

## PART II

# QUESTION 4- INTERGENERATIONAL SOCIAL MOBILITY

## 1. Define Intergenerational Social Mobility

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

For example:

Father	driver	Father	landlord
Son	Bank officer	Son	small shopkeeper

Upward mobility      Downward mobility

## 2. Methods of Measurement

### A: Occupational Mobility

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

### B: Educational 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.

e.g.: - 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 Biradri

## 3. Role of Education

### A. Education as main engine of mobility

Modern Sociology agree that education is the main channel through which children from poor family 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?

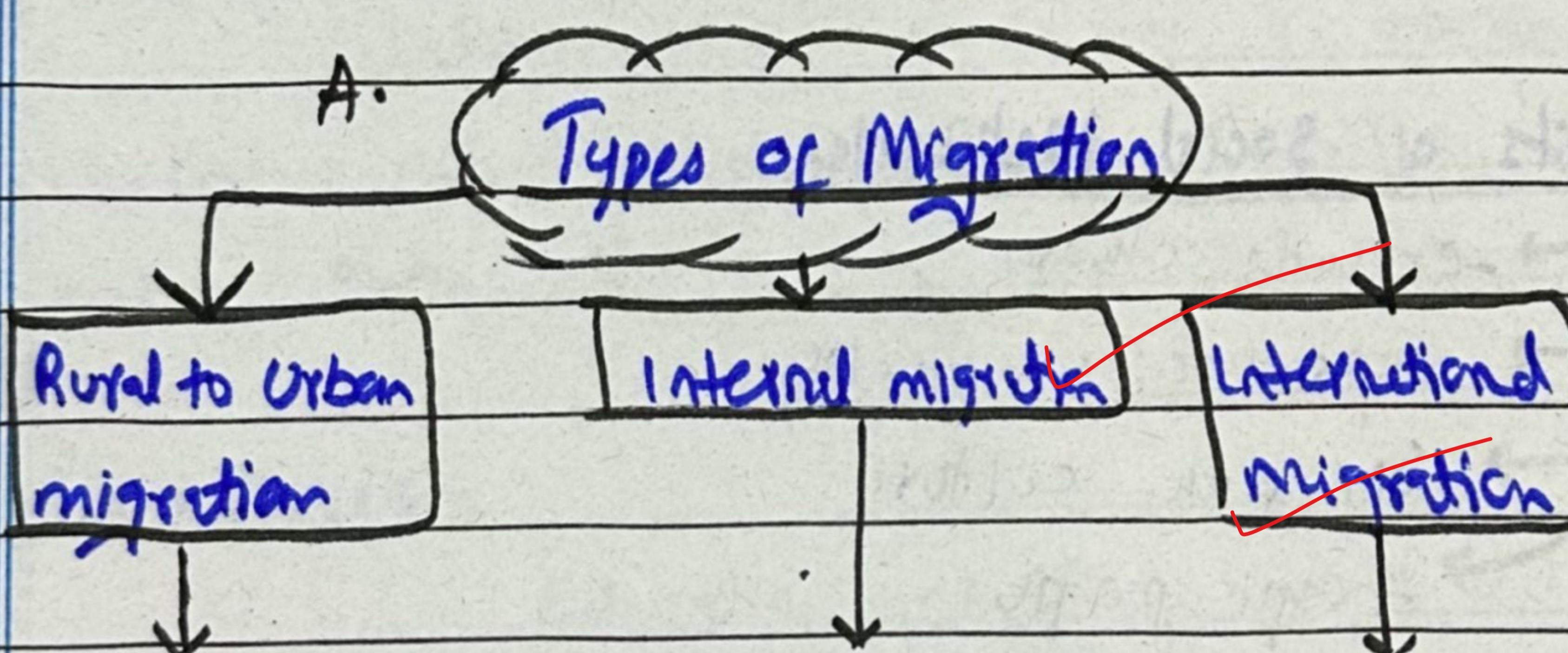
- Provides skills and qualifications
- access to better paid jobs
- Give cultural capital like manners, english
- breaks traditional barriers

### C. Limits of Education

- Quality Trap
- Inequality in access
- Mismatch in labour market

### 4. Role of Migration

A.



