

## Globalization of Cultural Patterns and Its Impacts on Political Development in Pakistan during 21<sup>st</sup> Century

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### Abstract

The twenty-first century is commonly referred to as the age of globalization. However, this term not only encompasses technological advancements but also cultural patterns. Culture comprises ideas, customs, traditions, and values, and the globalization of cultural patterns refers to the expansion of cultural attributes, particularly those of the developed world. This is because it is human nature to adopt developed patterns, whether politically or socially. This study aims to highlight the globalization of developed world's culture and its impact on the political development of Pakistan in the 21<sup>st</sup> century. It will analyze the promotion of norms such as gender equality, women's participation in socio-political activities, freedom of opinion, and awareness of rights and duties of all citizens from developed political cultures to less developed or developing political cultures, particularly in Pakistan. The study will describe the impact of such globalized norms and the legislation implemented through the Women Empowerment Bill 2006, 17<sup>th</sup> and 18<sup>th</sup> amendments in the Constitution of Pakistan.

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## Hypothesis

The globalization of cultural patterns has led to the transfer of political ideas, traditions, norms, and values from one place to another. This process has also affected developing political cultures like Pakistan, which are still in the process of adopting political cultural patterns similar to those adopted by Western democracies for decades. Despite several political developments in Pakistan, such as the establishment

of the Higher Education Commission (HEC), Pakistan Electronic Media Regulatory Authority (PEMRA), and reserved seats for women in local, provincial, and national legislatures, as well as the Women Empowerment Bill and Eighteenth Amendment, there remain several challenges. These challenges include biased media, concerns about the standards of higher education, and questions regarding specific reserved seats for women in parliament that do not align with global political norms and values and are still under scrutiny.

## Literature Review

Several scholars have contributed to the conceptual framework of globalization. Ritzer (2010), Steger (2003), and Pang (2006) offer descriptions of globalization, while Pieterse (2009) defines it in terms of sociology, media studies, cultural studies, and political studies. Beyer (2007) discusses the global atmosphere of communication networks, technology, intellectual discourse, consumer culture, the arts, and mass entertainment, and explores how youth and children are being affected by large-scale immigration in and out of schools, colleges, and universities.

Anheier (2008) presents the effects of comparative political culture in the age of globalization, while Jung (2002) describes the globalization of religious political culture worldwide, particularly in Europe. Fabian (2007) and Buksinski (2005) emphasize the impacts of globalization in contemporary communist countries such as China, Cuba, Vietnam, Laos, and Cambodia.

Malik (2006) describes technological advancements in Pakistan, while Muborakshoeva (2012) presents higher educational advancements in Pakistan during the 21<sup>st</sup> century to compete with international standards of higher education. Similarly, Khan (2011) and Paracha (2012) highlight the developments in the media industry during the 21<sup>st</sup> century.

Alston (2014) discusses the Women Protection Bill 2006, which replaced the internationally criticized Hudood Ordinance enforced by General Zia-ul-Haq in Pakistan. Taj (2011) and Bergen (2012) highlight the military operation in Khyber Pakhtunkhwa Province and the Tribal Areas of Pakistan against a chain of religious militant organizations. Meanwhile, Sarwar (2013) defines the impacts of global political culture on the 17<sup>th</sup> and 18<sup>th</sup> amendments in the Constitution of 1973, which aimed to reform the political structure of Pakistan during the 21<sup>st</sup> century by creating a pure parliamentary system.

## Essay

Globalization is the process of transferring developments from one area to other areas of the world. This process continues through international trade, investment, tourism, and information technology (Ritzer, 2010, p. 03). This is not a new process, but its history is as old as human beings' traveling. In ancient times, people traveled from one place to another to fulfill their basic needs, and their norms and traditions were also transferred to other areas. Similarly, they were inspired by the norms and traditions of the areas where they stayed. So, the process of selling and purchasing can be called an initial process of globalization that continued until the First World War (Pang, 2006, p. 10).

However, technological advancements have sped up this process, and people now migrate from one place to another for business, education, or political purposes. For business purposes, people, companies,

organizations, and governments search for new markets and interact with each other to promote new productions. This enhances not only cooperation among each other but also facilitates the process of globalization (Pang, 2006, p. 10).

