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Q No 5

Ethnocentrism and Xenocentrism

Introduction

Ethnocentrism and
Xenocentrism are two
important parts of culture.
Different factors such as
media and consumer culture
are producing both phenomena
in modern Pakistani youth.
Educational institutions can
play meaningful role to
address inter-ethnic hostility.

Ethnocentrism

Ethnocentrism can be
defined as:
"The phenomenon

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in which individual
considers his own
culture or ethnic
group superior to
all other groups
and cultures
is called ethnocentrism."

For example; Hindes, Turks
and Germans during Nazi's
time considered themselves
superior to all.

Xenocentrism

Xenocentrism can
be defined as:

"The phenomenon in
which individual
considers another
group or culture
superior to their
own group or culture
is called xenocentrism."

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For Example; Some Asian societies considered western culture superior to their own culture.

Factors Producing Ethno-centrism and Xenocentrism in Contemporary Youth:

There are many factors that produce both ethno-centrism and xenocentrism in modern Pakistani youth.

Factors

Global Media

Consumer Culture

Local Identity Politics

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A) Global Media

Global media

has revolutionised modern societies. Not only it helps in projecting and promoting one's own culture and groups but it also glorify other's culture and groups.

For example; on print, electronic and social media, Pakistani youth encounter their own culture and also other's cultures such as western or Indian culture.

B) Consumer Culture

Consumer Culture

is also producing both ethnocentrism and xenocentrism in Pakistani youth. Due to globalisation, the world has become a global village.

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People had readily access to foreign products, brands, equipments and many other.

For example; Some segment of Pakistani society considers the local products efficient and cheap (Mostly poor people) while, some consider foreign products superior to Pakistani products.

C) Local Identity Politics

Local identity politics also ^{results} ~~conflict~~ in ethnocentrism and Xeno-centrism. Some people take pride in "Pakistaniyat" while others find many flaws in associating with the broad Pakistani culture.

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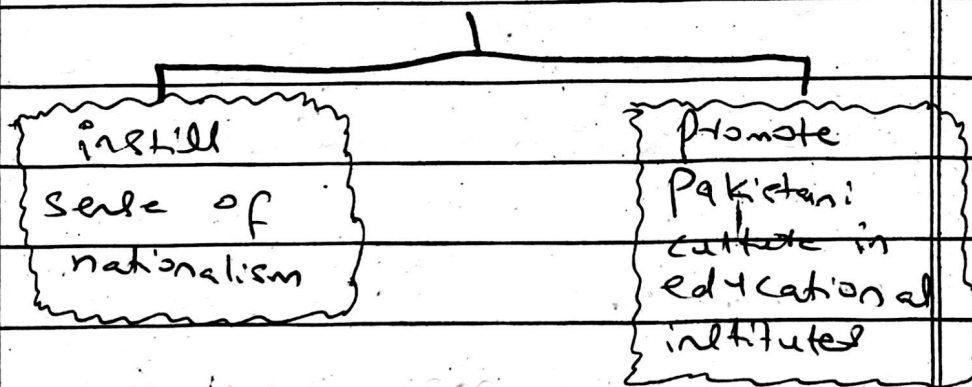
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For Example; Sindhi, Pathan,
Baloch and Punjabi consider
and pride their ethnic identity
more than Pakistani identity.

Policy Recommendations

Educational
institutions can take following
steps to reduce inter-ethnic
hostility.

Recommendations



A) instill sense of nationalism

Educational institutions
should instill sense of nationalism
in youth by inculcating

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'Pakistanization' in the minds of youth. They should be ~~taught~~ taught the history of Pakistan and Pakistan Movement.

B) Promote Pakistan's culture

Children should be taught and practised Pakistan's culture in curricula and books. Local cultures should be preserved but they should not supplant the overall Pakistan's culture.

Conclusion:

Ethnocentrism and Xenocentrism are important facets of culture. The rise of consumer culture and global media have resulted both these phenomena in youth of Pakistan. Educational institutions can play a vital role

to mitigate inter-ethnic hostilities.

