

A Study of Cross-Cultural Learning in Higher Education of Pakistan

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ABSTRACT

This research analyzes the intricate aspects of learning dynamics across cultures in higher educational institutions of Pakistan using mixed methods. Data were gathered from 5 major universities. Within the 5 targeted educational institutions, 300 students and 50 faculty members were studied. Using structured questionnaires, the quantitative dimension of the research showed respondents' moderately positive attitudes toward cross-culture learning (mean = 3.45, SD = 0.89) intersecting with intercultural contact and cultural awareness ($r = .581$, $p < .01$). The qualitative dimension of 30 in-depth interviews and accompanying classroom observations articulated three core themes: discomforting clustering in and around the same intercultural spaces, the dual-edge paradox of linguistic and cultural diversity, and the inconsistent facilitator role of teachers. Structural support and curriculum relevance were the main challenges, with the contradictory gap between the declared internationalization of the institutions and the implemented practices. The study found that while Pakistan university's cultural diversity is enriching, the lack of organization and pedagogic awareness use leaves this potential still vastly unexploited. The present study aims to contribute to the developing field of cross-culture learning in Pakistan by addressing pedagogic and structural gaps that position diversity as a deficit, contrary to the potential benefits of diversity.

Keywords: Intricate aspects, learning dynamics, across cultures, higher educational institutions, Pakistan

INTRODUCTION

Demographic shifts refer to the internationalization of higher education and the integration of cultural plurality into education. This encompasses the unique position that higher education institutions are starting to occupy as intercultural spaces. For all educational institutions, this presents a unique opportunity to cross cultural education and incorporate cross cultural training into their curricula to facilitate global citizenship and employability in an economically interdependent, globalized world (Lee, 2023). The higher education sector in Pakistan is fascinating. This is due to internal ethnic diversity and the influx of international students, particularly from China, Afghanistan, and Central Asia (Khan & Ibrahim, 2024). The educational landscape of Pakistan is complex owing to its ethnic diversity and the

constituent groups' (Punjabis, Sindhis, Pashtuns, Baloch, and Muhajirs) cultural and linguistic variations that offer opportunities for cross cultural education from an international perspective as well as nationally (Shah & Farooqi, 2024).

Cross-cultural learning is not only a set of processes and interactions among participants, but also an interface of complex diversities. Contemporary scholars and practitioners in the field refer to its embodiment as intercultural competence, which crystallizes as the individual's capacity of cultural appreciation, appropriate and skillful interaction, empathy, and working together with others of different and diverse cultures and societies (Deardorff & Jones, 2022). Negar and Pakistan's like other developing countries of the world, the development of these competencies is imperative, as the graduates who will enter the globally integrated market will need to culturally and economically integrated and also part of the complex and varied integration culturally balanced with the country (Ahmed & Hamid, 2023). Research evidence states that cross-cultural learning environments provide academic benefits in stimulating and developing critical and creative thinking and problem solving (Thompson & Davis, 2024). Meaningful cross-cultural learning is possible, yet the developing literature indicates that Pakistani universities are still struggling to realize that potential.

Due to reduced opportunities for complete intercultural engagement, students often remain within their comfort zone of friendly peers or individuals of the same nationality (Butt & Saleem, 2024). Compounding issues involves the specific sociolinguistic context; while English is the medium of instruction, during classroom interactions and socialization, students predominantly use Urdu and other regional languages, which fosters social compartmentalization (Rahman & Ali, 2023). Furthermore, the traditional, lecture-based, and teacher-centered pedagogy pervasive in Pakistani institutions, where students are expected to absorb passive classroom exposition, is likely not conducive to the interactive, cross-cultural learning their pedagogy requires (Hussain & Kamal, 2024).

