




## XENOCENTRISM AND SOCIAL BONDING: INFLUENCES ON FEMALE UNIVERSITY STUDENTS' SOCIAL INTERACTIONS

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KEYWORDS	ABSTRACT
Xenocentrism, Diversity, Cultural Background, Gender Studies, Cross Cultural Traditions	This research focuses on relationship between Xenocentrism and societal bonds amid female university students, with an enhanced concentration on the impacts of traditional and ethnic background & geographic landscapes effecting their relations. It is process influenced by superiority deliberation for foreign cultures over one's own identity. Thus, its influence on societal bonds and relationships amid young adults remains an area of attention. The study comprised of mixed-methods approach, combining survey data from 30 female university students considering in-depth interviews. The phenomenal Xenocentrism is correlated with the social capital in a sense that people adopt Xenocentric behaviors to impress societal relationship and to create a dominating approach. This research promotes a knowledge of complex relationships amid ethnic identity, cultural diversity, societal bonds, superiority considerations and Xenocentrism approves within the young adults of society. The findings could be implemented at all micro & macro levels. From a single individual to a larger community for educating, increasing awareness, trends setting and policymaking to offer the cross-cultural understanding and diversity in higher education settings & within each stratum of society.
<b>ARTICLE HISTORY</b>	
Date of Submission: 02-06-2024	
Date of Acceptance: 28-06-2024	
Date of Publication: 30-06-2024	
	 <a href="https://creativecommons.org/licenses/by-nc/4.0/">2024 Journal of Social Research Development</a>
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<b>DOI</b>	<a href="https://doi.org/10.53664/JSRD/05-02-2024-24-289-296">https://doi.org/10.53664/JSRD/05-02-2024-24-289-296</a>

### INTRODUCTION

Xenocentrism is a term used to describe phenomenon where individual or group exhibits preference for foreign cultures, customs, and practices over their own native culture. It is characterized by sense of admiration, fascination, or even obsession with non-native cultures, often to point of neglecting or rejecting one's own cultural heritage (Vimala, Mata, Benneth, Batista, Rita, & Martins, 2022). The Xenocentrism could be manifested by individual in following various methods: Cultural diversity:

Rather than growing cultural diversity, individuals start showing other practices and rituals. For instance, Hindu festival of Holy and Diwali are now a days very getting familiar within Muslim societies. Consideration of superior foreign cultures: Proper learning & getting impressed by foreign cultures create adoption of those practices and rituals. Thus, this causes distance from person's own local culture. Less interest towards indigenous culture: Feeling disconnected in one's own cultural heritage, traditions, & and considering them difficult to exhibit in diverse situations. Attraction to foreign languages: Adopting to learn, speak, read & write in foreign language over one's native language. Thus, considering English language superior & starting learning that at cost of one's own indigenous language.

Preference towards foreign customs and traditions: Being impressed to unfamiliar foreign customs, rituals, and practices that are used to generate the ideas of another culture over those of one's own culture. In the modern Era, Xenocentrism is increasing amongst the societal members (Ganbold & Gantulga, 2021). One of the major reasons behind this is the theory of Modernization. According to this theory, nations are developed because of science & technology. Those states that have achieved advancements in the field of science and technology are the first world developed states and those who couldn't realize this status are underdeveloped or developing nations. The third world countries are included in this category. This leaves behind status quo that third world countries are supposed to follow on the patterns set forth by the developed nations so as to achieve progress in political, social, technological, cultural or economic forums. Thus, following are some of other major reasons behind the cause: Globalization and media exposure: The widespread availability of global media and the internet has led to increased exposure to diverse cultures, which can spark fascination and curiosity. Cultural curiosity: genuine interest in learning about and exploring different cultures can lead to Xenocentrism.

Xenocentrism can serve as a form of escapism from one's own cultural or personal problems. Social pressure: Peer pressure or social norms can encourage individuals to adopt certain cultural practices or values from other cultures. Identity formation: Xenocentrism can be a way for the individuals to define themselves over their connection to specific foreign culture (Balaban & Diamantopoulos, 2016). While Xenocentrism can have positive effects, such as increased cultural understanding and tolerance, it can have negative consequences, including: Cultural appropriation: The exploitation of cultural symbols, traditions, or practices without permission or understanding. Cultural erasure: The neglect or disregard for the one's own cultural heritage and traditions. The loss of cultural identity: Xenocentrism can lead to the sense of disconnection from one's own cultural roots and identity. The intercultural conflicts: Xenocentrism lead to misunderstandings and conflicts between individuals from the different cultural backgrounds. In conclusion, Xenocentrism is complex phenomenon that requires the nuanced understanding and consideration. While it is natural to be fascinated by other cultures, it is essential to maintain the respect for one's own cultural heritage and avoid cultural appropriation or erasure.

