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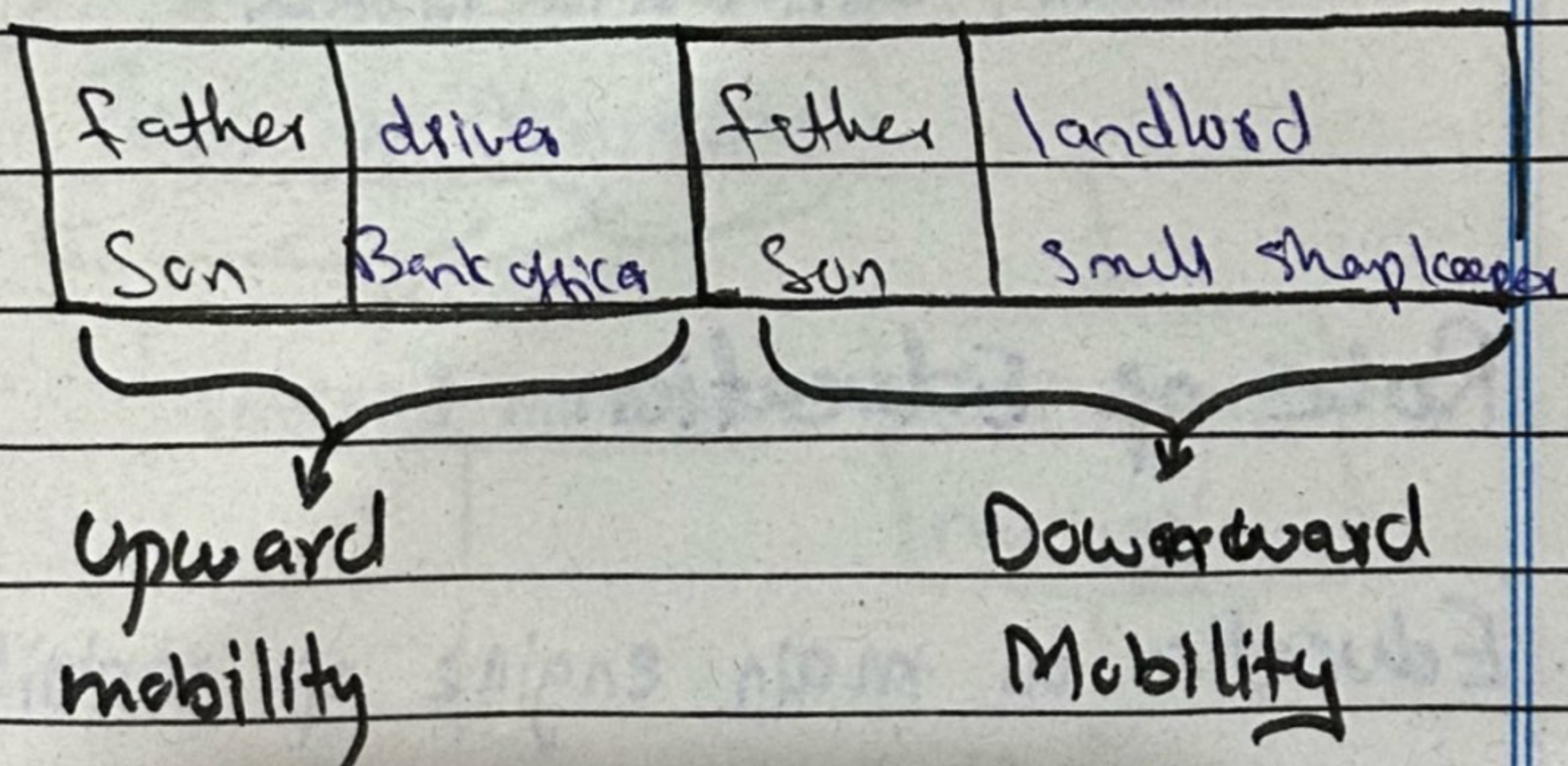
PART II

QUESTION 4 - INTERGENERATIONAL SOCIAL MOBILITY

1. Definity Intergenerational Social Mobility

Intergenerational social mobility means how far children move up or down in social class compared to their parents.

