exposure, wisdom, and vision are the key skills a leader should have to accomplish such education system that requires consideration of a broader perspective to be efficacious. Besides leaders, respondents also viewed teacher's role to be substantial in taking forward leaders' vision for the inter/multicultural education system. These respondents believe that Quota system in Pakistani education institutions is an impediment in achieving inter/multicultural harmony among Sindh HEIs. Students from the quota system tend to politicize and manipulate people from their hometowns, breeding a culture of injustice and favoritism at HEIs of Sindh.

Recommendations

The study recommends that Higher Education Commission, Pakistan needs to pass a declaration to promote inter/multicultural harmony by making inter/multicultural education system mandatory in all undergraduate and postgraduate programmes at HEIs of Pakistan. Secondly, education leaders should be competent and visionary enough to carry out such a demanded education system at HEIs of Pakistan. Thirdly, education leaders as well as educators must be equipped with the concept of leadership, its approaches, its methodologies, its processes, its challenges, and expectations. So that the leaders can further help in the capacity building among students, teachers, staff, and administrators involved in the HEIs. These leaders with their vision and ideologies will not only bring prosperity and peace to immediate stakeholders but also to communities and countries as extended stake holders.

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