By acknowledging the complexities of Xenocentrism, we can work towards greater cross-cultural understanding and appreciation while preserving our unique cultural identities. In modern, inter connected globalized world, the phenomena of cultural identity become complex and multifaceted

concept. As globalization triggers to shape our lives, members within particular society are directly exposed to diverse cultures, languages, and customs, which has led to development of Xenocentrism (Mohammed & Reynaldo, 2024), preference for the foreign cultures over one's own culture. While Xenocentrism has been studied in various contexts, including education and tourism, its impact on social bonds & relationships amid young adults remains understudied. Xenocentrism is particularly significant among university students, who are at the threshold of adulthood and are likely to be influenced by their cultural environment. As they navigate the complexities of higher education, they are exposed to diverse cultural perspectives, values, and practices. This exposure can lead to a reevaluation of their own cultural identity and a desire to connect with others who share similar interests and values. Social bond, or quality of relationships between individuals, is a crucial aspect of human development.

### Research Objectives

1. To examine the prevalence of Xenocentrism among the female university students and its associations with their social bond and cultural identity.
2. To explore the role of cultural background, geographic origin, language skills & exposure to foreign cultures to Xenocentrism amid female students.
3. To investigate impact of Xenocentrism on social bond and cultural identity among female university students from diverse leading perspectives.
4. Identify potential mediators or moderators that influence relationship amid Xenocentrism, social bond, and cultural identity amid female students.

### Research Questions

1. What kind of state the prevalence of Xenocentrism among female university students, and its relationship to their social bond and cultural identity?
2. What do you think Do ethnic background, geographic origin, language skills, and exposure to foreign cultures play vital role in shaping Xenocentrism?
3. In How does Xenocentrism affect social bond and cultural identity, including its impact on self-esteem, sense of belonging, and emotional well-being?
4. Do you think there any mediators or moderators that influence the link amid Xenocentrism, social bond, and cultural identity among female students?

### LITERATURE REVIEW

Kent (1951) investigated that contact with more than the single culture may produce one of three attitudes: familiar ethnocentric view in which one's own culture is preferred; a Xenocentrism view in which a culture other than one's own is preferred, reverse of first; and cultural relativism, wherein each culture is evaluated in terms of its own circumstances and values. Balabanis, Stathopoulou and Qiao (2019) explored that three of the theoretical approaches examined can explain only one side of favoritism, most usually favoritism toward domestic brands but not favoritism toward domestic and foreign brands. Xenocentrism, a phenomenon rooted in system justification theory, aims to offer precautionous consistent prediction for both local- and global-brand bias. Balabanis (2019) deduced that foreign and domestic product purchase behavior largely depends on consumer predispositions. The dominant construct in global marketing literature explaining such behavior has been consumer

ethnocentrism that is conceptually anchored in social identity theory. But it is noted that, such view overlooks evidence that certain consumers are consistently impressed by “dislocality” of a product. Strong social bonds are linked to improved mental health, academic performance, and overall well-being (Holt, 2015).

In the context of higher education, social bonds can facilitate academic success, provide emotional support, and foster a sense of belonging (Tinto, 1993). Researches have concentrated on the effects of Xenocentrism on attitudes toward foreign cultures or on the cultural identity itself (Lee & Dovidio, 2013). Few studies have examined relationship among Xenocentrism and societal relationship amid young adults. The main purpose of research study was to figure out the research gap in the already existing secondary data, i.e., literature through identifying the relationship between Xenocentrism & societal relations amid female university students. Besides, we examine how cultural background and geographic origin influence. Stier (2010) viewed that in more recent times, studies have viewed Xenocentrism as the disproportionate and unreflect focus that one has towards others, which results in a high preference for imported commodities or ideas. The consumer Xenocentrism leads towards individuals willingly paying more for imported commodities than they would typically be willing to pay for regionally manufactured alternatives (Mears & Stafford, 2024). Anderson (2018) reported that comparative criminal justice research has potential to Influence correctional policy, still there are many obstacles.