For example:



2. Methods of Measurement

A: Occupational Mobility

Comparison of father's occupation and child's occupation. Father driver, Son officer.

B: Education Mobility

Comparison of parent's education with children's education, Father illiterate, Son graduate.

C: Income/class Mobility

Comparison of parent's income/class and child's income/class in adult life.

eg:- Parents in bottom 20% income group
Child in middle 40% income group

Limits of these Methods

- Large informal economy
- Poor data on Parents
- No clear class labels
- Gender gaps
- Land, caste and Biradi

3. Role of Education

A. Education as main engine of mobility

Modern Sociology agrees that education is the main channel through which children from poor families can move up.

↳ Child of a driver become doctor because of education, school, college, university

↳ For civil service, education is the gateway

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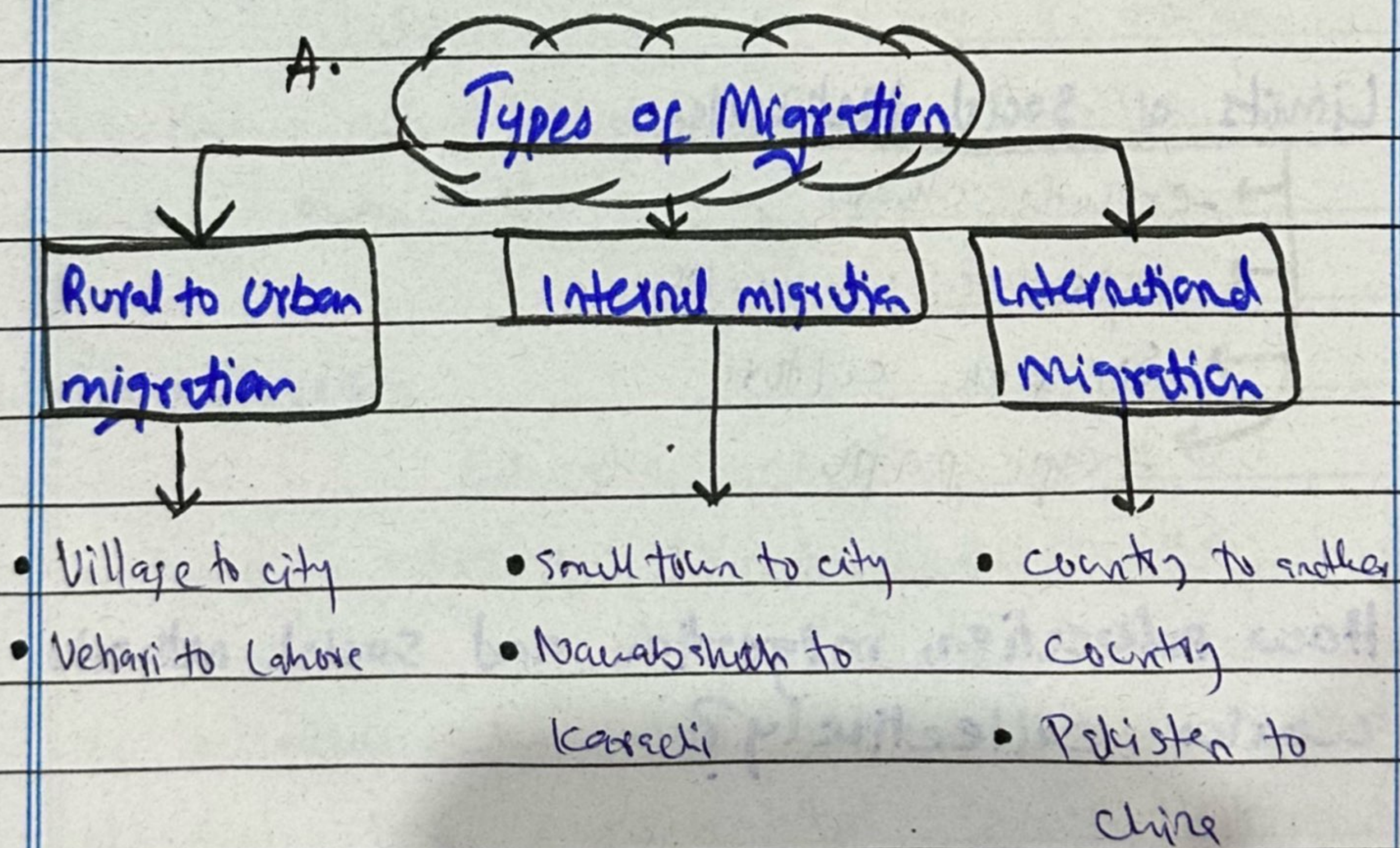
B. Why education helps?

