

# ASSESSMENT OF ETHNOCENTRISM AMONG AFGHAN ETHNICITIES

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## **Abstract**

*Ethnocentrism has many prominent dimensions which need to elaborate on Afghan ethnicities' values and perspectives. Data of this research was conducted from Kabul private and public universities through the standardized Ethnocentrism Scale. Furthermore, students participated voluntarily through a random sampling design. Overall there are 750 samples for normalization of data 6 samples are excluded because they had outliers. This sample size was composed of males (499, 67%) and females (245, 33%), and the age of the sample ranged from 17 to 35 years. There statistical tests were applied via The Pearson Product-Moment Correlation, The independent Samples t-Test, and one way ANOVA. The results show that the age of participants' does not have any correlation with ethnocentrism behavior. Similarly, males and females also do not have significant differences with ethnocentrism. On another side, a comparison among four ethnic conditions with ethnocentrism proved a meaningful difference between the Afghan ethnicities. Specifically, this research also demonstrates that Pashtun and Tajik have meaningful differences with Hazara and other minorities. Moreover, Pashtun and Tajik ethnocentrism mean scores are not significantly different. Besides that, Hazara and other minorities' ethnocentrism means scores also are not significantly different.*

**Keywords:** Gender, Age, Ethnocentric behavior, Ethnicity, Ethnocentrism

## **1. INTRODUCTION**

The negative ethnocentric behaviors are against the morals of Islamic society. Giving priority to the ethnic culture is called ethnocentrism (Scupin 2012). Presently the ethnocentrism among Afghan ethnicities also exists. That have merits and demerits in different dimensions of the Afghan national in other sectors such as economic, politics, social norms, transitions, cultures, and many more fields. It is inferred from Quran that every ethnicity has been created by Allah. As Quran coted in Surah Al-Hujarat 49:13 means:

O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes, that you may know each other (and not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge, and is well-acquainted (with all things). (Muslim, Musa, and Aris 2019, 103)

Hussaini et al. (2019) and Khawrin et al. (2021) research findings demonstrate that in the multi-ethnic nation of Afghanistan, the ethnicity of the people, as a fundamental component of their social identity, has a significant impact on their time preferences; as a result, when the ethnicity is highlighted, Tajiks have a greater preference for the present than Hazaras do. Moreover, another article contends that even if an Islamist militant group makes no mention of or even downplays the significance of ethnicity, a group with a reasonably homogeneous ethnic make-up is more likely to receive support from individuals of the same ethnicity (Kaltenthaler and Miller 2015). Furthermore, a discursive study of primary and secondary materials from both periods demonstrates that US perceptions of "Afghan warlords" are still shaped by long-standing Orientalist stereotypes about the "Afghan people" and their propensity for violence (Stanski 2009). From political perspective some authors article acknowledges that although Pakistan's politics are in a transitional phase, its Afghan policies are likely to continue to have an impact on religious extremism, ethnic divisions, and the constitutional authority of the state (Weinbaum and Harder 2008). From business, perspective ethnocentrism also has effects such as nationalism, consumer ethnocentrism has a significant but primarily indirect function in ensuring ethnic group strength and survival. Ethnocentrism is defined as an ethnic group's self-centeredness and self-importance (Bizumic 2019). A study demonstrates that ethnic group-related direct and indirect mechanisms have a significant impact on how consumer ethnocentrism develops (Bizumic 2019).

Although ethnocentrism is widespread among different societies such as Americans, it is argued that its applicability and political impact are situation-dependent (Kam and Kinder 2007). According to the research, intragroup ethnocentrism is based on personal self-transcendence, while intergroup ethnocentrism is centered on personal self-aggrandizement (Bizumic and Duckitt 2008).

As a result of some study adds to our understanding of ethnicity and ethnocentrism, argues that ethnocentrism is a much more complex concept than previously believed, and analyses the theoretical and managerial ramifications of dual ethnocentrism (El Banna et al. 2018). Instead of being the root of the ethno political disputes the nation has seen, ethnocentrism has served as a medium. The effects of two different types of ethnocentrism on group attitudes and behaviors might be quite different (Bizumic et al. 2009; Khawrin, Mathur, and Kumar 2021).