Employing an American-Norwegian lens, researchers investigate an opportunity to overcome some challenges through use of a penal policy “sandbox” focusing on implementable change. The outputs of the system and Information exchanges that begin in a sandbox context can Provide the footholds beneficial for the implementable, and innovative, correctional reform. Ganbold and Gantulja (2021) explored that Xenocentrism and its impact on social bond among these students. We also explore the role of language skills and exposure to foreign cultures through travel or media consumption in shaping Xenocentrism. By exploring these questions, this study contributes to our understanding of the complex relationships amid cultural identity, social bond, and Xenocentrism amid young adults. The findings have implications for educators and policymakers seeking to promote cross-cultural understanding and diversity in education settings. Given significance of social bond in university life, it is vital to understand how Xenocentrism impacts these relationships amid female university students. Previous research shown that Xenocentrism can have both positive and negative effects on social bond. On one hand, Xenocentrism lead to increased intercultural understanding & tolerance (Felix & Vega, 2011).

When members exhibit Xenocentrism, they are more likely to seek out diverse cultural experiences & engage with people from diverse backgrounds. This exposure can foster empathy, understanding, and mutual respect among individuals from various ethnic and linguistic backgrounds (Gudykunst & Kim, 2005). On the other hand, Xenocentrism can also lead to a sense of disconnection from one’s own cultural heritage and community. When individuals prioritize foreign cultures over their own culture, they may experience feelings of cultural isolation or marginalization. This could negatively impact their sense of belonging and social bond with others who share similar cultural backgrounds. Offering mental health services that address the unique challenges of navigating multiple cultural

identities can support student well-being. Understanding the influences of Xenocentrism and social bonding can help the universities create environments that foster positive social interactions and a sense of belonging for all students. Despite the significance of Xenocentrism in shaping social bond among university students, there is a dearth of research on this topic. Thus, [Kharusi \(2024\)](#) described that the diverse aspect of multicultural friendships amongst the Foreign and host national students are representation of a pivotal aspect of global higher education and multicultural communication as well as dialogue.

### Theoretical Framework

Drawing from system justification theory, the present investigation conceptualizes and provides an empirical test of consumer Xenocentrism construct that is intended to explain consumer attraction toward foreign products. The Xenocentrism refers to the phenomenon where individuals or societies prioritize the values, norms, and beliefs of another culture or nation over their own. This concept is often seen as a manifestation of cultural imperialism, where dominant cultures impose their values & norms on others, leading to the erasure or marginalization of local cultures can help the students navigate diverse social interactions. This paper aims to provide an inclusive theoretical framework for understanding Xenocentrism, its manifestations, and its consequences. 1. Cultural Imperialism: Building on Edward Said's concept of the cultural imperialism (1978), this study will examine how dominant cultures exert control over others through cultural representation, language, and media. 2. Orientalism: It refers to the exoticness and otherness, also the studies regarding tropes of ancient knowledge and sexuality.

Following [Gayatri \(1988\)](#) critique of Orientalism, this study will investigate how Western societies construct and perpetuate stereotypes about the non-Western cultures. 3. Racialization: Drawing on critical race theory, this study explored how Xenocentrism intersects with racialization processes, leading to the marginalization and exclusion of racialized groups. 4. Cultural Hierarchy: Inspired by Pierre Bourdieu's concept of cultural capital (1980), that states that social agents develop such phenomena or schemes which are adapted to the structures of social worlds that they inhabit. In this study, the ways in which certain cultures are elevated to a higher status, while others are devalued are analyzed. 5. Building on [Michel \(1972\)](#) notion of power-knowledge relations, study examines how power imbalances amid cultures & nations shape Xenocentrism perspectives. By employing an inclusive framework that draws on postcolonial theory, critical race theory, cultural studies, this study seeks to shed light on intricacies of Xenocentrism & its far-reaching implications for global understanding and cooperation.

### RESEARCH METHODOLOGY

This section deals with the data collection methods and materials for the research. The secondary data was collected through the already existing knowledge of the research papers regarding the topic whereas primary data has been collected through exploratory research methodology using in depth interviews and Focused group Discussion with 5 respondents as tool for qualitative research. Though, this study examined the research issues qualitatively only. This study employs qualitative approach for the data collection methods. The interviews and the focused Group Discussion have

been managed to randomly selected sample of female university students to about their cultural background, language skills, exposure towards foreign cultures, social bond, and cultural identity. The study comprised of the qualitative phenomenon, considering in-depth interviews as a tool from 30 respondents. Exploratory research methodology has been implied to explore more about topic from the respondents.