- Provide skills and qualification
- access to better paid job
- Give cultural capital like manners, english
- break traditional barriers

C. Limits of Education

- Ceiling trap
- Inequality in access
- Mismatch in labour market

4. Role of Migration



B. How migration promotes upward mobility

- ✓ Better job market
- ✓ Remittance
- ✓ Exposure

4. Problem of Migration

- Brain drain
- Precarious jobs
- Internal migration (Informal settlement)

5. Role of Social Networks

Social networks are called as "social capital" in sociology. Bisedari, kinship, set old boy's network, hometown ties play ~~at~~ a big role. Weak family but strong network can still help achieve upward mobility.

A. Limits of Social Networks

- exclude others
- reproduce inequality
- so farish culture
- scape people

6. How education, migration and social networks work collectively?

* A child gets education



* Uses social networks to get job or visa



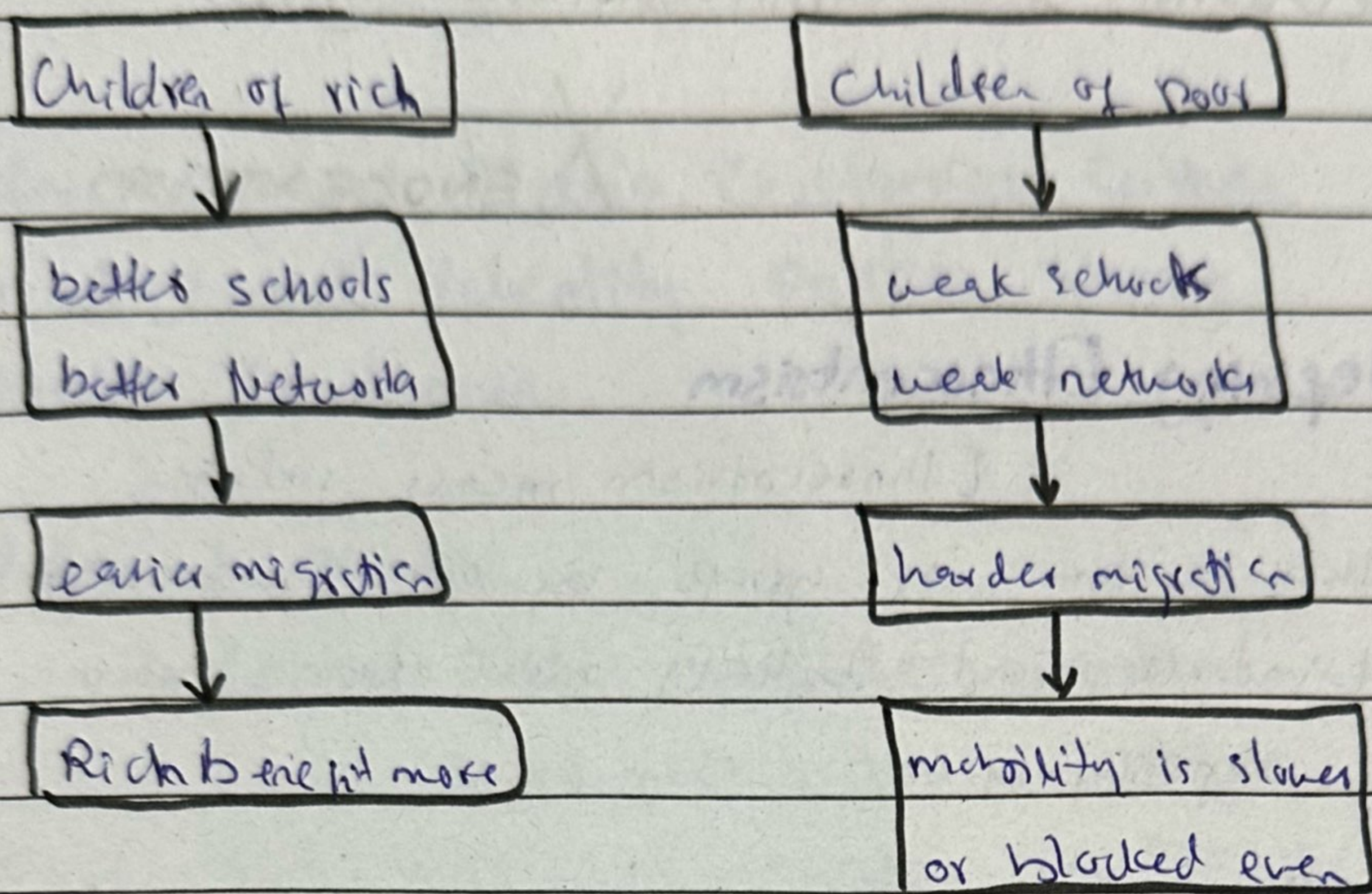
* migrates + earns more



* family's class position changes

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7. Critical Analysis



Intergenerational mobility is often partial. not complete. Some families slip, many stay stuck or even fall down.

8. Conclusion

Education, migration and social networks clearly create opportunities for upward mobility. Yet unequal quality of schooling, clan-based networks and limited decent jobs mean that family background still shapes life chances.

QUESTION 5 - ETHNOCENTRISM AND XENOCENTRISM

1. Defining Ethnocentrism

Ethnocentrism means judging other cultures or groups by one's own cultural standards and believing one's own group is superior.

"Our customs are best, others are backward."

In Pakistan: A person who thinks only his ethnic group, language or sect is "real Pakistan" or "more civilized" and looks down on others.