The propensity to see one's own culture as superior to others and to evaluate other civilizations using the criteria of one's own culture is known as ethnocentrism. This propensity could have unfavorable effects, like restricting people's appreciation and knowledge of various cultures and fostering prejudice and discrimination. Conflicts between various cultural groups may also result. To encourage greater knowledge and tolerance of cultural variety, it is crucial to identify and combat ethnocentrism in both oneself and society (Khawrin 2021; Khawrin, Mathur, and Kumar 2021; 2022).

Ethnocentrism's key advantage is that it can foster a feeling of community and harmony within a cultural group. Ethnocentrism can strengthen a sense of identification and pride among group members by highlighting the special qualities and values of one's own culture. The maintenance of cultural traditions and the creation of a sense of community can both benefit from this. The fundamental drawback of ethnocentrism is that it might result in a biased and closed-minded perception of other cultures. Ethnocentric people may fail to understand or appreciate the distinctive traits and values of other civilizations because they evaluate other cultures according to the criteria of their own culture. This may result in bias and discrimination against those with diverse cultural backgrounds and even fuel tensions between various ethnic groups. To encourage a broader knowledge and tolerance of cultural diversity, it is crucial to identify and combat ethnocentrism.

## 2. LITERATURE REVIEW

### 2.1 Ethnocentrism behavior

Ethnocentrism is the big umbrella for naming a group on multi-dimensions such as tribe, family, caste, sect, race, and many other forms. That leads to in-group pride in other groups (Scupin 2012). Ethnocentrism is the cultural preference that creates a problem. It stands on Social Dominance Theory, which defined the in-group favoritism and out-group antagonism in the different forms of social groups such as race, ethnicity, gender, class, and etc. this antagonism makes problems in different platforms (Monroe, Hankin, and Vechten 2000). According to Gudjonsson (1994) argued that American society some time ethnocentrism became the cause of crime. Furthermore, Durrant (2018) inked that ethnocentrism favoring the in-group members and gives them preference to the out-group. The studies support an ethnocentric pattern of explanation: positive historical actions of members of the in-group were explained more dispositional than positive historical actions of members of the outgroup; negative historical actions of members of the in-group were explained less dispositional than negative historical actions of members of the outgroup (Bilewicz et al. 2017).

Some authors defined ethnocentrism from different angles. Green & Seher (2003) cited that in-group favoritism and out-group "xenophobia"(p.513). Which indeed in many times make problems in the society. Moreover, Darwinism (1995) defined with exterior self-protection and interior helping, or outside "antagonism" and inside accompanying is called ethnocentrism (p.231). The above mention arguments create uncertainty for the outsider of the group (Darwinism 1995). Scheepers, Felling, and Peters (2010) study demonstrates the authoritarian and conservative social and cultural patterns of ethnocentric individuals.

Torres (2015) research results proved that in his paper and exhorts gerontologists to broaden their understanding of ethnicity and contends that there would be much to be gained if we allowed the social constructionist view of ethnicity and the idea of intersectionality to serve as sources of inspiration for the gerontology imagination on ethnicity. However, it is conceivable to pinpoint a fundamental anthropological model of ethnicity that takes into account perceptions of ethnicity as both negotiable and situational, with the potential to be deeply rooted and powerful in its effects (Jenkins 2015). In another work, researchers suggested a novel tri-component conception of ethnicity. Our understanding of ethnicity is larger and includes biological-physical, personality, and cultural components, all of which have significant behavioral implications (Rossiter and Chan 1998). Even though, Ethnocentrism has relationship with buying and selling as Herche (1994) concluded that given their significant influence on import buying behavior, it seems reasonable to include ethnocentric tendencies in future research on origin prejudice.

### 2.2 Relationship of age with ethnocentrism behavior

There is very little research that has discussed the relationship of age with ethnocentrism. Moreover, it is still ambiguous in the psychological field. Still, some authors discussed this issue. Khawrin (2021) evaluated the association of Afghan nationals' ethnocentrism with age which was proved non-significant. However, some authors discussed ethnocentrism and age in the business and economic field and proved adversely. For example, Lopez & Zunjur (2016) proved that consumer ethnocentrism has a significant positive association with the age of the consumer.

Some authors findings imply that youngsters rely on widespread beliefs associating aging with lower competence to assess the behavior of older interlocutors when they have little contact with older individuals (See and Nicoladis 2009). Additionally, some researchers discovered in business field that even elderly customers with high levels of ethnocentrism show a considerable affinity to their way of life (Spillan, Kang, and Barat 2011). Age and gender, in particular, are discovered to be significant moderators of the relationship between consumer ethnocentrism and willingness to purchase (Josiassen, Assaf, and Karpen 2011).

