Modernization of Education in Pakistan: A Case Study

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Abstract

The developing world is grappling with diverse educational trends in their quest to become globalized and to keep pace with the developed world. This quest is by no means the prime motivator. What is of importance is the development of the nation in terms of the moral, political, socio-economic, and cultural perspective. Education theories which emerged in the efforts for the 'modernization' of education, namely the Common World Educational Culture Theory and the Globally Structured Agenda for Education Theory have been the subject of evolution over time with the present trends favouring postmodern education or as it may be simplified, 'experiential learning', that is, learning by doing. The developing world is grappling with these educational trends. This paper attempts to examine the 'modernization' of education in Pakistan with reference to an institution selected for the purpose of the study. In this context, a premier business institution has been considered as a point of reference and its curriculum and education philosophy have been examined through document analysis to determine what education theory it subscribes to and what its aims are in the future. The document analysis of the catalogue and curriculum led to the conclusion that the educational philosophy of the institution is modern; however, extracurricular activities are inclined to be postmodern.

Keywords: *globalization, modernization, modernity, postmodern*

JEL Classification*: I20, I21*

INTRODUCTION

According to Maheshwari (2016), modernization is, in essence, an expansive and complicated term implying a mechanism whereby contemporary systematic knowledge is presented in society with the eventual objective of bringing about an improved and gratifying life in the deepest understanding of the concept accepted by the relevant community. Maheshwari (2016) further states that modernization is applied to a standard of developmental change in which a traditional society converts to a modern society and the transformation signifies social change which is manifest in the way of thinking, feeling and attitude to life situations resulting in an overall change in society and the universe. Thus, it may be summed up that modernization

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is an intricate development of a rational perspective and realities based on the framework of scientific value. In this way, the socio-cultural change encompasses norms, values, organizations, and systems leading to homogenization and globalization which then heads towards a universal culture. Armer and Katsillis (2001) claimed that modernization theory has been a major aspect of national development and underdevelopment sociology since 1950 with a focus on how pre-modern societies transformed into modern ones through changes in social, cultural, and political structures which were brought about by economic growth. In an attempt to understand modernization theory it is imperative to understand when modernization assumed importance. Disregarding its origins and coming to the later part of the nineteenth century where this concept assumed a concrete realistic shape in the evidence of science and technology along with mass communication and transportation networks, the concept leads to a revolution in human perceptions which repressed the ideas of the philosophical tradition. Kierkegaard (1962) propounded that individual substance, sense of identity and constancy become an abstraction called "the public" (Kierkegaard, 1962, p.59). The press creates this abstraction that lacks homogeneity in the sense that they are incapable of uniting in any situation or system. In this scenario, the press speaks for everyone and no one since the individual has been reduced to an abstraction. Marx (1983) supports this view with another perspective wherein individuals experience a lack of cognizance since they consider the products of their labour to be in the form of merchandise. Individuals face contradictions regarding their identity and this becomes a characteristic for claimants of postmodern rationalists. Kench (2013) sums this up as modernity believing in an objective world comprehensible through the human ability to rationalize. To support Armer and Katsillis (2001), modernity would constitute the belief that there is a single explanation reflecting the actual world.

Background for the Study

To begin with, it becomes imperative to express what is understood by the term 'globalization'. Essentially it refers to cultural homogenization where human beings must be defined according to their accidents. In other words, it appears to be a form of colonialism where the emerging global culture obtrudes the same tastes, attitudes and culture on one and all. In such a context human beings share the same values, ideals and standards (Dale, 2000). This is similar to the concept of 'modernity' where the actual world is reflected as homogenous.

Coming to the matter of how globalization impacts the education policies of nation-states, the institution selected for the study will be examined as an example. The first thing to be viewed in this regard is the vision and mission statements which reveal that the institution seeks to lead 'nationally and internationally'. It is also stated in the vision statement, 'enabling them (students) to become successful professionals globally' which is a clear indication of a global vision. Turning to the mission statement, it is stated, 'Commit to our students and other stakeholders to create responsible future global leaders' which ably demonstrates a very obvious global agenda (Institute of Business Management Catalog, 2017 – 2018).

