Supporting Students Affected by War and Terrorism: A Comparative Study of School Leadership in Canada and Pakistan

Neelofar Ahmed, MA, MBA, MS

Advisor: Dr. Snežana Ratković (EDUC 5D91)

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St. Catharines, Ontario

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Supporting Students Affected by War and Terrorism

Abstract

The growing incidents of war and terrorism around the globe have escalated global migration. Consequently, schools are becoming more diverse in host countries, with this diversity spanning students affected by war and terrorism, in addition to students with disabilities, students living in poverty, as well as racialized and Indigenous students. While these diverse groups of students bring cultural richness and resilience to schools, supporting their academic achievements and physical and mental well-being may challenge school leaders. In this paper, I reviewed the education policies of the United Nations, Ontario, and Pakistan that provide guidelines to enact equity and inclusion in schools. I also conducted a systematic review of Ontario’s and Pakistan’s literature to explore the role of school leaders in supporting students affected by war and terrorism in the last decade. Based on the findings, I firstly discussed the emerging role of public school leadership in supporting students affected by war and terrorism in Ontario and Pakistan. Secondly, I proposed changes to Bronfenbrenner’s (1999) bioecological model of human development, and recommended that by adopting Shield’s (2010) transformative leadership framework, school leaders can make their schools more equitable and inclusive. Thirdly, I advocated for the establishment of cross-cultural educational partnerships to connect the educational policy-makers, researchers, practitioners, and school leaders from Ontario and Pakistan through the Train-the-Trainer model. In an era of forced migration and globalization, school leaders can thereby become agents of school reform and social change by developing inclusive and just communities locally, nationally, and internationally.
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Dedication

I dedicate this paper to my mother, Professor Majida Zarrar Ahmed, who spent her entire life educating and transforming the lives of the people around her. She still is my first love, my first teacher, my first guide, and friend. I miss you, Ammi.
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CHAPTER ONE: INTRODUCTION TO THE STUDY

The escalating trend in forced displacements and migration from war-torn and terrorism-affected countries has made schools and communities more diverse (Tuters & Portelli, 2017). Due to incidents of conflicts and terrorism, the rate of forced migration has risen to 49% since 2000 (United Nations Children’s Emergency Fund, 2018). The United Nations (UN) indicates that 258 million people currently live as migrants in host countries, including 21 million refugees and 10 million children (2017, para 1). There is a likelihood that this trend will escalate in the future, thus making host communities more diverse.

The Guardian (2017) warned that the Syrian conflict as being the “largest humanitarian crisis since the end of the second world war” (para 1) and thereby generating the record-breaking number of refugees who currently seek shelter in both developed and developing countries. Since 2011, the war on Syria alone has significantly affected the national and global landscapes. The exclusive Syrian Center for Policy Research claims that with the onset of war, “Syria’s national wealth, infrastructure and institutions have been almost obliterated (Black, 2016, para 1). Moreover, this war has intensified the migration of Syrian refugees into neighbouring and other hosting countries. Around 5.5 million people left the Syrian Arab Republic since 2010, which implies that the hosting countries also endure the consequences of war on Syria (UN, 2017). One of such consequences is the settlement of Syrian refugee students in the hosting schools. Filippo Grandi (2018), the United Nations High Commissioner for Refugees, fears that about 1.1 million Syrian refugees who are hosted in Jordan and Lebanon, for instance, would not be able to attain formal education:
A grave consequence of the conflict is that a generation is growing up without a formal education. More than half of all school-aged Syrian children in Jordan and Lebanon are not in school. In Lebanon, it is estimated that some 200,000 school-aged Syrian refugee children could remain out of school at the end of the year.

Canada has also been settling Syrian refugee and asylum seekers. However, it is anticipated that the transition of refugee students into hosting schools across the nation will pose a challenge to school Principals, policy-makers, and other education stakeholders, as it is likely that many children who were once exposed to war or terrorism suffer from Post-Traumatic Stress Disorder (PTSD); therefore, their socio-psychological needs are vastly different from the needs of their peers (Feuerverger, 2011; Immigrant Services Society of British Columbia, 2016). Moreover, it has been observed that school Principals, administrators, staff, and teachers often lack the cross-cultural competencies and social justice focus which augment the academic and socio-psychological challenges of the students affected by war and terrorism (Ratković, Kovačević, Brewer, Ellis, Ahmed, & Baptiste-Brady, 2017). Amidst these challenges, the role of the school Principal emerges as a mediator between teachers, students, parents, the community, and policy-makers, building bridges and creating more inclusive and equitable schools and communities.

The United Nations High Commission for Refugees (UNHCR) reports that Pakistan has been one of the top leading countries in the world to host more than 1.4 million registered Afghan refugees in the last three decades (Haider, 2014). The dynamics of both Pakistan’s school and society have thus been changed with this influx of Afghan refugees within the last three decades.
The public schooling system in Canada is administered by the provincial government, whereas in Pakistan, it is governed by the federal government. In Ontario, the public schooling system is defined as being an *elementary and secondary* schooling system, whereas in Pakistan, it is a *primary and secondary* schooling system. Although in Canada and Pakistan, the Directors of Education, Superintendents, resource and classroom teachers, head teachers, and school Principals are all considered to be “school leaders,” I explicitly and interchangeably use this label to describe school Principals in the current study.

In this chapter, I introduce the study and highlight the impact of global events such as war, terrorism, conflicts, and forced migration on students and school leaders in host and home countries. I also explore the role of school leaders in supporting such students’ academic, mental, physical, and socio-psychological well-being in schools and communities. Finally, I present the rationale, research questions, purpose and significance of this study, theoretical framework, and methodology.

**Rationale for the Study**

Canadian and Pakistani societies share similarities because they are both multicultural, diverse, and inhabited by a significant population coming from war or terrorism-affected regions. Ratković et al. (2017) note that, “between January 2015 and July 2017, over 84,000 refugees were resettled to Canada, including refugees from Syria, Eritrea, Iraq, the Democratic Republic of Congo, and Afghanistan” (p. 3). Since 2015, Canada has welcomed more than 40,000 Syrian refugees (Government of Canada, 2017), being mostly women and children. Pakistan, on the other hand, is the second leading country in the world that hosts as many as 1.5 million refugees from Afghanistan, Bangladesh, Bosnia, Burma, and India (Rafi, 2015; Rashid, 1993). The UNHCR (2018)
reports that in continuation of the resettlement of Afghan refugee students in Pakistan’s schools, around 54,000 refugee children will be enrolled in primary schools this year.

Crawford (2016) apprises that after 9/11 in the United States, Pakistan became the most terrorist attacked country in the world. Specifically, Usman (2016) claims that there have been more than 850 attacks on schools and universities in Pakistan since 1970. Consequently, Waheed and Ahmad (2012) warn that in Pakistan, the events of terrorism greatly disrupt the education and academic performance of the affected children.

The Canadian and Pakistani schooling systems mirror their societal multiculturalism and diversity. However, in both countries, the social dynamics have changed with the inclusion of students affected by war and terrorism in their schooling system. The influx of Syrian refugees in Canada, and Afghan refugees and students affected by terrorist and drone attacks in Pakistan, have made schools in both respective countries even more diverse. The reported experiences of students affected by war and terrorism in the Canadian and Pakistani literature show similarities. In Canada, Stewart (2012) reports that refugee students’ experiences have been diverse, and many refugee students suffer from severe personal trauma, violence, and loss. Due to psychological isolation, approximately one in five war-affected children feel that he or she is an outsider (Kilbride, Murphy, & Paul, 2003; Oxman-Martinez & Choi, 2014; Oxman-Martinez et al., 2012). In the same vein, a study conducted in Khyber Pakhtunkhwa, the most terrorism-affected province in Pakistan, reveals that students affected by terrorism feel fear, which eventually leads to lower achievement (Bilal, Inamullah, & Irshadullah, 2016). The study also showed that repeated terrorist attacks made students intolerant, undisciplined, aggressive, and disheartened. While the academic achievements of the students affected by terrorism greatly declined, the students also became less participative
in extra- and co-curricular school activities. Moreover, this trauma severely affected the cognition and behavior of the students (Bilal et al., 2016).

Since 2009, equity and inclusion have become a dominant focus of educational policies developed by the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations International Children’s Emergency Fund (UNICEF), United Nations High Commissioner for Refugees (UNHCR), and their partner countries. While equitable and inclusive education is important, these types of policies often mandate that the social and economic growth of any country heavily relies on education. Following the lead of such global educational policies, the Ontario Ministry of Education launched Ontario’s *Equity and Inclusive Education Strategy* in 2009, which was legislated in *Bill 13* in 2012 and reviewed in 2014. The policy aims to help educators across the province to identify and remove discriminatory biases and systemic barriers related to racism, sexism, homophobia, and other forms of discrimination, thereby supporting the achievement and well-being of all students (Ontario Ministry of Education, 2009).

Likewise, Pakistan’s *National Education Policy* (NEP) (2009, 2017) aspires to make schools inclusive and equitable. The policy states that, “the main idea behind inclusive education is to offer equal opportunities of learning to all children in an inclusive environment and eliminate discrimination based on gender, economic status of parents, and diversity in physical features and mental aptitudes” (p. 117). The policy aims to eliminate the segregation of students with special needs in separate institution, and proposes to foster gender parity and equality. The NEP obliges educators to provide free and compulsory education to all children aged 5 to 16 years-old. Pakistan’s education policy also aims to ensure children’s inclusive and equitable access to all levels
of education, including technical and vocational training (Ministry of Education [MOE], 2009, 2017).

Conclusively, students affected by war and terrorism represent a vulnerable group of children due to their past traumatic experiences, and they often suffer exclusion, discrimination, and othering in hosting and home schools. Although the educational policies in Ontario and Pakistan vow to provide equitable and inclusive education to children, there is still a lack of policy guidance as to how equity and inclusion could be enacted in schools to overcome the issues of marginalization and othering (Ali, 2014; Ratković et al., 2017). The UN’s educational policy is exemplary for schools that have a diversified student population, and can be inspirational to school leaders who aim to make their schools a safe place for their students.

**Research Questions**

To examine and inform the role and practices of school leaders supporting students affected by war and terrorism, I framed my study around the following research questions:

1. How can *transformative leadership theory* and the *bioecological theory of child development* inform the role and practices of Canadian school Principals who support students affected by war and terrorism?

2. How can *transformative leadership theory* and the *bioecological theory of child development* inform the role and the practices of Pakistan’s school Principals who support students affected by war and terrorism?
Purpose of the Study

Stewart (2012) and Ryan (2016) argue that the role of school leadership in supporting students and practicing inclusion and equity in a diverse school has been grossly under-researched. Sider (2014) also remarks that there is limited scholarly attention paid to comparative perspectives on leadership between the developed and developing world, and also to opportunities for cross-cultural learning. The primary purpose of this study is to identify the roles and effective leadership practices of Ontario and Pakistan school Principals in supporting students affected by war and terrorism. I also explore the potential of Bronfenbrenner’s (1999) bioecological model of human development and Shields’ (2010) transformative leadership theory in improving school Principal’s praxis when supporting students affected by war and terrorism. Finally, I explore the ways in which cross-cultural learning partnerships between Ontario and Pakistan can connect educational policy-makers, school leaders, teachers, and other stakeholders in education through the Train-the-Trainer (3Ts) model to mobilize knowledge across the world.

Theoretical Framework

In this paper, I explore the role of Ontario and Pakistan school Principals in supporting students affected by war and terrorism through both bioecological (Bronfenbrenner, 1999) and transformative leadership (Shields, 2010) theories. Bronfenbrenner’s (1999) bioecological model of human development underpins the interconnectedness between a child and other individuals in the society. Guhn (2009) notes that the propositions of Bronfenbrenner’s bioecological model can guide school leaders to suggest school reform, which eventually will connect and benefit the students, teachers, parents, and the community. I also explore transformative leadership which,
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According to Shields (2010), focuses on ensuring more equitable learning environments, pedagogical practices, and societies. Mostly, this study is based on Shields’ work published in 2010; however, some segments are drawn from her book, Transformative Leadership in Education: Equitable and Socially Just Change in an Uncertain and Complex World (2018). Transformative leadership theory provides a promising framework as the transformative leadership traits stem out of the ethic of critique, care, and justice. Together, Bronfenbrenner’s (1999) bioecological model and Shields’ (2010) transformative leadership model highlight the importance of complex interactions, personal relationships, justice, and democracy in child development and education.