### 2.3 Relationship of Gender with Ethnocentrism Behavior

The sex of the subject shows different results in many academic fields. Khawrin (2021) tested in research that there is no significant difference of gender with ethnocentrism behavior. Similarly, Lopez & Zunjur (2016) notified in the business field that customer ethnocentrism does not have any significant difference with the sex of the participants.

The results of Mao, Bristow, and Robinson (2013) imply that culturally defined gender roles, supported by the ideologies of familism and collectivism, have a significant role in determining women's power to influence male conduct. Some researchers are focusing on the dynamics of modern authoritarian social forces, including collective familial guilt, which enables the creation of a more applicable model for comprehending current gender inequities that stays clear of ethnocentrism (Nixon 2009). Results of some authors showed how a company's gender culture legitimizes ongoing gender differences and puts pressure on women to conform to masculine behavioral expectations while recognizing gender differences (North-Samardzic and Taksa 2011).

### 2.4 Afghan Ethnicities and Ethnocentrism

There are many ethnicities in Afghan society (Mazhar et al., 2012). For instance, "Pashtun (42%), Tajik (27%), Hazara (9%), Uzbek (9%), Aimaq (4%), Turkmen (3%), Baluchi (2%), and other minorities (4%)" (Mazhar, Khan, and Goraya 2012, 99). Maeder & Yamamoto (2015) erasure that in-group cultural favoritism has immense effects to convenes the members against the outsider groups such as race, ethnicity, and others. Similarly, Social Identity Theory elaborates ethnocentrism as one compares its in-group favorite values and cultures with other groups. Which shows antagonism with other groups (Maeder and Yamamoto 2015).

### 2.5 PURPOSE OF THE STUDY

Ethnocentrism is the tendency to view one's own ethnic or cultural group as superior to others. The purpose of a study on ethnocentrism among Afghan ethnicities would be to examine and understand the prevalence and effects of this tendency among the different ethnic groups within Afghanistan. This information can help to identify potential sources of conflict and tension within the country and provide insight into ways to promote greater intercultural understanding and harmony. Furthermore, there is very little academic research conducted about Ethnocentrism among Afghan Ethnicities. This study depicts and reports ethnocentric behavior among different ethnicities of Afghan nationals. Moreover, evaluating the gender and age of the subjects among Afghan ethnicity. Indeed, it is important to scrutinize the difference and relationship between gender and age with ethnocentric behavior.

### 2.6 HYPOTHESES

H<sub>1</sub>: The age of the participants has a significant difference in ethnocentric behavior.

H<sub>2</sub>: The gender of the participants has a significant difference in ethnocentric behavior.

H<sub>3</sub>: Ethnocentric behavior has significant differences among Afghan ethnicities.

Ethnocentrism is the tendency to view one's own ethnic or cultural group as superior to others. An assessment of ethnocentrism would involve examining and measuring this tendency in a specific group of people. This could be done through surveys, interviews, or other research methods. The results of the assessment could provide information about the prevalence and effects of ethnocentrism within the group, and could be used to identify potential areas for intervention or education to promote intercultural understanding and reduce the negative effects of ethnocentrism.

## 3. METHODOLOGY

### 3.1 Research Design

This quantitative research was conducted in Kabul at 2019 from Public and Private Campuses. The gathering and analysis of numerical data is a component of quantitative research. Studies of phenomena that can be measured and quantified, such as the correlation between various variables or the distinctions between groups, are frequently conducted using this form of research. In quantitative research, information is typically gathered using experiments, questionnaires, or other techniques that yield numerical data. Following that, the data is statistically examined to find patterns and connections and make inferences about the phenomenon under study. Comparative research, which gathers and examines non-numerical data such as words, images, and other non-verbal forms of communication, is frequently used to contrast quantitative research. These Universities consist of Bayan, Karwan, Dunya, Jahan, Kateb, Rabia-Balkhi, Avicenna, Katam-al-Nabieen, Bakhtar,

Dawat, Kabul Medical University, Kabul University, Rana, Burhanuddin Rabbani University (24,27,18,43,65,19,61,29,56,20,80,137,37,107) respectively and 27 participants who were just searching for university admissions. Those who had completed their 12th grade participated in this study. Moreover, this data was conducted through a simple random sampling design. For instance, YES and NO were written. If someone chose YES then the data collection was conducted from that person.