2. Defining Xenocentrism

Xenocentrism means preference for foreign culture over one's own. Thinking that everything foreign is better.

Foreign brands, languages, lifestyles are seen as automatically superior.

In Pakistan: Youth who feel ashamed of local clothes, languages, food, ~~the~~ and

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think only western or foreign things are better and standard.

3. How Global Media, Consumer Culture and Local Identity Politics Shape Both Tendencies

A Global Media

i. Global Media and Xenocentrism

Social media, Netflix, TikTok, show ideal images of foreign life. Perfect bodies, cities and relationships.

Youth start to think:

foreign accent > local accents

Western fashion > Shalwar kameez

Life abroad > life in Pakistan

This creates self-hate or shame about local culture.

Speaking Sindhi in public may feel low class and while speaking English with a foreign accent feels superior.

ii. Global Media and ethnocentrism

Youth join nationalist or ethnic pages or groups, Road Beloch, Road Punjabi

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Their own group is praised. While, other groups are mocked, and stereotyped.

Sindhi → Sindhu Desh

Balochi → Balochi liberal Army

B.4 Consumer Culture

i. Consumer culture and Xenocentrism

Brands, malls and influencers sell a dream.

Success is equal to foreign brand, and Western look and English lifestyle

Youth may feel

Wearing western brand = higher status

Using foreign product = more modern

ii. Consumer culture and Ethnocentrism

Ethnic dress: Ajrak, Balochi dress

Peshawari Chappal

Days celebration: → Sindhi culture day

→ Pashtun Culture day

→ Siraiki Culture day

Youth feel proud. This can be positive cultural pride, but sometimes turn into ethnocentric competition.