For some scholars, the process of globalization is also a divisive phenomenon. Although advocates of globalization argue that this process is beneficial for poor countries and their citizens to raise their standards of living and develop economically, adversaries of globalization claim that the formation of a free international market is just beneficial for multinational corporations of developed countries at the cost of local companies and local cultures of poor countries. This is the reason why resistance against the process of globalization has started at the governmental level. Governments are now trying to manage the flow of goods, labor, capital, and ideas that constitute the current wave of globalization (Steger, 2003, pp. 144-145).

Similarly, globalization of cultural patterns is also a process of transferring ideas, thoughts, norms, and values from one place to another. In 1960, when the Canadian scholar Marshall McLuhan first used the term "global village", his basic purpose was to highlight the globalization of cultural patterns, which made the world a global village. This transformation of cultural patterns made the world smaller, and now, if a song is released in New York, it can be liked in Manila. Similarly, KFC is an American food chain, but its branches have expanded all over the world, even in countries like China, Vietnam, Laos, Cambodia, Cuba, and Russia, which follow Marxist ideology (Anheier, 2008, p. 112; Pieterse, 2009, p. 50).

Those who favor the idea of a "global village" often point out that globalization is a process of transferring and sharing knowledge and information. Some argue that this trend towards sharing knowledge and information reduces discrimination and racism, and paves the way for establishing an international, harmonious society. Nowadays, people of different cultures do not feel that they belong to different cultures and societies, but interact with each other more freely. Their background and history have no meaning in their interaction (Beyer, 2007, pp. 31-32).

On the other hand, critics of the globalization of cultural patterns usually argue against the destructive aspects of this process regarding national identities. They warn that cultures or languages spoken at a low level may be wiped out or at risk of extinction due to this process. Each culture has unique traditions, history, identity, norms, and values. However, the process of globalization threatens them by promoting the culture of industrialized developed countries. Local identities are being overtaken by western culture day by day, silently (Beyer, 2007, pp. 32-33).

Similarly, the globalization of political culture is a process through which political ideologies, theories, and structures are expanding worldwide. Anti-colonial sentiments, movements for independence, the right to vote for women, democracy, free market systems, and freedom of opinion are cultural patterns that grew politically and were promoted worldwide through the process of globalization. After the Second World War, movements for independence started in colonial territories like Algeria, Libya, Morocco, India, Indonesia, and Malaysia. People in these territories demanded democracy and their own government with their representatives. All this was due to the process of globalization (Jung, 2002, p. 201).

There are several questions about the globalization of political culture. Some call this process “Americanization”, where American culture is promoted worldwide due to the unipolar system. Similarly, some declare it “glocalization”, where the local culture of one place is globalized. However, critics argue that this process is facilitating the local culture of superpowers like the USA and the UK. Some define this process as “Westernization”, where western patterns are popularized worldwide. Critics argue that it is a universal principle that the culture of the elite class always becomes popular. So, people in the third world idealize western norms and values, but there is no one here who idealizes the culture of developing countries (Jung, 2002, pp. 201-202).

The communist world is a big example of this process. The disintegration of the USSR was actually inspired by western culture in Soviet territories where people were demanding socio-political rights like in the capitalist world. Movements for democratic rights in Eastern Europe started due to the political culture of Western Europe, where people of Eastern Europe were idealizing the “free” culture of Western Europe. Therefore, some scholars call the process of globalization “Europeanization”. The unification of Eastern and Western Germany is its major example. Similarly, China introduced scientific amendments in 2004 to deliver some political rights to its citizens. On one hand, China does not want to leave its communist ideology, but on the other hand, it is liberalizing the Chinese political structure due to public demands. The same is the case with Laos, Cambodia, Vietnam, and Cuba. Movements for independence in Vietnam and Laos are also due to global patterns of democracy. The Hmong ethnic group that lives in southern Vietnam and southern Laos is demanding democratic norms and values along with independence from socialist governments of Vietnam and Laos (Fabian, 2007, p.143).

On the other hand, anti-globalization groups, companies, and organizations are trying to support independence movements in the world to create more states. This is because as more states are created, the concept of globalization will become more devalued. In contrast to this, some scholars say that the concept of one central government for the entire world in Marxism and governing patterns in the process of globalization from the eye of Capitalism is almost the same phenomenon. So, we can call it “neo-communism”, “neo-socialism”, or “neo-Marxism” (Bukinski, 2005, p.23).

Globalization creates impacts on all our socio-political and economic aspects of life. With the expansion of information, five important global changes are occurring;

- 1) The influence of clans and kin groups is decreasing.
- 2) Expanding rights for women (e.g., education and economic independence).
- 3) We are moving from joint family systems to nuclear family systems.
- 4) There is a decline in birthrates due to women working in the economic market.
- 5) There is an increasing room for children’s rights (Anheier, 2008, p.35).