Methodology

In this study, I conducted a systematic review of the literature and policy about the role of school leaders in supporting students affected by war and terrorism in both Ontario and Pakistan. The impetus behind this method of study was two-fold. Primarily, I sought to explore the global educational policies that guide school Principals to enact leadership practices that make their schools more equitable and inclusive. Secondly, I intended to evaluate if these policies have any relevance for the provincial and national educational systems in Canada and Pakistan. To conduct the study, I reviewed the policies and literature published in the last 10 years. I searched both ERIC and JSTOR databases, and I also used the Brock University Library’s SuperSearch tool, which is “a web-scale discovery tool that allows users to search the contents of multiple library catalogues and databases simultaneously” (James A. Gibson Library, 2018, para 1). The literature available on the topic is limited; therefore, I used bibliographic branching and referrals from other researchers. The selected articles were written in the English language and were published in peer-reviewed journals. I also reviewed the UN’s Charter
of Human Rights to Education and UNESCO documents and reports relating to various
global initiatives through projects such as Education for All (EFA), Millennium
Development Goals (MDGs), Sustainable Development Goals (SDG 4), and the Post-
2015 Development Agenda. Finally, I reviewed the inclusive education policies
developed by the Ontario Ministry of Education (OME) and Pakistan’s Federal Ministry
of Education (MOE).

Significance of the Study

This study is important in the context of increased diversity in schools resulting
from forced migration and globalization. Although this study focuses on the students
affected by war and terrorism, the recommendations will be beneficial for all school
leaders who aspire to make their diverse schools equitable and inclusive. The
recommendations will also help school Principals to understand the socio-psychological
and academic challenges of other marginalized student groups such as Indigenous
students, racialized students, students with disabilities, and students living in poverty and
vulnerable conditions.

I found this study close to my heart as my son, during his initial days of
settlement in an Ontario school, faced discrimination in his classroom. I tried my best to
make this study meaningful for students like my son who are marginalized in schools.
Although Ontario and Pakistan have a large population of refugee students in their
schools, there is very little knowledge and support available to school Principals in terms
of policy, guidelines, and strategies for effective inclusion of such students (Ali, 2014;
Ratković et al., 2017).

The findings of this study reveal the emerging role of school leaders as arbitrators
between students affected by war and terrorism and teachers. This study also provides
recommendations to school leaders, policy-makers, and other education stakeholders to adopt a holistic approach to teaching, making schools more empowering spaces for students coming from war, conflict, and terrorism-affected countries. School leaders and teachers can develop such holistic approaches by utilizing Bronfenbrenner’s (1999) bioecological model of human development and Shields’ (2010) transformative leadership framework, engaging with complex interactions, personal relationships, justice, and democracy in education within and across classrooms, schools, school boards, provinces, countries, and cross-cultural contexts.
CHAPTER TWO: THEORETICAL FRAMEWORK

To explore the role of school Principals in supporting students affected by war and terrorism, I situated this study within Bronfenbrenner’s (1999) *bioecological model of human development* and Shields’ (2010, 2018) *transformative leadership framework*. Together, these two theories underscore the importance of school leadership in building bridges between teachers and students within the classroom, and accentuate the significance of partnerships between teachers, students’ families, communities, schools, school boards, policy-makers, and researchers. Ryan (2016) notes that there is an emerging body of literature surrounding the issues of diversity and exclusion in schools, but much less attention is paid to the role that school leaders play in the context of inclusive schools and classrooms. In this chapter, I discuss Bronfenbrenner’s (1999) *bioecological model of human development* and Shields’ (2010, 2018) *transformative leadership framework* as promising guides for school leaders supporting students affected by war and terrorism.

**Bioecological Model of Human Development**

Bronfenbrenner’s (1999) *bioecological model of human development* focuses on individuals and their interactions with community or society. The model explains child development as a set of complex interactions between multiple stakeholders and environments:

[Child development] is a pattern of activities, social roles, and interpersonal relations experienced by the developing person in a given face-to-face setting with physical, social and symbolic features that invite, permit or inhibit engagement in sustained progressively more complex interaction with, and
activity in, the immediate environment. Examples include such settings as the family, school, peer group, and workplace. (Bronfenbrenner, 1999, p. 39)

Specifically, the bioecological model is constructed in different layers which are intertwined and work with each other; individuals interact with all these layers in their lifetime. These layers include the microsystem, mesosystem, exosystem, macrosystem, and chronosystem. As a child and student, an individual first interacts with the microsystem, which represents the innermost shell of the model; the microsystem represents the individuals who have the closest influence on a child and his development, such as immediate members of the family, teachers at school, friends in the neighborhood, and peers in religious community. Next, the mesosystem represents the connection or nesting between the microsystem and the exosystem; it embodies the diverse groups of the microsystem and their influence on the individuals of that system, as well as on the child. Therefore, in this layer of the model, the groups are the same groups that interact and influence an individual, including schools, families, neighborhoods, and religious communities. The next layer is the exosystem, which represents the interaction of an individual with extended groups like friends of the family, social agencies, and workplaces. This system relates to the macrosystem, which represents the community or society having culture and norms that an individual is surrounded by. Finally, the chronosystem could be represented as a horizontal layer intersecting the rest of the layers in the model; it characterizes the changes that an individual endures over the passage of time, such as their experiences at workplace or the loss of close relatives or friends. These changes usually emerge from an individual’s personality and life experiences.
Variations to the Bioecological Model

For decades, educators and researchers have used this model to explore the child development in the context of its surroundings. Some researchers have modified the original model. For example, Stewart (2012) uses Bronfenbrenner’s (1999) bioecological model to illustrate how schools can be transformed to support refugee students. Here, Stewart (2012) defines the chronosystem as the changes in the environment across the bioecological model: “The chronosystem refers to the changes in an environment that occur over the time that the individual lives. These developmental changes are triggered by life events or experiences” (p. 174). Stewart (2012) also identifies the existence of a, “nanosystem between the student and the microsystem. This nanosystem represents a close network of those individuals who take time to personally connect with the student and who exhibit preservice, patience, and kindness” (p. 184). Stewart further establishes that the nanosystem is different and more personalized than the microsystem, as it is embraced by individuals from the microsystem, “who create a nanosystem that supports and cares for the individual, who foster their development, and makes a marked difference in the outcomes of their lives” (p. 185). Whereas the microsystem is more contextual, the nanosystem is more relational, thus making the individuals from the nanosystem uniquely positioned to foster diversity, equity, and social justice within schools and the communities.

Expanding on the Bronfenbrenner’s (1999) bioecological model, Johnson (2010) introduced another variation, named the ecological techno-subsystem, which is situated between the child and the microsystem (Figure 1). The techno-subsystem is conceptualized as being the influence of Information and Computer Technology (ICT) and electronic media on the development of a child that, “provides cognitive scaffolding”
(p. 178). Johnson (2010) explores the relevance of this techno-subsystem in the microsystem as the influence and interaction between, “home, school, and community” (p. 183) and its impact on child development. The addition of the techno-subsystem reflects contemporary innovations and innovative methods of teaching and learning, which improve student learning and cognition.
Figure 1. Techno-Subsystem in the Bioecological Model of Child Development. The bioecological model of child development, as modified by Johnson and Puplumpu (2008, p. 178).
Birman (2011) establishes that in the context of global migration, a global perspective exists besides the macrosystem:

These factors must be understood not only on the “Macro” level of Bronfenbrenner’s model but from a global perspective that is now an increasingly important larger level of analysis. Increasingly we live in a global network where what happens in one country affects what happens in another. (p. 342)

Here, then, culture is the overarching and inseparable part of the Bronfenbrenner’s bioecological model; however, researchers and scholars perceive the implication of culture differently. Birman (2011), for instance, suggests developing a, “community psychology perspective” to address the complexities of culture and diversity at every level of the ecological model in a globalizing world:

Applying a community psychology perspective to immigration issues serves as a conceptual antidote to an over-individualistic perspective of traditional cross-cultural research. The diversity and complexity of immigration in the context of diverse sending and receiving countries helps push theories articulated within community psychology to extend to increasingly varied situations. (p. 342)

Birman’s (2011) suggestion to adopt a community perspective for immigrants relates to the perception of prevailing culture within the ecological model.

Conceptualizing the model within an individualistic culture, Birman (2011) suggests that community psychology is an approach that can ease the transition of immigrants coming from collectivistic or non-Western culture as the immigrants seek shelter in hosting countries. Vélez-Agosto, Soto-Crespo, Vizcarrondo-Oppenheimer, Vega-Molina, and Coll (2017) also explore the bioecological theory’s instance on culture. They worked on both Vygotskian and neo-Vygotskian approaches, and developed a framework that,
“situates culture as a critical part of the microsystem as well as all other systems that the microsystem are part of” (p. 909).

I will further argue upon the connotation of culture within and outside the bioecological model in the discussion section of this study. However, here, it is apposite to discuss the differences between individualistic and collectivistic cultures. My rational to explore these differences is to contest that Bronfenbrenner’s bioecological model can equally be implemented in a collectivist culture which, unlike an individualist culture, lays emphasis on the microsystem or nanosystem. Likewise, in the milieu of forced migration, the transition of individuals from collectivistic (non-Western countries) to individualist cultures (Western countries) improves the existing social symmetry and composition. Triandis (1995) explains, for instance, that in individualistic cultures, people are more autonomous, centered with their selves, and are less attached to the collective. Their choices in life, including relationships and marriage, depend on their impulses, which when changed, often result in breakups. On the contrary, a collectivist culture represents a pattern of social behavior of people towards their norms, duties, relationships, and obligations. Triandis (1995) argues, then, that collectivist cultures are stable, and people live and die within them. People in collectivistic cultures get married, and divorces are rare. Moreover, people raise their children to be good members of society and are aware of their obligations and responsibilities towards the greater good of the collective society. Darwish and Huber (2003) recognize Australia, Great Britain, Canada, and the United States as examples of individualistic societies. They define the traits of these societies as self-interest:

Individualistic cultures emphasize promoting the individual’s and his/her immediate family’s self-interest (underlining individual rights, not
responsibilities), personal autonomy, privacy, self-realization, individual initiative, independence, individual decision making, an understanding of personal identity as the sum of attributes of the individual, and less concern about the needs and interests of others. (p. 48)

At the same time, Darwish and Huber (2003) describe China, Hong Kong, India, Japan, Pakistan, and Taiwan as collectivist societies:

Collectivistic societies, on the other hand, emphasize loyalty to the group (while the group in turn cares for the well-being of the individual), emotional dependence on groups and organizations, less personal privacy, the belief that group decisions are superior to individual decisions, interdependence, an understanding of personal identity as knowing one’s place within the group, and concern about the needs and interests of others. (p. 49)

In the context of education and teaching, Kaur and Noman (2015) examine that teaching practices vary greatly between in individualistic and collectivistic culture. They note that teaching in an individualistic culture encourage students to become independent thinkers focused on individual needs with speech prominence. Moreover, “individualistic teaching environments are mainly student-centric environments; teachers are more likely to facilitate the transfer of knowledge by trying to bring about conceptual change in students’ understanding of the world” (Kaur & Noman, 2015, p. 1796). Quite the reverse, in collectivist cultures, an individual identifies himself as part of the group. The teaching in collectivist cultures is, “teacher-centric and transmissive in nature, grounded in their cultural belief that knowledge is always transferred from an expert (teacher) to a learner” (Kaur & Noman, 2015, p. 1796).
Bronfenbrenner’s (1999) bioecological model is generally assumed to be pragmatic to individualistic culture, and researchers rarely consider this model in collectivistic cultures, especially in the context of education. In Pakistan, Hirani (2014) conducted a study to examine the vulnerability of internally displaced children in disaster relief camps of Pakistan. Here, the author conceptualized the bioecological model as supporting children living in relief camps during the events of humanitarian emergencies who have lost their houses, have missing family members, and who have experienced trauma/injuries. In this model, the microsystem is comprised of healthcare professionals and educators; the mesosystem represents the community workers; and the exosystem encapsulates the government and non-government agencies supporting children affected by disaster. Linking the nested layers around the child, Hirani (2014) recommends a child-care programme in the microsystem, which ultimately considers such disaster relief camps as being the bioecological model needed to help these children overcome their trauma.