### 3.2 Participants of the study

Students participated voluntarily. They had a maximum of 30 minutes of filling up the questionnaire. In addition, the data was conducted in the open area of each institution. It was requested from all participants take part in the research and they could leave the questionnaire at any time luckily none of them left. Furthermore, this sample size was 750 but after screening and excluding, the outliers' the data sample of 744 was valid for using this research. Following this, it had 499 males (67%) and 245 females (33%). Furthermore, it had different ethnicities such as Pashtun (221, 29.7%), Tajik (264, 35.5%), Hazara (220, 29.6%), and other minorities (38, 5.1%) (Sayad, Qazalbash, Noristani, Uzbik, Baloch, Sadat, Bayat) and some other demographic details. Furthermore, age ranged from 17 to 35 years and its mean age was 22.41 years. Which was taken as ordinal data.

### 3.3 Research tool

#### 3.3.1 Generalized Ethnocentrism Scale

This scale was developed by Neuliep, J. W., and McCroskey, J. C. (2013) from 22 items, and Fifteen items are scored and others are just for balancing the human behavior, and items 4,7, and 9 were reversed scored. In most cases, the reliability or Cronbach Alpha of this scale is (.80 to .90). This inventory has five self-report point scales which range from 1=strongly disagree to 5=strongly agree. The scores range from 15 to 75. Furthermore, a score of 15 shows almost zero sign of ethnocentric behavior and a score of 75 shows the heist sign of ethnocentrism behavior. This standardized scale was translated to Dari and back translation to English on academicians the Cronbach Alpha of 15 items were tested in this study also which was (.69) which means good reliability. However, the command "if item deleted" was observed then it was decided to delete items 4 and 7 through which Cronbach Alpha reached to (0.772) which is better reliability and 13 items remained for standardized scale moreover the valid cases were 744. Therefore, the new score range became from 13 to 65. This means that 13 shows almost zero sign of ethnocentrism and 65 is the heist score of ethnocentric behavior.

### 3.4 Variables

Many variables were computed in this research for instance age and gender as independent variables. And Ethnocentrism was taken as a standardized dependent scale. Furthermore, there were independent variables also such as Afghan ethnicities, ages, and Gender of the participants. This research was conducted in a natural environment and confounding variables were not controlled.

### 3.5 Procedure

First of all, the Ministry of Higher Education (MoHE) of Afghanistan has officially provided me with a letter for data collection. That was delivered to each Public and Private University for cooperation, support, and legal and ethical issues. On other hand, participants' names and signatures were kept confidential and guided to self-reporting. The data was taken during the break time of the students. Lastly, the Statistical Package for Social Science (SPSS) version 24 was applied for result analysis. Before processing the result the normalcy test was applied. After the normal distribution of data three cases were missing. Besides, that boxplot was assessed for understanding the outliers which showed 6 cases were outliers. For removing the outliers the command of Select Cases was applied. Furthermore, after removing the outliers normalcy was retested the data became normally distributed and was shown in a boxplot also.

Descriptive and inferential tests were applied. First, the Pearson correlation test was conducted to evaluate the relationship between age and ethnocentrism scale, and secondly, an Independent Sample t-test was conducted to understand gender differences with ethnocentrism. Lastly, for discussing the group differences one way ANOVA was tested, and for exposing the between-groups differences Post Hoc test of Games-Howell was conducted for further elaboration.

## 4. RESULTS

### Survey questionnaire results;

**Table 1**

Descriptive statistics and Pearson Product-Moment Correlations of the Age and Ethnocentrism					
	N	M	SD	Age	Ethnocentrism
Age	744	22.40	3.33	—	
Ethnocentrism	744	36.33	8.79	.02	—

$P > .05$ . Correlation is not significant at the 0.05 level (2-tailed).

Table 1 depicts Descriptive statistics and Pearson product-moment correlation coefficient is computed to assess the relationship between Age and Ethnocentrism. There is almost zero correlation between the two variables,  $r = .02$ ,  $N = 744$ , however, the relationship is not significant ( $p = .589$ ). Overall, participants' age does not appear to be associated with Ethnocentrism behavior.

$H_1$ : The age of the participants has a significant difference in ethnocentric behavior.