QNO 6

Changing Role of Family, School and digital media in youth socialisation in Pakistan

Introduction

The role of family, school and digital media has considerably evolved in recent times in socializing youth in Pakistan. Digital socialization has both positive and negative effects on civic values and political behaviour among University students.

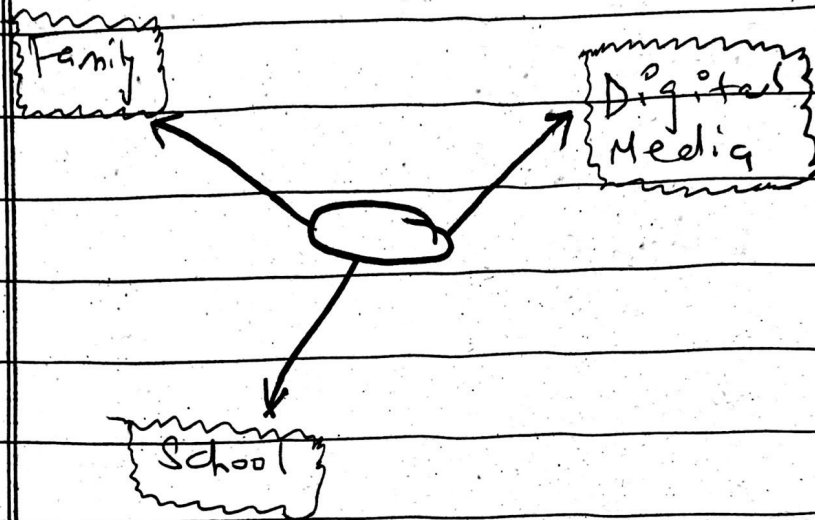
Role of family, school and digital media in youth

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Socialisation in Pakistan

The role of family, school and media has considerably changed in recent times.



A) Family

Family is the primary and most important source of socialisation of youth in Pakistan. Now, family with the help of digital platform socialise their children.

For example; children are taught on smartphone.

Tablets, iPads. They are taught numerism by making them watch videos.

B) School

Schools are second important source of socialising children in Pakistan. They teach, educate and discipline youth. Now, with the help of online platforms their role has undergone transformation.

For example; Online classrooms, e-learning, use of AI in education.

C) Digital Media

Digital media have significantly reshaped socialisation among youth in

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Pakistan. Rise of social media, Artificial intelligence, chatbots are helping in socialising youth in Pakistan.

For example; social media platforms, AI, AI-driven chatbots.

Effects of Digital Socialisation on Civic Values and Political behaviour among students

There are both positive and negative effects of digital socialisation.

A) Positive Effects

Following are the positive effects of digital socialisation on civic values and political behaviour among students.

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Positive Effects

Self awareness

Educated
citizens, raise
political
consciousness

A) Educated citizens
and raise political
consciousness

Digital Socialisation
has helped in educating masses
and citizens. It also help
in raising political consciousness
of youth.

For example, Due to digital
media, youth participation has
considerably increased in Pakistan.

B) self-awareness

Digital Socialisation

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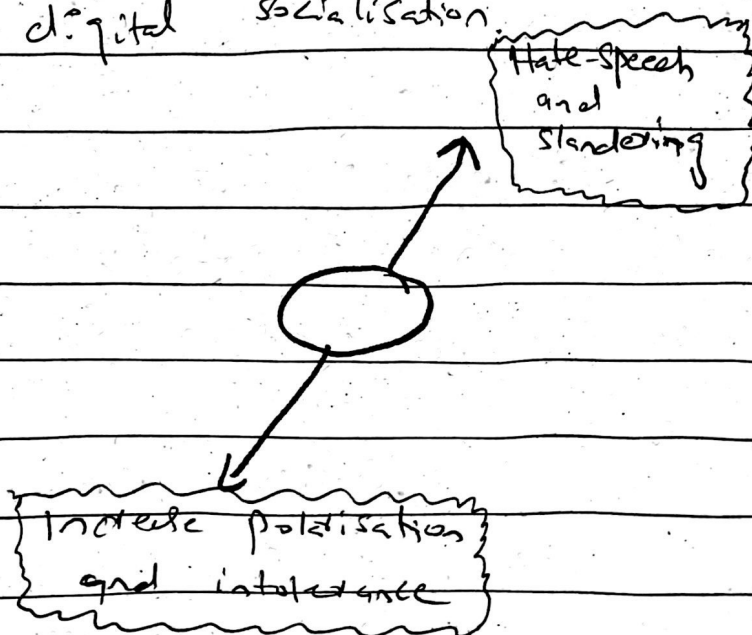
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has also helped in raising awareness among youth. Now, the youth of Pakistan is aware and conscious of their rights as never before.