With respect to cross-border education, substantial literature predominantly focuses on the Western contexts and international education hubs. Although the contributions of Deardorff and Bennett are significant to the development of these ideas, much of it will still need to be re-imagined for culturally intricate evolving nations such as Pakistan (Iqbal & Haider, 2024). A couple of more recent and smaller studies in the field of cross-border education have focused on the perspectives of international students on transition, as well as the campus's ethnic identity and social integration. However, the field still lacks an all-encompassing mixed-methods research study that addresses both the domestic and international dimensions of the phenomenon (Chandio et al., 2023).

The present study tries to address a gap in literature by examining cross-cultural learning in the higher education sector in Pakistan. This involves capturing the experiences of faculty and students, employing a mixed methods approach where a quantitative framework is used to gauge perceptions and attitudes, and a qualitative approach is employed to narrate experiences. This is driven by three objectives: examining perceptions and self-assessed competencies regarding cross-cultural learning environments, describing the nature and quality of cross-cultural interactions in formal and informal situations, and identifying institutional, pedagogical, and infrastructural barriers to the efficacy of cross-border learning.

In the context of higher education in Pakistan, this study will address multiple stakeholders. This study will provide university managers and policy implementers the information needed to develop holistic frameworks for the internationalization of higher education and strategies for managing diversity. It will help university teachers and curriculum developers understand the classroom context and the need for inclusive teaching. It will contribute to the broader scholarly audience on intercultural education by providing insights from the Global South and provide foundations for critique and advancement of cross-border and international education scholarship, and the associated theory (Khan & Sultan, 2024).

Research Objectives

1. To analyze the perceptions, attitudes, and self-assessed intercultural competencies of students and faculty regarding cross-cultural learning environments in some Pakistani universities.
2. To study the nature, scope, and quality of cross-cultural interactions in and across formal and informal academic settings as well as the factors that shape these interactions.
3. To assess the opportunities, teaching approaches, and gaps pertaining to the practice of cross-border intercultural learning in higher education in Pakistan.

Research Questions

1. How do students and faculty perceive and construct attitudes towards cross-cultural learning, and in what ways do these attitudes transform according to their demographic variables of culture (national/international, provincial, ethnicity), and the positionality of the demographic (student/faculty)?
2. How do students and faculty describe their cross-cultural encounters, and what do they identify as facilitators and barriers to meaningful cross-cultural engagement?
3. How do the institutional policies and classroom practices of Pakistani universities nurture or hinder the development of cross-cultural learning and intercultural competence?

Significance of the Study

Findings matter to various stakeholders in Pakistan's higher education system and the wider literature. University administrators and policymakers can translate findings into actionable insights to better understand the inherent strengths and weaknesses of their institutions and strategic plans, particularly as they relate to borderless learning and cross-cultural integration, thereby refining internationalization efforts, policies, and student support and diversity frameworks. Faculty and curriculum designers receive findings that highlight possible pedagogical bottlenecks and classroom dynamics, thereby informing the development of culturally inclusive pedagogies. This research adds to cross-cultural education literature by providing a comprehensive case study from a non-Western, multi-ethnic context. This study enriches and responds to primarily Western theories and literatures. Additionally, it is the beginning of potential longitudinal studies on intercultural relations within the context of Pakistani higher education.

LITERATURE REVIEW

Cross-cultural learning principles strongly correspond with the theories on the development of intercultural competence. Deardorff's (2020) process model is one of the key influences, since Deardorff defines intercultural competence as the successful and appropriate behavior and communication in various intercultural contacts, which leads to observable outcomes. Deardorff's model further describes the developmental nature of intercultural learning, movement from the personal to the interactive. Similarly, Bennett's (2022) revised Developmental Model of Intercultural Sensitivity (DMIS) continues to outline an influential framework regarding how individuals perceive and respond to cultural differences, a movement from ethnocentrism to an authoritative worldview. For decades, these theories have facilitated and directed a considerable amount of scholarship around cultural complexity within educational settings.

