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Question No- 5

Answer

1) Introduction

Ethnocentrism is the believe of one or group who considered their culture superior to other culture while de-centrism is opposite to it. Global media, consumes culture and local identity politics produced simultaneous tendencies toward both in contemporary societies in Pakistani youth.

2) Definition and Concept of Ethnocentrism

Ethno means Ethnic

center means focus on one

own cultures. Hence it means
ethnic center → focus on one's
ethnicity and culture.

It can be defined as
"Believing one's culture is
superior to other culture and
compared other culture with
own standard culture"

It simply ~~a belief~~ means that
one as a group of people consider
their own culture superior to
other and consider their own
culture a standard

3) The Concept of Xenocen- -trism

Xeno mean other, center
mean focus hence focus on
other culture

It can be defined as
"Believing other's culture is
superior to one's culture"

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4) Critical Analysis of Global media, Consumer Culture and local Identity Politics Promote both in Pakistani Youth

① Global media promote ethnocentrism as well as xenocentrism in Pakistan. But normally global media promote xenocentrism in different forms in Pakistani youth. For example Hollywood movies, food (pizza), clothes such as pants and so on. Global media also focus on ethnocentrism but it is less. For example cultural enriching programs, protection to the loss culture programs and so on.

② Consumer Culture also promote promote xenocentrism

for example different advertisements which promote foreign culture. In Pakistani youth today focus on Fast ^{over} ~~fast~~ food, pizza (Italy Origin), ~~over~~ tradition food.

③ Local Identity politics normally focus on more on ethnocentrism and less xenocentrism. Local politics and politicians are traditionalist and hence ethnocentric. For example the initiation of motor cycle in Punjab criticised by local religious political groups.

5) Two Educational Institutional Steps to Reduce Inter-ethnic Hostility

5.1 Inter-Cultural Subject and Curriculum in Educational Institution

By introducing inter-cultural as a subject in education institution will understand Pakistani youth that different ethnic have culture as us. moreover, it increases their tolerance and critical thinking in broad sense that reduced inter-ethnic hostility.

5.2 Structured Intergroup and Interculture Programms In Educational Institution

Intergroup contacts programs among students can create harmonize inter-ethnic hostility. Through this they come to the reality that they are same human as we are. In Pakistan, we should promote these programs among Pashtun- Punjabi- Baloch and Sindhi.

6) Conclusion

answer is incomplete
doesn't address the last part of the q
theoretical perspective is missing too

To conclude, global media, consumer culture and local political slogan promote ~~ethnocentrism~~ as well as ~~denocentrism~~ in ~~Pakistan~~ youth. It can reduce inter-ethnic hostility by taking concrete steps.

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Question No - 3

Answer

1) Introduction

Federalism, бирadari network and modern economic capital interact to produce ~~entrenched~~ inequality in ~~Pakistan~~. In ~~Pakistan~~ only 22 family hold 90% of wealth. are federal now are politician. Modern economic promote capitalism promoting rich to richer and poor to poorest.

Quaid said about them
"I have got seven coin in my pocket"

2) How Biradari network Promote Inequality?

Kinship based network provide access to jobs, credit and political support. Hence it promotes ~~closed~~ social mobility and ~~favouring~~ those within network. For example, in Pakistan, people votes on biradari, relative based, ancestry base not on qualification based. Hence it promote few people who have influence and in this way promote in equality.

3) How Does Feudalism Promote Inequality in Pakistan According to the world

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Book report 2025, 1.7 ~~million~~
million people are in bonded
labouring, but 1.7, 1.2 ~~million~~ million
in Sindh.

Sayed in (1968) wrote that
Mian Iftakhar, a refugees
rehabilitation minister resigned
due to feudal influence in Punjab
for non-distribution of land.

→ These feudal influence they presents
for voting, preventing from education
which promote inequality in Pakistan.

3) How Does Modern Economic Promoting In Equality in Pakistan:

As feudal lords have wealth
they open industries and companies
which is based on Capitalism
exploit labour and gained (capitalist)
more and more wealth. Hence
Capitalism based economy in

Pakistan promote inequality.

Due to this reason, According to IMF report 2025, 2600 people live in Pakistan below poverty line.