- Village to city
- Small town to city
- country to another country
- Vehari to Lahore
- Narayashah to Karachi
- Pakistan to China

### B. How migration promotes upward mobility

- ✓ Better job markets
- ✓ Remittances
- ✓ Exposure

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## 6. Problem of Migration

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

## 5. Role of Social Networks

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

### A. Limits of Social Networks

- exclude others
- reproduce inequality
- Selfish culture
- trap people

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

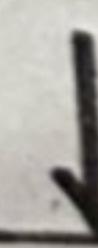
\* A child gets education



\* Uses social networks to get job or visa



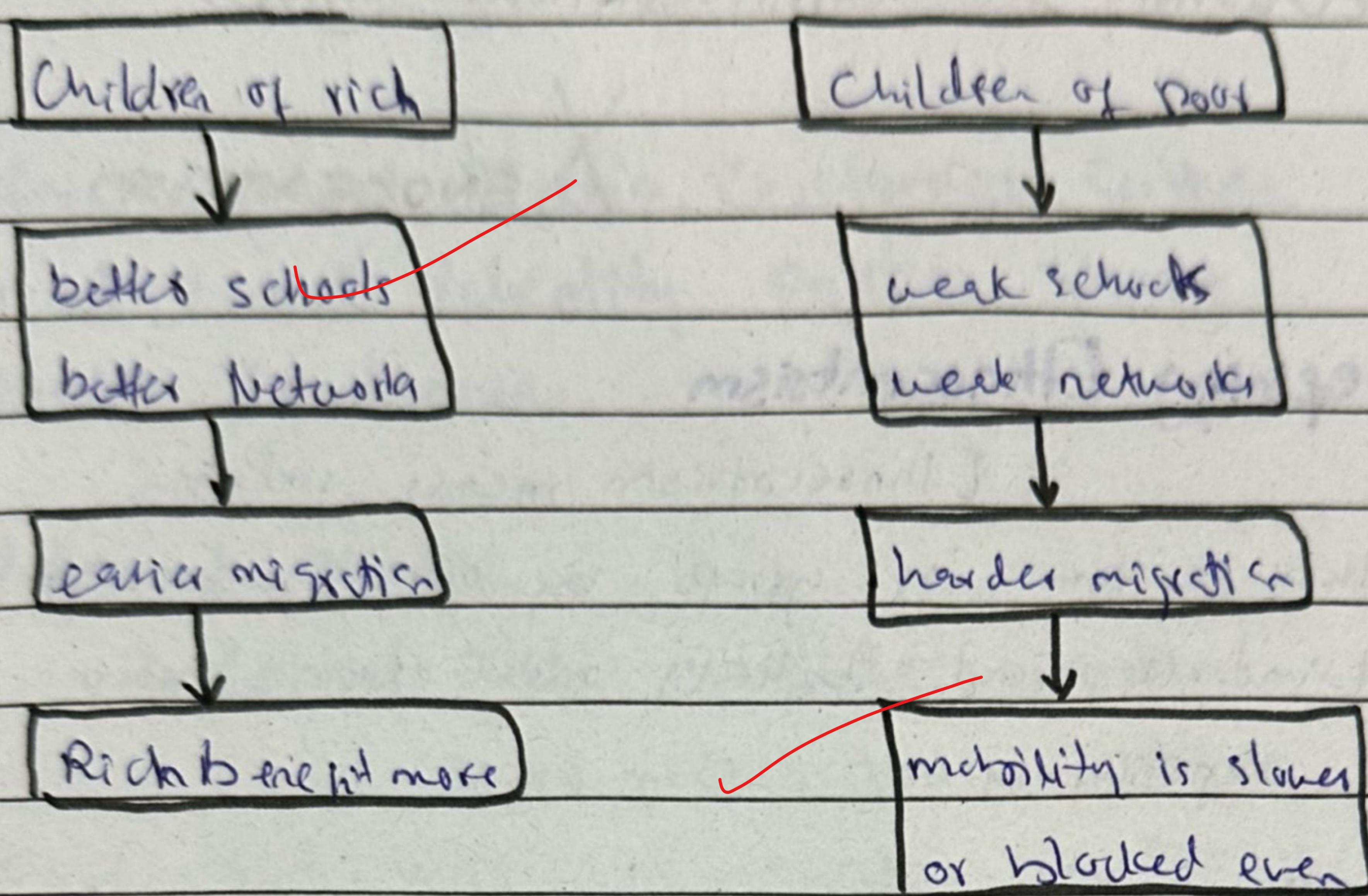
\* migrate + earn more



\* family's class position changes

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## 7. Critical Analysis



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

## 8. Conclusion

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

**ANSWER IS INCOHERENT AND SHORT  
MAIN IDEA IS PICKED BUT ANSWER MUST BE WITHIN THE  
LIMITS OF  
THE SYLLABUS  
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## 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 Pakistani" 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, etc and

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think only western or foreign things  
are better and standard.