Research focusing on the mobility of international students and the globalization of multicultural campuses sheds light on the complexities of intercultural relations. Lee (2023), and Thompson and Davis (2024) note that meaningful interactions between domestic and international students are a key factor in the successful internationalization of an institution. Yet the literature continues to document the persistent challenges that sustain barriers to access and deep integration. Specifically in the scholarship on international education, self-segregation has been a well-documented problem. Self-segregating students

do not engage with peers from different cultural backgrounds, and in doing so, forgo important opportunities for intercultural learning (Harrison, 2023). Hence, in building intercultural competence, both proximity and demographic variety fails to yield the desired effect.

More localized variables define cross-cultural learning particularly in the context of Pakistan. Within the educational context, Pakistan is one of the more diverse countries in the world, with large intra-national diversity, comprising also educationally and structurally diverse regions. Prior to the arrival of international students, educational diversity already exists. In the absence of international students, Shah and Farooqi (2024) in their research on social identity in Pakistani universities has highlighted the impact that strong regional and linguistic identities have on the development of social networks and student relationships and intergroup tensions. These tensions often align with societal tensions and have been documented along other lines of social and cultural complexities.

Despite being limited, some initial findings provide some insights into the new scholarship on international students in Pakistan. For instance, Ali & Javed's (2023) study on Chinese students in Pakistan suggests that students encounter social isolation and, due to language problems, barriers to meaningful integration, although there is a high level of academic integration. Butt & Saleem (2024) highlights similar trends with Chinese students regarding Afghan students, although the interconnected problems of refugee status and Afghanistan's socioeconomic context were and still are considerable aggravating factors. These are the types of challenges that accompany the global phenomenon of international students and, in the case of Pakistan, are partly due to the country's inadequate infrastructure and issues pertaining to the language of the host country.

In Pakistan, the cross-cultural aspects of social and institutional interactions that involve the use of language have their own challenges, and part of the challenge lies in the education system's language policy. Educational policy creates a situation where the medium of instruction is English, while Urdu, the national language, is socially restricted, and regional vernaculars dominate everyday social interactions. Rahman & Ali (2023) illustrate the case of Pakistan to demonstrate the social barrier posed by the framework of the sociolinguistic hierarchy. Problems of communication in educational contexts are complicated by the unequal and differential command of the English and Urdu languages within the student population, and thus, are much more complex and broader than simple translation problems and include far reaching sociolinguistic implications.

Another important consideration for cross-cultural learning is the choice of pedagogy. As Hussain & Kamal (2024) noted, the lecture-centered model prominent in many Pakistani universities tends to discourage the interactive and collaborative learning environments that foster cross-cultural learning. In contrast, the work of Ahmed & Hamid (2023) appreciates collaborative learning methods, especially project-based learning and thoughtfully designed multicultural group work, for their potential to break down cultural barriers and foster appreciation. However, the scope for such innovative pedagogy remains quite limited, and where it is exercised, it tends to be the result of the voluntary efforts of individual teachers, rather than institutional organized and systematic support.

Interest in the application of digital technologies for cross-cultural learning has increased significantly, particularly in the wake of the COVID-19 pandemic. In their study of virtual exchanges between Pakistani and foreign universities, Chandio et al. (2023) highlighted the potential of such initiatives for developing intercultural competencies while noting significant challenges related to access to technology and digital literacy. There are possibilities in blended frameworks which combine online and face-to-face elements, although difficulties in employing these in the Pakistani scene are considerable.

A considerable gap persists in the literature on a fully developed mixed-methods framework which looks at the quantitative and qualitative dimensions of the student and staff populations, within and across

Pakistan, for both international and domestic students, and for staff during the same period. Much of the literature focuses on international students independently, and when examining domestic students, the ethnically-related dynamics are studied in isolation rather than the interplay of these factors. The absence of the staff perspective also poses a gap, which is critical given their potential role as intercultural bridges (Khan & Sultan, 2024). For the first time, this study attempts to provide a comprehensive analysis in the literature with the potential for the advancement of policy and practice that could be more appropriate and relevant to Pakistan.