**Transformative Leadership Theory**

The second theoretical framework that I discuss in this chapter is *transformative leadership* (Shields, 2010, 2018), which researchers agree works best in the context of educational leadership because, over the last few years, school leaders’ work has been entwined with an increased focus on social justice, inclusion, and equity (Ryan, 2016; Shields, 2010, 2016). *Transformative leadership* theory takes its origin from *transformational leadership theory*, which has dominated the field of educational leadership for more than 30 years (Anderson, 2013). *Transformative leadership*, as outlined by Shields (2010), is derived from the type of transformational leadership that promotes innovation, creativity, questioning, and problem-solving. Here, leaders act as
coaches or mentors, provide learning opportunities and a supportive climate for growth, and tailor their coaching and mentoring to the individual needs and desires of each follower (Burns, 1978). Transformative leadership values, however, stem from liberation, emancipation, democracy, equity and justice, and call for moral courage and activism. McMahon and Armstrong (2015) trace the very attributes of transformative leadership in, “Freire’s notion of emancipatory education, which combines reflection, challenge, and action” (p. 188). Shields (2010) asserts that while being different, both theories share commonalities: the essence of both theories, for instance, lies on moral purposes and the drive to transform existing structures to bring revolution and change.

*Transformational leadership*, however, has its values carved in liberty, justice, and equality and its power lies in inspiration. Transformational leadership aims to reform and improve schools and instructional leadership. Transformative leadership, on the other hand, is influenced by the critical theories of cultural and social reproduction, and leadership for social justice. McMahon and Armstrong (2015) contend that a socially just leadership approach has the potential to change the existing, “unjust institutional structures, policies, and practices” (p. 189). Transformative leadership, therefore, considers the, “material disparities outside the organization that impinge of the success of individuals, groups, and organization as a whole” (p. 6). It critiques and seeks to improve promises for the greater good of the communities, and emphasizes a deep and equitable change in the social condition by reconstructing existing social frameworks. Shields (2010) also argues that transformative leaders act courageously and continuously to ensure more equitable learning environments, pedagogical practices, and societies for all children:
[Transformative leadership] begins with questions of justice and democracy; it critiques inequitable practices and offers the promise not only of greater individual achievement but of a better life lived in common with others. Transformative leadership, therefore, inextricably links education and educational leadership with the wider social context within which it is embedded. (p. 11)

Transformative school leaders have complex responsibilities both within and outside of schools. In a diverse school setting, transformative school leaders focus on students’ academic, physical, and mental well-being. Although school Principals and administrators do not interact with students as frequently as classroom teachers do, they support and train teachers. Shields (2010) describes the following eight tenets of transformative leadership, which are further elaborated upon below:

1. A mandate for deep and equitable change;
2. The need to deconstruct knowledge frameworks that perpetuate inequity and injustice and to reconstruct them in more equitable ways;
3. The need to address the inequitable distribution of power;
4. An emphasis on both private and public (individual and collective) good;
5. A focus on emancipation, democracy, equity, and justice;
6. An emphasis on interconnectedness, interdependence, and global awareness;
7. The necessity of balancing critique with promise;
8. The call to exhibit moral courage. (p. 7)

Being aware of global changes, Shields’ (2010) transformative leadership theory considers the ways in which the inequities of the outside world affect the outcomes of what occurs internally in schools. Transformative leadership theory suggests that school
Principals listen, discuss, and involve teachers in their decisions. They coach their teachers to provide individual attention to the students in their multicultural classroom and to embrace a holistic approach to teaching. Being cognisant of the importance of developing interconnectedness, transformative leaders cultivate a teaching and learning environment of equity and inclusion for students, teachers, and other staff by engaging students’ parents in school activities. They should progress to develop a parent-teacher community to connect with students and their family. Outside the school boundaries, transformative school leaders share their knowledge and experience with other stakeholders in education. They provide suggestions and recommendations to school boards and policy-makers based on their interactions and experiences with teachers, students, and families. Being aware of the power and authority vested in their position, transformative leaders provide guidance and resources to teachers, students, and students’ families.

In recent years, transformative leadership seems to have taken over the preceding leadership theories in American literature. However, Ontario researchers continue to investigate the role of school leadership though the lenses of social justice and inclusion. The contention behind this investigation are the challenges surrounding diversity within the schools (Ryan, 2016) and the school leadership deficit approach towards marginalized students (McMahon & Armstrong, 2015). Ryan (2016) acknowledges that inclusive leadership practices have the potential to address the challenges of diversity, inferring that, “the work of inclusive-minded Principals is important as it is geared to deal with increasing levels of diversity in schools and communities to counteract exclusion in these places” (p. 89).
My intent to use transformative leadership theory for this study is based on the argument that while this theory uses tenets like emancipation, democracy, social justice, and inclusion, it also leads educational practitioners to construct and deconstruct existing knowledge frameworks and employ their legitimate authority and power towards global interconnectedness. In the context of multiculturism and diversity in Ontario and Pakistan schools, enactment of such leadership practices is inevitable. In this study, I aim to explore the role of school leaders not only in supporting students within schools, but also in engaging and developing local and global communities. It is with this ambition that I scaffold my arguments largely on a transformative leadership framework, rather than on emancipatory leadership (McMahon & Armstrong, 2015) or inclusive leadership (Ryan, 2016).

Conclusively, Bronfenbrenner’s (1999) bioecological model and Shields’ (2010) transformative leadership framework could work effectively in diverse schools and for school Principals who endeavour to reject exclusions such as racism, sexism, ableism, classism, racism, and homophobia. The increased events of forced migration and globalization demand that school Principals adopt a global view and develop cross-cultural competencies to make schools more inclusive and equitable. Together, Bronfenbrenner’s (1999) bioecological model of human development and Shields’ (2010) transformative leadership framework highlight the importance of complex interactions, personal relationships, social justice, and democracy in education. Stewart (2012) argues that such a holistic approach to education could have the potential to ameliorate many of the challenges that students who are affected by war and terrorism often experience in their host schools and communities.
CHAPTER THREE: METHODOLOGY

In this chapter, I explain the methodology I used in this study. In the researcher’s positioning section, I explain my motivation to choose and write about the subject, which comes from the very experiences of my life. Later in this chapter, I discuss the research methodology I adopted to conduct a systematic review of education policy and literature in both Ontario and Pakistan.

Researcher’s Positioning

Being aware that a researcher’s identity shapes both their research process and products – thus challenging notions of the researcher’s potential objectivity and neutrality (Henry, 2003) – I discuss my experiences of and connections to war, terrorism, school leadership, and education. The topic of forced migration has always had significance in my life. I grew up listening to my grandparents’ and my mother’s stories of loss. My grandparents lost their material assets and belongings in 1947, when they decided to leave British-partitioned India and migrate to the new founded land, Pakistan. In the context of India-Pakistan partitioning, the term refugee is barely ever used. However, the experiences of people who migrated from India to Pakistan on and after August 14, 1947, were no different from the experiences of refugees seeking asylum in other countries. People who migrated to Pakistan immediately after partitioning witnessed the brutal and massive killing of their family members, and survived the tyranny of riots that broke out immediately after the announcement of the partitioning by the British government. After coming to Pakistan, my grandparents’ priority was to educate their children. However, like most other Muslim Indian families, they had to face family resistance in allowing their daughters to go to university and receive an education. My grandparents were progressive and determined to educate their children, and because of their unconditional support, my mother completed her
Master of Science (M.Sc.) in Zoology in the 1960s. Later in her life, my mother served as a Professor of Zoology and taught for 35 years in Karachi, Pakistan. Her struggle as a woman and her dedication to teaching and learning have been the greatest inspiration of my life.

My second motivation to pursue this study comes from my childhood experiences in the late 1980s and early 1990s. I witnessed Afghan refugees transitioning into Pakistan’s communities and schools. For instance, I remember some of our tenants who were Afghans and who stayed with us for about nine years. That Afghan family consisted of two women, eight children, and a man. Their eldest granddaughter, “Gul” (pseudonym), was the translator for the whole family, as only she could speak both Afghan and Urdu languages. Gul would translate her grandmother’s narrations about surviving the Soviet-Afghan war and their family members who were killed during the war. As these family members sought asylum in Pakistan, their male survivors sought asylum in the United States to earn money for the whole family. The man who was living with them was Gul’s uncle; he was staying in Pakistan, as he was unable to do any hard labour because of the disabilities he endured during one of the air strikes. All the children of that Afghan family were students in a Pakistan school, and I still remember them coming to my mother for academic guidance.

A third incident that motivated me to write about school leaders supporting students affected by war and terrorism was one of the several incidents of terrorism attacks in Pakistan’s schools – an experience prior to my migration to Ontario, Canada in 2016. After the unfortunate event of 9/11 in America, Pakistan had become the leading country in the world confronting terrorism attacks, especially in schools. I witnessed many unfortunate incidents of terrorism in which schools and students were targeted by terrorists. One of such massacres was the terrorist attack on Army Public School (APS), in Peshawar, Pakistan on December 16, 2014, when more than 140 students and school staff were killed by the
terrorist (BBC, 2014). The school Principal, the late Mrs. Tahira Qazi, was shot dead in her head by the terrorists for shepherding her students. Mrs. Qazi’s response to her duty as a school leader to safeguard her students at the cost of her own life left behind a powerful school leadership legacy (Mail Online, 2014).

My most recent inspiration to explore the school leadership role in supporting students who encounter marginalization, discrimination, and othering in Ontario and Pakistan schools comes from my son’s own schooling experiences. I moved to Ontario with my two children in May 2016, and my children started their schooling immediately after. My son, who is turning into an adolescent, encountered verbal and physical bullying during his initial days in a Canadian school. I met his class teacher and sought intervention on the matter. The teacher counselled the boy who was bullying my son, but after a while, the boy started bullying my son at places in the school where it could not be witnessed by other children. Due to a lack of witnesses who could endorse my son’s claims, the class teacher began to believe that my son had, “genuine social issues” and recommended him to a behavioural teacher in the school during the recess time.

After a few more instances of bullying, the behavioural teacher realized that my son was, in fact, being bullied; however, by this time, my son became so frustrated that he quite literally found his escape in reading books. He completely lost his self-confidence and interest in his academics. My son was the least engaged student in his class because he began to believe that he was not accepted by his peers, and that his class teacher did not trust him. In June 2016, my son was physically bullied by the same boy, and this time, he scratched my son’s face and hit him with a wooden stick. I made a written complaint to the class teacher, and the Principal of the school called that boy’s parent. The school Principal apologized to me over the phone, but his apology did not help my son – who began to see himself as a
failure. In August 2017, I moved with my children to St. Catherines, and my son started in his school in Grade 6. I met his new class teacher and school Principal, and informed them about the incidents that occurred to him in his previous school. They paid special attention to my son by encouraging him to participate in class and school activities. Their one-on-one interactions with my son and with me helped my son to regain his self-confidence. He started improving academically, and his class teacher and school Principal became his role models.

It has been more than a year now that I am working with my MRP supervisor, Dr. Snežana Ratković, on the project, “Supporting Refugee Students in Canada: Building on What We Have Learned in the Past 20 Years.” As a member of her research team, I realized that there is an immense gap in the literature that explores the role of school Principals in supporting students who are affected by war and terrorism. The learning and language challenges of Indigenous, refugee, immigrant, and marginalized students are debated in the literature; however, the resilience and academic trajectories of these students are not well-documented in the existing literature. There is also a lack of attention paid to the academic, social, and psychological challenges of students affected by war and terrorism, and to the role of school leaders in transforming their lives. This study is my humble effort to make connections across Ontario’s and Pakistan’s education policies and literature, and to highlight the importance of transformative leadership and global collaboration in education.

A Systematic Policy Review

I reviewed the UN’s policy documents and reports related to education to begin this policy review. The reason to review the UN and its affiliated institutions’ education policies was twofold. Firstly, the UN’s reports, policies, reforms, and various initiatives are based on massive data banks drawn from different regions and cultures of the world. Secondly, the UN’s recommendations are contextual to education and educational
stakeholders across the globe. I reviewed the websites and various internet links of the UN, UNICEF, UNESCO, UNHCR, and the World Bank for the following keywords: *children’s right to education; universal education; equity and inclusion in education; education for the less privileged; and refugee and asylum seekers’ education.* I reviewed one policy on *Inclusion in Education*, the UNs’ *Charter of Human Rights and Freedoms* and various other reports, frameworks, and documents related to the following key words: *education; inclusive education; refugee children; education for less privileged or children living in vulnerable situations; and education in developing countries.*

Altogether, I read 19 documents other than *The Policy Guidelines on Inclusion in Education* itself.