In the opinion of scholars, we can easily see that Pakistani culture is a hybridization of culture. Global culture is not only impacting individuals, society, and nations differently, it is also affecting our daily life routine. Its effects can be different on people because of their socio-economic status. It is also affecting our intimate relationships, their nature, and their influence. It also speeds up our life and its activities. Due to the Information Technology revolution and its innovations, our activities are becoming broader. Basically, whatever changes come in life, they are due to Information technology (Malik, 2006, pp.44-45).

Similarly, the political culture of Pakistan is also being influenced by global political culture. This can be seen through various developments, such as the establishment of the Higher Education Commission, Pakistan Electronic Media Regulatory Authority, Women Protection Bill 2006, military operations against militancy in the Tribal Areas and Khyber Pakhtunkhwa Province, and the 17<sup>th</sup> and 18<sup>th</sup> amendments in the Constitution of Pakistan. These developments were all influenced by the impacts of global political culture. The details of each of these developments are as follows;

### **1) Establishment of Higher Education Commission**

The quality of higher education and its international standard was under question mark since Zia regime. Western academia considered that involvement of religious and domestic elements in the syllabus of higher education devalued its international standard. Similarly, there were the questions regarding two years graduation degree and equalization of Madrassas degree to Masters in Islamic Education and Arabic were under debate at international level. In this situation, there was a need of competing international standards of Higher Education. So, Government of Pakistan decided to establish a new institution regarding overcoming such deficiencies in the higher education. For this purpose, Higher Education Commission (HEC) was formed. This is a self-governing, autonomous, and constitutionally established institution for principal funding, regulating, and endorsing the higher education efforts in Pakistan. At the time of Pakistan's independence in 1947, University Grant Commission (UGC) was formed which was reformed during Zulfakar Ali Bhutto regime in 1974. Similarly in 2002, it was converted into Higher Education Commission firstly through presidential order and then through 17<sup>th</sup> amendment in the Constitution of 1973. After reforms, HEC is made responsible for formulating higher education policy and quality assurance to meet the international standards as well as providing accrediting academic degrees, development of new institutions, and uplift of existing institutions in Pakistan (Muborakshoeva, 2012, pp.207-208).

The HEC also assisted the development of higher education system in the country with core purpose of upgrading the universities and colleges in the country to be focal point of the great learning of education, research, and development. Since 2002, HEC is playing a vital and leading role towards building knowledge-based economy in Pakistan by giving out hundreds of doctoral scholarships for education abroad every year (Higher Education Commission Pakistan, 2014).

The HEC's reforms under Professor Atta-ur-Rahman were also much-admired by the United Nations Commission on Science and Technology for Development (UNCSTD) which reported that the "progress in higher education was breath-taking for Pakistan and it has put the country in the list of comparable countries in various aspects" (Muborakshoeva, 2012, p.209). In very limited time, HEC established and provided free access to scientific literature by high-speed Internet in all universities, the improvement of research equipment accessible in entire country, and the program of establishing new universities of science and technology, including science parks for attraction of foreign investors; prove the efficiency and the long-term benefits for the country enabled. The UNCSTD has thoroughly monitored the development in Pakistan in the past years, coming to the agreed conclusion that HEC's program began under the leadership of Professor Atta-ur-Rahman is a "best-practice" example for developing countries aiming at building their

human resources and establishing an innovative, technology-based economy” (Muborakshoeva, 2012, p.209).

## **2) Establishment of PEMRA**

The 21<sup>st</sup> century is also called a century of freedom regarding public opinion. Therefore, restriction over public opinion is going to be opposed in different societies and replaced with democratic norms like Afghanistan, Iraq, Tunisia, Libya and Egypt. However, Pakistan was one of the democratic countries where media was not free till the start of the 21<sup>st</sup> century. So, international media and scholars were criticizing Pakistan as a restricted country for freedom of opinion. In this situation, the military government decided to establish an institution that regulates private electronic media. For this purpose, the Pakistan Electronic Media Regulatory Authority (PEMRA) was promoted by the government as an open media policy reform and was encouraged with strong regulatory points. The establishment of PEMRA was initiated in 2000 during the regime of President Musharraf regime for the reformation of the Regulatory Authority for Media Broadcast Organizations (RAMBO) which was authorized before to improve standards of information, education and entertainment (Khan, 2011, P.67). It has to expand the choice available to the people of Pakistan in the media for news, art, technology, current affairs, religions knowledge, culture, science, economic development, social sector concerns, drama, music, sports and other subjects of national and public and interest. It also assists the devolution of responsibility and power to the grassroots by improving the access to mass media at the local and community level, and lastly, to ensure transparency, accountability and good governance by improving the free flow of information (Khan, 2011, P.68).