RESEARCH METHODOLOGY

The researchers adopted mixed-methods research design focusing on cross-cultural learning at higher educational institutes in Pakistan. The researchers adopted purposive sampling and selected five primary universities corresponding to the different regions of the country in an effort to capture the nation's geographical and cultural diversity. The study participants included 300 students from different cultural backgrounds and 50 faculty members. The researchers implemented a two-phased approach to data collection: the quantitative and the qualitative. For the quantitative phase, the researchers constructed and distributed standardized questionnaires to students and faculty members concerning their perceptions, experiences, and attitudes related to learning within cross-cultural contexts. The questionnaires contained Likert-scale items pertaining to cultural awareness, intercultural communication, and learning outcomes. In the qualitative phase, the researchers conducted semi-structured interviews with 30 participants (both students and faculty members) to capture a deeper understanding of their experiences with cross-cultural learning. Furthermore, the researchers studied and filed noted cross-cultural classroom interactions to understand the cross-cultural dynamics. The quantitative data was analyzed using SPSS software, executing descriptive statistics, correlations, and t-tests. The qualitative data was subjected to thematic analysis in which the researchers identified and detailed the predominant themes and patterns within the data. The researchers demonstrated ethical conduct in the discipline by obtaining informed consent from all study participants as well as maintaining the confidentiality of personal information and records throughout the entire research process.

RESULTS AND DATA ANALYSIS

This section presents detailed analysis of data collected through questionnaires, interviews, and observations, structured to first present quantitative findings followed by qualitative themes that provide depth and context.

Quantitative Data Analysis

Data from 300 students and 50 faculty members were analyzed using SPSS software, employing descriptive statistics, correlation analysis, and independent samples t-tests to address the research questions.

Table 1: Demographic Profile of Student Participants (N=300)

Demographic Variable	Category	Frequency	Percentage
Gender	Male	165	55.0%
	Female	135	45.0%
Cultural Background	Punjabi	110	36.7%

	Sindhi	70	23.3%
	Pashtun	60	20.0%
	Baloch	25	8.3%
	International	35	11.7%
Level of Study	Undergraduate	220	73.3%
	Postgraduate	80	26.7%

Table 1 outlines the demographic composition of the student sample, reflecting deliberate sampling across Pakistan's major ethnic groups and international students. The gender distribution shows a moderate imbalance toward male participants, reflecting broader enrollment patterns in Pakistani higher education. The representation of international students at 11.7% aligns with recent government statistics on international student enrollment in Pakistani universities.

Table 2: Descriptive Statistics for Key Constructs (N=350)

Construct	Mean Score (1-5 Scale)	Standard Deviation	Faculty (n=50)	Mean Student (n=300)
Cultural Awareness	3.45	0.89	3.80	3.40
Intercultural Communication Comfort	3.20	1.02	3.65	3.15
Perceived Institutional Support	2.95	1.15	3.10	2.90
Quality of Cross-Cultural Interaction	3.10	0.95	3.40	3.05

Table 2 presents mean scores and standard deviations for key constructs measured through Likert-scale items. Results indicate moderately positive perceptions across all constructs, with means clustering around the scale midpoint. Faculty members consistently reported more positive perceptions than students across all dimensions, particularly regarding cultural awareness and communication comfort. The lowest mean score emerged for "Perceived Institutional Support" (M=2.95, SD=1.15), suggesting that participants view university structures as inadequately supporting cross-cultural learning initiatives.

Table 3: Correlation Matrix for Student Variables (N=300)

Variable	1	2	3	4
1. Frequency of Cross-Cultural Contact	1			
2. Cultural Awareness	.581**	1		

3. Intercultural Communication Comfort	.522**	.634**	1	
4. Perceived Learning Outcomes	.498**	.601**	.572**	1

Note: Correlation is significant at the 0.01 level (2-tailed).