I also reviewed the Ontario Ministry of Education (OME) website for existing policies and practices. I reviewed *Ontario’s Equity and Inclusion Policy* (OME, 2009), the *Ontario Leadership Strategy* (OME, 2008), the *Ontario Leadership Framework* (OME, 2013), and *Ontario’s Education Equity Action Plan* (2017). The protocols for conducting this policy review were adopted from Rogers et al. (2005). I first read education policies and documents from 2008, and selected eight documents to discuss in this study related to inclusion, equity, and school leadership.

I also reviewed Pakistan’s educational policies developed by the federal Ministry of Education (MOE), including their *National Action Plan* (MOE, 2009), *Achieving Universal Quality Primary Education in Pakistan* (MOE, 2013), and the *National Educational Policy* (MOE, 2017). Again, here, the protocols for conducting this policy and literature review were adopted from Rogers et al. (2005). I first screened all three results and selected two policy documents for my study; these policy documents provide the framework of public education system in Pakistan. Although in this study I explore
the role of school leaders in supporting students affected by war and terrorism, I went beyond to search for policy guidelines that could inform school leaders to enact inclusive leadership practices to support all students who encounter marginalization and othering in schools. After a thorough reading, I developed an annotated bibliography that included all the policy documents I selected.

**A Systematic Literature Review**

I also conducted a systematic literature review on the role of school leaders in supporting students affected by war and terrorism in Ontario and Pakistan within the last ten years. I searched for books, journal articles, major research papers, and theses that focus on the role of school leadership in supporting students affected by war and terrorism. I focused primarily on reviewing journal articles rather than books, as journal articles are more current and relevant to the present-day educational context. I also reviewed articles discussing Bronfenbrenner’s (1999) *bioecological model of human development* and Shields’ (2010) *transformative leadership framework* that were contextual to school leaders and their work with students affected by war and terrorism. Finally, I reviewed the literature on international and global educational partnerships, specifically those partnerships emphasizing collaboration between developed and developing countries, such as Canada and Pakistan.

I searched three online databases from January to March 2018. Firstly, I searched the ERIC database using the full tag, *school leaders supporting refugee students in Ontario, Canada*. This search did not yield any results. I subsequently filtered the key terms to *school leaders, refugee students*, and, *Ontario, Canada*. This search yielded three results, and I selected all three articles for my literature review. I
furthered my search by adding the key term, *administrator role*. This search resulted in five articles, three of which were similar to the previous search.

The second database I searched was JSTOR. I searched for the same key terms as above: *school leaders, refugee students*, and, *Ontario, Canada*. However, I restricted the search in the field of education. This search yielded nine results. I selected eight articles from this search, which all discuss, in some capacity, school leaders/Principals, their practices, and challenges.

Finally, I searched the literature using the Brock University Library’s Super Search tool, again using the three key terms of *school leaders, refugee students*, and, *Ontario, Canada*. This search yielded five articles, and only two of the five articles discussed school leaders in Ontario and diversity. I selected these two articles from this search, as rest of the articles were either found in my previous searches or were found to be irrelevant to the context of the study. Here, I also searched the terms *refugee students* and *transformation*, which yielded only two articles that were not relevant to my study. I then searched for *refugee students* and *transformative leadership*; this search yielded only one article that was already found in other searches. In total, then, I selected 13 articles to develop my literature review from Ontario.

I searched for Pakistan’s literature in the ERIC database using the tag, *school leaders supporting terrorism affected students in Pakistan*. This search resulted in eight articles, and I selected six articles from this search. These six articles were focused on students affected by terrorism in Pakistan. The second database I searched was JSTOR. I used the same key terms as above: *terrorism-affected students, school Principals*, and *Pakistan*. This search generated only one result, which I did not select for this study as the content was focused on Afghan war rather than on school leadership. I also used the
Brock University Library’s Super Search tool to find more articles. I used the tag, *school leaders supporting terrorism affected students in Pakistan*. This search did not yield any results. I subsequently changed the key terms from *school leaders* to *school Principals* and used *terrorism* instead of *terrorism-affected students*. This search generated four results, and I included all the four articles in this review. I further changed key terms and used *refugee children*, *education*, and *Pakistan*. This search generated six articles and I selected three articles for inclusion in the literature review. In total, I selected 13 articles to develop my literature review from the Pakistani context.

Initially, I reviewed the abstracts and selected articles pertinent to my research questions. After careful reading, I developed an annotated bibliography of 26 articles from Ontario and Pakistan’s literature. I also included 57 other articles, documents, and reports related to my study. I analyzed the articles having discussion on the following terms: *war; terrorism; policy and practice; school leadership; role and challenge of school leadership; culture; diversity; social justice; equity; and inclusion*. After an analysis, I extracted three common themes from the literature regarding Ontario and Pakistan. This methodology helped me also to identify the gaps and missing links in the existing literature, policy, and practices in Ontario and Pakistan.

**Organization of the Review**

In this section, I state the findings of the study as outlined in Table 1. The table illustrates the total number and nature of policies and articles which were reviewed.
Table 1

*Reviewed Literature and Policy*

<table>
<thead>
<tr>
<th>Total Literature Reviewed</th>
<th>N = 83</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ontario Context – Empirical articles</td>
<td>N = 13</td>
</tr>
<tr>
<td>Pakistan Context – Empirical articles</td>
<td>N = 13</td>
</tr>
<tr>
<td>Theoretical and international articles</td>
<td>N = 15</td>
</tr>
<tr>
<td>Newspaper and website articles</td>
<td>N = 8</td>
</tr>
<tr>
<td>Books</td>
<td>N = 3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total Policies and Reports Reviewed</th>
<th>N = 28</th>
</tr>
</thead>
<tbody>
<tr>
<td>UN Policy Guidelines</td>
<td>N = 1</td>
</tr>
<tr>
<td>UN Charter and reports</td>
<td>N = 19</td>
</tr>
<tr>
<td>Ontario policies</td>
<td>N = 1</td>
</tr>
<tr>
<td>Ontario frameworks and plans</td>
<td>N = 8</td>
</tr>
<tr>
<td>Pakistani policies</td>
<td>N = 2</td>
</tr>
</tbody>
</table>

**Limitations**

One of the limitations of this study is that it is based on a policy and literature review. I wish I had the time to conduct this study using a mixed research methodology, which would include interviewing school Principals, students, and their parent(s) affected by war and terrorism in both Ontario and Pakistan, and then drawing results from their
voices and reflections. However, conducting a systematic review of the literature and policy generated rich findings related to the challenges and practices of school leadership in diverse schools in both Ontario and Pakistan. Moreover, conducting policy and literature reviews deepened my professional and personal understanding of school leadership in an era of forced migration. Another limitation of this study is that I did not include literature written in Urdu language due to a lack of available literature on the topic. The articles I selected for the study were published in the English language and in peer-reviewed, international journals. The selected articles are largely drawn from empirical studies. Finally, I searched only three online databases and in a limited period (January to March 2018). Besides the above discussed limitations of this study, this study can inform policy-makers, school leaders, and other educational stakeholder about the practices they could enact to support students affected by war and terrorism, as well inspiring education researchers to further conduct empirical, mixed-methods, and longitudinal research studies on the subject.

The findings of this review cannot be generalized; however, the findings can inform educational stakeholders in Ontario and Pakistan about the existing policies and practices successfully adopted in other countries experiencing refugee influxes and increased student diversity.
CHAPTER FOUR: FINDINGS AND DISCUSSION

This chapter provides a review of Ontario’s and Pakistan’s education policies and literature. The findings of the study suggest that in the context of supporting students affected by war and terrorism, the role of school Principals is under-researched. School Principals are epitomized as the heads of schools; however, their role within and beyond school boundaries, and towards building local and global communities, is yet to be fully explored. This chapter includes study findings and a discussion. I divided findings into two sections. In the first section, I present a review of the UN’s, Ontario’s, and Pakistan’s educational policies relating to inclusion. In the second section, I review the Ontarian and Pakistani literature exploring the role of school Principals in supporting students affected by war and terrorism. In the discussion section, I discuss the ways in which the reviewed literature and policies inform Principals’ work with students affected by war and terrorism. Next, I propose modifications to Bronfenbrenner’s (1999) *bioecological model of human development*. Finally, I suggest the ways in which school leaders could enact inclusion and transformative leadership practices by utilizing the modified bioecological model and build international collaborations using the Train-the-Trainer (3Ts) model.

**Policy Review**

I conducted a policy review to evaluate the significance of the United Nations’ (UN) educational policies in the context of global migration and diversity in schools. The purpose of conducting this policy review was to identify the policies that could guide school leaders working with students affected by war and terrorism in both Ontario and Pakistan.
The United Nations’ Policy Guidelines on Inclusion in Education

The years past the 1990 mark a revolution in global education envisioned by the United Nations Educational Scientific and Cultural Organization (UNESCO). The Education for All (EFA) movement, first initiated in 1990 and reaffirmed in 2000, was a continuation of the UN’s declaration of basic human rights, which was announced in Paris on December 10, 1948. According to Article 26 of this declaration, everyone has the right to education:

Education shall be free, at least in the elementary and fundamental stages.

Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. (p. 7)

The EFA was a global movement initiated by UNESCO and endorsed by its 164 member countries to provide quality basic education for all children, youth, and adults by the year 2015. The objectives of the EFA were revisited in the year 2000 by establishing the World Education Forum in Dakar, Senegal. *The Dakar Framework for Action* (2000) was constituted in cooperation with the four other convenors of the Dakar Forum including the United Nations Development Programme (UNDP), the United Nations Fund for Population Activities (UNFPA), UNICEF, and the World Bank.

The concept of the *Post-2015 Development Agenda* was first adopted at the UN conference held on Sustainable Development in Rio de Janeiro, Brazil in the year 2012. The EFA partners and educational stakeholders acknowledged that the EFA’s agenda and the education-related Millennium Development Goals (MDGs) are unlikely to be achieved by 2015. The reviewed eight MDG goals were (UNESCO, 2015b):

1. Eradicate extreme poverty and hunger;
2. Achieve universal primary education;
3. Promote gender equality and empower women;
4. Reduce child mortality;
5. Improve maternal health;
6. Combat HIV/AIDS, malaria, and other diseases;
7. Ensure environmental sustainability; and
8. Develop a global partnership for development. (p. 28)

During the review of these goals, it was noticed that more than 57 million children and 69 million adolescents still did not have access to effective basic education. Therefore, the leaders from the partner countries and organizations unanimously approved a shared vision for the future education agenda by replacing the eight goals of MDG by Sustainable Development Goals (SDG). The SDG’s 17 goals are as follows:

1. End poverty in all its forms everywhere;
2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture;
3. Ensure healthy lives and promote well-being for all at all ages;
4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all;
5. Achieve gender equality and empower all women and girls;
6. Ensure availability and sustainable management of water and sanitation for all;
7. Ensure access to affordable, reliable, sustainable and modern energy for all;
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all;
9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation;

10. Reduce inequality within and among countries;

11. Make cities and human settlements inclusive, safe, resilient and sustainable;

12. Ensure sustainable consumption and production patterns;

13. Take urgent action to combat climate change and its impacts;

14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development;

15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss;

16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels; and

17. Strengthen the means of implementation and revitalize the global partnership for sustainable development. (p. 15)

Of all the SDG goals, education was prioritized as the fourth important goal. It was recognized that rest of the SDG goals could be achieved only if inclusive and equitable quality education is implemented universally:

With 7 targets and 3 means of implementation, succinct evidence-based policy papers such as “Sustainable Development Begins with Education” acknowledge that all 16 SDGs are linked to education-SDG 4, and that without a comprehensive cross-sector effort, which begins with education, the SDGs cannot be realized. For instance, education can help accomplish Goal 1 of poverty education by enabling
individual to earn higher wages, improving livelihoods through formal & non-formal education, boosting incomes and preventing transmission of poverty generation. (UNESCO, 2009, p. 29)

UNESCO recognized the importance of developing cross-sector partnerships to strengthen the SDG goals. UNICEF and other partner members of the UN recommended that educational policy-makers and stakeholders should adopt a transformative and holistic approach to education:

The post-2015 education agenda should be aspirational, transformative and holistic, and an integral part of the broader post-2015 development agenda. It should be of universal relevance and mobilize all stakeholders in all countries. Education must be a stand-alone goal in the broader post-2015 development agenda and should be framed by a comprehensive overarching goal, with measurable global targets and related indicators. (UNICEF, 2016, p. 1)

In addition to the concurrent educational agenda of the EFA, UNICEF (2016) further emphasised to integrate global educational achievements with the SDG, to make the educational stakeholders more responsive and accountable for their shared responsibility to ensure inclusive, equitable, and good-quality education and lifelong learning for all. Subsequently, a resolution was passed in the general assembly of UN in September 2015 committing to inclusive, life-long education:

We commit to providing inclusive and equitable quality education at all levels – early childhood, primary, secondary, tertiary, technical and vocational training. All people, irrespective of sex, age, race or ethnicity, and persons with disabilities, migrants, indigenous peoples, children and youth, especially those in vulnerable situations, should have access to life-long learning opportunities that
help them to acquire the knowledge and skills needed to exploit opportunities and to participate fully in society. We will strive to provide children and youth with a nurturing environment for the full realization of their rights and capabilities, helping our countries to reap the demographic dividend, including through safe schools and cohesive communities and families. (para 5)

UNICEF’s resolution is significant in today’s context of global migration. This resolution recognizes that students with disabilities, Indigenous students, refugee students, migrant students, and students living in vulnerable situations compose the diversity in schools and should be provided equal opportunities for life-long learning. UNICEF’s declaration is relevant to this study as it underscores the urgency of providing refugee students and students living in vulnerable situations with equal opportunities for life-long learning.