Our culture is more brave,
more hospitable, more pure than
yours."

Thus censuring culture creates both, desire
for foreign goods and show-off ethnic pride

C. Local Identity Politics

When politics is organised around ethnicity,
language, sect, region instead of broad
class or citizenship.

i. Identity politics and Ethnocentrism

Provincial and ethnic parties often emphasise
"rights of our province"

Baloch vs Centre

Pashton vs State

Mohajir vs Local

These movements do express real grievances,
but in social media, they sometimes turn
into blanket hostility towards other ethnic
groups:

All Punjabis are exploiters

All Pashtuns are extremists

All Mohajirs are traitors

ii. Identity politics and Xenocentrism

Some youth try to ethnic fight and failure of local politics idealise foreign systems

"Only Western democracy works"

"Only if we become like Dubai we will be fine."

They see all local political actors as corrupt while foreign models are seen as perfect.

4. Critical Analysis

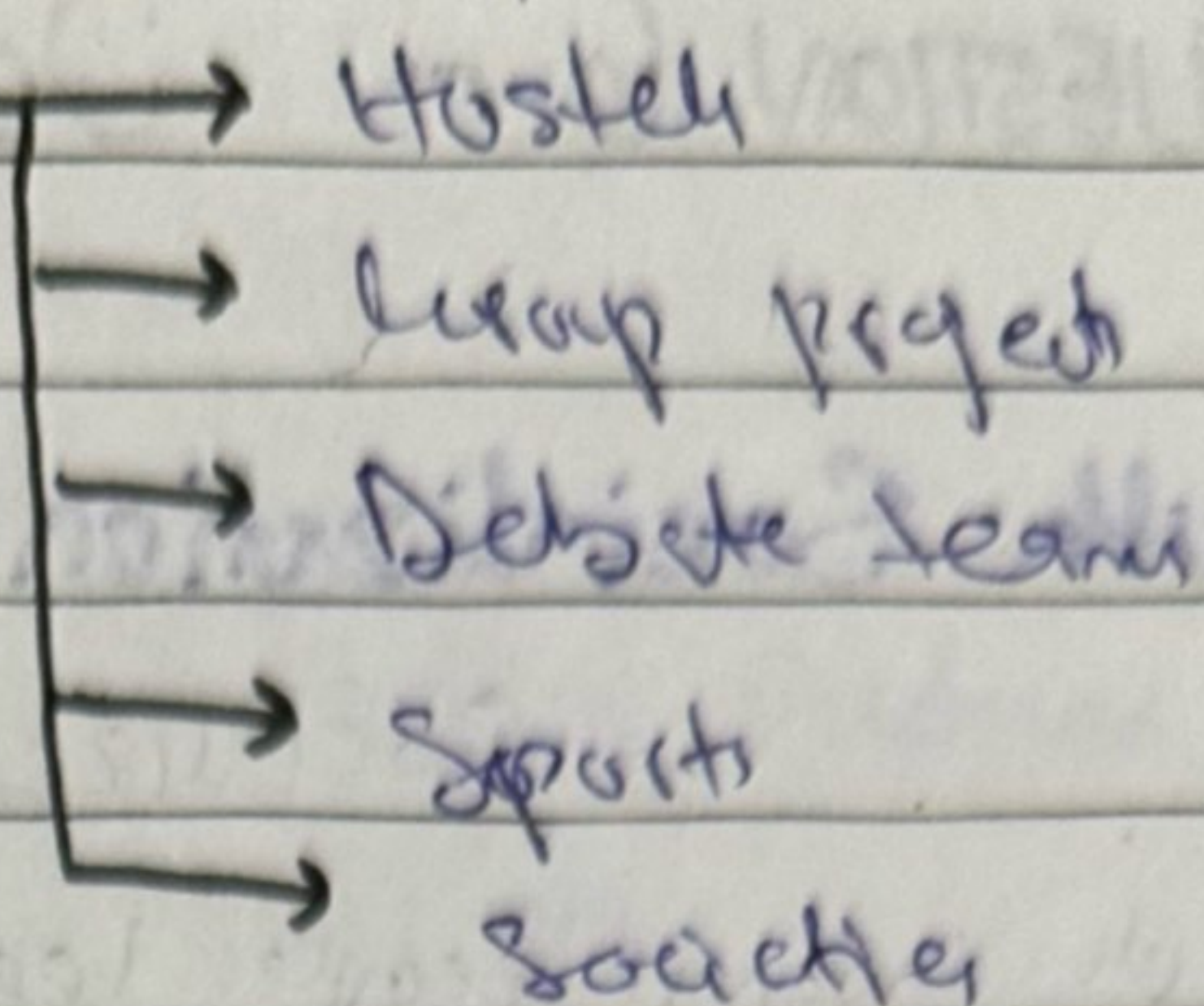
The same young person can show ethnocentrism and xenocentrism at the same time.