Many pro-democratic campaigners consider this four-point mandate to be a solid foundation supporting democratic processes and comprehensive media liberalization. However, the general opinion among media practitioners is that PEMRA only acted as a license-issuing office that has implemented regulatory barriers for broadcasters. Media law activist and journalist Matiullah Jaan say that, “It is a Bhatta (money blackmail in Urdu) body that collects money or revenue from broadcasting operators in a ‘legal’ way. Nothing more can be expected” (Khan, 2011, pp.69-70). The PEMRA laws were developed by the Pervez Musharraf regime in his attempts to domesticate the media. Some stations were shut down and some were under severe harassment using these laws. The twelve members’ authority was dominated by senior bureaucrats and ex-police officials. However, media activists are still not comfortable with the structure of the twelve members’ committee where they focus on the need for a greater representation from the media itself (Khan, 2011, P.71). According to Matiullah Jaan, “Rules of the Radio and TV must be through the contribution and representation of the stakeholders (owners of television and radio channels). What must happen is the restructuring of the Board of PEMRA with independent eminent people. It is still full of bureaucrats and ex-policemen, so there you find a lack of ownership” (Khan, 2011, p.72).

Though, the present government of Nawaz Sharif is under pressure to amend or repeal these laws. Many media practitioners confirmed that the harsh use of the PEMRA laws during the Pervez Musharraf regime had not occurred since his resignation. The PEMRA board has been reconstructed to some extent and includes some media experts, professionals and journalists.

Furthermore, the government is making some attempts to reintroduce some democratic norms in its media regulation reform (Paracha, 2012, pp.339-340).

The PAMERA's Code of Conduct has been subjected to criticism by private media industry players and is now being reviewed by the democratic government during the 21<sup>st</sup> century. Pakistan Peoples Party's former Minister of Information Shireen Rehman has requested the Pakistani Broadcasters Association to draft new rules and regulations to replace the prevailing Code of Conduct of PEMRA (Paracha, 2012, P.341).

### **3) Women Protection Bill 2006**

The Women's Protection Bill passed by the National Assembly of Pakistan on November 15, 2006, was an attempt to amend the heavily internationally criticized Hudood Ordinance laws which governed the punishment for rape and adultery in Pakistan. The Hudood Ordinances, enacted by military ruler General Zia-ul-Haq in 1979, criminalize adultery and non-marital consensual sex (Alston, 2014, p.152). They also made a rape victim liable to prosecution for adultery if she cannot produce four male witnesses to the assault. The chief architects of the Women's Protection Bill are reported to be former Attorney General Makhdoom Ali Khan who was responsible for it taking legal shape and the Chairman of the Council of Islamic Ideology Muhammad Khalid Masud (Alston, 2014, p.153).

The new Women's Protection Bill brought rape under the Pakistan Penal Code, which is based on civil law, not Shariat (Islamic law). The Bill removes the right of police to detain people suspected of having sex outside of marriage, instead requiring a formal accusation in court. Under the changes, adultery and non-marital consensual sex is still an offense but now judges would be allowed to try rape cases in criminal rather than Islamic courts. That does away with the need for the four witnesses and allows convictions to be made based on forensic and circumstantial evidence (Alston, 2014, pp.154-155).

The amendments change the punishment for someone convicted of having consensual sex outside marriage to the custody of up to five years and a fine of Rs.10,000. Rape would be punishable with 10 to 25 years of custody but with death or life imprisonment if committed by two or more persons together, while adultery would remain under the Hudood ordinance and is punishable with stoning to death. It is the change in the punishment for fornication and rape which is the major source of controversy. This Bill also outlaws' statutory rape, for example, sex with girls under the age of 16 (Alston, 2014, p.156).