The  $H_1$  hypothesis was rejected. Therefore, there is no significant correlation between age and ethnocentrism behavior.

The hypothesis being discussed here is a statistical hypothesis. In statistics, a hypothesis is a statement about a population that is being tested to see if it is true or false. In this case, the hypothesis being tested is  $H_1$ , which states that there is a significant correlation between age and ethnocentrism behavior.

The rejection of the  $H_1$  hypothesis indicates that the data collected does not support the idea that there is a significant correlation between age and ethnocentrism behavior. In other words, the data does not show that older individuals are more likely to exhibit ethnocentric behavior than younger individuals, or vice versa.

**Table 2**  
Group Statistics and Independent Samples t-Test

Gender and Ethnocentrism Behavior						
	N	Mean	SD	t	df	P
Male	499	36.34	9.00	.059	742	.953
Female	245	36.30	8.37			

$p > .05$ . T-test is significant at the 0.01 and 0.05 levels (2-tailed).

Table 2 depicts an independent-samples t-test among the Gender and Ethnocentrism variables. There is not a significant difference in the mean scores for males ( $M=36.34$ ,  $SD=9$ ) and females ( $M=36.30$ ,  $SD=8.37$ ) conditions;  $t(742) = 0.59$ ,  $p = .953$ , on two-tailed test. These results suggest that gender does not affect the ethnocentrism behavior of the participants.

$H_2$ : The gender of the participants has a significant difference in ethnocentric behavior.

The  $H_2$  hypothesis was rejected. Because there is not a significant difference between gender with ethnocentrism behavior. In other words, Afghan males and females are about equal in ethnocentric behavior.

The hypothesis is being tested using statistical methods, which involve collecting data and then analyzing it to see if it supports the hypothesis or not. The rejection of the  $H_2$  hypothesis indicates that the data does not support the idea that there is a significant difference between gender and ethnocentrism behavior. This does not necessarily mean that there is no difference between gender and ethnocentrism, but rather that the difference, if it exists, is not strong enough to be detected using the data and methods that were used in the study.

**Table 3**  
Descriptive Statistic of Afghan Ethnicities with its mean score of ethnocentrism

	Valid. N	Percentage	Mean of ethnocentrism	SD
Pashtun	223	30%	37.67	9.1
Tajik	262	35.2%	37.38	9
Hazara	221	29.7%	34.14	7.7
Uzbek	7	5.1%	33.84	8.1
Baloch	2			
Sadat	17			
Bayat	6			
Sayad	1			
Qazalbash	4			
Noristani	1			
Total	744	100%		

Table 3 depicts the descriptive statistic of the Afghan Ethnicities with its mean score of Digital Bullying and Digital Victimization. There are some Afghan Ethnicities such as Pashtuns are (223 samples) and its mean score of Ethnocentrism is 37.67 and the Standard deviation is 9.1. Besides, that Tajiks are (262 samples) and its mean score of Ethnocentrism is 37.38 and the Standard deviation is 9. Moreover, the Hazaras are (221 samples) and its mean score of Ethnocentrism is 34.14 and the Standard deviation is 7.7. Furthermore, other Afghan minorities are also taken as one group. and those are Uzbek, Baloch, Sadat, Bayat, Sayad, Qazalbash, and Nuristani. There are (38 samples) and their mean score of Ethnocentrism is 33.84 and the Standard deviation is 8.1 which is visible in the above table.

**Table 4**

One way ANOVA: Afghan Ethnicities' Ethnocentrism Behavior					
	SS	Df	MS	F	Sig.
Between Groups	1993.57	3	664.52	8.85	.000
Within Groups	55526.74	740	75.03		
Total	57520.32				

\*\*\* $p < .001$ . Between groups variance is significant at the 0.001

A one-way between-subjects ANOVA was conducted to compare the effect of Afghan Ethnicities on Ethnocentric behavior in Pashtun, Tajik, Hazara, and Other minorities' conditions. There was a significant effect of ethnicities on ethnocentrism at the  $p < .001$  level for the four conditions [ $F(3, 740) = 8.86, p = 0.000$ ].

The One way ANOVA is significant so the Post Hoc test are also tested for further information and differences.