### 3. How Global Media, Customer 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 create self-hate or shame about local  
culture.

Speaking Sindh 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  
page or group, Rand Baloch, Rand Punjabis

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

Sindhi → Sindhu Desh

Balochi → Balochi liberal Army

## B. 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 products = more modern

### ii. Consumer culture and Ethnocentrism

Ethnic dress: Ajrak, Balochi dress

Peshawari Chappal

Days celebration: → Sindh culture day

→ Pashtun culture day

→ Siraiki culture day

Youth feel bound. This can be positive cultural pride, but sometimes turns into ethnocentric competition.

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

Thus consumer 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  
clan or citizenship.

#### i. Identity politics and Ethnocentrism

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

Baloch vs Centre

Pashtun 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 exploited

All Pashtuns are extremists

All Mohajirs are traitors

## ii. Identity politics and Xenocentrism

Some youth try to ethno ~~shift~~ and future 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

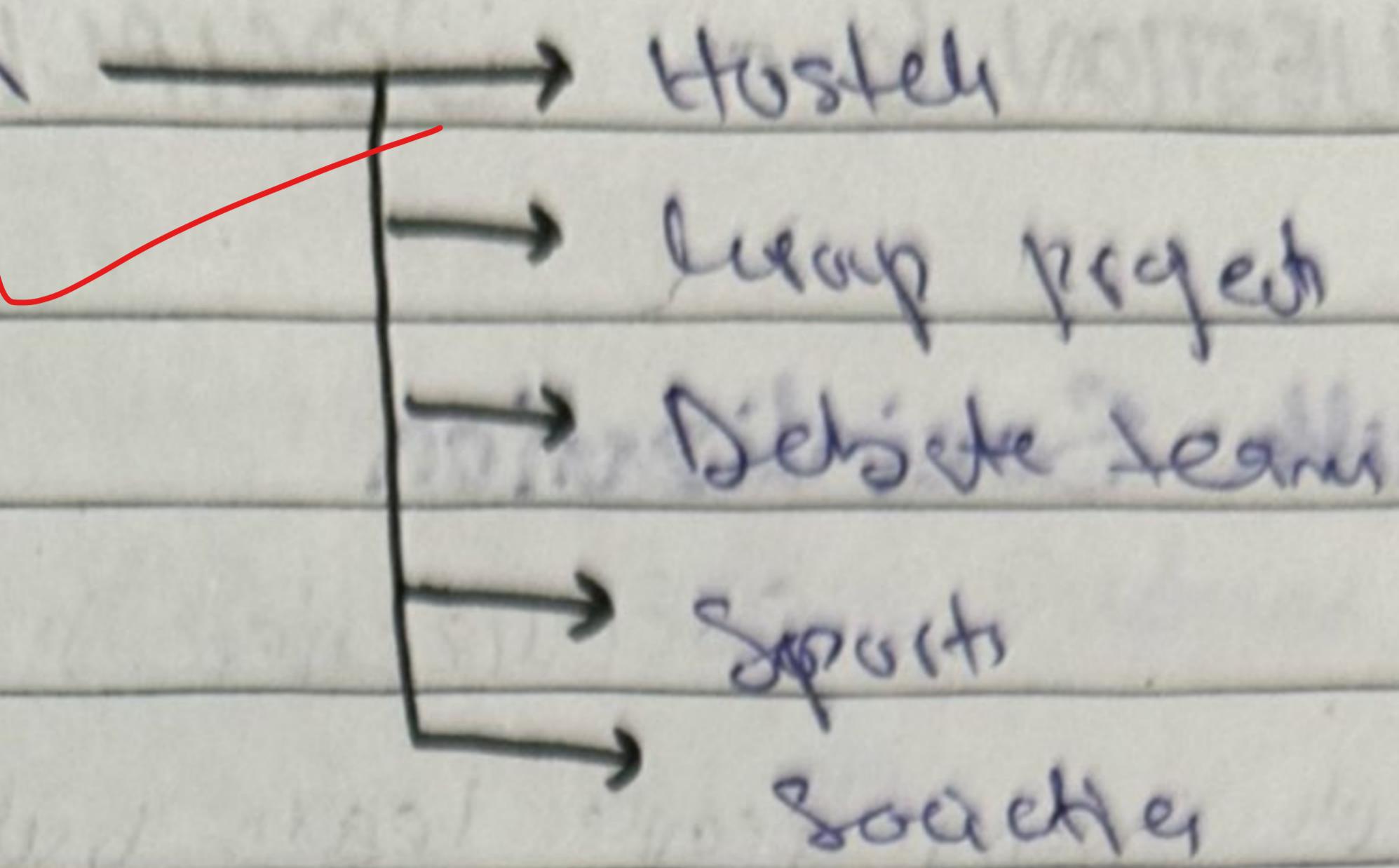
The same young person can show ethnocentrism and xenocentrism at the same time.