### **4) Military Operations against Militancy in Tribal Areas and Khyber Pakhtunkhwa**

The War in Tribal Areas and Khyber Pakhtunkhwa Province of Pakistan is an armed conflict involving Pakistan and armed militant groups such as the Tehreek-e-Taliban Pakistan, Lashkar-e-Islam, Tehreek-e-Nafaz-e-Shariat-e-Muhammadi, al-Qaida, Baloch liberation Army, and elements of organized crime (Taj, 2011, p.84). The armed conflict began in 2004 when tensions rooted in the Pakistan Army's search for al-Qaeda militants in Pakistan's mountainous South and North Waziristan area (in the Federally Administered Tribal Areas) intensified armed resistance (Taj, 2011, p.85). Pakistan's actions were presented as their contribution to the international War on Terror after 9/11. Clashes further exploded among unified Pakistan Armed Forces and the Central Asian militant groups like Uzbeks, Chechens and Tajiks along with the Arab fighters from 2008 to

2010. These foreign militants were joined by Pakistani non-military experts of the Afghan war in the West which later established the Tehreek-e-Taliban Pakistan and other militant umbrella organizations such as Lashkar-e-Islam. The Tehreek-e-Nafaz-e-Shariat-e-Muhammadi established in 1992 allied with the Tehreek-e-Taliban and Lashkar-e-Islam (Taj, 2011, p.85; Bergen, 2012, pp.242-243).

This war generated a huge economic loss for Pakistan during the participation along with the USA and its allies in the War on Terror. According to the Ministry of Finance statistics and mathematical data survey collections, the economy has suffered direct and indirect losses of up to \$67.930 billion since 2001 due to its role as a "frontline state" (Bergen, 2012, P.243). According to the Ministry of Finance's issued Pakistan Economic Survey 2010-11, "Pakistan has never witnessed such a devastating social and economic upheaval in its industry, even after the dismemberment of the country by a direct war with India in 1971" (Bergen, 2012, P.244).

On the other hand, critics argue that Pakistan has been forced to cooperate with the international community regarding peacekeeping efforts. Eliminating militancy is not an incident in Pakistan or Afghanistan, it is covering all over the world. The United States and its allies are trying to discourage and eliminate militancy in Libya, Iraq, Syria and Yemen also. So, to blame the USA regarding drone attacks or to criticize the Pakistan army for operating against militancy in Khyber Pakhtunkhwa and Tribal areas is not justifiable. It is a global trend to maintain international peace and Pakistan is a part of it (Bergen, 2012, P.245).

## **5) 17<sup>th</sup> Amendment in the Constitution of 1973**

Although the 17<sup>th</sup> amendment in the Constitution of 1973 was passed to the established semi-presidential system in Pakistan, its major characteristic is the increasing number of members in the National Assembly and Senate including reserve seats in both houses of parliament. Similarly, reserve seats for women were also announced in the devolution plan for each local constituency. Through this amendment, there are 60 reserved seats for women while there are four reserved seats for each province in the Senate. Even, though the devolution plan by Pervez Musharraf was criticized by several political parties but no one party opposed such significant development for empowering women politically (17<sup>th</sup> Amendment in the Constitution of Pakistan, 2002) (Sarwar, 2013, p.211).

The status of reserve seats is still a subject of debate among several scholars. Some argue that members of these seats should not have the right to vote during legislation because they are not public representatives. Others suggest that only the political party which wins the majority in the general elections should benefit from reserve seats in the national assembly. Additionally, the reserve seats for women increase the vote bank of that specific political party in the national assembly during legislation. On the other hand, some discuss that there should be equal opportunities for women to compete in elections and become members of the national assembly because internationally, there is no concept of reserve seats for women but rather the opportunity to compete in elections (17<sup>th</sup> Amendment in the Constitution of Pakistan, 2002) (Sarwar, 2013, p.212).

Similarly, the 17<sup>th</sup> Amendment bound political parties of Pakistan to organize party elections, following an international political norm. In the USA, both political parties, the Republicans and



Democrats, choose their officials, candidates for different constituencies, and presidential elections through party elections. Each party worker has an equal opportunity to contest the election (17<sup>th</sup> Amendment in the Constitution of Pakistan, 2002) (Sarwar, 2013, p.213).