Schools should provide a nurturing atmosphere that helps students affected by war and terrorism and those who living in vulnerable situations to recover from their trauma and to successfully integrate into society. UNICEF advocates that diversity should be perceived as an advantage, one which can strengthen the core of societies. Diversity should be recognized and celebrated to build relationship with students’ families and establish a vibrant, strong, and diverse society. Moreover, UNESCO (2017) reports in *The Accountability in Education: Meeting Our Commitments* that about 264 million children and youth are currently out of school. The report declares this number as a failure, and urges educational stakeholders to recognize their responsibility for developing a community beyond schools in accomplishing the SDG’s 2030 agenda: “Governments, schools, and teachers have a frontline role to play here, hand in hand with students themselves and parents” (para 1). Since 2015, equity and inclusion became the dominant focus of the UN’s educational policies; these educational policies could serve
as guiding principles for diverse schools and are inspirational for school leaders who aim to make their schools safe places for their students.

**Ontario Education Policies**

The Ontario Ministry of Education (OME) launched Ontario’s *Equity and Inclusive Education Strategy* in 2009, which was legislated in *Bill 13* in 2012. The policy aims to help educators across the province identify and remove discriminatory biases and systemic barriers related to racism, sexism, homophobia, and other forms of discrimination and support the achievement and well-being of all students. It mandates the active participation of underrepresented students, parents, unions, colleges and universities, service organizations, and other diverse community partners (OME, 2009). The policy acknowledges that diversity is an integral component of Ontario schools and promises to provide equal opportunities for learning to everyone, without considering the, “ancestry, culture, ethnicity, gender, gender identity, language, physical and intellectual ability, race, religion, sex, sexual orientation, and socio-economic status” (OME, 2009, para 3) of the student. The OME anticipates the school leadership role in, “creating the conditions of success, increasing student achievement, reducing gaps in student achievement and increasing public confidence in publicly funded education” (para 2).

Realizing the pivotal role of school leaders, the OME first launched the *Ontario Leadership Framework* (OLF) in 2006 to provide guidelines to school leaders for making their schools inclusive. The framework is built on (a) leader competencies and practices that have been shown to be effective in improving student achievement; and (b) system practices and procedures that boards should have in place to support school and system leaders to be effective.
Expanding on the objectives of OLF, the OME launched the *Ontario Leadership Strategy* (OLS) in 2008, which aims to foster leadership in schools and school boards across the province. The two prime objectives of this policy document are, “to attract the right people to the Principalship and to help Principals and vice-Principals develop into the best possible instructional leaders” (para 2). The connotation of the “right people” in this document refers to school leaders who make schools successful. Both the OLF and OLS suggest that students’ academic achievement and their physical and mental well-being should be of paramount concern to school leaders. However, these documents do not provide guidance to school leaders as how to support refugee or any other students for that matter. Winton and Pollock (2016) dispute that the OLF mirrors the state’s strong intention to control the educational products and to create a school system that produces effective workers who can compete ably in a global economy; they further argue that the primary focus of OLF is towards students’ achievements in international test scoring rather than fostering equity and inclusion in schools. Armstrong and McMahon (2013) likewise note that the philosophy of OLF engages school leaders in improving accountability and management rather than challenging the status quo of inequalities and social injustice that is prevalent in Ontario schools:

Although not explicitly presented as such, the OLF in theory and practice may be constructed as an accountability framework which is premised on hierarchical and managerial ideologies cloaked in the language of transformational leadership. Additionally, the difference between leadership and management is configured as one of the tasks rather than of ideologies. (p. 29)

In 2016, the OME released a short document entitled *Capacity Building K-12: Supporting Students with Refugee Backgrounds, Special Edition #45*. The document
informs teachers of various approaches to support refugee students and their families. However, Ratković et al. (2017) remarked that, “this is only a short newsletter for teachers and does not serve as a comprehensive policy or curriculum document that would give teachers a robust knowledge of refugee students” (p. 39).

Near the end of 2017, the OME launched a three year strategic action plan by the title, *Ontario’s Education Equity Plan*. This action plan states that the OME recognizes the existing inequalities in the education system and aims to address these challenges through this action plan. The key components of this plan, as outlined on the OME website, are as follows:

- **School and Classroom Practices** by ensuring that they reflect and respond to the diversity of all students and staff.

- **Leadership, Governance and Human Resource Practices** by ensuring that the diversity of the teachers, staff and school system leaders in Ontario schools reflect the diversity of their students, and that those education leaders are committed to equity for all learners and to upholding and promoting human rights.

- **Data Collection, Integration and Reporting** by collecting and analyzing demographic data to gain a clearer understanding of who Ontario's students and staff are, which will enable our school and system leaders to more precisely address the barriers to student success through data-informed decision-making.

- **Organizational Culture Change** by applying an equity, inclusion and human rights perspective to the Ministry of Education's internal organizational structures, policies, programs and practices. The Ministry of Education will become an example of diversity, equity, and inclusion, and demonstrate our commitment to upholding and promoting human rights. (para 7)
Recognizing the systemic barriers in policies, practices, and processes, this plan aims to remove discrimination and biases for students, “when factors such as race, class, gender identity, religion and physical or intellectual ability intersect” (p. 10). The action plan promises to foster a socially just and inclusive culture, and provide safe spaces for students within schools. Moreover, it intends to eliminate discrimination for Indigenous students, implement Indigenous curriculum, and hire Indigenous teachers. It also outlines a priority of appointing and promoting school leaders from diverse backgrounds, as well as to, “strengthen leadership development programs for teachers and Principals such as fellowship and mentorship programs, with the objective of enhancing diversity in the pool of candidates for supervisory officers and Principals” (p. 27).

The OME also website keeps practitioners up-to-date with various initiatives and plans that support school boards to network and implement equity, inclusion, and Culturally Responsive and Reverent Pedagogy (CRRP). In November 2017, a province-wide webinar was offered to over 400 elementary and secondary educators entitled, “When Hate is in the Headlines”. In January 2018, a Speaker’s Series took place to build the capacity of MOE staff. In February 2018, a professional development training program for Education Trustees on human rights, ethical leadership, and good governance was also conducted. Despite the objectives of this plan, evidently not many training programmes are offered to guide school leaders to practice social justice and inclusion, or to support refugee students. Although it would be premature to predict how this plan will be implemented, the dismissal of the Truth and Reconciliation Commission of Canadas’ (TRC) Writing Session in July 2018 – which was developed to highlight the history of Indigenous peoples – turned out to be a grave disappointment to the Indigenous community. For instance, Johnson (2018) reports that, “A last-minute cancellation of
curriculum writing sessions aimed at introducing more Indigenous knowledge and history into Ontario classrooms, in response to Truth and Reconciliation Commission calls to action, has been met with disappointment and frustration by Indigenous educators” (para 1).

**Pakistan Education Policies**

The existing *National Education Policy* in Pakistan is a continuation of various initiatives taken by the government since 1947 when Pakistan emerged as a separate state from its former British rule. Their review process regarding education policies was initiated in 2005 and 2009. *The National Education Policy* (NEP) was adopted in accordance with the SDG objectives, thereby integrating EFA and MDG goals. Consequently, inequity and exclusion in education became a core concern for the educational policy-makers and stakeholders in Pakistan. Equity and inclusion are paramount in the context of Pakistan’s education policy, as diversity in public school encompasses, “distinct ethnic, social, economic, religious, political groups and communities” (NEP, 2009, 2017). The NEP (2009) states that diversity strengthens educational outcomes, thereby making inclusion an integral part of the existing public schooling system:

Instead of establishing totally separate institutions for all children with disabilities and keeping them there for most of the time, efforts should be made to create an inclusive learning environment where all children should have adequate opportunities to interact and learn together. The concept of inclusion is beneficial not merely for children with special needs; it applies to all children, irrespective of their gender, ethnicity, personality characteristics, or economic status of their parents. (p. 117)
The NEP (2009) further elaborates on the existing challenges hindering the successful implementation of the NEP policy. The foremost challenge in education is the low budget allocation to education, which is equal to only 2.7% of the Gross Domestic Product (GDP). The budget allocation is, “uneven and inadequate, especially across the provinces and districts” (p. 163). The lack of funding for education compounds allied challenges such as inadequate infrastructure of existing public schools, especially in the rural areas, and limited professional training programs for school teachers and Principals. Moreover, the NEP (2017) indicates that even this minimal budget is not effectively utilized to improve the infrastructure and facilities available in schools for students, especially in the rural areas which constitute 65% of Pakistan’s population. One of the reasons for such an underutilization of allocated funding is poor financial management and the political influences of the, “feudal ruling elite to preserve its hegemony” (NEP, 2007, p. 14) – who fear that education will empower people and lead them to rebel against the existing feudal system in rural areas of Pakistan. To address these challenges, the NEP (2009) adopted a progressive perspective as outlined by UN’s Vision 2030 that emphasizes the need for changing the mindset of, “stakeholders to permit development of goals, policies and programmes in support of the vision 2030” (p. 17). The current NEP (2017) is promising, however, and aims to improve the quality of current curricula, assessment and examination practices, the professional development of teachers, and provide enhancement in institutional capacity.

Literature Review

This section presents the review of the Ontarian and Pakistani literature on the role of school Principals in supporting students affected by war and terrorism. I first discuss the four common findings from both bodies of literature, and then move to the
findings unique to each country. I also discuss the gaps in the literature later in this section of the study.

**Common Themes Across the Ontario and Pakistan Literature**

I reviewed literature that was based in the context of Ontario and Pakistan. The purpose of filtering my literature review geographically enabled me to remain focused on Ontario’s and Pakistan’s contexts, and compare their educational systems and school leadership praxis. The three common themes across those bodies of literature are summarized below.

**Lack of school leadership literature on supporting students affected by war and terrorism.** The findings of the systematic literature review reveal that there is a visible gap in the existing body of literature on the role of school leaders in supporting students affected by war and terrorism. For instance, Ratković et al. (2017) report a limited number of Ontario studies that focus on refugee students’ challenges and the guidance provided to school teachers and leaders who support such students. The authors argue that, “limited research exists on the impact migration and refugeehood have on children and their families. Additionally, scarce literature exists on successful strategies and pedagogies Canadian teachers use to ease the transition for refugee students in their schools” (p. 3). Tuters and Portelli (2017) similarly identify a serious lack of support available to school leaders in this regard:

There is a great need for leadership preparation programming, and school-level resources that provide educational leaders with the knowledge and skills to support all students in their academic and social development, but also in helping educational leaders to understand and address the systemic nature and forms of discrimination which their students face daily. (p. 606)
Likewise, Ryan (2016) claims that much of the research available provides insight into the complex and challenging work of school leaders; however, less information is available, “about issues of diversity in schools and the kinds of things Principals can do to promote inclusion” (p. 81).