Upon examining the two theories of globalization, i.e. the Common World Educational Culture and the Globally Structured Agenda for Education possessing conditions of modernization, it can be said that the institution selected for the study conforms to the Common World approach. According to the proponents of this theory, education systems and curricula of nation-states are developed on the basis of models of education, state, and

society which are universal in nature and do not display any characteristic national antecedents (Dale, 2000;Meyer & Ramirez, 2000). To elaborate further Dale (2000) considers the effect of globalization on the educational practices of countries by analyzing two opposing theories namely, the Common World Educational Culture (CWEC) and the Globally Structured Agenda for Education (GSAE). The Common World Educational Culture approach considers education as a global development organization whose framework and procedures foreshadow modern globalization demands. The Globally Structured Agenda for Education approach recognizes that contemporary fiscal, governmental, and educational methods of globalization have changed the common developmental assets required for instructional organizations in order to act in answer to universal programs (Meyer & Ramirez, 2000).

Having stated that the chosen institution follows the modern global system of education, it becomes imperative to examine what constitutes modern education theory. According to modernists, reason becomes independent and does not lie in morality. According to this autonomy, there is no need for the human being to be good, rather it is dictated that the laws of knowledge should be utilized in order to operate reason. In such a situation, the role of religion is practically non-existent, although some modernists, such as Descartes (as cited in Briton, 1996), did believe in religion. This belief is justified through the use of reason. In the context of Pakistan, (National Education Policy, 1998 - 2010) where we are inspired by the liberal modern perspective in the context of higher education, there is no reference to the Quran and Sunnah in the formulation of education theory and practice.

Furthermore, modern education has as its central ingredients marketization, de-regularization, liberalization, trans-nationalization, homogenization, standardization, universalization, globalization, rationalization, privatization and abstraction (Crossley & Tikly, 2006). All of these will be discussed in the context of the institution chosen for this study. It can also be said that all of the above are used to control and gather profit through a system that promotes gaining knowledge towards this end since modernism has as its features industrialization, international finance and commerce which support its economic advantages (Dale, 1999).

At this point, it is important to dwell on the concept of 'modernization' and 'modernity' as the context is Pakistan, where modernization is a process as evident from a scrutiny of the chosen institution's curriculum and modernity is a cultural dominant as shown in the analysis of the role of the family in supporting modern education. Modernization is reflected in the nation-state's industrialized modes of production, modern technology, advanced telecommunication systems and trade and commerce in international markets (Kirpal, 1971). This modernization relates to the idea of modernity as a positive feature of Pakistani society where there is little resistance to change and world views are homogeneous (Werth, 2002).

Turning to the prevailing trends in education in the West, it becomes necessary to examine postmodern education theory and what it entails. Fundamentally, postmodern education also relies on the centrality of the human being with a reason not being considered as autonomous and sovereign. According to White (2017), education is viewed as an opportunity for students to participate actively in their individual occurrences in terms of evaluating their strengths and the utilization of these strengths. In fact, this ability to reason is conditioned by history, culture, traditions, desires and passions which in turn vary in their organization and orientation (Usher,