A Karachi boy proud of urban, English speaking identity. Yet ashamed to call himself "Pakistani" abroad and only wants to be like westerners.

5 Two Practical steps Educational Institutions can take:

A. Step 1: Structured Inter-Ethnic Contact and Dialogue Program

Mix students from different provinces and ethnic groups in



B. Step 2: Media and Citizenship Education

Include Critical Media Literacy Modules

Include citizenship and diversity courses

Encourage students to analyse memes, dramas, songs, vlogs

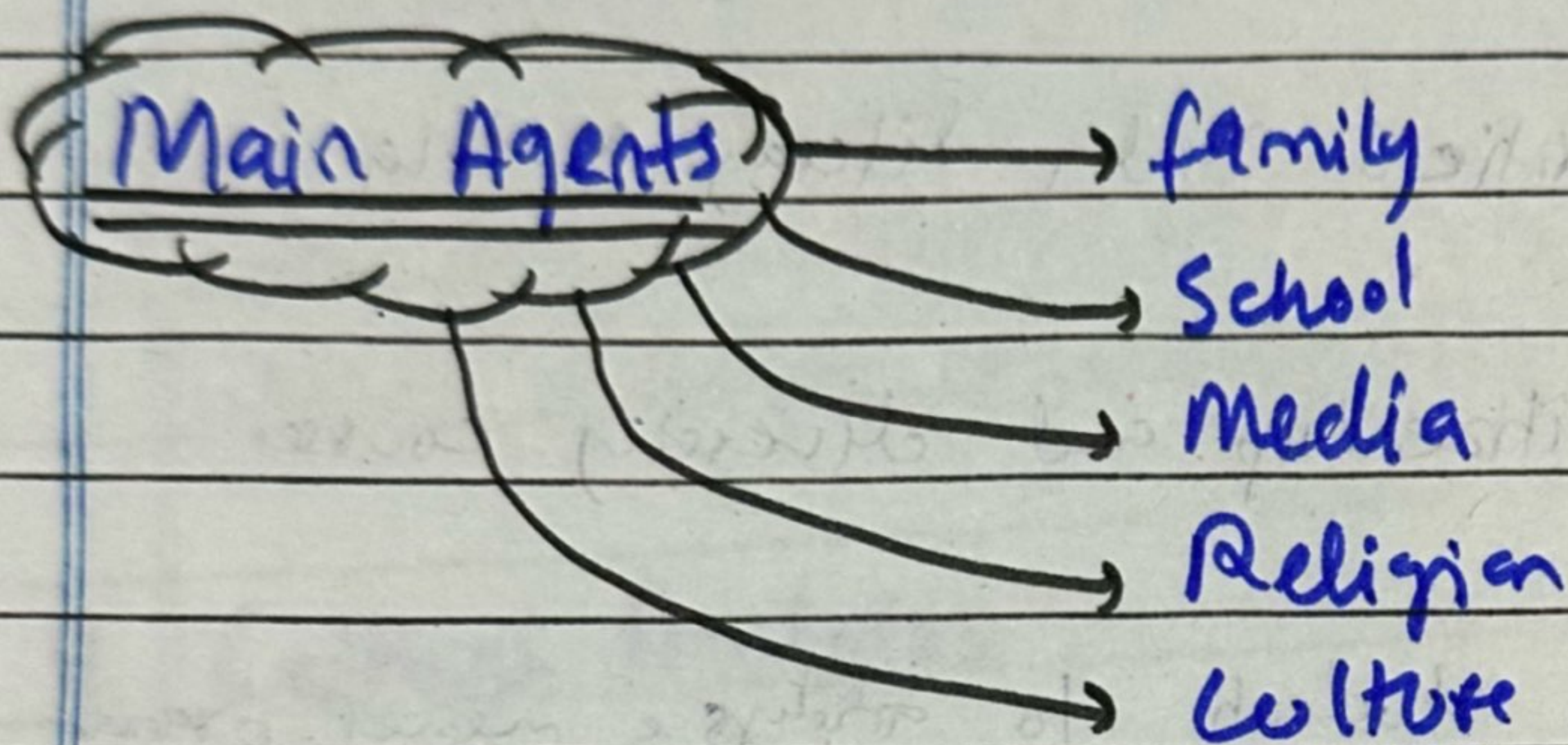
5. Conclusion

Ethnocentrism is the belief that one's own group is superior; whereas, xenocentrism is preference for foreign culture. To reduce hostility, educational