In Pakistan, most of the available literature sheds light on the experiences of students affected by terrorism. For instance, Ullah et al. (2016) argue that the incidents of drone attacks in the northern region of Pakistan have led to students’ feelings of insecurity and poor academic performance in schools. Bilat et al. (2016) claim, in a similar vein, that the recurrent incidences of terrorism have affected students’ psychology so gravely that they get terrified hearing police vans or the sirens of ambulances. Durrani et al. (2017) conducted a study at the Army Public School in Khyber, Pakhtunkhwa, after the unfortunate terrorism attack on December 16, 2014, which killed more than 140 students and school staff. The study revealed that the students and children in the whole district suffer from both psychological and social problems. Despite this focus on the experiences of students affected by terrorism, little attention in the Pakistani literature is paid to the work of school leaders in the context of providing support to such students.

**Lack of professional training for Principals.** Secondly, a lack of training for Principals in the area of supporting war or terrorism-affected students was evident through the literature review. In Ontario, Tuters and Portelli (2017) argue that there is no professional training or support available for school leaders to deal with the increasing challenges of diversity in schools. The *Principal Qualification Program* (PQP) and *Ontario Leadership Framework* (OLF), for instance, barely touch upon the issues of equity, diversity, and social justice. The authors also report that the PQP has recently introduced a course that focuses on equity and diversity, though they fear, however, that
the course may not be helpful in training school leaders as the course content is based only on theory.

Moreover, Ge´rin-Lajoie (2012) conducted an empirical study using 500 participants from different provinces in Canada, including Ontario. The findings of the study reveal that although diversity, the notion of color blindness, the individualization of students, and the celebration of differences are debated in the policies, in practice, there are not many training opportunities provided to school leaders and teachers to support students coming from diverse backgrounds. Armstrong and McMahon (2013) assert in a similar vein that the OLF provides guidelines to school leaders for improving their transformational and managerial skills, rather than their inclusion and equity praxis. Moreover, this leadership framework, “has not shifted to include the kinds of democratic or transformative forms of the leadership needed to support diverse populations” (Armstrong & McMahon, 2013, p. 30).

In Pakistan, Mansoor and Akhtar (2015) observed a lack of Principal preparation programs for new school leaders once school leaders’ roles are changed from teachers to head teachers or school Principals. The lack of professional training hinders school Principals’ vision to lead the school in an innovative way. Bahadur, Bano, Waheed, and Wahab (2017) also observed that the NEP proposes training and professional development programs for the teacher, while few suggestions are made to provide professional training to the school Principals. The available literature on school Principal professional development is very limited, and mostly focused on addressing the implementation challenges of educational policy (Khan, Khalil & Iftikhar, 2015).
Challenges of administrative overload and diversity. Pollock (2016) establishes that with the ongoing changes in the policies and reforms in Ontario, school leadership deals with work other than their conventional duties as the head of the institution. The findings of this study suggest that school leaders are challenged with the issues surrounding diversity and declining student enrolment, besides academic achievement and the physical and mental well-being of students and staff. The findings further suggest that, in recent times, school leaders’ workload has changed with the advancement of Information and Communication Technology (ICT). While the increased use of ICT helps school principal’s “to work faster and more efficiently” (p. 58), it seems to enhance the mental stress of school leaders. For instance, school leaders find it stressful to be online all the time and to respond to emails promptly. Also, the use of social media and cyberbullying has become a major concern for the school Principal, as in the past few years, cyberbullying has escalated the suicide rate of students, and it is reported that, “7% of adult Internet users in Canada, age 18 years and older, self-reported having been a victim of cyber-bullying at some point in their life” (CIHR, 2012).

Ryan (2016) argues that besides technology and labour, diversity in schools has changed school leaders’ work, as they struggle, “to address the exclusive practices that they see in their schools and communities” (p. 79). He observed that practicing inclusion in diverse schools is an additional workload for school leaders to manage. Ratković et al. (2017) caution that teachers and school Principals often report a significant addition to their workload from matters such as governance, accountability, the professionalization of teachers, and the diversity of school populations, although diversity was less prioritized in education policy than it had been in the past.
In Pakistan’s literature, Bahadur et al. (2017) find that school leadership also faces the same issues related to excessive workload and administrative responsibilities. The authors also note that school leaders receive limited funding to operate their schools, which in turn, impedes school leaders’ ability to practice innovation and creativity. Creative practices include, for instance, holding extra- or co-curricular activities to foster students and their family’s involvement in schools. Mansoor and Akhtar (2015) and Rizvi (2008) debate that school leaders are also challenged with a lack of human resources and robust infrastructure, including school facilities and ICT. Principals’ challenges compound, then, as they face teachers’ resistance to change and innovation. Teachers show reluctance to change, innovative teaching practices, and classroom pedagogies, which negatively affects a school’s environment and demotivates the other teachers and staff members. Likewise, Dahri (2015) reports that bureaucracy and both political and feudal influences challenge school leaders’ work in Pakistan, thus questioning their legitimate authority and integrity as institutional heads. As a result, school leaders hesitate to initiate any reform in schools throughout the country.

**Unique Themes in Ontario and Pakistan’s Literature**

Several unique themes, aside from the three primary emergent themes described above, also crystallized from the literature in both Ontario and Pakistan, separately from one another.

**The challenge of neoliberalism in Ontario.** Firstly, in Ontario, Pollock (2016) argues that school leaders’ challenges are not well-represented in the existing body of literature. Ryan (2016) and Winton and Pollock (2016) suggest that with the onset of neoliberalism in Ontario education, school leaders’ work has become much more challenging, as a school’s performance is linked to student achievement in standardized
testing. Winton and Pollock (2016) further argue that neoliberalism in Ontario serves to segregate students to find, “skilled, flexible workers” (p. 21) who fulfil the job market requirements and improve the national economy in the era of international competitiveness. Consequently, school leaders are held accountable for their students’ achievements in international testing, and successful school leadership is categorically associated with students’ test scoring. Tuters and Portelli (2017) warn that the neoliberal agenda limits the chances of success for those students whose first language is not English. They further argued that in such circumstances, it is essential for educators and educational leaders to develop a social justice focus in their practice:

> It is within this contentious and confusing [neoliberal] climate that educators and educational leaders are expected to and aspire to act in ways that support all students, working to meet the needs of their very diverse student populations with very small budgets and little support. (p. 603)

**Teachers’ high expectations from Pakistan’s school leaders.** In the Pakistan school context, Nooruddin and Baig (2014) underscore that the role of school leaders is perceived as being a key support to teachers. Rizvi (2008) claims that teachers acknowledge the authority vested in the role of school leadership; teachers anticipate school Principals to support them in enhancing their professional capabilities through professional training programs and workshops. Teachers also agree that school leaders cultivate the teaching and learning culture within the school, and thus can positively influence teachers and students’ behaviours. Solangi (2016) argues that effective school leaders help to improve teacher’s job satisfaction and motivation; teachers value the feedback provided by the school leaders on their teaching techniques and instructional pedagogies, for instance. Lastly, Bilal, Inamullah, and Irshadullah (2016) observe that the
frequent visits of school Principals to the classroom and their supervisory role in the school help teachers to support their students.

**Promising Leadership Practices in Ontario and Pakistan**

The rising trend in displacement and global migration has made schools more diverse, which includes a large population of students coming from war and terrorism-affected regions. As discussed earlier, students who are exposed to trauma represent a vulnerable group who experience social and academic challenges as they transit into schools (Stewart, 2012). While they fight their own battle of past traumatic experiences, discrimination and marginalization in schools amplifies their challenges. The literature suggests that there is a lack of focus on inclusion and social justice policy and practice, which eventually nurture inequality and exclusion in the schools. Ratković et al. (2017) warn that there is limited attention paid to equity and inclusion in the existing Ontario educational policy and literature. McMahon and Armstrong (2015) also explain that the enactment of transformative social justice practices can make schools more inclusive; however, students suffer marginalization and othering within schools not only by their peers, but also by their school leaders. Ryan (2016) claims that this occurs as school leaders often lack cross-cultural competencies and employ a deficit approach to refugee student education. McMahon and Armstrong (2015) also affirm that equity-focused transformative school leaders encounter resistance from their peers and institution, as the notion of social justice has conflicting inferences when it comes to practice.

To provide school leaders with the required skills and knowledge and to foster equity and inclusion, it is important to provide professional training to teachers, school leaders, and policy-makers alike for them to learn about the culture of diverse student groups. In Canada, refugees coming from non-Western countries come from collectivist
cultures, which are different from the existing individualistic culture in Ontario. The cultural difference in the host countries, at times, acts as a barrier and restricts students from expressing their challenges and feelings to school leaders. Ratković et al. (2017) suggested that holistic, cross-cultural, and transformative leadership approaches can serve as bridge between school leaders and students affected by war and terrorism and their families. Developing a parent-school-community partnership can thus potentially enhance the Ontario education system.

Hands (2013) stipulates strategies that can promote parental engagement in Ontario’s schools. While the strategies are contextual to Ontario, some of these strategies are apposite for Pakistan’s public schools – for instance, to provide free-of-cost training, workshops, and speaker sessions to parents, the commencement of dialogue and conversation between parents and teachers in their first language, the establishment of home-school collaboration to promote parent engagement, and to consider parents as knowledgeable co-constructors to promote inclusion. While it will be the onus of the school leaders to practice these strategies, parental engagement from poor families can greatly help to improve the gender disparity, declining enrollment, and school drop-out ratio in Pakistan’s public schools.

As an immigrant to Ontario, myself and my children have faced social integration challenges. In the beginning of this study, I mentioned that my son encountered verbal and physical bullying during his initial days in a Canadian school. When this incident occurred, I approached one of my Professors, who advised me to contact the school Principal to get the matter resolved. Through my own student experiences in Pakistan’s schools and my parental experiences in Ontario schools, I have learned that building one-to-one relationships with teachers always helps, as they are the ones who are most
concerned about student’s academic, physical, and mental well-being. I teach the same to my children, and would recommend the same to other students and parents who face discrimination or othering in schools. Another strategy that worked for me was my volunteer work at my children’s school. My participation in the school’s extra-curricular activities made me network with their teachers and school Principal and, at the same time, made my children proud and confident. From my own experiences in Pakistan and in Ontario, I have learned that parents’ engagement in their children’s education always help students to thrive academically. Students’ academic, physical, and mental well-being should not be considered just a school leaders’ responsibility: it is equally important that parents get involved in volunteer work within the school and with teachers to contribute towards developing a strong and caring community beyond school boundaries.

**Discussion**

The findings of this study suggest that the role of school leaders in supporting students affected by war and terrorism is under-researched. The available policy guidelines and literature do not provide much guidance to school leaders as how to extend support to such students. It is also noted that there is a lack of professional training and programs available for school leaders to deal with the rising issues of diversity. Tuters and Portelli (2017) impart that, “unfortunately, educational leaders in Ontario, and many other jurisdictions are largely on their own with it comes to learning how to overcome these challenges and serve their diverse student populations” (p. 604). The study findings also suggest that school leaders are challenged with issues surrounding diversity and neoliberalism. For instance, school Principals are burdened with excessive workload and are not provided with the necessary resources required to promote inclusion in their school. While the pivotal role of school leaders in schools is
unarguably acknowledged throughout the literature, their potential to bring reform within and outside schools to support students affected by war and terrorism has, conclusively, been vastly under-researched.

**Gaps in the Reviewed Policy and Literature**

I now discuss the gaps identified in Ontario’s and Pakistan’s education policies and literature. The gaps include i) a lack of focus on the consequences of global migration and displacement in education; ii) a lack of fund allocation to education in the context of global migration; iii) a lack of focus on the transformative leadership in the context of education; iv) a lack of attention paid to parents’ engagement in Pakistan’s public schools; and v) a lack of attention paid to international collaboration.