1992). Thus, postmodernists are opposed to homogenization, standardization, universalization, trans-nationalization or globalization of education. Academics (Lyotard, 1984; Jameson, 1991) subscribing to postmodern thought are of the view that via an appeal to universal curricula, teaching methodologies, classroom organization, roles of teachers and institutions and how students are perceived, modernists inhibit the objectives of education. Postmodernists are also opposed to teacher-student bifurcation in terms of knowledge and skills. What philosophy they adhere to is that both teachers and students are participants in the quest for knowledge. In fact, even the term 'knowledge' is considered 'opinion' since they are fallible and corrigible. This view has at its roots the underlying belief that knowledge is created by individuals who are able to perceive the reality that surrounds them (Giroux, 1998). This attitude is reflected abundantly in 'experiential' learning or 'learning by experience' whereby learning takes place by empirical means utilizing valid nexuses of information. In other words, experiential learning is a critical dialogue to produce knowledge in the process of which there are no timeframes, which leaves a wide-open field for the learner (Jarvis, 1987). This approach challenges the very roots of the institutionalization of education. In experiential learning as implicit in Kolb's Theory of Experiential Learning (Kolb & Fry, 1975), there is no concept of curriculum, fee structure, examinations, penalties, legal frameworks, marketization, the medium of instruction, and discipline or control. Simply stated, the teacher is a participant and the student the producer of knowledge. Essentially, experiential learning is change centred, guaranteeing the autonomy of the individual. There is no room for abstractions in such a scenario as the individual is in a context, conditioned by his environment which allows him to be active in the construction and production of knowledge. This placement of the individual in a context is a rejection of the humanist view of the decontextualized individual (Veugelers, 2011). In a nutshell, postmodern education rejects reliance on theory and values experience which is seen as both open and closed and cannot be isolated from its implication in consocation and authenticity (Usher, 1992).

Having explained what constitutes postmodern theory in relevance to education, it becomes necessary to examine the flip side of this philosophy in the context of education. Williams (2008) is of the view that postmodernism breeds unruliness of knowledge because academicians in higher education usually choose to instruct students through means of formulas rather than by applying innovation in classroom delivery and instruction. This emphasis on what is commonplace in the classroom and a decline in what is of interest to students in the twenty-first century will lead to a decline in enrollment in institutions of higher education posing challenges in the implementation of postmodern strategies in teaching.

Institutionalized education is becoming progressively more multifarious in the context of organizational structures, goals, curricula, processes and pedagogy, thereby making it incumbent upon educators in higher education to merge postmodern strategies in teaching styles aimed at preparing students for a new era (Edwards & Usher, 2006). Williams (2008) is of the view that innovation in education is critically important to have sustainability in education, therefore, modernistic approaches to teaching adults must continue but educators must also give students what is needed to be successful in the global world that is emerging.

Upon examining prevailing standards in higher education and the views of theorists regarding modernism and postmodernism in education, this researcher feels the necessity to examine the modernization of education in the Pakistani context. With the noise of the debate

regarding experiential learning reaching a crescendo, and experiential learning being a feature of postmodern education (Usher, 1996), it is imperative to set the status quo.

Research Problem

In the background of these views, this paper attempts to examine modern and post-modern education theories and their effects on the BBA and MBA programs at a premier business institution selected for the study. Being a Pakistani institution, it does not fall victim to the philosophical pronouncement regarding the importance of education being a key contributor to the moral, political, socio-economic and cultural development of a nation, as stated in the National Education Policy 1998 – 2010. In fact, as an institution with a vision and mission which states that imparting knowledge, skills, confidence and values in the quest to produce professionals of global calibre, it has justified its vision.

Research Questions

The case study undertaken here is the BBA and MBA program at the chosen institution in light of the following research questions:

1　What are the global effects evidenced in the BBA and MBA curriculum of the institution selected for the study?

2　How are these effects evident?

THEORETICAL PERSPECTIVES

Modernization

According to Eisenstadt (1996), modernization theory describes and explains societal change processes in which underdeveloped or traditional societies transform into modern societies. In other words, the change is manifest in the social, economic, and political systems as evident in European and North American social systems from the seventeenth to the twentieth centuries. This change has spread to other continents, such as Africa, Asia and South America (Eisenstadt, 1996). To elaborate further, modernization is essentially a movement for transformation to that kind of communal, monetary, and governmental orders that flourished in Europe and North America during the seventeenth to the nineteenth centuries; and thereafter stretched out to South America, Asia, and Africa in the nineteenth and twentieth centuries. The bases for the change from conventional pre-modern to modern societies in Western Europe were feudalism and authoritarianism with metropolitan centres; in Eastern Europe, these conditions accompanied the lack of metropolitan development (Williams, 2008). In North America, they resulted due to colonization and migration for religious and economic purposes, and equality in terms of status. In Asia, the background to modernization was colonialism preceded by monarchies where religion and traditional elements were strong. Upon the principles of modernization, centring on the principle that societies evolve gradually, where economic growth will lead to the development of social, political, and economic systems, it is believed that Western technology facilitates these changes. Furthermore, this belief leads to the view that along with economic growth, technology leads to changes in the culture and structure of developing societies. These cultural and structural changes are reflected in institutional structures, and highly specialized, modified and coordinated individual activities embedded

in economic, social and political forms synonymous with those in advanced Western societies. Examples in the social arena are high levels of literacy, research, urbanization, secularization, media and transportation systems (Armer & Katsillis, 2001). As such it may be surmised that since these features are also present in globalized societies, 'globalization' has as its antecedents elements of modernization.

According to Monier (2009), the elements of modernization which accelerated social change were technology, ideas and values, and institutions which produced societies that were amenable to change since they were differentiated and complex and geared to innovation in various domains due the fact that the social structures resulting thereof had in their sustenance values which showed change as progressive and desirable resulting in conditions which were the forerunners of globalization as we know it. Of the conditions of globalization, there is free-market capitalism, economic domination and hegemony of rich nations over poor nations. To support this Maheshwari (2016) stated that the relevance of education can be understood based on the reality that societies in the process of modernization possess a tendency to stress on worldwide education using scientific and non-religious education as the way to modernization. This worldwide system of education disperses the values of freedom, egalitarianism, and civilization among others. These values allow the development of rationality and the formation of a sound system of administration through education. Thus, it is evident that education is a mechanism of modernization.

Coming to the impact of globalization on education, Chinnammai (2005) claimed that changes resulting from developed technology and communications impacted institutions of learning in the sense that teacher and student roles changed as a result of changes in ideas, knowledge and values. Society moved from an industrialization base to an information base. This produced citizens possessing diverse skills and knowledge applicable to an increasingly competitive and information-based society. These citizens are rendered 'global' in the sense that they develop abilities to compete in knowledge-based industries having the intellectual capabilities to cope with heightened and rapid change and uncertainty. He further stated that 'education' is becoming a lifelong learning and training process, developing transferable skills and knowledge that can be applied to competitive markets where knowledge and information are being traded as a commodity. This view is synonymous with the concept of experiential learning where learning takes place in a variety of ways using flexible delivery systems that do not require the physical presence of the student in the classroom. Knowledge production is via inquiry and experimentation devoid of a teacher dominated learning environment. The individual is responsible for his learning while teachers require the competence and confidence to facilitate the learner (Kolb & Fry, 1975).

To conclude, modernism was a result of the Age of Reason where traditional knowledge and authority were questioned in the search for truth through a study of the natural sciences and the use of reason.

Postmodernism

On the subject of postmodernism in education, Edwards and Usher (2006, p.2) stated that "institutionalized education at all levels is becoming increasingly more diverse in terms of goals, processes, organizational structures, curricula and pedagogy". Williams (2008), in this context, stated that postmodern education is concerned with "sustainability", however, it is a new jargon

since its meaning has been redefined as meaning the capability to go on indefinitely without exhausting or diminishing returns (Senge, Laur, Scheley, & Smith, 2006). Senge et al. (2006) expressed this in the context of stabilizing institutions in the spheres of education, government, business, and industry for survival in the future. Edwards (2001) associated certain conditions for postmodern education such as "performativity" flowing side by side with "unruliness" of knowledge. Williams (2008) interpreted this as the institutionalization of behavioural changes to preserve the life of nations through a commitment to helping societies flourish.