For example, youth of Pakistan now increasingly vent their grievances on digital platforms and on roads.

B) Negative Effects

Following are the negative effects of digital socialisation.



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A) Hate-Speech and Slandering

Digital Socialisation has resulted in hate-speech and Slandering. The rival groups are abused, called their names and Slandered.

B) Increase Polarisation and intolerance

It has resulted in increase political and social Polarisation among Pakistani youth. Youth are increasingly getting intolerant and impatient.

Conclusion:

The role of family, School and digital media have been considerably changed. It has resulted in digital Socialisation which have both positive and negative aspects.

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Q NO 4

Introduction:

Inter-generational mobility happens when there is a change among different generations. There are different ways to measure it in Pakistan. Education, migration and social networks play a vital role in promoting upward mobility.

Intergenerational mobility

'Inter' means different. Inter-generational mobility happens between different generations. It happens where there is an upward mobility among different generations.

For example, A son of

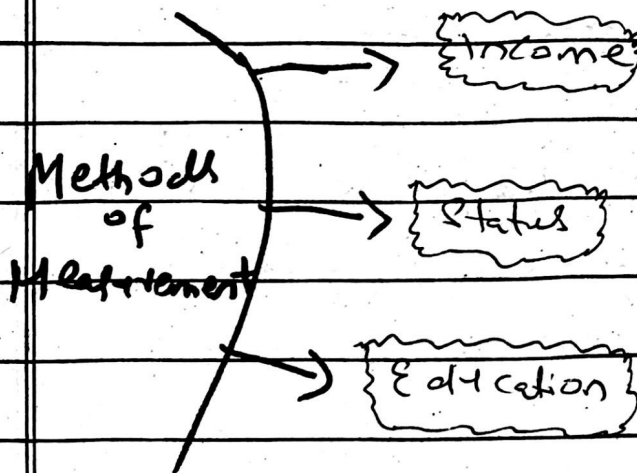
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Gardner or a Peon
becoming doctor or
Civil servant.

Methods of measurement and their limit in Pakistan's context

There are
different methods of measurement
of inter-generational mobility.



A) Income

Income is an
important method of measurement
of inter-generational mobility.

If poor's income suddenly

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Witnessed stage it means inter-generational mobility has occurred.

For example; Watchman's son becoming a businessman

B) Status

Status is also another important determinant of inter-generational mobility.

For example; The son of a poor man becoming a judge or a civil servant.

C) Education

Education is another vital method of inter-generational mobility. If the poor man or his family remain uneducated inter-generational mobility will

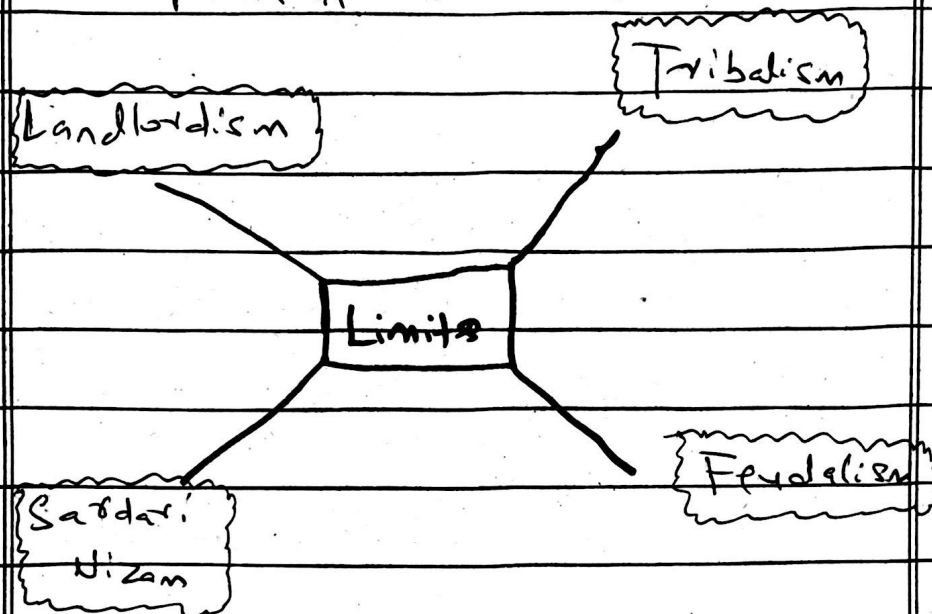
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not occur