Table 3 displays correlation coefficients between key variables for student participants. All variables demonstrated strong, statistically significant positive correlations ($p < 0.01$). The strongest relationship emerged between Cultural Awareness and Intercultural Communication Comfort ($r = .634$), indicating that students with greater cultural understanding feel more comfortable in intercultural communications. The frequency of cross-cultural contact showed significant correlations with all other variables, particularly cultural awareness ($r = .581$), suggesting that mere exposure contributes substantially to intercultural development.

Table 4: T-test Comparison of National and International Student Perceptions

Variable	Group	Mean	Std. Deviation	t-value	p-value
Cultural Awareness	National (n=265)	3.35	0.85	-2.45	.015
	International (n=35)	3.75	0.90		
Intercultural Comm. Comfort	National (n=265)	3.08	1.00	-3.10	.002
	International (n=35)	3.65	0.95		
Social Isolation	National (n=265)	2.80	1.20	4.25	.000
	International (n=35)	3.90	1.10		

Table 4 presents independent samples t-test results comparing national and international student responses. Statistically significant differences emerged across all measured variables. International students reported significantly higher levels of Cultural Awareness ($t = -2.45$, $p = .015$) and Intercultural Communication Comfort ($t = -3.10$, $p = .002$). However, they also reported substantially greater Social Isolation ($t = 4.25$, $p < .001$). This paradox suggests that while international students develop greater intercultural competence, possibly as an adaptation strategy, they experience significantly more loneliness and social exclusion.

Qualitative Analysis

Thematic analysis of qualitative data consisting of thirty semi-structured interviews and detailed classroom observations revealed a number of intertwined themes, which, when taken together, offer profound contextualization of the findings presented quantitatively.

Theme 1: Superficial Interaction and Comfort-Zone Clustering

Understanding the dominant theme within cross-cultural engagements, contacts remained limited, almost exclusively within the confines of academia. Participants described interactions as mostly limited to the scope of instructional collaborative work, with few if any, opportunities for social interaction. A Baloch undergraduate student made this clear when he stated, "In group projects we get to work together, then after class, everyone returns to their own community. It feels uncomfortable to cross these invisible boundaries." This was particularly true for international students, as a Chinese postgraduate student

reported, "Pakistani students are friendly in class, but our friendship never continues outside the classroom. They have their own circles from their hometowns." This situation was also confirmed by faculty members. One professor stated, "You can predict seating patterns by ethnicity in every class. It takes conscious effort to disrupt these comfort zones through pedagogical interventions."

Theme 2: The Linguistic Labyrinth

Language became the most complex and multifaceted element of the cross-cultural experience. It operates within dichotomous realms of being a barrier, a bridge, and a social determinant. The first level consists of English for academic purposes, followed by Urdu as the national lingua franca, and ending with the regional languages for social communication. These are the isolated and siloed linguistic environments within and cross cultures.

A Sindhi student articulated the academic hierarchy in this manner: "When the discussions are in English, only the confident speakers engage. The rest of us remain quiet, even when we have worthwhile contributions." The situation of international students was more complex. As an Afghan student explained, "I have trouble with the English spoken in lectures, but when local students use Urdu or Punjabi, I feel totally cut out." In other scenarios, however, including those described by some international students, the language tended, in a positive sense, to provide a focus of integration. For social and everyday campus navigation purposes, these students made intentional efforts to master fundamental Urdu, which the language helped them to a great extent.