To further an understanding of postmodernism, Stevens (2004) states that broadly speaking, truth is relative in the sense that each individual or cultural group perceives it as personal. This view is a misapplication of what postmodernism entails. Lyotard (1984) viewed modernism as liberating humanity through technology which is used to achieve an end goal; however, this does not happen since there exists an inequality of resources and freedoms which lead to the dominance of one group over another as is evident in Stalinism and capitalism. He considered postmodernism as a social condition and focuses on metanarratives which can be explained as the story behind the story, or the story about the story. He rejects metanarratives on the belief that they result in the hegemony of one group over others. He advocates the principle that 'difference is the key' disbelieving in absolute laws and truths and stood opposed to capitalism in the context that it could lead to the inauthenticity of social institutions, social roles and things every day. According to him, capitalism de-realizes that it is not possible to evoke reality for satisfaction and rejected it since he was of the view that the creation of the illusion of reality was the modernist's goal instead of reality per se. Lyotard considered knowledge as important because it had become productive and all-pervasive. Postmodernism criticizes what modernity professes, and does not accept metanarratives since the ultimate truth or knowledge is no longer in existence. Thus, it can be summarized that postmodernism advocates possibility, diversity and uncertainty.

Mirchandani (2005) was of the view that postmodernism allowed for hypothesis formulation, data collection and analysis and concluding research endeavours. These acts have created an awareness of the complexity and importance of knowledge in the quest for truth and realities. Kench (2013) on the other hand, divorces postmodernity from postmodernism when he states that modernity subscribes to the concept that human rationality supports an objective world, whereas postmodernism does not accept this comprehension of knowledge and truth in realist terms. In this way, both moderns and post-moderns reject theism and the supernatural although with differing arguments. The former ascribed material processes on the basis of reason to the world while the latter rejected theism since it claimed objective truth.

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When education becomes equal to what expresses the social system, then individuals who make up a society are engaged in a continuous process of knowledge absorption in order to be effective in a continually evolving system. With this scenario, the role of the educator decreases due to the dependency on computer-aided learning opportunities. This universal accessibility of knowledge leads to the ability to yield information of value from a plethora of multifarious data and recognizing it in meaningful ways which do not subscribe to inflexible scientific methods (Miems, 2012). This understanding of the postmodern then is the basis of experiential learning.

In Pakistan, the system of education does not inculcate values, social obligation, and social and economic capacity in its learners thereby ignoring the objective of producing constructive and useful citizens. Furthermore, there is no emphasis on the encouragement of values and culture which promotes altruism. To conclude, the citizens are lacking in knowledge, attitudes and skills necessary for an effective political, social and economic framework (Aamer, 2009).

RESEARCH METHODOLOGY

In the light of the literature presented earlier relating to modernism, modernity and

postmodernism, the chosen institution's educational philosophy in terms of its curriculum was analyzed. The study is exploratory and theoretical in nature drawing upon research on globalization which reflects the views of modernization theorists, its approaches, the vision and mission of the institution selected for the study, and its BBA and MBA curriculum. The case study approach was adopted in this regard to examine the curriculum, the strategies employed in the curriculum design, the teaching methodologies, and assessment, evaluation and monitoring processes. According to Stake (1994), one type of case study is the instrumental case study which examines a particular case in order to gain insight into an issue or a theory. This methodology yielded a scenario of higher education in Pakistan since the chosen institution is taken as representing the status quo in Pakistani higher education. The study utilized the concept of interpretive inquiry which is qualitative in nature, in order to examine the catalogue and curriculum documents pertaining to BBA and MBA programs of the institution under study to uncover elements of modernism and postmodernism. At this point, it would be relevant to state that the curriculum is in consonance with the Business Education Roadmap guidelines provided by the Higher Education Commission of Pakistan.