institutions must go beyond slogans and create real inter-ethnic contact and critical media citizen education, so that young people learn to respect diversity without worshipping the foreign or demonising the local.

QUESTION 6 - SOCIALIZATION

1. Youth Socialization

Socialization is the process through which young people learn values, norms, language, religion, gender roles, civic and political attitudes.



2. Changing Role of family in Youth Socialization

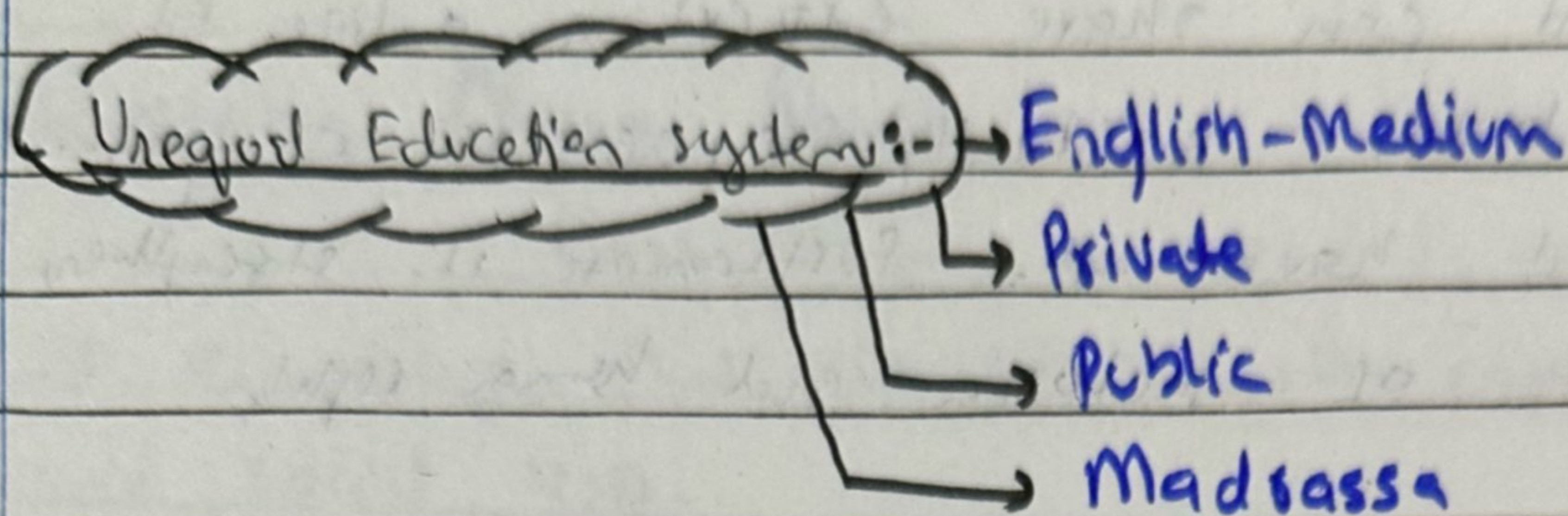
There is shift from joint families to more nuclear families especially in cities. However, parents still teach religion, respect, honor, gender roles. But they have less time and youth spend more time with friends, social media.