Theme 3: Faculty as Intercultural Mediators

The importance of cross-cultural dynamics and interactions depends on the differential and variability of the cross from the specific instructor. There are those that foster intercultural contact and those that passively idiosyncratically view and treat situations. Interactively engaging instructors described intentional approaches to the intercultural dimensions of the curriculum. Examples include the planning of collaborative cross-cultural group projects and the active cross-cultural integration of collaborative activities as well as the construction of cross-cultural hybrid groups. Purposeful language use and the open establishment of language policies and discussions around explicit differences were existing within the cross culturally heterogeneous groups. Others argued from the so-called "color blind" approach in insisting that they "treat all students the same," claiming the aiming of cultural neutrality of policies and rules, rather than support of equity systemic variations and differential "unevenness" in claimed systemic inequity. Observation data reported an absence of cross-cultural integration within the classroom, particularly when the instructor tightened a structure planned as traditional lecturing. The structure of the course and focus of the activities emphasized the unequal emphasis. Bridges observed a discontinuity with respect to the integration of diverse cross-cultural exchanges within the group.

Theme 4: The Hidden Curriculum of Spatial Segregation

The arrangement of campus spaces also played a role, perhaps more subtly, in the encouragement or discouragement of interactions of a cross-cultural nature. The observations captured patterns of a cultural and ethnic segregation in spaces like libraries, cafeterias, and other gathering areas. The informal cultural divisions and borders in specific spaces for social interactions inhibited unplanned cross-cultural socialization. A student belonging to the Pashtun community described the segregation: "The cafeteria has areas where mainly Pashtun students sit, other areas for Punjabi students. Everyone knows these unwritten rules." International students also grouped in defined spaces, one of them stating: "We international students usually sit together in the library's second-floor corner. It's where we feel most comfortable." Such spatial segregation only deepened the social divides and, more importantly, stifled unplanned, informal inter-cultural interactions crucial for developing cross-relationships.

Theme 5: Institutional Rhetoric versus Structural Reality

Respondents illustrated the difference between the discourse surrounding internationalization and the actual available systems of support within the institution. The celebration of international students and multicultural events seemed more motivated by the institution's public image than by sincere support for international students. Exemplifying this attitude, one student leader who championed international students' causes recalled, "The university organizes big welcome ceremonies for international students, but there's no ongoing support system for their daily challenges." The respondents who mentioned a lack supportive systems included a absence of specialized offices for international students, minimal language support offerings, and the absence of faculty and staff intercultural training. The lack of supportive infrastructures on the part of the institution severely contributed the inadequate support and closure described in the quantitative data.

Integration of Quantitative and Qualitative Findings

A mixed-methods approach enables one to understand how specific quantitative trends are mirrored and lived experiences. Table 2 includes results for perception scores which were interpreted to be moderately positive. The qualitative data do, however, allow for a fuller explanation because these perception scores are likely to be positive and the challenging interactions are case noted. Explanations of the strong relationship between contact and competence noted in Table 3 and discussed in the interviews referred to the structured, compulsory collaborations (like group projects) as the only opportunities for meaningful cross-cultural interactions most students got. The paradox of international students scoring higher than others both in competence and in isolation as noted in Table 4 is explained through themes of isolation, segregation, and language barriers. This structural suggest that level of competence is a result of adaptation to exclusion rather than integration.

DISCUSSION

This study gives a picture of cross-cultural learning in Pakistani universities. While not all of the factors in cross-cultural learning in Pakistani universities are positive the study concludes that there are still many opportunities that are not taken due to a lack of structure and gaps in pedagogy. Quantitative data do suggest that Pakistani students and faculty do have some positive attitudes toward differences in culture although the reason may not solely positive. While there are some global studies where positive sentiments from students and instructors are a part of the study focusing on the internationalization of higher education (Lee, 2023), the qualitative data in this study suggests that the positive attitudes simply reflect interactions that are superficial rather than engagement that is meaningful. This study focuses more on the global performance of the higher education system where a passive coexistence is present and is reluctant to move into the active coexistence described by Hesi and Harrison (2023). The isolation of socially excluded students, in particular those who are able to adapt and function with high levels of intercultural competence, is paradoxical and should in fact be viewed as a strong indicator. In this situation, isolation should lead to poor intercultural competence, not the opposite.