A premier business school in Karachi enjoying favourable national rankings and international credibility was selected for the purpose of the study. The institution offers both BBA and MBA programs which according to the general perception are synonymous with quality. The chosen institution's catalogue and curriculum documents pertaining to the BBA and MBA programs were selected for the purpose of the study. The catalogue and curriculum documents were analyzed for the purpose of data collection to ascertain whether the contents subscribed to elements of modernity. Thus, document review and analysis were used as a method to answer the research questions. Document analysis provides data which has been gathered efficiently since documents are a practical and accessible resource. In addition, it is possible to review documents several times due to their unchangeable nature (Bowen, 2009). Permission to use the catalogue and curriculum documents was sought from the Rector of the chosen institution to facilitate the research study. This request also included permission to publish the findings of the study.

FINDINGS AND DISCUSSION

When examining the curriculum of the chosen institution, first and foremost a comment on courses offered and the texts used are necessary. The majority of courses are international in nature in all five discipline areas, namely Management, Human Resource Management, Accounting and Finance, Marketing and Communication. Barring Taxation, Analysis of Pakistani Industries, Pakistan Economic Policy, Business Law, Islamic studies and Pakistan Studies at the BBA level and Islamic Banking and Finance at the MBA level, all other courses are global in nature in the sense that they are reflective of supranational forces at work displaying a prominent western ideology devoid of national influences. As regards the texts, Complete Income Tax Law by S.A. Salam, Law and Practice of Income Tax by Ikramul Haq, Sales Tax Ready Reference by S.A. Salam, Synopsis of Taxation by Mirza Munawar Hussain, Pakistan Income Tax Law: Principles and Practice by Saifullah and Jahangiri, Khalid Petiwala's Notes: Income Tax and Sales Tax, Money and Banking in Pakistan by Meenai and Ansari, Pakistan's Economy by Akbar Zaidi, magazines – Aurora and Synergizer, the Management of Pakistan's Economy by Ahmed and Amjad, Industrial Rise and Fall Pakistan Economy by Shahida

Wizarat, Fighting Dependence, Liberating Pakistan by Wizarat, History of the State Bank of Pakistan by Ashraf Janjua, Introduction Company Law by Shaheen, Practical Approach to the Companies' Ordinance 1984 by Shaheen are a few among the large number of foreign texts used at the BBA level. At the MBA level, the number of local texts is even fewer. Practical Auditing by Javed Zuberi is about the only text with a national perspective. In fact, the case studies used for teaching purposes, Reports from UNIDO, ADB, and the World Bank show that supranational influences are more predominant at the MBA level. All in all, the courses offered and texts used to leave little room for denial of western ideologies being propagated in education at BBA and MBA levels at the chosen institution. These texts reflect evidence of a U.S curriculum since they are mainly written by American writers, thus the imprint of globalization as shown by the borrowing of curricula from Western education systems further reinforces the global agenda.

Before examining the intended learning outcomes of the BBA and MBA courses, it is necessary to mention that the receiving of 2 Palms by Eduniversal, an international evaluator body, further evidences the global agenda of the chosen institution. Efforts are underway to secure accreditation from the Association to Advance Collegiate Schools of Business by using experiential methods of teaching which doubly proves that the agenda of the chosen institution conforms to American systems and practice. The institution has sought to align itself with ERASMUS MUNDUS, a program of collaboration with European universities, which also proves the global inclination. When examining these moves in the light of Pakistan's new educational commitments towards the Millennium Development Goals (MDGs) and Dakar Framework of Action for Education for All (EFA), it is seen that the educational effects are transnational, that is, they have been borrowed from beyond national boundaries. The chosen institution's BBA and MBA educational planning may be conceptualized as a part of national economic planning, whereby the skills of the people are considered important when attracting fluid or moving the capital to Pakistan. This move is deliberate since it is in consonance with the institution's vision aiming to position its graduates favourably in competitive global markets. This latter challenge has obviously been triggered by globalization and the quest to turn Pakistan's society into a Knowledge Society. In this regard, the emphasis on English which is an international language being used as a medium of instruction and teaching is important when competing in the globalized world order.