Result:- family is still the moral base, but no longer the only or strongest influence.

3. Changing Role of School

School and universities teach

Formal knowledge and official curricula
But Pakistan has unequal system.



Moreover, student do not question teachers because they can use Google, watch YouTube. Hence, it is important, but it complete with digital media and coaching centres.

4. Growing Role of Digital Media

Youth learn language, fashion, religion, and humour from peers and influencers, not from family and school. Then Digital media is accessible 24/7 hours.

5. Digital Socialization: 2 positive Effects

A: More Political Awareness

Students follow news, debates, activism online. They learn about rights, democracy, corruption, environment, climate, women's issues. This would lead to more discussion, interest in voting and protest, issue-based thinking.

B: Voice for Marginalized Student

Women, minority and small-town student can share experience online. It also builds solidarity, encourages campaigns against harassment. Furthermore it strengthens values of inclusion and human rights.

5. Digital Socialization: 2 Negative Effects

A: Polarization and hate

Hate speech, trolling and conspiracy theories reduce tolerance and dialogue. Opponent is seen as enemies not as fellow citizens.

B: Superficial Engagement and Misinformation

Spread of falsehoods quickly. Students may have various opinions without facts. It also leads cynicism and weak real-world participation.

6. Conclusion

In Pakistan, family and school still matter, but digital media has become the strongest new agent of youth socialization. Bringing both greater civic awareness and greater division and confusion among university students.

QUESTION 7 - DRUG ABUSE

1. Defining Drug Abuse

Drug Abuse is repeated, harmful use of drugs that damages health, family and social life.

Example

- Ice
- Heroin
- Hashish
- Prescription Pills

2. Social Causes of Drug Abuse

A: Strain and Blocked opportunities by Merton

Youth are taught success goals (money, status, lifestyle) but many face unemployment, poor schooling and class barriers. This gap between goals and means creates strain. Some escape into drugs to cope or to join subculture that offers "status" in another way.

B: Anomie and Rapid Social change by Durkheim

Fast urbanization, social media, consumer culture ^{leads} to old norms that weaken, new ones unclear. This leads to

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confusion, loneliness, meaninglessness, making some
Some youth more vulnerable to drug use
as way to "feel something" or "being
somewhere!"

Social Determinants

- Family problems
- Peer groups
- Campus and Community context
- Inequality
- Boredom

3. Multi-level Intervention to reduce Drug Abuse

A. family level

Goals:- early protection, emotional support, supervision

Parent Education:- workshops in school, mailed,
online about:-

Signs of drug use

non-verbal communication

how to listen without blaming

Strong bonding:- encourage routines to reduce
isolation

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Early Referrals:- families know where to get confidential help.

B. Campus and Community level

Goals:- Safe environment and alternative identities through

Counselling centres in college/universities
Peer education and clubs
Strict but fair enforcement
Community outreach.

C. State Health Policy level

Goals: Treat addiction as a health and social problem, not only crime by providing

Public treatment services

Harm-reduction and prevention

Social policy

4. Ways to Measure Success of the Intervention

↳ Surveys of students before and after programme

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↳ collection of data, counselling visit and number of disciplinary visit

↳ Health records of admission to school centres

↳ Police and hospital data.

↳ decrease in school and college drop out ratio

↳ Rise in employment.

5. Conclusion

Using strain, anomie and social determinants, drug abuse appears as a social problem not just an individual failure. Therefore, the solution must be social. Coordinated action by family, campus and community and state health policy, monitored through clear indicators of reduced use, reduced harm and improved life chances for youth.