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

## 5 Two Practical steps Educational Institutions can take:

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

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 news, drama, 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 slogan and create real inter-ethnic contact and critical media citizen education, so that young people learn to respect diversity without worshipping the foreign or or demonising the local.

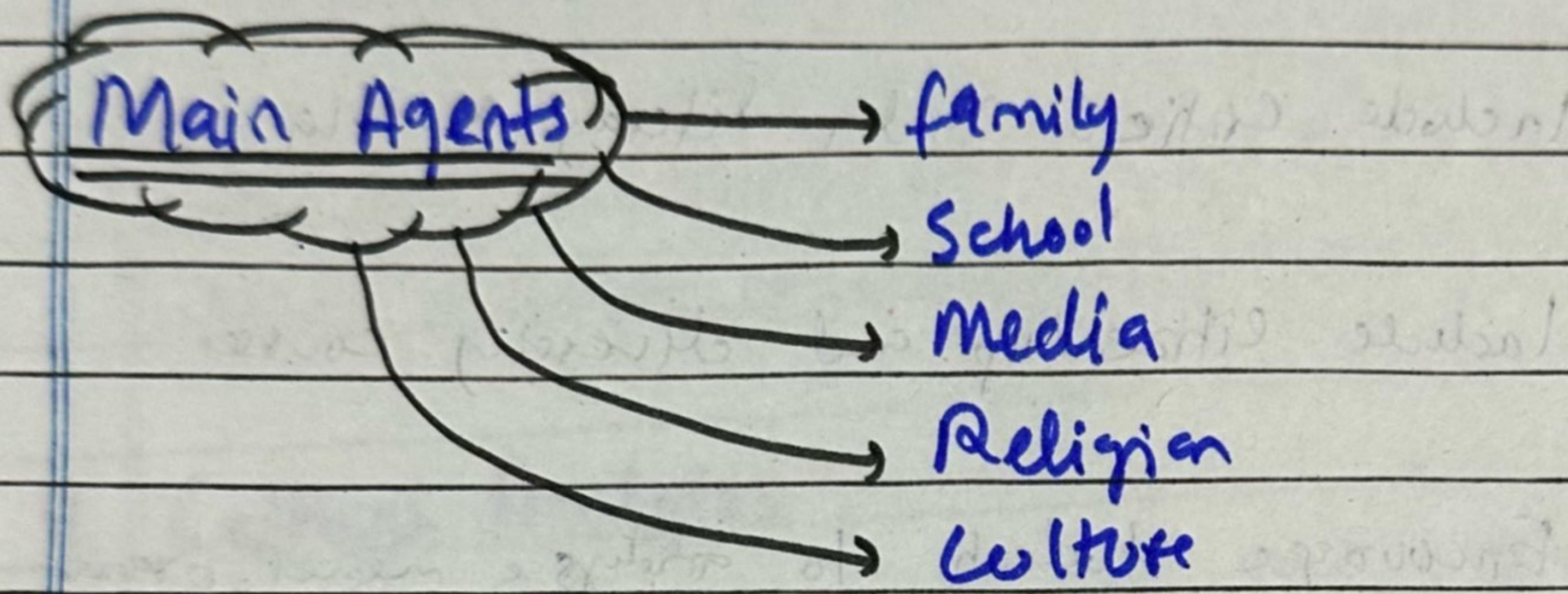
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A BIT BETTER THAN PREVIOUS ONE