When considering the chosen institution's curriculum, it has already been stated that it is highly globalized and follows modern education theory. Being a business school, the institution's curriculum reflects all the central ingredients of modern education. First of all, it is homogeneous. This means that the elements of the curriculum follow Western education objectives and methodologies since it is based on the U.S and European university syllabi. This also renders it standardized and universal because it is not serving only the nation state's goals which are to render Pakistan as an economic power in the twenty-first century, but is transnational in the sense that it is overriding national boundaries. The social and economic implications are aimed at reconstructing relations with other nations, which in this case, happen to be the Western nations. In terms of marketization, the chosen institution aims at fulfilling the values prevailing in the marketplace and the economy, in the sense that it is run as an independent corporate body and follows practices common in private sector organizations. Both the buyers' and sellers' perspectives are taken into account in the curriculum design and marketing strategies used to create awareness of the programs and their merits. To seal these

observations, the policy vision of Pakistan's Education Policy 2009, which states, 'The system should produce responsible, enlightened citizens to integrate Pakistan in the global framework of human-centred economic development' clearly reflects its modern approach at least in theory.

Now to juxtapose this modern stance with what postmodern education theory proposes, it can be said that the institution's curriculum relies on the teacher-centred approach in a majority of courses offered in the BBA and MBA programs. The learning is minimally interactive, that is, there is no concept of students 'producing' knowledge or 'learning by doing'. There is a formalization of education in terms of courses, curriculum, timetables, fee structures, examinations, the medium of instruction, and discipline and control. Given the fact that the students are conditioned to perform in this environment and lacking in maturity, a sudden leap to postmodern strategies would prove chaotic. However, the management's consideration of experiential learning as a future objective is a step in the right direction, but it will be a far cry from what experiential learning is really all about. The paradigm shift towards practical work would merely be setting the direction. In the foreseeable future, this is how far the chosen institution can go 'experientially'.

When examining the CWEC argument that 'educational structures and curricular content are institutionalized at the world level' and aim to create homogenizing cultural effects that undermine the impact of national and local factors in determining the composition of the curriculum (Kamens, Meyer and Benavot, 1996), it is essential to examine the mechanisms through which globalization affects national policy in regard to the IoBM BBA and MBA curriculum. The chosen institution is predominantly a business school, and the BBA and MBA are business degrees, therefore, globalization effects of the acquisition of these degrees are mainly economic and social. To examine the BBA curriculum first, it is evident that mechanisms of external effects of Policy Borrowing and Policy Learning are voluntary, that is, developed by the institution as a degree-awarding institution in line with HEC compliance requirements. The intended learning outcomes of courses in all five areas viz., Management, Human Resource Management, Marketing, Accounting and Finance and Communication are reflective of globalizing effects. These are not enforced but voluntarily selected. However, there are pieces of evidence of national agendas, such as the case with Business Ethics where ethical practices are taught with specific reference to the business environment in Pakistan and Islamic Banking & Finance where the distinguishing features of the Islamic Economic System are taught. This conforms to the Pakistan Education Policies prior to 2009. Clear shreds of evidence of globalization are also present in the BBA curriculum where the course International Finance states its objectives as, 'to develop an understanding of international finance and awareness of risks and challenges involved in the globalization of the economic environment.' In the case of Industrial Marketing, it is stated that the scope of the course extends beyond the local environment to the international area. The course Macro Economics focuses on the application of international techniques to the context of Pakistan's economic policies and leads to the course of Pakistan's Economic Policy. These appear to attempt to make the curriculum relevant to the local environment so that the graduate is able to be effective and competitive in the work environment. An example of this claim is seen in the case of the course Business Law which teaches only Pakistani laws.