4) ~~Recommended~~ Policy Measures to Reduce Structural Inequality in Pakistan

1) Land Reform in Pakistan Can Reduce Structural Inequality in Pakistan

Land reforms in true spirit reduce structural inequality. Three reforms in Pakistan for land in 1959, 1972 and 1977 came. In first 35% land taken, in second 0.1 million acres but it failed faild.

India, Bangladesh ended feudalism but in Pakistan still exist. It must

abolished to remove structural inequality.

2) A Socialist System in Pakistan Can Reduce Structural Inequality

Socialism is intermediate between Capitalism and Communism. Islam promote a Socialist state. It did not mean that no private property. In socialism private property exist but do not used to oppress and suppressed other people. China is rising super power due to its socialist view. Hence it should be bring to end structural inequality in Pakistan.

3) Access to Modern Education Can Curb Structural Inequality in Pakistan

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Literacy rate currently in Pakistan is 60% lowest in region moreover ~~the~~ outdated syllabus is another problem. literacy should be promote and Scientific culture must be promote. They can reduced poverty.

Conclusion

Federalism, biredari and Capitalist economy in Pakistan reduced equality promoted inequality. It can be reduced by taking some practical steps

Question No-6

Answer

1) Introduction

With the ~~passage~~ of time family, school and digital media

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roles are changing. Digital
Socialization has positive as well
as negative effect on civic
values and political behaviour
among University student.

2) The Concept of Socialization

It refers to the life
long process through which individual
learn norms, values, get experient,
beliefs and social skill required
for functions as a member of
a Society.

3) The Changing Role of Family in Youth Socialization in Pakistan

Traditional families promote
value, beliefs and norm while
today due to modernity it focus
on modern things like modern

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4) The Changing Role of School in Pakistani Youth Civilization

In Primitive Societies, school promote On Campus learning, promoting knowledge, civic values, religious information to the students. While today school promote online education, new practical skills, information technology, hence socialize youth in better way.

5) The Changing Role of Media in Youth Socialization in Pakistan

Digital social media is the fastest platform that socialized youth in Pakistan. It promote positive value such as education, political awareness as well as negative such as extremism

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militancy.

6) Two Positive Effect of Digital Socialization on Civic and Political Behaviour among University Students

Following

① Social media promote Cultural awareness and political awareness among people and students.

② Social media platforms student used for promoting one own cultural value, norm and bring tolerance in society. as well as slogan for stop corruption and scandals.

7 Two Negative Effect of Digital Socialization on Civic and Political Behaviour among University Students

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① Often Student link to specific groups which promoting militancy and extremism which have negative effect on civic value. It also promote political propaganda which current society used.

② Political polarization and inter-ethnic hostility sometimes promote on social media which degraded students of university.

ii Conclusion

To conclude, in contemporary world, family, school and digital role play in socialization among the youth of Pakistan. social media promote negative as well as positive role.

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Question no- 4

Answer

1) Introduction

Intergenerational ~~mob~~ social mobility has many factors to measure it.

It is effected by ~~many~~ factors such as education migration and other factors.

2) Definition of Intergenerational mobility

"It refers to the movement of individual or ~~families~~ up or down the social, economic occupational hierarchy compared to parents."

3) Methods of measurements and their limits in Pakistan

1 Absolute mobility

Compared children income and occupation to their parents.

Limit: require reliable and longitudinal data

2) Occupational mobility

Compared children occupation with parent occupation. For example one's parents has agriculture while child may ~~be~~ bureaucrat.

Limit: Informal economy in Pakistan limit it

3) Relative mobility

Regression of $\log(\text{Child income})$ on $\log(\text{Parent income})$.

Limit: Informal incomes are unreported.

4 Role of Education, Migration and Social network in promoting Upward mobility

- ① Education play important role in social mobility. For example, a rural boy come to University in urban area and get degree and become bureaucrat.
- ② Migration also play important role. For example, a father move to Gulf State and founds children education and children become officers, Along father become rich.
- ③ Social network also play in upward social mobility for example one get vote

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On the basis of social
network and become mirornayab
improve social status.

5) Conclusion

To conclude, intergenerational
mobility can occur such as
one should ~~rich~~ but his father
may be poor. It has many
factors which determine it.
Upward social ~~mobility~~ influence
from education social network
and migration.

~ ~ ~ ~
The End

over all content is relevant
main ideas are addressed but answers are too short
marks
7/20
flow charts are missing and theoretical perspective is
too