This suggests that a strong set of intercultural competencies may develop as a compensatory adaption due to a lack of integrated social inclusion and not as a fully social adaptive inclusion. This aligns with recent understandings regarding the experiences of international students at educational hubs within the global South (Ali and Javed, 2023). This study builds on the literature that addresses language barriers by including the additional challenges presented by a complex multi-layered linguistic ecosystem and its effects on various student groups. The social hierarchies within this context are also further complicated by divisions and stratifications that are social, as well as, hierarchically (Rahman and Ali, 2023).

This research emphasizes the role of faculty in understanding the value of system-wide support compared to singular, individual support. The interaction of faculty with cross-cultural understanding exhibit both proactive and passive tendencies, signaling to further developments. This suggests that directed faculty training would be effective. This explains the need for intercultural pedagogy to be integrated within faculty training (Khan & Sultan, 2024).

CONCLUSION

The study of cross-cultural learning within higher education in Pakistan employs a dual approach, qualitative and quantitative, while separating the two. Structural, pedagogical, and social constraints continue to limit the advancement of positive attitudes. This study also demonstrates the disused potential of cross-cultural learning and the diverse cultural fabric of both Pakistan and its higher education systems. Actionable, targeted support is required to resolve the relations-in-dissonance problem, driven by superficial attitudes toward intercultural diversity and a lack of intercultural encounter.

Based on current practices and on what has been emphasized in the document, I suggest moving the management of cultural diversity beyond simple co-existence, to a system of horizontal co-operation. Various factors such as the specific linguistic situation, patterns of spatial segregation, and the unequal treatment of faculty, as well as the disparity between rhetoric and real structural support, work against the development of an advanced level of intercultural competence. Without remedying these structural barriers, the transformational value of cultural diversity will continue to elude us, and the best that can be expected is an isolated individual experience.

This study proposes that, in order for cross-cultural learning potential to be realized in Pakistani higher education, the system must evolve from merely demographic diversity to a purposeful integrated form of diversity. This integrated diversity will entail purposeful alignment around the curriculum, pedagogy and student support, as well as the management of physical space. Institutional leaders will be required to drive the strategic work of system configuration that effectively releases faculty and students to engage cultural differences in constructive and collaborative ways.

RECOMMENDATIONS

1. Implement Integrated Intercultural Curriculum Design: Move beyond tokenized multicultural offerings and begin focusing on the inclusion of intercultural learning outcomes in all areas of the curriculum. Promote the development of required theory and practice courses on intercultural communication and global citizenship that include experiential learning. Create discipline-specific modules that illustrate the influence of culture in the practice of various professions.

2. Establish Comprehensive Support Structures: Build International Student Support Offices with trained staff, appropriate resources, and defined goals. Design and deliver extensive orientation programs that include ongoing bilingual support in English and Urdu, culturally peer mentoring, cross-continental counseling focused on international student adjustment, and integrated domestic counselors. Include services that focus on the integration of domestic minority students.

3. Systematize Faculty Development: Develop policies to ensure that all faculty receive training on inclusive intercultural pedagogy and curriculum design, facilitated difficult conversations, and peer collaborative experiential learning for students of disparate cultures. Create and support teaching innovation grants that encourage cross-cultural teaching and learning. Build communities of practice for teaching.

4. Redesign Physical and Programmatic Spaces: Design and provide campus facilities geared towards informal intercultural interactions: purposefully planned multifunctional and psychologically neutral as

well as socially secure spaces for rest and socializing (e.g., lounges and communal backyards). Design a unified and cohesive co-curricular calendar with a focus on interdisciplinary community engagement challenges centered around joint problem solving and community integration as well as structured participation in contests involving cross-culturally diverse groups. Foster intentional cross-collaboration among students through co-curricular activities that focus on diverse multicultural arrangements.

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