**Table 5**

Post Hoc test of Games-Howell among Afghan Ethnicities Ethnocentrism behavior								
	Pashtun		Tajik		Hazara		Others minorities	
	Mean difference	Sig.	Mean difference	Sig.	Mean difference	Sig.	Mean difference	Sig.
Pashtun	—	—	.28	.98	3.53***	.000	3.83	.05
Tajik	-.28	.98	—	—	3.24***	.000	3.54	.07
Hazara	-3.53***	.000	-3.24***	.000	—	—	.29	.99
Others	-3.83	.05	-3.54	.07	-.29	.99	—	—

\*\*\* $p < .001$ . The mean difference is significant at the 0.001 level

Table 5 shows the Post Hoc comparisons using the Games-Howell test indicated that the mean score for the Pashtun condition ( $M = 37.7, SD = 9.2$ ) and Tajik ( $M = 37.4, SD = 9$ ) were significantly different than the Hazara condition ( $M = 34.1, SD = 7.8$ ) and other minorities ( $M = 33.8, SD = 8.1$ ). However, the Pashtun condition ( $M = 37.7, SD = 9.2$ ) did not significantly differ from the Tajik conditions ( $M = 37.4, SD = 9$ ) similarly, Hazara condition ( $M = 34.1, SD = 7.8$ ) did not significantly differ from the other minorities conditions ( $M = 33.8, SD = 8.1$ ).

H<sub>3</sub>: Ethnocentric behavior has significant differences among Afghan ethnicities.

The H<sub>3</sub> hypothesis is accepted. Because there is a significant difference between Afghan Ethnic groups with ethnocentrism behavior. In other words, these results suggest that Pashtun and Tajik Ethnicities do have a significant effect on ethnocentrism behavior. Specifically, our results suggest that Pashtun and Tajik Ethnicities give more importance and priority to their own culture rather than other culture. However, it should be noted that Hazara and other minorities' ethnicities do not give significant importance and priority to their own culture compared to Pashtun and Tajik Ethnicities.

Ethnocentrism is the tendency to view one's own culture or ethnicity as superior to others. It often involves judging other cultures or ethnicities based on the values and beliefs of one's own culture. In the context of Afghanistan, it is likely that this statement is referring to the fact that different ethnic groups in the country have different attitudes and beliefs about their own cultural superiority. For example, some Afghan ethnicities view their culture as superior to others because of their unique customs, traditions, or religious beliefs. Other ethnicities place a high value on their cultural heritage and traditions, leading them to see their culture as superior to others. These differences in ethnocentric behavior can lead to tension and conflict among different ethnic groups in Afghanistan.

## 5. DISCUSSION

Tests of this research prove that ethnocentrism behavior does not have a significant association with age ( $p = .589$ ). Khawrin (2021) also proved that the age of the participants does not have any relationship with ethnocentrism behavior. Moreover, there is no significant difference between the gender of the participants ( $p = .953$ ). Similarly, Khawrin (2021) and Lopez & Zunjur (2016) also showed that gender does not have any difference with ethnocentrism of the participants. Ironically, ethnocentrism has significantly difference among some ethnicities on .001 level. A case in point, Pashtun and Tajik are significantly different from Hazara and other minorities.

## 6. SUMMARY

Ethnocentrism can lead to a number of problems within a society. Some key problems include:

- 1) Conflict and violence: Ethnocentrism can lead to tension and hostility between different ethnic or cultural groups, and can even contribute to violence and armed conflict.
- 2) Inequality and discrimination: Ethnocentrism can result in unequal treatment and discrimination against individuals or groups who are seen as being different or inferior based on their ethnicity or culture.

- 3) Limited social and economic opportunities: Ethnocentrism can lead to segregation and exclusion of certain groups, which can limit their access to education, employment, and other opportunities.
- 4) Damage to social cohesion: Ethnocentrism can undermine the sense of unity and solidarity within a society, making it more difficult for people to work together and cooperate for the common good.
- 5) Loss of cultural diversity: Ethnocentrism can lead to the suppression or loss of cultural traditions and practices within a society, reducing the richness and variety of cultural expression.

## 7. RECOMMENDATION FOR FURTHER RESEARCH

- 1) Assessing Ethnocentrism in Afghan society is one of the current conundrums which needs critical diagnosis to identify the exact issue. It is highly recommended for new researchers to launch the first qualitative research based on its result to conduct the quantitative research. Which could give the generalized result and identify the exact issue.
- 2) It is better to have samples from five-zone of Afghanistan and evaluate the zone issues also.

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