Limits in Pakistan's context

There is a limit
of inter-generational mobility
in Pakistan



A) Tribalism

In tribal society
where tribal chiefs or chieftains
rule, there is a less chance
of inter-generational mobility.

For example; Tribal areas
in KP, ex-Fata

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B) Landlordism

In landlordism, landlords own vast tract of lands and employ poor farmers and tenants. This system entrenches inequality.

For Example; Landlords family in South and Central Punjab

C) Feudalism

In feudal societies too, there is less chance of inter-generational mobility.

For Example; Feudal societies in Sindh

D) Sardari Nizam

In Sardari

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Nizam, Tribal Sarda is the head of society. The system is set in such a way that his power remain unchallenged.

For Example; Sardari
Nizam in Balochistan.

Role of Education, migration
and Social networks in
Promoting upward mobility

A) Education

Education plays
a pivotal role in raising up
the ladder of social status
in a society. It educates and
enlightens individual and helps
him in climbing upward on
the ladder of status.

For Example; Educated
person having B.Com or

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Computer Science degree
becoming bank manager or
Chartered Accountant.

B) Migration

Migration also
plays a transformative role
in upward mobility. People
usually migrate from rural
areas to urban areas in
search of better prospects
for future.

For example; People from
rural areas of Pakistan migrate
to cities for better educational
and employment opportunities.
Rural person becoming civil
servant migrate to city.

C) Social network

Social network also

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Play key role in upward social mobility. Better and strong social networks help in quick and early ^{upward} social mobility.

Conclusion:

Inter-generational mobility occurs when change results in generation. In Pakistan, there are different ways to measure it. There are also limits to inter-generational mobility. Also, education, migration and social networks play a pivotal role in promoting upward mobility.

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Q NO 3

Introduction

Landed elite
feudal structures and
Bivadi networks are
well-entrenched in Pakistan
politics, economy and society.
They interact with modern
economic capital to produce
systemic inequality in Pakistan.
Number of pragmatic steps
can be taken to remove
these structural inequalities.