Several scholars argue that it is a global trend for military dictators to try to secure and increase their powers to prolong their rule. For this purpose, they design political systems that create a facilitative environment for them to rule without any threat or challenge. The 17<sup>th</sup> amendment in the Constitution of 1973 was passed to adopt such global patterns of military politics in Pakistan. The basic aim of this amendment was to make the president more powerful when he was also the head of state. At the same time, a local government system was installed. Even though it was a successful local government system in Pakistan, designed after examining the United States and Canadian local government systems, the history of Pakistan shows that bureaucratic patterns become the reason for the success or failure of any government due to its strong corruptive roots. This system also established a structure of constituencies throughout Pakistan which degraded the EN-BLOCK or Bradri system. In each constituency, no one could win elections without the support of other castes. For example, if there was a Nazim from one caste, the Naib-Nazim was from another caste, and their supporting councilors were from different castes than the previous two. This trend eliminated the Bradri system or EN-BLOCK politics from the grassroots level in Pakistan and supported an environment for birthing new national political leaders from local politics (Sarwar, 2013, p.214).

Similarly, reserve seats for women were an international pattern regarding empowering women. If a military dictator empowers women, it clearly means that he wants to become famous, legitimate, and popular. The openness of media is also due to the same reason. Scholars and social activists argue that liberalizing private media was the duty of democratic forces, but if this was done by the military dictator, it means he was a “democratic dictator”. Otherwise, strict control over media is an international trend of military politics all over the world, like UAE, Saudi Arabia, Libya, Iraq, Syria, and Jordan, but it was practiced by democratic forces in Pakistan (Sarwar, 2013, p.214).

## **6) 18<sup>th</sup> Amendment in the Constitution of 1973**

This amendment secured provincial autonomy in Pakistan, which has become a fundamental principle in the concept of federalism. Through this amendment, a pure parliamentary system was restored, like that of the UK, where the head of state has a nominal status. Even though this amendment removed several legislations of General Zia-ul-Haq and Pervez Musharraf, such as the Devolution Plan 2001 and the condition of elections in political parties, political parties failed to remove laws imposed by Zia-ul-Haq under the process of Islamization and reserved seats for women in the national assembly due to public pressure (Sarwar, 2013, p.214).

The provision of autonomy to the Gilgit-Baltistan region is still criticized by pro-Indian states, but domestically, this is an example of good governance to decentralize the powers of the federal government. On the other hand, the transfer of the Ministry for Higher Education to the provinces is still a question mark, even after the judgment of the Supreme Court that the Higher Education Commission (HEC) will remain at the central level and design higher education policies. Provinces will only provide funds to the universities. However, Khyber Pakhtunkhwa and Sindh announced

their separate Higher Education Departments in 2012 and 2013, respectively, and announced that they are now authorized to design their own higher education policy according to the 18th Amendment in the Constitution of 1973 (Sarwar, 2013, p.214).

According to different scholars, although it was a reversion of the 17<sup>th</sup> Amendment, it should be identified that just as the 17th Amendment was an international trend of military politics, the 18th Amendment in the Constitution of 1973 was a result of global democratic trends. Giving more autonomy to different regions of the country is a global federal norm, like Quebec in Canada, Iraqi Kurdistan in Iraq, Badakhshan in Tajikistan, and Abkhazia in Georgia, to name a few examples (Sarwar, 2013, p.214). Thus, giving autonomy to provinces and installing a provincial-type system in Gilgit-Baltistan is an impact of global democratic and federal norms.

However, managing and developing higher education by the units of federation is not an international pattern. In all developed countries, there is only one department or ministry that controls higher education policy for the entire country. But, if there are now different higher education departments in the provinces, it is only to protect politicians with fake degrees in Pakistan. Hundreds of cases have been exposed in recent years when courts declared several politicians ineligible to continue their tenures due to having fake degrees. Therefore, there was political pressure on the government of Pakistan People's Party to shift this department to the provinces. Although the Supreme Court has decided that higher education policy should be formed by the Higher Education Commission in Islamabad, while provincial higher education departments are responsible only for providing funds to the universities within their territories, the Sindh Government of Pakistan People's Party during 2008-13 and the Khyber Pakhtunkhwa Government of Awami National Party during 2008-13 denied accepting this decision and argued that they are now developing and managing their own higher education policies, structure, as well as funds (Sarwar, 2013, p.214).

## Conclusion

The globalization of cultural patterns has not only impacted social tendencies in Pakistan but has also introduced new developments in its politics. The provision of women's rights, women's representation in the parliament, freedom of opinion with the privatization of electronic media, the establishment of a higher education commission for competing with international standards of education, and discouraging militancy and conservatism are all factors that have global political roots. When the global community experienced these norms, it projected them through the internet and media, and due to the process of globalization, Pakistan experienced their effects and changed its political structure by taking such steps. Therefore, we can say that the globalization of cultural patterns is a significant reason for political development in Pakistan during the 21<sup>st</sup> century.

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