**Lack of focus on the consequences of global migration and displacement in Education.** UNESCO (2018) foresees that the increasing events of global migration and displacement will heavily impact the education system across the globe. One of the themes in the upcoming *Global Education Monitoring* (2019) report is to improve curricula and pedagogies to support students. The report highlights the focus on the SDG 4 goal:

The 2019 GEM Report will continue its assessment of progress towards Sustainable Development Goal 4 (SDG 4) on education and its ten targets, as well as other related education targets in the SDG agenda. Its will predominately focus on migration and displacement. It will not only present evidence on the implications of different types of migration and displacement for education systems but also the impact that reforming education curricula and approaches to pedagogy and teacher preparation can have on addressing the challenges and
opportunities posed by migration and displacement. It will give voice to experiences in the host and home communities. (para 1)

**Lack of fund allocation to education in the context of global migration.**

Moreover, the UNHCR (2017) reports that there is a growing rise in the incidence of global migration and displacement. The influx of immigrants and refugee students in hosting schools will thus require countries to improve their existing funding towards education in order to strengthen their schooling systems’ capacities to handle this change. The World Bank found that Canada’s budget allocation to education (in terms of GDP) has been declining from 7.71% in 1971 to 5.274% in 2011 (UNESCO Institute of Statistics, 2018). Conversely, there is a slight increase in Pakistan’s budget allocation to education (in terms of GDP) from 1.654% in 1971 to 2.758% in 2011. This percentage, however, is still marginal for any developing country whose system of education is not fully nurtured – and yet, hosts refugee students in school.

**Lack of focus on the transformative leadership in the context of education.**

The findings of the study further suggest that with the increased multiculturism and diversity in Ontario and Pakistan schools, researchers should shift their focus from *transformational* to *transformative* leadership. Armstrong and McMahon (2013) argue, for instance, that the *OLF* is founded on instructional and transformational leadership theories; the authors could not find any reference to transformative leadership theory in the document. The existing leadership framework as outlined in the *OLF* does not focus on the democratic and transformative leadership, which are essential, “to support diverse populations” (Armstrong & McMahon, 2013, p. 30). Within the last decade, a paradigm shift from instructional to transformational leadership has been observed in the existing body of literature. However, in view of the emerging situations of global migration and
diversity, school leaders and researchers should shift their focus towards a transformative leadership framework in the context of education, which is also proposed by UNICEF (2016), which asserts that, “the education agenda should be aspirational, transformative and holistic” (p. 1).

**Lack of attention paid to parents’ engagement in Pakistan’s public schools.**

The NEP (2017) reports that, “Illiteracy is more pronounced among peasants, labourers, ethnic, linguistic and religious minorities, nomads, persons with disabilities, and prisoners” (p. 34). Parents’ lack of education and poverty act as a barrier for these students, and especially for girls, to enroll in public schools. Hands (2013) asserts that parents’ engagement plays a crucial role in students’ academic, physical, and mental well-being; however, poverty and diversity hinder parents from actively participating in their children’s schools. In sum, the research suggests that parental engagement, is important for student’s academic achievements, but the research on the topic is very limited.

**Lack of attention paid to international collaboration.** Lastly, the findings of this study suggest that there is very little to no attention paid to the prospects of international collaboration – more specifically, collaboration between developed countries, which are economically strong and host a limited number of refugees, and developing countries, which are economically challenged and host an overwhelming number of students who have been exposed to war, terrorism, and trauma. The review suggests that there should be more scholarly attention paid to discuss and promote the opportunities of international collaborations to share the local knowledge and improve capacity building of the education stakeholders.
Conceptualization of Bronfenbrenner’s Bioecological Model to Support Students Affected by War and Terrorism

The missing links between policy and practice highlighted in this study can be tied together by considering Bronfenbrenner’s (1999) bioecological model of child development and Shields’ (2010) transformative leadership framework. Bronfenbrenner’s (1999) model provides a framework in which different systems and sub-systems interact and co-exist with each other. I conceptualize Bronfenbrenner’s (1999) bioecological model as hypothesized by other researchers. However, I argue that the bioecological model of child development in general, and the bioecological model for students affected by war and terrorism, in particular, are complex and their various systems are intertwined. I maintain the conceptualizations of the nanosystem, chronosystem, and techno-subsystem as suggested by Stewart (2012), Johnson (2010), and Birman (2011), respectively.

To explain the proposed model, I start from the inner most layer, the nanosystem. This is the network of people who pay individual attention to students who are affected by war and terrorism. I argue that the chronosystem and the technosystem traverse each layer of the bioecological model (see Figure. 1). The chronosystem, as discussed earlier, represents the on-going changes within and outside of the bioecological system, and therefore, affects the students as well as the transformative leaders: for students, the chronosystem reflects their past experiences or existing experiences in their school, whereas for transformative leaders, it is the knowledge they acquire as they interact with affected students. I perceive the technosystem as a separate “system” which is not confined to the microsystem as a sub-system; rather, it plays a vital role both within and outside of the bioecological model. The horizontal technosystem influences every layer
of the ecological model, as well as influencing individuals. Using the technosystem, educational stakeholders can connect not only locally and nationally, but also internationally. In the proposed model, the technosystem provides a virtual medium of communication to connect with educational stakeholders outside of the macrosystem, using a virtual platform within the globosystem.

I conceptualize the globosystem as an additional outermost layer in the existing bioecological model. The globosystem is an expansion of what Birman (2011) describes as an, “increasingly global world” (p. 342): it represents the rapidly changing social, political, economic, and environmental conditions across the globe, which directly affect other bioecological systems within the globosystem. Within this system, various bioecological systems represent various cultures within different countries.
Figure 2. Proposed Changes in the Bronfenbrenner’s (1999) Bioecological Model of Human Development. The following figures highlights the changes proposed to the bioecological model of human development presented in this study.
Conceptualization of Transformative Leadership Practices within the Proposed Globosystem. I now further delve into how Bronfenbrenner’s (1999) bioecological model of human development can inform school leaders to practice transformative leadership in support of students. I place school Principals in each layer of the model, and examine the role of transformative leaders to support students affected by war and terrorism using the tenets of transformative leadership outlined by Shields (2010). By doing so, I highlight the conceptual interconnectedness between the bioecological model and transformative leadership. Furthermore, I establish my argument that although a school Principal might not be the closest person to a child within the microsystem and the nanosystem, a transformative school leader could connect and guide all other individuals who directly or indirectly support students affected by war and terrorism. Ultimately, this model can guide them to support other students such as with disabilities, students living in poverty, or racialized and Indigenous students.

A transformative leader’s role begins from the nanosystem within the microsystem, wherein a group of specific individuals develops their network around the student. This bond demands individual and persistent support to a child, as it has a perpetual influence on the child’s psychology. Contextual to educating students affected by war and terrorism, this interaction between a student and the microsystem plays a crucial role. The holistic support extended by teachers helps students to recover from the trauma, and thus transition smoothly into school and their community. While the role of the classroom teacher is crucial in this paradigm, the role of the school Principal emerges as the head of the school community whose prime responsibility lies in fostering the academic, mental, and physical well-being of the student.
Shield’s (2018) transformative leadership framework suggests that transformative school leaders work towards the success of individuals, groups, and organizations. Within the proposed bioecological model in this study, the transformative leaders coach the classroom teachers to ensure that the student does not struggle or be overcome by any challenges. Transformative leaders spend the time to listen, discuss, and mentor teachers who interact with marginalized students on a regular basis. As noted by Shields (2018), transformative school leaders guide teachers to provide individual attention to the students in their classroom and to embrace a holistic approach to teaching. Transformative school leaders attempt to bring deep and equitable change in the existing social construct as they recognize the importance of inclusion within and outside of school. They develop a trusting teaching and learning environment for the teachers, staff, and parents, and ensure that the school culture is based on equity, with an emphasis on social justice that endeavours to embrace the cultures of both the marginalized students and teachers within the school.

Within the exosystem and outside the school boundaries, transformative school leaders also provide suggestions and recommendations to school boards, policy-makers, and other educational stakeholders, based on their interactions and experiences with teachers, students, and their families. Transformative leaders recognize the importance of developing a relationship with students’ families, and therefore contribute towards establishing communities outside schools. Being aware of the influence that they have in their roles, transformative leaders also have the potential to inspire the culture and law of societies at large within macrosystem.

Transformative school leaders inform and recommend both policies and practices to policy-makers and other agencies based on their interactions with and lessons learned.
from the other stakeholders in the bioecological system. Their sources of wisdom originate from their interactions within the system, as well as from their partnership with other international collaborators in the globosystem; the proposed globosystem represents the on-going social, economic, political, and environmental situations around the globe that significantly affect countries and individuals. In recent times, the war on Syria has greatly affected Syrian schools, and as well as the schools and communities in the hosting countries, for instance. The schools in the hosting countries attempt to ensure the successful integration of refugee students, but the responsibility falls on the teachers who directly interact with students.

The role of transformative school leaders emerges from this point, then, as they provide support to the affected student and their families, as well as train and coach teachers to use a social justice lens when supporting these students. The transformative school Principal can help their teachers develop cross-cultural competencies to understand the academic challenges of their students, and the socio-psychological issues of their families. They also ensure that resources are available to teachers to provide this kind of support effectively. School leaders also foster a culture of trust and develop community within the school to keep the affected students and their families engaged.

Outside the school in the exosystem and macrosystem, transformative leaders inform the school boards, resettlement agencies, policy-makers, and law enforcement agencies of the challenges and difficulties encountered by affected students and their families, as well as of the teachers who support them. Transformative school leaders contribute their own experiences and perspectives to help policy-makers to bring reform within schools and societies. Most importantly, transformative leaders believe in developing global connections and fostering an international exchange of knowledge: they explore
opportunities to collaborate, learn, and share their personal and professional experiences internationally for the greater good of the society.

One contention that readers might have is the hypothesis that suggests this model is successful only in individualistic cultures. However, I conceptualize it as an ever-evolving seminal model which is pragmatic to collectivistic cultures, too. As discussed in the theoretical section of this study, the traits of individualistic cultures are different from collectivistic cultures; however, these differences do not imply that Bronfenbrenner’s (1999) bioecological model of human development can not be successfully implemented in the collectivist cultures. As cited before, in the Pakistan literature, Hirani (2014) successfully conceptualized the bioecological model to support internally displaced children. I am hopeful, then, that this model can inform the educational leaders and policy-makers in Pakistan to better support refugee and terrorism-affected students. More specifically, this model can inform the school leaders of Army Public School (APS of Khyber, Pakhtunkhwa, which was attacked by terrorists on December 14, 2016.

In the context of Ontario and Canada, this model is already posited by researchers. Embedded in the bioecological model, transformative school leadership has the potential to initiate a change in the challenging situations that already exist within schools, communities, and societies across the globe. Ratković et al. (2017) highlight, for instance, the importance of cross-cultural transformative leadership in educating refugee students: “Cross-cultural transformative leadership is a powerful approach to refugee students’ education, social integration, and well-being. Stakeholders in education should develop collaborative multi-level approaches based on trust, community, and mutuality” (p. 2). Transformative leaders’ vision to develop a responsive collaboration with each
stakeholder within the globosystem can therefore help educators overcome most of the challenges they currently encounter in their diverse classrooms and communities.
CHAPTER FIVE: IMPLICATIONS FOR POLICY, THEORY, AND PRACTICE

Through the findings of this study, I endeavour to inform the readers in Ontario and Pakistan who find the existing policy guidelines and literature available for school leaders supporting students affected by war and terrorism to be limited. I also suggest considering Bronfenbrenner’s (1999) bioecological model of human development and using transformative leadership practices to improve multicultural schools and communities. I argue that in the context of forced migration and multicultural schools, the UN’s educational policies can inform school leaders, policy-makers, and other stakeholders in education about leadership praxis that can make Ontario and Pakistan schools more inclusive. I now move to discuss recommendations for policy, theory, and practice.

Implications for Policy

UNESCO’s (2015b) vision for 2030 provides strategic policy guidance which is germane for the national and provincial Ministries of Education in both Ontario and Pakistan. Inherent in this vision is the idea that policy-makers should consider enhancing the existing national, federal, and provincial budget allocations towards education. The archetype of policies for education should also be grounded in transformative leadership praxis rather than in instructional or transformational leadership praxis. Policies should be conceptualized to support school leaders to enact social justice, inclusion, and equity in their schools. Moreover, cross-sector and cross-cultural policies should be implemented to promote inclusion and equity. Such policy formulation should mirror the viewpoints and expectations of stakeholders including school Principals, teachers, students, and their families.
Additionally, school leaders should be given opportunities to reflect on existing practices in groups and at various provincial, national, and international forums. Capacity building for school leaders should be improved by providing them with professional and cross-cultural competence training, while competent and qualified school leaders should be retained and given incentives. On the world stage, the accountability of school leaders should aim to make education and schools inclusive rather than to be focused on students’ achievement in international testing. The indicators used to measure school leaders’ progress should, therefore, reflect the overall progress of the school.