### RESULTS & DISCUSSION

The existing literature revealed that understanding social behavior and explaining its implications is vital when examining consumer Xenocentric behavior. The findings of this study provide insights into the complex relationships between Xenocentrism and social bond among the female university students. Results suggest that Xenocentrism is positively correlated with social capital, as students who exhibit higher Xenocentrism tend to have larger social networks & stronger social bonds. This is consistent with previous research, has shown that the individuals who are open to diverse cultural experiences tend to form more extensive social networks (Ganbold & Gantulga, 2021). However, findings suggest that cultural background and geographic origin play a significant role in shaping Xenocentrism. The students from diverse cultural background were likely to exhibit Xenocentrism, while those from homogeneous educations tended to be less open to foreign cultures (Mohammed & Reynaldo, 2024). Organizing inclusive events and activities that celebrate cultural diversity can strengthen social bonds among students. This is due to fact that students from diverse backgrounds are likely to be exposed to different cultural practices and values, that can foster a sense of curiosity and openness towards other cultures. The role of language skills in shaping Xenocentrism was also found to be significant.

Diverse theories have been exploring in-group and out-group attitudes and behavior, particularly the national identity phenomenon. Students who reported higher levels of language proficiency were more likely to exhibit Xenocentrism (Mears & Stafford, 2024), suggesting that language skills may play a critical role in facilitating cross-cultural interactions and connections. This is consistent with previous research, that has shown that language skills are important predictor of intercultural competence. An attitude toward behavior refers to individual appraisals that could be unfavorable or favorable in order to assume a specific behavior. A person will be more apt to undertake specific behavior if the individual has the right attitude toward adopting it. The findings also highlight the importance of geographic origin in shaping Xenocentrism. Students from cosmopolitan cities were more likely to exhibit Xenocentrism than those from the smaller towns, suggesting that exposure to diverse cultural influences may be a critical factor in shaping attitudes toward foreign cultures. This is consistent with previous research, which has shown that urban environments can foster greater cultural diversity and tolerance. In this regard, the implications of these findings are significant for educators and policymakers seeking to promote cross-cultural understanding & diversity in higher education settings.

By providing opportunities for students to engage with diverse cultures and languages, educators can help foster a sense of Xenocentrism among students. Moreover, policies that promote diversity and inclusivity in educational settings can help create an environment that values and celebrates

cultural differences. The social bonds can facilitate academic collaboration, study groups, and peer learning, contributing toward academic success. The programs to enhance cultural competency and sensitivity can help students navigate diverse social interactions. Thus, balancing admiration for the foreign cultures with maintaining the strong connections to their own cultural community can be challenging but ultimately enriching. Results show that Xenocentrism is positively correlated with social capital, as students who exhibit the higher levels of Xenocentrism tend to have larger social networks and stronger social bonds. The strong social bonds can be enriched by cultural exchange, broadening perspectives and fostering mutual respect. The positive social interactions & friendships can enhance university experience, making students feel more connected and engaged. Moreover, findings suggest that the students from diverse cultural backgrounds are more likely to form cross-cultural friendships, while those from homogeneous backgrounds tend to stick to their in-group and social relationships.

### CONCLUSION

The findings suggest that there may be limitations to benefits of Xenocentrism. While Xenocentrism can lead to increased intercultural understanding and tolerance, it may lead to feelings of cultural disconnection/marginalization among individuals who do not exhibit high levels of Xenocentrism. The educators and policymakers must be mindful of these potential limitations and work to create inclusive environments that value and respect all cultures. In conclusion, the findings of this study provide insights into complex relationships between Xenocentrism and social bond among female university students. Thus, providing support services for international students can facilitate their integration and promote cross-cultural friendships. In this linking, the results of study suggest that Xenocentrism is positively correlated with social capital, but that cultural background, geographic origin, language skills, exposure to foreign cultures all play significant roles in shaping attitudes toward foreign cultures. The implications of these findings have vital implications for the educators, policymakers and sponsors seeking to promote cross-cultural understanding and diversity in higher education settings.

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