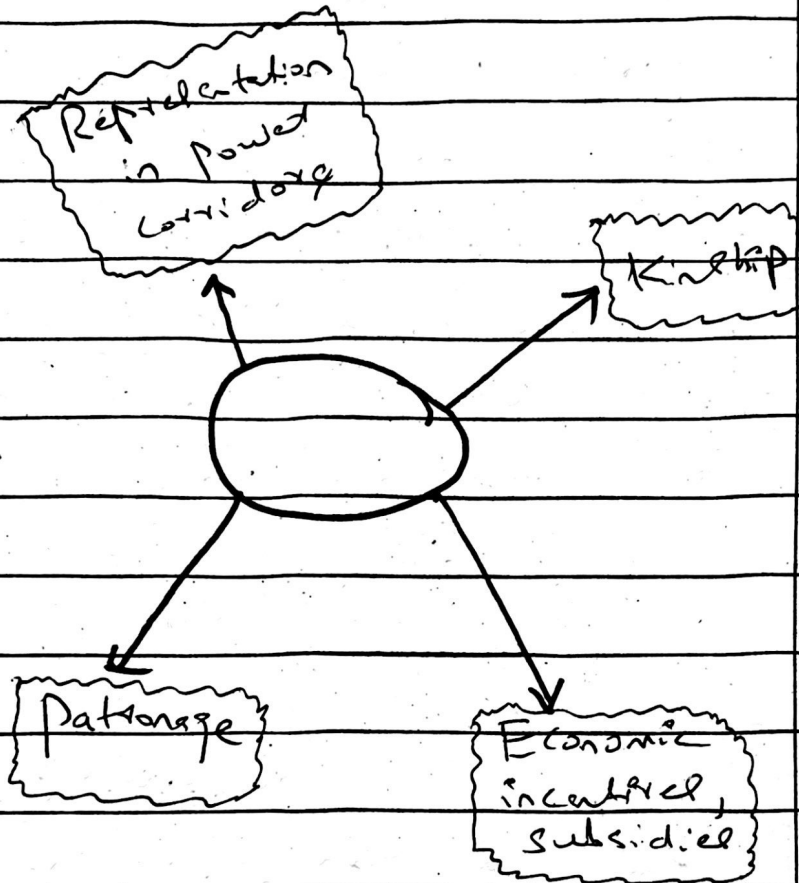
Nexus of landed elite feudal structures, Bivadi networks and modern economic capital

Feudalism, Bivadi networks
and economic capital interact

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in following way to entrench
inequality in Pakistan.



A) Kinship

Kinship network
is one of the ways in
which these factors interact
to promote inequality in
Pakistan. In Kinship and
Bivandri network, they are

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ties to one another either by way of blood or marriage. They marry in each other's families to protect their wealth and power.

For example; in Pakistan, businessmen, landlords, politicians marry their sons and daughters in each other's family.

B) Patronage

The kinship system also results in high-level of patronage. They protect each other's interest and defend them.

For example; ~~for~~ Tobacco mafia doesn't let Parliament to tax tobacco highly. They have representation in Parliament.

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C) Economic incentives

Agriculture

Sector has not been taxed
in Pakistan the way it
should have been done.

Moreover, landed aristocracy
gets billions in subsidy
and tax relaxation.

For Example; Subsidies
to agriculture sector, tax
indemnity to land sector.

D) Representation in power corridors

All these networks
have representation in parliament,
provincial assemblies, cabinets
of provincial governments and
Federal govt. They don't
let government to levy taxes

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on their business.

For example; Sugar Mafia
always get away with its
manipulative and exploitative
practice of market.

Policy measures:

Policy
Measures

Tax agriculture
sector uniformly

Strict action
against tax
evasion

Digitise and
document economy

crossed.

vi. Extra attempt of any question or any part of the question will not be considered.

PART-II

Q.No.2. Critically examine the strengths and limitations of Marxist and Weberian accounts of social class. Which of the two offers a better explanation for rising urban precarity in Pakistan? Support your answer with theory and concrete Pakistani examples. (20)

Q.No.3. Explain how landed elite feudal structures, biradari networks, and modern economic capital interact to produce entrenched inequality in Pakistan. Propose three policy measures (with brief justification) likely to reduce structural inequality. (20)

Q.No.4. Discuss intergenerational social mobility: (a) methods of measurement and their limits in Pakistan's context; (b) evaluate the roles of education, migration, and social networks in promoting upward mobility using empirical or plausible examples. (20)

Q.No.5. Define ethnocentrism and xenocentrism. Critically analyse how global media, consumer culture, and local identity politics produce simultaneous tendencies toward both in contemporary Pakistani youth. Suggest two practical steps educational institutions can take to reduce inter-ethnic hostility. (20)

Q.No.6. Examine the changing role of family, school and digital media in youth socialization in Pakistan. Discuss two positive and two negative effects of digital socialization on civic values and political behaviour among university students. (20)

Q.No.7. Choose suicide or drug abuse. Using a sociological framework (e.g., Durkheim, strain theory, social determinants), explain the social causes and outline a multi-level intervention (family, campus/community, state health policy) to reduce the problem. Explain briefly how you would measure the intervention's success. (20)

Q.No.8: Write short note on following: (20)