The UN’s policy on inclusion (2009) emphasizes that the school leader’s role is essential in making schools inclusive. The findings of this study reveal that the role of school leaders is also crucial in bringing all the stakeholders in education together, including policy-makers, teachers, students, and their families and communities. School leaders can thereby be instrumental in developing cross-cultural collaborations to address similar challenges encountered by students, students’ families, teachers, and school leaders in the developed countries like Canada; these countries host a limited number of refugees, and developing countries like Pakistan hosts as many as 1.5 million refugees, which effectively monopolizes its limited resources and capacity. Global collaborations, however, can help policy-makers to develop universal policies that will benefit educational stakeholders across local, national, and international contexts. Grandi (2016) also advocates for such cross-cultural collaboration by arguing that, “the willingness of nations to work together not just for refugees but for the collective human interest is what’s being tested today, and it’s this spirit of unity that badly needs to prevail” (para 6).
Implications for Theory

One of the findings that this study revealed is that the leadership theories proposed by scholars are contextual to their own territories. It is crucial, then, to expand research to develop a global leadership framework that could inform school leaders of the successful strategies and practices that exist beyond their provincial and national context.

The proposed change to Bronfenbrenner’s (1999) bioecological model of human development, in terms of redefining the technosystem from a subsystem (Johnson, 2010) to a separate system intersecting with all the other layers/systems of the model, is indicative of an era of a rapidly changing educational context around the globe. The technosystem virtually connects local sectors and distant societies, providing an opportunity to establish cross-cultural educational partnerships as a vehicle of knowledge mobilization and professional development for educators. I also suggest that the nanosystem, as proposed by Stewart (2012), could work best in the context of Pakistan, which represents a collectivist culture. The proposed addition of the globosystem to Bronfenbrenner’s (1999) model, on the other hand, urges researchers to explore the prospect of human interactions beyond the current model which is presently confined to a single, Western society. In an era of forced migration, the identification of the globosystem in the model confirms that what happens in one country affects other countries; therefore, global challenges, such as education, should be considered as shared responsibilities. It would be appropriate to conduct research to explore the role of culture both within and outside of the bioecological model; it would also be apropos to explore whether, as an outcome of forced migration, people coming from collectivist cultures influence and harmonize the dynamics of the individualistic culture in the Western host societies, or vice-versa.
Implications for Practice

Recently, Canada has collaborated with Haiti on the Digital Mentoring Project (DMP) to develop educational partnership between the school principals of Canada and Haiti. This project helped to improve the capacity building of the school principals from the two countries. Sider (2014) reports that evaluation of the DMP reveals that a total of 10 participants from both countries developed a professional learning community. Using digital technologies – the technosystem – as a medium of communication, the participants shared their resources and local experiences to, “develop a greater sense of leadership issues beyond their own contexts” (Sider, 2014, p. 75). The outcomes of the DMP between Canada and Haiti suggest that cross-cultural learning improved the effective leadership skills of local school leaders in both countries (Sider, 2014).

Considering the success of this Canada-Haiti partnership, cross-cultural collaboration between school leaders in Ontario – or, Canada – and Pakistan could be developed to improve school leadership praxis when supporting students affected by war and terrorism. Additionally, Canada and Pakistan have successfully collaborated in the past on different projects related to global migration, health, and education. The policymakers of these two countries are well-acquainted to each other, and have the willingness to collaborate. Most recently, the Prime Minister of Canada spoke to the Prime Minister of the newly elected government in Pakistan and expressed his interest to collaborate, “on the global issues of shared interest, including the situation in Myanmar, girls’ education, and the promotion of human rights” (Office of the Prime Minister, 2018). Some of the collaborated projects that have been initiated between Canada and Pakistan are:

*Assistance to Internally Displaced People in Pakistan* (2009, 2010); *Assistance to Conflict-Affected Persons in Pakistan* (2011, 2012); and *Monitoring and Evaluation of*
Debt Conversion for Education (2004-2018). The Monitoring and Evaluation of Debt Conversion for Education project, specifically, is a bilateral collaborative project that runs under the agency of Global Affairs in Canada. The objective of this project is to improve the quality of education in Pakistan. The initiative involves converting Pakistan’s official development assistance debt to Canada ($449.6 million) into local currency, making the proceeds available to provincial and federal education authorities in Pakistan. The funds are then used to improve the skills of primary and elementary school teachers and education managers (Government of Canada, 2017).

The benefits of such Canada-Pakistan cross-cultural partnerships in education can be enormous. Such partnerships could serve as an educational learning community for sharing professional and personal experiences and ideas, offering suggestions and resources that are beneficial for all stakeholders (Sider, 2014). A cross-cultural partnership can also develop awareness among people facing similar situations or challenges; it can serve as a platform for participants to share their local knowledge and personal experiences, generating more perspectives and expertise. Partners can learn from each other’s experiences, contexts, challenges, and successes. In the context of this study, then, such global partnerships could generate more knowledge and resources for school leaders who work with students affected by war and terrorism across the globe, including school leaders in both developed and developing countries.

The Cross-Cultural Train-the-Trainer Model

Considering the geographical limitation and scarcity of resources, the Train-the-Trainer (3Ts) model could effectively work in Canada and Pakistan as a professional development model for school leaders. This training model would focus on developing problem-solving strategies and knowledge exchange in the field of refugee and
marginalized students’ education. Sharing the lived experiences of school leaders from both countries would enrich knowledge repositories for all parties and would broaden the spectrum of understanding. For instance, Ryan (2016) recognizes that one of the dilemmas of school leaders is the fact that they are from Western heritage, thereby possessing little or no understanding of the issues that trouble the minority group students and families. This 3Ts model would, then, provide Ontario and Canadian school leaders with the opportunity to learn the norms, culture, and rituals of Pakistan’s school leaders’ characterizing Asian heritage, which is an integral part of the diverse Canadian school population. In the same vein, Pakistan’s school Principals could learn various strategies and approaches to develop parent-school engagement and partnerships. Mansoor and Akhtar (2015) warn that one of the challenges that Pakistan’s school leaders encounter is the minimal participation of parents in their children’s academics. Ontario school Principals could then, potentially, impart their knowledge and strategies to Pakistan school Principals in this area, as parent-school engagement in Pakistan’s public schools is still a novel practice. In light of the gender, social, economic, religious, and ethnic disparities within the public schools in Pakistan, such parent engagement practices offer a promising horizon in educational reform.

Considering geographical limitations, cost constraints, and a scarcity of resources, the 3Ts model of transformative leadership could effectively work in Canada and Pakistan. Suhrheinrich (2011) argues that the 3Ts model trains the trainers who further train participants in their home agency, noting that it works effectively in the context of schools. The suggested training model between Canada and Pakistan would bridge the gap between the researchers and practitioners from both countries to improve existing
strategies and practices for school leaders and teachers educating diverse students, including students affected by war and terrorism.

Farley-Ripple, May, Karpyn, Tilley, and McDonough (2018) propose a framework based on a long-term collaboration between researchers and practitioners, “to investigate the problem of practice and to generate solutions for improving educational outcomes” (p. 241). Building on Farley-Ripple’s et al. (2018) framework, I maintain that the cross-cultural 3Ts model should provide the opportunity to researchers and practitioners from both countries to pool resources, improve existing practices, and mobilize knowledge from the North Pole to the South Pole.

I propose that the model should be comprised of administrative and practicum segments: the administrative segment will be managed by the policy-makers who would evaluate the viability and outcomes of the project, while the practicum segment will deal with the trainers, participants, and training content. The model suggests that education stakeholders from both countries outline the objectives and deliverables of the pilot project. Once the viability of the project is established, the education ministries of both Ontario and Pakistan would nominate trainers and participants at an approved location. The trainers would be selected from both countries, who would then develop the training content focusing on cross-cultural transformative leadership (Shields, 2010, as cited in Nur, 2012) practices to improve the capacity of school leaders. The on-site training will give the participants an opportunity to develop the rapport with each other that will help them later in their follow-up virtual learning sessions. The beginning of the training program will establish a cross-cultural learning community among the participants. After the successful completion of training, the trained participants would go back to their respective countries and train other school leaders and teachers. The training could
further continue by providing a virtual platform to trained participants to share their challenges and experiences with each other. The idea of developing a cross-cultural educational partnership and community has its roots in the inclusion of the globosystem in Bronfenbrenner’s (1999) bioecological model, where transformative school leaders learn, develop, exchange, and disseminate knowledge within and among multiple bioecological systems – societies – using the technosystem as the medium of communication and professional development.

Limitations of the Train-the-Trainer (3Ts) Model

The challenges of the 3Ts model cannot, however, be overlooked; these include a lack of partners’ readiness, a lack of prior exposure to practical cross-cultural and collaborative learning, and a lack of infrastructure, resources, and commitment. Sider (2014) claims that there has been little attention paid to international and comparative perspectives on school leadership. It might be difficult, then, for both partners to develop and implement strategies that would work best for both countries’ school cultures; however, a pilot project to evaluate the viability of the 3Ts training framework could serve as the starting point, using information and computer technology – the technosystem – as a medium for communicating, collaborating, and sharing resources.

A vital concern for school leaders in Ontario, Canada, and Pakistan is the academic success of students affected by war and terrorism, along with their academic, mental, physical, and social well-being. Ontario and Pakistan school leaders face similar challenges in dealing with such students; therefore, sharing local knowledge and developing cross-cultural strategies and practices through the 3Ts model has global relevance and fits the needs of all educational stakeholders. Through the 3Ts model, policy-makers and other education stakeholders can develop a cross-cultural partnership...
that provides an opportunity to learn, share, access, and develop policies with and from each other.

**Conclusion**

The UN’s policy on inclusion and equity is exemplary for multicultural schools and classrooms, and it can be inspirational to school leaders who seek to practice inclusion in their diverse classrooms and schools. Schools should be safe spaces, as students who are exposed to war and terrorism represent a particularly vulnerable group of students in the classroom (Stewart, 2012). It is important for Ontario and Pakistan school leaders to adopt a cross-cultural transformative leadership framework in support of this group of students, as its ethics are rooted in liberation, emancipation, democracy, equity, and justice (Shields 2010, 2018) – which must be the fundamental values in schools welcoming war and terrorism-affected children. As argued by Shields (2010), school leaders have complex tasks in the multicultural classroom to not only encourage students to aim for high academic goals, but also to cultivate a learning environment of equity and inclusion. School leaders can build bridges between conflict-affected communities and other stakeholders in education using Bronfenbrenner’s (1999) *bioecological model of human development*, as modified and discussed in this paper. School leaders can also build bridges and partnerships beyond their provincial and national borders, expanding *transformative leadership* praxis and resources from the macrosystem to the globosystem.

The subject has a wide scope for researchers. It would be relevant to observe and implement various developmental theories in schools across the world – across the globosystem – to build an inclusive and holistic educational approach. There is a great
need for more developmentally-informed research into the effectiveness of prevention and recovery strategies for war and terrorism-affected children and adolescents, especially in terms of their development, gender, cultural differences, and the nature of the disaster exposure (Bäärnhielm et al., 2017). Moreover, further research is required to fully understand the strategies teachers, policy-makers, conflict-affected families, and the communities should use, “to ease the transition, empower students, and inform policy development” (Ratkovic et al., 2017, p. 19).

With changing global dynamics, classrooms are becoming more multicultural, thus demanding a more holistic approach to teaching and learning. School leaders and teachers can develop such holistic approaches by considering Bronfenbrenner’s (1999) bioecological model of human development, as modified and discussed in this paper, and Shields’ (2010) transformative leadership framework, highlighting the importance of complex interactions, personal relationships, justice, democracy, and a collective culture in education within and across multiple bioecological systems. School leaders can become agents of school reform and social change once they understand the socio-psychological needs of their students who come from diversified backgrounds, and when they learn to enact cross-cultural, inclusive, and holistic leadership practices in their work with students, families, and communities.
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Victim’s families still traumatized a year after Peshawar attacks.