## 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 model base, but no longer the only or strongest influence

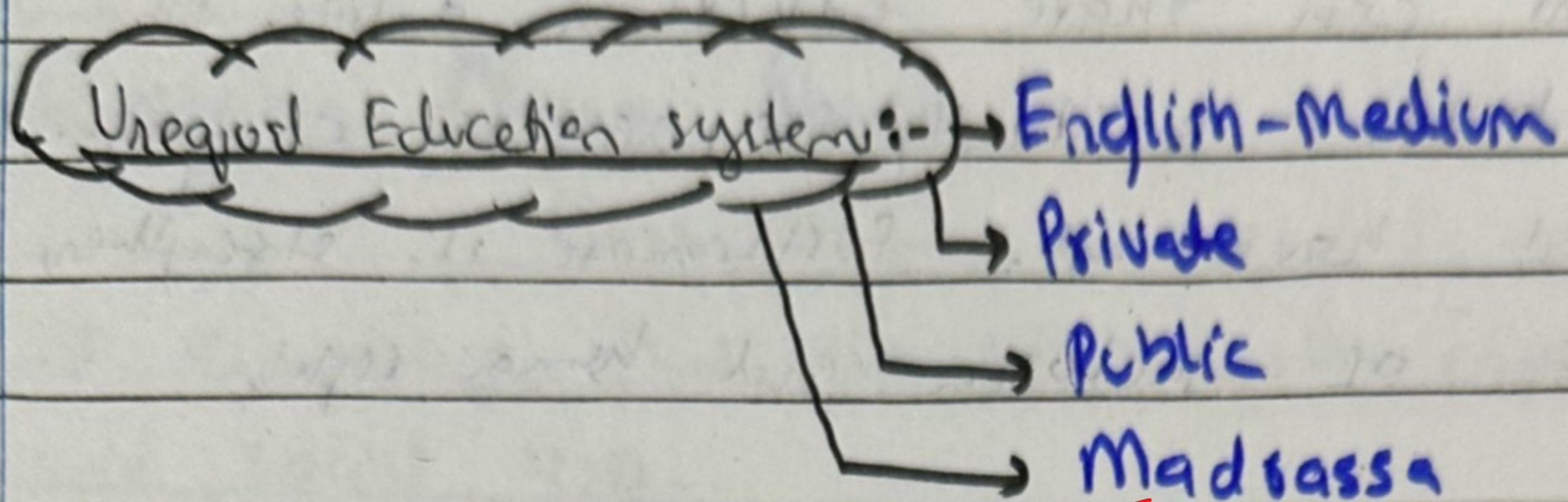
### 3. Changing Role of School

School and universities teach

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formed knowledge and ~~opposite~~ <sup>opposite</sup> with values.  
 But Pakistan has ~~iniquitous~~ <sup>iniquitous</sup> system.



Moreover, students 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 languages, fashion, religion, and humour from peers and influences, not family and school. ~~the~~ <sup>As</sup> 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, ~~control~~, climate, women's issues. This would lead to more discussion, interest in voting and protest, issue-based thinking.

## B: Voice for Marginalized Students

Women, minority and small-town students 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 enemy 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 Past, family and school still matter, but digital media has become the strongest new agent of youth socialization. Bringing with 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 damage 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 clan barriers. This gap between goals and means creates strain. Some escape into drugs to cope or to join subcultures that offer "status" in another way.

#### B: Anomie and Rapid Social Change by Durkheim

Fast urbanization, social media, consumer culture <sup>leads</sup> to old norm that weakens new ones unclear. This leads to

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 schools, majid,

online about:

Signs of drug use

non-violent communication

how to listen without glorifying

Strong bonding:- encourages routines to reduce

of drug isolation

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

### B. Campus and Community level

Goals:- Safe environment and alternatives  
identities through

Counselling centres in college/university  
poor 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

Health-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 date, counselling visit and number of disciplinary visit

↳ Health records of admission to schools centre

↳ Police and hospital date.

↳ decrease in school and college drop out ratio

↳ Rise in employment.

## 5. Conclusion

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

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theoretical perspective is missing from all answers  
answers are below average