To sum up the examination of the BBA curriculum, it is necessary to take into account the process undertaken to ensure that the design, content and delivery of the courses are up to

date and of high quality. Here it is stated that the curriculum was prepared after conducting a global search of the top Business Schools in Western Europe, North America, India, the Far East and Australia. No further evidence is required to show the impact of globalization as voluntary in terms of Policy Borrowing and Policy Learning where it is stated that the HEC policy 2005 is used for the outline format. It would be safe to mention that the World Bank imposes upon the HEC and this is a supranationally contracted effort. All five mechanisms of Imposition, Standardization, Harmonization, Dissemination and Installing Interdependence (Dale,1999) show that the chosen institution's curricular policies are homogeneous with course files, evaluation procedures, goals and intended learning outcomes of learning demonstrating an international trend. To sum up, the BBA curriculum is mainly following a global structure with an objective of making the nation-state globally competitive.

Turning to the MBA curriculum, it can be observed when examining the courses and texts, that the course on Auditing uses a local text entitled Practical Auditing by Javed Zuberi. Another example is the course entitled to Islamic Banking & Finance. This reveals that at the MBA level the emphasis on the global agenda is far greater with courses such as International Finance teaching 'Globalization' as an intended learning outcome and little emphasis on Pakistani capital markets and mutual fund operations. All in all, the courses and their outcomes are following western curricula with a few examples from Pakistan to perhaps, show the identity of the nation-state. Interestingly, at this point, it can be noted that Pakistan Economic Policy is taught by showing the impact of globalization on the Pakistan economy and the role of IMF and the World Bank's impact on Pakistan's economy.

To conclude the assessment of the MBA curriculum, it is stated that primary and secondary texts are recommended based upon global benchmarking and teaching pedagogy catering to the learning styles inherent in Bloom's Taxonomy of educational objectives. Therefore, curricular homogeneity with Western institutions is without doubt evidenced throughout and functionalist arguments found deficient in terms of fulfilling religious and other national traditions. The mechanisms through which global effects are evident are similar to the ones in the BBA program and conform to the typology of mechanisms. Thus, the effort to convert Pakistani business education to being modern is evidenced. As Williams (2008) stated earlier, this is a step taken to convert society from pre-modern to modern.

Finally, to discuss the marketization of education, the chosen institution's curricula reflects that it aims to fulfil the values of the marketplace and economy as both BBA and MBA are business degrees aimed at imparting skills rather than values. Those skills would aid in securing profitable livelihoods, thereby relating 'Universities more narrowly to the material and ideological priorities of capitalism' (McIllroy and Spencer, 1998). Considering the preparation of vision and mission statements, catalogues and advertising programs to attract students who are potential buyers, marketing theories are used to gain a competitive edge. In the process, the competencies of staff are employed to attract consumers. This 'customer-centred approach' clearly outlines the fact that the chosen institution could be considered as a business model. The ambience, facilities, culture and climate further reinforce this concept. All academic practices followed in the course of the delivery of the BBA and MBA programs show the marketization of education which is essentially the globalization of education (Chinnammai, 2007). However, the courses containing topics regarding Pakistan and Islamic studies are suited to Pakistan's Education Policy and fulfil the requirements of the Higher Education Commission of Pakistan's

compliance requirements.

CONCLUSION/RECOMMENDATION

Upon insightful examination, it can be said that the philosophy of the institution chosen for the study is modern and represents neocolonialism at its roots. It can also be said that this system sustains the belief that economic success lies in an improved command over and access to resources. Agreed that adult education is all about socialization and enculturation, it can be said that curricular and co-curricular activities at the chosen institution are modern and not postmodern. Yet the role of extracurricular is definitely post-modern since it provides room for freedom of movement to channelize energy into areas of learning that interest the learner and, thereby contribute to personal development. The findings of the study are of relevance to educators and education policymakers in business schools elsewhere in Pakistan and the chosen institution itself can use the study as a basis for better understanding of the fact that it is standing at a crossroads where a decision regarding its future direction is both urgent and forthcoming. Quality education is necessary for sustained growth of society, the economy and country, measures must be undertaken to promote the standard of education which is only possible through a qualitative transformation of educational practices. These changes should reflect Pakistan's priorities as a nation in social, moral and economic terms and be taken on an urgent basis if Pakistan is to take its place in the competitive global order.

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